

growth, and contrary to a decree of the 21st session of the Council of Basle.

In 1532-3, the important Act for the "*Restraint of Appeals*" was passed. That Act declares that England is an independent empire, composed of a "spirituality" and "temporality," or Church and State, of which each is competent to take judicial cognizance of all causes within its own sphere. "The body spiritual whereof," it alleges, "having power when any cause of the law divine happened to come in question, or of spiritual learning, then it was declared, interpreted, and showed by that part of the body politic called the spirituality, now usually called the English Church; which always hath been reported and also found of that sort, that both for knowledge, integrity, and sufficiency of numbers, it hath been always thought, and is also at this hour sufficient and meet of itself, without the intermeddling of any exterior person or persons, to declare and determine all such doubts, and to administer all such offices and duties, as to their rooms spiritual doth pertain."

It refers to laws that were made in the reigns of Kings Edward I., Edward III., Richard II. and Henry IV., and other kings for much the same purpose, and for preserving the right of the Crown.

In the following year, 1533-4, an Act was passed transferring certain functions of a spiritual nature, such as the granting of Dispensations from the Pope to the Archbishop of Canterbury, which Act was confirmed and extended in 1536.

The 19th clause of this Act contains a statutory declaration that it is not intended to change the character of the Church of England as a sound branch of the Catholic Church. "Provided always," it declares, "that this Act, nor any thing or things therein contained, shall be hereafter interpreted, or expounded, that your grace, your nobles and subjects intend by the same to decline or vary from the Congregation of Christ's Church in any thing concerning the very [true] articles of the Catholic faith of Christendom, or in any other things declared by Holy Scripture and the Word of God, necessary for your and their salvation."

The first Act of Uniformity, establishing the use of the First Reformed Prayer Book, which had been prepared by a committee of divines, and which a letter of the King and Council to Bonner says had been accepted "by the assent of the bishops and all other the learned men in this our realm in their Synods and Convocations provincial," was passed Jan. 21, 1549.

It says, "Whereas of long time there hath been used in this realm of England and Wales divers forms of common prayer, commonly called the Service of the Church, that is to say the use of Sarum, of York, of Bangor, of Lincoln, and besides the same, now of late much more divers forms and fashions have been used . . . the King's Highness . . . having respect to the most sincere and pure Christian religion taught by the Scriptures as to the usage in the primitive Church should draw and make one convenient and meet order," &c., &c. The chapter entitled "Concerning the Services of the Church," in our present Prayer Book, was the Preface to that book.

In 1559 (Queen Elizabeth) an Act was passed to annul the Acts of Philip and Mary, and "restoring to the Crown the ancient jurisdiction over the State, ecclesiastical and spiritual." It appointed a Court of High Commission as final Court of Appeal in ecclesiastical cases, but made the proviso that no matter was to be adjudged "heresy" unless the Scriptures or the decisions of the four General Councils or any other national or provincial Synod had declared such matter to be heresy.

So far for the witness of Statute of the realm.

2. We need scarcely trouble ourselves to quote the numerous statements of "those who took part in the Reformation," which might easily be adduced, to the same effect.

It will be sufficient to give some words of Queen Elizabeth, who is as good an authority on the subject as we could well have. Some foreign princes interested themselves on behalf of some of the deprived bishops, and asked that they might have churches in which they could use the old Latin Service books. She replied, that "to grant them separate churches, and permit them to keep up a distinct communion, were things which neither the public interest nor her own honor would allow . . . For there was no new faith propagated in England; no religion set up but that which was commanded by our Saviour, preached by the Primitive Church, and unanimously approved by the ancient Fathers."

To this we may add some words from a Declaration which she commanded to be publicly read in churches, in 1569, in definition and vindication of the royal authority exercised in the Reformation:

"We know no authority," it runs, "either given or used by us as Queen and Governor of this realm, than hath been, by the law of God and this realm, always due to our progenitors, sovereigns and kings of the same . . . without that thereby we do either challenge, or take to us . . . any superiority to ourselves to define, decide, or determine any article of the Christian Faith, or to change any ancient ceremony of the Church from the fane before used or observed by the Catholic and Apostolic Church." The Declaration proceeds to say that "the authority of the Crown consists in" maintaining the Christian Religion, "and consequently to provide that the Church may be governed and taught by archbishops, bishops and ministers, according to the ecclesiastical ancient polity of this realm, whom we do assist with our sovereign power."

To be Continued.

"GENERAL" BOOTH AND "PRINCE" MICHAEL.

A good deal has been written and said of late upon the general subject of what is called *magnomania*—a mania for big things; but comparatively little has been noted in regard to the special development of this modern vice which runs in the direction of self-exaltation. It has been often noticed, however, that one of the most distinct masks of incipient insanity is self-conceit, and one of the most obstinate forms of insanity, when fully developed, is the subject's idea that he is "some great one"—emperor, king, queen, prince, general, or what not. There can be little doubt that a comparatively harmless type of this mania takes on naturally a comparatively and proportionately modest fancy for self-aggrandizement. When the fancy only extends to the ambitious role of a "general," or even a "prince," there is little to be feared in the shape of violence—that is, compared with those who like to pose as kings and queens, fiercely claiming the highest reaches of ambition known to mortal man. Such vain notions, however, have a tendency to grow.

FOOL OR KNAVE?

is a question that the public is being constantly compelled to ask with regard to the pretensions of public characters, who puff themselves out into a form which all persons of common sense perceive to be imaginative and utterly unsuitable and incongruous. Indeed, so plain is the absurdity of such pretensions, so clearly illusory their

claims, that they might be left safely to die out of themselves, but for a certain dangerous complement which exists in experience of human character. There is none so great a fool or knave, but he is sure to get a ready and extensive following, somewhat on the old principle "one fool makes many." We are very unwilling to assume that many of these claimants for public honour are knaves, consciously duping and humbugging their followers. They are, more probably, only advanced instances of *weakness of mind*, whose very excess of weakness enables them to imagine their possession of strength—an assumption which easily imposes on the less advanced specimens of dementia. This mental weakness seems to be one of the most marked phenomena of our time.

STRAIN OF THE INTELLECT

—overtaxed brains—is probably responsible for the large quantum of the weak minds to be found in our modern experience. The competitive race for "first places" in business lines of all kinds subjects the minds of men to a very severe strain indeed, and their brains are seriously overwrought. Men and women who are constitutionally unfitted for anything else than the simplest forms of human existence—as farmers, laborers or mechanics—are forced by modern high pressure into schools, colleges, seminaries, conservatories, &c., searching for qualifications which may fit them for "genteel" employment. Just as there is a plethora of applicants for all such positions in the higher grades of social and business life, so there is a corresponding dearth of supply for the menial and domestic offices so necessary to human affairs. Women want to become men, boys and girls to become men and women, employees to become employers, privates to become generals, peasants to become princes, maids to become mistresses, pupils to become teachers, learners to become teachers, and so on, *ad infinitum*, to confusion.

THE ANGLICAN CHURCH MISSION TO JEWS IN CAIRO.

COMPILED BY THE REVEREND THEODORE E. DOWLING, DOMESTIC CHAPLAIN TO BISHOP BLYTH.

Advent, 1891.

(Continued from last week.)

Visit to the Mission Schools.—On Monday morning, December 7th, in the midst of a thunder storm (an unusual occurrence in Egypt), I visited the school in Sharia Darb Saada, near the Jewish quarter. Since I was here in October, 1890, this branch of the work, owing to Jewish persecution, has been necessarily removed from inside the Jewish quarter to a straggling old palace formerly belonging to a Moslem Bey. What a street for an artist—so quiet and charmingly quaint! A peep at this street alone is worth several visits, particularly as it is one of the few remaining bits of its kind. But to return to the schools. They are intended, mainly, for the poorer class Jews. And yet since they were opened on September 1st, 1890, to November 30th, 1891, the fees have amounted to £181 9s. 5d. In fact, at the present time, half of their cost is provided by the children's payments. The four masters and two mistresses, with the invaluable voluntary assistance of Miss Shaw (late of the Central Africa Mission), were all at their posts and doing good work.

There are seven class-rooms, with more than can be utilized for the same purpose. Accommodation can eventually be provided for 250 children. The head master occupies two rooms of this building.

The Boys' School.—In the register of the boys' school for November I found 77 names arranged as follows: 54 Jews, 17 Mahomedans, 6 Christians; these latter consisting of two Greeks and four Copts. I was struck with the variety of costumes. A fair proportion of the boys wore the Turkish fez. And there was no cause for wonder when the nationalities represented (to take an example) in the third class, containing thirteen scholars, are borne in mind. What a strange medley! Of Jews there were facing me one Ashkenazim, eight Sephardim and one Karaite; mixed with these was one Moslem, one Greek and one Copt. These children only commenced