

Hamilton in the See of Salisbury, which he was on the eve of resigning owing to the growing infirmities of old age, when he was called from the scene of his abundant labors to the rest of Paradise. Bishop Moberley was the author of several volumes of sermons and essays, but his most valuable contribution to theological literature was his masterly treatise on "The Great Forty Days," which is by far the best work extant on the events of our Lord's life on earth between His Resurrection and Ascension.

A remarkable incident took place the other day at Aix-les-Bains, in connection with the visit of the famous Pere Hyacinthe. There is a small but handsome English Church at Aix, and a second service is given by the chaplain, the Rev. Mr. Doyle, to the numerous visitors, in the "Splendide Hotel," at the top of the town. The proprietor had given permission to Pere Hyacinthe to address the English visitors and others in the large *salle* of the hotel, but on the very day he informed Mr. Doyle that he would have to rescind his permission for fear of offending his Roman Catholic guests. The English visitors were naturally very angry at being disappointed, but Mr. Doyle was equal to the occasion. He immediately telegraphed to the Bishop of London to know whether he might offer the English Church to Pere Hyacinthe. His Lordship's reply was soon received. It consisted of four words, "Yes, with Church service." Evening service was, therefore, held in the Church, which was crowded, not only by the English, but by many Roman Catholics, who had ventured for the first time to enter an Anglican Church. The Pere preached, vested in an Anglican surplice and Latin stole, and dwelt much on the catholicity of the Anglican Church, with which the Gallican Catholic Church held communion. Some of the Roman Catholics present declared that the Pere had explained to them for the first time why the Anglican Church was a true branch of the Catholic Church, they having hitherto considered it to be an heretical sect, like other Protestant "Churches." Thus Roman Catholic intolerance has for the first time caused a public acknowledgment of the intercommunion between the Anglican and Gallican Catholic Churches to be publicly declared by the large-hearted and large-minded Bishop of London.

LORD SALISBURY'S announcement of the foreign policy of the new English Government does not indicate any violent change in the course of diplomacy inaugurated by the late Administration. The negotiations with Russia are to be taken up where laid down by Mr. Gladstone, and there seems to be at least a reasonable prospect that they will result in an agreement honorable to both nations and favorable to the peace of the world. The Egyptian problem is a more knotty one, and the new Premier's utterances with regard to it are extremely cautious and non-committal. The most remarkable feature of the home policy announced by the Salisbury ministry is the resolution not to renew the "Crimes Act" for Ireland, but to endeavor to govern that country by means of the ordinary course of law. Most persons who have watched the course of events for the last few years will be disposed to regard as a rather dangerous experiment; but all

will hope that it may prove a complete success.

THE approaching marriage of the Queen's youngest daughter is regarded with even more than the interest which usually surround a royal wedding. The Princess Beatrice is a kind of love-bird in the royal nest, and leaves it last of all. Hitherto she has lived for, as well as with her mother, the solace of her every grief, and the lightener of her many cares. She will go to the marriage altar attended by the hearty good wishes and prayers of millions of loyal hearts throughout the wide Empire which rejoices to own Victoria as Queen.

### CORRESPONDENCE.

To the Editor of THE CHURCH GUARDIAN:

SIR,—As the subject of Temperance is claiming special attention just now, I trust a few words in reference to it may be kindly permitted to reach your many readers from one who is himself a total abstainer, on the ground of the sacrifice of his own liberty for the sake of Christ, and those weak brethren for whom He died, as well as for the strong.

There may be two ways suggested as offering deliverance from the curse of intemperance:—

1. To cut off the SUPPLY of strong drink by Prohibition.
2. To stop the DEMAND for strong drink by bringing to bear upon the hearts of men the self-sacrificing power of the Gospel of Christ, through the liberty-giving grace of the Holy Spirit.

The latter method (No. 2.) which does not exclude the aid of fair restrictive legislation, is that which commends itself to me as the only radical cure of the evil.

Not to trespass on your space, let me conclude with two questions:—

1. Is the man who does not take strong drink, solely because it is put beyond his reach, in any real sense a sober man?
2. Will not such a man satisfy his craving by the use of opium, chloral or other worse things than the prohibited liquor?

These questions are asked on the assumption that Prohibition is really possible. For myself, I believe it to be practically impossible to stop the supply except by exhausting the demand.

With many thanks for your courtesy,

Believe me,

Yours faithfully,

G. OSBORNE TROOP,

Rector of St. James' Church.

St. John, N.B., June 16, 1885.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—I am sorry to be obliged to differ still from Mr. E. J. Hodgson. Whether he "travelled out of the record or not" I will not further argue. I am not convinced that he did not. But I cannot so easily let pass the assertion that I have "misapprehended" "Plain Reasons," and that Dr. Littledale's chapter ciii. only goes to prove that "the irregularities referred to have voided 'the claim to apostolicity and the heirship of St. Peter.'"

The heading of Littledale's chapter ciii., page 199, is "The succession in the Roman See long broken."

The Roman See is not, in this argument, the Papal chair. The succession being "long broken," the occupants of the See are not legitimate Bishops, and whatever is the "legitimate conclusion" must follow, of course. The claim to be "heir of St. Peter" is another matter, and Littledale treats of it in another chapter, cvii., p. 207, which winds up with a saying of St. Ambrose: "They have not Peter's heritage who have not Peter's faith."—(*De Penit.* 7.)

NOVA CÆSAREA.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—In your paper of the 24th June, under the heading "Diocese of Quebec," your correspondent makes some observations upon the present Bishop of Niagara, all of which I am entirely in accord with. In the short time he has been in his Diocese, he has won golden opinions from the members of the Synod, and all that have had the pleasure of meeting him. But your correspondent, when he speaks of "work accumulating for some time in Niagara and needing a master's hand," conveys an idea, perhaps, for want of knowledge of the facts, that the work of the Bishop had fallen behind in the hands of our late revered and beloved Diocesan. Such was not the case, for no Bishop ever set a more noble example to his clergy, in the self-denying manner in which he performed his episcopal duties. To the very last, in a condition of extreme feebleness, he travelled to remote parts of the Diocese to visit the Parishes and hold Confirmation services.

His correspondence and his episcopal work were kept up to the end, and possibly no Bishop ever took charge of a Diocese in which there was so little arrear of work as our present Bishop found on taking the episcopal chair. The interregnum was very short, and the ability of the Metropolitan's Commissary, Ven. Archdeacon McMurray, in his administration of affairs, prevented any arrears accumulating that could be settled by any other hand than the Bishop's.

Trusting, Mr. Editor, that these explanations may clear away any slight that your correspondent's remarks might seem to convey to your readers respecting the memory of our late beloved Bishop.

I remain,

Yours respectfully,

GEORGE ELLIOTT.

Guelph, June 29, 1885.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—A communication to a Church newspaper, seems to be acceptable now in proportion to its brevity. Omitting therefore the exciting incidents of an eventful passage across the Atlantic, and the details of the Thanksgiving service held on board by passengers more than ordinarily grateful for their deliverance from the dangers of the deep, I would make a very limited selection from among the innumerable topics of interest which engage the attention of a visitor to these widely celebrated lands. Perhaps one relating to England and one to Ireland may suffice. "The Church Army" was the subject of conversation previous to my departure in relation to the approaching Congress in October. Since my arrival here I have learned that the Bishop of Durham, one of the Patrons, presided, June 11th, at the second annual meeting in connection with the Army in Prince's Hall, Piccadilly, London. The report stated that the "Army" has now forty-five lay evangelists fully employed (in addition to the staff) being just three times the number that there were at the same time last year, and there was an unceasing demand. Inquiries had come from India, Australia, Canada, and the West Indies, but from want of funds they could not be responded to. The new departure for supplying working men to hold short missions had been greatly blessed, and promised to be a most important part of the work. It was estimated that over three million persons had attended the meetings of the army during the year, that three thousand adults had been confirmed, that a thousand more are waiting to be confirmed, and that £300 sterling had been subscribed mostly by the working people's pence. The central receipts had been £2,546, being in excess of the previous year. The army has now a band of Home Missionaries numbering over 500. During the year the army had been brought officially before Convocation and