

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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ECCLESIASTICAL NOTES.

REV. GEO. HODGES, D.D., Rector of Calvary Church, Pittsburgh, has been elected Assistant Bishop of the Diocese of Oregon.

The Rock, which is a staunch representative of the Evangelicals of the Church of England, says it is "throwing your baby to the wolves" to surrender the question of the validity of Holy Orders in order to conciliate Nonconformists.

St. James's Day was the twentieth anniversary of the laying to rest in the quiet churchyard of Livington, Sussex, of the great Bishop Wilberforce. It was Mr. Balfour's birthday, and Mr. and Mrs. Gladstone's fifty-fourth wedding day.

Mrs. A. L. BRUCE, of Edinburgh, Livingston's daughter, has, with her husband, succeeded in having a bronze memorial tablet fastened upon the tree beneath which the great traveller's heart is buried. The inscription is simply "Livingston died here, Hala, May 1st, 1873."

THE jurisdiction of Bishop Ferguson, of Cape Palmas, is 600 miles long. There are in it 90 mission stations, 19 boarding schools, 38 Sunday schools and 23 day schools. On the spot where year after year sacrifices were offered to the devil there is a church. Bishop Ferguson is an African, and all his clergy, fourteen in number, with one exception, are Africans.

In reference to St. Paul's school Tokio, Rev. T. S. Tyng states that in the Japan Mission there are now more than fifty men in various stages of their preparation for the ministry, or for work as evangelists; nearly all of whom give promise of great future usefulness; and also states that a very large proportion of the communicants of the mission are young men. The prospects are very bright; one of the most hopeful things being the deep interest of the Japan Church in charitable work. For example, two orphanages in Tokyo are altogether managed and mainly supported by the Japanese.

ALLEGATIONS of poisoning and gross immorality in certain convents having been publicly made at Bournemouth by a Miss Ellen Golding, an "escaped nun," a joint committee of investigation has, it is said, been nominated. The Rev. Father Cooney, S.J., on behalf of the Romanists, nominated Cardinal Vaughan, the Roman Catholic Bishop of Portsmouth, the Duke of Norfolk, Mr. S. S. Lilly (Secretary of the Church Union), Mr. Justice Mathew, Mr. Justice Day, Mr. Henry Matthews, Q.C., Mr. Dudley Leathley, Lord Clifford, and others on the committee; while on the Protestant side were nominated Colonel Sandys, President; Colonel P. Cartared Hill, Chairman; and Mr. A. H. Guinness, Secretary of the Protestant Alliance; Captain Williams, Secretary of the Protestant

Reformation Society; the Rev. E. C. Britten, Surgeon-General Partridge, and others. The investigation is to be pushed forward with all possible expedition. Miss Golding has given the names of ten convents in which, she asserts, the poisoning and immorality were carried on while she resided in them at certain dates, which she also gives.

MR. GLADSTONE is unconsciously his own severest critic, and if judged by his words (*litera scripta manet*) deserves the sternest sentence that can be passed on any man. A writer has extracted and sent to the *Times* the following passage from Mr. Gladstone's "Chapter of Autobiography:" "Changes which are sudden and precipitate; changes accompanied with a light and contemptuous repudiation of the former self; changes which are systematically timed and tuned to the interest of personal advancement; changes which are hooded, slurred over, or denied—for these changes, and such as these, I have not one word to say; and if they can be justly charged upon me, I can no longer desire that any portion, however small, of the concerns or interests of my countrymen should be lodged in my hands." Standing at the bar of public opinion, Mr. Gladstone must be pronounced guilty of every one of the "changes" he here, by implication, so violently repudiates.—*Irish Ecclesiastical Gazette*.

THE Rev. Dr. John G. Paton, missionary to the New Hebrides, thus describes the work in his field:

Our Mission was begun nearly forty years ago among rude cannibals, who had no written language. Six white missionaries and many native Christians and teachers were murdered in the early years of the mission, and my own life was also often attempted. But chiefly within the last twenty-five years, God has given us 14,000 converts to Christianity, and a blessed work is still extending. There are many thousands not yet Christianised who are friendly and advancing in civilization, but beyond these there are 40,000 cannibals whom we have not reached. We have about 250 schools well organized, and all taught by teachers whom we have educated from cannibalism. The Scriptures have been translated into fifteen languages spoken by them, and by the civilizing power of the teaching of Jesus Christ on twenty islands, life and property are now rendered safe, and comparatively safe on the whole group. These are truly marvellous results.

THE intolerance of Welsh Nonconformists has been markedly shown during the last few weeks in a striking form. Miss Hughes, the lady principal of the Ladies' Hotel in connection with the University College of North Wales at Bangor, has been subjected to constant indignities by the Senate of that College; and this, as is well known by all in the locality, simply because she is a Churchwoman. Miss Hughes, who is a Churchwoman and a Conservative, is a sister to the Rev. Hugh Price Hughes, the

eminent Wesleyan minister, and he has now been made to realise, through the insults offered to his sister, how disgraceful are the tactics of the party with which he is identified. He has written a letter to the *Times*, in which he says: "As a Welshman I am humiliated to be obliged to express a conviction that if the lady principal had been, like myself, a Nonconformist and a Liberal, I should never have been obliged to occupy your columns with these petty details. . . . It is only too evident that there has been in some quarters a strong wish to remove from that influential sphere one who, although a passionately patriotic Welshwoman, is an Episcopalian and a Conservative.

MANY leading Roman Catholics were by no means pleased with the prospect of Home Rule for Ireland, and looked upon its possibility as a blow to their religion. Some 130 of them had issued a manifesto, in which they set forth their views on the subject. Among the signatories are the Duke of Norfolk, Lord Albemarle, the Lord Mayor of London, Mr. Wilfrid Ward, and Mr. T. W. Allies. They see in the National politics of Ireland an approach to those of the European Revolution so frequently reprobated and condemned by the Holy See. "We are aware," says the manifesto, "That some Catholics confidently rely upon the influence of the Irish ecclesiastical authorities to mitigate or to avert the evils of such a government, but we must sorrowfully acknowledge that we cannot share this hope. We have ever felt the deepest admiration for the many signal virtues of the Irish clergy. We are familiar with their heroic history. We are not unmindful of the benefits we have received at their hands. We know that now, as always, hundreds of Irish priests wholly devote themselves to their sacred duties, and that their labours bear abundant fruit amongst their flocks. But these considerations cannot blind us to the undeniable fact that hitherto they have failed to cope with the revolutionary tendencies of the present movement. We cannot forget the repeated boasts of the extreme party that some of the most extravagant developments of their system have been openly countenanced or tacitly approved by the majority of the clergy, nor can we affirm that those boasts have been unbounded. We are not aware that they have been publicly denied or challenged by the ecclesiastics whom they concern; and, while we are unable to point to any body of evidence tending to rebut them, we cannot but remember with grief many incidents which go far to justify their truth. Above all, we are unable to ignore the significant circumstance that the politicians whose conduct we have described have been able to retain, and now enjoy, the approbation, the favour, and the strenuous support of the active majority of the Irish clergy."

So on both sides the wisdom of Home Rule is challenged. The more devout and thoughtful members of the Roman Catholic Church see in it a danger to their faith, while Protestants see in it the unmitigated evils of political oppression and misgovernment.