

of the Church of England, in which we have less reason to look for legislative finality than the period between 1547 and 1602. Nor in the history of the Church did pride and prejudice so obtrude themselves into theological controversy as then. Men showed themselves unable to appreciate their opponents' honesty, or learning, or point of view. Luther was coarse in his controversial manners and methods, and many Englishmen, both in the Protestant and Roman Catholic ranks, were not far, if at all, behind him. Many of the controversies of the time were about words only, but the controversialists on both sides were so blinded by passion, or at all events so intent upon emphasizing that aspect of the truth, which they considered most necessary, that they overlooked altogether the bias of their opponents' terms. Extreme begat extreme, and legislation was brought into existence, which, in suppressing a temporary abuse, deprived the Church of some beautiful and instructive custom. The abrogation of the Ornaments' Rubric, by the revisers of 1552, is a case in point. To get rid of the vestments, which they supposed implied, more freely than they thought good, the sacrificial aspect of the Holy Communion, they cut the Church of England temporarily adrift from a universal custom of the Church Catholic. In such an age it is impossible that final legislation could be secured, and hence the duty incumbent upon rules in the Church of making such adjustments from time to time as will enable her to adequately perform her functions. There is good reason to believe, however, that what is demanded in the present controversy is not alteration of the rubric, but impartial study of it. Considered in the light of contemporary history, it no more forbids Reservation, than the Black Rubric forbids eucharistical adoration. Nor does the 28th Article forbid it. The latter is, when looked at in combination with contemporary documents of equal authority, a mere historical truism, with probably a side reference to processions of the host; the former was aimed, not at the Catholics, who reserved the Sacrament, but at the Puritans who deprivileged it. Let us examine the evidence. The first Prayer-Book of Edward VI., the priest was ordered to "reserve as much of the Body and Blood as shall serve the sick person." In 1552, this rubric, directing Reservation, was omitted, and hence it is argued the practice was forbidden. But omission does not necessarily imply prohibition. If it did, processional and recessional hymns, collections, unless at celebrations of the Holy Communion, sermons at Evensong, and at Matins, unless when the ante-communion is read, are all prohibited. But no sane man would push the principle that omission is prohibition, so far as to abolish these customs. But obviously if the principle is a good one, it ought to apply universally and not merely to a few things which the average Protestant regards as Romish. Short, then, of an explicit condemnation of the practice of Reservation, we have no reason to believe that the simple omission of a

rubric implied the discontinuance of the practice. The two marginal rubrics, directing the priest to perform the Manual Acts, which were found in the Prayer-Book of 1549, were omitted in 1552, and also in 1559, but it would be perilous to argue that the Manual Acts were forbidden. The fact is that some rubrics, which were necessary in 1602, were by no means so in 1552, for the clergy were then in possession of a well known traditional order of ceremonial, which in the anarchy of the Puritan ascendancy, had been forgotten. In 1559, the practice of Reservation met with no condemnation. (Continued next week).

## The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

### FAMINE WORK IN CHINA AND INDIA.

With very grateful thanks I acknowledge the following contributions: Anon., \$5; Rev. C. E. Sills, Winchester, \$2; collecting box at Bible House, 40c.; collecting box North Toronto post-office, 35c.; Cole's confectionery, 67c.; Master Eric Steele, Ottawa, \$1; the Misses Matheson, Perth, \$4; Friend, Stittsville, 50c.; Christ Church, Woodburn, \$2.62; St. George's, Tapleytown (per Rev. G. B. Bull), \$1.75; Friend, Toronto, \$15; collected by Miss Laura Privat and Miss H. Slumskovsky, Williamsford, \$11.30; Two Sisters at Corbett, \$1; Friend, Toronto, 50c.; Mrs. W. A. Hamilton and her little daughter, \$2; Miss M. E. Austin, Quebec, \$10; Daisy Mackay, Toronto, \$2. Some of the offertories quoted above have been made in country mission churches, where probably it required some self-denial to give to objects outside their own direct needs. Could not some of our city churches do something of the kind, probably the rectors of our parishes would be quite willing to allow contributions marked for the China famine sufferers to be placed in the offertory plates, or better still speak to their congregations about the terrible distress, the numbers who are dying for want of bread, and ask them to give something to save them from starvation. Ten cents a day will save a small family, 20 cents will save a life for a week, \$5 will save six lives for one month. This surely is making money go a long way, and many no doubt will feel deeply thankful for the opportunity of bringing relief to those who are ready to perish, by giving "Alms of their goods," and may all these generous souls be rewarded by Him who has said "Inasmuch as ye have done it unto one of these, ye have done it unto Me." Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Crapaud.—St. John's.—The corner stone of this church was laid on Monday afternoon, the 9th inst, with impressive ceremonial, Ven. Archdeacon Reagh officiating, and service being said by the rector, Rev. C. R. Cummings. Among those present were Sir Louis H. Davies, Judge Fitz-

gerald and wife, Judge Warburton, Hon. Premier Farquharson, Mr. Horace Haszard and others who went from Charlottetown by the steamer Brant. The clergymen present, besides those above named, Revs. Leo. Williams, Charlottetown; T. C. Mellor, Summerside; G. C. Robertson and G. F. Dawson, Tryon. Addresses were given by Judge Warburton, Judge Fitzgerald, Sir L. H. Davies, and brief remarks were made by Hon. Premier Farquharson and Rev. G. C. Robertson and G. F. Dawson. The offerings amounted to \$177, and tea and refreshments, served by the ladies, netted \$75 more.

Sydney.—The Rev. George Haslam lately canvassed this parish for the Twentieth Century Fund, and succeeded in raising the sum of \$1,000 or thereabouts for that object.

### FREDERICTON.

Hollingsworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Fredericton.—On the 6th of August the Rev. William Jaffrey passed to his rest, after a faithful ministry of more than fifty years. In June, 1851, he was ordained to the priesthood by the late Bishop Medley and placed in charge of an enormous Mission, embracing Stanley, Canning and St. Mary's. He served the whole of this Mission with great zeal and energy for many years, and after it was divided into several parishes he continued his labours in St. Mary's until increasing years led to his resignation. A beautiful parish church and a large Church Hall are abiding memorials of his work. Till within a few months of his death he was able to assist frequently in the services at the parish church of Fredericton. The clergy of the deanery of Fredericton and several from St. John, took part in the impressive Burial Service, walking in their vestments from his house to the church and carrying the body to the hearse and to the grave. May he rest in peace. The above communication would have been sent before but owing to the vacation of the Editor it was thought advisable not to send it until after his return and the resumption of the issue of The Churchman.

### MONTREAL.

William Bennett Bond, D.D., Archbishop, Montreal.

Montreal.—His Grace the Lord Archbishop of Montreal on Tuesday, Sept. 10, celebrated the 86th anniversary of his birth. During the course of the day he was the recipient of many congratulations from his own diocesan clergy, as well as from his confreres in the House of Bishops, all of whom are at present in the city. In spite of his advanced age, the venerable metropolitan continues to exercise the functions of his office without the assistance of a coadjutor. He is in the enjoyment of splendid health. The Archbishop was born in Truro in 1815. In early life he went to Newfoundland, where he became a lay reader of the Church of England. In 1840 he proceeded to Quebec, where he was admitted to the diaconate, and in 1841 was admitted to the priesthood by the late Bishop Mountain. He acted as missionary for some time, and in 1842 he became incumbent of Lachine. He was, after six years' service, called to St. George's church, where he remained for thirty years, first as assistant and afterwards as rector. He worked in St. George's church until he was raised to the episcopate. His career has been marked by great spirituality and energy. He was always fond of work, and his great strength stood him in good stead as rector of St. George's, in connection with which his great administrative ability is still remembered. Indeed, this quality—this ability to administer—is still most marked, and it has been said by those nearest to him that in these last years of his life he has shown more ability in this direction than