

smile, or scowl as the case may be, and then bow or gesticulate the fair arrival, dressed in the height of fashion, to her seat.

We recently read a short paragraph in the *New York Churchman* for March 25th, on the custom of a man taking the head of the pew. It is as follows: "The custom of men to occupy the head of the pew at Church often makes confusion, as they file out to let every one pass by them, and it might well be done away with now that the reason for it has ceased. In the early days of the country, congregations were subject to attacks by the Indians, and the men, who carried their guns with them to Church, sat nearest to the aisle that they might the sooner be ready for defence."

IRISH DISCONTENT.

LEAVING out of the question matters chiefly of local interest, there is not a more important practical question, or one which affects the civilized world more largely than the causes of that anomalous state of society in Ireland, we all so much deplore, which causes are working not only in Ireland, but also in many other parts of the world, and their tendency is to uproot the foundation of the entire social system. It must, however, be admitted that there is much that is peculiar to itself in Ireland; for while ordinary crimes, such as theft and forgery, for instance, are more easily and more readily punished in Ireland than even in England, it seems absolutely impossible to reach any cases whatever which have any connection with agrarian outrage. There is, as has been suggested, something worse in Ireland than a mere want of moral courage; there is a positive and a widely spread sympathy with any crime having for its object an ultimate increase in the income of tenant farmers. It seems incredible that a motive so base should attain such force among a population generally believed to be hospitable to a fault, religious to a superstition, and devoted to a creed which does limit the hunger for comfort, the greed which is the temptation of Protestant communities. Macaulay's celebrated charge in comparing the two great Creeds, was that Roman Catholics were not sufficiently worldly, that they set up an ideal injurious to civilization, because under it comfort and a desire to get on in the world are not considered marks of righteous living. Great Irish speakers disdain to answer allegations that Ireland is prosperous, because they maintain that their countrymen seek higher things than mere comfort. An Englishman will seek material well-being as an ideal, while an Irishman longs for a kind of dignity or respect in the eyes of the world. And yet with something like a strange inconsistency, every proposal tending to the confiscation of all debts that may be classed as arrears, is welcomed with approval; while every crime for which the criminal can argue that "it benefits the country side," that is makes the majority richer or more secure in their present holdings, receives from entire classes not only practical condonation, but absolute sympathy.

But we are further told that a change has come over the convictions of large sections of the Irish people. Large masses of that people are said to have caught the revolutionary mania, as it appears among the workmen of cities on the European Continent. Their religious faith is said to have become torpid, or has even disappeared; and the passionate desire for a larger share of the pleasant things of this life has mastered every intellectual and religious emotion. A new conception of the

requirements of life has been born among them; and the conditions necessary for the gratification of these requirements being unfavourable, there has followed a hatred of all obstacles, even if they be moral laws. Among the workmen of Berlin or Paris there is seen a fanatical hatred of suffering, leading to the strange dogma that pain is necessarily oppression, which has seized upon masses of men, tending in one place to denunciations of God for permitting misery, and in another to a chronic war with "society," and to an anger hardly distinguishable from insanity. In the United States of America we find this element at work in both of its phases, and as we in Canada are becoming more and more under its influence, it behoves us to take warning in time. The spirit we speak of has not gone so far in Ireland as on the Continent of Europe; but there is no doubt that it exists, and is spreading rapidly. A revival of religious feeling would no doubt produce an abundant change in the popular mind. Independent of religious influences, two remedies have been suggested. One is to interest as many of the people as possible in the laws which protect property, which is attempted to be done under Land Act; the other is steadily to enforce the laws enacted for the purpose.

Since writing the above, one of the most shocking and certainly one of the most daring assassinations has been committed in almost broad daylight in Dublin. About 7:30 p.m., on Saturday, May 6th, Mr. Thomas H. Burke, the under Secretary, and Lord Frederic Cavendish, the new chief Secretary, were in Phoenix Park, walking from the under Secretary's lodge to the chief Secretary's residence, when they were attacked by four men with slouched hats pulled over the forehead, and barbarously murdered on the spot. The murderers immediately jumped into a vehicle, drove off, and have not been discovered. The crime has, of course, been disowned by Irish agitators generally, who declare that no organization in the country could have plotted so wicked an outrage. This, however remains to be seen. The event must cause some change in the bearing of England towards Ireland, as no doubt the crime is a political one.

The *New York Times* says:—"There is in this horrible event one suggestion which Americans cannot regard without shame. It is that the brutal assassination which disgraces Ireland, and endangers the best interests of the Irish, is in harmony with the treachery of certain residents of this country who have steadily advocated it in order to fill their own pockets. If the men who directly plotted or executed the murder of Lord Frederic Cavendish should suffer the penalty of their crime the public of America will feel that there are those among ourselves more guilty because less daring, who, if justice were done, would share their fate." The *World* says:—"Mr. Gladstone has challenged Ireland and got his answer. He has staked his political fortunes on the assertion that the Land Bill has reconciled the Irish people to English rule. Swift and terrible comes the response he has provoked."

BOOK NOTICES.

COUNT SILVIUS: Published by G. W. Harlan, 19 Park Place, New York.

A copy of this charming book has been sent to us for notice. We have read it carefully and can recommend it to those who desire a pleasant picture of German life in its modern phases. The work is

by George Horn, translated by Mr. M. I. Safford. It deals with the question of woman's work, and its proper protection, very judiciously. The religious question is not entirely ignored, but treated *en passant* in a spirit of tolerance as between Roman Catholics and Protestants. The bug-bear of the story is the idol of money power, the hero an embodiment of philanthropic humanity, who suffers at the hands of the bug-bear, but rises above it at last triumphant. A group of heroines adorn the story, each one nobly rising to higher things by self discipline, and education of the heart. The story contains a well-put dissuasion from the use of those drugs which pretend to make ladies "beautiful for ever."

THE CHURCH OF ENGLAND.

THE above was the subject of a lecture delivered in All Saints' church, Shrewsbury, England, by the Rev. J. L. Spencer, curate of Wem, and it will be found well worthy of careful perusal and thought.

"Now, I want to teach you three things to-night. (1.) That the Church of England is the old Catholic Church of this country; that she is the representative and successor of the first Christian Church in our country. (2.) That the Church of England exists, and always has existed, independently of the State, and yet has always been in union with the State. (3.) I shall say a few words on Church endowments, their origin, and the Church's title to her property. There is a great deal of misunderstanding among otherwise well-informed people about the origin of tithes and Church lands, and from what source the incomes of the clergy are derived. Let us first of all be fully impressed with this one central fact—that the Church of England of to-day, with her three orders of bishops, priests, and deacons, is the original Church of this country founded, perchance, by one of the holy apostles themselves, namely, St. Paul. There is, indeed, no subject, with the exception of the origin of Church endowments, on which people are, as a rule, so little informed and make such sad mistakes as about this continuity of the Church. They have some vague idea that at some period of the Reformation, either in Henry VIII's time or Elizabeth's, a new Church was set up, that the old Church was abolished, and a new Church of England established by the King or the Queen, and that this Church was endowed by the Government out of the revenues of the old Church. I must confess that it is always difficult for me to speak patiently to such people, but they are so numerous that it is our duty, whether we like it or not, to enlighten them and put them on the right track. Now, before we go one step further, let me explain the meaning of the word Catholic, i.e., how was the term understood in ancient times? The Jewish Church was the Church of one nation. It was absolutely necessary that all who participated in her privileges should trace their genealogy up to Abraham; it was confined to Palestine, but the Church of the New Dispensation was not to be exclusive; it was not to be confined to one nation or people, but the Apostles were sent to baptize and make disciples of all nations. The Catholic Church, therefore, means the Church universal as distinguished from the Jewish, which was the Church of one chosen race. The Catholic Church of a certain country, as when we say the Catholic Church of England, is simply the branch of that Universal or Catholic Church in this country, and so when a man says he is a Catholic, he means he is a member of this Universal Church. Thus we all say in the Creed, 'I believe in one Catholic and Apostolic Church.' But then in ancient times, as now, there were numerous sects and parties, some denying the doctrines, others refusing to submit to the order and discipline of the Church, and these sects or parties were distinguished by the names of their founders, as the Calvinists of modern times are called after John Calvin, and the Lutherans after their founder, Martin Luther, and the Wesleyans after John Wesley. So in ancient times we find the Arians, so called after the celebrated Arius, a presbyter of the Alexandrian Church, and the Nestorians after Nestorius, and many others of the same kind;

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