

But, during the winter, those who object to these very moderate proposals, have been holding meetings and conferring together, with the result that, at the Easter Vestry, they were largely in the majority and were able to choose a Select Vestry entirely to their own mind; excluding even a minority of those who hail the choral worship, as being necessary as well as lawful and right. The next step was the moving of a resolution at the Vestry to the effect that the Pew rents in the Cathedral, instead of ranging from \$30 to \$50 per pew, should, in future, be only \$1 per pew. The mover, Mr. R. Turner, said, very properly, that he hoped thus to open the Cathedral to all comers; he was forgetful however of the fact that, if this was the only object, it would be far better to declare all the seats to be perfectly free and to adopt some other plan, such as the well known envelope system, for the maintenance of the Fabric and the support of the Clergy and paid Lay Officers of the Church. It was pointed out by such high authorities as Judge Andrews and Mr. James Dunbar, Q.C., that the motion was one which could not be properly entertained, because it contravened section XII of the Church Temporalities' Act which provides that alterations of scales of pew rents cannot be made without previous notice and a special meeting. But, in spite of this protest, the motion was pressed to a division and carried. A few days later, however, two legal opinions were given, one by the Hon. Mr. Joly de Lotbinière, and the other by Mr. W. Cook, Q.C., to the effect that the motion carried was "ultra vires," and that it must, therefore, for the present, at any rate, fall to the ground. This is probably fortunate, inasmuch as anything that is done by surprise is hardly likely to afford permanent satisfaction. But it is easy to understand that, owing to all that has occurred, both parties feel somewhat vexed and hurt, and it is sad to hear that some members of both parties seem to be advisedly withdrawing their support from the weekly Offertory. Whereas, when it has been made clear by both the Bishop and the Dean that the changes made have been adopted simply as an arrangement for the good of the greatest number, and that by this arrangement the principal Service (*i. e.* the Sunday Morning Service) is to be simply read as hitherto, while only the Evening Service, which was until lately very little attended, is to be given to those who love the beautiful

Choral Worship of our Cathedral Churches, with an honorable understanding that these changes are final, surely both parties ought to be able to join hands and agree in a brotherly spirit to support their Church to the full extent of their power. And there certainly need be no objection, on the ground that it is unjust to thrust upon the congregation the additional expense involved in maintaining Cathedral Services, for whatever expenses are incurred in addition to those, which have already been necessary for the maintenance of the Parish Church Services, will be met, not out of the ordinary funds placed at the disposal of the Wardens, but out of a special fund to be contributed or raised by the Bishop.

Only let all realise how important it is to retain the interest and good-will of *all* the present worshippers, and indeed to gather in ever more and more; only let all see that division means ruin and that union means strength; only let all consider that the Dean's decision, although it grants what many do not prefer, is yet far from granting all that was originally asked; only let all realise in fact what a mistake it is to allow the narrow spirit of two or three irreconcilables on either side to prevail against the moderate counsels of the many, and then, surely, all will be ready, for the sake of peace and for the good of the Church, loyally to abide by what has been arranged, walking worthy of the vocation wherewith they are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace, remembering that there is one Body and one Spirit, even as we are called in one hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of all, who is above all and through all and in all; to whom be all glory and praise for ever and ever. Amen.

Church of England Teaching concerning the Holy Communion.

There are, no doubt, many of our readers who would like to see collected together the authoritative teaching of our Church with regard to the Presence of our Blessed Lord in the great Sacrament of His dying Love. First, then, if we turn to the Homily on the worthy receiving of the Sacrament of the Body and Blood of Christ, which is declared in the XXXIX