

thoroughly respectable manner. Does any one really imagine that we can absolutely stop the sale of stimulants? One might imagine that the story of the Scott Act experience is sufficient on that score. But we may be able so to regulate the traffic as to ensure the co-operation of self-respecting tradesmen in putting down the evil intoxication.

INADEQUATE CLERICAL STIPENDS.

Speaking at the annual meeting of the Bristol Clergy Society, Bishop Marsden said that on his return to England after a long stay on the other side of the world, he felt surprised that the laity had not faced the matter of inadequate incomes for the clergy as had been done in Australian colonies. In an English diocese—other than Gloucester and Bristol—he had himself during the last year been brought in contact with some four hundred of the clergy, and by the experience thus gained he had no doubt that in many instances the clergy were in a position which called for the rendering of active assistance. He hoped to see the day when the Society would be extended, and do that which was done in Australia—namely, fix the minimum income for the clergy, so that, when the people of a district or parish were not able to pay that minimum, the stipend should be made up to that amount by a grant from the central fund. When they came to consider the income of the country, there seemed to be sufficient money to adequately pay all the clergy. It was estimated that the income of the laity was 1,260 millions sterling a year, and some authorities put in a greater amount than that. Surely it was time that the laity of the Church of England took in hand the matter of adequate remuneration of the clergy.

It is probably a common notion among ourselves that the English clergy are universally, or as a class, better off than the Canadian. But apart from the favoured few, it is extremely doubtful whether this is the case. But this is not a question which need now detain us. What it is of importance to consider is, 1.—the fact that many of the clergy are most inadequately remunerated for their labours; 2.—that there is money enough in the country to pay them as much as they might fairly claim in the present state of society; and 3.—that measures should be taken to set this matter right. This is the effect of Bishop Marsden's speech in England, and it applies in every point to ourselves.

There are few who will gravely defend the keeping of the clergy in a state of poverty. However keenly alive we may be to the dangers of wealth and luxury, we must allow that a pauperized clergy would be at least an equal danger. The wearing anxiety for food and clothing, the sense of inability to make any proper provisions for wife and children—perhaps, alas, the pressure of actual debt—such things as these are enough to crush the life out of most men, and to render their ministry powerless and unfruitful.

The hypocritical cant about the clergy as belonging to a class which should be self-denying and self-sacrificing can hardly impose upon those who use it. What is the benefit or merit of self-sacrifice if it is enforced from without? And what right has anyone to impose this burden upon another? To do justice and to love mercy are two primary qualities of every good man, and the layman should begin by practising them towards his clergyman if he expects the latter to do his duty. Few persons will refuse to acknowledge the necessity of some such remarks as these, in regard to the state of our own church, and at the present time. Some weeks ago one who described herself as a clergyman's daughter and a clergyman's wife, drew

attention to the inconvenience caused by a clergyman being paid directly by his own congregation, whilst another clergyman's wife followed up with a complaint of the irregularity with which the payments were made and sometimes the failure to make up the stipends to the amount promised.

What is to be done? In the first place, it might be advisable for the Synod to appoint a committee to consider the whole subject. Of course this involves the loss of a year and the subject is pressing. But, on the other hand, it is hardly possible that any resolution introduced into the Synod could pass at one session, and the probability is that such a method would lead to longer delay than the other.

If we cannot at once formulate a scheme for getting rid of the present evils, at least we can indicate the direction which the reform must take. First of all, there must be a minimum stipend fixed; and then means must be taken to see that it is paid. Whether this could be done best by having a Sustentation Fund, or by having all the stipends paid out of a common fund, it is not quite easy to determine. If the latter system is adopted it would hardly be possible to continue to the clergy the fixity of tenure which they now enjoy; and there are difficulties connected with other methods.

There is a good deal to be said in favour of the Sustentation Fund, if it were properly worked. It would be necessary to limit the grants so as not to encourage parishes to throw their burden entirely upon the diocese, and also that the clergyman might know that, if he could not gain a certain support from his congregation, the deficiency would not be entirely made up from without. Moreover, the fact that the clergy were partially dependent on the good will of their people, and yet not wholly so, would act well in different ways. The clergyman would not be able to feel that he was entirely independent and the congregation would not feel that he was entirely dependent. We can all understand the importance of each of these points, human nature, even under divine grace, being what it is.

This subject, important as it is, may be merely talked of and then dropped without anything practical coming out of the talk. We sincerely trust that it may not be so. It is a matter of deep and urgent importance to the whole Church, and the neglect of it may seriously cripple her work.

CARDINAL LAVIGERIE AND SLAVERY.

There has been sitting at Brussels an Anti-Slavery Conference at which are present representatives of every European nation; and it has been brought together by the efforts of one man who has earned a right to a place among the foremost in the overturning of slavery. Much has been written of him and his work in various places, and we believe that the following outline of his career, taken from an English paper, will be of interest to our readers.

Cardinal Lavigerie was born under the shadow of the ancient Cathedral of Bayonne, on the west coast of France, in the year 1825, his father being an officer in a good position in the Custom House. From his early youth he showed a decided wish to enter the ministry, and although his father had other views for him, he yielded to his son's evident inclinations, and allowed him to study specially for that purpose. He was placed in the seminary of St. Nicholas, at Paris, and in 1848 went to that of St. Sulpice, where he studied chiefly classics and philology, and finally took a good degree. He was ordained Deacon in 1846, and Priest in 1849. Four years afterwards he was elected to the Professorship of Ecclesiastical History in that well known institution, the Sorbonne, at Paris. As yet his career had been that of a quiet student, and nothing seemed to call him specially to what has become the great work of his life.

But soon he was transferred to another sphere of

labour. He was the Secretary of a society for founding Catholic schools in the East, and as such was brought into contact with a terrible persecution of Christians by Mohammedans and Druses in Syria. No less than 50,000 Christians are said to have been massacred, and the Catholic world was appalled at the vast amount of misery thus caused. Every effort was made to assist the victims of this persecution, especially by France, under whose protectorate the district of Lebanon lay; and M. Lavigerie was sent on a special mission of help to Syria, where he stayed six months, and performed wonderful work. On his return he received the cross of the Legion of Honour, and went to Rome as Domestic Prelate to the Pope and Secretary to the Society for Promoting Education in the East. But he did not stay here long. Fresh honours were in store for him, and in May, 1863, Monsignor Lavigerie was appointed Bishop of Nantes, whence, after four years of earnest toil, he proceeded, by a special decree, to the Archbishopric of Algiers (1876). Here his active spirit had a full scope for its work. A terrible famine broke out among the Arabs the year after his arrival, and the Archbishop entered heart and soul into the organization of relief and alleviation of the sufferings of the poor. A lasting result of his labours was the institution of orphanages for Arab children, where the young might be "rescued from the fatal fanaticism of the Moslem creed, and trained to habits of industry and thrift."

But his missionary enterprise did not stop there. The final result of this work was to establish Christian villages, formed of Arab converts, who were chiefly engaged in agricultural development of the resources of the country. In this way the plague of famine, first through the orphanages, and then through the Christian villages, was turned into a lasting blessing and benefit, and thus laid the foundations of special society of African missionaries, whose object was the evangelisation of Africa. A house was hired and a seminary formed for the purpose of training missionaries on African soil, and the Archbishop of Algiers began to spread his influence far beyond the bounds of his nominal diocese.

The mission work thus inaugurated soon became too heavy for one man, and it was found necessary to appoint a delegate to perform the strictly diocesan duties of the Archbishopric, while Monsignor Lavigerie attended to the work of the evangelisation of Africa. His missionaries penetrated from the north into the very heart of Africa, into the regions of the Great Lakes and the lands made famous by the labours of Livingstone and our English missionaries, and the martyr-bishop, Dr. Hannington. Here Mgr. Lavigerie's missionaries came in contact with the Protestant missions, and we are glad to quote his tribute to their work:—

"Protestantism," he writes, "is a great power, and its missionaries are scattered all over the African continent. Our fathers have come into contact with them everywhere; they met them at the Equatorial Lakes: but let it not be supposed they found antagonists in them; on the contrary, they experienced nothing but friendliness from them. I have already spoken of the courtesy and cordial kindness with which Captain Hore received Father Deniaud and his colleagues at Tanganyika and his subsequent conduct has been of the same nature."

It was, of course, in this mission work that Mgr. Lavigerie became impressed with the great obstacle in the way of all missionary progress—the slave trade. Appalled by the horrors which the slave trade revealed, he has become the ardent apostle of the slave throughout Africa. "From every part of this huge continent," he said in one of his sermons, on the occasion of the departure of more missionaries for Central Africa, "from the boundaries of the provinces which France has annexed in the North, to the English possessions at the Cape, one long wail of anguish has gone up for centuries; a cry wherein all the worst and keenest suffering which our humanity is capable of feeling meets and mingles; the cry of mothers from whose arms the marauder snatches their little ones, to deliver them into life-long servitude, and who, like Rachel, weep for children and refuse to be comforted. The cry of interminable troops of miserable captives—men, women, and children—sinking from hunger, thirst, and despair, slowly