

the beauty which comes with age, and well can we understand the exclamation of Dean Stanley when paying a visit to the Archdeacon, "Ah! this is more like England than anything I have seen yet."

There are many monuments of great interest, but one interested the writer especially. This monument stands over seven graves, the graves of seven young men who once left Toronto full of life and vigour, to sail across to Niagara, never to return. It recalls names once familiar, and the old days at Trinity College.

The sun was sinking when we bade farewell to our kind host and hostess. The day was drawing to its close, and it had been well spent. The mind had been enriched, and the heart stirred in the presence of the aged soldier of the Cross, the last left to us of a noble band of saintly warriors who bravely strove for the Church's life and honour, and then passed on, we doubt not, to the rest of Paradise to await the Resurrection and eternal reward.

We were soon steaming towards Toronto, full of thankfulness for the great kindness extended to us by the Archdeacon, and with a grateful remembrance of the gracious hospitality received from Mrs. MacMurray.—*Canadian Churchman.*

Diocese of New Westminster.

VANCOUVER.

Rev. H. Edwards, formerly curate of St. James's, Vancouver, has returned from labouring in the Zanzibar mission, East Africa. He and Fred Ford, a printer from Vancouver, were invalided home to England, but H. Lister, of New Westminster, is proving himself a most successful missionary in the native industrial school connected with the Zanzibar mission. Mr. Edwards will take the church at Lytton.

The Rev. M. C. Browne, Cedar Hill, has been dangerously ill with pneumonia. He is still very weak.

Rev. S. C. Scholesfield, Esquimaux, is gradually recovering strength at Kamloops, and expects in a week or two to return to his parish.

Rev. Mr. Wilson (late of Shingwauk) who lately started a new mission seven miles from Victoria, has been seriously ill. Rev. Canon Puddon and Rev. E. Marwood (chaplain H.M.S. "Royal Arthur") have been taking his work.

There are four warships in Esquimaux harbour. The three chaplains, Messrs. Price, Griffiths and Marwood very kindly assist the clergy when in harbour.

Rev. Dr. Babbit, Tacoma, preached at Christ Church Cathedral August 20th.

Diocese of Columbia.

The Northwest Convention of the Y.M.C.A. has just completed its annual session in Victoria. By means of its well-equipped centres it has strongly influenced for good very large numbers of the young men who drift to this Pacific slope.

Business men of all denominations unite in supporting its work. Several of the clergy of Victoria took part in the Convention. On Sunday afternoon (Aug. 20) the Bishop addressed a crowded gathering of men in the Cathedral at the request of the Association. His powerful words will long dwell in the hearts of those privileged to be present. The anxious fears of many who deprecated the selection of an English clergyman ignorant of colonial work have been changed to an increasing confidence in the wisdom of the Archbishop's choice. "Te Deum laudamus" is the cry of all who have the Church's welfare at heart.

Angela College, which has been closed for some months, will re-open in September under

the care of the Misses Kitto. The present buildings are being put in thorough repair and a new school-room and class rooms are being erected.

The Cathedral parish room is being considerably enlarged. The Rev. E. C. Sharp has a grammar school for boys in this building.

The Right Rev. Bishop Hills has completely recovered from his illness, and will most likely accept the offer of a cure in Norwich Diocese, of which he is an honorary Canon. Bishop Sheepshanks worked for seven years in Columbia Diocese.

By removal of C Battery to Quebec St. Saviour's loses a large section of its congregation.

A. O. F.—The members were very much pleased at the discourse delivered at Christ Church Cathedral by the Bishop of Columbia. Over 200 Foresters and Juveniles were present, and the proceeds of the offertory have already been forwarded to the high court in England for disbursement to the families of deceased Foresters lost on H.M.S. "Victoria."

Diocese of Caledonia.

The Rev. Mr. and Mrs. Keen, of Massett, Queen Charlotte Islands, have just returned to their work among the Haidas. This tribe differs considerably from the mainland Indians both in appearance and language. There are 400 souls in the village, nearly all of whom profess Christianity. The isolation is extreme, nine months sometimes without communication with the mainland. Mr. and Mrs. Keen are very much encouraged in their work.

On August 19th Rev. J. Gurd, Metlakhatla, left for England, taking his wife and children on six months' leave of absence.

Newfoundland.

Rev. T. P. Massiah, of St. Peter's Clergy House, London Docks, England, is conducting a six months' mission here. Mr. Massiah was ordained in St. Johns, Newfoundland, and for nine years did mission work on some of the bleakest parts of the coast.

Contemporary Church Opinion.

The Living Church, Chicago:

The appointment of the Rev. A. H. Baynes to the Bishopric of Natal has been heartily endorsed and accepted both by the followers of the late Bishop Colenso and the loyal remnant who have rendered allegiance to Bishop Macrorie. Thus happily ends a long and painful episode in the history of the Church in South Africa. It will be remembered that after the trial, condemnation, and deposition of the first Bishop of Natal, the civil court sustained Dr. Colenso in his claim to the emoluments of the see, as consecrated under letters patent of the crown. By this construction of the law, Dr. Colenso, though deposed and excommunicated, remained Bishop of Natal to his death. The Catholic remnant, though in a measure dispossessed, remained faithful to Dr. Macrorie, whom Bishop Gray had consecrated as Bishop of Maritzburg. At the death of Dr. Colenso it was hoped that his followers would return to the Church. But the animosities engendered by these years of controversy and strife were too strong to permit the "Colensoites" to accept Dr. Macrorie as their spiritual head. After many attempts, highly creditable to his head and heart, on the part of Dr. Macrorie to bring them to a better mind, the gentle-hearted Bishop conceived that the desired result would be ob-

tained by his own withdrawal. Accordingly he resigned and retired to England. Both sides then agreed to accept the nomination of the Archbishop of Canterbury. The outcome is the appointment of Mr. Baynes and peace to a long distracted Church. The story of the struggle for the faith on the part of the noble Bishop of Capetown, the trials and patience of loyal churchmen, and the devoted Episcopate of Dr. Macrorie, will be imperishable in the history of the African Church, to whom champions of the faith have not been wanting in the past.

Church Bells, London, Eng.:

We earnestly ask Church people whether they do not think it is in these times meet and right to support Church societies and organizations, which are doing this or that good work on Church lines, rather than societies and organizations which make a parade of such isms as 'non-sectarianism' and 'undenominationalism' and the like, as the reason why they should be supported? While Church societies are languishing for the means to maintain and extend their good works, which are, moreover, carried on in accordance with the convictions of Church people, it surely cannot be right for them to give the support which would strengthen these societies to unsectarian and undenominational organizations. They do, however, do so. The result is, that sometimes church people actually support societies which are not only negatively, but positively anti-Church. We have no intention to disparage any good work, but we do think it is the plain duty of all Church people to see that the wants of the religious, missionary, charitable, and philanthropic Church organizations are supplied before they give to non-Church organizations. The old proverb concerning charity has a useful application in this matter.

The Family Churchman, London:

The *Tablet* (Roman Catholic) has lately been employed in glorifying the Supremacy of the Pope and congratulating itself on the onward march of the Papacy in England. Our readers are not likely to have studied closely this ultramontane organ, which we may mention in passing, assumes airs of infallibility which would be barely tolerable in the "Supreme Pontiff" himself. But its assumption that the Bishop of Rome is the head and supreme ruler of the Catholic Church must be met with a flat denial. No one denies that he is the Head of the Roman Church, and that the Roman bishops are merely his delegates with no independent authority. But the position of the Bishops of the other branches of the Catholic Church, and notably those of the Anglican Communion is thoroughly in harmony with primitive doctrine and practice. The attitude, for instance, of the Archbishop of Canterbury towards Rome to-day is almost identical with that of St. Cyprian, of Carthage, in the third century. The authority of the Pope over the bishops is supposed to be the continuation, by official succession, of the authority included in the primacy of St. Peter over the other apostles. In his celebrated epistle to Quintus, Cyprian goes to the very root of the matter and says: "For neither did Peter, whom the Lord chose, and upon whom He built His Church, when Paul disputed with him afterwards about circumcision, claim anything to himself insolently, nor arrogantly assume anything, so as to say that he held the primacy, and that he ought rather to be obeyed by novices and those lately come." Again, touching the matter of the baptism of heretics which was the subject in dispute with the Bishop of Rome, Cyprian writes on behalf of himself and his suffragans: "For neither does any of us set himself up as a bishop of Bishops, nor by tyrannical terror does any compel his colleague to the necessity of obedience." It is perfectly obvious