

SEPARATE SCHOOLS IN MASSACHUSETTS—under Roman Catholic auspices—are accused of literary and educational inferiority to the State schools. The same thing is said to be true of Canada. Too much attention and time are supposed to be expended upon religious subjects, to the detriment of secular ones. They will not bear the light of inspection. How different is it in England, where the Government inspector is welcomed to Church schools, and where these schools put the secular schools to keen rivalry and competition. Inspection should be insisted upon, whenever there are separate schools, and state aid distributed according to results.

"EL EKTISSAD"—THE ECONOMY—is the name given to a society formed among the Coptic Christians in Cairo, for the purpose of diverting the extravagant outlay fashionable at baptisms, marriages, funerals, &c., to good works. This is more practical than our Funeral Reform Association, &c.; which attack the customs and habits without providing an alternative object for the play of exuberant generosity at such times. How would it do for our fashionable brides to append to their wedding invitations the note, "in lieu of wedding gifts (which are not needed) please send a contribution to the Widows' and Orphans' Fund."

MODERN TITHES.—Bishop Westcott, of Durham, has the following weighty words on this subject (in his address to the Archdeacons): "As a Church we have neglected the principle of proportionate almsgiving. We have grown accustomed to trust to the generosity of the rich to supply that which ought to represent the effort of the whole body. In this respect we have fallen far behind other religious societies among us. We have received from our fathers great gifts, but their liberality is an example to us, their children, and not a final absolution from all sacrifice. If we all were to set aside a tenth of our income as not our own, we should not, I believe, find ourselves, in fact, poorer."

"CHRISTIAN SOCIALISM" may be a misnomer, but what it is meant to mean is a reality, in that Christian men should take a friendly interest in everyone else's affairs, should make themselves the allies of others struggling to better themselves. It is right that Christian priests should show an interest in the labour questions of the day. Though some of the movements be mistaken ones, they indicate the strivings of humanity towards higher things. Among the foremost clergy in the field is Father Huntingdon of New York, a son of Bishop Huntingdon. He went to Toronto lately on this business and preached on 18th inst., at St. Matthias' and St. Margaret's in that city. Rev. E. A. Oliver, of St. Simon's, Toronto, lately preached on "Socialism."

#### NOTES AND QUERIES.

We beg to inform our readers that with a view of doing as much good as possible in these columns, and to gratify the desire for information on many points of interest, we have this week started a column of "Notes and Queries." The subjects allowable will be confined to those connected with Bible and Prayer Book study, and, within certain limits, those connected with Church history. We cordially invite Church people who desire information upon these subjects to send in their questions to us, and we shall endeavour to furnish the correct answers to the best of our ability. The querists will please send their names and addresses, not necessarily for publication, but

if need be, in order to furnish them with any private communication from the editor that may be desirable. The questions themselves may be signed by initials or any *nom de plume*.

#### ARCHBISHOP MAGEE.

The news of the elevation of this brilliant orator and talented theologian to the second dignity in the Anglican Church comes with pleasant effect. It seemed a difficult matter to fill the place of a man so distinguished as Archbishop Thomson—a man of so much public mark and of such peculiar theological influence. The difficulty appears to be happily solved. Dr. Magee possesses all the brilliant versatility which so often distinguishes the sons of Ireland: but he has much more solid and lasting talent than mere oratory or scholarship. He has shown evidence of deep learning and wide information in theological matters. On the floor of the House of Lords, no lay Peer feels himself safe in crossing swords with a debater of such power. Some of his speeches on questions affecting the Church will long be remembered. He can always be counted upon to turn up on the orthodox side, and the Church cause has in him an unfailing champion. We may hope great things from such a combination as Benson at Canterbury and Magee at York.

#### ARCHDEACON WILSON.

It is some years since this venerable dignitary of the Canadian Church found it necessary to retire from his most active but very unostentatious share in diocesan, especially synodical affairs. His tall figure, benevolent face, and dignified—yet exceedingly gentle—manner have been missed in the Toronto synod, and many enquiries were made for him year by year. His great age and increasing infirmities were abundant excuse for absence; and his friends were fain to comfort themselves with the feeling that he was enjoying a well earned and much needed rest. Yet the news of his death comes with a shock, only lessened by the remembrance of his great age, entitling him to rank with octogenarians.

Though born and educated in Ireland, Mr. Wilson pursued his theological studies at Cobourg College under Archdeacon Bethune. He was ordained in 1843 to the title of assistant at Cobourg. Next year he became incumbent of Grafton and Colborne, relinquishing the latter place only in 1873. He remained rector of Grafton for nearly 50 years and has been Archdeacon for 15 years past.

#### MONTE CARLO SUICIDES.

Visitors to this world-famous resort agree in pronouncing it to be the very ideal of an earthly paradise, and yet by a curious paradox, it is a place of unrest and unhappiness. Of all places in the wide world it is the most infamous for vice, the most marked by suicides. Habitués of the place tell us of curious points in the statistics of these fatal endings of the life-failures of the gamblers' class. There is a remarkable absence of women among the victims who end thus, though they crowd the gaming tables and lose heavily; there is also a conspicuous absence of English and Americans from the list of suicides. French, Bavarians, Italians, Russians, Germans, are the usual victims, and these, men. Suicide is the natural resort of utter despair—the refuge of him who looks up and finds no opening above. Why should certain classes be free from this? It is a curious question, and the answer may be interest-

ing at least. Soft breezes, delicious music, fragrant odours, charming views of scenery, these ought to woo men from desperation. They do not! It has been thought that the female mind is naturally less oppressed by business difficulties—more inclined to take a hopeful view of the future possibilities of life. London bridge can tell another tale about them, when the loss has been the irretrievable loss of virtue. Then, the business energy of the Saxon in either hemisphere makes him familiar with ups and downs, with devices and escapes from pecuniary trouble. The door of effort does not seem shut to them. Those other nations, not having the same turn for business enterprise, are prone to conclude hastily that there is no way out. They imagine that they hazarded all on a single throw—and lost. How terrible is the fascination of gambling, when men can fancy even for a moment that chance rules the lives of men, or that "the fates" are against them. Blind—though surrounded by light.

#### ROMANIA.

The above title is not intended, by misprint, for the name of a certain principality in Eastern Europe. It takes and keeps our minds much nearer home. It refers to the fact that the ecclesiastical world, as well as the natural and political, is subject to occasional "waves" as they are called. It means, in particular, that there is a tendency in some quarters to prefer imitation of Romish customs to a sober following of Anglo-Catholic lines. One remarkable feature of Archbishop Benson's recent judgment is the impartial way in which it "cuts hither and thither." It is true that our ultra-Protestant friends of the English Church Association got some severe and wholesome advice, even in the form of castigation. On the other hand, those who have by Romish innovations excited some perverted imaginations into frantic dreams of Romish aggression and conspiracy, do not come off "scot-free"; the long lashed whip of the far-reaching coachman touches them up also, and makes them think a little. It may be that both are to be regarded as unlicensed hangers on, and that the Archbishop felt the strong call to "whip behind," to refer to both sets of disturbers. The numbers of those who consciously and disloyally and deliberately "ape" the peculiar customs of the Church of Rome are very few and far between. The trouble is that these few are able to gain a larger following of feeble-minded or unthinking imitators. The proximity of the Roman Communion makes it rather easy of reference and comparison. The fact is, however—as the Archbishop has made abundantly plain—we have nothing good to learn from that quarter. At best, they form but one among many branches of the Holy Catholic and Apostolic Church—and the least reliable, least Catholic, least faithful to ancient precedent, of them all. If we follow them they are almost certain to mislead us—as our Reformers learned at the Reformation. The Reformation principle was to go back to the ancient and Primitive Fathers, not stopping short at any modern misrepresentation of "what the Ancient Church ever did."

#### SCOTT ACT TEMPERANCE.

The pretentious, and at one time very "promising" piece of Temperance Legislation called "The Scott Act" has been overturned on its very throne, receiving the unkindest cut of all at Charlottetown, Prince Edward Island. Some years ago, in the early days of the Scott Act, the