

Church and a place where any members of the Anglican Church, visiting London, may find a hearty welcome and all information needful.

We are glad to notice that the clergy of the Diocese of Montreal have taken action to express their sympathy with the Church of Ireland in regard to the danger threatening her through Mr. Gladstone's iniquitous "Home Rule Bill." In another part of this issue will be found the address which has been signed by the Bishop, the Dean, Archdeacons, Canons, Rural Deans, and the clergy generally of the Diocese. It is a matter of astonishment to us that other Dioceses, not alone in Canada but throughout the Colonial Church, appear to have been silent; not a word of sympathy having been expressed, so far as we have seen from our exchanges, with the Church of Ireland. We hope that we are mistaken in this and that it has been done, but that the fact has not been chronicled in the public press. Where every word, which may advance the cause of "Home Rule" so-called (more truly described, however in many of our English exchanges, as "Rome Rule") is carefully published, it is unfortunate that objections to the measure should not receive equally wide circulation.

We are tempted to ask why the threatened and ancient Church in Wales was not included in the kindly act of the clergy of the Diocese of Montreal, and why other Dioceses have not spoken out with like sympathy as has characterized the Church in England through its Archbishops in regard to the "Suspensory Bill?" We claim a Catholic heritage and Catholicity, not merely in doctrine but in lineage, and it remains true to-day that where one member suffers, all the members suffers with it. Some expression of sympathy from the Church at large in Canada would not, it seems to us, be amiss; indeed, we think the occasion sufficiently important in regard to both matters "Home Rule" and the "Suspensory Bill," to warrant even the calling together formally of the Councils of the Church in order to protest against the same and specially the latter, and express the sympathy of the Church of England in Canada with these threatened branches of the Holy Catholic Church.

The question of greater religious instruction in connection with the secular education of the State, is engaging attention in all parts of the world. Not long ago we read some pointed and excellent remarks on this subject in one of our American exchanges and we find in a late number of the "New Zealand Church News," which regularly comes to our table, that in that far off colony the question is engaging serious attention. The Bishop of Ballarat made certain deductions from statistics as to the social and moral condition of Victoria, which he largely attributed to the ungodly system of education hitherto maintained there. Amongst other things the Bishop referred to the terribly sad way in which "gambling societies, cooked balance sheets, and bogus dividends" were concocted to trap the widow, the orphan, and the aged. As to drunkenness, 18,000 persons, or one in 60 of the population were arrested for this sin in one year. Our contemporary adds "Secularism may be

"plausible enough to some persons so long as the effects of Christianity are still felt unconsciously, but time only is needed to bring the inevitable Nemesis, which the divorce of religion from the life of a people must perforce result in. The saddest aspect of this, however, is that the Nemesis comes upon the heads of innocent children, after their misguided fathers are dead."

We are almost pleased to note the advance of the Church of England Temperance Society and kindred societies in their warfare against the great evil of intemperance, but we often ask ourselves whether the Church is alive enough as to other evils of little less magnitude, such, for instance, as impurity both in life and speech, the excessive use of tobacco, and the open profanation of the Lord's Day. Some few years ago the White Cross Society gave hope of a successful attack upon impurity, especially in act; but what has been done, or is being done against the terrible and ever growing evil of swearing and use of bad language? We do not know that we would be quite prepared to go as far as our "New Zealand" contemporary in affirming that this evil is more prevalent in the colonies than at home, but that it is remarkably prevalent and increasingly so in this Canada of ours is, we think, indisputable. Even boys and girls may now be heard on the street using language utterly unfit for utterance. Then again, smoking, and especially amongst boys of tender years, is on the increase and who can wonder at it when the example of their elders is so pernicious in this respect? Fathers and elder brothers have a deal of responsibility in this respect, and we wish that it could be and were more generally recognized; and that those who so persistently use the weed might ask themselves seriously the question as to what benefit they themselves derive from it, and what evil results distinctly follow.

An important *brochure* from the pen of the Right Rev. Dr. Seymour, Bishop of Springfield, entitled "Marriage and Divorce," comes to us this week from the Young Churchman Co., Milwaukee. In it the Bishop tersely, but forcibly and conclusively points out the evil results consequent upon the departure in the States from the law of Christ, and appeals, 1st, to Ministers of Christ; and, 2nd, to the Laity, to aid in putting an end to the alarming state of things existing there. He charges Ministers generally with responsibility to some extent through their readiness to celebrate marriage without due enquiry, sheltering themselves under cover of the license granted by the State. The remedies Bishop Seymour proposes are: "1. Repeal the present Code and enact laws based upon God's Word. Make the marriage tie *indissoluble*, except for the cause of adultery, and then permit the innocent party *alone* to be free to marry. Separation from bed and board must be allowed to protect the weak and defenceless from brutality and vice. 2. To prevent hasty and clandestine marriage, provide that in all cases licenses must be made public in some way at least three days before any one authorized to marry may perform the service." A more general return to the practice of "pub-

lishing the "Banns" would secure to some extent the requirement of notice; and more frequent and decided instruction from the pulpit upon the nature and obligations of marriage, as set forth by the Church upon the authority of Christ, would produce still greater effect.

At the last meeting of the Provincial Synod of the Ecclesiastical Province of Canada, a scheme of lessons founded upon the Church of England Sunday School Institute teaching, and accompanied by leaflets was, as at its previous meeting, approved and endorsed. Several of the Dioceses of the Province have, by independent action of their Synods, strongly recommended the Church of England Sunday School Institute system, and have formally accepted the action of the Provincial Synod. We fear, however, that in many Sunday Schools of this Ecclesiastical Province the International system is still used, notwithstanding the strong objections which have been made to it, owing to its almost entire disregard of the Church Year: and also to the fact, more than once well expressed by (amongst others) the Dean of Montreal, that as that system is formulated so as to embrace the thousand and one differing sectarian bodies, teaching on such important matters as, for instance, Baptism, must be not only indefinite, but probably omitted altogether. Now, we would venture to enquire whether the principle of *loyalty to The Church*, which we feel sure all would desire not only to acknowledge but to act upon, does not call for the adoption by all Sunday Schools within this Ecclesiastical Province of the one system of instruction approved of and authorised by its chief governing body? It should not be forgotten in this connection that every Diocese of this Ecclesiastical Province was represented in such assembly, not alone by delegates from the priesthood and the laity, but also by its chief pastor, the Bishop.

We commend to our readers upon one of the questions above noted the remarks of the New Zealand *Church News*, in speaking of the proposal to form in that colony a society under the title of "The Brotherhood of Lips:"

We have sometimes felt disposed to question the wisdom of establishing separate organisations for giving greater emphasis to the duty of obedience to particular vows imposed upon Christians by their Baptism as seeming to underrate the grace of that Sacrament. The tendency of the time is, however, clearly in the direction of increasing the number of such societies, in response, no doubt, to a felt want on the part of human nature. Another society is now announced with the title "The Brotherhood of Lips." For this, we are convinced, there is urgent need,—more especially perhaps in the colonies than at Home. Swearing, coarse words, bad language of every sort, are the common parlance of both young and old in the colonies, and, strange to say, even "education" has no power at all to suppress this. Foul words and general coarseness of speech are undoubtedly growing apace; and where the baptismal vow is forgotten, it is necessary for some reminder to be provided in the form of a Guild of Clean Lips. The very prevalent practice of swearing ought to be denounced by any and every means that may be practicable, because it is injurious to society, and is the most senseless habit that mankind are liable to ac-