

question than the spiritual needs of visitors at the seaside."

"EVANGELICAL PAPACY" is the apt title applied to the "Salvation Army," on account of their recent revelations of tyranny in Toronto. The role of puppets—who are saved the trouble of *thinking* what they *ought* to do—is very attractive to a certain class of intellectually indolent beings; but even these unthinking creatures (whether "Jesuits" or "Salvationists") sometimes squirm and revolt when the strings are pulled too tight for their comfort.

TOO MANY "DIGNITARIES."—Speaking at the Exeter Chapter for the election of Proctors in regard to "Reform of Convocations," Prebendary Sadler said, "A great part of Convocations consisted of Archdeacons who had considerable ability in ecclesiastical affairs . . . he thought, however, that the clergy should have more, and other representatives . . . the Deans, being by far the most infrequent attendants, ought to be the first to be knocked off."

WHITE CASSOCKS.—We note in the *Bellary Magazine* (India), the statement, "Sister Caroline thinks the material for the cassocks you want ought to be white, as most Indian Missions ask for white cassocks." The chaplain (Rev. A. H. B. Brittain), intimates that his choirmen, being English soldiers, would prefer to wear the usual English type of black cassocks, rather than the Indian white ones. Climate causes variations in even the very conservative ecclesiastical vestures.

BISHOPS AT CHURCH.—The fancy of some bishops for arbitrarily altering, for the time being, the ritual of any church they happen to visit, has received a much needed rebuke from the Judicial Committee. The Incumbent is decided to be supreme arbiter of his own church and services, and owes his Bishop only "Canonical obedience" in regard to the regulation of the services. If the Bishop does not like a parish ritual, he may stay away, but not interfere.

CHURCH LAWS, CANONS AND CUSTOMS.—Rev. Outram Marshall, recently discoursing on the force of English Canon Law, said: "The laws of the Church were of three sorts. There were those which were laid down in Scripture, and there were those which rested upon positive enactment or 'Canon,' and lastly, there were those which rested on Catholic custom. The last two divisions corresponded with 'Statute Law' and 'Common Law' in secular matters."

CONTEMPORANEOUS USAGES—of which Archbishop Benson made so much use in grounding his decision as to the meanings of Rubrics and other laws of the Church—has been exalted by the recent Privy Council judgment to a position of firm utility in such matters. Bishops and others will no longer be able to disregard the original and traditional meaning of Canons in favor of any fanciful idea of their own which they desire to "read into" Church laws.

"MORE OVER-SEEING, AND LESS OVER-HEARING."—At the Frampton Cotterell branch of the E.C.U. Dr. Belcher said: "A Bishop was an *inspector* (*episcopos*). That was the real function of his office: and what was wanted was more overseeing and less over-hearing." There is a great deal of truth in this statement—Bishops see too much through their Archdeacons (*episcopi-oculi*), and too little through their own eyes. Hence ensue mistakes and misunderstandings.

"NOT SUFFERING A WOMAN TO SPEAK"—confessedly a great hardship under ordinary circumstances!—is made a hard and fast maxim by the Vicar of St. Michael's, Folkestone, who has entered a strong protest against the practice of ladies "reading papers," &c., at the Church Congress. Among offenders on the programme are Lady Vincent, Lady Frederick Cavendish, the Duchess of Bedford, Deaconess Gilman, Mrs. Hicks, Miss Octavia Hill and Miss Clementina Black.

RECTOR AND PEOPLE.—The traditional theory of the Church as to comparative rights and interest, is that the Rector represents—by his "life-interest" in the benefice, both temporal and spiritual—the *continuous rights* of the Church in any locality. The people forming the congregation for the time being, are merely *transient and temporary* in their interest and rights. Only the Bishop of the diocese has superior authority to the Rector—and that only "canonical"—that is, within the express provisions of the canons.

A HINDOO MISSION.

Some months ago, we drew particular attention to one of our numerous Canadian backwoods missions, not because it was in itself an extraordinary example of success or of hardship, but because it was a very good *illustration* of the ways and means of carrying on such work; and a *concrete* instance is much more effective in fixing upon human minds a realization of the nature of a class of similar cases, than any amount of generalization—necessarily vague and "watery"—can be expected to be. We trust that our references to such missions as Mattawa and Petawawa have been effectual in attracting additional attention to that species of work, and to a livelier interest in missions in general, as well as in those particularly singled out for illustration and example.

MISSIONS FAR AND NEAR,

indeed, should find in every Churchman's breast a certain amount of interest and sympathy. Some people are naturally attracted and interested by cases near by them—charity at home; while others have a kind of "romantic" regard for objects far away. Both sentiments have their uses, both classes of mind have their work "cut out for them"—there is enough, and more than enough, for both to do. We have not been behindhand in dwelling upon the paramount duty of caring for those who are, in God's providence, placed very near us—the neighbour "at our gates" or "by the wayside, begging." There is, however, a special benefit and propriety in remembering not infrequently those who are afar off—"as many as the Lord our God shall call." A world-wide sympathy is a very wholesome, and, one may say, even a necessary feature in Christian sentiment. For this reason we think it well to direct particular attention to a remarkable work going on at

BELLARY AND HYDERABAD,

which has earned "special mention" from the Bishop of Madras in his Cathedral charge of last year. The military chaplain at Bellary (Rev. A. H. B. Brittain) does not confine himself to his military routine, but takes a very active interest in the native population around his garrison quarters. He works, personally, two churches—when his mere "duty" would be content with one. The number and variety of the agencies, parochial and otherwise, of which he is the "cogwheel," is amazing. Not simply Sundays, Wednesdays and Fridays have their engagements, but *every day* of each week and month carries its routine of work

—Band of Hope, Intercession, Choir Practice, Garrison Practice, Temperance Meeting, Regimental School, Guild of the Holy Standard, &c., &c. The two works are closely interwoven, though in themselves so singularly different. There is evidence that the *garrison* is thoroughly "aroused" to the duty of helping their immediate Hindoo neighbours. Not only so, but the indefatigable organizer who has them in hand, has connected them (through himself), with the appendix or annex of a mission at Hyderabad! This is "business" of a religious type: and all concerned seem to appreciate it, whether helping or helped. Not only so, but the Chaplain boldly essays to gather fragmentary help from his many old friends in England, and from the few who are scattered through the rest of the world—even here in Canada. He modestly asks for the stipend of an assistant Curate, and all who know his worth and the value of his work, should extend a helping hand—even across our broad plains and the Pacific expanse, to where our brothers labour in far heathen lands.

SEPTEMBER.

A. BISSET THOM, GALT, ONT.

The name of this month signifies the seventh, as being the seventh beginning from and including March, though from the time of Numa Pompilius it has been the ninth. It was dedicated by the Romans to Vulcan. Our Saxon forefathers called it Gerst-monat, or grist month, because the new barley was ready—the name of barley being given to the plant by reason of the drink made from it called beer, and from beerlegh it came to be berlegh, and thence barley. After the establishment of Christianity it was called Halig-monat, or Holy Month, in reference to some important religious ceremonies then peculiarly attended to.

St. GILES (1st) was a native of Athens, who, to avoid the applause of the world, became an anchorite, and then had a monastery built for him at Nismes, in France. Of this he was the Abbot, and, in after time, it became a flourishing abbey of Benedictines. He died in 925, at the age of 80. He is considered as the patron of cripples and the whole mendicant tribe who are affected with disorders, in consequence of his refusing to be cured when lame, in order that he might be enabled to mortify himself the more completely.

St. Giles, Cripple-gate, London, was formerly the rendezvous for cripples and beggars, who were accustomed to solicit charity at the entrance to the city. St. Giles is the patron saint of Edinburgh, the principal church being named after him. After it had been undergoing gradual extension and improvement for ages, one William Preston, of Gorton, travelling in France, succeeded at great pains in obtaining a most holy relic—an arm bone of St. Giles—and took it back to Scotland to be placed in St. Giles' Church. The municipality, in gratitude, allowed him to raise an aisle in the Church, and granted him and his successors the privilege of carrying the bone in all processions. As lately as 1556, the Dean of Guild of Edinburgh expended twelve pence in "mending and polishing St. Giles' arme."

St. EUNARCHUS (7th) being sent by the Church of Rome to France about redeeming some captives at the time when the people of Orleans were electing a Bishop, the attention of the people was directed to him in consequence of a dove alighting on his head, and being, not without difficulty, driven away, when they immediately chose him their bishop. Here he remained for more than twenty years, and died in A.D. 340.