

solicited testimony to what might otherwise prove to be a mere canvassing agency, but is vastly more than that when carried out by a gentleman of the talent and tact of Mr. Wadleigh. As I have had opportunity of witnessing some of this very useful work, I consider that some public recognition of the importance of this extra-missionary effort for the benefit of the whole Church should be made.

Yours very truly,

MISSIONARY PRIEST.

Oct. 30th, 1895.

An American Bishop on Canons.

SIR,—The following is a quotation from a book by Bishop Cox, dated 1866: "As an American bishop I have taken my stand, and am resolved to carry out our Canons and the requisition of the Ordinal, not only in their letter, but in their spirit. I have given notice that I shall reject any Trentine applicant for orders; and that any one proposing to make his affirmations on the scheme of tract No. 90, shall be rejected, not so much for unsound doctrine as for immorality. I call it immorality for anyone to seek holy orders on such false pretences. It is also sacrilege in view of the vows made to the Holy Ghost and sealed by the sacrament of the Eucharist. I shall reject the applicant for scandalous immorality in seeking holy orders on the false pretence of having neither written, taught nor held anything contrary to the doctrine of our Church. Such discipline is needed." Whatever we may think about tract No. 90, there can be no misapprehension as to the doctrine set forth in "Life in a Look." The writer tells us plainly he rejects the Prayer Book interpretation of St. John iii. Bishop Cox's opinion of taking orders while holding opinions contrary to the Church's standards has been printed already; perhaps you will not object to let your correspondents know.

S. D. HAGUE.

Are the Fallacies Anglican?

SIR,—Cressy, Pitsaens, Sanders, Alford, and other most pronounced Roman historians gravely proclaim Joseph of Arimethea to have been the first who preached Christ in Britain. Roberts Parsons, the learned Jesuit Father, in his "Three Conversions of England," says: "The British Church was originally planted by Grecian teachers, such as came from the East, and not by the Romans" (Vol. I., page 15). Cardinal Pole affirmed in Parliament, in his address to Philip and Mary, that Britain was the first of all countries (in a national capacity) to receive the Christian faith. This observation was made when receiving England back into the Roman obedience. The Council of Pisa, in 1417, had long before affirmed the same thing. France and Spain appealed against this to the Council of Constance, which again reaffirmed the same thing, and again the Council of Lena confirmed this myth. Augustine himself, writing to the Pope about the church and tomb of Joseph of Arimethea, in Avoulou Isle, says: "In the western confines of Britain there is a certain royal isle, of large extent, abounding in all the beauties of nature. In the first neophytes of the Catholic law (God beforehand acquainting them) found a church constructed by no human art, but by the hands of Christ Himself for the salvation of his people. The Almighty made it manifest by miracles and mysterious visitations that He continues to watch over it as sacred to Himself and to Mary, the mother of God," etc., (see Epistolæ ad Gregorium Papam). From the term "Anglican Fallacies," one would infer that the legends in connection with the early British Church were "Anglican," as contra-distinguished from Roman. Rome, illustrious in so many ways, is not yet famous for the production of scientific historians. The only scientific corrections of these fallacies have come from Anglicans like Freeman and Stubbs—and perhaps a more correct and less irritating heading would have been "Anglican Corrections to some Mediæval Myths." Not so long ago I read a reply to an essay by a Canon O'Meara, of our communion, in a Roman Catholic paper. The Canon had dealt with the British Church question in his essay, entitled, "Why am I a Churchman." The reply did not pursue the strictly scientific mode. The following is a sample of the historical science displayed in the reply: "It is very certain, and an undeniable fact of history, that the first British Christian king, Lucius, sent letters to Pope Elutherius, requesting His Holiness to send missionaries to Britain who would rouse the faith and correct the morals of the people. Pope Elutherius did not live in Asia Minor. It is also a matter of history that the Council of Arles, held under Pope Sylvester in the time of Constantine the Great, three Catholic bishops of British origin and residence were present by invitation of His Holiness, and paid due submission to his authority as Head of the Church and Vicar of Christ." The following is a sample of the religious moderation of the language used in this reply: "The venerable Canon very wisely omits to claim the crowning mark of the True Church—Sanctity—as belong-

ing to the Church of England. Her founders, Henry and Elizabeth, were far from saints. Her doctrines of self-indulgence, of self-government, self-sufficiency, are so diametrically opposed to the Christian teachings of self-sacrifice, humility, faith, love and obedience, that it would be utterly impossible for the Canon," etc. (*The Catholic Record*—issue of Feb. 15, 1894). But after all, the four Welsh dioceses or local churches, are no myths; they are hard facts; their historic corporate life can be traced back to the old British Church, and we trace their succession of rulers in the same way as Irenæus traces the succession of the early bishops of Rome—without any reference as to whence any particular bishop at any particular time derived his grace of orders. The succession of the grace of orders has nothing to do with the task of tracing the corporate life of a local church or diocese. The task of tracing the succession of the grace of orders of any particular bishop would lead us all over the world. As we trace back from Dr. Benson to Augustine the continuous historic life of the Diocese of Canterbury, so we trace back from the four modern Welsh bishops to their British predecessors who occupied their thrones in ages past. Four British local churches we have with us still—they exist, indeed, at present as an integral part of what is known as the Church of England—and therefore the Church of England stands forth as the representative of the British as well as the Anglo-Saxon Church.

WM. BEVAN.

Mount Forest, Oct. 18th, 1895.

The British Church.

SIR,—With reference to the Rev. Mr. Whatham's letters in your paper attempting to trace the origin of the Church of England to the Church of Rome. I have neither time nor inclination to reply to this at length. I consider that this gentleman has shown the same "flightiness" in these strange epistles that he has exhibited in his ministry. Early writers, such as Theodoret, Eusebius, etc., as well as the Council of Arles, refute such a contention. Dr. Dollinger says, "The Irish and the ancient British Church remained for centuries autonomous, and under no sort of influence from Rome."

W. J. TAYLOR.

St. James' Rectory, St. Mary's, Oct. 22nd, 1895.

Crumbless Altar Bread.

SIR,—Your correspondent, G. S. Winter, appears to think that the words "it shall suffice" that the bread be such as is usual to be eaten" forbid the use of wafers or crumbless bread at the Eucharist. The First Prayer Book of Edward VI. ordered "the bread to be . . . unleavened and round, as it was afore." In the first revision, our reformers made allowance for weak brethren. "To take away . . . superstition which any person hath, or might have, in the bread and wine, it shall suffice that the bread be such as is usual to be eaten." Which evidently grants the permissive use of the best wheaten bread, but in no way forbids the continuance of the old order. A similar thing occurs in the Baptismal Office: "Name this child. And then naming it after them (if they shall certify him that the child may well endure it, he shall dip it in the water discreetly and warily, saying, N. I baptize thee, &c. But if they certify that the child is weak, it shall suffice to pour water upon it, saying the foresaid words." Would your correspondent argue from the latter rubric that it was forbidden to dip the child? It suffices for Church membership that a person receive Holy Communion three times a year, but surely he may receive more frequently. Bread and water suffice to keep persons alive, but that is no reason why we should confine ourselves to bread and water.

PRESBYTER.

Church Institutes.

SIR,—It is now nearly two years since I pleaded with the Synod of Ontario to take up the subject of Church Institutes, and, on any scale, to make a commencement in this direction within the Province of Ontario. Nothing has as yet been done that I know of. Will the clergy kindly bear with me when I would now ask them to try and obtain the *Church Illustrated News*, London, England, for 20th Sept. last, price, one penny; and they will then see what a great part the Church Institute at Leeds has played in the forward movement of modern England? It has more than astonished me that both here and in the United States of America, the Church Institute is an almost unknown institution. In Halifax, N.S., and in St. John, N.B., there are institutes, but they are practically reading rooms. The "State of the Church" in a large measure depends, under God on the machinery the Church employs.

C. A. FRENCH.

Thanks.

SIR,—May I acknowledge through your paper the receipt of \$5 from "A Friend," New Brunswick, towards our vicarage debt. Will some more kind readers help us to clear this debt; we need so much to improve our church, but cannot till this debt is clear. We are doing ourselves what we can; will you help us as well; there is only \$230 wanted now, but that last balance is hard to raise; if 23 readers would send us \$10 each this could easily be done. We also very badly need a font and bell and piano for our Young Men's Institute. All donations sent to me will be acknowledged.

GEO. GILL, J.

Russell, Man.

Synod Reform—Proxies.

SIR,—3. The clear intention of the Legislature in establishing Synods, was that a representative should be elected for each parish in a diocese. And the Synod of Toronto, acting on this view, further provided that a representative for any parish in its diocese must be a communicant, an habitual worshipper, and of course a resident and well known to his clergyman, who at the proper time certifies to these facts. I have been unable to ascertain when this wise provision was first set on one side, and the so called proxy system introduced. It was at any rate in operation in 1872. In 1884 its legality would seem to have been questioned, for by section 17, p. 7, of the Constitution, it was enacted that if the minister or chairman of the vestry meeting cannot for the reasons mentioned certify that the representative is duly elected, then "any minister" who is able to certify thereto, may give the necessary certificate, varying the usual one according to the circumstances. In this way the proxy system was apparently legalized for the first time. Since then, that is since 1884, both the representative and the "any minister" may legally reside perhaps a hundred miles away from the parish represented. A representative is thus made who has no knowledge whatever of the circumstances, the wants and wishes of, and who is wholly unknown to, the clergyman and to the congregation he is supposed to represent. I need not refer to the irregularities and abuses of this unconstitutional proxy system. In one word, it should be at once given up. In a properly constituted representative assembly it is not allowed. Let me hope that nothing has been advanced which can in the remotest degree be a reflection or censure on the holders of proxies. They are amongst the first and best of our Churchmen. But even they, I think, will admit their position to be an anomalous one. In the early days of the Diocese, circumstances, a sparse population perhaps, might excuse a departure from a true principle, as an expedient course for a time, but there is no need for it now. Such I believe to be the opinion of the laity throughout the diocese. Many of these I have conversed with, and I give the following extract from a letter recently received from a country layman: "I think lay delegates should only be appointed out of their congregation. They should be members of the Church and actually living in the parish, and there should be no proxies. The proxies do not vote, I fancy, in the interest of the country parishes they represent, but rather in the interest of the city church point of view. In saying this I do not mean to imply any slur on the proxies, but I think their position is open to that construction. I know no case where the proxies have voted in opposition to the wishes of the country parish they represent. I only think they would naturally vote from their point of view what was right, which in reality would be, or might be, quite the reverse from that of the country parish they represent. I think, therefore, there should be no proxies."

VOTE BY ORDERS.

4. Among the rules for the preservation of order, page 37 of the Constitution, 1886, rule 15, reads: "When a division takes place, the votes of the clergy and laity shall be taken separately, if required by the Bishop, or by four of each of the respective orders; and the lay representatives shall in all such cases vote by parishes, and when so voting the majority shall be considered as the vote of the parish." All the words after the word "orders" should be omitted. Voting by orders is a most unwise and unjust practice. It has been seen to be the death of all reform and improvement and should be abolished.

The Dean of Ripon—"I much regret to have noticed, whilst writing, the decease of Dean Freemantle. It must have occurred about the time his paper, presently referred to, appeared in the *Contemporary Review*. He seems to have been highly esteemed. A movement has been set on foot in the Diocese of Ripon to establish a memorial, which it is proposed should take the form of a window in Ripon Cathedral, and a residence for a Canon Missioner, to be called "Freemantle House." The Dean of Ripon, then, has pointed out the evil ten-