

were his words: he altered his course according to the quarter from which the storm happened to blow: and just at the last, alarmed by the approach of the Ritualists to Rome, he, in a charge delivered at Winchester, put about with a suddenness which strained every timber of the ship.

In another respect, allowance must be made for the Bishop on account of his position. The excessive courtliness which earned him the nickname of Soapy Sam* sprang, partly at least, not from personal propensity, but from exigencies of his public policy. Cut off from the centre of ecclesiastical power and from the support of the European priesthood, Anglicanism has always been compelled to ally itself closely with the State, and to court the favour of the Crown, or the holders, whoever they might be, of political power. This was the strategy of Laud, who fancied that he had placed the Church in complete safety when he had secured for her the protection of the king, and got bishops made ministers of State, though his more sagacious friends saw that he had provoked jealousies which would be his ruin. Bishop Wilberforce, as the head of a new Anglican reaction, taking up Laud's enterprise, after the lapse of centuries, followed in Laud's footsteps, and put forth all his powers of fascination to gain the patronage of the Court, of the political leaders, and of those through whom political leaders might be influenced, such as Lord Arthur Gordon, the son of Lord Aberdeen, who is the object of his most demonstrative affection. He took kindly, no doubt, to a task for which he was admirably endowed by nature, as well as to the social part which it seemed to justify him in playing, and the dabbling in politics for which it formed a good excuse: yet it may fairly be supposed that originally, at least, he had the public end in view. By a well known law of mind, however, that which originally is the means, is apt through association, to become itself an end, and the assiduity with which the Bishop cultivated his influence over all sorts of people and in all quarters at last reminded the beholder of a magpie collecting spoons. It used to be said that he would like to be on the Committee of every club in London, and on the Directorate of every railway in the country. His special anxiety to please at Court was manifest: it brought him into terrible disgrace with his own party in the Hampden affair, when he suddenly changed his course, and threw his confederates overboard on the strangest of pretexts, manifestly because he found that the Court had been offended by his opposition to its nominee. His almost equally sudden change on the Irish Church question, followed by his promotion to the See of Winchester, gave occasion for charging him with personal ambition: nor was he devoid of personal ambition; but we can easily believe that in his mind his own aggrandizement was completely identified with that of his Church.

As a diocesan, Bishop Wilberforce was excellent, saving when the sympathies and antipathies of the party leader interfered with his sense of justice. His power of work was marvellous; abounding in life himself, he refused life into everybody and everything. He was also eloquent and effective as a preacher, though at last the substance of his sermons suffered from the lack of reading and thought, which were precluded by the restlessness of his practical activity, and for which his faculty of picking the brains of other people was but an imperfect substitute. Had he lived in ordinary times, and not been called upon to play a part at once conspicuous and hopeless, he might have won all suffrages, and preserved intact the veracity and simplicity of character which by walking in slippery paths he undoubtedly impaired. Great he never could have been: there was nothing about him which bespoke either depth of intellect or grandeur of soul; nor had he possessed the insight of greatness, would he have spent his life in the attempt to realize a chimera. But he had gifts which threw a wonderful glamour round him. To do full justice to his memory, it may be added that his critics were mistaken in speaking with unequalled contempt of his horsemanship. He had a loose seat, which cost him his life; but he had a good hand. Perhaps his position as an ecclesiastical leader might be described in the same terms.

It has been the fate of this brilliant social leader to draw upon himself the wrath of society by a posthumous offence. That his diary ought not to have been published, and that a wrong has been done him by its publication, all agree. But why was it written? A man may let fall a hasty word in conversation, and if he is among gentlemen he will be protected by the sanctity of the social board. He may use an angry

expression in a letter, which if his correspondent is a man of honour and a true friend, will be consigned to the safe keeping of the fire. But entry in a diary implies deliberation, and when the diary is left to fall into the hands of biographers, publication is morally certain. The day has gone by when the love of gratifying public curiosity and producing a sensation could yield to any sense of delicacy towards living or of regard for the memory of the dead. This every man of the world must know, and Bishop Wilberforce was a man of the world. Yet we need not charge him with having wished his diary to see the light. He was too much both of a Christian and a gentleman to make a posthumous attack on the character of a man who had once been united to him by such ties as Cardinal Manning, deep as was the injury which the Cardinal's conversion and his subsequent propagandism had done to Bishop's Wilberforce's cause. A new terror has been added by this and similar publications to the lives of the great, not one of whom will be able to abandon himself to the enjoyment of the social hour, because there will be the haunting fear that one of the company may be a masked diarist. The keeper of a diary is likely to be an egotist, and therefore incapable of doing justice to others when he has conceived a prejudice or taken offence. Obscurity however, may rejoice in its privilege: for the mass of us the diarist has no terrors: when we have once passed the Styx, biography will never drag us back again, nor will criticism disturb our serene and dignified repose.—*Goldwin Smith in Bystander.*

BOOK NOTICES.

NO SERIES ever published in *The Century* has attracted more attention, or exerted a wider influence than Dr. Washington Gladden's three recent papers on "The Christian League of Connecticut." In view of the interest manifested, both in America and England, the author has written for the *May Century* a supplementary chapter, describing the third annual convention of the League, in which reports were read from the county societies and a general discussion took place of the workings of the league in different localities. It would seem that the reforms accomplished by the League throughout the State were brought about in the face of many serious difficulties. How these difficulties were overcome Dr. Gladden tells in the supplementary essay.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

CHURCH SOCIETY.—The forty-first report of the Church Society of this diocese has been issued. It presents a very gratifying statement of the affairs of the Church in the diocese. There are at present 62 clergymen connected with the Church here. Two clergymen have retired, the Rev. Dr. Ker, of Sandy Beach, Gaspe, who has laboured zealously for about 25 years amongst the people of the Gulf Coast, and the Rev. W. King, who has laboured unceasingly for over 40 years in the diocese. During the greater part of his ministry he had charge of the extensive mission of St. Sylvester, with some eight out-posts, some of them over 80 miles from his parsonage. A veteran missionary, ever ready at the call of duty. The financial position of the diocese is eminently satisfactory. In the year 1881, the contributions for church purposes were \$39,059.27, last year the sum of \$71,202.10 was raised, an increase of \$11,944.51.

COMPTON.—This summer a new stone church is to be erected in this parish. The church is to be the munificent gift of the Hon. M. H. Cochrane, of Compton.

LABOURERS WANTED.—Owing to the lack of clergy in the diocese, the Bishop has applied to England for three ordained priests. The vacancies these clergymen are to fill, are St. Sylvester, Brampton, Windsor and Sandy Beach.

MONTREAL.

MONTREAL.—St. George's.—The Easter Services in this church were very largely attended both morning and evening. The services began with the administration of the Holy Communion at 9.30, when, 157 partook of the Holy Feast, the Rev. Canon Carmichael and Rev. J. G. Baylis officiating. The morning service, at 11 a.m., was attended by a crowded con-

gregation, the responding and singing, led by a choir of fifty voices, was hearty and congregational, and the beautiful Easter anthem by Stainer, "Ye have taken away my Lord," was admirably rendered. The Bishop preached an earnest sermon from 1 Peter i. 21, and afterwards administered the Holy Communion to 148 communicants. At 7 a.m., the church was again crowded, the Bishop being present to administer the rite of confirmation. The candidates, 22 males and 25 females were presented to the Bishop by the Rev. Canon Carmichael and Rev. J. G. Baylis, the clergy of the church. The Bishop delivered a singularly touching address to the candidates and at its close confirmed them two by two. After the confirmation service the Bishop preached from Rom. xii. 1 a short earnest sermon, delivered extempore, and afterwards administered the Holy Communion to all the candidates and many others. 416 communicants partook of the Holy Communion during the day and the sacramental offerings for the poor (apart from the congregational offerings) amounted to \$73. During Lent the special services were very well attended, the clergy preaching special services. The large attendance of the members of the choir during the week day services was a very pleasing feature connected with these services, and the pains taken by Mr. Stevenson the organist, did much to add to the solemnity of the whole Lenten season.

The annual vestry and proprietors' meeting was held on Easter Monday night, and was largely attended. The chair was taken by the rector, the Rev. Canon Carmichael, and the accounts laid before the meeting by Mr. J. Mills, the churchwarden. The income of the church, created by the pew rents and offertories for the year, amounted to \$11,816, which left a balance in the churchwarden's hands, (after paying all yearly expenses) of \$523 which was applied towards the floating debt of the vestry. The wardens reported a steady increase in the amount of the Sunday offertory, and that the special charitable and mission offerings for the year amounted to \$4,184. Mr. A. F. Gault, warden, reported for the Building Fund Committee that the actual debt amounting to \$32,780, but that he held cash towards its liquidation amounting to \$10,911, and subscriptions to fall due yearly, during the next three years to the amount of \$18,094, leaving only \$3,774 of the debt reprovided for. This he hoped would be fully met by the efforts of the Ladies' Debt Committee, as Mrs. Reeford, the treasurer had paid in during this year \$964. He expected that by the 1st Jan., 1886, the entire debt would be paid off. Mr. A. F. Gault and Mr. J. W. Mills were then re-elected churchwardens, and special votes of thanks were passed to the churchwardens, Ladies' debt Committee, the choir and Mr. Frank Redpath. The vote of thanks to the choir stated that the vestry desired to notice the devout and reverential demeanour of the boys, and their regular attendance at week day services, and assured Mr. Stevenson the organist that his services and untiring energy were fully appreciated by the vestry. At a congregational meeting held previous to the vestry, Mr. James Huxton and Mr. Thos. White, M.P., were elected delegates to Synod.

ONTARIO.

MOHAWK MISSION, TYENDINGAGA.—Easter Day was a red letter day in this mission. Large congregations attended at both churches, and in the Indian Mission school house at night. In the morning many remained to partake in the blessed Sacrament, and the service was exceedingly hearty and attractive, but that at All Saints, in the afternoon, was even more so. Their interest in the service was much enhanced by the handsome decorations of the church by the ladies, and by the unusually large attendance of Indian children thoroughly versed in singing the responses, and in singing the hymns and chants, whose voices, sounding in unison with those of the customary adult Indian choir, made the service one long to be remembered by those who took part in it. The vestry meeting at Christ Church on Easter Monday was the best attended and the most harmonious ever held during Rural Dean Baker's incumbency of Tyendingaga. The appointments were as follows:—Rector's wardens for Christ Church and All-Saints, Alex. Loft and Thos. Clause; people's, Wm. Green and Joseph John. John Loft lay delegate to Synod for three years. The churchwardens' accounts showed a marked increase in the collections both special and ordinary in both the churches, an exhibit which, as regards Christ Church, the vestry considered astonishing as it was generally supposed that with the opening of St. Mark's, Deseronto, the fund would greatly decline in consequence of the absence from the services of the village white people, but strange to say, the contrary is the case, the collections having increased at least 25 per cent. The vestry resolved to apply to the Council for an appropriation towards thoroughly cleansing and repairing the interior of each of the churches.

A strange controversy has been going on about the origin of the nickname "Soapy Sam." It was given to the Bishop on account of his suspicious seductiveness of manner, alliteration perhaps lending its aid. On some festive occasion at Oundle, Theological College, of which the Principal was the Rev. Alfred Pott, now Archdeacon of Berks, the hall had been decorated with the floral initials S. O. (Samuel Oxen) and A. P. (Alfred Pott). The decorator meant no mischief, but when the procession entered all eyes were caught by SOAP. The Bishop, with his ready wit, said "An enemy hath done this." The incident could not occur had not the nickname been previously in existence.