

setshire. He of Rotterdam, le he was act- , of London, n among the s prelate was d bright pro- n that day he ime promoted charges in his became cur- retic secretary g Society, at e removed in off's Hospital, e he did good ement for the al-green. Mr. scheme for the district, was ary of energy work. Men- field, his lord- g chaplain by at Rotterdam as offered and al, the success ears he work- measure due. was never y discourage- l expected to eed. But his on going about ollicit subscrip- he was often e, who would opes to hang you money to a farthing for his personal onslaught of iled, nor did often contrast d affectionate to the Bishop, these churenes, nd abuse. In of St. James's, aracter of the al with, some is said that d" was under t made Vicar ears of active mmoned back ad never lost ination of Sir 3, a vicar was sh of St. Mar- vicar of Yar- . One of the he vicar of St. en. The ves- dy, in which Hearing that the country" as one of the as was too much xcel him as a er, or failed in ; he saw at a nent, and with himself of it; body to order to say that the ived his unre-

Seven years of his unremitting labor in a London parish, told heavily on Mr. Mackenzie's health. He therefore removed to Tydd St. Mary, Lincolnshire; and this was the beginning of his connection with the Diocese of Lincoln, which was not terminated till his death. In 1866, he was appointed Archdeacon of Nottingham. He was the first to grapple with the difficulties of Fen parishes, arising from their wide extent, their sparse population, and the want of any but main trunk roads, and those in winter often almost impassable. These he endeavoured to meet by the erection of a Mission-house in the most remote part of his parish, embracing school and chapel, with a residence for a teacher, and a "prophet's chamber" for the ministering clergyman, who might thus devote one or two whole days to the spiritual care of that district. The idea once started was taken up widely, and it was one of the late Bishop's favourite boasts that he was "father of Mission-houses." In 1869, Bishop Jackson became Bishop of London, but the same loving confidence was reposed in him by his distinguished successor, Bishop Wordsworth, who having resolved on the revival, with the sanction of the Crown, of the long-dormant office of Bishop-Suffragan, nominated Archdeacon Mackenzie, with another, for the dignity. Archdeacon Mackenzie was chosen by the Crown, and in 1870 he was consecrated in St. Mary's Church, Nottingham, as the first Suffragan-Bishop in the Church of England for more than three centuries. In the following year he exchanged the living of South Collingham for the perpetual curacy of Scofton, near Worksop, which also he resigned in 1873, to devote himself exclusively to his duties as Suffragan. In the execution of this high and responsible office, Dr. Mackenzie became more widely known to the diocese, obtaining not respect and esteem only, but warm regard, often ripening into hearty affection, from those among whom his Episcopal duties chiefly lay. The feeling of regret was universal when, at the commencement of the present year, he felt himself compelled by the pressure of growing infirmities to lay down the office he had exercised for eight years. He died on the 14th of October of congestion of the lungs, arising from a weak action of the heart.

Bishop Mackenzie's Episcopal labours shortened his days and hastened his end. He may be justly regarded as one of the many bloodless martyrs whose names the Church of England will long continue to honour, and whose memory she may recall with thankfulness at the most solemn epochs of her worship. Bishop Mackenzie's character may be truly summed up in the words of Sir Henry Lawrence, which our departed friend humbly asked might be inscribed as his epitaph, "He lies one who tried to do his duty."

BISHOP LITTLEJOHN AND THE LAMBETH CONFERENCE.

IN the prospect of the Pan-Anglican Synod or Conference becoming an established *Institution*; and from the fact that our brethren of the United States must necessarily form a part of the gathering in order to make it a truly successful undertaking, the utterances of the most prominent men among them become exceedingly important, as having a great deal to do with shaping the course of its proceedings. On the return of Bishop Littlejohn to his Diocese in Long Island, his reception was one of great enthusiasm, and in an address on the occasion he gave an account of the proceedings of the Conference and also the impressions he himself had derived from his visit.

In the Conference, he said, there was no restraint upon any, and every man was at liberty to present his views upon the subjects as he pleased. And yet the Bishop could not remember any word that that had been said of which he could say it had been better unsaid. The utmost courtesy and harmony was apparent throughout the entire Conference. There was that in the atmosphere of the body which compelled both. It was the aim of the Conference to be practical, not theological or doctrinal, and all the questions treated were within the sphere of the Church's life and work.

No one, the Bishop said, is bound by the action of the Conference. It was not legislative, and while convened in England it spoke to all branches of the Church in the English speaking world. And the American bishops realized as never before what their Church has received from the Mother Church. They have given her sympathy in return. It was acknowledged that the Conference gained much from the American bishops. The English Church makes little use of her laity and is jealous of their interference in her counsels. The Americans saw how she is weakened by this policy, and they were free to say so, and to show her how necessary and useful laymen are in all departments of the Church's work here. The missionary work of the establishment is done by two voluntary organizations not related to the Church, and which sometimes interfere with missionary bishops in their own jurisdictions. The American bishops could show their English brethren the disadvantage of this and emphasize the fact that the Church herself is the true missionary organization. Among the results of the Conference the Bishop mentioned that it taught, as nothing else could, the rulers of distant churches to act together and the stronger bishops to show their sympathy for the poorer. It deepened charity, increased forbearance, revived old friendships and created new ones; it drew together the standard bearers of the Church in all lands. The Conference gave its unanimous approval to five reports of its committees:—On the best mode of maintaining and perpetuating union among the Anglican communion; by what rule and under what conditions may the different branches be brought and kept together. On this point the Bishop said that the dreaded patriarchate of the Archbishop of Canterbury was not even suggested. The American and colonial churches could not accept it, and the English Church as at present established by law could not adopt it. The Conference agreed to meet from time to time, but the Bishop believes that the time will come when a visible union will be effected. It is impossible that this communion should long exist without organic union. Although how this organic union could ever take place without something like the Patriarchate of Canterbury, the Bishop failed to show; and as it is yet in the future, dim perhaps and distant, probably he had not satisfied himself upon the subject. He described the closing service of the Conference at St. Paul's Cathedral, London, when Bishop Stevens, of Pennsylvania, preached to an audience of 8,000 people. It was one of the grandest sights the Bishop of Long Island ever witnessed.

HIGHER ROMAN CATHOLIC EDUCATION.

[COMMUNICATED.]

V.

From what has been said it will be seen that the evident end and aim of the Roman Catholic system of education is to keep the students ignorant of all that is absolutely necessary to fit them

for holding their own in the world, or equalling, to say nothing of excelling, their non-Roman Catholic fellows. This, of course, the advocates of the system emphatically deny, and point to their various seminaries as instances to the contrary. But, as has been already pointed out, these institutions are incapable, from their very nature, of accomplishing the end they profess to serve, and those who leave their walls are either compelled to go forth not educated—in the proper sense of the word—or to seek from teachers in colleges of an alien, or no faith that instruction which is now-a-days of obligation.

But, it may naturally be asked, do not the boys learn from books the ways of the world and the salient facts of its history? They might, if they were allowed books. It is true that in their libraries may be seen a large collection of works of general reading, but examine them and they will be found to have been most carefully looked over by the prefect, and everything carefully excised that in his eyes might seem to trench on "faith or morals," the whole plot of a story being often ruined in this way, and the continuity of some historical works utterly destroyed. So also with illustrated papers, so with the pieces selected for declamation, or the plays chosen for acting. The scissors remorselessly snip out statues and pictures, and the prefect's pen recasts the poems or the dramas, and, as a rule, with a result never contemplated by the poet or author. I speak from experience as an examiner and an adapter of plays. And here I may remark that this system of supervising and excising books and periodicals and newspapers is not confined to the boys. Most of the colleges have good libraries attached to them, containing, if not all, at least many of the best modern works on general subjects, and though the *Times* and other papers, to say nothing of the magazines, are taken in, yet these are solely for the use of the senior professors and superiors. At one college I remember quite a fuss being made because the "divines" had ventured to order the *London Standard* without consulting their prefect, for they also—many of them men of mature age—are be-prefected like so many schoolboys, and at Maynooth it is expulsion for any theological students to be found reading even a Roman Catholic newspaper or magazine. At every college with which I am acquainted there is either a separate library for the theological students, consisting of nothing but classical works and "orthodox" theology and philosophy, or else that part of the library which contains books of any other nature is kept carefully locked up, only the seniors, or, as at Maynooth, only the president, vice-president, and bursar having a key. And yet to these younger students—except at Maynooth which is for theologians only—is generally entrusted the liberal education of the rising generation of Roman Catholics!

Space will not allow me to enter more fully into the details of the working of the system of compulsory confession amongst boys. Suffice it to say that, *me judice*, it deprives them of all self-reliance, and, together with the constant surveillance to which they are subjected, produces in them that painful sense of repression and want of "go" and openness which are the distinguishing marks of the English public school boys, and is the cause of that awkwardness and bashfulness which has been, till lately, the badge of reproach to those who in England are called "old Catholics." This is being gradually altered, not by the priests, indeed, but by the influence of the world in which all must now mix, if they wish to advance themselves socially and morally. The next generation of Roman Catholics stands a somewhat better chance than the present, notwithstanding the banning by the Syllabus of all free thought, and even of civilization itself, and, though the Right Reverend Prelates both of England and Ireland have united in anathematizing the Protestant Universities, still the force of public opinion has compelled them to take some important, though, as they have turned out, abortive steps in the very direction of that progress, for advocating which Dr. Newman was virtually obliged to resign the Rectorship of the "Catholic University" in Dublin. But it is obvious that Mgr. Capel and Mgr. Woodlock are beginning at the wrong end, and that, till the Roman Catholic