

had won him an ever widening circle of affectionate and interested readers. Would that we had more such genuine humour and less of the stilted, strained, and not seldom coarse counterfeit that passes muster for it, as the Jackdaw in old Æsop's fable, by the addition of a few peacock's feathers to his own sable covering sought to palm himself off as the royal bird himself. Wholesome, cheery and entertaining were the memorable stories of the charming Southern writer, who has left as his mourners all lovers of pure and glad-some literature, the world round. The spirit which animated the writings of Harris was typical of the intelligent, warm-hearted, generous and hospitable Southerner, who is always such a welcome guest and visitor to Canada. It is interesting to remember that the middle name of Harris was the same as that of the earliest and most distinguished of Canadian humourists, Thomas Chandler Haliburton, the author of the never-to-be-forgotten "Sam Slick." We, of the Northern clime, owe a deep debt of gratitude to the "Sunny South" for the genial, wholesome influence of her warm-hearted, pure-minded and gifted son, and with the sympathetic feeling, as of a personal loss, we offer this modest tribute to his memory.

A Blessing of Missions.

One sentiment very general at this time, markedly so at the Pan-Anglican meetings, is expressed by the late Bishop Lightfoot, of Durham, in the sermons now published: "In our own day it is always true that the Church which in faith and prayer, even at a heavy sacrifice, sends out its messengers of light and peace to the ends of the earth, is sure, in God's mercy, to feel a current of reflex blessing. The home that spares its son for Christ afar off gets new blessing by its own hearth-fire. The parish which really cares, and gives, for the enterprise of Christ in another hemisphere finds somehow that it own works in district, school, and Church have a new life rising in them. The diocese, the Church, in their larger circles, feel the like blessings, as they more and more consciously and willingly give, and send, and sacrifice, for the Master's mission to the world for which He died"

A Church House.

These buildings are generally thought to be the result of modern methods, but they are really an adaptation of an old English practice. Mr. W. D. Bushell in an English parish magazine gives the following historical note: "I think that the parishioners may be glad to hear a little more of these Church Houses which, before the Reformation, were to be found in many an English parish, and indeed were almost universal. A fine example still exists at Lincoln, and there are others at Durham and elsewhere. The Church House corresponded then to our present parish room, which, with its multifarious activities, is now its modern representative. The life of a country parish in the 15th century was far richer and more complete than that of the majority of English parishes to-day; and this parochial life was focussed in the parish room. In almost every parish there the Guilds, which Mr. Thorold Rogers tells us were the benefit societies of the time, and from which impoverished members could be, and were aided. Nor were they only spiritual associations, or a provision for the saying of masses for the welfare of the associates alive or dead. There was invariably provision for the burial of the members. We find provision also for the aged, sick, or poor, for those whose goods had been damaged or destroyed by fire or flood, or had been diminished by loss or robbery. In some Guilds loans were given to such as needed them. At Ludlow any good girl of the Guild, if poor, received a dowry. At Coventry there was a lodging house for pilgrims, with a keeper of the house, and a woman to wash their feet. At York were beds and attendance for poor strangers. The Guild of the Holy Cross at Birmingham kept Alms-houses

for the poor; and that of St. John at Winchester maintained a hospital. And of all these beneficent works the headquarters was the Church House of the parish. Again, the Church House was the scene of the feasts known as Church Ales, which were not riotous assemblages, but for the most part prototypes of the 'Chapel teas' so dear to the Nonconformist heart. The Ale indeed, as Mr. Peacock shows us in the *Archæological Journal*, was only 'a sweet beverage made with hops or bitter herbs, less heavy than our modern beer, and hardly an intoxicant at all.' Indeed it was often drunk from dedicated cups; and we have even an instance where Archbishop Scrope of York attached to such a cup an indulgence of ten days. Again, the Church House was sometimes let out to charities, with reservation of its use when needed for parochial meetings. It was used as a store house also, as at Pilton, in Somerset; and indeed, as Dr. Jessop tells us, 'became in many places one of the most important buildings in the parish.' 'It was the People's Hall, and was made gay and bright with decorations. Mr. Peacock, in the article above referred to, says of the Church House, that 'we must picture to ourselves a long low room with an ample fireplace, or rather a big open chimney, occupying one end, with a vast hearth. Here the cooking would be done, and the water boiled for brewing the Church Ale. There would be, no doubt, a large oak table in the middle with benches around, and a lean-to building on one side to act as a cellar.' Lastly, in other places, we find the Church House used as a school. This old style of Church House is reproduced in modern ideas by that in St. George's parish, New York. A building some eight stories high with elevators "and all modern conveniences." Kitchens, etc., in basement, rooms for schools and societies, library, quarters for the unmarried curates, workshops, gymnasiums, first aid and nurses' quarters. A hive such as this would be beyond the means and the requirements of most parishes. On the other hand in many parishes we have the long room without the conveniences required in a town parish and without substitutes for the benefits for which the old parish houses were chiefly used.

The Anglican Episcopate.

Now that the Lambeth Conference is in session it is of interest to note the changes which a decade has made in the ranks of the Anglican Episcopate. Since the Conference met in 1897 no fewer than 120 Bishops have died, including 5 Archbishops and 34 retired prelates. The Sees vacated by death during the period number 83, and those by resignation 38, whilst 14 have been vacant twice over, 4 in each case by death, 6 by resignation or translation in each case and 4 once by death and once by resignation. As many as 172 new Bishops have been consecrated, 33 new Sees have been established and 12 new Bishops-Suffragan have been consecrated to new titles. It will thus be seen that there are 52 more Bishops of our Communion at present than there were in 1897, the actual number being 326. Of these 102 are American and 25 have retired from active work.—*Church Times*.

BISHOP POTTER.

A serious loss to the Church in the United States has occurred in the death of the Bishop of New York. The late Bishop was a man of strong individuality. He not only had a mind of his own but he had the requisite force and strength of character to enable others to recognize it. It is something in these modern days when there is so much trimming the sails to suit the popular fancy and the influence of wealth and fashion to have the example and influence of a Bishop who dares to believe, and do, what he is convinced is the plain teaching of the Church, even though it

brings upon him that dreaded thing—unpopularity. There is something better, even in this world, than being popular. It is to dare to do what your conscience and faith tell you is right. Such a man and—what is better—Churchman we believe Bishop Potter to have been. We extend our heartfelt sympathy to his bereaved family and relatives, to the diocese over which he so ably presided, and to our sister Church in the neighbouring Republic, of which he was a distinguished ornament. The late Bishop was born at Schenectady, N.Y., on May 25th, 1837. He was the son of Dr. Alonzo Potter, Bishop of Pennsylvania, and nephew of Dr. Horatio Potter, Bishop of New York, whom he succeeded in the See. The late Bishop was educated at the Episcopal Academy, Philadelphia, and at the Theological Seminary at Richmond, Virginia. He took his degree in 1857 and eight years later he had the degree of D.D. conferred upon him by his Alma Mater. In the year he graduated he was ordained Deacon and was advanced to the Priesthood in the following year, after holding a curacy for a time at Christ Church, Greensburg, Penn., he left there to become rector of St. John's, Troy, N.Y. From there he went to Trinity Church, New York, as an assistant priest, and from thence he went to Grace Church, New York, as rector of the parish. In the year 1863 he was elected Bishop-Coadjutor to his uncle, Dr. Horatio Potter, whom he succeeded as Bishop of the diocese in 1887, when his uncle died. The late Bishop received honorary degrees from Yale, Harvard, Trinity, Dublin, and Oxford and Cambridge. He visited England from time to time and whenever he went over was given a warm welcome by his fellow Churchmen in the Mother Land. The late Bishop was a voluminous author, and among other works published the following: "Our Threefold Victory," "Young Men's Christian Associations and Their Work," "Sisterhoods and Deaconesses," "The Religion for To-day," "Sermons of the City," "The Industrial Situation." Bishop Potter is succeeded in the Bishopric of New York by the Right Rev. D. H. Greer, D.D., who was consecrated Bishop-Coadjutor of the Diocese on January 26th, 1904. Previous to that he was the rector of St. Bartholemew's Church in New York for a period of sixteen years. The new Bishop, who is now in London attending the Lambeth Conference, is 64 years of age.

A CLERICAL HERO.

We deeply regret to announce the death last week of the Rev. W. J. Ancient, secretary-treasurer of the Diocese of Nova Scotia. Mr. Ancient had been in failing health for some two or three years, but with characteristic fortitude and pluck had attended to business almost to the last day of his life. Born seventy-two years ago in Lincolnshire, England, he entered the Royal Navy at an early age, coming to Canada about 40 years ago, when he was ordained by the late Bishop Binney. After holding a number of important charges, including Trinity Church, Halifax, Rawdon, Londonderry Mines and Terrace Bay, all in Diocese of Nova Scotia, he was appointed about eleven years ago to the position which he held at the time of his death. Mr. Ancient will always be remembered in this Province by his heroic conduct in connection with the loss of the emigrant steamship "Atlantic," which, with its 600 odd passengers, was wrecked off the Nova Scotia coast, during his incumbency of the parish of Terence Bay. On that occasion at the imminent risk of his life he rowed out amid a terrible tempest to the doomed vessel and saved a number of lives, including that of the captain. A man of great strength and simplicity of character, unassuming, straightforward, unwearied in the discharge of duty, he was a splendid specimen of the typical Englishman. His death creates a blank that will long be felt in the diocese, where he was univer-