

ing to the *London Times*: "Life remains rich, nay is richer than ever in variety and beauty; for while the toil which is necessary to support existence is abated, and the condition of all has been raised, character and independence, vivacity, self-reliance and courage—all the elements that constitute the personal genius of each citizen, have been strengthened to the ever increasing enhancement of the charm and grace and well-being of humanity."

**JUSTICE IN DANGER.**—The case of Mr. Justice Stephen makes it evident that the clerical is not the only office not sufficiently guarded by efficient superannuation. It is deplorable that the administration of justice should be left to the mercies of one who, however eminent in former years, has become totally incapable of right decision. One cannot tell—since the law is so badly arranged on this point—how many other cases there may be of Judges unfit for further service. Better have a system of *early and liberal* superannuation, than run such risks.

**THE SHERMAN CASE.**—Some fragmentary references to the religious (?) proceedings at the death of General Sherman have appeared in the Canadian papers. It appears that the General having all his life long refused to become a Roman Catholic, was added to the rolls in a rather unusual kind of way—when so nearly dead as to be incapable of signifying a continuance of his life-long resistance to papal arguments. The Sacrament of Extreme Unction—contrary to the principles and precepts of the Council of Trent—was administered to him in that condition! Hard up for converts.

**HOME REUNION SERVICE.**—Lord Nelson's contribution to a recent number of *Church Bells* on this subject, consisted of a description (taken from the *Manitoba Weekly Free Press*) of a peculiar service drawn up for all on the Pacific Railway Survey (at the instance of Mr. Sandford Fleming) by Archdeacon Bedford-Jones, assisted by a Roman Priest and a Presbyterian Minister of Ottawa. Each contributed Collects or Prayers for their favorite services of devotion, and the result was a very interesting and useful compilation.

**CHRISTIAN UNION ON LENT.**—In a sermon which does credit to both head and heart of the preacher, Rev. J. P. Silcox, of Winnipeg, an eminent Congregational minister, lately referred to the Scriptural usefulness of fasting seasons, and made up a strong chain of argument for the Christian observance of Lent, worked out upon the proposition, "*The observance of Lent is to be commended for many reasons.*" He wound up his sermon by repeating verbatim as a prayer, the Church's Collect for the first Sunday in Lent. If other leaders of dissent would exemplify *consent* in this way, there would be hope of reunion.

#### THE SPRINGHILL COLLIERY DISASTER.

The dreadful disaster which caused the loss of 128 lives has cast a gloom over the whole country. The English Church congregation in Springhill has lost heavily. Church work in such places is peculiarly difficult in consequence of the constant influx of strangers and continual changes in the congregation. The Rector of Springhill reports 68 family changes in 8 months. In cases of accident, experienced nursing and attention are obtained with great difficulty. The Rev. Mr. Wilson has issued the following appeal, which we hope will receive the spontaneous recog-

nition it deserves. The wealthy might respond liberally, and every clergyman could perhaps give one offertory for this laudable purpose. The contributions should be full and prompt, and we shall be glad to receive and acknowledge any amounts sent to this office.

#### APPEAL FOR CHURCH MINERS AT SPRINGHILL.

The recent appalling colliery disaster at Springhill mines, in which 128 souls were suddenly called to meet their God, has dealt a dreadful blow to the English Church congregation at Springhill. Twenty-eight Churchmen were killed. Twelve widows and forty orphans have been bequeathed to our congregation by this calamity. In three Church households, three members from each house were carried to the church and to the grave. The sights and sounds of woe have overwhelmed us. For three long years have we appealed to "the household of faith" for help to build a hospital for our miners. Humanly speaking, if the hospital had been here, and proper nursing had been provided, some of the wounded might have been saved. We had hoped to have begun building operations this year, but this sudden blow has killed local aid. We implore our brethren to liberally help us at once to erect the hospital and to strengthen our work for Christ in these districts of desperate danger. Contributions may be sent to the Editor of "*The Canadian Churchman*," or to REV. W. CHAS. WILSON, the Rector, Springhill Mines, Nova Scotia.

#### A DELPHIC ORACLE.

In his perfervid oration—one of the finest efforts of his masterly eloquence—upon the subject of his "Religious Disabilities Removal Bill," the clever leader of the Liberals in England unearthed from one of his pamphlets on "Vaticanism" a certain passage—a mere *obiter dictum* of passing compliment, really serving there as a back-ground for his logical argument against Popery—which seemed to him to justify his new attitude on the question of extending Roman Catholic privilege and power. The passage bore testimony—evidently in response to some personal remonstrances from Roman Catholic friends—to the *existing* loyalty of those of that religion then in England. Their loyalty was confessed to be "untainted and secure." Notwithstanding this temporary feature of English life in politics, Mr. Gladstone—as was pointed out in the debate in Parliament—had wound up his pamphlet by a terrible indictment against Vaticanism as a cover for disloyalty, and therefore a

#### STANDING MENACE TO THE NATION.

The force and conclusion of his argument seems to have been forgotten by the Liberal leader in the heat of his eloquence on behalf of some personal friends and the necessities of a passing political crisis. He assumes that, because Roman Catholics were then loyal, they would remain so, and could be trusted with unlimited and unrestricted public power—the exact reverse of his argument in the pamphlet of 1875. From the nature of the case and the history of papal policy, it was not expected that they would be permitted to evince a disloyal spirit or tendency as long as their scope remained limited.

#### THEY ARE NOT SUCH FOOLS.

To have done so would be to cut off all chance of that entire emancipation from restrictions which they yearn for—restrictions based on the bitter experience of past years, wherein papal claims over-rode and trampled upon all consider-

ations of loyalty and royalty. Their policy clearly was and is to "lie low" until they gain the eminence, where their power will be unchecked, then let those underneath that point beware. What is their game in France at the present time? They have come to the conclusion that the Republic has come to stay for the present, and they proceed to utilize it as they can by means of subtle flattery and diplomacy. They think republics are quite as good as—if not better than—monarchies. They have a mental reservation of course, viz., "for our purposes." The form of government does not matter to them, as long as they can secure

#### IMPERIUM IN IMPERIO.

If they can manage to control the chief personages, or establish a "valuable vote," capable of being transferred with decisive power from one side to another, at will of the papal officers—they do not then care whether the government is a Tyranny, an Independence, a Sovereignty, a Constitutional Monarchy, a Republic, a Democracy, or Anarchy. Here in Canada it is a patent factor in the make-up of our political machinery. The ordinary political parties are so nearly equal—and it is Roman interest to keep them so—that it makes all the difference which way the Roman vote goes. Let, however, the Protestant or Anti-Roman forces mass themselves together in solid phalanx—and what a change we should see in Ontario as well as Quebec. The dictum of an Archbishop Lynch, Bishop Cleary, or Cardinal Taschereau, or Archbishop O'Brien, would be *non est*—would not be worth exercising! They would then become entirely non-political, purely spiritual, deeply and intensely religious in their occupations. When they gain the ascendancy—whether through Jesuits or otherwise, little matter—they appear in full form and force as absolutely autocratic; governments are merely nominal, mere puppets whose actions are controlled by strings pulled at Rome. Truly the "G.O.M." of England misled himself as well as others when he raised a passing compliment into a *blind* against the logic of his masterly argument.

#### CANONRIES ETC.

The theory of the existence of these "dignities" in the Church, as among her most venerable institutions and traditions, is that they are intended to foster and encourage fidelity and excellence in ministerial work by rewarding with distinction such as evince those qualities. No one, therefore, grudges men who have served long and faithfully in the field of duty some such reward; nor those who make excellent use of great talents even in their youth. When, however,

#### MEDIOCRITY

is dragged from its natural obscurity and elevated to a place beside men of real mark—who are necessarily few and far between—these latter are properly chagrined and in fact *degraded* by such association, and the "dignity" becomes a by-word and a farce: so that when offered again in such company it is righteously rejected as an insult rather than an honour. Not only so, but a shock is given and an outrage perpetrated upon the whole communion in which such things occur. Men stand aghast at such practical ridicule cast upon a time-honoured and useful system in the Church's economy. No words can be too severe in the way of criticism. The worst of it is that, not only is the whole communion stained by such proceedings, but there is a