

was possible and tolerable when most people went to church only once in the week; but as spiritual life became more vigorous, and especially when the corporate life of the Church came to be more of a living reality, this occasional, infrequent attendance at divine worship could no longer satisfy the religious aspirations of Christian people. Not only so; but it became obvious that different kinds of services were adopted for different classes of people, so that, for this reason, a separation of the services became necessary.

When daily services grew common, not merely in Cathedral Churches, where they had always been kept up, and where a large staff of choristers existed for that very purpose, but very widely in the ordinary parish churches, it was then quite natural that an attempt should be made to shorten the daily offices by omitting some of the repetitions and some of the parts which seemed of secondary importance. The Convocation of Canterbury, with the co-operation of the Convocation of York, drew up a scheme by which the separation of the three services formerly united on Sunday forenoons was allowed, and the daily services shortened by the permitted omission of the Exhortation, the State Prayers, the Prayer for all sorts and conditions of men, and the General Thanksgiving. It was also allowed to omit one of the Lessons and one of the Canticles.

As a matter of fact this abridgement of Matins and Evensong has actually been in use in most English Churches, not cathedrals, which have kept up the Daily Service. We believe we are right in saying that in very few Churches has advantage been taken of the permission to leave out one of the lessons; and that, where it has been done, it has seldom been liked, and has generally been abandoned. It should be added that the abridgement of the services is, in England, permitted only on Week Days, and the doing of this on Sundays would be a distinct breach of the Law.

We confess, however, that the plan occasionally adopted among ourselves of omitting portions of Matins and Evensong on Sundays has a great deal to recommend it. Admirable, for example, as is the Exhortation at the beginning of the Service, it is surely justifiable to shorten it, or almost to omit it, if it seems desirable, on any reasonable grounds, to limit the length of the service. Then, again, the omission of the prayers after the third collect would seem reasonable, when the Communion Service is to follow. The Queen and the Clergy are prayed for in the *Preces* which follow the Creed and the Lord's Prayer, and again in the Communion Service. We think, however, that the English method of closing Matins and Evensong with the Prayer of S. Chrysostom and the Grace has great advantages which will be obvious to any one who considers the subject.

To one point attention has been drawn on various occasions, we mean the omission of the Prayer for the Governor General and the Lieutenant Governor of the Province. The Bishop of Toronto found fault with this omission in one of his charges to his synod, and, some time ago, a correspondent in these columns made a similar complaint. We have great sympathy with the feeling thus expressed; and if some person in authority would provide us with even a tolerable collect for the purpose, we would urge upon the clergy the duty of regularly using it. But the present collect is so hopelessly bad, so obscure and so unrhythmical, that it goes against our conscience to condemn its omission. It is truly marvellous that men accustomed to use the beautiful collects of the Prayer Book should have drawn up and printed and circu-

lated anything so different from the examples before them and so prodigiously inferior to them.

One modern usage, which seems to be spreading, we cannot at all understand. We refer to the practice of omitting the two collects for the Queen and the Royal Family, and saying the one for the Bishops and Clergy. We think that such a usage must strike unpleasantly on the ears of those who have read St. Paul's requirement that Intercessions should be effected for all men, but first for kings and those who are in authority. If it is said that the Queen has already been prayed for in the Versicles which precede the collect for the day, the answer is, that the clergy are also prayed for in the same place. We are saying these things in no spirit of fault finding, but simply desiring that there should be something like consistency in the use of our splendid services. It is possible that there may be some explanation of this usage with which we are unacquainted. We can only say that we have met with none that we consider sufficient. We should be glad to hear of any that have some probability. And, if none such can be found, we should earnestly exhort the disuse of the practice referred to. If the collect for the Bishops and Clergy must be said, then let those for the Queen and the Royal Family go with it. If these are to be omitted, the other should be omitted also.

One good and sufficient reason for abridging the Services is the necessity of keeping the whole of the worship and the teaching within a certain limit of time. It is all very well to say that we must not consider the impatience of undevout or irreligious people. But what, if these people are driven from our Churches by the length of our services? And we want to get them there and do them good. But again, it is said, you are sacrificing the Prayers to the Sermon. This would be a sad mistake, if it were common. Yet there may be occasions when the Sermon is of immense importance, and when it may be a duty to shorten the prayers. As to Week Evening Services, we have no manner of doubt that inattention to the limitations of time on the part of the clergy has often led to the laity ceasing attendance at them, not because they were unwilling to be present, but because the exigencies of family life rendered it impossible.

RUSSIA.

It may seem astonishing that such different and irreconcilable views of Russia should so long have prevailed among the best informed men; and this not merely in regard to her political aims, but also with respect to her internal condition. This is accounted for partly by the vast extent of the country, by the varieties of nationalities comprehended within its limits, and by the corresponding varieties of customs, languages, and traditions.

At last, however, we seem on the way to know what Russia intends in relation to her neighbours and what she is doing with her own people. Since the time of the Russo-Turkish war, when the truth on both sides of that question was hidden by the influence of party politics, we have had testimonies from too many incontrovertible witnesses to leave us in doubt as to Russian designs in Central Asia; for example, Captain Burnaby and Mr. Marvin, witnesses entirely beyond question, have shown us quite clearly that the progress of Russia in Central Asia has been accomplished by fraud and violence; and that the Russian Government, whilst engaged in the conquest of the Asiatic tribes, has indulged in wholesale lying to the other Governments of Europe, declaring

with unblushing effrontery that they had not the slightest intention of doing the very thing which they were at that moment accomplishing. On these points there now remains no more doubt than there is about the date of the battle of Waterloo; and, if Mr. Gladstone or any one else professes ignorance on the subject, it is simply a case of the blind who *won't* see.

We are now also getting to know the truth about the internal political condition of Russia. On this point also there was more doubt than might seem intelligible, considering the books written and the ample means of information possessed by the writers. Still there were difficulties. When a writer like Stepniak professed to reveal the outrages of the Police system and the horrors of Siberia, many persons were quite naturally incredulous, and they found a justification of their incredulity in the testimony of the Rev. Dr. Landels, an English clergyman, who seemed to have every opportunity afforded him for obtaining complete and trustworthy information on the state of Russian prisons and political exiles. The only result at which a reader of Dr. Landels' book could arrive, was that the condition of the prisoners in Siberia was a very happy one.

At last the simple truth has come out; and it has been embodied in a series of papers in the *Century Magazine* by Mr. George Kennan. These papers will, before long, be collected and published in a volume. Mr. Kennan went to Russia in every way prejudiced in favour of its government, expecting to find that most of the stories told to its discredit were false, and that Russia was governing its immense population as well as, under the circumstances, could be expected. About this matter there can be no doubt, and it should be remembered. The Russian Government received Mr. Kennan as a friend, and gave him every opportunity for seeing the country in all its aspects.

What did Mr. Kennan find? He found almost everything worse than it had ever been described. He found that men, women, and even children, were liable at any moment to arrest, not merely for belonging to secret societies, not merely for advocating constitutional changes in the Government, but even for circulating perfectly harmless books on political economy, or because they were *suspected of disaffection*. Worse still, men and women were arrested because they were supposed to be in the confidence of the suspected, and might be tricked into betraying their secrets.

But there is worse to come. When arrested, these suspects are seldom brought to trial, but are simply sent off to Siberia where they are required to live within certain local limits strictly prescribed; and, if they go beyond these limits, they are liable to be tried for the offence and sent to prison. But even here the cruelty does not end. Not only are these unfortunate exiles required to support themselves by their labour, but most kinds of work are forbidden to them, lest they should take advantage of their position to promote disaffection against the government. Thus teaching is prohibited, and even the practice of medicine; in fact, almost every kind of work except manual labour; and many of these exiles are highly educated and tenderly nurtured men, women, and young girls.

Mr. Kennan's visit to Toronto has turned the public attention to these horrors, and his articles in the *Century* have been read with fresh and deepening interest. The civilized world is interested in these details; and Russia will have to answer to the universal conscience of mankind. No attempt has been made, as yet, to deny