

his people to revert to the patriotic type of 1813, when his great ancestor rallied the people as one man. It remains to be seen whether the present Emperor's reactionary movement will bring the Germans "to heel." Certainly the spirit of the age requires something more in its kings—if they are to be leaders—than royal birth; they must evince true, kindly, and exemplary qualities.

**FORTY YEARS' PROBATION.**—The release of a Dublin murderer (condemned 40 years ago to penal servitude for life, on circumstantial evidence) from prison, suggests some reflections upon the practice of the law in regard to murders. What may not those 40 years of hard labour have taught that refined and gentlemanly Dublin artist, whether innocent or guilty? The personal reflections of such an experience—if they could be trusted—would be of great value in the study of prison economy and discipline.

**CHURCH SOCIETIES** are not an unmixed blessing and Canada may rejoice to be comparatively free from them. The Palestine embroglio of the C.M.S. may lead to a cure of the evil in the Anglican Communion at home. The great evil is, that they give the major influence in religious fields of activity to money rather than orthodoxy. If the great societies were to unite their funds under the direction of the Church—instead of using them to direct the Church one way or another—it would be an immense gain to the cause of peace.

**ARCHDEACON DENISON V. LUX MUNDI.**—This case came up for consideration lately in Convocation, and after a very able and interesting debate—remarkably mild and temperate on the part of the venerable assailant—the resolution asking for a committee of enquiry was rejected. The prevailing idea seemed to be that the book was the tentative effort of a set of young men whose minds were not yet fully formed on their subject—a kind of groping for a common ground to serve as postulate in dealing with men of science; and that the effort should not be nipped in the bud.

**LAWYERS PREACHING.**—Very few, even of the most eminent counsel, seem to be capable of delivering a sermon—especially if they have to read it—with good effect. It is taking a "fish out of water." We remember one of the most brilliant and successful leaders of the Canadian bar, who made a practice on Sunday nights of reading at family prayers a sermon from Blair or Spurgeon or Robertson. The result was irresistible somnolency on the part of his hearers. Yet he could move jurors to tears or laughter, as he pleased.

#### TIMELY CONTRIBUTION.

We begin this week the publication of an interesting account of the rise and progress of Church Mission Work in the Hawaiian Islands, by Mrs. M. Forsyth Grant, of Toronto, in which she describes some peculiar characteristics of the Islands and the native population. Having resided at Honolulu for about six years, and being much interested in missionary labours, she is able to write both intelligently and sympathetically on the subject. We trust our readers will not fail to peruse this and other mission notes which we publish of the work in progress in the foreign field. The study of these Christian enterprises is bracing to the languid Churchman, and kindles the zeal of the earnest among us to emulate the heroes who have dared to face the hardest tasks, so destitute of ease, in the cause of Christ. With the millions

upon millions in view who have not yet been subdued to His loving sway, more men and means are ever needed for this work, and more should seek information and become interested, allowing the Spirit of God to work in them, that they may be disposed to will and to do of His good pleasure.

#### THE EPISCOPAL VACANCY IN MASSACHUSETTS.

Yesterday week was held the 106th annual meeting of the Convention of the Protestant Episcopal Church of the diocese of Massachusetts. The opening service was to assume a memorial character in honour of the late Bishop Paddock, and the eulogy was to be delivered by the Rt. Rev. Dr. Clark, Bishop of Rhode Island. A part of the business of the Convention was to elect a successor in the Episcopal office to the late Bishop. The candidates put forward for election were the Rev. Dr. Phillips Brooks, of Boston, and the Rev. Dr. Satterlee, Rector of Calvary Church, New York. Dr. Brooks is a well-known broad Churchman, and Dr. Satterlee is an equally prominent moderate High Churchman, each possessing distinguished qualifications in his own field of thought.

The Boston Herald favours Dr. Brooks, not only because he lives in Boston and knows the people of his State, but because the expansiveness of his sympathies and the comprehensiveness of his views have struck a responsive chord in the heart of New England, while his wonderful oratorical charm has kindled the love and admiration of the people, Puritan though they be. It believes this to be the Church's unique opportunity to enlarge her borders and strengthen her stakes. It says editorially:

"It is altogether unprecedented that an Episcopal election in this State should be a matter of public interest. This is plainly the fact, and it indicates that a great change has come over the community since 1812, when Bishop Griswold described the situation of the Churchman as that of 'a haunted thing,' to which no quarter was to be given. To-day traces of that hostile feeling have almost entirely disappeared, and the Episcopal Church stands to our Protestant population as the representative of a definite belief, a liberal and reverent spirit, and a larger construction of our religious and social life than the other religious bodies have emphasized. They represent individual elements in religion with great force and strength, but they have been so eager to convey a certain conviction about Christianity that they have not given proper expression to its institutional character. In the larger sense the recognition of this more comprehensive treatment of the religious life explains the increasing favour with which the Episcopal Church is regarded. In one direction we have had ethics without dogma, and in another dogma without ethics, and the Puritan spirit has spent itself between these two extremes. What we need at the present time is the insistence upon a definite belief which must be the basis of moral convictions, and the expression of this belief, not in terms of dogmatic theology, but in the concrete form of the great Christian creeds. There appears to be among the undirected and unguided masses of people a sort of impression, vague but sympathetic, that the Episcopal Church is able to help them. It is this growing impression that explains the favour into which it has come. It is not the acceptance of what are called church principles, so much as it is a certain religious and moral attitude, which has attracted attention, and it is the embodiment of this spirit in the teachings and

works of Dr. Brooks which has made him, without any action on his part, a candidate for the Episcopal office in whom people generally feel a deep interest."

Of Dr. Satterlee, Dr. Morgan Dix, of Trinity Church, N. Y., says: "He is a man of great good sense, discretion and tact. He is a remarkable organizer of work," and in "practical, benevolent and philanthropic effort, under his wise and progressive lead, whatever he does seems to succeed. He is a genial, kind-hearted, brotherly man. He takes a very active interest in temperance reform, social advance, and Foreign and Domestic Mission work of the Church, and he believes in the Episcopal Church straight through and all around. I cannot say less, and I have not said more than the beginning of what might be said in favour of this thoroughly good, devout, spiritual, practical and very able man."

The Rev. Dr. Brooks was chosen for the Bishopric of the Diocese of Massachusetts by the convention, he having a majority of the clerical and lay delegates of 163 to 90 over Dr. Satterlee. Let us hope that the best anticipations may be realized. Dr. Brooks is a man of great power and influence far beyond the bounds of his diocese; with the added responsibility and dignity of the Episcopal office, we pray that he may be guided by a sound and temperate judgment in all things, to the glory of God and the edification of His Church.

Dr. Brooks was born in Boston in 1835, was graduated at Harvard in 1855 and subsequently studied at the Protestant Episcopal Theological Seminary in Alexandria, Va. He began preaching in 1859 as rector of the Church of the Advent, in Philadelphia. Three years later he took charge of the Church of the Holy Trinity, Philadelphia, officiating there until 1869, when he became rector of Trinity Church, Boston, whose pulpit he has ever since occupied. Many of his sermons, lectures and addresses have been published. He declined a professorship in Harvard ten years ago, and refused the office of Assistant Bishop of Pennsylvania when thirty-one years old.

Physically Dr. Brooks is a colossus. He is six feet four inches tall, and weighs more than two hundred and fifty pounds. He has never been married. He has travelled much and is a very broad-minded and scholarly man. A nobility of thought and earnestness and simplicity of expression are the characteristics of his preaching. His gestures are few. He uses no notes in the pulpit as a rule. Outside of his parish he is interested in every work of a philanthropic or educational nature.

#### OBSCURANTISM.

This is a word which we have seen several times of late in controversial communications in the public prints on Church topics. It means opposition to the progress of modern enlightenment, and is applied in these instances to stigmatize those who do not agree with the writers as to the degree or kind of ritual that may be lawfully and appropriately used in our churches. To say nothing of the offensiveness of such a term, it assumes the superior keenness of appreciation on the part of these writers of the advance which has been made in the development of the sciences and arts, and the general intellectual culture which has been attained in the last few generations, as manifested in the literature of the times. Moreover, it assumes that the observance of more ritual than the limited amount which suits them, or of any form which does not tally with their precon-