

"Secularisation of the Sabbath." There are some very estimable folk who say that it would be better to have the people in museums, galleries, and similar places, than in public-houses; but this is, after all, merely begging the question, and assumes that the people go to public-houses because the former institutions are closed. Now, we do not at all see the necessity for such an assumption, as a judge once remarked to a prisoner before him who had pleaded, in extenuation of his offence, that he must live. When it is said that closing the gates of public institutions "against the masses" is "immoral," and is a "swelling of the stream that flows through the doors of our public-houses," the speakers talk sheer nonsense, and we would almost venture to say that they know they do. If we grant that the opening of museums and similar places would do good, it does not in the smallest degree prove that the "stream that flows" would be diminished in the smallest degree. It might even be urged that it would be increased. The masses—we use the word although we dislike it, because it has come to have a meaning of its own—on public holidays find their outing, whether it be to the Zoo, or whether it be to the British Museum or the National Gallery, not unproductive of thirst, and the "stream that flows" both into the public houses and down their paroled throats, is considerably greater than on an ordinary day, when they are engaged at their respective avocations. Of course there are some respectable reasons for the opening of museums and galleries on Sundays, but they are not those of the character of the "stream that flows." There are, on the other hand, such obvious dangers—dangers which we venture to think far outweigh the advantages to be gained—in any movement which tends to lessen Sunday observance, that the wisest course seems to be promoting its increase rather than its decrease, as the Sunday Society wish to do.

Church Bells says:—A remark of the Dean of Lincoln on Speech Day at Lancing College is not without a profitable lesson. He expressed a hope that no good spooney was launched upon the world by that institution. 'Everybody knows what sort of a being a good spooney is. They wanted gentlemanly Christians, indeed, for the care of souls, but not silly ones. First-class men with intellectual powers were what they should aim at.' Few, we imagine, are unable to recall one or more specimens of the class of 'good spoonneys'; most of them are excellent fellows in many respects, well-meaning, but utter failures because their spooniness covers their every action and tinctures all their sayings. Their friends smile when they are spoken of, and their foes find in their idiosyncrasy many an opening for their spiteful gibes. So they go through the world, some of them dimly conscious that they make about as much impression as a finger leaves when it is thrust into a basin of water and withdrawn. As for the Dean's other advice, that they should aim at first class men with intellectual power, we are afraid that the demand and the supply are by no means proportionate. Still, the advice to aim high is good. By doing so a better result will no doubt be attained than by resting content with the dead level of respectable mediocrity. Yet mediocrity is by no means to be despised.

#### DIOCESE OF NIAGARA.

GUELPH.—A special meeting of the vestry of St. George's Church, was held on the evening of the 21st ult. for the purpose of taking the necessary steps for the purpose of carrying out the proposed Church improvement. The Wardens were authorized to proceed immediately with the work. The vestibule of the church is to be kalsomined and new matting to be laid in it. A committee was appointed also for

raising money to cover these and other improvements. A vote of thanks, on motion of Mr. J. M. Bond, was unanimously adopted to the Bible Association for their thoughtful zeal in collecting the sum of \$70 to go towards the external improvements. The new carpet for the chancel, the fruit of the labors of the Working Guild, has, it appears, been ordered from the English manufacturers, and in a few weeks will add to the beauty of this fine structure. A gentleman present gave a handsome subscription to the improvement fund. On Tuesday, in accordance with the resolution of vestry, the contracts were signed, and the works will be proceeded with immediately.

The annual picnic of St. George's Church Sunday School was held in the beautiful grounds of Mr. H. W. Peterson during the afternoon and evening of the 3rd of July, and was in every respect one of the most successful ever held by the school.

ST. GEORGE'S BIBLE ASSOCIATION EXCURSION.—A party of about 150, including the Association and friends, enjoyed an excursion on Tuesday, the 22nd July at the Forks of the Credit. Judging from the report of the "outing" in the *Parochial Magazine* a most enjoyable day was spent by all.

#### THE ANGLICAN SUCCESSION ONCE AGAIN.

BY A. LAYMAN.

Not only did the bishops of Dublin, Limerick, and Waterford in Ireland, for a period of one hundred and twenty-four years, namely, A. D. 1038 to 1162, receive their consecration at Canterbury, in England, from the archbishop of that see and his suffragan bishops, but after that from the year 1172 to the end of the reign of Henry the Second, who died in 1189, it was customary for all the Irish bishops after they were elected in Ireland to go to England for consecration and be consecrated there by English bishops. This was required by King Henry with the view of counteracting the then growing encroachments of the Papal power, in order that the Irish bishops might in England renounce in person all claims prejudicial to the English crown made by the Church of Rome. Thus the reader can see that long centuries before the Reformation and before the time of Parker, the old English lines of succession, which at that time embraced the ancient Gallican line coming from the Apostles through Polycarp, Bishop of Smyrna; the Roman line which had been first introduced at a period when that line was pure and certain, and the line of succession of the ancient British Church, coming from whoever founded it, probably St. Paul, were all thoroughly merged into the Irish line, coming from St. Patrick and the other bishops who assisted him in the consecrations he made in Ireland. There cannot be the slightest doubt, therefore, that when after the Reformation and after the time of Parker, the old Irish line was in such a way introduced into England through George, the Bishop of Dorchester, Hampton, the Archbishop of Armagh, and others (for there have been other Irish bishops besides those named who since the Reformation have taken part in the consecration of English bishops) there is not now a single bishop in the Church of England, the Scottish Episcopal Church, the American Church, or the Church in the British Colonies, who cannot trace through the Irish line. It of course follows that even if the old English lines of succession were not transmitted through Archbishop Parker and his associates, they were certainly transmitted through the Irish line since the time of Parker, and it is this fact that I desire to impress upon the reader with particular emphasis, that in any event, we still

have in the present Anglican succession the old English lines. Yes, we have them and have them doubly, as there can be no more doubt about the fact that Parker lived. Indeed, one of the associates of Archbishop Parker was of the old Irish line, namely Hugh Curwen, who was Archbishop of Dublin during the time of the Roman Catholic ascendancy in the reign of Queen Mary, but who in Elizabeth's time became one of the reforming bishops in Ireland and in 1567 assisted in consecrating some of the English bishops. Among others of the associates of Archbishop Parker, and who assisted him in the very first consecrations he made in England, were Bishops Scory and Hodgkins, the first of whom was during Mary's reign, coadjutor bishop and the other suffragan bishop to Bonner, the Romanizing bishop of London, as is attested by Bonner's own register. In fact, the consecration of Cardinal Reginald Pole, who during Mary's time was made Archbishop of Canterbury, and was the Pope's legate in England, can only be historically traced through Hodgkins, one of the associates of Archbishop Parker. For though there were seven bishops who united in the consecration of Pole, the record of the consecration of only one of them, Thirby, Bishop of Ely, has ever been found, and though Thirby had three consecrators, Hilsey, Stokesly, and Hodgkins, only the record of the consecration of Hodgkins has been found.

Nor will it do for Roman Catholics to claim, as some of them do, that there is any defect in the Anglican line of succession, because there is no record of the consecration of Barlow, who with Scory and Hodgkins, assisted Archbishop Parker in the first consecrations he made. For, while it is true that there is no record of Barlow's consecration (it was no doubt destroyed when the archives of the diocese of St. David's, of which Barlow was Bishop, were burnt), yet there is abundant other evidence to prove that Barlow was a regularly consecrated Bishop. So much other evidence that Dr. Lingard, the Roman Catholic historian of England, completely gives up that point; and even if Barlow was never consecrated, the records show that in all of the consecrations in which he assisted Archbishop Parker, it was just as it was in the case of Parker himself, there were always at least two other Bishops who took part in the consecration. Both the law of the Church and the law of the State required then, as it does now, that in the consecration of every Bishop in England at least three Bishops should unite. Again, Bishop Scory, who is mentioned above as having been one of the associates of Archbishop Parker, and as having during the time of the Roman Catholic ascendancy in Mary's reign been coadjutor Bishop to Bonner the Romanizing Bishop of London, was consecrated August 30th, 1551, according to the reformed ordinal, or Edwardine ordinal as it is called, because it was framed during the reign of Edward the Sixth, when the Prayer Book was compiled.

The Prayer Book was a compilation and not a new formation at the time of the Reformation. It was compiled out of the old service of the Church of England which never at any period of its history either before or since the Reformation, had a service identically like that of the Church of Rome. Now the fact that Scory, who was consecrated according to the reformed or Edwardine ordinal, was recognized by the Romanists during Mary's time as a validly consecrated Bishop, and that too under the instructions of the Pope himself, for Julius II. at that time Pope of Rome, directed Archbishop Pole, his legate in England, to absolve and reconcile those who had been made Bishops and priests during Edward's time, and Scory was one of those so "reconciled" should be a sufficient answer to those Roman Catholic writers, and there are some of them, who fully recognizing the utter futility of attempting to dispute the fact that there is in the Church of