

under which the Bishopric exists. The history of its foundation is not yet forgotten. It has been revived by Cardinal Newman in his *Apologia pro Vita Sua*. The protest the then Mr. Newman issued against its establishment was grounded on the fact that, inasmuch as the new Bishop was to take into communion and exercise jurisdiction over Lutheran and Calvinistic congregations without regard to their erroneous doctrines, whatever they might be, the whole Church of England would be compromised in the act of consecration. Thus on the face of it was declared by the action of the Archbishops and Bishops the damaging fact that truth of doctrine is no requisite to communion—that is, the necessity of dogma was abandoned. In his *Apologia* the writer adds, with something of a latent sneer at his own fears, as well as at the Anglican Church:—"As for the project of a Jerusalem Bishopric, I never heard of any good or harm it has done, except what it has done for me; which many think a great misfortune, and I one of the greatest of mercies. It brought me on to the beginning of the end." Yet the mere circumstance that Dr. Alexander gloried in the fact of his being born a Jew, and was recommended to the acceptance of the Syrian Jews on the ground of his belief in special promises still due to the children of Israel, savored very much, as Dr. Newman pointed out, of the heresy denounced by St. Paul in his Epistle to the Galatians. Again, as soon as Dr. Gobat was nominated for the See, careful enquiries were made into his missionary life in Abyssinia, and it was found that he had calmly given up as portions of the Catholic Faith whatever there was in the creeds and services of the Church of England to which they objected. Under such men it was hardly to be expected that much progress should be made towards the desired object, nor, we fear, is there much hope for the future. It would seem more to the purpose to apply the funds—something like £1,500 or £1,800 a year—towards paying two energetic mission priests of approved doctrinal soundness, and of known learning and experience, placing them under the Episcopal jurisdiction of the Bishop of Gibraltar.

CORRESPONDENTS AND THEIR CLAIMS.

A CELEBRATED journalist in England recently remarked that an Editor is seldom wrong in rejecting a communication, and not often right in assigning a reason for so doing. The fact is that, in ninety-nine cases out of a hundred, men who can really write very well and can produce good articles which are worth preserving and worth publishing too, are totally ignorant of the principles on which a journal (especially a weekly one) should be conducted. They seem to imagine that if their articles are sound and good, nothing else should be required to ensure their immediate insertion in the particular journal for which they have written them. We do not now allude to the instances in which the articles are comparatively worthless—perhaps frothy, with no point at all in them, spun out beyond due bounds, personally offensive and even abusive. All journalists receive plenty of communications open to one or other of these objections. But there are many reasons, besides their worthlessness, why articles are not inserted in a journal immediately on the receipt of them. Perhaps, although they may be sent in plenty of time for immediate insertion, sufficient matter has already been set up for the next issue, and it may not be convenient at the printing office to set any more for that week. The article, although a really good one,

may be much longer than space can be afforded for it, according to the regulations that have been carefully laid down for conducting the paper, and editors may not have time for abridging it. Perhaps the article, rather long and very good, has appeared in the journal a couple of weeks or so before. This has happened more than once in the case of our own journal. Or it may be that the communication, although very legible to the writer, is absolutely illegible to fifteen or twenty compositors in the printing office. We have had articles of this description sent to us which we believed we would have gladly inserted. They have been returned to the writer, have been rewritten, a second time passed round the printing office, and have had to be finally rejected as illegible. Perhaps, in the judgment of the conductor of the paper, enough has already been said on the subject it is desired to treat, and this may be the reason why an article is rejected; or possibly, after a great deal of discussion and consultation, it has been decided from prudential motives not to approach a particular subject in the way that a correspondent may desire; and, with much reluctance, the communication is refused insertion. We have a large number of valuable articles on our table at this moment of this description. They refer to a subject that has recently agitated the Diocese of Toronto very deeply. They are ably and temperately written; we should be much pleased to see them published, and indeed we think they ought to appear in print; and yet, with great reluctance, and after a great deal of careful consideration and much discussion, we do not see our way clear to publish them in our paper. Many other reasons may sometimes be given for rejecting really good articles, such as that they may be of a personal character, and the writers may object to have their names appended, and our invariable rule is that all articles of a personal character must have the name of the writer published with them—but the reasons we have mentioned are sufficient to show that *badness* is not the only reason why articles are not inserted in the journal for which they are written.

There is one general rule often given to journalists in reference to poetry, which can seldom be wrongly applied. It is this: "Avoid original poetry."

And, moreover, there is no principle so detrimental to the success of any paper than for the conductors of it to insert any article merely or even chiefly to please or satisfy a particular individual—no matter who that individual may be, or how powerful and extensive his influence. Such a principle acted upon would very soon ruin the best and most successful journal in existence. We therefore decline to act upon it.

CHURCH NOTES BY A LAYMAN.

NUMBER IV.—VISITING NOTES.

WE propose, in this paper, to narrate a few anecdotes which will give an insight into the conditions under which much of the parochial work is done in the old land, and from which some lessons may be drawn upon the value of visiting not the congregation but the parish. We may remark that the following reached us direct from the visitors named or are extracted from our own note book.

As soon as Dr. Hook settled down as Vicar of Leeds, the local press favoured him with its attentions persistently, no week passed without an attack on the Vicar, and at times a perfect hurricane of abuse raged around his head. The same

silly charges which are yet the stock in trade of our noisy friends in this diocese, were made and reiterated against Dr. Hook until timid Church people fancied he would be driven away. But the Vicar smiled and worked on, and, strange portent, the storm grew less fierce in time, and at last sank to a calm. Whence this change? Let us see what the work was which produced it. We will pass into the home of one of the leading dissenters of Leeds, a pious man and well informed, the hour is late, the troubled faces which flit silently to and fro tell of sickness having fallen on the home. There is ushered into the library the new Vicar, the central mark of non-conformist slander and more virulent abuse of ignorant Churchmen. We gather from a few words with the host that this is his third call that day, it is now ten at night and Dr. Hook has thus persevered in calling in order to find the sick parishioner so free from pain as to profit by his pastoral call. While the surgeon is with the sufferer the Vicar invites the host and friends and domestics to join in devotion, he reads a short Psalm, draws a few consoling lessons therefrom, and then with touching simplicity, using mainly Prayer Book language, he offers up prayer for the sick and the family so stricken sore by sorrow. As his benediction falls upon the weeping circle like a balm, the step of the surgeon is heard who announces that the patient is calm and waiting for the Vicar. A small gathering assembles shortly by the sick-bed, the Eucharist is celebrated, the chimes of midnight disturb the close of the solemn scene, and the Vicar departs having not merely given spiritual strength, comfort and elevation to a dying soul, but having displaced the fears engendered by schism for the holy confidence imposed by the Church's teaching, and won, too, a household back to communion with the Catholic and Apostolic Church.

The good man at whose house this occurred is now one of the most earnest, self-denying workers in our Church, and although inclined to Evangelical views, as converted nonconformists often are, he will not listen to or tolerate one word against High Churchmen without rebuke.

Imagine such a Priest working amongst us, welcome everywhere, doubly welcome nay longed for wherever consolation, sympathy, pastoral comfort or advice are needed; with such clergy we should indeed not be ashamed to meet our enemies in the gate—or the platform of the Synod.

The Incumbent of St. James A., called at a cottage where he was received coldly. He found the tenant was a Primitive Methodist, who objected strongly to a learned clergy. My friend quoted the case of St. Paul, said he was brought up at the feet of Gamaliel,—here he was stopped with the exclamation, "what's that got to do with it, Gammalyel is a mountain near Jerusalem!"—This of course settled the argument, and the P. M. effectually silenced the learned Incumbent, who was compelled to retire to enjoy the irrepressible laugh. The incident taught him that Bible geography was a powerful weapon in controversy. The next parish to that in which this incident occurred, had a street bisecting it of a terrible character. The houses therein are built back to back, and in squares at the back, so that at every eight or ten houses there is a passage way to the court behind, wherein will be found from twenty to forty houses, having a common pump and outhouses all in common. It was our lot as a visitor, to take a section of this street, and one court in our beat had in it thirty two dwellings, the houses had three stories, and in many of them