

the delivery of a number, besides a good deal of correspondence asking information, some even as far away as Montreal and Quebec. I think when we are told that the birth of the English Church was at the time of the Reformation—a little knowledge of our early history is essential—for if that is our wish we are just what Rome desires to have us, to be "dissenters" and are on a level with other bodies instead of having a Catholic record of an ancient date as our own can be. We of the Union think some consideration of this important subject is well worth bringing before the rising generation of our Church, for while the present is of course all important we have no need to ignore so great a fact as the Anglican Branch of the Catholic Church may well be proud of.

A few words on the aims of this Canadian Church Union may suffice to show that we are not "frittering away" our energies on what the Church has been," but that we are working in Her present and future interests. In short our constitution embraces such objects as the following, viz: To unite the various dioceses of the Church of England in Canada so as to form a purely Canadian Branch of the "One Catholic and Apostolic Church."

2. To sustain and strengthen the Church by all means in its power, by a ready support in all Church work, &c., &c.

3. To maintain the Prayer-book of the Church of England in its integrity.

4. To disseminate information as to the Scriptural origin and general history of the Church, as a means of holding new members to a faithful and intelligent allegiance to her principles and teaching. (this the Union is endeavoring to do by means of the Lectures referred to).

5. To promote meetings of Church people for the consideration of subjects of interest to the welfare of the Church.

6. To encourage the laity to take a more active part in Church work, &c.

7. To form a bond of Union for all lay workers, &c.

8. To aid and foster by all means in its power a desire for Christian unity.

From the foregoing the Union can hardly be charged with being "unmindful of the present and its living issues."

Unfortunately, there are some that the name of *Church Union* has somewhat the same effect upon that the red rag has upon the bull.

Yours truly,

W. J. IMLACH, Secy. C.C.U.

London, Ont., April 23rd, 1888.

SIR,—Yesterday, while visiting a portion of my mission, some distance from this town, I was informed that my name had been held up to public contempt and rebuke in Winnipeg for officiating at a certain marriage here nearly a year ago, to which you vaguely alluded at the time. I have never been in Winnipeg, and very rarely seen any papers published there, otherwise I certainly should have written to defend myself. But, although I do not think it desirable, at this distance of time, to draw the attention of the general public to the matter, I do feel it to be due to myself to assure my fellow-churchmen in Winnipeg that I am not to blame for what occurred. The facts are these. A gentleman residing in Manitoba wrote me asking me to be at home on a certain day in order to marry him to "a lady" who was coming from the east for that purpose. I readily promised to do so. The lady's name was not mentioned, neither should I have been any the wiser if it had been mentioned to me. There was a special reason, moreover, which both you and your Manitoba readers will understand, why I should place such complete confidence in this gentleman as to refrain from making any inquiries respecting the marriage. No one who is aware of the circumstance to which I allude will dream of blaming me for this confidence. But, after the ceremony had

ended, and the bridegroom and bride had left the church, a person who had known the gentleman's first wife suggested to me a suspicion that the bride was a sister of the deceased lady. I was greatly pained and shocked, and scarcely slept that night. In the morning I sent a note to the gentleman, informing him of what I had heard. He admitted the truth of it, and declared his readiness to uphold and defend his act; assuring me at the same time that he was perfectly aware of my ignorance of the relationship existing between himself and the bride. I felt both sorrowful and indignant, although I tried to suppress my feelings, but I desired him not to publish my name, or the name of the church where the marriage had taken place. He afterwards wrote me a letter, fully clearing me from any insinuation that I was aware of the relationship. By the very next mail, however, I wrote to my Bishop, and sent him copies of the correspondence. And on the next Sunday I read a statement to my parishioners here, expressing deep regret for what I had ignorantly done through mis-placed confidence; assuring them that nothing on earth would have induced me to officiate at that marriage had I known the facts of the case; and, moreover, that they might rely upon my exercising greater watchfulness in the future. My Bishop wrote to me most kindly, acquitting me of all blame. He also sent me a copy of the letter he had written to the bridegroom who had so cruelly "entrapped one of" his "clergy." He further consoled me by sending copies of the correspondence to the Bishop of the diocese in which the gentleman resided, assuring me that I might consider my responsibility ended. I do most earnestly beg that my Manitoba fellow-churchmen, and those elsewhere who have heard of the circumstance, will exonerate me for my part in this unhappy affair. They would never say one unkind word respecting my action, if they did but know the grief it has caused me.

I am, sir, yours respectfully,

C. J. MACHIN.

Port Arthur, April 19th, 1888.

[No one who knows Mr. Machin will think that he would willingly violate any of the rules and regulations of the Church, much less be guilty of an act which sets at defiance God's law. But the explanations given by him make the act of the offender still more heinous and his sin the greater, and we fail to understand upon what principle he has been allowed to remain in the Priesthood, and self-disobedient and defiant of the Church's law be permitted to act as a leader and teacher of others.—ED.]

#### TO OUR SUBSCRIBERS AND TO THE CLERGY AND LAITY OF THE CHURCH.

With this Number we commence the 8th volume of the CHURCH GUARDIAN. For four years past it has been under the charge of the present proprietor; who has devoted to it time, energy, money, and has aimed at making it a faithful and impartial exponent of Church opinion, and Church teaching. How far we have succeeded in our effort has been determined in part at least by the unsolicited testimony which we have (from time to time, published, and some of which, received this last week) is to be found on page 9 of this number. That we are satisfied with our own work, we do not assert; we would gladly have seen the work better done for the glory of God and the benefit of His Holy Church. That we are satisfied with the support and assistance we have received, we can not either affirm. Strong and

true friends we have; many who from no hope of gain, but solely to help on that which they regard as essential to the well being of the Church, viz: a true Church paper, free from party feeling, charitable towards all, yet, outspokenly Church—a paper which as many of the clergy have assured us could be safely and without fear circulated in their parishes—have from time to time furnished us with items of news, thus keeping alive the interest of local subscribers—and who too have by personal solicitation increased our subscription list; to all such we return our hearty thanks.

But in other cases we have experienced the utmost difficulty in obtaining information as to diocesan doings and progress, and complaints have in consequence arisen in some quarters, that such and such a diocese was unrepresented. This too has added to our burden and care.

Further, ever since the *Herald* fire we have experienced much greater difficulty in getting our paper through the Press weekly and having it duly mailed. None but those engaged in such work can understand how real a difficulty and how great and constant a care this has been.

Though much encouraged by kindly words of appreciation and promises of help from many quarters the strain has borne so heavily upon us (in connection with other unavoidable duties) that warnings of a nature to be no longer neglected (and too often already repeated), unless at the imminent danger of a complete physical collapse compel us to consider the necessity for such an immediate change as will remove responsibility for the entire business management from the present Editor and Proprietor, and it may be also relieve him from Editorial work for some time.

The need of such a paper is urgent; on every hand literature [either openly hostile to the Church and Religion or what is perhaps worse, *nominally* Church, yet wanting in anything like definite Church teaching if not absolutely inculcating that which is directly contradictory thereof is freely and widely circulated. To meet and counteract this greater zeal on the part of true Churchmen, and more enlarged facilities for carrying on the work are necessary. We have long wished to have a Church Printing and Publishing Company formed similar in character to that of *The Young Churchman Company*, of Milwaukee, possessing its own press or presses, and printing office, furnished with all that might be necessary, not alone for turning out a weekly Church paper, such as the *GUARDIAN*, but also a Sunday-school paper, tracts, leaflets, and all kinds of material for Sunday-school, Parochial, and Diocesan use. We believe the time is opportune for inaugurating such a Company, and feeling as we do that single handed we cannot much longer carry on, (as it ought to be carried on), even the limited work we have had in hand without imperilling life, we venture to throw out these suggestions for the consideration of our fellow Churchmen, and shall be pleased to receive communications from any who would be willing to join us in such an enterprise.

We have received several communications from the Diocese of Quebec, in answer to the enquiries of C.M.Q.D., regarding what certainly appears to be an unfounded statement in an English paper as to the state of the Church in that Diocese. Before these came to hand a kind friend had sent us the very full account from the Report of the Church Society, which will be found in the Quebec Home Field columns. This seems to furnish a pretty conclusive answer to the imputation; and as we are pressed for space we hold over the communications referred to.