

son, was succeeded in the Archbishopal throne by a typical Irishman. It is a happy sequel to that experience to find that the next best candidate for that honorable position is a Scotchman. It seems to show the all-embracing scope of the Catholic Church, in the union of the three nationalities represented at York. A *Welshman* next!

"THE HEBREW INVASION OF ENGLAND" has inevitably followed upon the Russian expatriations of the Jews. They have followed the great highway of emigration, seeking vaguely English shores and English ships in search of some home far away among the various colonies or new countries. Meantime, the temporary dam of this overflowing-tide is disastrous—to say the least of it—to London. There was too much poverty there already!

THE MAGDALEN MAY-DAY HYMN—an interesting and very beautiful custom of Magdalen College, Oxford—was sung this year under adverse circumstances, rather characteristic of the un-English winter and spring there experienced. When the organist and choir ascended the beautiful "Magdalen tower," a perfect sou'-wester was blowing, which played havoc with all movable articles of apparel. Still, they got through; the bells rang merrily, and "the town" blew their horns.

ARMENIA AND THE ARMENIANS was the subject of a very interesting lecture at King's College, London, at the inauguration of the Armenian chair at that college. The lecturer was Professor Minasse Tcheraz. This very ancient country is once more attracting attention from Christendom. It is claimed that the inhabitants—naturally bright and enterprising—are ground down by Turkish barbarity. In the midst of the vast plateau is Ararat, 1,491 ft. higher than Mt. Blanc.

SCIENTIFIC KNOWLEDGE FLUCTUATES.—Only those who are content with a smattering of knowledge, and insist on their omniscience, will deny this fact. You cannot predicate anything positively on scientific data. Professor Max Muller, writing of chronology, says, "As to the early history of Babylon it is well to learn to be patient and wait. The progress of discovery and decipherment is so rapid that *what is true this year is shown to be wrong next year!*" This is true of all sciences in this century.

SPECIMENS OF SCIENTIFIC REASONING.—Herodotus, 2,000 years ago, argued from observation that it must have taken 20,000 years to form the Delta of the Nile. Huxley (!) endorsed the remark as a profound one. Then, 30 years ago, Horner concluded (from observation, again) that the Egyptians lived on the Delta only 11,500 years ago. Now, a few years since (1863), Sir W. Dawson determined that the *first mud* was deposited on the Delta only 5,000 years ago. *Sic transit.*

ROMAN JEWS, according to the *Allgemeine Zeitung*, are a "very bad lot." Of the 6,000 in Rome, 3,000 are positively beggars—notorious ones. In the Synagogue "they are dirty and clad in offensive cloths, and do not seem to be aware that they are in the house of God." The cause is said to be "the inborn slothfulness peculiar to southerners." Their laziness and improvidence is incredible to northern people. In Russia it is the opposite; the Jews there are apparently too active and industrious.

RURAL DEANS.—The *Church Times* defines the office very neatly thus: "A rural dean is an in-

spector (like a sixth-form monitor) of a certain locality, whose duties are *auxiliary* to the arch-deacon, who executes the bishop's processes within his district, and has no coercive power whatever. His chapters and conferences are purely voluntary meetings, and his only duty is to report. He is usually appointed by the bishop, with the suffrages of the clergy; and in some cases the custom is for the clergy to make an annual appointment."

MISSIONS AT HOME AND ABROAD.—The Dean of Rochester lately said, as an answer to those who make the excuse "charity begins at home": "The love of Christ in the heart must be catholic, must be *diffusive*. If the action of the heart were true and strong, the circulation would go to the extremities; and if the extremities were cold, it was a sign of death and decay. England's Empire had been given to it for the conversion of the world, and if it were not true to its trust, Ichabod would be written against its name on the roll of nations."

PAPAL "MIRACLES."—In a strong article on "Newman's Credulity," the *Rock* quotes Pope Gregory against the necessity of modern miracles. "Miracles, we may say, were necessary in the beginning of the Church, just as when we plant shrubs we water them till they seem to thrive in the ground, and as soon as they are well rooted we cease our irrigation." So Chrysostom had said, "in those days miracles were profitable, now (4th century) they are not." Thus the sceptic, the Romanist, and the "Faith-Curist" are answered.

TITHES AND FORCE-GIVINGS.

A remark was recently made by a prominent preacher at a London Anniversary to the effect that since public sentiment is so strong against clergymen interfering with worldly business concerns, the public should provide for the clergy (thus precluded from ordinary means of gain), as the Levitical tribe was provided for in the Mosaic economy—a business-like allotment of a tax or an assessment upon business profits and returns generally. The remark was so apt, and embraced the gist of the matter so tersely, as "in a nutshell," that it must have fallen

LIKE A BOMBSHELL

among the audience of hard-headed business men, and woke them up considerably. There is such a thoughtless and senseless prejudice among that class of men against the clergy in business matters, that it is well to give them a shock occasionally. It may be noted (*per contra*), in passing, that the English press has been very much struck by the business-like method of procedure in Convocation (all clergy), and the thorough-going, practical way in which they handled and disposed of the various very matter-of-fact subjects which had been chosen for discussion and decision this year.

The fact is that a clergyman's hands and feet are tied by the bondage of ordination vows and the tyranny of public opinion to such an extent that when he is cruelly pushed out and told to

SINK OR SWIM,

the chances would seem to be very much in favour of the former of the two alternatives. Yet, to their credit be it said, they somehow manage to swim (learning, by slow and painful degrees, at exercise), in most cases. Most laymen are content to stand with hands clasped or arms folded on the shore, without so much as wetting their feet or shewing in any way a willingness to supplement the desperate efforts of the pastors of the Christian flock.

If they occasionally evince a curious and unusual and unexpected skill in the difficult performance of clerical life, that is looked upon with suspicion, as if it were scarcely quite proper for a clergyman to prove himself a competent manager of his own business.

LAY ASSISTANCE,

when it is accorded, takes many and queer shapes—which, of course, the circumstances render necessary. The ordinary layman will not "give his tithes" to the clergy; but he will organise a society or two, form a committee, set up a collecting bureau, or some other machinery to take the place of tithes and render them comparatively unnecessary. That such efforts are attended with very poor success, is proved by the incessant appeals from Bishops, the frequently reiterated assertion that more is wanted, the frequent terrible scandals which disfigure the histories of individual rectors and congregations, trying to do impossible wonders with very inadequate means. It is not enough to organize all kinds of ordinary funds for this, that and the other; but we must have "Women's Auxiliaries" (all honour to those noble women, not a few, who fill the breach left by their lords and masters); and these must be further supplemented by children's or junior branches. Nay, this is not enough yet: bazars, concerts, lectures, &c., &c., must be called in to take the place and produce effects of which mere contributing of money falls full short.

WHAT A PITIABLE SIGHT

is the Christian world thus reduced to display—a babel of confused sounds and cries and antics (theatrical and otherwise), to take the place of *straight-giving* of God's own portion for His clergy. It has been pointed out again and again that the tithe of the profits of Christian men's business would, even at present rate of prosperity, furnish an overflowing "Treasury of God" for all possible needs and emergencies. Not only so, but the act of giving would, according to Divine promise, create a greater power to give, so that nothing after all would really be lost to the precious business capital of business men. Wise in some respects: but they will not take God at His word, while they are continually speculating and gambling on the uncertain words of men like themselves. Better that any honest effort by men, women or children should be made than that the work should be left undone; but how much more could be done by the proper business-like provision of tithes?

THE CHURCH OF CANADA.

May soon become an organized reality as well as an appropriate title, virtually descriptive of our Canadian extension of the Church of England. So manifold now are the nationalities and languages within the pale of the Empire and its ancient Church, that it is no easy matter to select a title sufficiently comprehensive and significant, without seeming to trench upon the spheres and privileges of other sections of Christendom—as the Roman Church has so arbitrarily sought to do. At the same time, while the title is not to be overlooked, there lies close before us an imperative and urgent duty—

THE SOLIDIFICATION OF THE CHURCH

by drawing into closer organic relationship and action the various arms by which the great work of the one communion of the Catholic Church is being done in the different parts of Northern America. Time was when any attempt at such a proceeding would have been ridiculous, because