

the Council of Sardica, A.D. 347, Canon I, forbid it absolutely whether the suggestion proceed from the Bishop, the people, or from other Bishops.

3. The Council of Carthage of 397 and 398 permit translation only if to be done for the good of the Church, by sentence of a Synod, and at the request of the clergy and laity; but absolutely forbid it if *apo poleos mikras eis heteran* from a little to a greater city, or from a humble place to a noble place.

And yet your contention is that the Bishop of Niagara should go to Ottawa, because the latter is more important, being the capital of the Dominion. Authorities abound in evidence of the safeguards surrounding translation, and the very exceptional circumstances under which it was ever permitted. But history does not abound in translations; they are few and far between. I have said that it has been paralleled to divorce. Leo the Great, A.D. 450, as recorded in his Epistles, 84, c. 8, deposes a bishop for seeking translation, but because it was *ad maiorem plebem*, i.e., to a greater community from one deprived on account of its mediocrity in the state. Translations were unavoidable in times of persecution, but as soon as persecution ceased they were, to put it in the mildest terms, frowned upon. They did not again become common until in the East the Mohammedan persecution placed the Church there in a position in which the Divine counsel was accepted, "When they persecute you in one city flee to another." In England there were translations in the Saxon Church in times of Wilfred of York. But these were the times before any settlement of the dioceses of the Heptarchy could be effected. From the time of Archbishop Theodore, 668 to the 10th century, there are only recorded three or four translations; each one was made on exceptional and almost unavoidable grounds:

1. Cuthbert (of the North) with great difficulty (*nolo episcopari*) consecrated to See of Lindisfarne or Hexham, soon resigned to return to monastic life, then recognized as a sufficient canonical reason for resignation.

2. Cuthbert (of the South), made Bishop of Hereford 736, translated to Canterbury 740, but it is not at all a sure thing that the Cuthbert of Hereford and he of Canterbury were the same man.

In the 10th century, St. Dunstan, a holy man persecuted by King Edwy, the partizan of the seculars restored by Edgar, the partizan of the regulars, elected by the latter king's influence, first to the Bishopric of Worcester 958, and London 959 (held together) and in 960, the next year pushed on to the Archbishopric of Canterbury, and why? That he might further the cause of the one party in the great conflict of the age between the regulars and the seculars. Therefore, from Archbishop Theodore, the beginning of the organized Episcopate of the Church of England to the 10th century, we only know of one resignation and two translations. The Church of England does not appeal to the Hildebrandian age, the age of papal supremacy after the 10th century, but to her primitive times, the golden age of the government of the Church, between 668 and the 10th century. In the East the feeling against translation was yet stronger.

1. St. Gregory of Nazianzen, 370-390. First he resigned, because he was compelled by Athanasius by force to do so. Then patronized by Emperor Theodosius, he is translated from his little See of Sasima in Cappadocia to the patriarchate of Constantinople, and the reason assigned was as a means to the cure of the Macedonian heresy, which had, it is said, 36 adherents among the Bishops at the Council of Constantinople. Later in his life, the enemies of Archbishop Gregory accused him of having been unlawfully translated, because against the 15th canon of the Council of Nicaea. St. Gregory did not deny this statement, but justified his own particular case by asserting an equal authority for Council of Constantinople as for Nicaea. The fact remains that the act was done at least ostensibly with the motive of healing a schism in the Church. Meletius of Antioch, 370-390, in the dual election of himself and Paulinus, resigned his right, saying, "Let Paulinus be Bishop to reunite the schism at Antioch." Martyrius (460) resigned owing to the violent opposition of the Monophysites led by Peter the Fuller. Anthemsus, 535 A.D., was translated from Trapezium to Constantinople. It was done by the influence of the Empress Theodora, who favored the Monophysite heresy, but he was condemned by a Council (Synod) of Constantinople, because "he had left his See of Trapezium widowed and without a husband, against the Canons." And so with nearly every translation. It has been done on no less ground than to heal a schism amongst the people, or by compulsion, and even under circumstances far more favorable than those of your plea for Ottawa, has been denounced by the Church assembled in Synod. I take you no further down the page of Eastern history, for a similar reason to that which I stopped at the 10th century in the West. Mohammedanism as the dominant power in the East altered the whole conditions. I decline to

have this matter judged by modern English precedent, for we in Canada elect our Bishops; in England, Eranianism yet prevails in this direction, the Bishops being consecrated practically by and at the will of the monarch. But we have a modern precedent in South Africa. Bishop Colenso was deposed, a new Bishop was synodically elected in his place, and known as the Bishop of Maritzburg; a schism was the result. A few years ago the Bishop of Maritzburg was permitted to resign that See, in order that the schism might be healed. My contention, therefore, Mr. Editor, is that the new Diocese of Ottawa can show no such reasons as would justify, in the light of the minds of the Church in all times, so dangerous a precedent for the peace of the Church in Canada, as that of translation.

a. The people of Niagara are not rebellious or perverse.

b. The translation is not demanded in the cause of peace or to heal a schism.

The call of our Bishop by the Diocese of Ottawa is a distinct breach of the 10th commandment, "Thou shalt not covet." It is selfish in the extreme, and is spoken of upon the floor and from the chair of the Diocese of Ontario, with the most utter disregard of the feelings of the Diocese of Niagara in this matter, which is of vastly more interest to the old diocese than it can be to the new. Let the Diocese of Ottawa give us not sentimental, but practical, unselfish, and good reasons why they should seek to take away our head from us, and let us compare such reasons, if they have any, with those which all down the page of history have been deemed by the Church good and sufficient reasons for translations, and they will, perchance, awake to a consciousness of their utter disregard of anything else but their own estimation of what will make for the welfare of the Diocese of Ottawa. Do the intelligent Churchmen of Ontario and Ottawa contemplate with calmness the result of the establishment of the easy translation of the bishops in our province. Already names of bishops of this province are floating round for nomination in case of need, and the precedent will mean that into the arena of election contest any and every bishop's name is likely to be dragged each time a vacancy occurs in the Episcopate. Niagara has declined to sit idly by and see herself widowed in order to provide a spouse for Ottawa.

W.

BRIEF MENTION.

Rev. H. Underhill, of Mission City, has been appointed rector of St. Paul's, Vancouver.

The steeple of the cathedral at Freiburg, where is located the most famous organ in the world, is 367 feet high.

Mme. Carnot frequently spends long hours in prayer before the tomb of her late husband in the pantheon.

Rev. W. H. M. H. Aitken has been conducting a mission in the Church of the Epiphany, Washington, D.C.

Birmingham's chief magistrate is to be a Lord Mayor, too, that title having been recently conferred on the Mayors of Liverpool, Manchester and Belfast.

The highest building in the world, monuments and towers not considered, is the Cologne Cathedral. The height of this building from the pavement to the copper tip on the spire is 511 feet.

The Rev. H. L. Watts having decided to return to England, has resigned the rectorship of St. Mary's parish, Virden, Man.

There was launched at Newcastle, England, recently, from the yard of Sir W. G. Armstrong & Co., a first class battleship for the Japanese navy.

The railway servants on England's railways get no less than £300,000 in "tips" from the public yearly.

The great hammer at the Woolwich gun works, Woolwich, England, weighs forty tons, and its drop is a sheer fall of forty-four feet three inches.

It is definitely stated that Lord Dufferin, the British Ambassador to France, will retire from diplomatic life about the middle of July.

Madame Patti's income is said to be about £40,000 per year. She selects all her servants for their voices and uses them in chorus work when she gives an opera at her home.

There exists in Chicago a militia organization known as the "First Regiment Royal Scots." Imagine "Royal" Scots shouldering republican muskets!

Dr. Bridge, the famous London organist, lives

in the Lillington tower of the Abbey cloister and sleeps in the old prior's bedroom, which bears the date 1364.

Mount Lebanon, from whose sides were cut the cedars for Solomon's Temple, is believed to be the highest elevation in Syria, 11,000 feet.

Rev. T. C. DesBarres, jr., son of the rector of St. Paul's Church, Toronto, has accepted a curacy in St. John's Church, Deptford, London. He will enter on his new duties about the middle of June.

A new fuel made in France is of coal dust compressed into bricks and soaked with chemicals, which make it glow a long time when once alight.

When sound can go in but only one direction it travels far. An old well at Cerisbrook Castle, Isle of Wight, is 182 feet deep. On a still day a pin can be heard to strike the water.

The Rev. J. W. Matheson, rector of St. Luke's, Souris, Man., has been granted a three months' leave of absence. A student from St. John's College will take duty at St. Luke's during Mr. Matheson's absence.

All the money for the beacon in memory of Tennyson has been subscribed, the monolith for the shaft has been successfully quarried in Cornwall, and the monument will be set up in the fall. Of the \$4,750 subscribed, \$1,250 came from the United States.

Mr. Gladstone has sent another subscription of \$250 to the fund now being raised at Chester, England, for suffering Armenians.

Rev. H. G. Baldwin, late rector of the Church of the Ascension in Toronto, is staying at Bellagio, in Italy, where he has been appointed English chaplain by the Colonial and Continental Church Society. His health is said to be much improved.

According to a London correspondent, up to the present time Mr. Justin McCarthy has received something like £20,000 as his share of the proceeds of the sale of his "History of Our Own Time." It is said that nearly the whole of his £20,000 profit has been devoted to the cause of Ireland.

The Rev. F. B. Norrie, who recently resigned his curacy of St. Matthew's Church, Quebec, has been appointed curate of St. Matthias' Church, Toronto, and will enter on his new duties after Trinity Sunday.

Whenever the Prince of Wales alludes to his mother, he always uses the words, "My mother, the Queen." When his son is under discussion, it is "My son, the Duke of York." This simplicity of speech is never heard on the Continent, where full titles and elaborate stiffness is the rule.

Family Reading.

The Christian's Advance.

Christ is more than an ideal. He is an object. To advance along life—the Christian life—is to advance nearer to Christ. It was so with Paul. He knew Him externally; he accepted His revelations; he took hold of the idea of His character; he learned the truth that had been revealed. But at last he learned to know more, much more of Christ than could thus be learned. Why? Because, attracted toward that object of desire, he was advancing. He knew no longer Christ "according to the flesh;" he knew Him in a deeper, in a spiritual sense. To gaze at Him as His likeness is sketched in the Gospels, is a great blessing, a great help; but to feel His Presence within, as the soul tries to answer to all the touches of His penetrating grace, is to know Him spiritually, and become closer to Him. The power of an advancing life is the seeking indeed of those "things above," by willing conformity to the upward impulse of the grace of God, and with the living hope, which Christianity supplies, of ultimate attainment; but, above all, the spring of that life advancing over all parts of the being in consecration of gifts, use of graces, growth of high thoughts, perfection of desires, in a fixedness of loving gaze on that one eternal figure where all find their embodiment and their glorification, the figure of the