

School Board, the Town Council, and the Board of Guardians. All these things are being done with full approval of Mr. Acland and the other members of Mr. Gladstone's Ministry. They are so many more items in the account which Churchmen are making up against the Government. The day of reckoning must come soon, and we trust that Churchmen will do everything in their power to prevent the return to office of the most inimical Administration the Church has known during the past century. It seems to us that if Mr. Acland and his Welsh Dissenting friends had their way, a state of things would soon be paramount in Wales, for which no parallel could be found since the days of the Commonwealth, when the use of the Prayer Book was illegal, and for the clergy to administer the Sacraments according to the rites of the Church was a penal offence. The greatest foes to religious liberty are the bigoted political Dissenters, by the grace of whose votes (together with the votes of the disloyal Irish), the present Government maintains its uncertain tenure of power.

Irish Ecclesiastical Gazette :

Setting aside the twenty-one Peers who have places under the Government, the independent supporters of Mr. Gladstone's policy in the Upper House were represented by the beggarly figure of twenty. A large number of the Peers who voted in the majority were Liberals of Mr. Gladstone's own creation. If the merits or otherwise of an attempted policy are to be judged of by the expression of public opinion in the press, then Mr. Gladstone comes off very badly. The consensus of feeling against him from this point of view is very remarkable; on his side may be counted the *Daily News*, *Westminster Gazette*, and *Daily Chronicle*, with the *Star* leading up the rear; and of weeklies, the *Speaker*. On the Opposition side are the *Times*, *Daily Telegraph*, *Standard*, *Morning Post*, *St. James' Gazette*, *Pall Mall Gazette*, *Globe*; and of weeklies, the *Saturday Review*, *Economist*, and *Spectator*. This proportion is equally true if we take into account provincial journalism.

THE BISHOP OF MANCHESTER ON SUNDAY SCHOOLS.

The Bishop of Manchester, in his address at the conclusion of his visitation of the rural deanery of Tunstall recently, referring to the importance of Sunday schools, said that some tried to apologise for the absence of inefficiency of a Sunday school by urging that it might be replaced by catechising in church and children's services, or that, in fact, it had been superseded by the religious teaching in our day schools. He did not think that either plea would bear examination. He was heartily in favour of the practise of catechising. In the hands of a skilful clergyman it was one of the most efficient forms of instruction, not only to the children, but to those of their elders who sat in church to listen. He also believed that there could be no better preparation for catechising than teaching in the Sunday School. While, however, recognising the special function of the Sunday school, he was far from underrating the force of the appeal which had been recently made for more teachers from among the cultured and influential classes. Scholars were better taught in day schools, and they were not likely to feel proper respect for a teacher, however pious, who betrayed ignorance in his teaching. Their desertion of the Sunday schools was not creditable to young men of their richer families. At a time when superficial unbelief was rather diminishing than increasing, he could not think,

that the reason of their present attitude was to be sought in Agnostic alienation. And if not what possible explanation could be given of it but this—that they were so addicted to Sunday amusement, or Sunday indolence, as to be incapable of the self-sacrifice involved in Sunday teaching. It was not so in the last generation. Then men like Lord Hatherley and Lord Selborne, oppressed with the burden of vast legal responsibilities, found time and energy to teach a class every Sunday. And if the young men of the present generation were to rival, he would not say their intellectual eminence, but, at any rate, their loftiness of character, they must be prepared to imitate their loftiness of character and their self-sacrifice. His lordship next referred to difficulties which had come to his knowledge in connection with the relations between the clergymen, the superintendent, and the teachers. It followed from the principle of Apostolical Succession that both the superintendent and the teachers must receive their appointment from the clergyman, who would show his appreciation of the solemn responsibility of the act of delegation by admitting a superintendent or teacher to his office of feeding Christ's lambs at a short religious service held either in the church or school. For the same reason the clergyman should, after due consultation with the teachers, fix the lessons to be studied in the schools. For that reason also the clergyman should help the teachers in studying what they taught. Again, if the clergyman felt himself, as he should, directly responsible for the influence and Christian consistency of the Sunday school teachers, he should specially and regularly visit them in their homes. Once more, the clergyman should be particularly careful to show consideration for the status and authority of the superintendent. Above all, let the clergyman resolve never to set aside customary practices or to introduce important changes into the school without considering the wishes and seeking the counsel of the superintendent and teachers.

GERM THOUGHTS.

By THE BISHOP OF DURHAM.

"CHRIST meets the acknowledgment of individual helplessness with the offer of fellowship. He reveals union with Himself, union with God, and union with man in Him, as the spring of power, and the inspiration of effort."

"The Book of the Acts is the Gospel of the Holy Spirit, the typical record of His action."

"Every fragment of human life will illuminate the teaching of the Bible, and no single race can exhaust it."

"Spiritual service lies in the consecration of simplest duties."

"I have good hope that when all wealth is felt to be a trust the blessing which lies in poverty will be recognised."

"How often it happens that a great sorrow or a great joy, or the slow passage of years, makes sayings clear which were dark before."

"To live is hard; and there is not one of us, I fancy, who has not again and again been tempted to despair of life when he has dared to look upon its dark mysteries; but again, there is not one of us who has not found a great sorrow, a great disappointment, a great trial, an avenue to unexpected joy."

"The rejection of the mysteries of Christianity will not eliminate the element of mystery from life."

"Do what we will, we cannot empty life of its mystery. Each one of us is in himself a mystery than which there can be nothing greater."

"We are not made to live alone. Even our communion with God must be through the fullness of life. There may be times when hermit-

isolation becomes a duty, as it may be a duty to cut off the right hand, or to pluck out the right eye, but it exhibits a mutilation and not an ideal of life."

"Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men."

PRIESTLY POWER IN IRELAND.

The *Birmingham Gazette* has printed a very informing article on the Irish Priesthood and its influence, from the pen of its Special Commissioner. The fall of Parnell, says the writer, brought the clergy into striking prominence. The powerful personality of the Irish leader, his great popularity, and his determination to rule alone, had to some extent forced the Church into the background. Parnell once removed, the Church at once aimed at undivided rule, directing all her energies to this end mercilessly and without scruple. Her instruments were worthy of the work. The modern Irish priest is usually low-bred, vulgar, and ignorant. The priest of Lever's novels, brimming over with animal spirits, full of *bonhomie*, sparkling with wit, and abounding with jovial good nature, is nowhere to be found. The men of the olden time were educated in France, and by rubbing against the cultured professors of Douai or Saint Omer had acquired a polish, a breadth of view, a *savoir faire*, denied to the illiterate hordes of Maynooth. The olden priest was loyal, just as Irishmen who have travelled, whether in America, England, or elsewhere, are loyal, and averse to Home Rule. The modern priest, usually the son of an Irishman such as visits England at harvest time, brought up amidst squalor and filth, is in full sympathy with the limited ideas of the peasantry among whom he was reared. The conversation of his parents and associates would relate to the burden of the Saxon yoke, and his surroundings would perpetually re-echo the stories of Ireland's wrongs and woes. Any literature he might absorb would be a priest-written history of Ireland, with the rebel-doggerel of 1798 and the more seductive sedition of later years. At Maynooth he meets a crowd of students like himself, crammed to the throat with his own prejudices, and viewing everything from the same standpoint. He returns to the people a full-blown ecclesiastic, saturated with a sense of his own importance and the absolute supremacy of the Church he represents, knowing nothing of mankind outside his own narrow sphere, profoundly ignorant of the world's political systems, and intensely inimical to England. Average Celtic priests fully bear out the description furnished by a loyal priest of Donegal, who, in alluding to their social status and Maynooth course, said, "They are merely shaven labourers—stall-fed for three years."—*Irish Ecclesiastical Gazette*.

Trial Subscriptions.

Four Months..... Unity 50c.
Three Months..... Clergy 25c.

DESIRING to have everyone see the GUARDIAN and judge for themselves as to its worth, and feeling confident that a trial of the paper for a few months will secure permanent friends, we will send the paper to any layman, or clergyman remitting us as above, on trial: SUBSCRIPTION TO CEASE ON EXPIRY OF TRIAL TERM unless continued by express order.