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obnoxious—or because they happen to be incum-
bents of rich churches or ancient parishes or an-
tique towns. A few mistakes in the way of *unfit-
ness* in such appointments to ecclesiastical titles or
honours is sufficient to "let down" the whole
business to the level of absurdity and ridiculous
child's play—if nothing worse. There is great
significance in the question one hears so often
now-a-days, "Canon, of what diocese?" It im-
plies that something has been done somewhere to
reduce that dignity below par, perhaps to utter
worthlessness, because of want of proper discrimi-
nation in the appointment made.

UNIVERSITY DEGREES

of late years have fallen into the same evil case.
Even when they are not given "*pro honoris causa*,"
but supposed to be won in due course, the "due
course" very often proves, upon examination, to be
simply a course of money transactions, without
any test of scholarship. Or else the fees are placed
so high as to be "prohibitory" to members who
could win the distinctions—or have practically won
them—but have not the "cash" to spare. Thus
the only "distinction" that a degree indicates as
existing between the wearer or winner and his con-
freres in age, work and academic standing, is the
possession of spare cash. The degree becomes
practically a sign of money! Those who have not
the "filthy lucre" must do without their degree!
If some enterprising university will now step to the
front and proclaim to the world, "We confer our
degrees *only* for scholarship, and *exact no fees*," such
a proceeding would place their degrees upon a
pinnacle of distinction and worth which the world
would soon recognize; and purchased degrees
would drop to their real value—nil. They are not
far from it now!

"A LOWER DEPTH,"

however, lurks within the lowest deep (apparently)
which we have described—we refer to *honorary*
degrees. Time was when the authorities usually
—nay, invariably—singled out for this rare dis-
tinction only such personages as had *given proof* of
the possession of such qualities of learning as the
wording of the degree expressed. There was no
need of *examination*, technically or formally; the *fit-
ness* was patent and manifested, and everybody ap-
plauded the attachment of the "genuine stamp"
by the university. Sometimes great achievements
seemed to the authorities a fair *substitute* for learn-
ing, and a degree was offered; but this was a very
rare event, "more honoured, indeed, in the breach
than in the observance." When it happened,
the public "winked" at the anomaly presented of a
notoriously unlearned man wearing a proclamation
of learning not actually possessed. There is a
tradition that such an offer was once made to a
famous parish priest whose name is immortally
connected with Holy Trinity, Toronto, and that he
refused to accept or wear a distinction which "pro-
claimed a lie"—he used strong language on occa-
sion. The whole community applauded, and his
personal popularity and influence increased tenfold.
Such examples are probably "brilliant exceptions";
very few men see the incongruity plainly enough
to refuse a D.D., or a Canonry or a baronetage. The
"more's the pity," and the more need of extreme
circumspection on the part of those who make such
offers of honourable titles.

OBITUARY.

MRS. J. SCOTT HOWARD.

In this column we are accustomed to chronicle
chiefly the deaths of men or women who have had
their memories deeply rooted in the Church for a
generation or two at least, and who have grown

old in their faithful and loving service. Very sel-
dom does it occur that any one is able in a short
time—a few years—to gain a position of interest
and influence in anything like the same degree.
Yet, if we may judge from the painful sensation
caused by her death, and the extraordinary amount
of sympathy evoked, such was the position attain-
ed by the estimable lady whose name stands at
the head of this notice. It seems but the other
day since she left the associations of a happy and
prosperous home to undertake the duties of a pas-
tor's wife among people of a comparatively humble
sphere, as the bride of a priest whose family name
has become a synonym for thorough devotion to
Church duty. And she proved herself a worthy
mate for such an one, an invaluable "help-meet;"
possessed of rare qualities of mind and heart, as
well as no mean accomplishment, all of which be-
came entirely devoted to the duties of the post she
had undertaken to fill. Not often have so many
of the Church clergy and laity of Toronto assem-
bled in such numbers on a similar occasion, on
short notice, as were present at St. Matthew's
Church on Monday, 3rd inst., to see the body of the
young mother and her stillborn babe carried to
rest. The Women's Auxiliary, the Young Wo-
men's Guild, the St. Andrew's Brotherhood, the
choir, Sunday school, &c., besides many relations
and friends, testified their sense of affection and
regard by beautiful gifts of flowers. The service
was rendered in a manner replete with fitting sym-
pathy for one to whose touch the organ had so often
responded, and the choir filled the church with sa-
cred melody. The attendance was exceedingly
large, and reverent in behaviour. The bereaved
rector of St. Matthew's has the deepest sympathy
of all Toronto Churchmen, clerical and lay.

THE STORY OF THE CHURCH OF ENGLAND.

EDWARD THE CONFESSOR.

In A.D. 1042 Edward the Confessor, who suc-
ceeded to the throne, and whose magnificent
tomb in Westminster Abbey is one of the greatest
attractions in that venerable pile, while he did
much to elevate the condition of his people, fav-
oured the introduction of foreigners into the
Church, but was happily restrained in some meas-
ure by the famous Earl Godwin.

WILLIAM THE CONQUEROR.

In A.D. 1066 William the Norman invaded Eng-
land, and having obtained a signal victory over
the English at Senlac, near Hastings (though the
final defeat of the English took place at Ely), was
crowned King of England. The Pope at once
urged the Conqueror to pay homage to the Church
of Rome. His reply to the Pope's ambassador is
historical, "Homage to thee I have not chosen,
nor do I choose to do. I never made a promise to
that effect: neither do I find that it was ever per-
formed by my predecessors to thine"; an answer
which shows that, up to the time of the Norman
invasion, the Pope had no jurisdiction over the
Church or Crown of England. This is an im-
portant fact which we ought to keep clearly before
us when we hear it alleged that the Church in
this country was Roman Catholic in pre-Reforma-
tion times.

THE GROWTH OF PAPAL SUPREMACY.

And now we enter on a new state of things in
regard to the Church. Up to this time, whilst in
full communion with the Western Church, the
Church of this country was wholly independent of
the jurisdiction of Rome. In its ecclesiastical
constitution the Church was grouped under two
provinces—Canterbury and York—the Archbishop
of Canterbury being then, as now, Primate of All
England, having no ecclesiastical superior.

GROWING INFLUENCE OF ROME

But now the Bishops of Rome were extending
their pretensions, and the foreign prelates, fav-
oured by the Confessor, and established and pro-
tected by William, greatly assisted the efforts of
Rome to bring the Church under its control. Thus
it was that the door was opened to encroachments
of the Papacy upon the hitherto independent
rights of the Church and Crown of England. The
repudiation of these will be dealt with in the next
chapter.

NORMAN MONASTERIES.

The Normans gave a new impulse to the mon-
astic system in England, and this led to a great
revival of learning. The King and his nobles
founded many religious houses on the land acquir-
ed from the English; and for a century after the
Conquest this form of religious zeal showed itself
at the expense of the Saxon endowments of par-
ishes, which in many cases were thus diverted to
swell the revenues of monks and nuns. The Nor-
mans were also great builders. They introduced
a new and grand style of architecture, and the
land became filled with great monasteries and
stately churches, far surpassing in elegance the
ruder architecture of the Saxon times.

DOOMSDAY BOOK.

William's reign reminds us of the "Doomsday
Book," in which the lands and wealth of England
were enrolled. In it will be found, amongst other
things, a description of some of the possessions of
the See of Canterbury, and the lands belonging to
the churches in various counties. For instance,
in Norfolk the possessions of 243 parish churches are
entered; in Suffolk the possessions of 364 churches.
Such entries prove that the property of these
churches has belonged to them for upwards of 800
years, this being probably a more ancient title than
can be adduced by the owners of any other prop-
erty in England.

(To be Continued.)

REVIEWS.

THE FINAL PASSOVER, a series of meditations upon
the Passion of our Lord Jesus Christ. Part
II. Vol. III. The Divine Exodus. By the
Rev. R. M. Benson, M.A., Oxford. Sm. 8vo.
Pp. 453. 5 shillings. London: Longman,
Green, & Co.; Toronto: Rowsell & Hutchi-
son.

We have now the second part of the third vol-
ume completed upon the same plan. It is prob-
ably more a fault of the plan than of the writer,
that there is a tendency felt to lengthening the
meditation and occupying space. But when they
are used, as intended, for special instruction, this
feeling is unnoticed. They take up the scene from
the point when Jesus is condemned by the High
Priest, and upon each topic there is a cluster of
three meditations, with special spiritual colloquy.
The last is "The Sepulchre," and for Lenten
readings they are unequalled. They are not at all
of a scientific character, but purely spiritual and
meditative. But they are short, pointed, and
adapted for daily reading.

THE UNNOTICED THINGS OF SCRIPTURE. By Wm.
Ingraham Kip, D.D., Bishop of California.
Pp. 280. 50 cents. New York: Thomas
Whittaker; Toronto: Rowsell & Hutchison.

The volume has a twofold interest. It is the
first in the monthly series of "Whittaker's Library
of Church Teaching and Defence," and thus it opens
a cheap and useful list. It is the sixth edition of
a well-known work by the newly deceased Bishop
of California, and has long stood the test of popu-
larity. It takes up the cue that is so often left
untouched by ordinary commentaries, and gathers
up the threads which the usual reader neglects.
You cannot open the pages without lighting upon
a matter of interest. For Sunday school teachers
it is invaluable, and the pupils will easily grasp its
meaning, as it is written with the grace of a care-
ful scholar.

SUGGESTIONS AS TO MAINTAINING THE IN-
TEREST OF CHURCH PEOPLE.

I venture to say that there is not a clergyman
in this diocese but has asked himself the question
—How am I to keep alive the interest of my par-
ishioners?

We will suppose that a young man, fresh from
ordination, bright, intelligent and active, has been
appointed to a parish. The people of the parish
have perhaps been without services for some little
time, and upon hearing that they are to have a
new resident minister, at once all the members of
the church proceed to take a lively interest in the
work of the parish. The new clergyman arrives;