

scribes the capsizing of his boat in a sudden squall, when he nearly lost his life, and one poor lad was drowned. St. Matthew's undertakes to provide a new boat, thus the link between the parishioners and their absent curate is evidently a strong one. Might we draw the attention of the commissaries of our missionary bishops in England to this colonial example, and also suggest that it is one which could be emulated with the happiest results. It would be quite practicable for an English parish to send a curate to work under one of our bishops and to pay the expenses connected with his sojourn. The expense would be comparatively small and the gain to the young clergyman immense. And the gift would be twice blessed; the English parish and the missionary diocese would each reap rich rewards. Who will try it?

Abide with Me.

Mr. W. J. Roberts, writing in the Quiver upon the life of the late Henry Francis Lyte, says: Leaving the harbour and taking the road to Berry Head, a walk of a little over a mile, brings us to Berry Head House, where Mr. Lyte lived during his twenty-five years of ministry at Brixham—a house described by his daughter as "the spot of all others most dear to him from long and affectionate association." It lies, ensconced amidst a wealth of trees, which almost shut it off from the eyes of the passerby, on a rocky cliff, at whose feet the sea washes all day long. From it a view of some portion of the Brixham heights may be obtained and a glimpse of the haven which lies within the breakwater. Here, one evening, when the sun dipped down to rest behind the tree-clad hills away, he could sit and watch the homecoming of brown-sailed trawlers scudding and swirling before a favouring breeze, until at last they were brought up smartly at their moorings and made snug for the night. The rattle of the windlass as the anchor was let go and the clatter of the masthoops, as the sails were lowered, would be borne over the waters to him, whilst from below the murmurings of the surf-washed pebbles ascended to mingle with the sad, sweet whisperings of the wind among the fir-trees waving round about him. . . . Just before leaving Brixham, he placed the manuscript of his now famous hymn in the hands of a near relative, and less than two months from that date his death, at Nice, was announced. "Swift to Its Close Ebbs Out Life's Little Day," he wrote in September, 1847, and in November for him "earth's joys" had grown "dim, its glories passed away."

Festival of Modern English Music.

The guarantee fund for the coming festival of modern English music in Massey Hall, on April 16th, 17th, and 18th, now amounts to about \$50,000, and sets forth to the world at large, in no mistaken degree, that Toronto is possessed of the artistic side of life and capable of aspiring to the best in the realm of musical art. The programme discloses the fact that the principal feature of the concerts will be the performance of the works of the best known British composers, especially those compositions, which have been written for and produced at the great English festivals. The series of festivals and choruses in Toronto and other Canadian cities has been specially prepared by Mr. Charles A. E. Harriss, and will be personally conducted by Sir Alexander Mackenzie, the great English composer, assisted by soloists from London and Paris.

The Very Rev. Dr. Bradley, ex-Dean of Westminster, died at his house in Queen Anne's Gate, London, on the 12th inst., aged 82. He succeeded the late Dean Hapley in 1881, as Dean of Westminster.

A CRISIS.

There can be little question that there is a crisis in the affairs of the Church, more especially in the Motherland, and that any action which may now be taken will largely affect her character and influence for many years to come. It is evident to any student of the history of the Church in the past sixty years or more, that there was a section of the clergy and laity not altogether satisfied with the settlement reached in the reign of Charles II., and with an appeal to the Primitive Church, as to doctrine and ritual, but who wished to share in the developments of later years, and the mediæval Church. This was seen in the early days of the Tractarian Movement, and Newman was its exponent and representative, and finding it impossible to carry any considerable portion of the Church with him joined the Church of Rome, and was followed by many whose defection was a serious loss to the Church. Newman's idea and stand is adhered to by a considerable section still, who are restive under Anglican limitations, and desire to hold doctrines and indulge in practices, which, if even defensible or immaterial in themselves, such, for instance, as the use of incense, have been decided to be unprovided for and illegal in the Church of England. Such set aside the decisions of the National Church, of which they are members, and appeal to what they call the Catholic Church or Catholic consent or usage. That regard must ever be had for Catholic consent, or usage, no enlightened members of the Church will deny, but what it is in the first place, and who is to determine it are questions which the Church itself and not individual priests, or voluntary associations, must decide upon. In these matters of rites and ceremonies, each particular or National Church hath authority to ordain, change and abolish, so that all things be done to edifying. There is no doubt, though much exaggerated, we believe, lawlessness and anarchy in the Church, the authority of bishops disregarded, and many persisting in doing what is right in their own eyes. An illustration of this and its disastrous results are seen in the case of the vicar and congregation of St. Michael's, Shoreditch. The vicar, Mr. Evans, disregarded the monitions of the Bishop of London, both as to his doctrine and ritual, and the true tendency of both is shown by the fact that Mr. Evans and his curates, it is said, are about to join the Church of Rome, and a large number of the congregation have abandoned their parish church, and attend services at a neighboring Roman Catholic chapel. This continued manifestation of self will and defiance of authority has at last attracted general attention, and aroused a good deal of public indignation, given a handle to the enemies, not only of the Church, but of the Christian religion, and called many of the best friends and supporters of the Church of England to fear for her usefulness and influence, if she is constantly to be distracted by internal divisions, and her authority to be disregarded by her own officers and members. A bill introduced by a private member has passed its second reading in the House of Commons by a majority of fifty one, for dealing with contumacious clerics, removing the Bishop's veto, notwithstanding, it was opposed as injudicious, and unnecessary by the Prime Minister. This proves the popularity of the measure, and the feeling which no doubt exists in the country as to extreme ritualism. Members of Parliament personally do not care much about such matters, and are unwilling generally to deal with ecclesiastical questions, but they fear their constituents, and are afraid of their seats, for not only are Church people in large numbers opposed to extreme ritualism, but the large body of dissenters, not to speak of the great mass of indifferent, if not irreligious, people. It is not

probable that the proposed bill will become law, but it is certain that the existing state of things cannot continue, and that anarchy in the Church must cease. The state of the case and source whence action will probably be taken are clearly stated in an article telegraphed to the New York Sun, as follows: "It may be stated at once that so far as the present Bench of Bishops is concerned, the veto power has only been exercised twice. What really is in the forefront of the present struggle is the principle that laymen of the Church of England should have a greater voice in its councils, and that the admittedly illegal practices must be suppressed in the most drastic fashion. From the speeches in yesterday's debate, and from the proceedings at Lambeth Palace yesterday, when 120 Unionist members of Parliament waited on the new Archbishop of Canterbury and the Archbishop of York to 'draw the attention of Your Graces to the lack of discipline of some of the clergy,' the present situation of the struggle may be plainly seen. On all hands, it is admitted, that ultra-ritualism has reached a point absolutely demanding strong action. The new Primate of All England said on Wednesday: 'There are some few men defiant of the episcopal authority, and really reckless of the true Church of England spirit. I say to you deliberately to-day that in my view of such cases tolerance has reached—has even passed—its limits. The sands are running out. Stern and drastic acts are, in my judgment, quite essential. I desire that we should act and act sternly.' What the Church of England needs is not only the suppression of lawlessness, which is confined to a small but active and influential party, which has forfeited the confidence of the great body of High Churchmen, but a readjustment of the relations of Church and State. The formation of a National Council, in which bishops, clergy and laity would be represented, as advocated in the Convocation of Canterbury by the Bishop of Salisbury, is imperatively needed to enable the Church to speak with authority, and to represent Church opinion to Parliament. With such a representative body, the danger of conflict between Church and State would be very much reduced, if not altogether removed. Such a body also could move in the matter of internal reforms, by which the resources of the Church could be more effectively employed. The complaint as to lack of clergy, for instance, could be remedied by combining small livings, and freeing many of the clergy for work where it is most needed. The Church is strong in the affections of the English people, the largely increased contributions of last year for all purposes being an evidence of it, and she is doing in all departments, spiritual, educational and philanthropic, a greater work than ever before, but the time has come for certain readjustments and reforms, which, without being alarmists, we may call a crisis in her history. We believe, however, that this critical period will pass away, as others have done, and that such wise and statesmanlike action will be taken by her rulers, as will adapt her more completely to the needs of the age, and enable her more unitedly and powerfully than ever to wage her warfare against sin and unbelief, and the lessening of human vice and misery.

POLITICAL CORRUPTION.

The people of Ontario, indeed, we might say the whole country, were deeply shocked at the charges against a Minister of the Crown, which were recently so circumstantially and dramatically made on the floor of the Ontario Legislature by the member from Manitoulin. That a Minister of the premier province, and by implication some of his associates in the Government, should be the object of such charges, and that

a prima facie strength, that admitted their full investigation. Charge government have been strenuous. Gamey are bac personal and held in abeyance and must be in honour and ho Since the layin is admitted by retary has resig ation of the G has been deple were so freely and that they lieve evil of o ed in and d administration should not des consistently wi as men of high qualities. The try is not gre Conservatives, is more a que absence of gro sort to all mea into power on A Government sources of the not only to in port, but to n encies to supp ance that a G use of that otherwise than party consider: ernment by g more than to ber of people thought. We one before tria this case, hov the accused, I investigation none should l of their deeds enquiry be ad upon all the e dividuals, or ment itself. is the purity the public wil corruption be high-minded: the people wa

THE CLAIM.

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