

standing and rights of those who do not accept them, whereas the Anglican Church does not excommunicate Roman Catholics, whose Church is the *real cause* of division and schism." Protestant missions are therefore necessary.

"CONVERSATIONAL CHARITY" seems a funny phrase among the items of woman's work, but it has been somewhat felicitously coined to express the good work which may be done by religious women in the upper ranks of the Church and of society, while condescending to sisterly association with poorer people.

"HERLIGE ROCK."—The holy coat excitement—one might fairly term it mania—goes on apace. It seems there have been no less than 40 such coats advertised at one place or another; but Treves and Argenteuil contend for the palm. Even Popes (though infallible) have differed on the subject. Gregory XVI. against Leo X. "Holy Coat, I pray to thee, Holy Coat, pray for me," was the cry in 1844. Folly could no further go.

THE SALISBURY CURFEW is rung at the Cathedral every evening at 9 p.m. ever since a belated traveller who had lost his way was guided homewards by the sound, and left a handsome bequest to the Cathedral as a token of gratitude. The Bishop (Wordsworth) lately had occasion to remember the legend when, on a walking tour in Dorsetshire, with some boys, he lost his way, and was guided by the bells of a parish church.

A CHURCH HOUSE MONUMENT TO EARL POWIS.—Since the success of the great London Church House, the idea is being copied in a great many quarters throughout England—especially in provincial towns. The parish of Welshpool proposes to build one as a memorial to the late beloved Earl Powis. He was a lover of all good Church works, and a specially strong supporter of the Church House Scheme in London.

ST. ANDREW'S CROSS.—We are pleased to find that our Canadian Church is disposed to do its full share in the work of this excellent brotherhood. Ten delegates from the Canadian Brotherhood are expected at St. Louis. Among those who are to take a prominent part we find the names of Canon DuMoulin, and Mr. N. F. Davidson. Rev. Dr. Rainsford and Bishop Hugh Millar Thompson are among the other attractions.

THE VENERABLE DR. SHATTUCK, of Boston—formerly a Unitarian—has come to the rescue of Father Hall in the pages of the *New York Churchman*. Dr. Hall's recent addresses on Dissenting Sects had been challenged by Mr. Percival of Philadelphia, and a reference made to his being an Englishman. Dr. Shattuck refers to Dr. Hall's 18 years service and well deserved prominence in Massachusetts diocese.

METHODIST ENDOWMENT IN THE COLONIES.—A curious article in *Greater Britain* instances, as endowment in the colonies, the Methodist practice of paying all their ministers out of one Central Fund, so that they are "becomingly independent of the congregations to which they minister." The article goes on to praise the Methodists and Roman Catholics for their energetic concentration of force and distribution of benefits.

FICTITIOUS MEMBERSHIP.—A writer in *Greater Britain*, enumerating the causes of the weakness of the Church of England in the colonies, lays stress on the *dead-weight* adherence of so many

nominal members who "take what they can and give nothing. The only title they have to call themselves Church people arises from the circumstance that their fathers were so before them. . . . They are practically dead members, and in no way add to the wealth, strength and honour of the Church, from which they snatch some kind of prestige."

THE HYGIENE AND DEMOGRAPHIC CONGRESS has had a very interesting session. One important subject was that of London fogs, which were attributed to London smoke. A discussion has arisen as to the best means of getting rid of the said smoke, as a means of preventing fogs. Meantime in America, more than one genius is trying his hand at getting up fogs in the air and bringing down rain.

"THE GREATEST—FIGHT—IN THE WORLD" is the title of the latest jeremiad of Mr. Spurgeon. The book is said to be very sad in its tone,—full of lamentations over the downgrade or modern leaven which is supposed to be pervading modern religious thought and life. It is a curious speculation whether the great preacher's illness is due to his melancholy views on this point, or his views due to his sickly condition. The two things probably re-act on each other.

SILVER WEDDING IN AN ENGLISH PARISH.—The people of South Acton have been celebrating the silver anniversary of their worthy parson, Rev. A. H. Dunn, with a gush and enthusiasm worthy of this side of the Atlantic. Among the gifts were a splendid horse with silver mounted harness and landau complete. Mr. Dunn's 20 years' work in the London suburb has been a phenomenal success.

PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the *CANADIAN CHURCHMAN* the choice between two large (28 x 22 in.) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and the additional sum of fifty cents, the total for the paper and the premium being \$1.50. The subject of one of these engravings is "Diana or Christ," from a painting by Edwin Long; that of the other is "Not to be Caught with Chaff," from a painting by Hetwood Hardy. These engravings are beautifully executed on fine heavy cardboard, and are very attractive, and the treatment of the subjects is suggestive. We feel that, in offering these premiums, we are offering a strong inducement to our Church people, no longer to defer sending in their subscriptions and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there.

CHURCH IMMIGRATION.

We have seen for a month or two past, a "very pretty quarrel" among the founders and supporters of the "Church Emigration Society" in England, who have been airing their grievances and excuses in the English Church papers. The great question is, whether it is proper for Churchmen to employ their energies and funds in sending people to the Colonies, unless such persons are Churchmen. It seems clear enough that in the foundation of the Society, a negative answer

would have been very emphatically given to this query. Since then, however, a different view of the matter has come to be dominant in the management of the Society. This may be partly due to the feeling that if the work is a good one, it is a pity to confine its action within the limits of Church membership. One may, perhaps, suspect that a less specious reason may have some influence in causing English parsons and squires to get rid of an undesirable class of parishioners. Very naturally "mixed motives" probably have a good deal to do with the exportation of English dissenters to the Colonies. We may safely leave our English friends to settle that matter among themselves.

THE COLONIES HAVE SOMETHING TO SAY,

however, on the same subject. If the civic authorities have a right and duty to see that an undesirable class of immigrants is not dumped upon the territory of which they have charge, certainly the Church authorities should do what they can to protect the native industries of the Church. The Bishop of Nassau and others have lately directed public attention to the great cause of the feebleness of the Church of England in the Colonies, viz., that the great majority of immigrants has consisted of people of the middle class who, for some cause or other, had been alienated, or separated themselves from the Church at home. They are expatriated, and take revenge on the Church abroad. We have, all these years, been contented and silent, while the mother country has been pouring her streams of dissenters upon our shores, though the practical effect has been to *submerge* our Church in the community of dissenters. Nay, we have uncomplainingly submitted to the co-ordinate hardship that those Churchmen who immigrate to the Colonies are usually of the *very poorest classes*—never one, scarcely, possessed of large means as a set off against pauper immigration.

IT IS GOING TOO FAR,

however, when the Church herself, as such, in England organizes a Society for the purpose of unloading dissenting parishioners in Canada and Australia. If they want to come let them come, and we will do the best we can with them—but do not send them to overwhelm us with greater numbers of antagonists or rivals than we have. We would respectfully suggest that English money would be much better spent in sending *special missions* to the trades people of England who abjure the Church, than in helping them across the sea, where we have not the same means at command to deal with or reach them. To send out an English Churchman who cannot find work at home—that is a benevolent work; and the Colonial Church, though poor herself, will do her best for such an immigrant—especially if the S.P.G. and S.P.C.K. help us, as they have been doing, by sending some of the superabundant gold of liberal and charitable English noblemen and gentlemen after such colonists to enable them to stand fast and take root in new lands. But to send out hostile material to impede and outdo the already struggling Colonial Church in her efforts to overtake the work among the poor and alienated is, we repeat it, *going too far*.

THE EXPERIENCE OF COLONIAL CLERGY

and Church workers, especially district visitors, might open the eyes of those who write in the *Church Times* and other papers about the failure of the Colonial Church—especially in America. What is true of Canada is, in a large measure, true also of the United States and its Protestant