

the Advertisements as a compromise in favour of the Puritans,—that is to say, if the Puritans brought up their ritual to the standard of the Advertisements, they would be let off the additional requirements of the law. It never occurred to him to imagine that the Advertisements were intended to take away, or could in fact take away, anything that the Act of Uniformity had made legal. In a letter dated some months after the Advertisements were drawn up, with Horn's signature, together with the signatures of the other Commissioners, attached to them, Horn says explicitly that the clause in the Act of Uniformity which enjoined the vestments "cannot be repealed, unless by the agreement and consent of all the Estates of the kingdom; by whose concurrence it was enacted." This direct testimony from the pen of one of the authors of the Advertisements ought to be conclusive. But the partisans of the new-fangled interpretation of the Ornaments Rubric defy the ordinary laws of logic as obstinately as the Russian soldiers, according to Napoleon, defied the ordinary laws of physiology. "It is not enough to kill them; you must knock them down." We proceed, therefore, with our cumulative evidence.

One of the ablest leaders of the Puritans was George Withers. In a letter written after the formal publication of the Advertisements, he deprecates the Popish ritual, as he deemed it, which was then prevalent. He speaks of the whole ritual of Edward VI.'s First Prayer Book as then, without exception, in legal use; and he gives the current and obvious interpretation of the "other order," of which the Judicial Committee has made such perverse use. "Power, moreover," he says, "was given to the Queen and the Archbishop to introduce whatever additional ceremonies they might think proper; and they immediately afterwards both discontinued the ordinary bread heretofore used in the administration of the Lord's Supper, and for the sake of a new reformation adopted the round wafer, after the pattern of that used by the Papists." The reservation in the Act of Uniformity of the power to take "other order" was, beyond all doubt, for the purpose of imposing "additional" ritual, as Withers declares, and most distinctly not for the purpose of taking away anything that the Act of Uniformity had sanctioned. The Advertisements imposed a great deal in the way of ceremonial and apparel which was not provided for either in rubrics or statutes. But on one point they made a concession. While leaving the legality of the full vestments absolutely untouched, they enforced the use of the surplice only in parish churches, and of the cope in addition in cathedrals and Collegiate churches. There is not a hint in the Advertisements that they were intended to abolish anything which was then legal. The Puritans, however, were powerfully represented at Court, and their patrons there had interest enough with the Queen to prevent her giving formally her Royal authority to the Advertisements. But let us assume, for argument's sake, that the Advertisements had full Royal authority. Let us even assume that they had statutory authority. What then? We put it to any lawyer whether even an Act of Parliament which, among a mass of other matter, reimposes a part of a previous unrepealed statute, thereby abolishes the remainder of that statute, though it makes not the slightest reference to it. This is the assumption of the Purchas and Ridsdale judgments, and we take the liberty of saying that it is in the teeth of all legal authority.

In 1641—that is, seventy-one years after the publication of the Advertisements—a Committee of the House of Lords, including ten Bishops, and assisted by the most learned divines of the day, suggested "whether the Rubric should not be mended where all vestments in the time of Divine Service are now commanded which were used 2 Edward VI." Observe, the Committee do not argue the matter. They assume, as a patent, undisputed fact, that all the vestments of Edward's First Book "are now commanded,"—that is, in 1641, seventy-five years after they had been abolished, according to the Judicial Committee. In 1644, the recommendation of the House of Lords' Committee was carried out by Act of Parliament. Would Parliament in 1644 have abolished what had no legal existence since 1566?

In 1662 Convocation and Parliament restored the legal use of all the ritual of the second year of Edward VI. So that, even if we assume, against all the evidence, that the Advertisements of 1566 did abolish the vestments, that abolition could not possibly avail against their restoration by Act of Parliament, in clear and unambiguous language, in the year 1662. Three successive Deans of the Court of Arches, so opposite to each other as Sir John Dodson, Dr. Lushington, and Sir Robert Phillimore, have laid down, with the sanction of the Judicial Committee, "that in reviving the Rubric of 1549, the Act of 1662 excluded and repealed all provisions whatever of Act of Parliament or Canon which had been made after 1549 and prior to 1662." This is both law and common-sense, the Purchas and Ridsdale judgments notwithstanding.

We will now conclude with the evidence furnished by the Inventories in the Church of All Saints, Derby,

and we will give it in the words of the editors of the volume which has suggested our criticism:—

"Those interested in the 'Vestment controversy' will find from these Inventories a remarkable confirmation of the common-sense view of the question, viz., that vestments were certainly not prohibited, but understood to be sanctioned, by the Ornaments Rubric; yet that, in course of time, their use gradually died out in almost all churches, owing to the ascendancy of the Puritan spirit, and the great cost necessary for their maintenance. It will be noted that the vestments were used at All Saints' for more than a decade after the alleged 'Advertisements' of Privy Council fame."

With the theological and ecclesiastical aspects of Ritualism we do not here concern ourselves. Our readers know our own profound indifference to the ceremonial aspects of the question. We have dealt with the subject in the interest of fair-play and historical truth, and in that alone. We do not in the least doubt the integrity and honesty of the Courts whose decisions we have felt bound to call in question. We attribute to them nothing worse than a dominant, albeit, unconscious, bias, which has blinded their eyes to the plainest facts. We have not the smallest doubt that if the Ornaments Rubric were in the prayer-book of a set of Buddhists or Devil-worshippers, the Purchas and Ridsdale judgments would never have dreamt of "reading into" it an irrelevant document, for the express purpose of reversing its otherwise plain and undisputed meaning.

## Diocesan Intelligence.

### ONTARIO.

From Our Own Correspondent.

The following parishes are vacant: Madoc, Lansdowne, and Frankville. There is also a travelling missionary required to work above Pembroke. For this purpose \$600 per annum has been set apart by the mission board. A young active clergyman would suit best.

LANSDOWNE FRONT.—On Tuesday evening the congregation of St. John's church, met at the parsonage and presented their clergyman, Rev. R. L. M. Houston, on the occasion of his departure from them to Merrickville, with an address and a handsome purse, and Mrs. Houston, with a silver fruit dish.

The following is the address: Rev. and Dear Sir, Your nearly approaching departure from us is the cause of this gathering of your congregation this evening. For our own sakes we deeply regret your being called away from us, but for yours we rejoice at it, as we believe you are about to enter upon a wider field of labour. We have felt that we could not let you go without bearing some testimony to the high regard in which we hold you, we beg of you to accept this purse as a small token of our love for you. To your amiable wife we frame no address, but ask her to accept this piece of plate and when away from us, she looks on it she will remember we brought it to her filled with kind regards and best wishes for her future welfare and happiness. May our Heavenly Father grant to yourself and family in your new sphere of labour, the success that has so richly blessed your endeavours here, and may you and yours be long spared to a life of practical piety and Christian influence. Signed in behalf of the congregation of St. John's church, Lansdowne, G. F. Deane, James W. Grier, wardens.

Rev. R. L. M. Houston, in his reply, said, I am perfectly sure that no matter where my lot be cast I shall never experience greater kindness than I have received at all times from the people of this parish. You have laboured heart and soul in the cause of Christ and His Church, our united efforts have been crowned with success almost past belief. Two churches have been built and paid for, one of which would do credit to any city congregation, three organs have been purchased and one driving shed built. Your own parish clergyman liberally supported, and your contributions to the mission fund of the diocese increased year by year. All this has been done by you within five years, in the most cheerful manner during financial depression. The Almighty has abundantly blessed our labours because they were done in faith and love, etc., etc.

CARROLL ORPHANS' FUND.—The clerical secretary of the synod of the diocese of Ontario begs to acknowledge, through the columns of the DOMINION CHURCHMAN, the receipt of the following collections in behalf of the orphan children of the late Rev. John Carroll, in his lifetime incumbent of Gananoque and Rural-dean of Leeds. The net proceeds of the collections \$1011.45 are deposited with the Frontenac Loan and Investment Society, until required either for more permanent

investment, or for the direct use and benefit of those in whose behalf the fund was created.

Adolphustown and Fredericksburg \$7.00; Almonte 7.87; Clayton 6.18; Ameliasburg 1.00; Arnprior 29.00; Augusta 7.00; Barriefield 14.80; Bath 2.77; Odessa 8.58; Belleville: St. Thomas' 28.00; Christ Church 18.00; St. John's 15.00; Brockville: St. Peter's 70.00; Trinity Church 48.00; Camden East 5.00; Carleton Place 8.50; Cornwall 49.38; Cumberland 6.80; Navan 7.20; Elizabethtown 5.22; Lyn 10.00; Finch 9.00; Fitzroy, 9th line 2.25; Torbolton 2.40; Frontenac, North 1.85; Gloucester, West 1.80; Billings' Bridge 1.45; Hawkesbury 27.00; Hillier 2.10; Huntley 1.48; 6th line 2.85; Carp, 1.87; Kemptville 13.07; Kingston: Cathedral 119.00; St. James' 22.00; St. Paul's 24.55; All Saints' 6.01; Kitley 10.85; Lanark 2.20; Lansdowne Front 13.00; Yonge 8.86; Escott 2.72; Warburton 1.64; Lansdowne Rear 10.00; Leeds Rear 5.80; Lyndhurst 5.75; Seeley's Bay 8.68; Loughborough 2.20; Madoc 1.82; March 7.00; Marmora 6.00; Rawdon, 12th line 1.00; Matilda 7.70; Morrisburg 18.00; Moulinette 15.00; Napanee 7.98; Newborough 14.50; Portland 2.50; New Boyne 3.25; North Augusta 5.05; Jelly's 3.11; Garrett's 2.21; Ottawa: Christ Church 75.80; St. Alban's 35.23; St. John's 61.17; Pakenham 11.00; Pembroke 10.00; Picton 10.00; Pittsburgh 4.76; Sunbury 3.72; Portsmouth 13.62; Prescott 15.48; Roslin 2.07; Thomasburg 2.04; Tweed 2.24; Stafford: St. Patrick's 1.34; St. Stephen's 1.06; Rankin S. H. 86 cts. Tamworth 3.00; Tyendinaga and Deseronto 6.86; Wolfe Island 4.00; Cataragui 11.07. Amount deposited \$1011.45, after deducting \$2.00 for printing and postage.

CARRYING PLACE.—The Rev. I. A. Morris, rector of this place desires to acknowledge gratefully the very liberal and opportune Thanksgiving offering of ten dollars from Mrs. Cochran of Trenton. "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches."

KINGSTON.—The thanksgiving services in the churches in this city were well attended. At St. James's, the Rev. F. Kirkpatrick preached on Ps. l. 14. At St. Paul's the church was specially decorated for the occasion. The Rev. Mr. Spencer preached from Gen. viii. 22 and Ps. cxxxvi. 29. At St. George's the Rev. Dr. Wilson preached from St. Luke xii. 15.

### TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending October 22nd, 1881.

MISSION FUND.—January Collection: Peterborough, \$16.61; Bolton and Sandhill, \$2.85. Parochial Collections: Peterborough, \$138.25; Bolton and Sandhill, balance \$2.27. July Collection: Peterborough, \$15.44; Bolton and Sandhill, \$2.85. Thanksgiving Collection: St. Bartholomew's, Toronto, \$10.47; St. Anne's, Toronto, \$12.75; All Saints', Toronto, \$44.68; St. Mark's, Port Hope \$3.00; Weston \$4.50. Collection at St. Mark's, East Oro Harvest Festival \$5.00. In answer to \$1,000 offering; Dr. Snelling, on account of subscription \$50.

WIDOWS' AND ORPHANS' FUND.—October Collection: Peterborough, on account of assessment, \$28.50; St. Stephen's, Toronto, balance of assessment, \$28.00; St. Peter's, Cobourg \$148.84; St. Philip's, Weston \$4.00; St. Paul's, Mono \$1.80; St. John's, Mono \$1.40; St. John's, Mono Mills \$1.70; Hastings \$1.09; Alnwick \$1.08; Credit, St. Peter's \$12.40, Dixie \$6.00; Port Credit \$2.00. Annual Subscription: Rev. John E. Cooper (2 years) \$10.

DIVINITY STUDENTS' FUND.—April Collection: Peterborough \$24.72; St. Stephen's, Toronto \$4.86.

ALGOMA FUND.—Day of Intercession Collection: Peterborough \$5.98.

St. Luke's.—The Rev. John Langtry, rector, is we are sorry to learn very unwell.

The Bishop ministered confirmation here on the evening of St. Luke's day, when eighteen candidates, nine of each sex, were confirmed.

COLBORNE.—The Rev. J. Hodgkin, M.D., has been appointed to the incumbency of this parish.

PORT PERRY.—Church of the Ascension. The congregation of this church have for some years been labouring under a constantly accumulating debt; but they have lately made arrangements by which it will be all cleared off, in regular instalments. This is very creditable and encouraging, as the congregation is neither numerous nor wealthy. The cheerfulness with which this constant pull is met is worthy of great praise. At the same time efforts to improve the church and grounds have been made with success, and will not be discontinued. Much of this success