

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

THE EARL OF CARNARVON AT THE PROVINCIAL SYNOD.

SOME long years ago we attended a densely-packed meeting at Brighton, England, which was called to elicit public support on behalf of the Woodard Schools, near that place. It seemed a strange thing, indeed, to us, to find such a crowd at a meeting called for such a purpose. The mystery was soon explained. As soon as the Earl of Carnarvon was called upon to move a resolution a perfect howl arose from the crowd, and his Lordship stood for some time, half smiling, half sadly, watching the noisy mob. As the throats of the demonstrators got dry and husky he was given a hearing, and made a brilliant speech in defence of the Church principles upon which these Schools are conducted, being especially forcible and eloquent when urging the claims of the Church to carry on the education of her sons. The crowd of violent men who disturbed this meeting were organised and led by a notorious anti-Catholic agitator, one Fosbrooke, a man of some education and position, who got it into his head that he was serving the cause of Christ by stirring up a mob of lewd and utterly godless fellows to oppose a movement intended to bring the sons of the middle class under the teaching and pious influences of the Church. We well remember that in the next issue of the extreme Low Church papers this meeting was spoken of as "a triumph of the laity over priestcraft and Puseyism," in a style not unknown in Canada even. The only triumph really being that achieved by the brilliant mental gifts of Earl Carnarvon, and Mr. Beresford Hope, over the passions of an angry and illiterate mob, a triumph of brains and principles over a coarse form of religious prejudices and ignorances. From that day we have held Lord Carnarvon in very high honor, not alone for his great gifts as a public speaker, but more for his courage in facing so violent, so offensive a mob, and his great tact and skill in presenting his appeal so as to subdue them into respectful silence, and now and again to bring out unwilling cheers at the beauty and force of his eloquence in the cause of Christian education. Many who went to that meeting to curse Pusey and Woodard went home to reflect and afterwards bless them. These Woodard Schools, then so bitterly opposed, have since had a wonderful career of honor and success, have spread over into other Dioceses, and are now about being established in Scotland. One of the causes as well as one of the results of the marvellous Church revival of the last twenty years was and is the enthusiasm of the clergy and laity of the Catholic school on behalf of higher education, and to Earl Carnarvon's eloquent advocacy of this cause, the Church and realm of England, in this regard, is deeply indebted, and all true Churchmen are fully and gratefully conscious. It was fitting, indeed, that Canada, which boasts so much of her educational work, should do honor to one to whom education owes so much, and that the Church in Canada should honor one of the most distinguished sons of the Church of England.

THE MARRIAGE LAW.

WE are pleased to learn that a Christian Marriage Law Defence Association has been formed for the Dominion, and we would urge the clergy and laity of our church to support the principles of the Prayer Book by giving in their adhesion to this organization, of which the Metropolitan of Canada is patron. The address of L. H. Davidson, D.C.L., the Hon. Secretary and Treasurer, is 194 St. James' Street, Montreal. The following, is a report of the meeting at which the movement was inaugurated:

THE MARRIAGE LAW.

A meeting was held last week in St. George's school room for the purpose of considering the best means of upholding the principles of the Christian Marriage Law. After the Rev. Professor Roe had been elected to the chair, the following resolutions were passed unanimously:

1. Proposed by Rev. J. H. D. Browne, seconded by Rev. R. C. Caswall,—That a Christian Marriage Law Defence Association for the Ecclesiastical Province of Canada be found to uphold the law of the Church as stated in Canon XVI. of the Provincial Synod.

2. Proposed by Judge Wilkinson, seconded by Rev. G. G. Roberts,—That an Executive Committee be now formed for carrying out the above object.

In accordance with the above resolution, the following Committee was formed:—The Rev. Professor Roe, The Rev. Canon Davidson, The Rev. Canon Dart, The Rev. J. W. Burke, The Rev. A. C. Nesbit, The Rev. T. E. Dowling, The Rev. John Foster, The Ven. Archdeacon Lauder, The Ven. Archdeacon Jones, The Ven. Archdeacon Dixon, The Rev. J. D. H. Browne, E. J. Hodgson, Esq., Q.C., R. T. Walkem, Esq., Q.C., L. H. Davidson, Esq., Sutherland Macklem, Esq., The Rev. A. J. Broughall, The Hon. Judge Wilkinson, The Rev. J. B. Hincks, The Rev. J. A. Kaulbach, The Rev. D. C. Moore, Rev. G. G. Roberts, The Rev. F. R. Murray, The Rev. J. M. Davenport, The Rev. O. P. Ford.

Mr. L. H. Davidson consented to act as Hon. Secretary and Treasurer. To defray the necessary working expenses there is a fee for membership of 25 cents per annum. It is understood that one of the modes for working of the association will be the distribution of literature bearing upon the subject.

The Most Rev. the Metropolitan of the Province of Canada is the Patron of the Association.

OBITUARY.

REV. CHARLES DENTON MARTIN.

THE mournful news of the death of this clergyman reached Brantford on Sunday afternoon, the 9th inst., just as St. Jude's Sunday School was preparing for opening. The Rev. Mr. Young made the sad announcement and closed the school. The church was immediately draped, and the evening service partook of a funeral character. It was in this church that deceased began his ministry, under the Rev. Canon Salter, in 1875, first as lay reader, and afterwards curate, in which capacity he faithfully worked till 1879, when the Rev. Canon Salter, on account of ill-health, resigned St. Jude's, and Mr. Martin was appointed to Delaware, in which place he labored earnestly for two years, when he accepted the offer of missionary to the Six Nation Indians, in which field of labor he was in when called away. On Tuesday the funeral left the parsonage and proceeded to his late charge, Kanyengah church, where it was met at the gate by the Ven. Archdeacon Nelles, and Rev. G. C. Mackenzie, rector of Grace Church, Brantford, the remains being borne by six of his Indian friends. The service here was very solemn

and impressive, opening with a hymn in the Mohawk language, after which the Holy Sacrament of the Lord's Supper was administered, and it was gratifying to see the large number of Indian communicants which testified to the good work that was being done amongst them. The service ended, the procession reformed and proceeded to the Mohawk church, where the children of the Indian Institute were drawn up in two lines, the cortege passing up between them, the remains being borne by six of his brother clergy, robed in surplices, where the burial service was read,—the Psalms by the Rev. Caswell, of Paris, and the Lessons by the Rev. T. R. Davis, M.A., Sarnia; after which the hymn, "Peace, perfect peace," was sung by St. Jude's choir, and, as the cortege was leaving the church, the *Nunc Dimittis* was chanted; at the grave, the Ven. Archdeacon Nelles read the first part, and Ven. Archdeacon Marsh the latter part; then was sung that solemn hymn, "When our heads are bowed with woe," after which the Benediction was pronounced, when each member of St. Jude's choir dropped a small bunch of flowers into the grave.

The floral offerings were beautiful and appropriate,—from St. Jude's Choir a large anchor, and Grace Church a cross, also several others from friends.

Both Kanyengah and Mohawk churches were draped, and the flag on St. Jude's Tower was at half-mast.

LUTHER.

A BRIEF synopsis of the chief events in the life of the great German Reformer, the centenary of whose birth is now attracting attention, may not be unacceptable. Born November 10th, 1483, Martin Luther was brought up at the school at Magdeburg. In his seventeenth year he entered the University of Erfurth, wherein he was admitted to a Master's Degree in his twentieth year (1503), and gave lectures to the students in classics. In the following year, having been very seriously impressed by the death by lightning of a fellow collegian, with whom he was walking, he retired to the Augustinian Monastery at Erfurth. Within its walls he found a Vulgate Bible, to the studying of which he diligently devoted himself. In 1508 he left the monastery to take part in the teaching and superintendence of the new University just established in Wittenberg. In 1512 he was persuaded by his former friends the Augustinians to journey to Rome to conduct some difficult affairs concerning their monastery. On his return from Rome, after a successful advocacy of his friends, he was made a Doctor in 1513. Displeased at the high-handed proceedings of Leo X.'s emissary, John Tetzel, and of his profane encouragements to wrong-doing in his efforts to sell his "indulgences" or remissions from the punishment of sins in 1517, he placed on the doors of the chief church at Wittenberg his famous XCV Theses against the prevailing corruptions of the Church. This bold act created the greatest indignation in the Roman Curia. After various vain attempts to secure the person of Luther, his Theses were in 1519 condemned by the Pope Leo X., who, in the following year (June 15, 1520), issued a Bull placing him out of the pale of all social and Christian communion. Luther, by the unexampled act of burning this Bull in the market-place at Wittenberg (December, 1520), roused against himself the enmity of the sovereigns and princes in alliance with the Pope, and was summoned to the Diet of