

Church in Canada.

HISTORICAL NOTES.

THE PARISH OF SARMA.

The first priest who visited the mission of Sarma was Rev. L. J. Fluet, the curate of Sandwich, Essex Co. This is stated on the authority of an old resident, Mrs. Ignace (auslet, who was married by that reverend gentleman. Afterwards Father Fernet, who was stationed at St. Peter of Raleigh, on the river Thames, favoured this remote mission with a few ministerial visits. After him came Father Duranquet, a Jesuit, who built the first place of worship here, about 1840. He was followed by Father Montcoq, a young French missionary, who attended Sarma and the surrounding missions from the year 1854 till 1856, on the first of which after attending a sick call at Algonac, Michigan, on re-crossing the river St. Clair, he met with a watery grave. In August, 1856, the Rev. F. F. Kirwan came from London and was the first resident pastor of Sarma. He built a frame church, and used the old chapel as his residence. He left in September, 1864. He was succeeded by Father Kilroy, a graduate of the University of South Bend, Indiana. This reverend gentleman established Separate Schools. He also purchased a fine lot and house, which he gave over to the community of the Sisters of Jesus and Mary, of Montreal, and obtained a colony of said Sisters to start a convent in Sarma, and take charge of the girls' parochial school there. He left in January, 1869, and was succeeded by Father Beausang, who was removed in January, 1874. His successor was Rev. Father Boubat, who during his pastoral ministration built a school-house for the boys on an adjacent lot, which had been bought by his predecessor. He was removed in May, 1877, when the present pastor, Rev. Joseph Bayard, was appointed to take charge of the mission. During Father Bayard's incumbency a fine brick church has been built at a cost of \$18,000. It was completed and opened on February 1st, 1880.—*The Mnt.*

CARDINAL WELD.

The following is an extract from Cardinal Wiseman's funeral sermon over the remains of "the first Canadian Cardinal," a sketch of whose life was given in these columns some time ago. After stating that Bishop Macdonell, Vicar Apostolic of Upper Canada, had solicited and procured the nomination of Dr. Weld as his coadjutor, and that, consequently, he received the episcopal consecration on the sixth of August, 1826, Cardinal Wiseman proceeded:

In accepting this office, there could be certainly no room for ambition. It would lead him into a far country, where, for the rest of his days, an ocean would roll between him and all that was dear to him on earth. The field of his exertions would have been, in great measure, a district but lately colonized—very unsettled, and unprovided with many of those resources which long custom had rendered almost indispensable for his happiness. In fact, it was at the risk of life that he consented to accept his nomination: for already was his constitution enfeebled, and unequal to the unhealthy climate of so cold a latitude. The remonstrances of his domestic and medical advisers, and the business of his new district to be transacted in London, joined to other causes detained him three years in England; but though it delayed his departure from time to time, he never abandoned the intention of proceeding to America. In the meantime he was not unemployed. He could no longer discharge the public duties of the ecclesiastical state; but he found means of compensation by assuming a charge which enabled another to fill his place. He retired into the convent of Hammersmith, and devoted himself to the spiritual direction of edifying the community. But Providence now designed him for a higher dignity, and a more extensive circle of usefulness. The health of his beloved daughter required the experiment of a milder climate; and he took the opportunity of accompanying her, to visit, before leaving Europe, the tomb of the Apostles. He had not been long in Rome before he was invested by Pope Pius VIII., with the dignity of Cardinal. His nomination took place on fifteenth of March, 1880.

THE RIGHT REV. JOHN NICHOLAS LEMMENS, BISHOP OF VANCOUVER ISLAND AND ALASKA.

Bishop Lemmens was born on June 3rd, 1850, at Schimmort in the province of Limburg, Holland. Feeling himself called to a missionary life, he entered the American College of Louvain, Belgium, in October, 1872, where he completed his theological studies with brilliant success.

He was ordained a priest on March 20th, 1875, at Brussels, by the Papal Nuncio Mgr. Catani, who has since been raised to the high dignity of a Cardinal. Before he completed his theological studies Mgr. Lemmens had selected for his portion the arduous missions of the diocese of Vancouver Island, and shortly after his ordination was preparing to start out for his future field of labour, but was stricken down with hemorrhage of the lungs and compelled to postpone his departure until the following year, 1876, when, in company with the Rev. Father Nicelaye, now also a devoted missionary among the Indians of the west coast of Vancouver Island, he landed at Victoria on August 21st.

He was first appointed to Nanaimo, visiting at the same time the various Indian tribes on the north of the Island. In 1882 he was appointed rector of the Cathedral at Victoria, and in 1888 was sent with Father Nicelaye to the north west coast of Vancouver Island, to engage in missionary work among the Indians.

When the painful necessity arose for choosing a successor to the lamented Archbishop Seghers, the clergy of the diocese were unanimous in their option for Father Lemmens. Archbishop Seghers himself on more than one occasion said that Father Lemmens should be his successor. The Bishop-elect is a profound theologian, upon whose decisions the clergy know they can rely; he is a splendid scholar; being acquainted with many of the ancient and modern languages, he is well qualified as an administrator, and is thoroughly conversant with the requirements of the Indian missions which form the greater part of this diocese. He is familiar with the languages of the various Indian tribes of Vancouver Island, and is well acquainted with their customs and practices. He is an eloquent speaker.

CANON KNOX-LITTLE.

Fifty years ago the Church of England was still the "Church of the Reformation," and made claim to no greater antiquity than the closing days of Henry VIII. The study of the early Fathers of the Church was almost unknown, even in her Universities. "But a change has since come over the spirit of her dream. The Oxford Movement began with the novel theory that the Anglican Church was a branch of the Church Catholic. This gave rise to Ritualism which has developed into the High church of to-day. Some of the eminent leaders of this Movement were among the most brilliant minds in England. They sought, in the writings of the ancient Fathers, a knowledge of the earliest teachings of Christianity. They were surprised to find that the doctrine of the Apostolic Church was to-day the doctrine of the Church of Rome. Many halted in their search after truth and would proceed no farther. The grace of God with "Kindly Light" led not a few of the noblest and most earnest among them, into the one true fold of Jesus Christ. Others, indeed, saw not the light, but, filled with the flattering idea of a branch Church, they sought to engraft on the dry limbs of Anglicanism, the very doctrines, which its founders, three hundred years before, had publicly and sacrilegiously rejected.

Rev. Canon Knox-Little is one of the most prominent leaders of the High church party, to-day. He seeks to give variety to his present vacation by preaching missions, during which he loves to dilate on the beauties of Anglicanism and the antiquity of her doctrines, or rather, what he would fain have all believe to be her doctrines. Among other things he discourses eloquently on Baptismal Regeneration, Confession, with the absolution of the priest, and the Real Presence of Christ in the Eucharist. The airing of these doctrines in the Protestant churches of Toronto has produced more than ordinary excitement among the Low and Broad church parties within the Anglican Communion. Many of them are holding up their hands in holy horror. We can almost hear them exclaim in the excess of their zeal? Are not these the