

"HARD-PAN" AT LAST. —SCRANTON, PA., April 2nd.—By a decision yesterday of Judge Gunster in the Waverley Borough School, the reading of the Bible in the public schools of Pennsylvania was practically declared illegal. In his opinion, Judge Gunster said: "Denominational religious exercises and instruction in sectarian doctrines have no place in our system of common school education. They are not only not authorized by any law, common or statutory, but are expressly prohibited and forbidden by our constitution, the fundamental law of the commonwealth." We have been accustomed to hear in certain quarters the Apostles' Creed, the Lord's Prayer, and even the Ten Commandments called *sectarian*, but it has been left for a learned judge of the United States to pronounce the reading of the Bible, without note or comment, to be a "sectarian and denominational exercise." It only remains now for some one equally learned and judicial to declare the God of the Bible and His worship to be sectarian, and then we shall have got down to "hard-pan." Verily, the world is progressing—but whither?

## REVIEWS.

THE NARROW WAY, being a complete manual of devotion, with a guide to Confirmation and Holy Communion. 32 mo., pp. viii., 165; 25c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

Very complete, neat and handy, it comes back as an old friend, and is always in season. The notes on the Catechism are taken from Bishop Beveridge, and those on Holy Living from Bishop Jer. Taylor. The devotions both before and at Holy Communion are very good. The small volume should be put into the hand of every young person.

CHURCH HISTORY IN QUESTION AND ANSWER. A brief sketch by Rev. J. D. Kennedy. 10c. New York: Thomas Whittaker.

This is as successful as the difficulties of the task will allow. Such a catechism is much required, but this in hand we would re-write, condense chapters two and three into less than one, expand the Saxon period from Bede with the aid of Haddan and Stubbs, give great fulness and life to the Reformation period, omitting such nicknames as "Bloody Mary" and "Good Queen Bess," and then bestow all the spare pages upon the work of the Church in America. In its present form the Catechism gives a useful summary, and a teacher can fill in the further details.

MUSIC.—One of "the best musical magazines in the world." W. S. B. Mathews, editor. Three dollars a year, 25c each. Address Music Magazine Publishing Co., 1,402-5 Auditorium Tower, Chicago.

## QUEEN ANNE'S BOUNTY. FOUNDED 1704.

There is perhaps no Church Society or Institution of which the history and objects are so little known as those of the Corporation of Queen Anne's Bounty. It fills, however, an important place in the history of the Church during the past 190 years, and is today a witness of the trials and struggles which have been at various periods the lot of the Church in our country. In order that its story may be fully, although briefly, told, we must go back to the times of the assertion of the Papal claims in England. Early in the thirteenth century—in the reign of King John—for the first time, the Bishop of Rome succeeded in obtaining a tenth part of the value of certain livings. A century later the Papal claims had grown with what they had fed upon, and the tax was demanded from all beneficed clergymen. As years rolled on, later popes—not to be behind their predecessors—watched their opportunity and advanced increased claims, generally successfully. No encroachments of the Papacy caused more deep-seated discontent in this country than the exaction of the monetary contributions of which we have spoken. The difficulty of resisting such demands, pressed as they generally were during periods of crisis, and supported by the enormous powers which the Bishops

of Rome knew so well how to use for the purpose of gaining their ends, may be easily understood from what happened when Pope Boniface, with splendid audacity, claimed, in the reign of Edward I., first-fruits from all the benefices of England. Edward I. was not, however, the monarch easily to accede to such a preposterous demand. Notwithstanding many serious embarrassments in which he was involved at the time, and the likelihood of indefinitely increasing them by opposing the powerful Pope and exciting his anger, the King, supported by the Parliament of Carlisle, rejected the demand as an entirely novel claim, and contrary to the laws and constitution of the realm. Extraneous pressure and politic considerations were, however, ultimately allowed so far to prevail that as a personal concession the King allowed the nuncio to collect the first-fruits for three years. The fact that this powerful monarch, although upheld by his parliament, made such a concession, is an indication of the stringency of the pressure placed upon him. It is, therefore, not at all surprising that, in the later times of distraction and weakness, the clergy found themselves unable to resist payment. The tribute wrung from them was paid unwillingly; but so that it was obtained, the Papacy neither cared in what spirit it was paid nor for the sufferings of those who paid it. These exactions naturally produced a widespread and deep-seated feeling of resentment against the agents of the Italian bishops, which in due time bore fruit. At the Councils of Basle and of Constance, bitter complaints and protests were made, but with no success. That the grievances were not by any means imaginary is apparent when we realize the fact that the Pope had a house and a horde of officials in this country for the sole purpose of collecting the first-fruits from the clergy and wringing other exactions from the laity, and that every year huge sums of money so raised were sent out of the country. It is not at all surprising in such circumstances that the abuses in connection with these payments were among the first dealt with at the time of the Reformation. In 1532 the clergy in Convocation petitioned the King for an Act of Parliament for the discontinuance of the payment of *annates*, as the first-fruits were also called. An Act was accordingly made, but was not promulgated until 1534. The tax was, however, not abolished, but merely diverted, as the proceeds had henceforth to be paid into the Royal Treasury. Seven years later—in 1541—a court was established for the regulation and management of the payment of first-fruits and tenths, but was soon afterwards abolished. The heavy burden which had been imposed upon the Church by the Pope still remained upon her. Now and then the generosity or compunction of one sovereign and another led to some slight—very slight—relief, of a partial character. The Archbishop of Canterbury and the Bishop of London were, for example, exempted by Queen Elizabeth from payment of tenths, and were authorized, in compensation for certain losses, to receive the tenths of certain benefices instead of the Crown. King Charles II. also gave permission to those upon whom some of the gifts of Church property had been bestowed to restore them to the benefices to which they had belonged; but such partial, and, so to speak, spasmodic acts were very far indeed from being a restitution of what had been taken from the Church. It was left for Queen Anne to right this wrong, which she did by restoring the moneys to the Church and abandoning on the part of the Crown all claim to them. In taking this step the Queen did not remit the tax, but devoted its proceeds to form a fund for the augmentation and improvement of small benefices. The fund was established in 1704, when the Queen, in a message to her Parliament, expressed a desire to give up to a corporation to be chartered for that purpose the "first-fruits" and "tenths." An act was accordingly passed to form a special corporation under the name of "The Governors of the Bounty of Queen Anne," "for the purpose of receiving, managing and dispensing of the said revenue and such other gifts and benevolences as shall be given them for the purposes aforesaid." Bishop Burnet, of Salisbury, is credited with having persuaded the Queen to make this act of restitution, which has been a source of much benefit to the Church. Gilbert Burnet, who was born in Scotland in 1643, was in many respects a remarkable man. He was ordained in 1665 by the Bishop of Edinburgh, and was noted for the moderation of his views between the Episcopal and Presbyterian parties. Coming to London, he preached before Charles II., was named one of his chaplains, and was also regarded favourably by the Duke of York, afterwards James II. Later he lost the favour of the Court, but, settling in London, became a popular preacher and well known as a writer. On the accession of James II., Burnet left England for the Continent, and was invited to the Hague, taken into the counsels of the Prince of Orange, and had a considerable share in the intrigues which placed his patron on the throne of England. When the Prince of Orange landed in England Burnet accompanied him as his chaplain, and drew up the "Association"

for pursuing the ends of His Highness' declaration. It is not at all surprising to find that King William had not been many days on the throne when Burnet was appointed to the vacant See of Salisbury. He had great influence in all ecclesiastical matters during this and the succeeding reign. He died in 1715. He was distinguished for his ability and moderation, and in his private life seems to have been a model of piety and good sense, and as a Bishop he was able and diligent. It is noteworthy that he spent his revenues upon his See. As a writer, he will be remembered for his History of the Reformation and his work on the Thirty-nine Articles. It is difficult to do complete justice to such a character. But he can hardly be refused a high place among the great names of a very important period of the national history. After this digression we return to the Bounty: according to its constitution, the trustees were to be certain dignitaries of the Church and other personages for the time being. The Archbishops, Bishops, Deans, Speaker of the House of Commons, and others, formed the corporation. An Act of Parliament of the present reign regulates the modern administration of the fund. Numerous benefices subject at the time of the Reformation to the payment of first-fruits and yearly tenths are still assessed, and always according to the ancient valuation made of those benefices. In addition to the payments from the clergy of first-fruits and tenths, the fund receives many gifts of money or land. The latter is given for sites of parsonages, garden ground, glebe land, and analogous purposes. The Corporation has to do with the repairing of Rectorial chancels of churches, and the building and repairing of parsonage houses, either by gifts or by loans of money. The total income last year exceeded £192,000. The report for that period, which has just been issued, states that grants were made amounting to £31,600, and that benefactions were received of the value of £35,429; 136 applications were responded to. The grants were made in respect of 32 livings not exceeding £100 per annum; 49 over £100 and not exceeding £150; 32 over £150 and not exceeding £175; and 23 over £175 and not exceeding £200. The capital of the trust funds in money and stock amounts to upwards of £5,365,000. The net amount of the first-fruits and tenths was £14,614 16s. 9d., which, with £13,743 9s. 8d., the surplus of the general revenue, provides the Governors of the Bounty with £28,358 6s. for grants during the current year. Such is the brief history of the corporation called Queen Anne's Bounty, and of the circumstances preceding its establishment. It was called into existence to restore to the church what was her own, and that restoration was made for the benefit of the poorer clergy. The present sketch will, we hope, help to show how this latter object has been and is being fulfilled. As we reflect on the history of the Bounty, surely a deep and devout thankfulness should be awakened in our minds for the safe guidance of our Church and country through those dark, troubled times of past tyranny, both spiritual and temporal, and our faith should be strengthened that the same guiding hand will continue to direct His Church through the troubles of our own days. The Governors of the Bounty have just made their annual distribution of surplus funds in grants to meet benefactions on behalf of poor benefices in England and Wales. They were unable to fully respond to all the applications made to them. The benefactions offered were of the value of £53,467. The benefices approved for augmentation were 158 in number, ranging in value from *nil* to £200 per annum. The total amount of grants promised was £40,000. The Governors who took part in the deliberations were—The Archbishop of Canterbury, the Bishops of London, Manchester, and Lichfield, Lord Clinton, Lord Ashcombe, the Right Hon. Sir J. P. Deane, Q.C., D.C.L., H. W. Cripps, Esq., Q.C., Alderman Sir Joseph Savory, Bart., M.P., J. S. Gilliat, Esq., M.P., Sir W. J. R. Cotton, and James Cropper, Esq.—*Church Bells.*

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## NOVA SCOTIA.

FREDERICK COURTNEY D.D., BISHOP, HALIFAX.

WINDSOR.—On the 28th ult. passed away an aged retired priest of this diocese, who for years has gratuitously served the Church in a small district within one of our parishes, in what might be called a private, and, as far as it can be so called, irresponsible manner. The building he erected at his own cost. He was greatly beloved by the few people who attended his services. Being of an intensely reserved and retiring nature, he never, for many years, took any active part in the work of the diocese. His death, after several months' illness, took place at the residence of his half-sister, Mrs. Wiggins, of this town. By the terms of his will, he has left about one-third of his estate to charity. The following are