

only of his co-religionists, but of all who can appreciate unselfish and disinterested philanthropy. The celebration of his one-hundredth birthday last October was one of the grandest tributes ever paid to a man, expressions of goodwill pouring in upon the aged philanthropist from all parts of the globe, in which his name had become a household word.

According to a cable despatch, some of the prominent "society-men" who are implicated in the recent disclosures of iniquity in London, are already reaping the reward of their misdeeds in their exclusion from the fashionable circles in which they have been accustomed to move. This is a step in the right direction, and in the present miserably defective state of the English law, it is probably the only punishment that can be inflicted on these flagrant offences against the unwritten code of honor and virtue which is binding upon all men by the mere fact of their manhood. We are glad to learn that there is a prospect of the law being so amended as to put an effectual legal check upon the vile traffic in youthful innocence, the revelation of which has shocked the moral sense of the whole civilized world.

In the midst of the horror awakened by the late revelations, one cannot help feeling amused at the attitude assumed by the notorious "General" Booth, who is endeavoring to pose as the author of the agitation in favor of the Criminal Law Amendment Bill. The fact is that the real leaders in this movement, as in every other great moral movement of the day, have been the Bishops and Clergy of the Church, who, in Diocesan Conferences and Convocations, have for years been urging the adoption of even more drastic legislation than that which is now proposed.

In common with our Protestant fellow-citizens generally, we have been greatly pained by the reports of certain religious difficulties which are alleged to have occurred in one of the battalions which has just returned from the North-West. As far as we can judge from present information, the accusations that have been made against the Colonel of the 65th are without any serious foundation, but we concur with our Methodist contemporary, the *Christian Guardian*, that that officer owes it to his own reputation, as well as to the service, to insist upon a strict investigation into the facts by the proper authorities. We need hardly add that none will rejoice more heartily than ourselves if such an inquiry should result in the complete exoneration of Col. Ouimet from the damaging charges that have been laid against him.

Now that so many of our city clergy are taking or projecting their annual holiday, we would reiterate a suggestion which we have made before, viz., that, at this season, an interchange of duty might be very profitably made between the clergy of the cities and the rural districts. By this arrangement, the city rector would gain what he most needs, quiet and pure, fresh air; and his brother, the country parson, would also benefit by the respite from the weekly labor of sermon-writing, as well as by the change from his usual monotonous round of toil to the busy activities of city life. Each would get the tonic which he most needs.

## CORRESPONDENCE.

### EPISCOPAL.

To the Editor of THE CHURCH GUARDIAN:

SIR,—In a late number of the *GUARDIAN* I noticed in the advertising columns, under the heading, "Kind Words," (in reference to Puttner's Emulsion, I think) a signature with the description, "Episcopal Minister." I am tempted to ask, with Barnum's visitors, "What is it?"

Is it Greek Episcopal? Reformed Episcopal? Methodist Episcopal? I might even ask, is it Roman Episcopal?—*Papal* as that branch of the Church is. Does it wear *Episcopal* robes? Does it perform *Episcopal* functions?

I turn to the Clergy List and find the Rev. gentleman is a Priest of the Church of England in Canada. Of course he is not responsible for the description given of him; but the vendor of the "Emulsion" ought to be called upon to give him his proper designation. No one likes to be called out of his proper name.

The Church of Ireland indignantly repudiated the term *Episcopal* Church, even when applied by the Secretary of State, and received an ample apology from the Right Honorable gentleman.

The Church of the United States loudly groans under the incubus of "Protestant Episcopal," and is trying to shake it off. Why will people try to fix it on the Church of England in Canada?

Presbyterian means that those who use it prefer to be non-Episcopalian, but the Kirk of Scotland holds tenaciously to her name, in spite of Free Kirk, U. P., or anti-Burger.

Episcopal certainly means that those who have the term applied to them have Bishops, but the whole Primitive Church had Bishops, and we hold of them and do not desire to be designated as if a mere sect. Besides, this might cause pecuniary loss, if the term came into common use. Some good man draws, we will suppose, "his last will and testament" in favor of the Episcopal Church in (say) Weymouth, N.S. The Judge of Probate might reject the legacy, if contested by the Reformed Episcopal minister in the neighborhood, and truly his title would be nearer than that of the Church of England in Canada.

Sto.

### THE CROSS.

The cross has twined around it every association of dignity and beauty in the world. Not one other thing has received from the fertile minds and the all-fashioning hand of men of genius so many intrinsic beauties as the Cross of Christ. Millions never hear of it without a throb, nor see it without a genuflection. It dawns upon the child in the cradle next to its mother's face, and it is the last thing from which the light disappears when this child, in old age, is dying. The cross is now as universal and as beautiful to the associations of men, as then it was rare, peculiar and odious; it is that which now to us is not only suggestive of a fact of Christ's history, but it is also a memorial of two thousand years of history. Around that simple cross of wood the heart of the world has gathered for twenty centuries its stories of admiration, of love, of devotion.—*Selected.*

On the subject of parochial assessments, Bishop Gillespie in his convention address, says: "An assessment or a pledge, is a debt that has a special relation to the conscience of the individual or the parish. It is beneath the tone of a holy convocation, that there should be any creeping out of discharge to the uttermost farthing, because, instead of bond required, honour is trusted. It is disloyalty not to be named, that a parish honored by its connection with the Diocese, and under the protection of the convention, should take shelter in self-defiance of the law it has helped to make.—*Church Home.*"

## SCIENCE AND MODERN DISCOVERY.

The present occupant of Sir Isaac Newton's Professorial Chair at Cambridge University, Professor G. G. Stokes, F.R.S., who is also Secretary of the Royal Society of England, delivered a remarkable address at the Annual Meeting of the Victoria Institute, in London, towards the end of June. Sir H. Barkly, G.C.M.G., F.R.S., occupied the chair, and the audience, which included many members of both Houses of Parliament, filled every part of the large hall. Professor Stokes gave an important account of the progress of physical science during the past quarter of a century, and, reviewing the results, specially noted that as scientific truth developed, so had men to give up the idea that there was any opposition between the Book of Nature and the Book of Revelation. He said that for the last twenty years or so one of the most striking advances in science had been made in the application of the spectroscope, and in the information obtained with regard to the constitution of the heavenly bodies. The discovery that there were in these particular chemical elements, which were also present in our earth, exalted our idea of the universality of the laws of Nature, and there was nothing in that contrary to what he had learned in Revelation, unless we were to say, as the heathen did, that the God of the Hebrews was the God of the hills and not of the valleys. Entering with some particularity into the composition of the sun, the Professor said this gave an idea of an enormous temperature, since iron existed there in a state of vapour. This was utterly inconsistent with the possibility of the existence there of living beings at all approaching in character to those we have here. Are we then to regard this as a waste of materials? Might we not rather argue that as in animals we ascend by greater specialisation, so we could consider the differentiation of office in different members of the solar system as marks of superiority, and could regard the sun as performing most important functions for that system? In fact, all life on our earth was ultimately derived from the radiation of solar heat. Referring to the doctrines of conservation of energy and of dissipation of energy, he pointed out at some length how the sun, so far as we could see, was not calculated for an eternal duration in the same state and performing the same functions as now. We must regard the Universe on a grand scale, and then there was progress. If we contemplated nothing but periodicity, perhaps we might rest content, and think things would go on forever as at present; but, looking on the state of the Universe on a grand scale as one of progress, this idea obliged us to refer to a First Cause. Professor Stokes concluded with recommending that the Annual Report of the Society, read by Captain Frank Petrie, the honorary secretary, be adopted. It showed that the number of home, American and Colonial members had increased to upwards of eleven hundred, and that the Institute's object, in which scientific men, whether in its ranks or not, aided, was to promote scientific enquiry, and especially in cases where questions of science were held by those who advanced them to be subversive of religion. All its members and one-guinea associates received its Transactions free, and twelve of its papers were now published in a People's Edition, which was to be had in many of the Colonies, and in America. The address was delivered by Dr. J. Leslie Porter, President of Queen's College, Belfast, the subject being "Egypt: Historical and Geographical," a country with which he had been thirty years intimately acquainted. The Earl of Belmore and the Right Hon. A. S. Ayrton moved and seconded a vote of thanks, after which the company present assembled in the Museum, where refreshments were served.