

little sacrifice of feeling on their parts, and not, in their opinion, required by law.

The second triennial meeting of the Clergy Training School, which was commenced in 1881 at Dr. Westcott's suggestion, was held last week, and included a social gathering and three special services at Pembroke College. The addresses at the services were given by Dr. Westcott. The general subject of these was the drawing out in regard to the Christian ministry of the meaning of our Lord's words, "Ye are the salt of the earth." Ye are the light of the world." Perhaps, however, one of the most characteristic features of the gathering was the "exposition" on Tuesday morning in the Old Library—the last of the lectures on the New Testament which for twenty years had been the inspiration of Cambridge theological work. Dr. Westcott chose as his subject Rom. viii. 18-25, "the heart of the New Testament," a passage which gives the one interpretation of life, and which opens out a vision of the Divine plan, through suffering to glory. At the conference in the evening it could not be but that some expression, however inadequate, should be given to the deep feeling of reverent gratitude towards Dr. Westcott, which was the dominating thought with all. One of the present on one of the original members of the school were the spokesmen of the rest. Reference was made to two other circumstances which gave a special interest to the meeting. The vicar of Chesterton (the Rev. S. E. Perry), who from the first had given the lectures on pastoral work, had within the last few days been called by the Bishop of Ely to succeed Canon Hopkins at Littleport. Dr. Body, Provost of Trinity College, Toronto, who, as Fellow of St. John's in 1881, was one of the two original authors of the scheme of the clergy school, had so timed his journey across the Atlantic on college business that he unexpectedly appeared on the scene just before the conference. The discussion had for its subject, "The Church and the Labouring Classes in Town and in Country." Dr. Westcott gathered into a few pregnant sentences the lessons which the varied experience of the speakers suggested. "Do your work as men dealing with men whose nature God has taken to Himself. Give yourselves and you will gain those to whom you make the offering. *Da totum pro toto.*" The service of the Holy Communion in Pembroke Chapel on the following morning, at which Dr. Westcott was the celebrant, with the hymn, "O God, our help in ages past," before the final blessing, and the final blessing itself will be a memory reverently and thankfully cherished.

THE CHURCH IN THE UNITED STATES.

(From our New York Correspondent.)

NEW YORK, May 6th.—Philadelphia is threatened with the withdrawal of the Cowley Fathers from her midst. For years they have faithfully and energetically worked as parish priests in St. Clement's church, but friction has more than once arisen between them and the ecclesiastical authorities—chiefly owing to the fact that the obedience which ought to be undividedly given to the bishop of the diocese is in reality given to their English superior. This does not suit the American mind, as indeed it is unreasonable to expect it should. In Massachusetts it begat great trouble, and led to the secession of Father (now Bishop) Grafton and one or two more Americans from the order. In Philadelphia, likewise, there has been trouble, owing to the suspicion that Father Mathew was not altogether staunch in his loyalty to the Church, a suspicion which has proved groundless, but, nevertheless, as one for which he had himself given reason owing to some very injudicious speeches and expressions to which he gave utterance. Father Convers, his successor at St. Clement's, the author of the best treatise that has yet been published on the subject of "Marriage and Divorce" (the subject of his book) has broken down in health and is now sojourning in England, leaving Father Field as his locum tenens. He sent his resignation to the vestry of St. Clement's, but these gentlemen refused to accept it. He is said to have recalled his resignation, and meanwhile Father Benson, the superior general of the order, has arrived in Philadelphia to examine the field and to investigate the true position of affairs. It is to be hoped that the present uncertainty may be soon put an end to and a satisfactory settlement arrived at.

THE LABOR MOVEMENT.

The agitation for, only eight hours of labor has excited no little interest in the minds of Churchmen. Strike upon strike has of late taken place throughout the United States, the object of which was to compel the employers of labor to give in to this most reasonable demand on the part of the workingmen, and more strikes were threatened. The state of affairs was waxing very serious, and men were beginning to be alarmed as to the outcome. Business was not actually paralysed, but it was certainly gravely affected, and grave apprehensions ruled. The culmi-

nation was reached on May the first, when demonstration of gigantic proportions took place in this city, and similar demonstrations were held in other places. As the working men studiously snubbed the socialist element, the day passed by peaceably, and yesterday the fruits of the demonstration were evidenced in the fact of the carpenters', who had taken the initiative, being allowed by the majority of the bosses to work only the eight hours' stint. The victory has thus been virtually won, and soon that will be the rule all over. In this agitation the men have been well backed up by the Church, and it is in a great measure due to its influence that everything passed over so quietly.

PRIEST VERSUS SOCIALIST.

In one case in a neighboring New Jersey city one of the priests of the Church there bearded the socialists in their den, and tackled them right there on what he mildly styled the inaccuracy of their statements that Church and Press were in the pay of the capitalists and were hypocritical and hirelings. He stood up before them, the only one in a large hall not a socialist—and not a German—and gave a running resume of the bearing of the Church in all ages towards the working man, the poor, and the oppressed, instancing Cardinal Langton at Runnymede—of whom and of the Great Charter they had evidently never heard, the monks and their defence of the poor; the breaking up of feudalism by the Church, and so on. Passing on to the present day he quoted Bishop Potter and his manly stand against corruption in high places before President Harrison in St. Paul's church, this city, on the occasion of the centennial celebration. He instanced Father Huntington's devotion to the poor, and not least to the workingman, and alluded most pointedly to the labors of the Rev. W. S. Rainsford and his clergy at St. George's, Dr. Ryland, at St. Mark's, and others, all Churchmen who had never been elsewhere than in the forefront of the battle.

THE RETORT COURTEOUS.

When taxed with the inconsistency between the preaching of the clergy and their practice in this matter, he said that admitting it to be true, which he did not, was it anything like as inconsistent as the conduct of Henry George and his fellow delegates to the French Labor Conference, who, sent over at the expense of the American working men, put up at the most expensive hotel in Paris, and lived each one at the rate of \$10 a day? Was it more inconsistent than the way of life of Dr. McGlynn, the deposed Roman priest and anti-poverty orator, who was kept by the workingmen's money and lived in a brown stone \$2,000 a year house? Neither he nor Mr. George would open their mouths in public on any single occasion to speak for the working men, unless they were paid a sum infinitely above what any priest of the Church was paid for a series of sermons. How was that for inconsistency?

"INTEREST IS USURY!"

cried a red-shirted, beery socialist from the front. "Yet," replied the priest, quick as a flash, "You have shares in a building and loan association. Do you let your money lie there idle? You (turning to another) pay into a sick benefit and get a weekly allowance from it—as you did last month—when you are ill. "And you, my friend," wheeling round to another, "have, I know, money in the savings bank. Do you take the interest paid by that institution or not?" There was no reply, but the chairman, a paid walking delegate, well clad in good broad-cloth and wearing a very fine gold watch, finding things going against the cause, declared the speaker out of order. The reverend gentleman shifted round to the question of capital and labor, and admitted that the workers did not obtain a fair share of the profits. He advised co-operation, but that did not suit their ideas. One man yelled out, "We won't be content with a share: we want—!" "All, I presume," said the speaker. "If so, how would you who have just bought your house and lot and planted your garden, like the man you hired and paid only an everyday laborer's wage at that, to step in and demand of you not a share of the profits, but all! The audience saw the point, and cheered. But they still went away fully persuaded by the demagoguism walking delegate that the priest was the type of his class—that the Church only spoke and worked in favor of the laboring man when she thought it would pay.

METHODISM'S PROTEAN ASPECT.

The Methodist body is changing front rapidly. As one of its so-called bishops said the other day at Baltimore, it is losing its "family spirit and becoming more and more congregationalist." Its services and ritual are likewise changing. He adds: "When I go into a church in these latter days, I very seldom conduct the opening services because I don't know when to begin. I am not acquainted with the order of things. Sometimes they use the last part of the services for the first and begin, 'Praise God from whom all blessings flow.' I remember once in a Methodist church the minister started the

Lord's Prayer and then gave the balance of that prayer to the choir to be chanted. Cries of 'Oh, my!'"

AN ECCENTRIC ANNOUNCEMENT

in a Kennebec paper shows to what depths the denominations are descending to attract the multitude, and to what straits they are reduced to make money for their support. It runs as follows:—"There will be a baked bean supper at the Baptist vestry, this evening from 6 to 7½, following which will be what is known as a weighing party, in which all will be invited to participate."

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

A correspondent asks us the origin of Hot Cross Buns. It is said that there has been a superstition for many centuries that bread baked on Good Friday had great virtues as a remedy for several diseases; and people used to keep it up all the year long, and use it as a kind of medicine. Hence the selling of loaves, etc., on that day. Quite naturally the bread made for this purpose took the form of buns, and in the same way the cross got stamped upon it. A custom lingers long after its origin and meaning are forgotten.

Free Churches.

SIR,—In an article on above it is said some respect is due to old customs. Agreed—but is the pew renting system an old custom, or only a modern idea? By old law and custom the churchwardens had the duty, independently of incumbent or vestry—of appropriating seats to the parishioners. I know well enough that the church expenses were provided for. And it was first proposed to levy pew rents, I think, about the time when church building in towns began to be talked of—1825 or about. The rents seemed then to be an easy way of meeting expenses of churches, which, if built, were altogether unendowed and unprovided for.

In "free churches" here, seats should be allotted to regular attendants and with certain stipulations. Though during ten years attendance at one of the free churches here, I rarely found my usual seat occupied; but also we rarely entered the church after the five minute bell began. C.

[Our correspondent is quite right in saying that renting of seats in church is a modern practice in England, and perhaps in most countries; but the appropriation of seats is by no means a modern innovation. Our correspondent will see, if he will read both our articles, that they go rather further on this subject than he seems prepared to go. Ed. C. C.]

Who are to Distribute?

SIR,—I have seen two letters in your valuable paper on the subject of the help so kindly given by the Ladies' Aids to Algoma. They each emphasize one thing, namely, that the clergy are the only proper persons to receive and distribute the helps and clothing so sent; it is also said they are naturally better informed than any one else as to the real needs of the people under their charge. Now, this only holds good when the minister has been any length of time in the mission, and also when he is a man who visits his people say, at least, three or four times a year. But allowing him to be this, which, thank God, most of our clergy are, it is an open question if he would not be the better for the advice and co-operation of two or three earnest, Christian women, to say nothing of the love and confidence which would spring up between pastor and people working together for the relief of those who really need help. Now, if it is conceded that a man of large experience and knowledge in pastoral work might be benefitted, how much more necessary is it when the missionary in charge is a young student with no experience of his people or their needs, and having been only a few months in the mission, cannot possibly know so well as those who have been resident many years the difficulties and necessities of the people, in which case two mistakes are very likely to occur, those who do not need and should receive no help get a great deal, and those who do need help get nothing at all. At the same time the gentleman in charge may be conscientiously trying to do right, for it is a well known fact that many of the really needy are the most reticent in making their wants known. At the same time, might I respectfully ask why if it is right for ladies to gather and send this help, is it not equally right and proper for a few members of the Church to receive and distri-

bute the sanction notice Br received to learn son, rece barrels, Aid in appeals and auth clothing, what bec bers of S little, and while, I the outs been abo best sen society assigned more de aid, and his reaso had esta still hold pose we those co sion in i sion is ei

Port P.S. though MAN, w very hig

SIR,—book wi C.K.? pulpit in of Oriel In show traditio Scriptu prove v readers. book th title in

SIR,—contem and a patent brethire Bishop a nativ new " (says t loose v black i should that it ordinat and I wish th chists i adopte reason but th he add such a root in Bishop scanda specim of pre great a the fer Pc

To the An DEA from t a Can James Chapt of Cai to con zation The tives. togeth counci States Secon