

admirable resolutions passed at the Lambeth Conference, would have sent some message, or at least a copy of these resolutions, to the assembly of our Church, but it has not been done, and the all-important subject of reunion is not likely to be broached. . . . I have had two services in my church on Ascension Day, both suprisingly well attended, though its observance is quite a novelty with us, and the day has none of the popular *eclat* of Christmas Day. There are now three of our parish churches in which they have daily services. . . . It is rather disappointing about the St. Paul's reredos case; but the open trial will show the absurdity of the objections and the good reason for the erection, and will convince all reasonable people.

The late Archdeacon Philpot was once travelling in a railway carriage when the conversation turned upon some incident that was supposed to have occurred in the reign of George III. Some little doubt as to the exact date arouse in the mind of one of the party. Mr. Philpot remarked quietly, "I can corroborate the gentleman's statement, for I well remember the circumstance; I was a little boy at the time and it made an indelible impression on my mind." A look of surprise flitted across the countenances of his hearers, when one laughingly said, "I wish, sir, that you would give us your receipt for longevity." "I will with pleasure," said Mr. Philpot; "There are three things necessary for longevity. The first is, never speak evil of your neighbour; the second is, don't take any doctor's stuff," and then, in tones of true solemnity, which he was specially able to adopt, he added, "And the third is a conscience sprinkled with the Blood of Christ." All were solemnized, and prepared to listen to that which their fellow traveller sought to impress upon them.

"Peter Lombard," whose *Varia* cultivens the columns of the *Church Times*, tells the following:—"The dear old Bishop of Derry told us a capital story the other night at a public dinner. Master Johnny was leaving home for school, and his mother was ready with that all necessary article, a tip. 'Now, Johnny,' said she, 'here is a tenpound note to last this year. We freely give you this, but you ought to learn the responsibility of possessing money and not waste it; so I make this condition, that you shall keep in a note-book an account of how you spend it. Write every item down, and let me see the book when you come home.' Johnny went off, and of course before long the note was changed. The sweetstuff shop and the confectioner's were often visited, for Johnny greatly loved good things, and when evening came round Johnny constantly found himself puzzled as to what had become of the money. He was honest and wanted to obey his mother's behest, but his memory was not so good as his love for tarts. So he consulted a friend. 'I want to make my accounts right,' he said, 'but every day I am at least a shilling out.' 'I'll tell you what to do,' said the friend, 'whenever you can't recollect any item, put down "S.P.G." Johnny doubted, but yielded to persuasion. Holiday's came, and the account-book was produced. 'Why, Johnny,' said his astonished mother, 'whatever has stimulated your zeal for the S.P.G. like this? I find more than eight pounds gone to them. I did not know you were so eager for the missionaries as that.' 'Missionaries! mother,' said Johnny, who was strictly honourable, 'that's not missionaries; S.P.G. means Something, Probably Grub.'

A New Brunswick subscriber paying in advance for another year writes:

"I would not be without the paper if I had to PAY TWO DOLLARS. EVERY CHURCHMAN SHOULD TAKE IT."

THE RACE ELEMENTS IN NEW ENGLAND.

Two elements have recently entered into New England life and are likely to be important factors in shaping its future. The Irish represent already the larger and more influential element, but the French Canadians promise to be only less numerous. Both parties have come to stay and are already entrenching themselves in the northern agricultural districts, and in the chief manufacturing towns and cities. It has been the custom to disparage both parties because they represent the labouring class and are without social influence, but the school disturbance in Massachusetts has directed attention to the part which they are destined to play in education; and the fact that, though they have a race antipathy to one another, they are in agreement in religion, and that their religion in its development is in some respects at cross purposes with American ideas, makes the certainty of their increasing influence a matter for serious consideration.

New England was settled by Protestants and in express hostility to the entire Roman system. The institutions there planted could not have obtained a foothold two centuries ago in any country where the Roman Church had the supremacy. At the present time the parochial school and all the appointments of the Roman Church as they are realized in Ireland or in the Province of Quebec, are flourishing in many parts of New England with as much vigor as if they were native to the soil, and the increase of the Irish and French population is one of the signs of the times. No one believes that these people will become Protestants nor will it be many years before they will have the controlling vote in our municipalities and larger towns. There is nothing to prevent changes in legislation which shall be as much in their favour as the original laws were to the advantage and protection of Puritan principles. The possibility of these changes is now barely suggested, and the danger seems distant, but it is not difficult to see that at any moment some contention about the schools of some point in the adjustment labor and capital may concentrate the French and Irish vote and so bring it into line with the interests of the Roman Church that the traditional policy of New England may be greatly changed. Thought as to what may happen has been quickened among all New England people.

There are two agencies which have much to do with the preservation of our institutions as they have been transmitted to us, the use of a common language and the education of the children in common schools. If it is possible to maintain these two positions, class feeling cannot exist to any great extent, and American ideas must find their way into the lives of those aliens and adjust their traditions to the institutions of the country of their adoption. It is already seen that the Irish among us have caught the inspiration of American ideas from the schoolroom and the workshop, and it is to be hoped that the French Canadians, who are slower to embrace new ideas but have many good elements as citizens, in learning our language, in acquiring a practical knowledge of our social life, and in qualifying themselves for the national franchise, may be as loyal as the Irish have been to American institutions. It is through their blending freely with our common life that the political and social dangers of an alien population are to be avoided. In religion, the traditional element is likely to be modified but not essentially changed. The Roman Church in New England, in anticipation of the usual fecundity of the Irish and the French, is to count as a large factor in the common social development, and will to some

extent change the order of things. It is here that the growth of the American Church has special importance, and it is here also, that perhaps the sharpest contest of the future may be anticipated. The Roman and the American Churches are to-day the most positive elements in New England life, and its religious future is largely to be controlled by them.—*The N. Y. Churchman.*

THE CHURCH IN ENGLAND.

The Church of Christ was planted in England at a very early day—most probably by one of the Apostles of our Lord. This you will find in any early history of the English Church. Representatives from the British Church were present at the councils of the Church at a very early day (A. D. 325); long before the unhappy division took place which separated the Eastern from the Western Church.

Rome, being the controlling power of the world for a long period of time, became, naturally, the centre of other influences, religious as well as political. The Bishop of Rome, sustained by the civil and military power, had no great difficulty in obtaining ultimate recognition as the Supreme Ecclesiastical power in the west of Europe. England held out against her jurisdiction as long as possible, but finally acknowledged the supremacy of the Bishop of Rome in things spiritual. Augustine, a missionary under Rome, went to England, and found the southern part of the kingdom—inhabited by the Saxon race—without the Christian faith. The British Church already existed when he put his foot on the coast of England. Little by little, in the course of time, the Church in England came under the denomination of the Pope.

It went sorely against the spirit and temper of our English forefathers to acknowledge fealty to any foreign power, Civil or Ecclesiastical. They fought against it as long as possible, but had at last to yield. It was this spirit of jealousy against the intrusion of a foreign power, which made it so easy at a subsequent period to throw off the yoke which had been to so many, even Romanists in doctrinal matters, a galling servitude. But a new era dawned. Books became multiplied, and knowledge was more generally diffused. The "Great Reformation" took place.

I must say a word about that great movement, of which all history of that age is full. Henry VIII., the King of England at the time, was far from being a pattern of good morals. He was imperious and lustful. A decision of the reigning Pope of Rome crossed his purposes, and Henry asserted—as he had a right to do—the independence of the Church in England. The claim of the Bishop of Rome to exercise jurisdiction in England had no divine, but simply a human, sanction. The yoke was, therefore, thrown off—as it had been put on—by human hands. It was a right and lawful thing to do, although done by a bad man. This often happens. The wrath and lust of men are often overruled to work out most gracious purposes. We are often twitted with the taunt that Henry VIII. was the founder of the English Church; whilst the fact is that it existed centuries before Henry's day, and has existed centuries since. The same Bishop exercised jurisdiction in England before and after the Reformation.

There was no break in the line of Bishops whatever. The Church in England did not cease to be Catholic because she then cast off many uncatholic doctrines and usages, which had become encrusted upon her. Henry VIII. was ever a Roman Catholic in heart and doctrine. No prevailing doctrine was changed or modified during his reign. In fact, he won his title of "Defender of the Faith" for fighting against