

BISHOP WILKINSON, of Truro, has been at last forced to resign on account of ill health. He has, for a year or two past, attracted the earnest sympathy of Churchmen by his desperate efforts to recover failing health and discharge his duties. It became evident at last, however, that the diocese must suffer from his continued involuntary incapacity, and so, reluctantly, he retires. He may still do much good, as before, in the capacity of an eloquent preacher.

PASSING RICH ON £40 A YEAR.—The experience of Goldsmith's Country Parson has counterpart in about 400 cases at the present time in England. Fully 8,600 incumbents have less than £150 per year: and there are 7,000 assistants whose average income does not exceed £180. The remaining 10,000 clergy, as a rule, do not receive enough professionally to afford moderate maintenance for their families. The instances of large incomes are few and far between.

THE EUTOPIA—the name seems almost ironical in view of the terrible disaster—has given occasion in the sad fate of its freight of human life, for many splendid examples of heroism on the part of English sailors to save the lives of the Italian emigrants. The grave of the sailors who perished thus heroically is to be honoured with a memorial wreath of bronze by the Italian National Committee, and the survivors decorated with a commemorative medal.

AN INFIDEL REBUKED.—Some rather fresh youth lately took occasion to send Mr. Gladstone a pamphlet on Free Thought, &c., regretting that the G. O. M. was "wasting his splendid talents at the shrine of superstition." Mr. G. politely and sarcastically replied, "his own long and trying life had convinced him of the principles associated mainly with the name of Bishop Butler, and the solidity of those foundations on which rest the fabric of belief."

THE STREAM SETTLING CHURCHWARD.—The *Independent* and *Christian World* have lately had a good deal to say about the Church of the future. They give vent, *en passant*, to the naive confession, that "the children of those who battled for the Westminster Confession . . . see no reason why they should not run with the stream and go to Church"! Under the circumstances, they lament (deceived by a superficial glance at the facts) that the Church of England is so much occupied with ritual questions.

RELIGION AND HEROISM.—Bishop Moorhouse lately advocating the maintenance of religious schools, said, "If religious education were given up . . . the greatness of England would begin to wane. For what was it that kept their men in the ranks as fighters, as colonizers, as civilizers and as industrials? It was the magnificent sense of duty to which their generals and their organizers had hitherto been able to appeal. This sense of duty rested on the feeling of obligation to a living God. . . . This had been his experience in Victoria."

LIMITATION OF HUMAN SENSES has been well illustrated in the instance of the science of Acoustics, informing us that the human ear does not take cognizance of sounds characterized by less than 16, or more than 38,000 vibrations per second. Beyond these bounds, either way, we are deaf. A writer in *Christian Thought* comments on this fact by saying "The very air about us may be teeming with hallelujahs which we cannot

hear, only because of the limitation of our senses." Animals (called "lower") seem sometimes keener sensed than man!

ARCHBISHOP MAGEE.

Very few events of the day have sent such a thrill of sympathy—accompanied by a feeling of sad deprivation—through the length and breadth of the Anglican Communion, than the so unexpected demise of her most eloquent prelate. Nothing quite parallel to it in character has occurred since the death of the great Bishop Wilberforce some years ago. It is only a few weeks since the foremost of Irish orators was enthroned on the second throne of the Anglican Episcopate; the air seems still to vibrate with the strong incisive words of his inaugural address at the opening of his convocation—and he is dead. The fell destroyer, influenza, has cut off no fairer flower in all the garden of European scholarship and piety. Yet, why should we be surprised? He had reached the "three score years and ten" and had made good use to the full of each day in all these years. Why should he not rest, ere his life should be "but labour and sorrow"? If it is a joy to die in harness in the high places of the field—that joy belonged to Archbishop Magee. He had climbed the ladder rung by rung, honoured and appreciated more and more at every step, and he has left the bright example of a noble record behind him for others to emulate. A few weeks since many towns in Ireland were contending for the honour of being the birthplace of this orator, almost as many as have been rivals for a similar honour in the case of Homer. Cork, however, seems to have been the favoured spot 70 years ago. William Connor Magee was a son of the curate of the Cork Cathedral parish, and grandson of Archbishop Magee of Dublin. From the age of thirteen he distinguished himself at Trinity College, Dublin. Dublin, Malaga, Bath, London, Enniskillen, Cork again, Dublin again, then Peterboro in 1863, and recently York, were the successive scenes of his pastoral and episcopal work. As a preacher he attracted crowds not only in these places, but as special preacher or lecturer at Wells, Oxford, Radley, Cambridge, Westminster, St. Paul's, Whitehall and Norwich. His influence was much felt and valued in ecclesiastical polemics. At Bath, he inaugurated the "Church defence" movement—which has spread throughout England—against the attacks of the notorious Church Liberation Society. He became famous not only as a champion of Church rights, but as a defender of Christianity against scepticism. His works on "Christ the Light of all Scripture," "The Gospel of the Age," "The Relations of the Atonement to the Divine Justice," "Scepticism, Baxter and his Times," "The Uses of Prophecy," "The Christian Theory of the Origin of the Christian Life," "The Breaking of the Net"—these and many other publications are of permanent value to the Church, and especially valuable to the clergy. Any reference to Dr. Magee's life work would be incomplete without notice of his magnificent figure as a parliamentary speaker. The House of Lords had a consciousness that there was little use in any man there—or in the House of Commons—attempting to speak after the Irish orator and in opposition to his line of argument. His episcopal charges always came upon the public with special power and influence. Even in his splendid address to the two houses of his convocation, a few days ago, on the subject of the deprivation clause in the proposed clergy Discipline Bill, one

cannot help feeling from the frequent cheers and laughter which we find in the reports, that the Archbishop retained to the last his wondrous native humour and oratorical fluency and force. No wonder that, as we read, his sedate and thoughtful hearers were dazzled and puzzled, even somewhat against their convictions, so as to take his line and follow in his wake as a clever and dauntless leader.

READJUSTMENT OF CURES.

The Mother Church has been discussing in the diocese of Norwich especially—a very instructive subject arising out of existing experience and circumstances. It is a state of things which illustrates the fact that well-meaning reformers very often, while getting rid of one form of abuse, provide or at least prepare the way for, the creation of a class of abuses no less real, serious, and to be deprecated, though of a pattern the very opposite of the evils originally existing. Every one has read something on the subject of

THE PLURALITIES AND BLOATED PLURALISTS.

by which the work and character of the Church of England were defaced a century or two since. Absentee parsons were once as notorious a scandal as absentee landlords are in some quarters now. The work was often done—if "done" it can be called—by some miserable assistant curate, who, for a pittance, desperately tried to serve four or five churches every Sunday. A robust constitution and a stout pony were the main requirements for such "duty," and as these were generally furnished by the north of England in greatest plenty, this class of curates became regularly known as "Northern Lights" or "Lites." These gentlemen often formed little clerical settlements in some central and convenient country town, and tried to make their hard life tolerable. We may be sure that the cures suffered proportionately from the absence of the cures of all sorts.

THEN CAME THE REACTION.

Two services per Sunday became the cry for every church, no matter how small the population or how small the remuneration. Pluralism became a thing of the past in a very short time. The comforts of curates decreased as the conveniences of congregations increased. Bishops, archdeacons, rural deans, insisted on the exact modicum of services everywhere. The medicine was thoroughly applied, and the abuse disappeared which had given the enemies or rivals of the Church so great a handle in Wesley's days.

NOW COMES THE COUNTER CRY.

Waste of power, income, life, energy, talent, money and men—all these are laid at the door of the reformation so lately wrought. It is found that in the diocese of Norwich, for instance, there are 84 cures with a population under 100; 100 parishes with a population less than 200; 250 parishes with less than 300 parishioners; 500 parishes with less than 500 people!—and only 1044 parishes in the diocese altogether. This is glaring waste!

SOMETHING MUST BE DONE

and the something is very like what we do in our Canadian missions. "Unite the benefices in groups," says Dean Lefroy "but take care that the aggregate population does not exceed 1500." It is claimed that this arrangement would be beneficial. The clergyman's income would be more adequate to his needs, his work more interesting, varied, and calculated to call forth energy. As for the parishioners they would be served better