

the sanction of the new Prayer Book, "the second of Edward VI.," which he had caused to be slightly altered before presenting it to Parliament. In the midst of other and most weighty matters, these alterations passed without comment, greatly to the relief of Dr. Parker. One of the alterations made was the omission from the Litany of a clause which, of course, was obnoxious to many. It was, "From the tyranny of the Bishop of Rome and all his detestable enormities, good Lord deliver us." Another alteration was the omission of the rubric which declared that no adoration was intended by kneeling in the holy sacrament. Prayers for the queen, clergy, people, were added, and proper lessons for Sundays.

These matters settled by Parliament, it next became necessary to fill up the vacant sees. Here was a great wreck, so many dioceses were there without bishops. A commencement had to be made of, course, with the primacy. Only one man at first was thought of, and that was Dr. Parker. But he was a shy and somewhat nervous man, and he shrank from so high a position. He therefore respectfully declined. The position was then offered to Dr. Wotton, Dean of Canterbury, but he had the wisdom also to decline. He was not in full sympathy with the Reformation, and, though his appointment would have pleased the queen, it would have been an unfortunate one for the time and needs of the Church, on the verge, as it was of a dangerous disruption. Feckenham, Abbot of Westminster, was next thought of, but, as he would not accept the royal supremacy, he also with great wisdom declined. The Puritans must have thought it a merciful deliverance to be freed from these men, and, on the whole, were well pleased when at last Queen Elizabeth declared, in a way that could not be lightly treated, that Matthew Parker was to be Archbishop of Canterbury. He was commanded to accept the position and he obeyed. This was in June, 1559, the primacy having been vacant for seven months, and six months more were destined to go by before the consecration of the new archbishop.

When we learn that Queen Elizabeth enjoyed the emoluments of all vacant sees, and insisted, against every influence brought to bear upon her to the contrary, that that should always be her prerogative, we arrive at a substantial reason why episcopal appointments seemed to require long and careful consideration before being made and consummated.

PROSPERITY is not incompatible with piety. Wealth is not, as some theorists would have us believe, the birthplace and nursery of all manner of iniquity and unrighteousness. The experience of men among men, as voiced in the language of the social science of to-day, proves poverty an even greater breeder of crime, vice, and depravity than riches.

THE CAMERA IN THE MISSION FIELD.*

REV. P. L. SPENCER

NOT the least interesting or important use to which photography is now put is the pictorial representation of scenes in the life and work of the heroes of the mission field. The lecture hall and the religious magazine frequently instruct by means of illustrations for the production of which we are indebted in the first place to the camera. Thus photography has become a handmaid of religion. The man who refuses to admit that money sent to the heathen is well expended, and who expresses his opinion on the subject of missions by declaring them "a failure," is inclined to regard the matter more favorably when he sees placed side by side on paper, or is shown in succession on the lantern screen, two representations of "a heathen man," one depicting him as a savage, the other as a Christian gentleman. The missionary's spiritual medicine is acknowledged to work a greater charm than any of the advertised panaceas whose supposed wonderful effect are indicated by the contrast between "before taken" and "after taken." Independently of the direct object of missionary illustrations, photography when practised in the mission field gives us, moreover, new ideas concerning the natural resources of the country, the employments of the natives, and the prospects for civilized labor and commerce.

Although Canada may not, except in the extreme northwest, present any romantic difficulties in the path of the traveller, or afford opportunities for studying the life and character of the redman in his native seclusion and primitive simplicity, yet there are in the settled parts of the Dominion many places and districts which are out of sight of the ordinary tourist, but which when visited reward him for a little extra exertion and expenditure of time and money by revealing to him the condition of the Indians who have to some extent adopted the ways and employments of white men, and who are settled on reserves not very remote from the track of the iron horse or the course of the fire boat. These are in many cases still undergoing the process of civilization and acquiring by slow degrees a knowledge of the Christian religion. While making an acquaintance with the circumstances which regulate their present life, an amateur "camerist" will find frequent opportunities for plying his art with pleasure to himself and future satisfaction to his friends. Having within a period of a few years past made visits to the aborigines on reserves in Ontario, Manitoba, and the western

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