

Gallican Church which savored of independence or of opposition in any sense to Romish doctrine or practice. Smarting somewhat under this, one of the learned divines, Dr. Du Pin, sent a polite message, through the British chaplain at Paris, to the Archbishop of Canterbury, hinting at union with the English Church. This led to an interesting correspondence between Archbishop Wake and the French divines, and at one time it was thought that the important union, so frankly spoken of on both sides, would be consummated. But France, at the time (the king, Louis XV., being but a child), was under the regency of the Duke of Orleans, who, being a man of profligate habits and supreme indifference to religion, was easily influenced by the Jesuits—those ever watchful and powerful agents of papal rule—with the result that all the important negotiations were broken off and came to nought. The English Archbishop, however, did his part well throughout the whole correspondence. His letters were written in chaste Latin and showed much learning, tact, and moderation; and though no great result attended the event, a prominence was given by it to the antiquity and validity of English orders which could not otherwise have been achieved. A French divine, for instance, the Abbé Courager, who had assisted in the correspondence, wrote an important treatise on "The Validity of English Ordinations"\* which brought down upon him such danger in his native land that he was obliged to take refuge in England. Here, having received the degree of Doctor of Divinity from Oxford, he resided till extreme old age and was buried in Westminster Abbey. In his will, dated two years before his death, he declared himself a "member of the Catholic Church, though dissenting from many of its opinions."

The other event, which occurred about the same time, and which had to do with the antiquity of the English Church, was a correspondence which was carried on by some of the non-juring bishops in England with bishops and divines of the Eastern Church, with a view to union between the two bodies. Here again there was an evident recognition of English orders by the ancient Greek Church which placed Anglican Christians on an equal footing with it. The difficulty did not lie in that quarter, but in some things which the non-jurors, "advanced" as they were, could not accept. These were principally the worship of the Virgin Mary, the invocation of saints, transubstantiation, and worshipping by pictures. The proposed union, therefore, was never effected. The non-jurors, still adhering to the fallen House of Stuart, had perpetuated their separation from the Church of England by consecrating new bishops. They continued to conduct

their separate services, but divisions gradually sprang up among them, chiefly regarding the liturgy which they should use. Some reprinted and used the first Prayer Book of Edward VI., but others clung to the Book of Common Prayer as altered to suit their circumstances. The former were called Usagers, and were the most anxious for union with the Eastern Church.

(To be continued.)

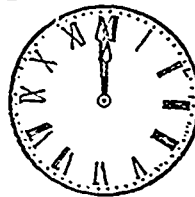
## MISSIONARY WIVES.

"Their work," says a missionary, "is not always reported, nor always reportable, but it has to be done all the same. They are busy at something all the time. They look after the women of the churches—old folks, young folks, feeble folks, well folks, and all sorts of folks. They have the care of their families, and provide for the strangers. In fact, the missionary wife does a thousand things which are of no great account in making up a 'report,' but all of which are valuable items of solid missionary usefulness."

## Woman's Auxiliary Department.

"The love of Christ constraineth us."—II. Cor. v. 14.

Communications relating to this Department should be addressed to Miss L. H. Montizambert, General Corresponding Secretary W.A., 159 College Street, Toronto.



Remember daily the mid-day prayer for missions.

"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession."—Ps. ii. 8.

HAPPY NEW YEAR.

BOARD OF MANAGEMENT MEETING.—We give below the two first reports presented at this meeting, and the other reports will follow in order as space permits.

## REPORT OF THE PROVINCIAL CORRESPONDING SECRETARY, 1895-96.

Your Corresponding Secretary is thankful to be able to report a large increase in the work of her department since the triennial meeting of September, 1895. Almost immediately after that meeting a letter was received from the secretary of the D. and F. M. S., asking the Woman's Auxiliary to raise the \$400 for Miss Smith's use, which sum had hitherto been granted by the D. and F. M. S. Various opinions were expressed by the diocesan branches as to

\* This book, written by a French Catholic, might form interesting reading for the present pope, Leo XIII., who has recently endeavored most unsuccessfully to invalidate English orders.