

Many of the men, however, will probably prefer the pipe to promotion." We are afraid that the extravagances of the anti-tobacco crusaders may have the same bad effects as those of the prohibitionists. Tobacco, used in moderation, is said to be in most cases not at all injurious, and in some cases beneficial, but the habit of smoking at all hours of the day is slothful, degrading, and offensive. Every religious community should set its face against it.

TEMPER.—Some one has said that nearly every case of failure in ministerial life may be attributed to one of two causes, sloth or temper. But it is not in one sphere or another that this demon does his evil work. The following remarks from an English contemporary are admirable and deserve wide circulation:—"Who has not seen the pleasure of a whole party spoiled by the ill-temper and discontent of one person? Here is an instance. It was a glorious day in July; for once it seemed as if even in the humid Lake District the weather would be perfect. Windermere glittered and glowed beneath the warm rays of the sun—no disappointing haze hid the distant mountains—no ominous mist hung round their summits. The coach to Coniston carried a happy band of holiday makers—all but one—a young lady, who would have been handsome but for a sullen expression of countenance, and did much to spoil the enjoyment of the rest. Nothing was right. What did she care about the beautiful brook which danced gaily along, or the Langdale Pikes, or the glorious green of the meadows, or the white sails on Windermere, or indeed anything to which her companions drew her attention? It was odiously hot; she hadn't come to the lakes to injure her complexion. The dust was dreadful. Lakes, mountains, streams, rivers, rocks, were all alike, and so on. She was a torment to herself and to everyone else. So we thought of those lines of Archbishop Trench:—

'Some murmur when their sky is clear,
And wholly brought to view,
If but one speck of dark appear
On their bright heaven of blue.

And some with thankful hearts admire,
How love has in their aid—
A love that never seems to tire—
Such rich provision made.'"

THE BELL COX CASE.—Relative to the House of Lords appeal in the Bell Cox case—whereby his imprisonment, after being released by writ of *habeas corpus*, was declared unlawful—the prosecutor (Mr. James Hakes) writes to the *Liverpool Daily Post*: It is not my concern, but that of the country generally, to say if the law shall any longer remain as the highest court has decided it to be at present. My next step is at present uncertain, and must await the result of consultation with my legal adviser. It will not be in the secular courts, which the Ritualists so much abuse and so readily fly to, but in the spiritual and ecclesiastical courts, which they so carefully shun. It seems to me that continuous, persistent rebellion and lawlessness, without the smallest sign of repentance and amendment, call for more urgent and effectual effort at repression, and, therefore, being still convinced that I was right and obliged to begin the prosecution, I ought more diligently than ever to press it. I trust that a sufficient number of Englishmen will always be found determined that the laws of their country shall be obeyed by the clergy as well as the laity, even though it should involve deprivation or the imprisonment of members of one or the other.

THE WINNIPEG CONFERENCE.—An English paper has the following note on the Winnipeg Conference. Some of the contents may be informing even to Canadians:—"Much interest is being shown in Canada in the Conference at Winnipeg to discuss the question of the union of the Church in British North America. English Churchmen will be interested in learning that there are nineteen [twenty] dioceses in British North America [not counting Newfoundland]. These dioceses are classed in two provinces—the province of Canada and the province of Rupert's Land. In the first province there are nine dioceses, and in the latter seven. The remaining four dioceses—Caledonia, Columbia, New Westminster, and Newfoundland—are, we believe, under the jurisdiction of the Archbishop of Canterbury, and are independent, or quasi-independent. The Dominion has a population of about 4,800,000. Of these at least 650,000 are members of the Church. The clergy number 1,200. As may be easily imagined, the distribution of the population is very unequal. In Eastern Canada are 4,221,000 people, and 500,000 Churchmen. In the province of Rupert's Land the population is 210,000, and of these 60,000 are Church people. In the four 'independent' dioceses there are 35,000 Church people out of a population of 200,000. The Church in British North America has therefore 650,000 members, 1,200 clergy, and 20 bishops. There can be no doubt that were the rather divided interests of provinces and dioceses blended, it would be a great gain to them in British North America, collectively and individually. In this part of the world the Church has a unique position and great opportunities. Both of these could be used to better advantage if a union of the two provinces were brought about."

THE REV. PROFESSOR LLOYD, the successor to Professor Boys in Trinity College, has arrived from Japan. Professor Lloyd was placed sixth in the first class in the Classical Tripos at Cambridge, and was formerly curate at the University church. Recently he has been engaged in educational work in Japan. We have no doubt that Mr. Lloyd will receive a hearty welcome from members of the Church of England and from the inhabitants of Toronto generally.

JOHN HENRY NEWMAN.

The death of Cardinal Newman requires the student of modern Christianity to look back over the whole of the present century, and consider an epoch of development and transition in theology not less important than any other of like duration in the history of the Church of Christ. The Evangelical movement may be said to have reached its culminating point at the time of Newman's birth, although it attained to its greatest popularity a quarter of a century later.

The Tractarian movement may be said to have begun at the time of the Reform Bill. The Bishops were told by the Whig leaders to put their house in order, and it was intimated, not obscurely, that their place of privilege might be lost to them. If the Church should be disestablished, what would be its position in the nation? This was the question which some Oxford scholars saw that they must be prepared to answer. Were they a sect? Were they a mere national Church created by the will of the people or the sovereign? or were they a portion of the Catholic Church?

The answer to these questions was given in the celebrated "Tracts for the Times," from which

the Tractarian movement derived its designation. The two leading men in the movement were Edward Bouverie Pusey, of Christ church, and John Henry Newman, of Oriel. But there were other names hardly inferior to theirs, the elder Froude, Charles Marriott, John Keble, and others hardly less illustrious.

If Pusey speedily came to be recognized as a leader, on account of his vast patristic learning and his devout habit of life, Newman's intellectual pre-eminence was no less distinctly recognized; so that at the time of Arnold's attack on the movement, in the preface to a volume of his sermons, it seemed doubtful whether the adherents of the movement should be called Newmanites or Puseyites. The secession of Newman speedily settled that question.

To this event various circumstances contributed. In the first place, the Bishops generally looked somewhat coldly upon the movement, being puzzled by its rehabilitation of ancient formulae. Ward, in his amusing account, speaks of them as doubting of what was meant when they were told that they were successors of the apostles. They did not know whether this meant an increase of duties or an increase of privileges! But an end was put to the Tracts by the publication of No. 90, which came from the pen of Newman himself.

When people are told in these days that this Tract pleaded for a non-natural interpretation of the Articles, they are apt to suppose that the tendency of the Tract was to overthrow all veracity and right dealing. But we must remember the point of view of the writer and his friends. According to them, the Church of England held, and was bound to hold, all the doctrines of the undivided Church. They maintained that the Reformation had only cast off Roman error, and that the Reformers themselves stood upon the faith of the ancient fathers. But the statement of the claims of the new leaders was so bold that we can hardly wonder at the protest of the Oxford "Tutors" (Tait was one of them), or at the condemnations of the Bishops; and thus the celebrated Tracts came to an end.

Newman was at this time vicar of S. Mary's, the university church, in the pulpit of which he preached those "Parochial Sermons" which first made him known to the whole Anglican world as a writer of English that could hardly be excelled. Very few men have ever exercised the same influence over educated audiences that Newman did. Most of those who came under that subtle power in their undergraduate days have now passed away, or have become old men; but men of a younger generation have heard the story of the strange, though quiet, power, by which Newman dominated the thinking men of the rising generation in his day. It is hardly possible for us, in these days, to understand the feeling of dismay which was occasioned by the report of his secession.

Readers of Newman's *Apologia* will find it somewhat difficult to understand his reasons for leaving the Church of England. The condemnation of Tract No. 90 had something to do with it. His withdrawal from S. Mary's to the outlying district of Littlemore for three years before his secession in 1845, seems to show that he was shaken and unsettled, that he no longer felt able to speak with his old tone of certainty. The controversy on Baptismal Regeneration had its influence on him and others. It was, however, during his return from Italy, at the same time that he