

Bishop Perrin, of British Columbia, was in the city last week on his way home from England, where he went for the benefit of his health.

Underground London contains 3,000 miles of sewers, 34,000 miles of telegraph wires, 4,500 miles of water mains and 3,200 miles of gaspipes, all definitely fixed.

If the present population of the heathen world could be equally apportioned to our present force of workers, lay and ordained, each would have over 165,000 souls.

Verdi has just finished a mass for the seventh centenary of St. Anthony of Padua, which falls next month. He is setting to music a number of hymns to the Virgin written by Signor Bolto.

What is asserted to be the oldest life-boat in existence is preserved at South Shields, as a valued relic. It was built in 1830, and during more than fifty years of active service was instrumental in saving 1,028 persons.

In 1844 there were 44,000 communicants in the Church in the United States, while in 1894 there were over 600,000. During the same period the population of the country had grown three and a half times, the number of communicants seven times.

Westminster Abbey has a new "Celestial" organ, opposite the bust of Handel. It is invisible from the church, and is controlled by electricity from the console of the screen. The swell box is to contain thirty six gongs, which will be struck by means of electro-pneumatic hammers.

The call has already been given. For more than eighteen hundred years Christ's last command, "Go ye into all the world and preach the Gospel," has been ringing in the ears of the Church. Every Christian has had that call; have we all had the call to stay at home?

Correspondence.

All letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Consideration, Kindness and Loyalty.

SIR,—We Canadian clergy need no other paper except the CANADIAN CHURCHMAN, for it has always been on the side of the clergy, and our doings and sayings we can always feel safe in leaving in its hands. It is to be hoped that those clergy who have always received *consideration* and *kindness* at your hands will not desert what our people here are pleased to call the best Church paper in the Dominion. With a view, therefore, of showing my own gratitude to you, I renew my subscription, for you have always been most loyal to Trinity, Bishop's College, King's College, etc. Those of us who are graduates thank you for all you have done for us, and pray God to bless you in your future labours.

A WESTERN RECTOR.

A Resident Bishop.

SIR,—Prince Edward Island is sadly isolated and should have a resident bishop. Bishop Courtney is willing to contribute \$1,000 per annum towards making P. E. I. and C. B. the nucleus of a new Diocese. To this might be added Labrador, Magdalen Islands, Gaspé and part of Fredericton. In such a case I have no doubt the bishops of Quebec and Fredericton would each contribute \$500. Here you have \$2,000 per annum all ready to hand for a sadly needed Diocese. This is worth discussing.

PRIEST OF NOVA SCOTIA.

Lay-Readers.

SIR,—It has been very gratifying to me to find that the subject of lay-readers has called forth so much valuable correspondence. I can assure one of your correspondents that I did not write "in wrath," but was moved by a feeling that a crying evil ought to be exposed. I should like to say that years ago I did act for a time in the capacity of a lay-reader among people who were not within the reach of clerical ministrations. In those days no one dreamed of preaching his own sermons. I used at the services a volume of "Sermons for the Christian Year," and also a volume of Dr. Pusey's, and I can truly say the people gave every evidence of their great appreciation. I believe it a great mistake to suppose that people, even poor and ill-instructed people, take any delight in shallow and empty discourses, or place no

value on good, learned and thoughtful teaching. I can quite sympathize with those who have written complaining of a state of things which appears to me simply shameful as well as injurious to the Church's interests. Putting aside the wrongness, I ask is it seemly to see a layman vested nearly like a priest, standing in the priest's place, reading the prayers, giving a sort of absolution, preaching his own vapid discourse, entering within the sanctuary, presenting the alms, and pronouncing the blessing? All these things have been done and more too. More than this, there is sometimes a grave incongruity between his every day life in society and in business, and his Sunday performances, which offenses, deeply offend, the minds of reverent Church people. No, the whole system is wrong. It is an injury to the man himself, and to the people. It creates a wrong estimate of the office of the priesthood, and helps to bring about a state of things, that experienced clergymen may be in want of employment, whilst perhaps men—or mere boys—who are not in orders, usurp their places, either because they possess some influence used unholily, are possessed of some showy accomplishments, or because an ignorant and mean congregation finds them cheaper.

CHURCHMAN.

The Law of Marriage in Ontario.

SIR,—A correction to my former letter was shown to me, but too late for changing the letter. The Marriage Act in Revised Statutes was amended in 1888, so as to allow clergy resident in Canada (instead of in Ontario only) to officiate at a marriage in Ontario, and marriages which had then been celebrated by clergymen not resident in Ontario were made valid, except in cases where either of the parties to such a marriage had since contracted matrimony according to law. The bishops and clergy of the United States, as well as those of the mother country, are still prohibited from officiating. I may say here that as the Act empowers those clergymen and ministers to perform the marriage ceremony who have been duly authorized by their respective churches, I am not able to agree with your correspondent "Dispensator" that Deacons may lawfully officiate. As a Marriage Law is enacted in order to provide for the due celebration of marriages between persons capable of entering into the marriage contract, and to provide that marriages may be legally proved if necessary, it follows that the law should be difficult to evade. Marriages may be celebrated after publication of banns, or by the authority of licenses issued by a person appointed by the Provincial Government, but his duty appears to be the issuing the license and receiving the fee, and licenses are obtainable by any person, at any time of day and almost of night, and are available in any part of the Province, irrespective of the place of residence of the persons to be married. What useful purpose they serve is unknown. But the law as to publication of banns seems to be much more serious. Banns are to be published on one Sunday and the publication need not be in the church of the parish where the parties live, nor even in the church they usually attend, but may be in the church the minister of which is to perform the marriage ceremony, but with the proviso that such church be in the municipality in which the parties to be married reside. The opportunities for mistakes, for clandestine marriages, and for fraud, are obvious—persons living beyond the limits of a town, desiring to be married at a church in the town, may have banns published there and have the service there, all in good faith, and yet the ceremony will not make a valid marriage; other chances will occur to the mind of anybody. The registration of marriages needs amendment. A marriage is registered at the time in a book kept in the church or parsonage, while the legal record is the report of the officiating minister to an officer of the municipality. The difficulties in obtaining legal proof of a marriage will soon be numberless, except in cases where marriages have been celebrated in the municipality in which the parties have resided. Registers should be kept with the utmost care, and reports made periodically to a central authority or office (such for example as the Registrar General in England), on application to whom proofs of births, marriages and deaths, in any part of the Province, could be obtained. The matter is of too great importance to be allowed to remain as at present. One more point requires notice, viz., the lamentable and increasing practice of obtaining "Divorces" in the United States, and then procuring the performance of a ceremony of marriage. It is almost incredible that any person can imagine such divorces to be valid here, yet at a meeting not long since of the governing board of one of the nonconforming bodies, those divorces were practically recognized. I am not aware of the law in Quebec or in the Maritime Provinces as to marriages, but I earnestly hope the state of the law in Ontario will be brought to the notice of the approaching Provincial Synod, and steps taken towards amendment.

M.

Crumbless Altar Bread.

SIR,—Last summer I obtained, when in England, the following recipe for making Crumbless Altar Bread. It has been suggested to me that its publication in your widely circulated paper would bring it to the notice of many of my brother clergy to whom it might prove very acceptable. "Take a tumbler full of lukewarm water, put it into a basin, and mix with it enough flour to make a smooth paste, then add more flour, and begin to knead the dough and continue doing so, all the time adding a little flour for three quarters of an hour. When the dough is quite hard and smooth place it in a tin, and bake in a moderately hot oven for about an hour."

J. FISHER.

Thomasburgh, August 29th.

A Resident Bishop for Prince Edward Island.

SIR,—My attention has been called to a letter in your paper proposing a resident Bishop for Prince Edward Island. Thirty-two years ago I was the incumbent of Hopetown and Port Daniel in the district of Gaspé. I then proposed that there should be a new Diocese of Prince Edward Island, to which should be added Gaspé and the Magdalene Islands, taken from the Diocese of Quebec. Dr. Williams, the late Bishop of Quebec, said to me, as Gaspé was so remote from Quebec, he thought a resident Archdeacon might be appointed, but this was not done. I communicated with the rector of Charlottetown, Dr. Fitzgerald, about it, but nothing was done in the matter. I think if Gaspé, Bay of Chaleurs, Magdalene Islands, Labrador, of the Diocese of Quebec; and Bathurst, Shediac, Dalhousie, Campbelltown, of the Diocese of New Brunswick, were added to Prince Edward Island, it would make quite a compact and promising Diocese financially. I do not think there would be any difficulty in raising the Bishop's salary. I therefore hope Prince Edward Island will be one of the new Dioceses to be organized.

PHILIP TOCQUE.

Toronto, August 29th.

Anglican Fallacies.

SIR,—It seems to me that Mr. Watham has confused two kinds of succession. A bishop, according to Cyprian's theory and the theory of our office, is consecrated by the laying on of hands; a bishop in the Church of God—he receives the spiritual power to exercise jurisdiction over a particular area to which he had been elected or designated before. He was a bishop elect or bishop designate before—his consecration empowers him to enter upon his jurisdiction,—but it does not necessarily confer jurisdiction or mission in a particular district. Dr. Benson is the successor of Dr. Tait in the See of Canterbury—but he is so *not* in virtue of receiving his episcopal orders from Dr. Tait, but in virtue of succeeding in the oversight of the See of Canterbury. Dr. Stubbs (no mean authority) tells us "Northumbria and Mercia" were converted by Celtic missions. It must be ever remembered that the ancient parish (parochia), the modern diocese, is the real unit of the Church, as St. Cyprian has so clearly pointed out. Each such community has a corporate life, and history peculiar to itself. Consecration, or the laying on of hands, to convey the necessary power to exercise the episcopal powers, is the act of the whole Catholic Church, by means of her officers who were also before ordained bishops in the Church; they enter upon the oversight of a certain community in virtue of election or designation by canonical authority. We trace back a succession of bishops in the Sees of Rome or Canterbury or Baugor or Minerva (St. David's), quite independently of the episcopal officers of the whole Church, who consecrated the present presidents over these dioceses. Now, of course, while we entirely agree with Freeman that the Anglo-Saxon Church was in a very real sense the daughter of the Church of Rome, inasmuch as the Roman Mission of Kent, because the See of the Primate of what became under the Theodore the united Anglo-Saxon, and strictly speaking the English Church, yet even this predominant partner in the modern Anglican communion, was composed partly of dioceses having their origin in Celtic missions. Even after the sinking of differences about Easter the feelings and traditions of the two schools were different. Stubbs (perhaps I may, without fear of serious contradiction, say he is our best authority) says that on Theodore's arrival in England, "The Augustinian succession had almost, if not entirely, died out. Wilfrid and Cedd, although they ceased to differ on points of discipline, represented in their history their sympathy and their claims, the two opposing schools. Theodore's first care was to settle the personal disputes between them, and through them to make permanent peace between the two sources of mission." (Stubbs' Con. History of England, page 218). Stubbs also considers that "Wales had diocesan bishops," "as