

Our "Lady Godiva" and our "William Tell" are but characters in mediæval and modern mythology. Among other names that of Jenny Geddes has given no true colour to facts, however useful the legend be to the romance writer.

From the *Scottish Guardian*, a loyal Church paper published in Edinburgh, we learn that the latest attempt to rehabilitate the Jenny Geddes myth was made in February last in one of the leading daily papers, by the Rev. J. King Hewison. Such an authority as Gardiner in his "History of England" indeed declares that the tradition in her honour, which is perpetuated, or fossilized, in the tablet in St. Giles', Edinburgh, has long been abandoned. Mr. Hewison, however, proposed to show that the last word in the controversy is not over. The first instalment simply chronicled the event of the riot at St. Giles', and admits that not a single contemporary record of the affair mentions the name of Jenny Geddes, or of any other heroine of the fray. That Mr. Hewison made a hard endeavour to make out his case is evident from the spirit in which he wrote. Take, for instance, the following description of the beginning of the riot: "The sight of the fat, footless Bishop, glorious in his episcopal millinery, trying to waddle up the pulpit stair to appease the singing rioters, fairly set off the more explosive sex," etc. There is a good old Covenanting ring about this sentence.

After the investigation into the story by a friendly critic was concluded, the above-named journal thus sums up against Jenny Geddes:

The Jenny Geddes myth is, we fear, destined to remain a myth still. The results of Mr. Hewison's investigation, referred to last week, have now been fully set forth and they do not rehabilitate the "tradition." Mr. Hewison's concluding paper is, it must be admitted, marked by an absence of anything like special pleading. A contemporary MS., he points out, written sixteen days after the occurrence, speaks of "a godly woman" who rebuked a young man for responding Amen to the prayers, in the following words: "Is there no other part of the church to sing messe in but thou must sing it in my lug?" This is evidently the foundation of the Jenny Geddes legend, with its throwing of the apocryphal stool, and its "Deil collock in the wem o' thee," and "Out, thou false thief, dost thou say mass," etc. Not until 1670, or thirty three years after the St. Giles' riots, did the legend appear in print, in Baker's continuation of the "Chronicle of England." Undoubtedly reference is found between these dates to a person named Jenny Geddes, but of an equivocal nature. If the "Gutter Jennie" of the contemporary *New Litany* refers to the same person as "the immortal Jenet Geddes, Princess of the Trone Adventurers" of "Edinburgh's Joy, etc." 1661, we are still an immeasurable dis-

tance from the "godly woman" above mentioned. Mr. Hewison, however, pleads that "Jenny Geddes may still be suffered to inspire romanticists like the late Professor Blackie," and few will forbid him that satisfaction.

Ritual Controversies.

Canadian papers had not their "say" about "a crisis" in the Church in the Motherland—England—repeating what is reported in the press that comes to hand or publishing the scrappy misrepresentations that so often reach us by cable. It is unfortunate that a section of the English press is so ready to take up any cry hostile to Anglicanism. Nor are we much better off here. However, a desire to give a fair and valuable contribution to the discussion prompts the publication of the manly, straightforward words of the Bishop of Rochester—not long since a guest in Canada—spoken in June at the Rochester Diocesan Conference.

Having touched more briefly on other topics, the report of the Bishop's address in *The Guardian* reads as follows:

"And now, brethren, I know that you will expect me to say something, and that I ought to say something, about matters which trouble just now the peace of the Church's heart. I feel that I must try this; I know how easy it is to do harm, how difficult to do good, how easily I may offend all or almost all. You will understand me if I ask, first, that I may be heard without applause and without dissent till I have done, and, next, that I may for this purpose be allowed to exceed the ordinary and proper limits of a presidential address.

"We have our difficulties, and not slight ones, and there are plenty of people ready to aggravate them and take advantage of them. It is 'Canon to right of us, cannon to left of us,' as we see these difficulties exploited on the one side by the controversialists of Rome in the interests of their adroit and unkeeping propaganda; on the other, by Nonconformist rhetoric in the interest of its Liberationist campaign. But, dear friends in Christ, this is not what really matters. What matters is our own temper and our own behaviour, whether we have patience to understand and fairness to consider. Trustees of a great Church, which has come down across the centuries, which, under God's Providence, has weathered such storms, and, by God's blessing, has received of late such abundant increase as we have seen, let us pray and strive for these gifts of faith, and hope, and charity, which, helping and helped by our characteristic English qualities of practical good sense and kindly, rough justice and toleration, may bring us safely through.

O socii-nequo enim ignari sumus ante malorum—
O passi graviora, Deus dabit his quoque finem.

"What, then, is the case? The minds of Churchmen are distressed, we are told, by hearing of novelties of ritual and ser-

vice, by services which seem glaringly unlike Church of England ways, and are taken to imply neglect or contempt of the Prayer Book. Men are startled to find that these things have not been at once checked, and begin to think that there is a chartered license for bringing into our churches mediævalisms intentionally cut off by the Church of England, or methods and ways which give the characteristic Roman warp (I need not try to describe it or its forms) to doctrines and practices of the Church, or such things of modern Roman invention (for who would refuse to borrow what was good?) as are connected with what the English Church deliberately rejected.

"Now, let me first say frankly that these fears are not unfounded. There may be a few—I am certain very few—who have and might avow the purpose of getting as near Rome as they may, saving her unwarranted claims of monarchical authority and infallibility for the Pope; there are more, but still not many, to whom this might fairly be attributed as tendency which could not be imputed as purpose.

"And then let me say, as frankly, that I think a good many of our laymen are uneasy, aggrieved, and alarmed, that this sense of alarm and grievance must not be measured only by what is said, that much is silent or murmured privately, and that amongst our dignaries are the tacit withdrawal of people whom the English Church and Prayer Book ought to keep, and the feeling that the religion of the Church, which ought, indeed, to be above people's consciences and draw them upwards, is separated from their consciences by an interval which they cannot bridge. This, in my judgment, is the large and serious element of truth in what is said far too sweepingly about 'the laity' in forgetfulness; how often it has been laymen who have urged what the clergy have done; how largely even very 'advanced' churches have drawn laymen to them, and what zeal and devotion is found among those so drawn!

"This, then, is the alarm and its reasons. Who shall underrate the gravity of either?

"And yet, brothers, I venture to say in my place in convocation that I regarded the situation as one of hope.

"May I briefly say why?

"First, because we can see how much of this has come about from causes which are passing or have past. He would be indeed an ungrateful Churchman who did not see that these things have been incidents, however evil and false, he deem them, in what has been a time and movement of life in the Church, life which has stirred us, life which has set us forward, life which has borne much fruit, life—I will say it boldly to this conference as one of the bodies which is a proof of what I say—which has drawn us together. He would be a partisan Churchman indeed who did not admit that at least a full share of that life has shown itself in that portion of the Church from parts of which