

AUGMENTATION OF SMALL LIVINGS was a work to which the large heart of Archbishop Thomson was much devoted. "The game of grab and exercise of scramble" is little known across the water. The holders of livings worth from \$1,500 upwards per annum not only "stand back"; but even raise contributions in various ways to strengthen the weak parishes. One of the rules of the ecclesiastical commission is not to "augment" any living where the population is under 4,000 souls. Another is that no augmentation should be given to a living which is already worth \$1,500 per annum. "Very wholesome doctrine, and necessary for these times."

"THE ISLE OF SAINTS," Ireland used to be called by those who wondered at her swarms of missionaries for foreign parts centuries ago. The Divinity students of Trinity College, Dublin, seem inclined to resuscitate the old title. They have formed a Brotherhood and volunteered for mission work in India, where they will take charge of a territory (Chota-Nagpore) as large as England, and live in community. The cost of the enterprises is \$1,250 per annum, each getting \$200 to cover all his expenses. They take no "cast iron" vows or pledges. Oxford has a mission at Calcutta, and Cambridge at Delhi.

REACTION FROM PURITANISM, so common in many ways, has received a new illustration at Lincoln, where a leading Nonconformist has offered to "restore" at his own expense the splendid monumental tomb of Queen Eleanor in the Cathedral—the same having been destroyed by the ruthless barbarian Puritan soldiers of Cromwell in 1644. It is noted that the design of the original monument was preserved in 1641 by Dugdale, along with many similar ones, at the instance of Sir Christopher Halton, who providently foresaw the coming cyclone of Puritan fanaticism and its devastations.

DONNELLY DONE.—Not long ago Ignatius Donnelly, an American south of the lakes, startled the world—and probably himself—by the discovery (?) of the "Baconian Cypher" in Shakespeare, proving (?) that the real author of the "Immortal Drama" was Lord Bacon. He has been outdone, upon his own challenge, and his theory reduced "ad absurdum," by the famous theologian, Rev. A. Nicholson of Leamington, England. The latter has produced a cypher which beats Donnelly's and evolves from Shakespeare's pages an account of the recent trial of Bishop King of Lincoln! So much for theorizing. One is reminded of Provost Whitaker, who, when Matthew Baxter was proving Louis Napoleon to be Anti-Christ by evolving "666" from his name—evolved the terrible number from Baxter's own name!

#### DIVORCEES.

What to do with them, is a question badly answered by the legal permission for them to marry again. The case of Parnell and Mrs. O'Shea has brought into prominence the fact that such an arrangement offers a premium for vice and crime, for it has been taken for granted that when the six months interim expires, the two guilty ones will marry (?) each other. Whatever sentimental reason may be advanced for allowing the privileges of re-marriage to the innocent person in a divorce for adultery, there can be no excuse for allowing it in the case of those whose guilt is the cause of the divorce. Even in the case of the

innocent and injured one, the wiser course, and the proper one, is to abstain from using such a legal privilege—to bear manfully and bravely the burden of a life mistake, until death intervenes to effect the only full divorce which is possible under the laws of God and nature. Society should not wink at such crimes.

#### GOOD IT IS TO KEEP THE FAST.

At a recent meeting of a certain Canadian "Ministerial Association"—members drawn from all "Evangelical" denominations—a prominent minister, when a discussion arose on the question of "Church Finance," suggested that they might very well "take a leaf out of the Church of England Prayer Book," on account of the grave and solemn nature of the offertory ceremonies in that Church Ritual. It was an illustration of the great principle that whatever is worth doing at all is worth doing well.

Our friends might well go further and pick a leaf full of salutary ideas and regulations out of the same grand old Church treasure, on the subject of fasting—how and when. For nearly every decent society of serious Christian people recognizes the duty of fasting, somehow and some time. But about the best time and best ways for their fasts they are in a state of great confusion and disagreement among themselves. The practical effect of this want of adequate arrangement and good management in the exercise of fasting has been little used. Their souls must suffer proportionately for the want of such spiritual conflict with the fleshly appetites. This is only one bit of many illustrations of the wisdom of the Holy Catholic Church in all ages shown in arranging matters deserving of serious attention in *set form* in the cycle of the Christian Year.

#### ONE LEAF IN THE PRAYER BOOK

is fairly filled with directions as to the times of "Fasting or Abstinence," providing in fact for about *one-third* of the 365 days in every year to be observed by acts of special self-denial. There are the days preceding nearly all the Festivals or Holy Days, all the Fridays in the year as a rule, with only one exception, the Ember Days, Rogation Days, the Forty Days of Lent.

The rule which regulates most other fasts applies to Lent, viz.:—The right observance of a great and joyous religious Festival necessitates a previous chastening preparation of the soul in the exercise of fasting, or some degree of self-denial, recollection, and grave meditation at least. Thus Easter, the queen of Festivals, is preceded by a solemn retinue "to prepare the way," 40 days in all, broken into groups of six or so at intervals all along the route, separated by the Sundays as weekly Resurrection Heralds.

#### HOW?

The Church, however, has wisely left the individual *mode* of fasting to the individual conscience only—Homily on Fasting—intimating that we should choose such a material for self-denial as may serve some other good purpose. If, for instance, we fast on fish, we encourage sea-faring men, we furnish suitable men to man the navy—we are loyal in our religious exercise. So the Scriptures selected by the Church "for our admonition" at the fasting season, inculcate the duty of spending what we spare or save by fasting, for the benefit of the poor and needy.

#### LENTEN OFFERINGS

are, therefore, well in place on this occasion. We look round for cases of special need, and turn

towards such cases "the riches of our liberality," saving from our pleasures to spend in the relief of other's pains! It is well, too, that the young should be early taught thus to find a secondary object in their fasting seasons; to gain somewhat from their little plays and amusements for the time being, in order to lessen the wants of less fortunate children than themselves.

#### FALSE FASTING.

is too much in vogue in some quarters where great pretensions are made in this matter. Some fasts are mere subterfuges. The dainty preparations of oysters and eggs which skilful cooks are wont to advertise in Church papers are *snars*. They are worse than no fasting at all. One trembles to think how such folly, under a religious cloak, is regarded from the Throne of Him who is trifled and played with by such proceedings. "Tause me don't yike it, me's tired of podgy" was the reason given by a little one for fasting from porridge in Lent. It seems a golden opportunity to get a little more variety. Excuses not much better, reasons not more solid, are often given by the jaded votaries of fashionable amusements.

#### THE CARNIVAL.

or "Farewell to Meat," is made an occasion for the most extravagant orgies, the last acts and mad freaks of those who feel their taste already glutted and surfeited in the certain lines of pleasure. There is of course a *rationale* about such things—there is a physical and social benefit in fasting, just as there is in Sabbath observance. The system requires rest at intervals in all departments and in all ways. The trouble is that this material and physical utilitarian reason for fasting, tends to becloud and obscure the main object—spiritual exaltation—the assertion of the Spirit's domination over all the lower parts of human nature. We must strive to keep that well in view.

#### CHURCH GUILDS.

In a former article we suggested how Church Guilds might make themselves useful to the clergy in carrying on any combined work in evangelizing the cities or strengthening the weaker parishes. But it seems to us that while the existing parochial guilds may be doing a very good work in a quiet way, they might, with profit both to themselves and to the Church, very considerably enlarge the scope of their endeavours in still other directions. In the first place they might begin an improvement by the addition of some older people to their membership. They need their counsel and support to give them influence and a stronger base from which to strike out into bolder operations. There are many new fields for their activity. For instance, the establishing of Provident Funds for the poor and destitute to cover the expenses of burying their dead and for an interval of furnishing an allowance to the bereaved when necessary. And here would be an opportunity to introduce the principles of funeral reform now so extensively advocated in England. By their means, strangers could be sought out and made welcome to the honorary privileges of the Guilds, such as the use of their reading rooms and means of recreation. To the workmen in our factories, to the Churchmen in our counting houses and other places of business they could say, "come with us and we will do you good." We find a great amount of benevolent work of this kind taken up by various secret societies and orders which should be attended to by the Church Guilds. The social and religious interest of Churchmen cannot be separated from one another without great detri-