

Barony, such a rule is naturally not in force. Although the Primitive rule according to which a Bishop was chosen by the clergy and laity of the diocese, is clearly the best plan, we are sure that our present Bishop stands upon as secure a foundation in the esteem of his clergy, as if he had been the subject of personal election. He is known to represent a School of thought in the Church of England which, if not that of all his clergy, has an authentic and illustrious place in her annals. The saintly Bishop Hamilton of Salisbury, if not a great scholar and theologian like Christopher Wordsworth or Jacobson among his contemporaries, yet left a conspicuous mark upon those privileged to come under his influence. Readers of Bishop Fraser's life will recollect his affectionate tribute to one who had been in former days his own diocesan. Dr. Hamilton was never identified, either in policy or sympathy, with the noisy band of innovators with their fancy ritual and Romanizing teachings. It is to be recollected that our own Bishop's reputation as a theological writer was established by an excellent treatise upon the supposed duty of "Fasting Communion," in which the fallacies of the extreme school are exhaustively exposed. A man above parties, however firm his own individual views may be, is the man needed in a diocese where the laity have a rightful and finally a decisive voice in Church matters. Let the laity once be assured that minorities will have fair play, and that there is no desire to pass indirect censures upon usages which can plead authority and precedent, and the "Father in God" will not lack the loyalty and affection of his people.

LAW AND USAGE.

A recent correspondence between our Bishop and some of his clergy on the subject of clerical dress has an interest beyond the scope of the rather unimportant matter concerning which the Bishop's opinion was asked. The intimation sent to the clergy of the bishop's enthronement included the direction that "Surplice and white Stole" are expected to be worn. A few of the clergy who still observe the older customs of the Church of England, wrote to the Bishop, expressing their strong desire to pay respect to him by being present at his installation, and expressing the hope that the fact of wearing "the ordinary black stole" would not be considered as endangering their welcome. To this enquiry Dr. Kingdon replied in the following letter, addressed to the Rector of St. James's Church:—

Fredericton, N. B. November 16th, 1892.

MY DEAR MR. JAMES,

I find your note awaiting my return home and answer it at once.

I did not wear colored Stole, before I came to this diocese where I have conformed to the general practice, as to do otherwise would magnify the importance of a matter of comparative indifference.

You and your friends are too young to remember the introduction of what you call "the ordinary black stole" which was not in common use (so I have been told) fifty or sixty years ago. The black stole was adopted in lieu of, or in

imitation of, the black silk scarf which was a mark of dignity. Such scarf as perhaps you know was worn, and is commonly now worn, by Doctors of Divinity, by Chaplains of noblemen, and bishops, and by Cathedral dignitaries; there was considerable importance attached to this black scarf; and when the clergy wished to have some addition to the surplice and hood the narrow black stole was gradually introduced but it is quite a modern "ornament." If therefore you and your friends have conscientious scruples, or are bound by the regulations of a society from which some additional aid is derived, and feel disinclined to conform to the usages of your brethren, it would be better that when you join with them (as I hope you may be able to do) you should revert to the old custom of not wearing any stole at all.

Please communicate with your friends.

I remain yours very sincerely,

H. T. FREDERICTON.

Rev. C. J. James and others.

All readers of this letter will recognise its friendly tone, and we trust there is no single presbyter in our Diocese who is not ready, in this as in matters of far greater importance, to be guided by the counsel of one whose admonitions at his ordination he vowed to follow with a glad mind. But it will be seen that our Bishop states reasons for the suggestion he makes, and these reasons give rise some interesting trains of thought upon the question of ecclesiastical law as influenced by local usage. Everyone knows that the 58th Canon of the Church of England states the law as to a minister's dress while performing Divine Service:—

"Every minister saying the public Prayers, or ministering the sacraments, or other Rites of the Church, shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish. And if any question arise touching the matter, decency, or comeliness thereof the same shall be decided by the discretion of the ordinary (*i. e.* the Bishop). Furthermore, such ministers as are graduates shall wear upon their surplices, at such times such hoods as by the orders of the Universities are agreeable to their degrees."

As the Bishop rightly points out, the Stole has no original authority at all, and is simply borrowed from the "scarf" which certain dignitaries as far back as Addison's time (*cf. Spectator*, Nos. 21, 609.) were accustomed to wear. He tells us there was many a clerical fop "who would wear it when he came up to London, that he may be mistaken for a dignitary of the Church, and be called "doctor" by his landlady and by the waiter at the coffee house." Naturally this lack of authority for the black stole concerns equally the more modern coloured one, which cannot boast a prescription or user as comparatively respectable as that of nearly two centuries.* Such being the case, it might cause some wonder why it should be thought advisable to enjoin the wearing of either one or the other. We understand that in the dioceses of Huron and Montreal, the black Stole could be described as the "general practice" and the "usage of the brethren," but we have never heard that Bishop Baldwin or Bishop Bond recommend-

*The *Spectator* appeared in the year 1712.