

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi., 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

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ECCLIASTICAL NOTES.

ONE of the most remarkable signs of the times is the great demand for an increased episcopate both in the Old Country and on this side of the Atlantic. The atest movement is for the speedy reconstruction of the ancient Diocese of Bristol. The success of the movement depends largely upon the raising of the necessary funds, a considerable amount having already been subscribed, and also upon the enactment of a bill in Parliament. The Bishopric was founded in 1542, and was refounded in 1551. In 1685-6 Dr. Lake was the Bishop of the diocese and received James II. there. He was one of the historical seven who went to the Tower, and was succeeded, owing to a translation, by Dr. Trelawny, another of the seven. Bishop Dutler subsequently added great lustre to the see. In the reform riots in 1831 the episcopal palace was burned to the ground, and in 1836, by an arbitrary act of the legislature, the amalgamation of Gloucester and Bristol took place. We trust that before the year is over Bristol will have its new Bishop.

VERY few Churchmen fully realize the great importance of religious newspapers both for the Church and also to oppose the ever active friends of infidelity. From all sides infidels are using the press to disseminate their peculiar opinions. They know its power and use it well. The different Sects push their publications with commendable activity, and the Roman Catholics in the States have over a hundred Roman Catholic journals, and are establishing new papers every month. We ask both the clergy and our wealthy laity to disseminate as much as possible good Church literature; publications that will tend to elevate the lives and homes of the people, meet the superficial and ensnaring attacks of infidels, and press forward the Church's system as the best guarantee of stability in this age of unrest.

THE following reasons by the Archbishops of Canterbury and York, the Bishops of London and Winchester, the Duke of Westminster, the Earls of Aberdeen and Dartmouth, and Viscount Cranbrook, why all should help the work of Funeral and Mourning Reform, are being circulated:—
1. The long-established funeral and mourning observances prevalent in this country have helped to create a mistaken view of death, which in its turn has created an imperfect and impoverished estimate of this life. The Church of England Funeral Reform Society aims at giving prominence to the Christian idea of death as a transition from one state of existence to a higher. 2. The bereaved are not always so situated as to be able to resist the tyranny of custom or fashion, but a Society such as this gives moral support to those who wish to follow their better judgment, and each name added to the list of members strengthens the power of the Society for good. 3. It is true that many persons of influence have adopted plain, unpretentious funeral arrangements, and that no better method can be adopted of spreading the desired reform; but the people at large still cling to the old pompous and costly so-called "handsome funeral," with in various parts of England much feasting and treating, entailing often absolute want, and conducing to permanent pauperism. This Society, therefore, has still a great work to do in forming public opinion, by

means of lectures, sermons, meetings, and distribution of information, and especially by enlisting the powerful agency of the press in aid of Funeral Reform." The same is equally applicable to our Canadian funeral system.

A CONTEMPORARY says:—"Christianity has been busy killing caste ever since the Apostle James wrote his epistle; but pride, says John Bunyan, has as many coats as an onion. You no sooner get one off but you find another below." Nothing tends to keep up the religious caste feeling so much as the pew system in our churches. When the church is free and open there is an appearance of a complete family meeting before the Great Common Father of all. But when the best seats of the synagogue are sold at auction; or when the Church practically says "sit thou here" and to the poor "sit thou there," then surely we have the worst form of caste—so severely dealt with by St. James.

RECENTLY Archdeacon Farrar presided at the first of a series of penny concerts which are to be held at Exeter Hall, London, held under the auspices of the National Temperance League. The ven. gentleman took occasion to say that the experiment was absolutely disinterested, because if the hall had been crammed in every corner the expenses of the entertainment could not have been recouped. It was really an endeavour to provide an entertainment for as many persons as possible, and entertainment and recreation were becoming more and more necessary for a healthy life. If the clergy had been supposed to frown on amusement and recreation it was a mistake. He should be glad to see such entertainments and gymnasia and popular lectures multiplied a hundredfold, so that young men might have healthy amusement without being driven to the streets or the music halls. Foreigners had said that the English people were not musical. He did not believe a word of it, for somehow or other all the great singers and musicians of the Continent found their way to London and made their fortunes.

SPEAKING of these entertainments it is well to notice a growing danger in Canada and elsewhere which should be guarded against. If these entertainments are provided by the Church authorities for the purpose of improvement and for drawing the congregation closer together, they must not be carried on for financial purposes. The five or ten-cent readings are now becoming simply business ventures at twenty-five and fifty cents admission fee. The poor are excluded on account of the high charge, and the wealthy members are only induced to go by the perpetual boring of the diligent ticket-seller. There is an air of business-like covetousness about the whole affair which we fear does but little good to the Church. By all means have the entertainments, but be certain that they never sink their general Church-like object in the aim of trying to make them financial successes. The great aim is frustrated if the poor are excluded and if a spirit of covetousness prevails in the managers. We strongly recommend free entertainments by the Church with admission by tickets. In this way rich and talented members of the Church would give their services, feeling that they were helping, in a kind of missionary way, the work of the Church and the civilizing influences of its system.

Education without Religion.

BISHOP HUNTINGTON tells us that two difficulties are to be met. One of them already referred to, is a common fallacy that, if children are sent to school and "get knowledge," they will get all that is needful to make them good citizens. It may be that nothing but time and suffering will uproot and kill this fatal delusion. Time and suffering have done a great deal that ought to destroy it already. Where on earth has an active cultivation of the mind, and the mind alone, produced a pure society, a strong commonwealth, happy homes? On which of the continents? In what age? Does it need to be said again that, in every period, not a few men of the richest intellectual endowment and ripest culture, have been the worst men? It has been published that, within thirty years, the records of crime in New England have shown enough names of medal scholars, and other promising pupils to knock the fallacy just mentioned to pieces. In New York it is well known that the most desperate and daring criminal lately before the courts was an adept in several sciences and a master of many languages. What horrible mischief the introduction of printing without Christianity does for a region in India, President Seelye has reported. There are sometimes pernicious relations of the sexes, and a circulation of obscene publications, which are not favored by the teachers, but for which schools furnish facilities, and for which the teachers are guilty if they do not use all their power and constant efforts to prevent. Furthermore, there are forms of sin, that, instead of being displaced are aggravated if not engendered by mental activity. Long ago, an English statesman, in Parliament, warned his countrymen that, if they educated the intellect of the nation without the conscience, they would only prepare accomplished villains to pick the locks and break into the treasure-houses of civil society. It will be terrible, if, being a country of school-houses, we are roused to our duty only by the development of a generation, corrupted and depraved by what are supposed to be the very fountains of health.

The other difficulty is in the covenant, whereby doctrinal religion is excluded from the public schools. Spiritual and ethical Christianity is so related to formulated truth that it is not always easy to say what is doctrinal and what is not. We are not to enter here into the complications of that part of the subject. Those who believe that the Christian life is inseparable from Christian dogma, or definite doctrinal belief, can hardly be expected to look favorably on any education that is religiously colorless or even creedless. Stephen Girard thought he could separate a nurture in morals from the Christian religion. We all know what Daniel Webster, not being a preacher, said on that question; and we believe that it is a fact that, when the college went into operation, it was found that the only satisfactory text-book in morals was the New Testament. Teachers are sometimes employed by Christian Committees in public schools who disbelieve in Christianity, and somehow their pupils are apt to find it out. Whenever it shall be proved that religious freedom means freedom from religion, or that some mistaken notion of toleration condemns our children to a heathen tuition, it is to be hoped that prophets will appear who will tell the people what God has been teaching mankind ever since there were men to be taught.