

stuffed owl and a stuffed dipper—according to the calibre of the books arranged under these two heads: the owl books being very exhaustive and heavy, the others so light that one could “dip” into them and learn them easily.

EARLY MARRIAGE; LOVE IN A COTTAGE.—Upon this subject Canon Knox-Little says:—“It would be nonsense to pretend that narrow means do not imply considerable self-denial; but the highest happiness of life is in the play of the affections.” . . . “They may be a happier man and woman together, living in a simple manner, than if they had remained apart in comparative ease and luxury, but with hearts unsatisfied.”

JESUIT TRICKS.—Those who were surprised at the discovery of an Italian priest as major domo in Hatfield House, the residence of the Marquis of Salisbury, have learned very little by the lessons of history. The only surprising and almost incredible thing is that the managers of such matters should have done anything so stupid as to employ a priest who had been a guide to visitors at the Vatican and might be recognized.

LEAVING SOMETHING TO THE IMAGINATION is a prominent characteristic of an acceptable, interesting and useful discourse. It is no compliment and no pleasure to the average intelligence of mankind to follow the prosy, long-drawn, elaborate details of a theological essay. People like a brisk rapid extension of the text or subject to practical matters, leaving their minds alert to bridge the gaps—which, however, must not be too long.

“THE LITTLE IRISH DUTCHMAN,” it seems, has been the original microbe from which all the Quebec and Ottawa corruption have been bred during the last ten or fifteen years. Having served his apprenticeship to corruption—or “boodling”—in New York, he had to seek “fresh fields and pastures new” in 1877: since which time Murphy has been teaching a “select circle” of imported and native talent how to boodle *a la* Tweed and Tammany in Canada—his refuge.

AN INSURANCE THAT PAID—THE COMPANY!—The Prince of Wales is said to have his life insured for £650,000—more than three million dollars. His annual income is about half a million dollars. If he insured at thirty (being now fifty), the premium would be about \$100,000 per annum. If he had followed the “Sinking Fund” plan of compound interest, he would have accumulated, by this, more than his expected insurance!

THE SCIENCE (?) OF DARWINISM.—Commend us to the advocates of evolution for examples of inconsequent reasoning! “Hence we see . . . these occurrences lasted many thousand years . . . during epochs impossible to measure by years . . . for untold ages.” It seems that feeling the absurdity of evolving man from an ape, they think to lessen the absurdity by spreading the process over innumerable ages. Vain subterfuge of a weak theory.

LAY RECTORS get rather severe handling from Lord Stanley of Alderly in his recent able article (*Nineteenth Century*) on “The House of Commons and the Church.” He accounts for the poverty of Welsh benefices because they are “infested with lay rectors or impropiators . . . who derive much more tithes from the parishes than do the vicars. . . . These lay rectors, who do nothing for the places from which they draw tithes, are

worse than absentees, for they are a great cause of the recent disinclination to pay tithes.”

PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the *CANADIAN CHURCHMAN* the choice between two large (28 x 22 inches) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and *the additional sum of fifty cents*, the total for the paper and the premium to our country subscribers being *one dollar and fifty cents*. The subject of one of these engravings is “Diana or Christ,” from a painting by Edwin Long; that of the other is “Not to be Caught with Chaff,” from a painting by Hetwood Hardy. These engravings are beautifully executed on fine plate paper, are very attractive, and the treatment of the subjects is suggestive. We feel that, in giving these premiums, we are offering a strong inducement to our Church people no longer to defer sending in their subscriptions, and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there. *See advertisement.*

PREACHING AS A BUSINESS.

It is very difficult to manage a connection between all the more delicate functions of public life and remuneration without endangering the purity of the motives of those who devote themselves to the public weal. To take the highest range in legislation, there is probably nothing which commends the House of Lords as an institution so much to the conscience of the British Empire as the fact that they are, as a class, removed as far as possible beyond the range of temptations of a mercenary kind. They are there already by birth in that august chamber where the cream of social life and hereditary worth is at the service of the nation—where the very angel of corporate nobility presides, if anywhere, over intellectual deliberation on great national questions. How different in those quarters where the avenues to Parliament are crowded by persons seeking only (if they would speak truly) the “sessional allowance,” or whatever it may be called. The citizens of many a city are wondering whether they had not better abolish the Mayor’s salary, so that they may have at their head, at least, one who does not seek the post as an object of pecuniary advantage.

EVEN WITHOUT SALARY

the situation is not free from danger—and the less the specific remuneration of a member of Parliament or other public functionary, perhaps the greater danger. There is a danger in raising the salary of judges to such a degree—though we are far enough off that point as yet in Canada—that second and third rate lawyers will be tempted to fish for the ermine for the sake of the money. The danger now is, with us, that first rate lawyers cannot be tempted to accept the dignity, for its own sake, because doing so involves the loss of at least half their professional income. In parliamentary circles, and in municipal spheres of activity, men are too much tempted to “boodle” one way or another in order to eke out an insufficient allowance or inadequate salary by “collateral advantages,” or perquisites not quite correct. We need—especially in a new country like ours—a

class of men of solid patrician instincts, removed, by birth or otherwise, above the range of those temptations which other men are open to from greed of lucre, or some other unworthy motive—some ulterior object which can be covered by

THE CLOAK OF RELIGION

or some similar pretence. A contemporary has well pointed out the special attractions of the clerical profession as a cover for men who desire, for improper objects, to reach the inner core or upper crust of society, from which they would be otherwise excluded. The dentist, the physician, the photographer it has been observed can attain the same objects with less danger to themselves of discovery, or in case of discovery, of reprobation and punishment. But, under the cover of ministerial devotion and special unworldliness and spirituality, there is (at least so many rascals seem to think) a more effective entrance, though associated with greater danger in case of discovery. Of course, in order to take advantage of such a position for such a purpose, a man must be a thorough-going, practical infidel, fearing not God at all, and man very little. All the same, many such have been found, and the finding is not peculiar to any special form of modern Christianity. The only point is to minimize the possibility of success for such scoundrels as far as we can.

POPULAR PREACHING

is one of the easiest acquisitions, one of the surest roads to success in such an evil course as that to which we refer. A good deal has been said about the Confessional as a channel for such evil proceedings; but it may well be doubted whether, under another name and without traditional safeguards, the same thing cannot be more easily accomplished by the typical ear tickler of our day. A steady-going parish priest or deacon may starve if he cannot draw in the pulpit; but if he can use the pulpit to attract crowds—without regard to their quality—his salary will run up into the thousands, limited only by the purses of those who are drawn or interested. Once, supreme in the pulpit, the successful adventurer can go in and out without restraint or criticism—until he is discovered in wrong-doing! Then all the world is down upon him; and rightly so, but they ought to have been more careful beforehand. It goes without saying, that it is very difficult to clear away all the causes of danger in any case; but a good deal may be done to *minimize* the evil.

MARRIED CLERGY

are naturally supposed to be more safe in this matter than celibates, and Protestants are very properly watchful of this “safeguard,” and yet it sometimes breaks down,—if the marriage bond is not a congenial one. The evil grows most luxuriantly where the priestly character of the holy ministerial office is least emphasized—the sacred paternal relation of the clergyman to every member of his flock. He must not be regarded either as a convenient “absolving machine” or as a clever ear-tickler, but as a *father* to his people of both sexes and all ages. When that is shelved, and a man is exalted in public estimation by some more popular and less difficult qualification, the cloak tempts crowds of adventurers who—either from lust or money, or some other unworthy motive—will not fail to bring disaster occasionally on themselves as well as others, if their cleverness is sufficient (and every man considers himself thus clever) to generally escape the vigilance of spectators. Vigilance should not be left to spectators merely—it should be the duty of the Bishop or some such officer to oversee the overseer.