

newspaper was started under the name of *The News*. At first only one copy was printed of *La Gazette*, and that once a month, being read out to a public audience by a government officer.

**POOR PARISHES IN LONDON.**—Bishop Temple, speaking at the annual conference of clergy and churchwardens on "The Bishop of London's Fund," referred to the *shifting* of the population from one locality to another. He made a strong plea on behalf of the poorer quarters, where the clergy are constantly overwhelmed with the constant pressure of sorrowing poverty, unable to cope with it, unable to rise above it. The same experience is true in Canadian cities from Halifax to Vancouver.

**THE ASSYRIAN CHURCH MISSION** lately held a meeting at Salisbury. The bishop gave many interesting particulars of the progress of reformation in the ancient Churches of the East, in America and elsewhere. He said the only antagonism came from twin opponents—the Roman Catholic Church, and the American Board of Missions. The latter is a kind of union of Protestant sects for missionary work in the East. They seem to indulge in more *obstruction* than evangelization.

**THE LATEST NEWS FROM MERCURY**, according to the Italian astronomer, Schraparelli, is that their days are years, equal to 88 of our days. This, however, is not quite proved. The May "transit" may add to our information about our sister planet. It seems to be ascertained that their summer is about ten times hotter than ours! Every few years Mercury and Venus take a trip between us and the sun: then they are watched by this very inquisitive earth of ours—yet how little we know!

**THE CHURCH OF KEBLE, LIDDON AND CHURCH.**—The English *Methodist Times* goes into raptures over one aspect of the Church of England—its "uncontroversial face," so to speak. The *Times* says, "If the Church of England were altogether and always such as she appeared to Keble, Liddon and Church, we should all fall head over ears in love with her, but the 'controversial face' of this lovable Church is not so pleasant to look upon."

"ERST WAGEN, DANN WAGEN" is the personal motto chosen by the famous Von Moltke, when he was made a Count of the German Empire. It was not very different from the old family device, "Candide et caute"; but it expressed the emphatic preference of this great tactician for mature and considerate action. He thought out the "moves" on the chess board of life and duty, always reminding himself to "first weigh, then wage." No wonder his judgment became so reliable as to be almost infallible.

**THE WOODARD SCHOOLS** are an institution of a very peculiar kind, owing their existence and success to the recently deceased Canon Woodard, of Manchester. The policy was to establish *three schools together* or in conjunction; the highest class one, for the sons of well-off gentlemen, being run at a *profit*. This profit was carried to the benefit of a cheap school for the poorest classes. Between the two, there was a school—self-supporting—for the middle classes. All three were made to *feed* one another.

**FREE EDUCATION AND CHURCH EDUCATION.**—The latest scheme by means of which the enemies of

the Church of England hope to destroy her paramount influence in education, is the adoption of the Free School system. Joseph Chamberlain, however, has pointed out that the Church's hold need not be touched thereby. The people now choose to give her  $3\frac{1}{2}$  millions of children (out of 5 millions or so) to educate. To destroy these Church schools would cost the country 50 million pounds, and a yearly rate of 5 millions sterling. That touches the pocket.

**THE ARCHBISHOP'S JUDGMENT AND ITS PHILO-ROMAN CRITICS.**—The clique of so called Ritualists, miscalled "Catholics," who have been accustomed to trot after Roman usages, die hard under the Archbishop's lash. Wickham Legge well says in the *Church Times*: "The judgment . . . seems much more likely to give sound advice on liturgical subjects than the little books on ceremonial that are put forth in private adventure, every year some 20 or so new ones. The Archbishop, we know, was an accomplished liturgical scholar when the authors of these poor "Directories," "Orders," "Aids," "Notes," "Suggestions," were running about in petticoats: authors, too, who, for the most part, take for their guide, not Catholic customs, but the directions of the Roman liturgy, and the decisions of a foreign "congregation of Rites?" These are wholesome words of reproof.

#### TRINITY SEASON.

The celebration of this sacred season as distinctly in honor of a memorial of the blessed Trinity, is especially a characteristic feature of the Church of England and cognate Churches in Germany. The observance of the events of our Lord's life seems naturally to culminate, as in a climax, in a festival of the Trinity—Father, Son and Holy Spirit. The resurrection and ascension of Christ, the descent of the Holy Spirit, the Holy Trinity—this seems a natural sequence. Traces of the idea are to be found as far back as the days of Jerome and Gregory; but we do not find emphatic stress laid upon the festival till the time of S. Osmund of Salisbury. Then the day was called Trinity Sunday—not the "Octave of Pentecost"—and subsequent Sundays till Advent followed in the train of the same sentiments and under the same title. The Church of Rome and the Church of Greece differ from the sister Churches of England and Germany, and from one another, on this point. Rome keeps up the memory of "Pentecost" and Greece celebrates the "All Holy Martyrs," but the Sarum Rubric says expressly, "*Memoria de Trinitate fiat omnibus dominicis usque ad adventum domini.*" Blunt concludes that this "Anglicanism" is a vestige and proof of the fact that the foundations of our Church were laid by St. John as a mission from that great apostle of the Trinitarian doctrine.

#### SYNODS AND CONFERENCES.

It is considered hardly a right use of English, not quite the correct thing, to call our colonial mixed Church councils by the ecclesiastical title of synod, which should be confined entirely to the clerical element. Consequently, when the mother Church took to mixed assemblies of a diocesan character in order to enlist the lay element, and engage the lay sympathy, as well as to utilize lay knowledge, she was careful to avoid the colonial misuse of words—which happens occasionally—and keeps strictly to the Queen's English, calling her assemblies by the non-committal title of conference. Thus the more dignified ecclesiastical term "synod" has been held in reserve until such time as convocation in the Provinces of England's

Church is to be re-enforced by diocesan synods proper composed of clergy only. However, the question of the use of these terms may be ultimately decided.

#### THE AIR IS FULL OF SOUNDS

in this merry month of May, and June will increase the din on this side of the Atlantic—sounds of eloquent tongues engaged in earnest debate on manifold Church questions; clergy and laity working side by side, and face to face, in grappling difficulties of the day. The reports of the English Diocesan Conferences are full of interest, as we notice how Churchmen of all classes and degrees meet together within their local diocesan limits to discuss such matters. Then, convocation, north or south, adds its deeper notes of more weighty and deliberate utterance in *agendum, referendum, gravamen*, etc. School Board Areas, Observance of Good Friday, Weekly Communion, Boards of Education, Clergy Discipline Bills, Reform of Convocation, The Poorer Clergy and them Parsonages, Marriage of Soldiers without Leave, Spiritual Welfare of Workhouses, Brotherhoods, Betting and Gambling, Religious Union, Church Patronage, Free Education, Increase of the Episcopate, Remarriage of Divorced Persons, Hymn Singing, The Liquor Traffic, Poor Laws, Philanthropic Efforts—such are some of the subjects freely and generally debated, with more or less

#### TINKERING.

a thing very much deprecated. It may be questioned whether the diocesan councils or conferences, or synods, are not better employed in debating and passing resolutions of opinion than in mending and rearranging Canons and By-laws. It seems to be the mischievous impression in Canadian synods that they must do something; even mischief seems better than nothing. There is an impatience about mere resolutions; they are pushed back to the closing days of the week and their are removed from the arena of debate altogether. As a matter of fact, time had much better be spent upon such burning questions of difference, than in making and re-making needlessly minute regulations and rules, which work about as well (or ill) one way as another. It is inevitable that

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should very often result from such a cacoethes as is implied in the word tinkering. Everybody seems conscious of the evil, but there is doubt where to place the limit. It could scarcely be a great hardship or loss if Canadian synods only took place every second year; the alternate years being occupied with more wholesome and free debate on resolutions as to principles and sentiments. A conference, in the American sense of the word, one year would thus pave the way for some sort of executive law making on the same subjects after a year's mature reflection. When men—clergy or laity—are worked up by the immediate prospect of something being done, they are in too feverish a state for a very reasonable and dispassionate view of abstract principles and sentiments. Once fix the principle as such: the action follows slowly but surely.

#### GOOD FIGS AND BAD FIGS.

There is a curious passage in the 24th chapter of Jeremiah the Prophet, wherein the Jews are divided into two classes and likened to good and bad figs respectively. Jeremiah saw "two baskets of figs set before the Temple of the Lord . . . one basket had very good figs, even like the figs that are just ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad." The former, it was explained, typified