

gan to appear again, for the Republican Government had collapsed, and Charles II. had landed in England. It is to be carefully noted the Prayer Book came again into use, not by legislative enactment, but by the common consent of the people of England. But the Puritans, now chiefly Presbyterians, still opposed it. In 1661 they were granted a conference, which was held at the palace at Savoy. This conference, on the one side Presbyterians, on the other bishops and clergy, sat for three months. The result was the Prayer Book of A.D. 1661. This revision was accomplished by Convocation, the Parliament adopted it without debate, and only made two particular requests, viz: That the use of the surplice and the sign of the cross in Baptism should not be left out of it.

Thus the Prayer Book of 1661 is still the Prayer Book of the Church of England in 1882.

A summary of above.—1st. Prayer Book 1549, second year of Edward VI. 2nd. Prayer Book, 1552, a revision of the book of 1549, but never in general use. 3rd. Prayer Book, 1559, which adopted that of 1552 with the Ornaments' Rubric of 1549. Prayer Book suppressed from 1645 to 1661. Present Prayer Book of 1661-2. The Ornaments' Rubric was not discussed at all at the Savoy Conference of 1661-2. The only time when the Ornaments' Rubric was discussed was at the restoration of the Prayer Book after its brief suppression in Queen Mary's reign, in 1559, and then, though the book of 1552 was made the basis of revision, yet the rule for ornaments was distinctly referred back to 1549, when the surplice, alb, cope and chasuble, etc., were in common use. This Rubric has therefore come down to us untouched except for seven years, from 1552 to 1559, since the second year of the reign of King Edward VI. By this Rubric the most ancient, the least seldom altered, and the most often emphasized portion of the Book of Common Prayer, let the judgment of unbiassed minds be given as to the reproach of the nickname *Ritualist*.

THE LESSONS OF "THE GLOBE'S" CENSUS.

NO one would presume to gauge the spirituality of any city or country by the number of its edifices for religious worship, or its religiousness by a census of those who, on a given Sunday, attended services more or less divine. If such a standard were to be accepted as true, then were the Athenians of St. Paul's time, with their countless altars, or the brigands of modern Italy with their infinity of mountain shrines, of all men the most God-fearing. Still such a test is not to be despised; and, though at best such an enumeration can only be approximate to the truth, even as regards the number of those worshipping in their respective churches and chapels, returns such as those furnished by *The Globe* last week of the attendances at those places on the previous Sunday, enable us to form an estimate, however unequal, of a part at least of the efforts which are being made in the city by the Church and by the denominations outside her towards evangelising and civilizing the masses.

From this religious census it appears that Toronto provides for her population of 86,445 persons worship-accommodation to the amount of seventy-five churches or other buildings so-called, with a capability of seating 49,860 (say 50,000) persons. On Sunday, February 5th, these seats were occupied, in the morning and evening by

58,194 worshippers, or upwards of 8,334 more than could be accommodated. The discrepancy between the number of worshippers and the accommodation supplied is explicable from the fact that the Roman churches had relays of attendances at the various Masses celebrated therein. *The Globe* enumerators, following the plan adopted in England last year, deducted one-third—Mr. Horace Mann, in 1851, deducted, rather sweepingly, one-half—from the total of the two services so as to allow for those who went to church twice, thereby reducing the total to 38,796. This shows a percentage of 44.7—a higher exhibit than that of any large borough in Scotland, and exceeded only by three in England. It is obvious, however, that this estimate might be exceeded, as in no single instance was the attendance of the children at the Sunday-schools taken into consideration—and such attendance certainly should come under the head of public worship; nor was the attendance at Trinity College chapel taken into account; nor were those at the Hospital, the Home for Incurables, the Haven, the Magdalene Asylum, and other public charitable institutions, whose aggregates, if added to the total as given above, would have brought the percentage of church-goers up to about 45.3 per cent. of the whole population.

If we analyse the figures we shall also see, with no slight amount of satisfaction, that the Church of England, notwithstanding all that has been said against her, and notwithstanding the powerful combined phalanx of Romanism, Non-conformity, in every shape, infidelity and wickedness, against which she has to fight, takes, on *The Globe's* own showing, the third place in the field. Her eighteen churches afford room for 11,220 of her children. Of these 5,891 attended Matins, and 5,946 Evensong, giving a total of 11,837, or, deducting one-third for the reason given above, a real attendance of 7,914, or considerably more than two-thirds of the number for whom accommodation is provided. The only body that apparently exceeded the Church of England was the Roman Catholic, whose six churches, affording sitting accommodation for about 4,500, showed a factitious attendance of about 12,500, (we give the figures as corrected by a subsequent letter in *The Globe*), at all their services, or a real attendance—on paper—of 8,300. But of these attendances more hereafter.

The Presbyterian body with its 10,330 sittings, gave a real attendance of 7,768, or something more than five-sevenths of the number that could be accommodated. The Canadian Methodists offered seats to 9,010 of their people; of which 6,668, or nearly three-fourths, all told, availed themselves. In this way it will be seen that the Church of England really stood first in attendance, as she does in point of nominal and actual adherents in the city, though *The Globe's* recapitulation puts her in the third place. This mistake was, we are sure, made by *The Globe* without any malice aforethought. The enumerators, except in the case of the church of St. Matthias, were ignorant of the fact of there being so many early celebrations of Holy Communion in the city, whose attendants, according to the rule followed in the case of St. Matthias' church, should have been counted in the attendance at Matins. They were also ignorant of the fact that many of the Roman Catholics, as "Anglicanus" explained in a subsequent *Globe*, attended Mass, according to their pious and commendable custom, twice, thrice, or even four times on that Sunday morning, some assisting at the first as a Mass of preparation for the due reception of the Holy Communion at the next Mass, and then

attending a third as a Mass of thanksgiving, and a fourth as a Mass of devotion and for the sake of the sermon; meanwhile getting credit as separate attenders at each Mass. The census takers also were not aware—as was further explained by "Anglicanus"—that of those 8,793 Roman Catholics who attended the various afternoon or evening services nearly everyone had already been present—as all were bound, under pain of mortal sin to be present—at Mass; credit, even when the one-third was deducted, being thus given them for attendances which were simple duplications. Wherefore, to take two-thirds off the real attendances of the Roman Catholics is neither unfair nor improper. Hence their standard is pulled down to 4,232, say 4,500 in all.

They are thus placed on about the same level in point of attendance with the Congregationalists, allowing the latter body credit for the non-Congregationalist crowd that put in an appearance within those walls which re-echo, Sunday after Sunday, to the laughter evoked by Dr. Will's profanity. We have also counted the Canadian Methodists only as forming a large and influential religious body, approaching to, but not exceeding the total of the Presbyterians, who in real attendance come next to the Church of England. Of course, if, like *The Globe*, we count as one coherent mass all the different and dissentient bodies of Methodists, the Church of England is at once swamped, though not so glaringly as as might have been expected, the total real attendance of Methodism united (by *The Globe*) being 8,780 on the one hand, to 7,914 on the other—the difference being the mystical number 666, which could be still further reduced if the Trinity College and other attendances already adverted to were taken into account.

We have every reason to believe that *The Globe's* figures were on the whole pretty correct. We have no idea what prompted the editor to take the census; whether like Balak he hoped the figures might fulfil the role laid down for Balaam, and curse all non-Presbyterian bodies by showing up their weakness; or whether it was intended as a reply to the Agnostic taunt that, except where a Church is established, none ever go to a place of worship, unless it is a few fanatics and devotees and a certain number of hypocrites, and paid ministers. The result has been eminently satisfactory, so far as the Church of England is concerned. The intended curse has turned into a blessing, and the taunt of the Agnostic has been amply refuted.

It must not, however, be forgotten that the showing, whatever its merits, is vastly under what it should be; and that in Toronto not only are more churches, or at all events more mission rooms, and more frequent services required; but also much greater diligence in looking up the people, more utilization of the lay element, not so much in Sunday-school teaching as in district visiting, cottage meetings, and such other spiritual and corporal works of mercy as were in the Primitive Church performed by deacons and holy women, and in England and elsewhere at present by Scripture and lay readers, deaconesses, sisters, and the like. The institution in Toronto of the permanent diaconate as recommended by the Provincial Synod, and actually begun by the Bishop of Ontario, would be a tangible result of *The Globe's* census; and would tend, within the next decade, not only to strengthen the hands of the episcopate, but also so to relieve the clergy as to give them more time and greater opportunity to devote themselves to study and the duties of their sacred office higher than the mere "serving of tables."