

"THE BANNER COLLECTION" for Foreign Missions on the 2nd Sunday after Epiphany in Holy Trinity Church, Philadelphia, was \$9,000. The same church had a collection for Domestic Missions in Advent, and took up \$7,000. Those people evidently know how to "make their light shine" with the *ten talents* given unto them. No doubt they will get in addition to their remainder, the talents of those who "hide theirs in a napkin."

BEGINNING OF THE ROMAN SCHISM IN ENGLAND.—Lord Chief Justice Coke in his charge of 1607, after referring to the peaceful union of all Catholics during the first ten years of Elizabeth, tells us "Cornwallis, Bedingfield, and Silyarde were the *first recusants*, they absolutely refusing to come to our churches." He then describes how the Pope offered to recognise our Bible and Prayer Book, if the Queen would acknowledge him!

ROME'S TACTICS IN THE PRESS.—Attention has been called frequently to the cool perversion of English language and principles introduced by Romish writers employed on daily papers as reporters, &c. Even the *Standard* allowed some Jesuit to prate in its editorial columns about Romanism as the "Ancient Faith" (!) and the Church of England as its "successors"—in an article of mere gossip about one of the towers of St. Paul's, London.

"FIDELS AND INFIDELS."—In the most interesting columns of *The Expository Times* we find a very funny illustration of foreign puzzlement at English idioms. Dr. Dollinger, talking to a friend of Sir C. Gavan Duffy's who had spoken of the large number of infidels in Germany, replied, "Yes, infidels are numerous, but there are a good many *fidels* also." The late Henry Ward Beecher was famous for the way in which he was fond of "enriching" the English tongue by "coinage" of this sort.

ENGLISH CONFIRMATION AVERAGES, as evidenced in recent statistics, as about one in 118. The Bishop of Wakefield thinks that one in fifty would be a reasonable average. The Bishop of Truro considers that one per cent. is rather a low average, and exceeded by well-worked village parishes. *That is the point.* A priest with a population of 500 people can present a class of ten per annum by putting forth his best powers. Large population, less average.

A BISHOP "PREVENTING AND FOLLOWING" CONFIRMATION.—The Bishop of Truro writes to his clergy: "In order to help you in this chief work of a parish priest, I hope to come to the main centres *two or three months before I confirm*, and speak on the subject to your people and especially to your young men and boys; and to visit you again about *six months* after the confirmation to stir up the gift in your young communicants." Two steps in the right direction!

EPISCOPAL ABSOLUTION.—The terms of the Quebec "mandement" on the subject of political bribery look as if the Roman Church in that quarter were beginning to realize the horrible odour into which a stereotyped notorious laxity on this subject has brought them. For the sin of accepting a bribe, sacerdotal absolution will not do: the sinner must seek a bishop. Does it, however, really mean more than this?—"The bishops will show you how to vote, let nothing tempt you to vote otherwise."

THE QUEEN'S LETTER TO HER PEOPLE.—Remark on the language of this little classic of modern English, the *Church Times* well says: "A letter so pathetic, so gracious, so dignified, was surely never penned. It breathes a lofty spirit of domestic love, of patience under trial, of duty, and of queenly patriotism. Every man that reads his sovereign's letter reads it as a message to himself. To be honoured by this mark of royal favour and intimacy is a 'patent of nobility' to us all."

"THE CATHOLIC STANDARD," about which so much chaff has lately been blown off in the correspondence columns of one of our Canadian dailies, can only be ascertained by that *careful reading* which the subject naturally calls for—the actual function of "ritualists," properly so called. . . . Every æsthetic fad of ecclesiastical acrobats appeals to the "Catholic Standard"—but such appeals are like "calls to the spirits in the vasty deep"—no satisfying answer comes!

CARNEGIE ON WEALTH may be considered an authority who knows what he is talking about. His theories savour very strongly of the Gospel—and his practice seems to follow in the same line. If Christendom's wealthy men were to go and do likewise, we should soon be able to dispense with a great deal of that desperate lay help which rushes hysterically to fill the gaps left by a scarcity of devoted clerical lives. "Prevention is better than cure" was never more true of anything.

FRANCE AND ROMANISM.—In their recent united manifesto the Archbishops of Paris, Toulouse, Rheims, Rennes, St. Malo, and Lyons, confess that in this *quondam* stronghold of Popery "Practical Atheism has become the rule of action for everything done in the name of the State. While all the governments of the civilized world inscribe the name of God in their Constitutions and invoke it in the solemn circumstances of their national life, with us it is no longer invoked." A bad state of things!

THE "PETITE EGLISE" of France, which originated in 1790 from rebellion against the suppression of 135 bishoprics to be replaced by only eighty-three—the same sort of thing as started Cardinal Manning on his "first steps" to Rome!—still numbers many thousand adherents, and is in treaty for union with the "Old Catholics" of Holland. Their last bishop died—Langieres Themines, of Blois—in 1829. The changes in Popery since 1790 have confirmed their protestantism.

#### THE CHARGE OF OUR LIGHT BRIGADE.

At the recent Convention of the Brotherhood of St. Andrew it was announced that the members enrolled already in the various Canadian branches had reached the number of 600; and surely there never was a more promising array of young and zealous hearts—"mounted and eager for the charge"—than this squadron of the Church's light cavalry. For the most part, their work lies before them. The speeches made by various delegates clearly indicated the freshness and ardour of those gathered together. There was little reported in the way of experience: nothing in the shape of boastfulness or triumph. The prevailing feeling seemed to be one of search for information. This was ably answered by the two eminent founders and officers of the Brotherhood visiting from the United States—Messrs. Houghteling of Chicago and Davis of Philadelphia. Their comparatively maturer years, their large general experience, their

special intimacy with the Brotherhood work, were of untold value to our Canadian youth. We feel sure that they left the Convention encouraged and inspired—"booted and spurred" for the fight—resolved to *prove themselves*.

#### THE NOBLE SIX HUNDRED

of our Canadian Church. We expect ere long to feel the earth quivering and shaking under the measured gallop of their charge, to have the hills and vales echoing with the noise of their impetuous onset upon the strongholds of evil. Many a report will come in, we trust, from the right, left and centre, of desperate work nobly done, in response to the calls of authority and duty. This, indeed, is the spirit which seems to animate these youths—"the flower of the Church's chivalry"—in pledging themselves in twos and threes to go where they are sent by the licensed officers of the Christian Army. The two-fold rule of prayer and service, working on the stereotyped lines of Church work, or in new developments to suit new exigencies, will impel them to use concentrated effort, and seek specific and discreet *direction* for their zeal. If they fall on the field of service (as one has already done) they could not fall in a more glorious arena, or one which promises richer reward. Better to "pass on one's reward" while so engaged, than to have to answer the inevitable summons "to pass that bourne" while in any more commonplace engagement.

#### THE CROSS OF VALOUR

—answering to the Victoria Cross, so much coveted by Britain's soldiery—will be placed upon many a breast, for distinguished service in this *divinely humane* employment. It is inevitable but that some among these 600 youths will develop qualities in a manner which will "mark them for distinction"—call them to some higher platform, to some more intense and devoted form of Brotherhood life and service. Some will feel—as is proverbially the case with so many young Englishmen who come out to farm in Canada, and become by force of circumstances "Lay Readers" among their destitute fellow settlers—that they are being led by a call to special and complete dedication of their lives to ministerial work. In this way, one would fain hope, that complaint will be removed which so many bishops make that our Canadian youth, as such, show little inclination to missionary life—hazarding their lives in the high places of the field. In all probability, the right material—and that "native" too—will be developed in due course from the ranks of those who do good service as lay volunteers in the Brotherhood, and the Church at last be fully served.

#### OBITUARY.

REV. JOHN DAVIDSON, RURAL DEAN, CANON OF ST. ALBAN'S CATHEDRAL.

The manner in which the closing sessions of the recent Convention of the Brotherhood of St. Andrew received an impress of special solemnity by death of one of its most experienced and active promoters—"while on service," as the funeral notice put it—attracts attention to a ministerial career of special value to the Church he served so well. A native of New Brunswick and a graduate of King's College, the whole of Canon Davidson's sixty years of life were spent in this his native country, at different points, always on active duty. Montreal, Quebec, Newboro, Woodbridge, Tecumseth, Uxbridge, Colborne—can all testify to his devotion and fidelity as a priest of the Church of God. Most aptly and happily mated, his career was one of solid usefulness and substantial success. The