

Perhaps our meaning can be more clearly shown by the experience of a lady who married an Englishman and spent some years with him upon a ranch in Alberta. She always persisted in saying grace before meals, as she had been accustomed to do at her father's house. This caused much astonishment among the young men around her, and one day the son of an English dean, a neighbour of hers, remarked that "the fellows" had been betting she would give the practice up in two months, for, as he explained, "We drop all that sort of thing up here."

(Continued in next issue.)

BISHOP RYLE AND CONVERTS TO ROME.

We have in this journal, in our editorials and in the news we gather from abroad, invariably endeavored to deal fairly and justly by all, especially the Bishops of the Church, and we are certainly not conscious of, at any time, ever having said anything disrespectful or derogatory of the Bishop of Liverpool. These remarks are called forth by the publication in a contemporary of certain letters based upon some words said to have been found in *THE CANADIAN CHURCHMAN* by some irresponsible champion of Protestant theology. We are strongly impressed that the writer of the letters to Bishop Ryle is one of those social and religious busy-bodies who unfortunately have made the Church of England a field for gratifying social ambition or pursuing with unrelenting zeal their most particular religious fad. The views of this gentleman are interesting and instructive, and we believe many of the difficulties in the Church have been prompted and developed by just such people. This gentleman divides the members of the Church into classes, the upper and the lower. He informs the Bishop of Liverpool that "the high classes of society prefer the low type of service, and the low classes the high type of service." We may not, as this gentleman does, belong to the high classes, and we are quite content to belong to the low classes, though we feel somewhat puzzled as to who make up the low classes. Will this gentleman tell us? Does it mean those who do honest work for their living. As a matter of fact, we fancy that in this country we are just as likely to find men and women of good family among the toilers of the land as in the self-denominated upper classes. Further, we are quite sure that those who have not the honour of entering the sacred precincts of the upper classes so-called, regard them in no way socially but with kindly indifference. They do not for a moment trouble their heads about them, and Churchmen of all conditions of life will repudiate with disgust such writers as this. The Church unhappily, sometimes through want of discipline, has not with sufficient determination demanded earnestness of conviction and nobility of character from some who belong to her. As a consequence she suffers from their unbelief and want of straightforward, manly integrity—who even malign a very large portion of the Church, men and women who very largely and almost entirely make up her congregations and support her institutions. This gentleman gives us more illumination in regard to the relation of the "upper classes" to the clergy. He says, "the gentry, when outside the Church, like to be left alone, whereas the workingmen like to have frequent visits from the parson." This is lovely. The poor, so often "rich in faith" and especially beloved of God, are first put in their proper place, and now the parson, who is their friend, and welcomed as their friend, is branded by this gentle-

man as a social intruder, though a priest of the Church and a co-worker with the Great Head of the Church. The "upper classes" do not want him, they "like to be left alone." Why do "they like to be left alone"? Is it because of their superlative loyalty and devotion to the cause of God and His Church? This whole state of things would be abominable if it were true. But it is not true, and such sentiments are confined to a comparatively few, some of whom push themselves forward as party leaders, and spend their money, if they have it, lavishly to accomplish their own selfish ends. The real upper classes of this country, men of real character, real education, real breeding, real common sense, know and acknowledge a oneness and brotherhood in Christ, and it makes no difference to them whether a man is dressed in broadcloth, or common working clothes, so long as there is in him the heart of a man, and he is striving to attain the Christlike character in his life and conversation. The gentleman who writes seems to be anxious to obtain an answer to a question, to him momentous indeed—"Is the High Church or the Low Church system the better for gaining adherents?" and so he sends across the Atlantic and occupies the valuable time of the Bishop of Liverpool for an answer, while such is his obtuseness that he does not see that he has already answered it himself. Already has his pitiable lament been made: "the high classes of society prefer the Low Church type of service and the low classes the High type of ritual." Of course the low classes far outnumber the high classes, the select few, and the low classes prefer the high type of service, and so the question is answered. What more does he want? The high classes may have their low service and welcome; no one is going to trouble them, or try to coerce them, but the high classes may just as well, now and once for all, understand that the low classes will refuse to be coerced by the high classes, no matter what tactics be employed which some zealot may choose to evolve from his inner consciousness. So this is low Churchism, according to one of its most zealous defenders. Now we come to the amusing part. The question propounded and answered by the gentleman himself, and then transmitted to the Bishop of Liverpool, was prompted by an alarming report "that in most parts of England the Romish Church was not only losing in numbers relatively but absolutely. Liverpool was the only Diocese in the country which showed an increase of Roman Catholics." We are represented, and falsely represented, as "charging the Bishop, if not with being an encourager of Popery openly, with so conducting the affairs of his Diocese, and carrying on the work of the Church of England therein, as to permit the influence of Rome to become very great and allow her to gain ground in his Diocese, although she was losing the favour of those portions of the country dominated by the High Church clergy." We have never made any charges against the Bishop of Liverpool, but if we were asked to account for any state of things of this kind, we should be tempted to attribute it rather to the possible waste of time in struggling, with some show of respect, to grapple with a mass of correspondence similar to this. The affliction can be no light one. We give our readers a sample of the delectable reading of a personal character submitted to His Lordship. "In this Diocese (Ontario) your name is mentioned by the clergy with a shudder, as being that of one but little removed from a Methodist, and the laity ignorantly think you to be only a writer of weak

and boneless tracts." A gentleman, one of the gentry, one of the upper classes, might have had a little more consideration, and more regard for delicacy of expression. The clergy really have no such sentiments. The Methodists are disrespectfully alluded to. The Bishop replies that he is 75 years old, and has for 50 years been reviled and scoffed at. We have heard of other men quite as much reviled and scoffed at. The "weak and boneless tracts" appear to have been too much for the Bishop to bear, and he retorts very justly, "as to being a writer of weak and boneless tracts, the assertion is a sign of ignorance." Well, we have never said that, and so do not count ourselves among the ignorant. The part of the correspondence of real value is a statement made by the Bishop of Liverpool, which confirms all that we have ever said upon the subject. It is persistently asserted by some people and their party organs that large numbers of people leave the Church of England to join the Church of Rome. This we have persistently denied, and more than once have published the testimony of men and writers of all shades of opinion. We are glad to be able to add now the testimony of the Bishop of Liverpool. After accounting satisfactorily for the state of the Roman Church in his Diocese, he says, "I do not see the slightest proof that there is any increase of Romanism in my Diocese. No clergyman or layman of any position has ever gone over to Rome during the eleven years that I have been Bishop. There is a Roman Bishop with many priests in my Diocese, and they naturally look after their own people. But I never hear that they are aggressive, or make any attempt at perversion. As to the rest of England, I believe that the reports of the increase of pure Romanism are most absurdly exaggerated. No doubt there are many Ritualists who work very like Romanists, but they do not leave the Church of England at present." We thank the Bishop for his testimony, and beg to assure him of a thing that he knows very well already. The Ritualists do not leave the Church of England and do not intend to. As loyal sons of the Church they are satisfied with her Catholicity, and they are not ignorant of what she permits and enjoins at public worship. The Bishop of Liverpool is an unquestioned authority, and his statement one of great significance.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY D.D., BISHOP, HALIFAX.

SHELBOURNE.—The Rev. Thomas Howland White, B.A., D.D., rector of Christ Church, was born in 1806, matriculated at King's College, Windsor, N.S., 1823; B.A., 1827; D.D., 1866. Was ordained in 1830, rector of Shelbourne parish 59 years, baptized 3,000, married 781 couples, buried 1,005, and travelled in the discharge of his parochial duties alone, 113,000 miles, performing the remarkable service of baptizing four generations hand-running, and marrying three generations running. On August 15th, Gideon Whitworth Howland, infant son of Thos. Howland White, was baptized in Christ Church, Shelbourne, N.S., by Rev. Dr. White, the child's great grandfather. It is a most unusual occurrence to see the representatives of four generations in the direct male line standing by the font, as in this case. On the 22nd of August, the aged rector married Mr. W. Dates and Miss Hood. The bride's mother and grandmother had also been married by him. Dr. White will be ninety years old in March, 1896. He is the oldest Church of England clergyman in Canada. Last Trinity Sunday he was 65 years in orders.

HALIFAX.—St. Luke's Cathedral.—The congregations in connection with this important church are