

# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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BEHOLD! THY KING COMETH UNTO  
THEE.

## ECCLESIASTICAL NOTES.

THE Bishop Designate of Rochester, Eng., hopes to bring out his "Life of Archbishop Tait" at the beginning of the new year.

EXETER (Eng.) Diocesan Conference has passed a resolution approving the establishment of brotherhoods as a means of reaching the masses of the people who are beyond the present organizations of the Church. The taking of vows was, however, generally deprecated.

The services which have been resumed on Sunday evenings in the Nave of Norwich Cathedral partake wholly of a mission character. Laymen go out into the streets and invite the people to come in. A handsome new oak pulpit, from a design by Mr. Geddon, is about to be placed in the Choir.

THE citizens of Galway, Ireland, irrespective of creed or class, to show the high esteem in which they hold the late rector, now Bishop of Tuam, have presented him with a splendid piece of plate of pure silver, weighing 210 ounces, accompanied by an illuminated address.

THE Right Hon. J. T. Ball, LL.D., has just brought out a second edition of his work on "The Reformed Church of Ireland, 1538-1889." The book is throughout and is brought down in its details as late as 1889. He sat in the House of Commons as representative of the University of Dublin when the Parliament proceedings of 1869, which eventuated in the disestablishment of the Church, were taking place.

The Bishop of Cork, Ireland, is going to erect at his own expense a handsome reredos in the Cathedral of St. Fin Barre. The design was prepared by the late Mr. Burgess, and consists of 'Mosaics in panels, with rich gilding and colouring.' It will cost about £370, and will be erected by next Easter. Some time ago the Bishop gave a donation of £500 towards the Economy Fund of the Cathedral.

ANOTHER anonymous promise of £1,000 to the Church House Building Fund has been received by the secretary. This gives the Council £11,000 in hand towards the £20,000 which has to be raised by the end of this year, in order to comply with the stipulations contained in the anonymous letter read by the Archbishop of Canterbury at the annual meeting, and by Lord Egerton, of Tatton, who both promised £1,000.

THE C.M.S.—The C.M.S. propose to hold in February simultaneous meetings in the province of York and in Wales next year, to stir up general interest in the primary duty of the Church towards the Mohammedan and the heathen world, in making known to them the Light of the world sent to lighten the Gentiles, and to be His witnesses to the utmost parts of the earth. Prayer and praise and the general

need of the non-Christian world, and the will of God as revealed in Holy Scripture concerning the Gentiles, are to be the main purposes of these meetings, and not the advocacy of any particular society or the immediate raising of funds.

THE rare tract in the possession of the Bishop of Iowa giving "A Short Account of the Establishment of the New See of Baltimore in Maryland, and of the Consecration of the Rt. Rev. John Carroll first Bishop thereof," has been reprinted from the *fac simile* edition issued by the Historical Club of the American Church in *The American Catholic Researches* for October, 1890. The editor of *The Researches*, with most commendable fairness, reprints the language of the note to the Historical Club Reprint, alleging that "the Romish hierarchy in this country began with a most irregular consecration, by one Bishop, a Bishop *in partibus*, and this authorized by a Papal Bull."

SECESSIONS FROM ROME.—Mr. P. Baron Phillips writes to the *Echo* as follows:—"It may interest your readers to know that in the last few years a goodly number of Roman clergy have abandoned the errors of modern Romanism for the liberty of the Catholic Church of England. The following are the names of those now admitted to the Anglican priesthood:—1, Anton Leopold Becker, now licensed priest in the diocese of Norwich, and assistant master of Ipswich Grammar School; 2, Michael Angelo Camilleri, now vicar of Lyfro; 3, John Cross; 4, Edward Giamoni-Edwards, now rector of Llandwake; 5, John Francis Joseph Grandjean; 6, Francis Hogan; 7, Peter Septimus Leonini, now assistant-curate of Stockerton; 8, John Bernard McGovern, now assistant curate of All Saints', Chorlton-on-Medlock; 9, Donald Andrew MacKay; 10, Francis Moverley, general license from the Archbishop of Canterbury; 11, Francis Felix Mazuchelli, now vicar of Felmersham; 12, Jeremiah Percy Neville, assistant curate of St. Michael, Southwark; 13, Thaddeus O'Callaghan; 14, Patrick Phelan, in charge of St. John's, Carlsdyke; 15, Constatant Prosper Marie Poirier, now curate of St. Pierre, Guernsey; 16, John Schulte; 17, Louis Napoleon Seiohan, now assistant curate of St. Peter, Guernsey; 18, Charles F. Godhow Turner, now assistant curate of Thurgaston; 19, Jules Xavier Willerman; 20, Genna Vincenzo, now curate of St. John, Clerkenwell; 21, William Ernest Youngman, now assistant curate of All Saints, Ryde, Isle of Wight. In addition to these names, the secessions from Rome of one of Lord Bate's chaplains, and the Rev. Ernest Maitland, Roman Catholic chaplain of the Mangleton Workhouse, have very recently been announced.

## NOTICE.

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## THE BISHOP OF LINCOLN.

JUDGMENT BY THE ARCHBISHOP.

(From the *London Standard*.)

The judgment in the case of "Read v. the Bishop of Lincoln" was delivered by the Archbishop of Canterbury in the Library at Lambeth Palace yesterday (21st Nov.), in the presence of a crowded auditory.

The Archbishop of Canterbury was attended by the Bishop of London, Rochester, Hereford, Oxford and Salisbury, and the Vicar-General, Sir J. Parker Deane, Q.C., and among those present were Lord Norton and Mr. Heniker Heaton, M.P.

The Archbishop of Canterbury said that in the course of the trial three distinct and independent issues had been under consideration. The first had reference to the jurisdiction and authority of the court itself; the second was the difference, if any, between the obligation of a Bishop and the obligation of a Priest to conform to the rubrical directions for the performance of the Holy Communion; the third had reference to certain offences alleged against the Bishop. The constitutional authority of the court was affirmed in May, 1889, and in the same month the obligation of the Bishop to conform to the rubrical rules was also decided. It, therefore, now remained for the court to deliver judgment upon the complaints of rubrical irregularity brought against the Bishop of Lincoln. His Grace here set forth the different charges made against the Bishop of Lincoln as summarized below, and added that while the acts alleged had been admitted, it was pleaded that they were not illegal. The court had considered most carefully the decisions given in recent years on the several points at issue, but at the same time had not felt it right to evade the labor or escape the responsibility of examining each of the points afresh. In delivering this judgment he was glad to say that all the Assessors concurred in all the conclusions arrived at except one, and that on that one point there was only one dissentient.

With regard to the admixture of water with the Communion wine, there was the fact of the removal in 1542 of the rubric which had previously permitted the adding of a little water to the wine used in the administration of Holy Communion. The question arose whether it was lawful to use a mixed chalice if the mixing was not done during the service. The principal arguments had been three. First, that the mixed cup was symbolical, and that the mixing therefore in public was part of the symbolism. As to the addition of water with the wine, there were many different views expressed by the authorities cited and in the practice observed at various States in the ancient history of the Church, and into these the Archbishop went at some length, and said there could be no doubt that in the Eastern and Greek Church, except in Armenia, the custom was to mix water with the wine before the service, either at the credence or in the vestry. To mingle the cup before service was a matter of early