

delightful paper on the Oxford movement of the Fifteenth Century, from the very competent pen of Mr. [or Sir?] F. T. Palgrave. Along with other articles of interest there is a very curious one, remarkably well written, by Mr. Sully, on the Decay of Canine Fidelity. *The Westminster Review* (December) quite holds its own with the established monthlies, being different from reviews like the *Contemporary* in two respects, first that it has fewer and generally longer articles, and secondly that it devotes a large space to contemporary literature, in which we have some admirable notices of new books on every kind of subject. Of the longer articles, the first on Alsace-Lorraine in 1890 is of very great interest. It tells us what we feared, that German rule in that province has been a comparative failure. Perhaps the future may show improvement. A very sympathetic notice of the late Professor Thorold Rogers follows, written in the right spirit and giving us the kind of information which we desire. Mr. Harold Cox's article on Rehousing the Poor in London, deals with one of the burning questions of the age, and we might almost say the same of Dr. St. Clair Thomson's paper on the Dangers of Hypnotism. *Harper's New Monthly Magazine* (January) begins with a very satisfactory paper, beautifully illustrated, on the Outlook in Southern California, by Charles Dudley Warner. Mr. Warner is an excellent writer; but we decidedly object to his introduction of the new word *agreeability*, which is really quite intolerable. It is quite true that this word had a kind of existence in the middle ages in a French form; but it occurs in no English dictionary of the 16th, 17th, or 18th centuries; and Miss Burney and Lady Lytton seem to have reintroduced it in the last and in the present centuries. We sincerely hope it may go no further. *Desirability* is bad enough; but we suppose it is hopeless to get rid of it. We trust that this other horror may be banished summarily and finally. A very curious and informing article, by Mr. Anstey, the author of *Vice Versa*, will give quite new ideas to many persons who know London very well. There are many other papers of great interest admirably written. *The Arena* (January) opens with a remarkable paper by Dr. A. Russell Wallace, the Coadjutor of Darwin in his evolutionist studies on the question "Are there Objective Apparitions?" Dr. Wallace is too cautious a man of science to commit himself to authoritative utterances on such a subject; but he gives a number of alleged facts from the proceedings of the Society for Physical Research, which seem to leave no doubt in his mind that there are objective apparitions. The paper is one of unusual interest, and will receive unusual attention. Mr. Larremore's article on Popular Leaders is devoted to Governor Cleveland. Mr. Hamblin Garland's New Declaration of Rights seems to us of very doubtful value from an economic or an ethical point of view. "Was Christ a Buddhist?" is an article offensive to faith and not helpful to reason. "Would we Live our Lives over again?" is one of those foolish questions which would, perhaps, be best answered according to the folly of the questioner. The number closes with a symposium, discussing "a remarkable book" by Miss Helen Gardiner, entitled, "Is this your Son, my Lord?" We cannot say that the impression left of the character of the book discussed is at all a favourable one. *The Methodist Magazine* (January) begins a new volume in good force. Lady Brassey's charming voyage in the Sunbeam was concluded in the last number. But after her death Lord Brassey took up the pen and gives us here the voyage from Damley Island to Port Darwin, Mauritius, Cape of Good Hope, and Edgland, and if he speaks of himself as comparatively unfit to continue his wife's works, as "one who does not possess her gifts," his readers will not complain of the style of his work. The Canadian Tourist party in England is continued in the same bright and attractive manner, and we have some pleasant memories of the Black Forest by Mr. Algernon Blackwood; so that we have the same region described here twice by different hands. A series of papers on poets and poetry in Canada is begun by Mr. Matthew Richey Knight, the first instalment containing an introduction and a brief paper on Arthur John Lockhart. The extracts give a very pleasant impression of Mr. Lockhart's

poetical powers. Among a number of other articles, all of merit, we might specify a very capital one on a subject of perennial interest, The Siege of Derry. This number is larger than former ones, and the illustrations are numerous and excellent.

THE ARCHBISHOP'S JUDGMENT

COURT OF THE ARCHBISHOP OF CANTERBURY.

(Before His Grace the LORD ARCHBISHOP of CANTERBURY, with the BISHOPS of LONDON, HEREFORD, ROCHESTER, OXFORD, and SALISBURY, and the VICAR-GENERAL, SIR J. PARKER DEANE, Q.C., sitting as assessors.)

Here follows a learned examination into the practice of the Eastern and Western Churches.

This short critical inquiry has a double result:—

(i) It shows that the practice of mixing water with the wine apart from and before the Service cannot be disallowed upon the ground that it was unknown to the Churches of East and West, which is the second argument (b) advanced for disallowing it. It was a custom existent in both, and in the East all but universal.

(ii) But inquiry has carried us beyond this point, and has shown that the ceremonial mixture in the Service was omitted from our Book in accordance with the highest and widest liturgical precedents, and must in our Church be accounted, in the words of the preface, as one "of the accustomed Ceremonies which be put away." It has shown that such precedents were known to the framers of the Book, and that in these the mixture of a little water with the wine before the Service was (probably for a commemorative purpose) the rule.

(c) The third class of arguments is derived from what is said of the wine in the present Book of Common Prayer. It is pointed out:—(1) That the curate and churchwardens are required to provide "bread and wine" only.

(2) That the curate is to have "any of the wine that may remain unconsecrated to his own use;" and that this cannot mean wine with water in it—which it would be if mixed beforehand. (3) That what has been consecrated is still called wine.

But as to (1) This is no liturgical direction: it simply rules how expenses are to be defrayed, viz., "at the charges of the parish." In the King's Order of December 25, 1549, is set forth how "divers froward and obstinate persons do refuse to pay towards the finding of bread and wine," so that the "Holy Communion is many times omitted upon the Sunday" (Foxe; B. ix.; vol. vi. 4, Cardwell Doc. A. ii. 87). In this connexion the water could not be mentioned either here or for "filling" the font. As to (2), What the curate is to have is any remnant of wine not presented and consecrated. The Rubric desires him to "place upon the Table so much as he shall think sufficient," and this is what would be mixed, consecrated, and afterwards all consumed. What was not mixed was his. As to (3), What has been consecrated is in all ancient liturgies called 'wine' or 'mixtum' or 'mistura' quite indifferently. The wine is the dominant part. A quite typical example is this: "And putting the wine into the chalice, . . . putting thereto a little pure and clean water, and setting both the bread and wine upon the altar, then the priest shall say . . . i.e. the very Rubric in King Edward's First Book, which orders the mixture, in the next six words calls it wine. There is thus nothing in the words of the Service or Rubric which precludes mixing.

It remains to be observed that the mixing would be an additional Ceremony if done in the Service; but if not done in the Service at all, cannot be an addition to or a variation of the Service, for an addition to a Service means something so added to it as to make it not the same. No one for example could call that careful semi-division of the Bread which is made all but universally before the Service with a particular instrument in the Vestry, an addition to the Service, although the bread can be administered without this being done.

And, if the putting a little water to the wine before the Service be not upon any ground alleged unlawful, the administering it is not unlawful, for it differs nothing from the administering of the wine without the water.

The Court, therefore, concludes:—

I. The Church of England has, and in the 34th

article declares itself to have the same authority as any Church Western or Eastern "to ordain, change and abolish ceremonies or rites of the Church, ordained only by man's authority." By and within this authority the mixing of the cup was removed from the place it had before held in the public service of the Church. It was so removed in accordance with ancient, primitive and very general use of most Churches. To practise it as if it had not been removed is to disregard those precedents and this authority.

II. No rule has been made to change or abolish the all but universal use of a mixed cup from the beginning. When it was desirable to modify the direction as to the uniform use of unleavened wafers, a Rubric was enacted declaring wheat bread sufficient. Without order it seems that no person had a right to change the matter in the Chalice, any more than to change the form of bread. Wine alone may have been adopted by general habit, but not by law. No rule having been made, it is not within the competency of this Court to make a new rule, in fact a Rubric; which it would do if it ordered that a mixed cup should not be used.

The Court decides that the mixing of the wine in and as part of the Service is against the law of the Church, but finds no ground for pronouncing the use of a cup mixed beforehand to be an ecclesiastical offence.

(To be Continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

FREDERICTON.

On New Year's Day, the Church of England people of Baie Verte and Port Elgin presented the Rev. C. A. French with a purse of \$25.30, as a small token of their appreciation of the earnest labours of the missionary during 1890. Mr. T. A. Welling, solicitor, made the presentation. Mr. French, who was completely taken by surprise, expressed himself as very grateful for the interest taken in his efforts to promote the spiritual well-being of his congregation.

MONTREAL.

MONTREAL.—The city clergy here have the nice custom of calling on the Lord Bishop on New Year's Day, and we are happy to report that the New Year found his Lordship hale, hearty, and happy!

Epiphany Tide.—The Clerical Society met at Bishop's Court on the 5th inst. Subject, "Daniel's 70 weeks," opened by Mr. Troop; among the writers referred to were Farrar, Quinness, Pember, Pusey; and in the discussion, Canon Anderson, the Dean, Dr. Henderson, Rev. Mr. Kerr, and Com. Roberts, took part—the latter gentleman making reference to passing events as bearing on the subject, in which the Latin, Greek, and Turk all play their part. Russia, by persecution, driving the Jews back to Palestine; the Papal power, by building and controlling a railroad to Jerusalem, is paving the way for the Pope to leave Rome for Jerusalem, combined with the continued opposition of the crescent to the Cross, and the prospective climax is the 2nd Advent of Christ. "Christ the fulfilment of prophecy," by Rev. Mr. Tucker, will be the next theme. The Dean then moved, and the motion was unanimously adopted, that a resolution of condolence be conveyed to Mrs. Lindsay and the family in their recent bereavement. Here his Lordship referred to the vacancy left by the removal of the late R. D. Lindsay, in the deanery of Hochelaga, and in harmony with the wishes of the deceased gentleman, his Lordship intimated his intention of naming the Dean to discharge the functions formerly belonging to the office of Rural Dean, thus avoiding the illustration of a witty French saying about a thankless appointment: "Il fait un ingrat et cent jaloux."

ONTARIO.

KEMPTVILLE.—The four services held in the parish church of Kemptville and Marlboro Mission church on Christmas Day, were bright, impressive and well attended. The rector's son, Mr. F. Bouchier Emery, read the lessons, whilst his little daughter played the organ in Marlboro Church. The special service of song, the children's Christmas service, was well rendered on Sunday after Christmas. Miss Chevers presided at the organ. The annual parochial tea festival was held in St. James' hall, on 1st of Janu-