

considered it an attempt to make the name of "Anglican" and "Catholic" unobjectionable by combination. But we would ask who has made the term "Catholic" to stink in the nostrils of Churchmen but the Puritan party? It is a little to be wondered at that the upholders of Puritanism in the Church are not a little touched, with doubt as to their own consistency. They profess to believe in "one Catholic and Apostolic Church," they pray for "the good estate of the Catholic Church," they profess that "before all things it is necessary to hold the Catholic Faith," and yet while saying and professing all this with their lips, they weakly surrender to Romanists the exclusive right to the name "Catholics." English Churchmen are certainly "Catholics" in a far truer sense than "Romanists," for they belong to a part of the "one Catholic and Apostolic Church," which rejects no one from her communion who accepts the Catholic Faith as it is set forth in the ancient creeds of the Church,—whereas Rome requires a belief not only in that which is "Catholic," but also in all those new fangled theories which are exclusively Roman, before she will allow a man to come to her altars.

In consequence of the ignorant use of the term "Catholic" by Puritan Churchmen and Nonconformists, it is necessary for an Anglican who wishes to guard himself from being taken for a Romanist to use the word "Anglo-Catholic." When the Puritan element in the Church has learned to be consistent it will be sufficient for an Anglican to describe himself as a "Catholic."

OUR ARTISTS' SPRING EXHIBITION.

ONCE more, with the apple blossoms, come the Art Exhibitions, as if to remind us that a very important part of the painter's *rote* is to fix and keep the transient phases of nature in her smiling moods. Spring would be a welcome season to many, even were it only for the gatherings of the workers with the pencil, and the feasts they spread before the eye of the student of nature.

It was said by one of the great literary lights of our day on a recent occasion that the great walk and work of art have passed away, have subsided before that powerful engine the printing press. We cannot reckon ourselves among those who take this view, having so much experience of the efficacy of pictorial and decorative art to compass ends utterly out of the reach of the pen. To return to our local exhibition. It is very gratifying to see that every season brings its improvement in quality and increase in quantity. This year some credit must be given to the inception of the Canadian Academy and its first gathering under the fostering care of the Governor General and H. R. H. the Princess Louise, at Ottawa, in March last. It is greatly due to this that so decided a step in advance is perceptible in the collection which has been offered to the Toronto public during the past two weeks. As well as all the old names (Messrs. Jacobi and W. Grant being the only absentees) there are several new ones. Notably Messrs. Sandham, Edson, Miles, Coleman, etc. Mrs. Schreiber has quite surpassed herself in "The Foster-mother," a charming animal picture, "Domestic bliss," "Alice," and several other works which space forbids us to dwell upon, though so well deserving of remark.

Of course, unavoidably, there will be a certain amount of recognition of familiar styles and subjects, still, on the whole, there is a remarkable freshness of interest to be found on these walls, and an

absence of that repetition which results in monotony. Landscape, too, does not usurp the whole space as it may be said to have done ere now, the Society having been fortunate enough to add Mr. Harris to its roll, an artist whose loving study of *genre* subjects gives a delightful addition to the display. A little picture of his called "The Church porch," is admirable for its power of effect and great simplicity of sentiment. It is satisfactory, too, to see that this picture has met with a purchaser. Mr. Cresswell has sent many new subjects; Mr. Perre, perhaps, has never been seen to so great advantage, his two large landscapes being of a kind which give lasting pleasure. Mr. Hannaford, too, we never remember so well represented previously. In the same way should be mentioned Mr. Martin, Mr. Verner, Mr. O'Brien, Mr. Bell Smith, and others. It would not be right to close this without alluding to the very marked improvement in the work of Mr. W. Revell, who is one of the most rising men on the list. Mr. Watson, too, fully justifies the royal patronage he has received. Another result of the late Academy meeting is apparent in the show of designs for wall-paper, furniture, etc. It gives us much pleasure to bear this testimony to the excellence of our home exhibition, while, at the same time, finding it difficult to suppress some feeling of indignation at the uncalled-for remarks which were vented by some lugubrious writer in a daily contemporary in which he stated that he feared the Ontario Society of Artists would suffer in their exhibition from the *rivalry*, as he termed it, of the Academy.

OBITUARY.

The Church of England in the Diocese of Huron has lost one of its most earnest and devoted members through the death of Mrs. James Racey, which took place at the Tuscarora Parsonage, Grand River, on the 2nd instant. She was buried beside her husband, Mr. James Racey, in the churchyard of All Saint's Church, Mount Pleasant; and was followed to her final resting place by the numbers of her widely-spread family and many old and warmly attached friends.

Mrs. Racey was essentially a typical Church woman. Naturally possessed of great personal energy, perseverance, and a mind of unusual force. She exercised her many gifts in the two noblest fields that a woman could exercise them in—the field of her home circle, and the field of the Church of God. Few mothers have wielded and retained such an influence for good over their children as she; and few have gone down a long life of ninety years so strengthened and comforted by the lavish love of sons and daughters, whose earnest devotion could be traced back to deep-rooted feelings of grateful reverence. Through years of her life, and pre-eminently towards its close, she reigned as a queen over her eight children and forty grandchildren; to whom her word was as a law, sent forth in love and always leading to grateful obedience.

As a Church woman, Mrs. Racey will long be remembered, not only by the people of Tuscarora, Brantford and Mount Pleasant, but also by the Indians of Grand River, to whom she had always been a warm friend. Her daughter, Mrs. Adam Elliott, wife of the late Rev. Adam Elliott, Missionary to the Mohawks, herself a Missionary of the noblest type, had charge of Mrs. Racey during her closing years; and thus her intercourse with the Indians, commenced early in life, was continued to her death. The naturally shrewd mind of the Indian had gauged the character of Mrs. Racey well, by giving her the Indian name "Skayendeyrie" (one that has great knowledge), and through her life she exercised that wisdom for the welfare of the people with whom she had been so long associated. Three minds more thoroughly wrapped up in the welfare of the Indians than those of the late Rev. A. Elliott, Mrs. Elliott, and Mrs. Racey, could not easily have been brought together; and their names in sacred and grateful association will

be remembered for years on the Indian Reserve. Out of the united three, Mrs. Elliott alone remains, carrying on with zeal and energy, as far as her position will allow of her so doing, the old missionary work that had become the great leading object of her life.

Mrs. Racey's Church opinions were of the most conservative character. She was essentially a "Christian Church woman," living the pure and noble life of a servant of Jesus Christ, within the fold of the Church of England. She not only loved her Church but she earnestly believed in its Divine mission; and her devotion to it, her loving support freely given to it through her long life, and have been brightly reflected in the lives of all her children. To the last she loved it, and dying with simple trust in Him who died to save her, she passed in calm and quiet faith from the Church below to the Church above, leaving behind the noblest memories of a devoted wife, a wise and loving mother, and a true-hearted, changeless Christian Church woman.

THE LATE REV. JOHN STANNAGE.

A biographical account of the late Rev. John Stannage will appear in our next.

To CORRESPONDENTS.—C. P.; B. B. S.; I. M.; H. P.; R. S. F.; Montreal and Huron correspondence received too late for this issue.

BOOK NOTICES.

THE CLERGYMAN'S MAGAZINE for May contains several very useful articles for clerical students. The first paper in the number, on "The Greek Church in Russia and Siberia," is full of important matter, rarely found in so condensed and clear a form, on the subject of the points of contact and dissidence between the Churches of England, Rome, and the East. The writer makes out that the Churches of Russia and England "agree to differ" from the Church of Rome on no less than 14 important points; while there are 10 points of difference between the Churches of England and Russia, and 6 in which the Churches of Rome and Russia agree in differing from the Church of England. "Compulsory Confession" cannot, strictly speaking, at least in the Roman sense, be attributed to the Russian Church. An examination of the 10 points of difference alleged between England and Russia on Church matters, reduces the actual dissidence to a few unimportant points of discipline or definition. Another very interesting article in this number is that of the Rev. J. Carry of Toronto Diocese on "The continuous working of the Holy Ghost in the Faithful till the Resurrection." Mr. C. displays that learning and acumen which have made his literary productions so valuable in the eyes of scholars, not only here but in England. This article is indeed, in some degree a contribution to the literature of "Eschatology," on which Mr. Carry wrote a widely-appreciated article in the same magazine a year or two ago. He begins, most truly, by asserting that in the rich mine of English literature, "There is one serious, even tremendous gap—the doctrine respect the *Third Person of the Blessed Trinity*;" and dwells weightily upon the "dispensation of the Spirit" to usward between our death and resurrection. Cannot something be done—in these days of seeking the Old Paths of the Church—to make Whitsuntide observance more full and emphatic?

THE SCOTO-IRISH FOUNDERS OF THE ANGLO-SAXON CHURCH is the title of a valuable little brochure, giving a capital and succinct view of the subject of which it treats—a subject which has been exciting increased interest in England, as it has in Toronto since the reference to the matter by the Bishop in

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