

of subsequent generations. "Ministerial associations" should be careful not to lay themselves open to the retort of the critic in *Saturday Night*.

"THE GOOD OLD CHURCH OF ENGLAND."—Whatever people think of the "Bond Street Prophet" in Toronto, no one can accuse him of unfairness or undue partiality. It is to his credit—in head and heart—that he gives a kindly glance and says a kindly word for the mother Church of all English Protestants. Lately he is reported to have said, "our fathers brought with them (to Canada) their language, their laws, and even their Church—the good old Church of England." This is wholesome reading, and we thank him!

NEWFOUNDLAND'S TRIAL.—Our sister Province, with which we have such manifold relations, is indeed passing through a sore trial, very hard to bear patiently. She has, however, the golden opportunity of setting to the world a splendid example of preference for peaceful solutions of international difficulties. The Imperial Government may surely be trusted to secure peace with honour. Newfoundland should have joined the Dominion of Canada long ago.

THE RAINFOOD DEFENCE.—The popular, genial, and energetic rector of St. George's, New York, has got himself into a corner in the matter of admitting dissenting ministers to his pulpit. His reply is ingenious and plausible—denying any intention of transgressing law and order in the Church. At this distance, it is not easy to judge of the merits of the case, and one naturally sympathizes with a man whose error may be only straining of a point in favour of brotherly love. It is a matter, however, which Bishops ought to decide distinctly for others.

"MARRIAGE INSTITUTIONS" is the title of an interesting article in the April *Westminster Review*. It is apparently based on Herbert Spencer's "Domestic Relations." It goes to prove—from a course of reasoning on experience—that the Divine sanctions and regulations between the sexes are founded on the best interests of humanity. Any Christian could have told the author this, but he wanted to reason it out! Christians obey, because it is God's will; it is God's will, because it is man's good.

"THE ECCLESIASTICAL DAILY" is a title which has been well earned by the *Toronto Mail*, whose pages have been replete for some months past with interesting controversial letters on a variety of religious subjects. It seems to have made a specialty of this line of reading. Its latest enterprise—voting for popular parsons—does credit to its ingenuity, and enables people with spare cash not only to advertise their favourite preachers, but to increase the circulation of our contemporary to an almost unlimited extent. It is a test of wealth rather than popularity.

GIRLS' FRIENDLY SOCIETY.—A very interesting drawroom-meeting of this society was lately held at the town residence of Lord Egerton, of Tatton. The Empress Frederick was present, and an address was given by Hon. Victoria Grosvenor on the subject of the Society's important work among the female art students in Northern and Central Europe. She referred to the original objects of the Society when initiated at Lambeth some years ago, viz., personal piety, filial obedience, fidelity to employers, and habits of economy. A capital programme to maintain!

THE TUG OF WAR.—The painful state of estrangement which exists at several points among the nations at present, may well cause uneasiness. England and France look askance at the subject of Newfoundland; Italy and the United States, France and Germany, Russia and Austria are tugging at opposite ends of a rope. By this time, surely, Christianity has leavened the world sufficiently to originate a system of international arbitration in lieu of the old and barbarous appeal to arms.

"BELLAMY AND CHRISTIANITY" is the title of an article by Annah L. Dawes in the *Andover Review*. She writes "It is the law of physical evolution that the strongest survive and the weak disappear. This is the law of social evolution also. . . . In the new world of the Kingdom of Heaven, the law still holds that the strong survive, but it is the morally strong." . . . Virtue and holiness Christianity holds to be the purpose of man's existence; not physical strength or material enjoyment."

PSYCHIC MEDIUM IN HYPNOTISM.—The treatment of this very interesting subject is just now a specialty in the pages of *The Arena*. The discovery of the highway by which the "sixth sense" travels is being carefully pursued. Electricity and magnetism give some hints of it. *Telepathy*, however, requires some still more subtle and refined agency, in which distance seems to be of no consequence, and intervening material obstacles of no account.

BACTERIA OR MICROBES have been getting a rather bad reputation of late years; but we must not forget that there are useful microbes as well as dangerous ones. A one cent cake of yeast contains vast numbers—literally millions in it. Yet how small they are! Make a hole with a needle point through a piece of paper: 1,000 microbes could march abreast through that hole and never jostle one another. How numerous! One germ, in a single day, produces more descendants than there are men on earth, after 6,000 years.

WIVES HELP THEM TO LIVE LONG.—The tables of mortality tell very largely in favour of clerical life in England as the best sphere of longevity. It seems that the general rate of death among men is nearly double (1.84 per 1,000) that of the Church clergy (1.02 only), while the Roman priests in England have a much greater mortality than the Anglicans, namely 1.57. The *Rock* opines that frequently the Roman priests die for want of wives to keep them alive. A good deal in that, probably!

THE CARNAL MAN.—A vast deal of the sceptical spirit of the day seems to arise from giving too much importance to and laying too much stress on the physical, the material, the visible, the tangible, the carnal, the animal—as opposed to things invisible, mental, intellectual, spiritual. Why do people want to disbelieve in Hell? Because it is described as hurting the body! Why do they clamour about the survival of the fittest physically? Because the fit animal is their god, they cannot see the mind and soul.

HABEAS CORPUS!—The recent decision of an English judge that a wife has a right to bodily freedom—cannot be imprisoned in durance vile—by her husband, has fallen like "a bolt from the blue" among the lords of creation. Theologians,

politicians—as well as "John Bull" in general—have been cudgelling their brains ever since to find how the judge makes it out. Mustn't a wife obey her husband? Yes, but he cannot make her without aid from the law. He cannot take the law in his own hands.

PULPIT EXCHANGES among Christian denominations have a charm for many people. The trouble, however, is that in the Catholic Church (our own included), the pulpit, as well as the altar, is "the Lord's," not ours—certainly not the individual clergyman's. A daily well says, "As with lawyers and doctors, so with clergymen; when they dedicate their labours to a particular service, they do not give some one else's." If such things are to be, they should be regulated by proper authority.

"THE REAR-GUARD OF THE CHRISTIAN ARMY" is the title of a well written article in the April *Westminster* by Geoffrey Mortimer. It is a back-hand blow at ultra-Puritanism as a caricature of Christianity, and attributes to their low level of intelligence the drift of the masses from the Gospel. Extremes naturally beget one another—violent action begets reaction; driving men to Heaven by means of the fear of Hell is a very low motive-power, and produces a very poor class of convert. The wrath of God is a fact, but the love of God is the chief factor of holiness.

THE QUEEN AS A PARISH VISITOR.—We have had many isolated and detached incidents illustrating the personal goodness and kindness of Queen Victoria. The Dean of Norwich now makes himself responsible for the statement that "there is not a case of poverty or distress in the Queen's parish that she does not know of. She visits the poor, and although one of the most hard worked human beings in this world, and taking conscientious interest in everything, her practical interest with suffering and sorrowing is manifested in her contributions to the necessities of the case, and in her personal visitation at the homes of the poor."

WILD OLIVE GRAFTS.—St. Paul's well known argument to Gentile Christians in regard to Jews suggests an idea which might be made much of in the reunion question. As a rule, the success of a sectarian effort suggests some deficiency of zeal or purity or faith in the Church; the wild offshoot replaces somehow the lack of the Tree. When the Tree recovers its purity of tone or life or thought, the excuse for separation disappears—the Tree is restored to Grace, the Branch should be restored to the Tree. Meantime, the thought of how the necessity originally arose—by the Church's fault—should make Churchmen humble, accessible, and gentle.

"THE MALVERN HOUSE OF REST" is the name of an admirable institution in England, which might well find some kind of imitation in Canada. Many a Canadian wandering in the old land has had cause to rejoice in its hospitality. The same may be said of kindred institutions at Kilburn under similar auspices. F. A. G. Eichbaum—the warden at Malvern, well known in Canada for his English boys exported from the Malvern Orphanage—writes that "through the liberality of a lady, a cottage house at Malvern Link is placed at the disposal of the clergy and their families (a new idea) free, with every expense except food provided for."