

appear to have assented to the affirmative of this proposition, and some, at any rate, of those Governors proceeded to carry out such instructions, as for instance, notably in the establishment of the fifty-seven rectories. Quite apart from this view, however, the proposition is that all members of the Church of England in Canada are in *foro conscientie* and in the Courts of the Church bound by the Ecclesiastical Law of England, including the Prayer Book, except where it has been expressly altered by competent authority. This proposition is established by the application of Blackstone's general principle to the particular sphere of the Church, that is to say, that just as when an uninhabited country is discovered and planted by British subjects, the English laws then in being, which are the birthright of every subject, are immediately in force in such country, so when in any country into which the Church has not been before introduced, any number of English Churchmen set up their Church, all the Ecclesiastical Law, including the Prayer Book, which is the heritage of every English Churchman, is immediately in force in such Church. To quote the words of Mr. Murray Hoffman: "Now this principle, which pervaded every colony founded by Englishmen, prevailed in a particular sphere whenever a Church upon the basis of that of England was established. They who belonged to such a Church were members of that of England at the time of their arrival, or voluntarily joined it here. The former brought with them—the latter adopted—the doctrine and discipline with the rules and order of the English Church." Hence it is that you cannot find in any of the declarations or enactments of the Church in Canada the formal adoption in so many words of the Prayer Book for which Mr. Wright calls. It is simply recognized and acknowledged as existing law. There never was any meeting of Bishops, or of Bishops and clergy, or of Bishops, clergy and laity, in which they proceeded to form a new Church organization in this country, but it has always been assumed on the principle to which I refer, that the law, doctrine and discipline of the Church, as it stood when the first Churchmen came to the country, was in force, and must remain in force until altered by competent authority. The Church in Canada is in fact the same Church, unconnected with the State, as the Church which is established in England. It is, of course, as pointed out by the Privy Council (in *Merriman vs. Williams*, L. R., 7 A.C. 484) a necessary result of the legal and political constitution of the Church in colonies such as Canada, that there should be provisions different from those in England, such as those for the election of Bishops without the consent of the Crown, the constitution of Ecclesiastical Courts, the providing for possible alterations in creeds and formularies, etc., but such provisions are held not to constitute a separate organization so long as there is a substantial identity in the standards of faith and doctrine—an identity which the legislation of our Provincial and General Synods has been most careful to preserve. The adoption of the Prayer Book by the Provinces of York and Canterbury in 1661, was the adoption by the whole Church of England. The Church in Canada, until the constitution of the Ecclesiastical Province of Canada, formed a part of the Province of Canterbury. The Declaration of the British North American Bishops to which I referred in my former letter, begins, "We the undersigned Bishops of the North American Colonies in the Province of Canterbury," and I dare say many of your readers will remember hearing the first Bishop of Toronto in the Bidding Prayer praying for "John Bird, Lord Archbishop of this Province." Before there were any Bishops in Canada we were nominally, at any rate, under the jurisdiction of the Bishop of London.

As regards the authority of the Bishops to make the declaration which they did at Quebec in 1851, my own view is that, at any rate, where there are no constituted synods, the Bishops represent and speak on behalf of the whole Church, by virtue of the powers of government inherent in their office—a view which is strongly upheld in the somewhat remarkable case of "Calkins v. Cheney," tried some years ago in the City of Chicago, and in which was adduced the evidence of many learned prelates, professors, authors and canonists, both from the United States and England. This question, however, is one of no importance, as the declaration in question has been fully implemented by the declarations of all the diocesan synods and by those of the Provincial Synod and General Synod to which I have referred, and in which clergy and laity were fully represented. A careful consideration of the whole of those declarations can leave no doubt as to the belief and intention of their authors, that it was to the Prayer Book in its entirety, and not simply to the doctrines, sacraments and discipline which it contained, that recognition was being given. The Canon of the Provincial Synod of Canada which enacts that "No alteration or addition shall be made to the Book of Common Prayer," except in the mode thereby prescribed—must remove such doubt, if any could possibly exist. Mr. Wright asks why, if no enactment

was necessary to introduce the whole book, should a canon of the Provincial Synod have been required to authorize a part of it, namely, the "Table of Kindred and Affinity." This table, although, as the canon referred to (No. 16) expresses it, "generally annexed to the Book of Common Prayer," never was and does not form part of the book itself. The table was set forth by authority in 1563, and by the 99th Canon of 1603 it was provided that no one should solemnize a marriage within the degrees prohibited by the laws of God and expressed in this table. As it had been objected by some that the canons of 1603 only bound ecclesiastical persons, the Provincial Synod deemed it advisable on a matter of so much practical importance to remove all doubt within the ecclesiastical province by enacting the canon in question. Mr. Wright next asks what, if the whole Prayer Book was adopted, has become of the special services for January 30th, May 29th and November 5th. These services never formed part of the Prayer Book. They were commonly called "State Services," because they commemorated certain public events connected with the political history of England, and because the use of them was enjoined by the State, or rather by one branch of the State—the Crown rather than by the Church and State together. After the service of the 20th June, which is still annexed to the Book of Common Prayer, will be found the authority for "printing, publishing and annexing" the services in question to the Book of Common Prayer, and for discontinuing such printing, etc., in the case of the three first-mentioned services—in both cases a royal warrant only. I am not sure that I apprehend the reference to the Old Calendar, but I believe I am right in saying that the calendar in the Prayer Book was not affected by the Act of the Imperial Parliament of 1752 for the alteration of the style, and that the present tables of the months are a fairly exact representation of those in the sealed books. The new Table of Daily and Proper Lessons, compiled by the Royal Commission, approved by Convocation and authorized by 34 and 35 Victoria, Chapter 37, was adopted at the session of our Provincial Synod held in 1871 (see journal, pp. 27 and 44.) The "Ornaments' Rubric" stands in a very different position from the State Service. Whatever may be its correct interpretation, it is an integral part of the Prayer Book, and as such, part of the discipline of the Church of England in Canada. I think I have now touched on all the points referred to by Mr. Wright, except the question of the Queen's supremacy. As this is somewhat collateral to the main enquiry, and would extend this letter to an unreasonable length, I shall defer dealing with it until some future occasion.

J. A. WORRELL.

May 20, 1895.

BRIEF MENTION.

The Synod of Huron meets on June 18th. St. Matthew's congregation will build a new \$6,000 church in East London.

During 1894 twenty-three members of the House of Lords died, sixteen of them being 70 or over, and only two members of the Commons died.

The "canals" of Mars, it has been calculated, would contain about 1,584,000 of our Suez canals.

In several European countries, including France and Belgium, elections are always held on Sunday.

Kenyon College recently conferred the degree of D.D. upon the Rt. Rev. John Hazen White, Bishop of Indiana.

The taking of the census of Japan is simple, but the figures are utterly unreliable. The houses are counted, and an average of five persons allowed for each house.

Mr. A. G. Heaven, of Oakville, a member of the Niagara Synod, has been left \$50,000 by an aunt in England.

Westminster Abbey is to have an "Echo" organ. This will be erected in the Triforium, under the superintendence of Prof. Bridge, and it will be played from a fifth manual, connected with the large organ by electricity.

The greatest dog-owner in the world is Gustav Joyanovitch, the cattle king of the Russian steppes. For the protection of his 1,500,000 sheep he employs no less than 35,000 shepherd dogs of various breeds.

A German has invented a chemical torch which ignites when wet. It is to be used on life buoys. When one is thrown to a man overboard at night he can thus see the light and find the buoy.

The condition of Rev. P. Roe, Inverness, Que., has taken a surprising and most unexpected change for the better.

Placed end to end in a continuous line, the streets of London would extend from the Mansion House across the entire continent of Europe and beyond the Ural Mountains into Asia.

Poet's Corner in Westminster Abbey is hidden from the outside by a block of old houses. These are to be torn down next summer as a precaution against fire, thus allowing the architecture of the chapel of Henry VII. and the old Chapter House to be seen from that side.

The prize for third year mining engineering at McGill University was this year carried off by Mr. Horace W. Mussen, son of Rev. E. H. Mussen, of Aurora.

The Turkish Ministry of Public Works has determined upon the reconstruction of the ancient water conduits of Jerusalem, dating from the age of King Solomon. By this means it would be possible to convey 25,000 cubic meters of water daily to the Holy City.

Although it can hardly be said that Queen Victoria edits the *Court Circular*, Her Majesty as a rule glances through the proofs and freely cuts out anything which does not meet with the Royal approval.

The highest salaried employee in the United States is supposed to be the president of the Equitable Life Assurance Society, Henry B. Hyde. He receives annually \$100,000. John A. McCall gets \$75,000 to be president of the New York Life.

The Queen will this year formally open a new parish church at Crathie, Scotland. The new building is in striking contrast to the old one on the road from Ballater to Braemar, which was one of the meanest churches in a country famous for the puritan simplicity of its religious edifices. It will have stained-glass windows, a highly ornamental pulpit, and other modern ideas likely to be resented by austere Scotchmen.

Mrs. Hearst, widow of the late Senator Hearst, before sailing for London, where she has gone for the season, gave \$175,000 to a board of trustees for an institution to be known as a girls' cathedral school. It is probably a fixed fact that a great Episcopal cathedral will be built at Washington in the next few years, and it is expected that a theological school and other institutions of learning will be clustered around it.

The Rev. J. Hinchcliffe, of the Piegan Indian Reserve, near McLeod, has returned from England, where he went about six months ago with his wife for the benefit of her health. Mrs. Hinchcliffe remains in England for several months longer. Strong Buffalo, the Blood chief who accompanied Mr. Hinchcliffe, has returned with him, having visited almost every portion of England and delivered several addresses.

The ruins of the Church of the Holy Sepulchre at Jerusalem are now being restored at great cost. The Emperor of Germany has contributed £25,000 toward the cost of restoration, many others having shown their interest in this sacred spot of Christendom by liberal contributions to this object. About this church cluster the holiest associations of the Christian world, and a crowd of devout worshippers, Latin, Greeks, Armenians, Copts, with not a few English and American visitors, are always to be found here.

Dr. Charles Montezuma, a full-blooded Apache, is strongly opposed to the maintenance of the tribal relation, and to the entire system of dealings with the Indian now in vogue. He says the only way to civilize the red man is to place him in direct contact with the whites, give him a fair chance to earn his own living, and let him "root, hog, or die."

A curious custom of Seoul, Corea, is the law which makes it obligatory for every man to retire to his home when the huge bronze bell of the city has proclaimed it to be the hour of sunset and the time for closing the gates. No man is allowed in the streets after that hour under pain of flogging, but the women are allowed to go about and visit their friends.

A watch has been invented which measures distance by sound. The inventor, a French officer named Thouvenin, has called the instrument a phonotelemeter. To operate it a little button is