

MAGAZINES.

We have received the following (April) magazines :

The Thinker, The Expository Times, The Religious Review of Reviews, The Review of the Churches, The Newbery House Magazine, The Anglican Church Magazine, The Church Missionary Intelligencer, The Weekly Churchman, The Evangelical Churchman, The Church Family Newspaper, The Church Sunday-School Magazine, Blackwood, The Cornhill, Sunday Magazine, The Fireside, The Quiver, Cassell's Family Magazine, Good Words, The Leisure Hour, Sunday at Home, The Young Man, The Girl's Own Paper, The Boy's Own Paper, Light and Truth, The Church Worker, The Church Monthly, The Church Missionary Gleaner, Light in the Home, Awake, India's Women, The Parish Helper, Parish Magazine, New and Old, The Bible Society's Gleanings for the Young, The Bible Society's Monthly Reporter, The Zenana, The Cottager and Artisan, Friendly Greetings, Little Folks, Our Little Dots, The Child's Companion, Boy's and Girl's Companion, The Children's World, Daybreak, Day of Days, Home Words, Hand and Heart, The Home Visitor, and The Jewish Herald.



THE MONTH.

THE Bishop of Rochester, from his sick-bed in Kennington Park Road, has written some very wise and needful words to his diocese (London south of the Thames, together with the northern part of Kent) on the coming London School Board election. "It is said that the election will turn largely on the religious questions raised in the recent controversy within the Board, and that those arguments on one side or the other should serve as a criterion of the qualifications of the candidates who seek our suffrages. I earnestly trust that this view will not prevail. The recent controversy, unfortunate, as I think, both in its inception and in its character, was, so to speak, accidental, and it has comparatively little bearing upon the general work of the School Board and the qualifications of its members. It has unhappily been exaggerated out of all proportion to its real importance, and it has, I think, distorted and confused the considerations which ought at all times to govern us in selecting candidates for a School Board.

"First, there is the need of securing and maintaining in our Board Schools the highest educational efficiency. Elementary schools under the London School Board should be as efficient as elementary schools can anywhere be made. Let the Church of England be foremost in maintaining that no economy is defensible which stints the elementary education of the children for whom the State has made itself responsible. Whatever the cost to our pockets as ratepayers, whatever the increase of difficulty in maintaining our voluntary schools, owing to the attractiveness of their rivals, our first duty as School Board voters is surely to the 475,000 children (he is speaking of the whole metropolitan area) now attending our Board Schools. No candidate who does not place this in the forefront of his responsibilities has, in my opinion, any right to sit upon the Board."

The Bishop goes on to speak in the next place of the compromise of 1871 on the religious question, and understands it to mean the elements of the Christian Faith as set forth in Holy Scripture. . . . "For the insignificant fraction of parents who object to religious education, the conscience clause affords ample protection; and it is difficult to believe

that anyone who tries to look impartially at the outcome of the recent controversy can seriously discover therein an endeavour on the part of the Board to force upon teachers or children the distinctive tenets either of the Church of England or of any denomination in the land. . . .

"The members of the Board admit their obvious duty to take care that no one be called upon to teach what he does not conscientiously believe. They are not likely to find this a very formidable task. An idea has somehow gained currency among those who have no personal knowledge of the subject, that there are hundreds of Board School teachers to whose consciences the teaching of definite Scriptural Christianity is an unfair burden. I have conversed on every side with the Board School teachers of South London, to whose voluntary labours as Church workers we owe so much in the Sunday-schools and Bible-classes of our poorest parishes, and from any information they can give me, I find no evidence whatever to justify such fears." The Bishop concludes by urging the paramount duty of maintaining, in the fullest efficiency, the voluntary schools of the Church.—*Review of the Churches.*

At the London Diocesan Conference, in the debate on the recent School Board circular, the Bishop of London, in closing the discussion, said that there had been some very forcible arguments used on both sides; but the most forcible was that this was not now a question of principle, but of expediency—viz., that the thing was done, and that, therefore, it was no use for them to express any opinion upon it; but, at the same time, it was to be remembered that in all this matter they were not dealing simply with what was to happen this year or next in London, but for all the country over, and for that reason he did not feel himself justified in withholding his opinion that the circular was a great mistake. It went in some degree in the direction of establishing a new sort of creed or formulary, and in some degree it was like creating a new Christian denomination of those who believed in these three doctrines. In that spirit it did not appear to him to be consistent with the Act of Parliament. What he should like to happen was that the Church Party should fight upon Church lines; but that when they got the opportunity they should take care so to deal with their circular as to win the co-operation of those who did not agree with them in Church questions, but who did agree with them in certain fundamental doctrines.

The whole number of places provided by our elementary education system is 5,692,000. Of these 2,041,000 are in Board schools, 3,651,000 in those that are called voluntary. The voluntary scheme is seen to provide nearly double the number of places afforded by the Board scheme. The figures of the daily average attendance are also remarkable. That of the whole number of children in England and Wales is 4,900,000. Of these 1,570,000 belong to Board schools, 3,330,000 to the voluntary system. Here the proportion is considerably more than half. After twenty-three years of honourable competition, this is no discouraging result to those who value denominational or voluntary schools.

In his report for last year on religious knowledge in the Church schools in the diocese of London (the geographical county of Middlesex), the inspector, Prebendary Bernard Reynolds, says: "The schools were never in a better condition than at present. There were in the inspected Church schools of the diocese last year 145,858 children on the books, 113,428 in average attendance, and 119,913 present on the day of examination, being increases upon 1892 of 6,084, 5,917, 5,798 respectively. Two very small schools have been surrendered, but new schools have also been built, such as St. George's, Brentford, St. Anne's, Brookfield, and others, besides the

rebuilding and enlarging of old schools, which is always going on. The state of the religious knowledge of the children shows an advance upon all previous years: 752 departments were inspected, against 750 in the previous year; of these 218 passed an excellent examination, 280 were marked very good, 177 good, and 70 fair, being an increase of 25 in the excellent schools, and 5 in the very good. This is a very high state of efficiency to reach, and the most encouraging feature is that improvement is constant.

The Church of England Waifs and Strays Society has received an anonymous donation of £1,000.

Two donations of £1,000 have been offered towards the repair and restoration of Chichester Cathedral.

The Church House has received a legacy of £1,000 under the will of the late Rev. Dr. Samuel Kettlewell, of Eastbourne.

Mrs. Combe, of the Clarendon Press, Oxford, has bequeathed to the British and Foreign Bible Society £1,500; to the Pusey Library, £2,000; to the S.P.C.K., £3,500; to the S.P.G., £3,500; to the Central African Mission, £3,000; to Indian Missions, £2,000; to Keble College, £3,000; to St. Barnabas, Oxford, £5,000; to the Clever Home of Mercy, £300; and to the Oxford Penitentiary, £500.

At a meeting of the Court of Assistants of the Sons of the Clergy at the Corporation House, Bloomsbury Place, Sir Paget Bowman gave some interesting evidence of the important work carried on by the society in the figures for 1893. To clergymen, including those who received help from the Clergy Distress Fund, grants were made amounting to £8,348; to widows and daughters, in pensions and grants, £15,245; and to clergy children, for education, etc., £5,068, making a total of £28,661. The total number of pensions and grants was 1,907. Looking back fifteen years, to 1878, the figures in that year are as follows: To clergymen £4,180, to widows and daughters £16,905, and to children £4,471; the total number helped having been 1,490. In 1878, 220 clergymen received grants, of whom 130 were unbeneficed; in 1893, 406, of whom only 107 were unbeneficed.

The governors of Queen Anne's Bounty, at their annual meeting, made their distribution of surplus funds in grants to meet benefactions on behalf of poor benefices in England and Wales. They were unable to fully respond to all the applications made to them. The benefactions offered were of the value of £48,379. The benefices approved for augmentation were 150 in number, ranging in value from nil to £200 per annum. The total of grants promised was £35,000. The corporation has in past years received numerous gifts and legacies, and they would welcome fresh additions to their general augmentation fund.

The 24th report of the Church Representative Body, laid before the general Synod of the Church of Ireland, gives a very satisfactory account of its financial condition. In this respect it contrasts very hopefully with the report presented last year, which showed a falling off, and expressed gloomy forebodings as to the future. The contributions from voluntary sources amounted to £156,597, showing an increase of £5,695 over the amount in 1892. In 1891 the contributions amounted to £170,177. There is a noticeable decrease this year in the parochial assessment account for stipends. It amounts to £2,144. The contributions received from voluntary sources since disestablishment amount to £4,376,197. There is a total revenue of £487,681. The total expenditure is £421,553, and the balance in hand is £66,128.—*Times*.

At the annual meeting of diocesan societies held at Manchester, the Bishop of Manchester referred to the bequest of £50,000 for diocesan purposes in the will of the late Mr. Samuel Weston. The Bishop said the greatest need of the Church at the present time was a more energetic effort to maintain and sustain their voluntary schools. The demand for free places by some of their people, the requirement of extensive repairs and reconstruction on the part of the Committee of Council on Education, and, above all, the competition of Board schools, fierce as it was in some cases, had very seriously endangered the preservation of a very large number of voluntary schools. He dreaded the result very much, because he felt the maintenance of their voluntary schools was that which really stood between the country and the adoption of a secular system of education in State-aided schools. He saw in the newspapers that a very beneficent gift had been made to the diocese, and had been put at his disposal. He had resolved, if he had the power to dispose of the money, that he would deal with it in a certain way. He would get it invested, and then he would give every farthing of the income, as long as it might be necessary, to the support of the Church's voluntary schools. The money would be administered by the Diocesan Board.—*Times*.

The committee of the London Diocesan Conference appointed to consider the question of the impoverishment of the clergy has reported that out of 623 benefices in the diocese of London, fifty-nine are affected by the state of agriculture, being partly dependent upon tithe. Of the whole number three do not exceed in value £100 per annum, while fifty-four are above that amount, but do not exceed £200. Of the fifty-seven which do not exceed £200, only eleven appear to be impoverished—*i.e.*, decreasing, or likely to decrease, in value. The incomes, however, of many other parishes are suffering from the increasing poverty of the inhabitants, which causes a diminution in the pew-rents and in contributions for Church purposes, and an increase in the expenses which fall upon the incumbent in maintaining the church and its services. The opening of free and unappropriated churches in the neighbourhood is frequently assigned as a cause of diminished income. No benefices appear to have increased in value in recent years, with the exception of—(a) a few where the offertories are larger; and (b) a few where the endowment of a daughter district has been increased at the expense of the mother church. There are in the archdeaconry of Middlesex 196 parsonages, and in the archdeaconry of London 131 parsonages, so that, out of a total of 623 benefices, 296 are apparently without a parsonage house.—*Times*.

The Rev. the Hon. E. Carr Glyn, Vicar of Kensington, in a letter of introduction to the St. Mary Abbots Year-book for 1893, says that the aggregate of funds accounted for reached the figure of £19,466 5s. 10d., a larger amount than they had ever before dealt with in any one year. This, together with £73,000 8s. 5d., accounted for in the four previous years, made a total of £92,466 14s. 3d. for the last five years.

The Synod of the Diocese of Grafton and Armidale (New South Wales) met on Thursday, February 15, and determined to rescind the resolution to select a Bishop for the vacant see by delegation, and to proceed at once to the election of the Bishop. There were four clergymen nominated—namely, Archdeacon Ross, Archdeacon Green, Archdeacon Dundas, and the Rev. Jonathan Evans. Archdeacon Ross, however, declined to stand, and the voting was ultimately between Archdeacon Green and Mr. Evans. On a ballot, the Archdeacon received thirty-three votes, and Mr. Evans twenty-two. All opposition to Archdeacon Green was afterwards withdrawn, and his election as Bishop was unanimously agreed to. The new

Bishop—the Ven. Arthur Vincent Green, LL.D.—is a graduate of the Melbourne University. He was ordained in 1880 by Bishop Moorhouse, then Bishop of Melbourne. After holding various incumbencies, he was appointed in 1890 Archdeacon of Ballarat and Vicar of the Pro-Cathedral.

The Bishop of Ripon has offered the vacant archdeaconry of Craven to Canon Bardsley, Vicar of Bradford, who has accepted the offer. Arrangements with regard to a third archdeaconry in the diocese of Ripon are likely to be completed before very long.

Obituary.

THE Most Rev. Charles Parsons Reichel, Bishop of Meath, has died at the residence of his son, Professor Reichel, at Bangor. He graduated at Trinity College, Dublin, in 1843, with first classical honours, and became D.D. in 1858. He was ordained in 1846, and for four years held a curacy in Dublin. From 1850 to 1864 he was Professor of Latin in Queen's College, Belfast. He was in succession Vicar of Mullingar, Rector of Trim, and Dean of Clonmacnois, and was consecrated Bishop of Meath in 1885. He held the Professorship of Ecclesiastical History at Trinity College, Dublin, from 1878 to 1883, and he was many times select preacher at Oxford, Cambridge, and Dublin. He was author of "Sermons on the Lord's Prayer," "Sermons on the Prayer-Book" (these were delivered as Donellan Lectures), and several "Tracts on the Ordinal."

The Very Rev. and Hon. George Herbert, late Dean of Hereford, was the third son of the second Earl of Powis, by his wife, Lucy Graham, third daughter of the third Duke of Montrose. He was born on November 20th, 1825, and educated at Eton and St. John's, Cambridge, where he graduated in 1847. In the University sense, therefore, he was seven years younger than the Bishop, who graduated in 1840 from the same college, of which he was afterwards Fellow and tutor. The late Dean was ordained in 1850, and was licensed to the curacy of Kidderminster, which he held until 1855. In that year he was appointed Vicar of Clun-with-Chapel Lawn on the presentation of his brother, Lord Powis, and also to a prebendal stall in Hereford Cathedral by Bishop Hampden. In October, 1863, he married Elizabeth Beatrice, fourth daughter of Sir Tatton Sykes. In 1867 he was appointed by the Earl of Derby to the Deanery of Hereford. He was also Master of the St. Ethelbert Hospital, Hereford. The late Dean took no active part in public affairs, and although he gave the benefit of his support to several deserving institutions in the town, his chief work was done in connection with the cathedral. It was to him that we owe the arrangements whereby a succession of fine preachers deliver eloquent sermons in the cathedral during Lent, attracting enormous congregations, and he will also be remembered for his energy in making the ordinary services as beautiful as they are.—*Guardian*.