

Department, lished. Ever in the primary man work that lifting by the Dixon says: opportunity for) In a word, those who are rk of religious pass at that candles, and n their lees: -that say in 3, neither will s of the Home l in Stanstead L. S. T.

to the proper James' Catho- in writing as D.D." or, as his resignation and him of his forming episco- on of his office

A LAYMAN. otland is now d.

aper was read recent Toronto.

Conception of owed to make a of a Preacher's on lately with uestion of ser- different ways, cts treated of, m. We com- re devoted to affect us only ur consciences. e ought to do efrain from do- ow and try to require these hink lightly of of the sermons ur views or ur of the ordinary ? Men—many of them better not go Sunday es, even though a qua non of re- of handing over an—whose sole more piety to member of the expound the marked differ- their congrega- quires, first, a study; and it he want of the be drudgery of ymen are only s. But the re- nce any added London, made, s, and the con- gregation were to ent men of the uts, who went o know before— explained about had doubts or m words which ltered light on ak as a layman, will excite a sort, ome clergymen, fective nor con- BISSET THOM.

truly told, that ion with her (in nurches in com- ico whole), are lio Church, and rrupt branches. agree. I have the followers of

the rebellious Bishop of Rome, but I firmly believe that if I am to be faithful to my priestly office as given to me to fulfil, I must not allow this sympathy to be carried so far that I connive at the Holy Catholic Church standing idly by century after century without making some feeble attempt to lop off all corrupt branches from herself, by whatsoever name we call these corrupt branches. These corruptions are destroying her. Every man in Canada who knows anything of orchards, knows full well that thousands of trees have perished because of a lack of "lopping off" the decayed limbs, and, I have no doubt whatsoever, that the future of the faith lies between national religion and no faith at all (forgive the bull). The Catholic Church has been preserved, being divinely founded. Romanism and Dissent are the Scylla and Charybdis of western Christianity, and, it appears to me, I have no right as one of the crew of the Ark of God to uphold any policy that will wreck the old ship, either on the rock or in the whirlpool. It is our bounden duty to labour on Catholic and national lines, not on Roman Catholic or Dissenting ones. If Romanism and Dissent have each failed to give us National Churches loyal to the Holy Catholic Church, and we know they have, then I hold that the Church herself is greater than each or both, and can do this or perish. If she cannot, because of defective organization, act as a whole, she must act through the most living branch—the Anglican Church. Water, oil and fire are a dangerous combination as a sea for the Church ship to navigate in. I am quite satisfied that water alone is our natural element. Let us get to sea at once, and attend to our own legitimate business, and leave Rome and Dissent to attend to theirs. This running from pillar to post is confusing, even to the faithful, and is bringing discredit on the whole religion of Jesus. The Church on this continent has to fight for her very life. God grant her true soldiers, not men of worldly mind who are continually seeking by-paths. I believe the position of Bishop Courtney at the General Synod to be a false one. Our Blessed Lord believed and taught a reconciliation, but that reconciliation was one of truth and not of error. The bishop evidently travels "first-class" all the time, and knows nothing of the seething of infidelity in Europe and America, as the direct result of Romanism and Dissent. His very liberal ideas do not accord with mine. We must be courteous to all, but beware of the man who lowers the flag. If Rome and Dissent have everything (or most things) valid, and they be in the majority, we are bound to go to them, not they to us. Convert those in error, or abandon Christianity. Do not continually tell them they are nearly right; they are very far wrong indeed. There should not be a Church of Rome at all, there should be a Church of Italy; fancy a Church of Canterbury instead of a Church of England. Give us a Church of Canada or Paganism?

C. A. FRENCH.

To the Clergy of the Missionary Diocese of Algoma.

REV. AND DEAR BRETHREN,—You are already aware that my official connection with the diocese has terminated, my resignation having been tendered to the Metropolitan, and, as required by our Provincial Canons, accepted by the House of Bishops. This decision has been reached very reluctantly, and only after deep "searchings of heart," the consideration which finally determined my choice being that of the welfare of the diocese, on which my absence during three winters (in reluctant compliance with medical advice), has inflicted inevitable loss, mitigated, it is true, by the kind offices of my Right Reverend Brethren the Bishops of Toronto, Huron and Niagara, in supplying my lack of service. I cannot, however, sever the sacred bond which has bound us together for more than fourteen years without thanking you cordially for the prompt and willing co-operation you have uniformly given me in my various plans for the development of the internal organization of the diocese, now all but complete, and the deepening of its spiritual life in your several fields of labour. A bishop is powerless without the clergy beside him, as his co-workers, and frequently his counsellors. You have aided me in both capacities, and the grateful remembrance of it will go with me into the future. That my official acts should always have received your approval were too much to ask or expect. Yet with all the infirmities attaching to my administration—may He forgive them who covers all our shortcomings with the abounding merits of His blessed Son—I can truthfully say that my aim and desire have always been to hold the balances with an even hand, "without preferring one before another, doing nothing by partiality." In the practical application of this principle I have sometimes given offence, but my defence is that of the apostle, "do I seek to please men? for if I yet please men I should not be the servant of Christ." One very

bright spot, brethren, in my memories of the past will ever be the harmony that has prevailed in our midst. Our personal relations have been marked by mutual trust and confidence. During all these years the diocese has enjoyed the blessing of perfect peace, unbroken by a solitary note of discord. Opinions, "uses," methods of work, have differed widely, but the firmness with which convictions have been held, and the frankness with which they have been expressed, have not diminished the charity which has bound us together as brethren in "the household of faith." The evil spirit of partizanship has never once lifted its head among us. We have been too busy, and too brotherly, to strive about the "mint and anise and cummin," while "weightier matters" demanded our best energies and most vigilant attention. "Now the Lord of peace Himself give you peace always by all means." My successor will be elected (D.V.) by the Provincial Synod on the 11th of November. In view of the gravity of the issues depending on the Church's action on that day, may I suggest the use, meantime, of the following prayer in all your congregations, and also, should you see fit, in your family and private devotions: "Almighty and Everlasting God, who by Thy Holy Spirit didst preside in the Councils of the blessed Apostles, preserving them from error, and guiding them into all truth; we beseech Thee mercifully to be with the Council of Thy Church about to assemble in Thy name to choose a chief pastor for this diocese, and to direct all their consultations for the welfare of the Body of Christ, and the glory of Thy holy Name. And to Thy servant who shall be called to the work and ministry of a bishop, grant such grace that he may evermore be ready to spread abroad Thy Gospel, the glad tidings of reconciliation with Thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to Thy family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen." A letter received from the Metropolitan of Canada, dated Sept. 25th, empowers and commissions me to perform such Episcopal acts as I may deem necessary in the diocese until my successor is consecrated. Pending his consecration, I hereby re-appoint the Venerable Archdeacon of Algoma as my commissary, and request that diocesan correspondence be addressed to him. "Finally brethren, farewell. Be perfect, be of good comfort, be of one mind—live in peace, and the God of love and peace shall be with you." Yours faithfully in the Lord,

EDWARD SULLIVAN.

St. Luke's Day, 1896.

Family Reading.

Church Manners.

Good manners are pleasing at all times and in all places, but surely in no place are they more appropriate, nor is there any place where their absence is more noticeable, or the occasion of more discomfort, than in the house of God. Did you ever observe how differently persons enter the church? Some are always late, while others are regularly in their places in worshipful attitude before the first peal of the voluntary. But I meant to call attention to the wide difference in manner and attitude even as they come through the door. I have in mind a gentleman, who, although frequently a trifle late, comes in so quietly and so reverently, that unless I am keeping a special outlook for him, I can hardly tell just when he enters. But how different that man with the squeaky shoes! You can almost hear those shoes before he leaves the sidewalk to enter the church. How pompously he enters the door, and with dramatic, self-important air, strides up the aisle! He is almost sure to come during the reading of the Scripture lesson.

A few Sundays ago, while we were singing the first hymn, a gentleman and two ladies came in and were shown a seat well toward the front. I observed that they were strangers. The church was crowded and nearly all the song-books were already in use. Not far from where they were sitting was a little girl, who, seeing that they had no book, politely offered the one which she was using. The gentleman smiled, accepted the book, and after that seemed to enjoy the entire service; and I am sure that this act of the little girl enabled the pastor to preach just a bit better than he could otherwise have done. Last Sunday

morning in the same quarter of the church I observed a boy appropriating a song-book entirely to his own use, when there were grown persons all about him who could not join in the hymns because they had no books. The lad held the book during the entire service, apparently in utter unconsciousness of his unseemly rudeness. What made the difference in the conduct of those two children? Did you say "home training"? That would not be your answer if you knew the homes from whence they came? I think this was the reason—the little girl was with her mother, just as any child should be while in church; but the lad was on one side of the church, while his parents were seated on the other. Yes, I do like to see people come to church by families, and sit together as families, not only for the reason that I have already indicated, but for others. Such a habit is not only an indication of refinement, but it also helps to produce refinement. What is more beautiful than to see a young man escort his mother and sisters to church, sitting with them through the service, on the alert to pay those little attentions which always characterize the true gentleman while in the presence of ladies?

Some things can be seen from the pulpit better than from any other quarter. You would be surprised to know what a lot of people have the queer, not to say inelegant habit of poking their neighbors in the ribs, apparently for the purpose of calling their attention to the different points made by the preacher. Offenders of this class are not all by any means young people. In the church where I was preaching several years ago, there was a gentleman who would keep this up during the entire service. He seemed to fear his good wife was not able to see a point without the stimulation of his active elbow. Sometimes overcoats and overshoes are lost in church. Perhaps this is the reason why some people begin to put them on before the service is concluded. I have somewhere seen a statement by Dr. Deems, of New York, to the effect that the pastor of a well-known church closed the service by saying, "Now let us close the service by singing the long meter doxology, pronounce the benediction, and then we will resume our overcoats." The programme was undoubtedly correct, but the fact that it needed announcing by the pastor was certainly a serious reflection on the manners of that congregation.

Superstitions About Babies.

Among the Vosges peasants, children born at new moon are supposed to have their tongues better hung than others, while those born at the last quarter are supposed to have less tongue, but better reasoning powers. A daughter born during the waxing moon is always precocious. Welsh mothers put a pair of tongs or a knife in the cradle to ensure the safety of their children; the knife is also used for the same purpose in some parts of England. Roumanian mothers tie red ribbons around the ankles of their children to preserve them from harm, while Esthonian mothers attach bits of asafetida to the necks of their offspring. In Holland, garlic, salt, bread and steak are put into the cradle of the new-born babe. In Ireland a belt made of a woman's hair is placed about a child to keep harm away. Upon the birth of a child in Lower Brittany the neighbouring women at once take it in charge, wash it, crack its joints, and rub its head with oil to solder the cranium-bones. It is then wrapped up in a tight bundle and its lips are anointed with brandy to make it a full Breton. In modern Greece the mother, before putting the child in its cradle, turns three times around before the fire while singing her favourite song to ward off evil spirits. In Scotland it is said that to rock the empty cradle will ensure the coming of other occupants for it. In London the mother places a book under the head of the new-born infant, that it may be quick at reading, and puts money into the first bath to guarantee its possession in the future. In Turkey the child is loaded with amulets as soon as it is born, and a small bit of mud well steeped in hot water, prepared by previous charms, is stuck on its forehead. In Spain the child's face is swept with a pine-tree bough to bring good luck.