

testant Episcopal Church, delivered a notable address to the clergy and laity of his diocese at the 25th annual Council, held in his cathedral on the 6th of this month. There is much in the address to call forth comment, and to excite controversy. After complaining of the unwieldiness of the General Convention of the American Church, and the difficulty of Bishops attending its meetings, he recommends the division of the Church area into convenient provinces, under the rule of Archbishops, to be elected by the Bishops of each province; and on this head he speaks in very plain language of the unfortunate occurrences connected with Episcopal elections in the States. He also pleads earnestly for a more complete recognition of "the great Cyprianic principle of the solidarity of the Episcopate, which enables the Church to meet the exaggerated claims of Rome and the denials of dissent," and that Bishops should no longer, as they have done in the past, speak as individual doctors, or as identified with some school in the Church, or some one branch of it. After some words of wisdom on the subject of divorce, and some remarks on the degree of latitude permitted as to belief in the Holy Scriptures: "according to the Church's teaching Christianity is based upon a person, Jesus Christ; according to the Protestant view revealed religion is based upon a Book." "The Church teaches her children the faith which she has received from the beginning, and she cites her Holy Scriptures as a witness to it." "The Protestant believes that the whole of Revelation is made through a book, and he seeks to discover what the writers intended to say; the Churchman, on the other hand, believes that religion is founded on Christ, that the Church is the organ of its transmission, and that by the Holy Spirit within her, she seeks to discover, not what the writers intended to say, but what God, as their Author, intended to say." The above extracts will show the controversial discussions which the address itself opens up. Speaking further on some of the matters which are now troubling the Church in England, Bishop Grafton contrasts the position of the English Church with the American. "We must congratulate ourselves that the Church in America is free from state patronage and state influence. We may also congratulate ourselves that our predecessors eliminated from the American Prayer-book the so-called "Ornaments Rubric," which in England has caused so much discussion." And on the interpretation and application of the Book of Common Prayer, the American Church, "is to be governed not by any of the divisions, which the sins of man has made, but by the mind and spirit of that whole Church which Christ made and of which we declare ourselves a part. Now the mind of the Catholic Church, concerning the principles

of worship, ceremonial and ritual, have been clearly expressed in her universally received orders; she has everywhere had a service liturgical, ceremonial, ritualistic, and in her Eucharist sacrifice, used vestments, lights, incense." After expressing his thankfulness that the Church in America is free from State control and the perplexing limitations of the English Rubric, the Bishop gives, as his official ruling, that the Eucharistic vestments, mixed chalice, water bread, Eastward position, lights on the altar or borne in procession, and incense, are the allowed usage of the diocese of Fond du Lac; and he also gives his sanction to Reservation of the Holy Sacrament, contending that the Rubrics of the American Prayer-book do not expressly forbid it. Bishop Grafton, it will be seen, on his own authority, decides on those very points which form the subject



THE ARCHBISHOPS OF CANTERBURY AND YORK.

of patient enquiry by the two English Archbishops at the present time. We need not remind our readers that in so ruling, he does not speak with the authority of "the solidarity of the Episcopate," that other Bishops of the American Church may, with equal authority, give contrary rulings to their dioceses, forbidding each and every one of these things; nay, further, on the next avoidance of the See of Fond du Lac, Bishop Grafton's successor in that See may forbid those very things which the present occupant of the See has sanctioned, and to which Churchmen have grown accustomed; a state of confusion only to be solved by the appointment of Archbishops, who, acting in concert, as in England, can speak with "the authority of the solidarity of the Episcopate."

—As you go forward in life never expect too much, never hope for too little.

PURITANISM.

It is a common notion that, when English Churchmen speak of Puritanism, they always do so with a certain amount of disparagement and dislike, if not of contempt. This is a very great error. Although at a certain moment of our history, Puritanism was opposed to the prevailing sentiment in the Anglican Communion, or even to the principles of Anglicanism, the more thoughtful of Anglicans have always recognized the presence of nobler elements in Puritanism, the absence of which in religious life would involve a very serious loss. For example, there were in Puritanism such elements as these—a deep sense of the holiness of God and of the sinfulness of man, leading to a prominent setting forth of "the Sacrifice of Christ and the gift and grace of the Holy Spirit; and Christians in general, whether calling themselves Catholic or Protestant, will confess that where these doctrines are cast into the background, Christianity and religion will suffer. Then, again, the Puritan regarded external observances as of small importance, compared with internal spirituality, and few men will deny that he was right. It may be that he was led to extremes by the opposition of those whom he regarded as unspiritual men. Sometimes—by no means always—he was led to disparage divine ordinances. Sometimes he came to talk with a certain unreality of his internal experiences. All schools are liable to exaggeration on the one hand, and to unreality on the other. But this does not really discredit the principles for which he contended. And is it not true that the finest minds of our own Communion have an instinctive shrinking from tawdry and meretricious ceremonial, however much they may appreciate the beautiful and the grand. Then again the Puritan cultivated a certain severity of thought, manner, and deportment, a kind of rigid self-control. And, even if he carried this a little too far, is not this the kind of character that the normal English gentleman appreciates? Moreover, the Puritan professed and practiced a rigid asceticism in regard to certain classes of amusements. He was seldom a total abstainer, he took his glass of wine or his cup of ale, but he never exceeded—he hated riot; swearing and profane speech were impossible to him; amusements on the Lord's Day were an abomination to him. Was he altogether wrong? "Are we prepared to abolish the command of Christ? 'If any man will come after Me, let him deny himself, and take up his cross and follow Me?' Shall we say that the man who practices too much asceticism, or the man who has no practical knowledge of asceticism whatever, is most like the first disciples of Christ? Then, again, the Puritan dressed soberly and gravely, and was derided for his pains. There

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