

observance as to lights to correspond therewith, is clear and interesting—a great help to those who favour a distinctly *anti-Roman* use of ritual. The Sarum rule is not only "our own," but *superior* to the Italian rule.

TORONTO MINISTERIAL ASSOCIATION—judging from the reports in the city dailies—seems inclined nowadays to allow some liberty to its individual members on such questions as prohibition. Some of the utterances—especially those attributed to Mr. Brookman—are noteworthy as being fearless statements in a vein very unusual in that atmosphere. Intolerance on such subjects only indicates narrowness of minds.

EDUCATIONAL DOWNGRADE.

Those of our readers who tried to follow the debate at the recent meeting of Trinity University Council and Convocation must have been struck by the strong lines taken by the authorities there on the subject of "University Federation." Possibly some persons may have experienced a feeling of considerable surprise at the particularly strong language attributed—in the very meagre reports furnished by the "dailies"—to his honour Judge Macdonald, of Brockville. A good many people are disposed to look upon all this discussion—to the verge of disruption, at one time, among the Methodists—as a "tempest in a teapot," a row gotten up by a set of people who enjoy a lively debate—a linguistic "breeze"—on any and every available subject. There is, however, a good deal more than this in it.

THE CHURCH HAS HER OWN UNIVERSITY in Canada—one at least of recognized influence and importance: and it has become—under existing circumstances—a question of increasing gravity, "what shall she do with it?" If the prevalent tide in educational matters were *upwards*—raising the standard of scientific and professional knowledge higher and higher—there would seem some reason in the cry, "Throw in your lot with the rest, don't stand off on your dignity, but come into closer rivalry and association." A good deal is made, in a democratic way, of the cry for *union*, concentration—but it is better to look well before this leap is taken and see who and what sort our "fellows" are likely to be.

THERE IS TOO MUCH COMPETITION!

That is, perhaps, the first feature of the case to be carefully noted. Besides the national university, founded professedly on the "non-denominational" principle, the country is filling up with a mushroom growth of colleges and universities in connection with every stripe and shade of religious fancy. It is, of course, a remarkable and notable fact that the serious and capable members of *all* denominations practically agree about one thing: and that is, that the highest grades of education cannot be imagined to exist properly without direct *religious* influence and association. So far good: better people should manifest consciousness as to the necessity of the religious element in education, than that they should agree to ignore it entirely!

BUT THE THING IS OVERDONE

—the balance is being thrown too much the opposite way. Competition in this direction has been leading to such a multiplication of educational enterprises, that these institutions threaten to starve one another out. Each must "get on," and if possible "get ahead" of all rivals—secure a larger clientele, cram the corridors with undergraduates, accumulate the "ducats," amass en-

downments, multiply professorships. In order to do this, the *standard of education must be lowered*, or applicants for admission will be comparatively few: for would-be "professors" and "doctors" of this that and the other go blindly into the matter, do not question the value of the education, swallow all they can get as soon as possible—and go! They are destined to "gull" a public that enjoys being gulled—*populus vult decipi*—and one degree or diploma is as good for that purpose as another.

SO, THE STANDARD GOES DOWN

—and is bound to go down, under such circumstances. A smattering of a hundred "ologies" dazzles the eyes of the deluded community, and they rub hands, gleefully exclaiming "what a highly (?) educated people we are getting to be." One who is a little behind the scenes can almost imagine a whisper beginning to stir that a medal (leather?) is to be given "in the near future" to the man who *knows least* and yet possesses a D. D., LL.D., D. C. L., or M. D. That would be a very triumph of educational rivalry, college and university competition! Yet, would it not be the natural or logical conclusion of the present policy of *cheapening* everything in the way of educational distinction, so that it may be had with as little trouble as possible?

LET THE CHURCH KEEP OUT OF IT!

—this disgraceful degradation and corruption of the very name of knowledge. Religion has gone, decency is following, morality will follow presently—such is the natural course. By all means, therefore, let the *Church* steer as clear as possible of such polluting association—let her present high standard be maintained, be raised. If Churchmen have been unwisely multiplying their educational institutions to suit all tastes and fancies of Church opinion, it is full time to cry a "halt," to close the ranks, to stand shoulder to shoulder. Wherever a charter is possessed, let it be treasured as a precious thing, kept undefiled by contact with this stream of folly. The best men of all classes will learn gradually to *admire* and value and love such consistency and integrity of high principle. It will even "pay" better in the long run.

"BUSINESS IS BUSINESS"

is one of those maxims which tell how much disposed the world is to forsake the leading strings of the Church in practical matters. It is not without reason that a certain article by Rev. John Carter in the *Oxford Economic Review* has made a profound impression on the conscience of "Christian England" in treating of this point. There is, however, one benefit about these "hard times" of which we hear so much all over the world just now—they are calculated to strip the cloak of pretence from the shoulders of the whole tribe of so-called "business men," so far as they have divested themselves of the principles of Christianity in their business affairs. They stand revealed to us as

MUTUALLY DESTRUCTIVE FOOLS

who have gone on encouraging one another in the notion that "success in business" is due to forgetfulness of religion, until they are brought up face to face with knives of self-interest at one another's throats! There are many maxims rife among "business men" that tell of "lopping off weak branches," "starving out the feeble ones," "getting rid of the hangers on," "abolishing the middle-men," etc., which are all very fine for the few—until they begin at last to apply to some

among even the few. Then the biters are bitten! The tendency of business policy has been not to "live and let live"—as our fathers used to say—but "kill that you may live." The struggle has been to absorb, concentrate, crush out competition, amass great fortunes, become one of the few "grandees"—on the ruin of the less fortunate *Hoi polloi*, the "masses."

CHRISTIANITY HELPS THE WEAK!

—the very opposite of the prevalent "business" view of life. The individual Christian is a man whose ambition is moderated and chastened by consideration for the welfare of others. He even labours for this express purpose—"that he have (something) to give" away. As he goes on his way he is always "stopping off" to help the unfortunates who "fall among thieves"—to play the good Samaritan, to clothe the naked, feed the hungry, etc. "Shocking! Such creatures should be left to die, good riddance," etc.—such are the sentiments too prevalent in the world, if people would only speak out. We say, "the world"—but should we say also "the Church," for many of these most successful business men are pillars among various sections of professing Christendom. How about our prominent bankers, for instance? Do they go in for the

SURVIVAL OF THE FITTEST

in business? or do they treat tenderly the more weak and struggling industries? Men must live somehow—on little if not on much! Are our *Christian* bankers engaged in the present "crushing out" conspiracy by which so many families are inevitably made to suffer? "All the better for those who are left"—yes, the few fortunate ones who by chance or accident are able at last to withstand the strain. We suspect that too many of our loudest professors of Christianity are among the most active of those who are engaged in "running the juggernaut" of the fortunate few over the shuddering bodies of the unfortunate many. If men would be satisfied with less—not "making haste to be rich"—they would leave more room for others to climb up somewhere near them in the race of life. That would take away all reason from the socialists' cry, "divide, down with the rich, level up the poor." This remedy for the anarchist poison is in our hands. Shall we use it?

OBITUARY.

GEORGINA SWEENEY.

Regrets at the sad bereavement of Rev. Canon Sweeney of St. Philip's Church, Toronto, will not be confined to his clerical brethren or to his Toronto congregation. Mrs. Sweeney left her beloved home and its familiar surroundings at Berthier en haut, Q., to share the joys and sorrows of her chosen husband in his Upper Canada charge only a few years ago, and in the interval endeared herself to her new circle of friends even as to the old ones of Quebec. Much of the time, indeed, has been marked by her long continued ill-health, calling forth the sympathies of those about her: but she will be keenly and sorely missed by many in Toronto. During these latter trying years her husband, in his entire devotion to her welfare, has had the hearty sympathy of his brethren, and they will mourn with him now in the severe loss which has come to him in spite of all his efforts to preserve the life so dear to him.

—What God calls men to, He fits them for; and does it with an almighty power. An effectual working of divine power attends the gifts of divine grace.

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