

(p. 298.) He goes on to say that the only continuity existing between the British and the English Church "consists in that, by slow degrees, by a complex process which extended through some five centuries, the English Church absorbed the British into its one body; the older and smaller stream flowed into the younger and larger." I need hardly apologize for offering you one or two other extracts from such a work as this. Speaking on the question as to the failure of St. Augustine's Mission, he says: "The See of Canterbury, in fact, was biding its time. There was that in it from its foundation which was sure to expand, to energize, to assimilate. Augustine's work was not a failure, in that he left behind him, whether he knew it or not, the destined energizing principle of English ecclesiastical life" (p. 320.) And, once more, to point the moral of our little controversy: "It is evidently the dread of what might be construed as involving an admission of Roman authority which has tempted many Anglicans to slur over and minimize the obligations of our English nation, as Christian, to the great Pope who took pity on the religious desolation of our fathers, and to Augustine as his agent. It is thought safest, apparently, to say as little as possible on that topic . . . to make as much as possible of the help received from Ireland, and even to assume that the 'native British Church' must somehow or other have had a hand in the good work. But to twist facts in a controversial interest is to injure our own cause. No amount of charitable activity on the part of a Pope in the sixth century could bar a Church which had profited by it from shaking off in the sixteenth a yoke which neither Scripture nor antiquity could uphold. . . . And if we are seriously persuaded that the papal claims now urged are false, we shall not strengthen our case against them by ignoring, in a question of history, what is true" (p. 321.) F. J. B. ALLNATT.

The Prayer Book and Shortened Services.

SIR,—I have to thank Mr. J. A. Worrell for his answers to my former enquiries under this head. His knowledge in these matters is, I know, wide and accurate, and his information is correspondingly valuable. I should like to pursue my enquiries a little further. Are not the English and Canadian Churches entirely distinct and separate organizations, not only because each has its own definite territorial limits, but because one is Established and the other is not? If they are distinct, then it follows, I suppose, that the Canadian Church is not bound by the English Prayer Book, canons, etc., till it binds itself—the essence of such binding being, in Hooker's words (Ecc. Pol., book viii., ch. 6), "general consent." The same writer says (Book viii., ch. 2, sec. 5): "It seemeth almost out of doubt and controversy that every independent multitude, before any certain form of government is established, hath, under God, supreme authority, full dominion over itself, even as a man not tied with the band of subjection as yet unto any other, hath over himself the like power." I am particularly thankful for Mr. Worrell's references to the meetings in Quebec and Montreal, and the various Canadian statutes and canons cited. I have not yet been able to consult them, but from Mr. Worrell's references it is not clear to me which, if any of them, introduced into Canada the Prayer Book in its entirety. My reasons for so saying will appear from a brief review of these references.

1. Could the royal instructions to early Governors have, in themselves, any effect in establishing the Prayer Book here, unless these instructions were regularly and constitutionally carried out? And it does not appear that they were.

2. The English convocations adopted the Prayer Book in their own provinces, to which their jurisdictions are confined, but this does not seem to affect Canada in any way.

3. It is not clear to me that the migration of Churchmen from England to Canada would have any effect in establishing the Prayer Book, canons, etc., of the Mother Church here, since, as Leith points out, England's claim to Canada is founded on *cession* or *conquest*, and not on *occupancy*, and, therefore, English common or statute law would not apply here until specifically adopted by us, as in our act of 1792 and other acts. The laity, even in England, are not bound by the Canons of Convocation, without an act of Parliament, nor would they be in Canada. The clergy would doubtless be bound individually by their subscriptions as long as they held their offices, but would the Church here be bound in any sense till it bound itself?

4. The meeting at Quebec in 1851 was apparently one of Bishops only: but could the Bishops alone, without an enabling act, or without the joint action of clergy and laity, bind the Church? This seems doubtful, in view of the protest at the first session of the General Synod (1893) against the Bishops withdrawing before the Synod was organized, and the cautious resolution passed ratifying their separate session when they had decided to sit separately. But even if the Bishops, in 1851, had

the authority, did they, in fact, introduce the whole Prayer Book? Their words quoted by Mr. Worrell seem scarcely *enacting* words, and, at most, extend to the *articles, formularies, doctrines and offices* of the Prayer Book, but they do not appear to adopt the whole book, since much of it would not come under the enumerated heads.

5. "A similar declaration," says Mr. Worrell, "was made in 1861." Should not the Prayer Book have been specifically described and adopted as a book (as it was by Convocation, 1661, and the Act of Uniformity, 1662), and not by reference to its chief contents. The Act of Uniformity is attached to the sealed books in England, but it is largely unsuited to Canada, and, I suppose, was not intended to be included by this declaration. The Ornaments rubric is like that act—statutory—and if the act was not introduced, was the rubric? Are not all parties in England accustomed to appeal to outside matter (proclamations, orders, etc.) to interpret this rubric, and, even if the rubric was introduced, what becomes of its interpretation if the outside matter was not also introduced? I am told there is a special canon adopting in Canada the "Table of Kindred and Affinity," which would seem unnecessary if the whole book had been adopted; and if the whole book was not adopted, are the rubrics, prefatory matter, etc., covered by the heads above enumerated? Or if the 1662 book was adopted here, what has become of the services for 30th January, 29th May and 5th November, or the Old Calendar? In England the Queen's headship of the Church is very real, being, I suppose, based on the Act of Submission (25 Henry VIII. Cap. 19) and other like acts, and it justifies the language of the Royal Declaration before the 39 Articles and Article 37 respecting the Queen's rule of ecclesiastical estates; but is the Queen head of the Canadian Church in any other than a merely civil sense, such as she is of any other organization or corporation? If her headship is different in the two Churches, has the Canadian Church rightly defined this headship over itself? From the above review I find no definite adoption of the Prayer Book in its entirety. Even the General Synod (1893) declares its determination "to hold and maintain the doctrine, sacraments and discipline" of the Prayer Book; but "the doctrine, sacraments and discipline" of the book is not the book itself, but rather its leading contents. It will be a great favour to me if Mr. Worrell or some other of your readers will kindly clear up the difficulties I find in my search for the adoption of the whole Prayer Book by the Canadian Church.

T. G. A. WRIGHT.

BRIEF MENTION.

The Rev. W. R. Johnston, of Killarney, is going to Parkdale, Man.

To-day it costs £187,500,000 per annum to maintain the peace of Europe.

The deepest well on the Atlantic coast is that at the silk works near Northampton, Mass., depth 3,700 feet.

The Rev. J. H. Coleman is now incumbent of Arnprior.

The expenses of the Queen's household are estimated at £172,000 a year.

Two clergymen in Nebraska are attributing the hard times to the Sunday opening of the Chicago World's Fair.

Take K.D.C. for sour stomach and sick headache.

The great wheel at Earl's Court, larger than the Ferris wheel of the Chicago World's Fair, has been completed in London.

Rev. F. H. DuVernet has accepted the rectorship of St. John's Church, Toronto Junction.

Ammonia is extracted from the Thames mud, and the residuum, after the operation, is mixed with iron ore and made into brown paper.

The Rev. Charles Scadding, a former Torontonian, rector of Trinity Church, Toledo, O., sailed for Europe on April 20th.

The only wooden shoe factory in Iowa is at Pella, the Hollanders' community, in Marion County.

A singularly perfect black pearl has been discovered in Tasmania. It is three-quarters of an inch long, and will shortly be exhibited in London.

K.D.C. Pills tone and regulate the bowels.

The Rev. Canon and Mrs. DuMoulin left last week for a trip to England.

A. F. Gault, Montreal, the Canadian cotton king, has donated \$100,000 to build a Church of England college, including dormitories and recreation grounds.

Japanese workmen wear, both on their caps and on their backs, an inscription stating their business and the name of their employers.

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.

The Rev. H. D. Steele, of Kirkton, Ont., has been appointed chaplain to the Bishop of Quebec, at the quarantine station on Grosse Isle.

Venezuela means "little Venice." The early explorers found the natives living in houses placed on piles in the marshes.

K.D.C. Pills the best all round family pills on the market.

The announcement is now made that the famous Wagner museum of Herr Oesterlein in Vienna, the disposal of which occasioned so much controversy, has been purchased by the municipality of Leipsig for £2,000.

S. R. Crockett, the "Stickit Minister," who was but recently the pastor of a Scotch country church at a salary of \$1,200, is now a writer with an assured income of \$25,000.

The Rev. G. Nelson Dobie, late of Cannington Manor, Assa., is going to Indian Head, and will be succeeded by the Rev. B. Barton.

The Earl and Countess of Devon have just celebrated their diamond wedding. The Earl, who is rector of Powdenham and a prebendary of Exeter Cathedral, is one of the most popular men in Devonshire, and the Countess has been unwearied in good works.

The Rev. E. A. Hoffman, D.D., Dean of the General Theological Seminary, New York, has given one thousand dollars to the fund for the liquidation of the debt of King's College, Windsor.

For nervous headache use K.D.C.

Jean Jacques Rousseau's herbarium, comprising 1,500 plants, is offered for sale at Orleans. It was given after his death by his widow to his physician, and was sold once before in 1822. Rousseau's love of nature was genuine, and his attainments as a botanist were considerable.

It is stated that the Rev. F. E. Howitt, assistant of the Church of the Ascension, Hamilton, is to take charge of St. George's Church in that city. The present rector, Rev. Commander Roberts, is returning to England.

A pilgrimage on foot from Lille to Jerusalem was recently made by a man named Belveche. He was seriously sick last summer, and vowed to take the journey if he got well. As far as Constantinople the difficulties were not great, but it took him some months to travel over the Asiatic part of the journey. By way of Caesarea, Aleppo, and Damascus, he at last reached Jerusalem. He took a Cook's ticket to return home.

Jean Ingelow is surrounded by a flock of household pets in her quiet home at Kensington, where she spends her winters, as well as in her summer home at Nice. She is 74 years old now and lives very quietly, and rarely puts anything forth in print. There is nothing romantic in the poet's appearance. A sweet-faced, grey-haired woman in a cap, she says little of her work unless pressed to do so, and finds her chief pleasure in hearing that her words have been of help to this one or that.

Where is Thy God?

They say that God lives very high,
But if you look above the pines
You cannot see our God; and why?

And if you dig down in the mines,
You never see Him in the gold;
Though from Him all that glory shines.

God is so good, He wears a fold
Of heaven and earth across His face,
Like secrets kept, for love untold.

But still I feel that his embrace
Slides down by thrills through all things made,
Through sight and sound of every place.

As if my tender mother laid
On my shut lids her tender pressure,
Half waking me at night, and said,
"Who kissed you in the dark, dear guesser?"

—Elizabeth Barrett Browning