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# The Western Churchman

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## THE CHURCH CONGRESS

Although the Church Congress, which is now one of the annual institutions of the Church of England, does not possess any authority, either in respect of doctrine or practice, it nevertheless exercises a marvellous influence upon the whole church, and probably has done more than anything else to cement the bonds of union between the various schools of thought. During the last few years, a great change has taken place in respect of the tone of its discussions. A levelling process has been going on, gradually and imperceptibly; the High-churchman has been learning to respect the Puritan simplicity and sternness of his Low-church neighbor—while the Low-churchman has become more tolerant of what he regards as the formalism of Tractarianism.

The Congress, which met this year at Shrewsbury, must have been a revelation to many. Never before was there so little acrimony, never before were all parties so anxious to ignore lines of divergence, and to emphasize points of agreement. Very little of a polemical spirit was shown, most of the members being eager to carry on the discussions in a philosophical and eclectic spirit. In former years, the Evangelical party were wont at times to inveigh in somewhat warm language, against opinions with which they could not altogether agree, now, they only tolerate the expressions of such ideas,—but seem desirous of trying to see what truth there is in them. The whole spirit of the Congress was just what we want to see—a spirit of toleration and forbearance—a spirit which evidenced a real desire on the part of all to make the gathering of real use to the whole church. An important feature in this year's Congress was the series of meetings for women, held in the Workingmen's Hall. At one of these, an admirable paper, brimful of experience and sterling common-sense, on the subject of "Work and Recreation," was read by Hon Mrs. Maclagan, wife of the Lord Archbishop of York. "The work of a clergyman's wife," was taken up, and thoroughly threshed out by Mrs. Creighton, wife of the Bishop of Peterborough, Mrs. Herbert (London), and Hon. Mrs. F. E. Pelham (London), and others. Nothing but good could come from the reading of such papers.

The important subject of "Foreign Missions" was opened by a paper written by Bishop Selwyn (late of Melanesia), which was read by the Bishop of Shrewsbury. Among the other speakers and readers of papers were the Bishop of Newcastle, Mr. Eugene Stock, of the C. M. S., the Bishops of London, Rallarat, Honduras, and Rockhampton. Space forbids us giving a full report of the various speeches; the spirit which actuated the gathering will be best shown by giving a part of Bishop Selwyn's paper. He asked what was the demand which was made on them to-day by the Colonial Church, by the Bishops, on whom was laid the tremendous care of scattered flocks? It was not so much money, though many a man was sent to take charge of a diocese as large as France, with an income for himself and his clergy which would be rejected with scorn by a second-rate jockey, but what they

asked was men with the love of God and of men in their souls—men trained to do the work which lay before them. The Bishops amid the sheep runs of Australia, on the veldt in South Africa, in the corn lands of North America, in the gold mines of Coolgardie united in one bitter cry—"Give us men; give us men that we may reach these scattered sheep, that we may feed the lambs of Christ that they may grow up in the knowledge of the Lord." The Colonial Churches, to a certain extent, supplied these men. Every Bishop strove to make some provision for training the men who offered themselves. But in the nature of things, was it likely, or indeed, possible, that colonies could afford an adequate supply? And even if men were obtained, the means of training them was very scanty. The theological colleges in which each Bishop strove, painfully, to supply his needs, could afford but a very insufficient training. No greater boon could therefore be given by the Church at home to the struggling Church abroad, than a supply of well-trained clergy, full of youth and zeal, lent to them for a time to meet their urgent needs. The gift that the home Church could give towards the work was a supply of men trained in the methods of their work as men were now trained in so many parishes in England. In the towns, their work would be almost identical with that they had learnt in England. In the country it would be different. For aces they could often read miles, when they compared a country parish in England with a large bush parish in Australia and Canada. But men of the right stamp, trained in the right methods, would not be daunted by difficulties. They would make their opportunity. They would create that which they found lacking, and they would show to the men in the wilds that the Church sent of her best to care for its scattered flock.

Other interesting papers were read on "Discipline in the Church," "The Continuity of the Church of England," "Industrial Problems," "Tendencies in Modern Society which need to be Considered in the light of Christian Teaching," "The Marriage Law," etc.

Taken as a whole, it seems to be the general impression that while the Shrewsbury Congress was not the largest in point of numbers, it certainly was one of the most important congresses ever held in the Church of

England, both in respect of the comprehensive nature of the subjects under discussion, and the calm, dispassionate manner in which the discussions were carried on.

### THE POPE'S BULL ON ANGLICAN ORDERS

We have already stated that the Pope has declared Anglican Orders to be "absolutely null and utterly void" in the Encyclical, reasons are given for this uncompromising condemnation. Anyone who is at all well acquainted with ecclesiastical history, will readily gather, from the extract given below, that the assumptions of the Roman Pontiff are, in most cases, entirely unjustifiable, and the framers of the Bull have not been in possession of a moiety of the true facts of the case.

The document, which is too long to print in extenso is divided into two parts. The first is chiefly historical, and may be summarized thus:

"Under Henry VIII., although the Catholic Liturgy was preserved, nevertheless bishops who were notorious heretics, and vehement protectors of Protestantism, were placed in the principal sees. Cromwell, who openly denied the sacrament of Orders, was put at the head of the ecclesiastical government . . . and the preachers of the Reformed doctrine were sent throughout England propagating their heresies. . . ."

None of the bishops who retained their sees under Edward can be called Catholics; on the contrary, all the bishops who in some way retained a Catholic feeling, or a remnant of veneration for the Catholic dogmas, were driven from their sees. In this manner Cranmer and the protectors of his heresy easily obtained the preponderance:

"Elizabeth, who from her youth had favored heresy, devoted herself to an ardent but prudent promotion of the cause of reform. . . . She destroyed the Catholic Church in England, and established the Protestant religion on a solid foundation."

Every vestige of the Catholic priesthood and the Sacrifice was erased from the Liturgy. Parker, Archbishop of Canterbury, and all the new bishops and the clergy willingly subscribed the twenty-ninth article, which denied the real presence and the thirty-first article, which declared that the sacrifices of masses were blasphemous fables and dangerous deceits. . . . It would be difficult, in the whole of ecclesiastical history, to find a change, or rather a doctrinal revolution, more complete and more radically effected than that carried to its end by Elizabeth in England in the year 1559. For the Catholic faith were substituted the Articles of Religion, which taught clearly the heresy of the Reformation. For the Catholic Liturgy was substituted the Edwardian Liturgy, from which all that alludes to the real presence, and to the Sacrifice and to the

Catholic priesthood is purposely excluded. In place of the primacy of the Apostle See the King and Queen were declared supreme governors of the church on earth. . . . It is historically false to assert that the teaching of the ritualists can claim any historical standing-place in the Church of England.

"Before the appearance of the Tractarians, in 1830, hardly one amongst the Anglicans can be found who believed in the priesthood, the Sacrifice or the real presence in the Catholic sense. Even today that with the majority of the ritualists themselves constantly teach on these points can with difficulty be reconciled with Catholic teaching. . . ."

"The people of England, with all its most distinguished historians, assert with us that for three centuries, and up to 1830, there was not a single parish church or cathedral in all England where the Protestant doctrine was not publicly and constantly preached, or where the Catholic dogma of the Sacrifice of the Mass and the real presence was not rejected with outrage and contempt."

Cardinal Newman, who, before his conversion to the Catholic faith, as head of the Tractarian party, had attempted to reconcile the decrees of the Council of Trent with the thirty-nine articles, after his reception into the church recognized the futility of any such attempt. As a Catholic, he explained the impossibility of such a reconciliation, and showed, with unanswerable argument, how all the bishops and theologians, for three centuries after Elizabeth denied absolutely Apostolic Succession and the other dogmas of Trent. No one knew Anglicanism better than Newman, no one had shown himself more devoted to that sect from the time of his early childhood, and he proves very clearly the futility of Anglicanism, however, much she may wish to masquerade under Catholic aspects. . . . "Catholic doctrine," as used by the ritualists, merely means "some doctrines and practices of ours changed according to their own private judgment."

In regard to practice—

"The Eucharist is celebrated with greater frequency now than fifty years ago; then it was not celebrated in general more than three or four times a year in each parish church. At present the ordinary rule is to celebrate once a month; very rarely or hardly ever is the Eucharist celebrated daily in the parish church. Anglicans cannot be said to frequent the Eucharist; it should rather be said that they deprive themselves of it a little less than formerly. . . . The office recited by Anglicans is completely different from the divine office of the Catholic church; it is nothing else but a collection of psalms and lessons from sacred Scripture substituted for the Breviary. . . . Nor is its recitation, brief as it may be, prescribed under pain of sin; by the clergy it is held as a simple counsel of devotion and is neglected by the majority. . . ."

"It is hardly possible to cite one among the Anglican bishops who ad-

mits the dogmas of the priesthood the sacrifice of the mass and the real presence. . . . A resistance to the civil power, or any opposition whatever, on the part of the Anglican bishops, is an unheard-of thing. They are created by the civil power, and obey submissively their creator. . . . The civil power holds today the supreme government of the church no less than in the past. The newly consecrated bishop takes the oath kneeling before the Queen, declaring to receive from her alone all jurisdiction in spiritual matters. . . . The trial of the Bishop of Lincoln gives us a demonstration of this state of servitude. The archbishop declared publicly in the trial that he would not even have commenced if the civil power, through the Queen's Privy Council, had not assured him of his jurisdiction and promised to confirm the sentence. Otherwise he would have abstained from every judicial action.

Anglicanism is not all the dominant religion in the British empire. In England it barely counts more than half the population. . . . And it would be impossible to conceive a greater illusion than that of supposing that the return of the English nation and the other nations of the empire to the faith depends solely, or even principally on union with the Anglican sect.

The second part, treating of the hope of a reunion:

"Do Anglicans really seek for union and the truth? If they truly desire it how is it that they cannot even conceive a desire of communion with Rome without previous recognition of their orders? He who with a sincere mind looks for the kingdom of God first asks himself this: What must I do to be saved? Is this church really that governed by the successors of St. Peter? Is it necessary for eternal salvation to submit oneself to the Roman pontiff? These are the questions which spring up spontaneously in the mind of the sincere Anglican, questions which are uninfluenced by the validity or nullity of Anglican orders. Others do not trouble themselves to take these doubts into consideration, refusing to speak of union, without the condition that the validity of their orders be admitted by the holy see. Speaking thus, does it not seem clear that they are impelled by other motives? What are these? To all of us who live in England and know the religious situation these motives are clear; we will give a brief exposition of them.

"Up till the year 1830 there only existed in England the old school of Anglicanism. This desired nothing but an insular church, national, and in everything conformed to the doctrine of the Reformation. It neither sought after nor cared for foreign practices and doctrines, whilst in England it combated strenuously the Catholic dogmas. Even in our day the majority of the people take this attitude.

"After 1830 arose Puseyism and New Anglicanism, introduced by the Tractarians and ritualists. These, animated by a very different spirit and by other intentions, changed in many

things the aspect and the scene of Anglicanism. Amongst them a considerable number of learned and sincere men, reading the works of the Holy Fathers and traveling in Catholic countries, arrived at a recognition of the beauty, the dignity, the antiquity and the truth of many dogmas and practices of the Catholic church. They would not, however, submit to the Roman pontiff or abandon the Anglican Church.

"In consequence of this they followed other roads; seeking to revive little by little the worship and doctrine of the Anglican church to a resemblance of the Church of the East and West; maintaining, however, always unchanged, their independence of the Roman see, their rights and their liberty obtained by means of the Reformation, and rejecting as an usurpation the jurisdiction of the Roman pontiff. With this aim they were never tired of proclaiming, as they still do, that the Anglican church is a branch of the Catholic church and forms a true and integral part of the Church of Christ, and that it is identical with that of the Apostles. Hence such efforts to arrogate to themselves everything to be found in the Catholic Church in the matter of worship, of practices and means of devotion, of sacred vestments, and of the ornamentation of the churches. In this way they have been able to deceive the people, and hold back those sincere souls who were drawing near to the true church, saying:

There is no necessity to abandon our body to seek this or that of the Romanists. All these things you may enjoy in the bosom of the Anglican church. We have everything that they have; indeed, with us you can have everything you expect to find in the Papistical church and still better, with the exception of Papal jurisdiction, which is a usurpation and a detestable source of novelty and superstition."

"This new situation is well defined by the recent words of a Catholic Bishop of England:

From the time of the Reformation the devil has constantly combated by means of heresy the Catholic faith in England. He is openly and violently hostile to it. Not having obtained fully his intention, he has changed his tactics since that year, and combats the Catholic Church by imitating her and by usurping her practices attracts simple souls. These tactics are more to be feared than the others, though we hope by the grace of God to thwart them.

"In the latter times New-Anglicanism, or ritualism, which more than ever and with studied care wishes to arrogate to itself the name of Catholic, makes every effort to exclude from England the so-called usurpation of the Roman pontiff. At present it has the hope and the ambition, a thousand times expressed by the Anglicans in their writings and in their sermons, to extend in such a way the Anglican church in the British empire, representing it as an integral part of the Catholic church, which may become the rival of the Greek and Roman

church, indeed, purer, richer and more learned than they.

"In this way the Anglican church will remain free and independent, preserving in peace all the rights conquered by the reform with its manifold heresies, and, without submitting itself to the obedience of the Roman pontiff, will have in the eyes of all the glory and the prestige of the name Catholic. Among those who court this idea there are some who admit the precedence of a primacy of honor of the Roman pontiff, but at most a *jure ecclesiastico*.

"Who does not see that in order to succeed in these hopes and ambitions it is essential to obtain the recognition of Anglican orders? Without this the Eastern and Western church can never admit Anglicans to communion. They have also need of it the better to combat the sects of their dissenters. It is for this that they so much desire to obtain from the holy see some sort of recognition of their orders.

"With this object the Anglicans awaken a vague hope of that reunion so much desired by the paternal heart of the Holy Father, affirming that the recognition of their orders would smooth the way to it. If this concession, supposing it possible, became a reality, Anglicans would certainly have a thousand dogmatic reasons for not uniting themselves with us. In this way Anglicanism would obtain its objects, and the hope of a union in the Catholic sense would vanish more than ever.

"But one may ask if really in the Anglican church there is a movement or a disposition of minds for union with the Roman see. We answer: If the Roman pontiff would consent to the abrogation of the decrees of the councils of Trent and of the Vatican or to explain them in a new and non-Catholic sense, or should declare that the simple primacy of honor, or one founded *'De iure ecclesiastico'*, sufficed for his ministry, or, in other terms, if the pontiff were to become Anglican, there is no doubt that many amongst the New Anglicans would unite themselves to the Church of Rome. But if the Roman pontiff, as infallible custodian of the Catholic truth, refuses to make similar concessions, with the exception of those sincere souls, every day more numerous, who enter the bosom of the Church none amongst the Anglican Bishops, few of the clergy, and very few of the laity would seek union in the Catholic sense. This would be an inconceivable aberration, they say, as does the Archbishop of Canterbury.

"Who does not see that the same conclusion is to be deduced from the letter of the celebrated Mr. Gladstone to the Archbishop of York? In it, although enveloped in with a multitude of words, the author has constantly before him the Anglican church, independent, as an equal and integral part of the Church of Christ on a par with that of Greece and Rome. He invites the Roman pontiff to unite himself to this triple federation, so that these three churches may defend against unbelievers the dogmas of the Trinity, of

the Incarnation and of Apostle Succession. He would persuade the pontiff to recognize a certain equality in these churches, and to realize this dream he employs the language of a deferential adulation to obtain the recognition of Anglican orders. The celebrated chief of English Liberalism sought to destroy the work of the Vatican Council under Pius IX., and now under Leo XIII. he would render it absolutely useless.

"We can therefore, assert that, apart from the good dispositions of sincere souls, this new attempt is nothing else but an insidious assault against the Roman church. All the clergy and the whole of the Catholic population of England attest it, and the non-Catholic English themselves do not conceal it. Thus the great English paper, the Times, which represents more than any other the mind of the English people, wrote on June 1, 1896, that if the Roman pontiff were to yield to the pretensions of Mr. Gladstone he would admit that the Anglican church is a true and integral part of the Church of Christ, and would place himself an antagonist to his predecessors. Here are the words of the Times:

"Mr. Gladstone does not say that we must recognize the Pope as the supreme head of the church. It is the pope who asserts that this constitutes the test *stans aut cadentis ecclesiae*, and that he will welcome us to the fold only if we give him satisfaction on this point. We may be sure that, if the Pope is persuaded that a recognition does not come to pass, if the Anglican clergy and laity persist in their independence, the recognition of Anglican orders will serve to weaken rather than to fortify the position of the Pope and of his church. It would be equivalent to a confession that the Church of England is, and has always been, a real and living branch of the Catholic church, and that its clergy possess those supernatural powers which Cardinal Vaughan has claimed as the exclusive property of his church. This cannot be the intention of the Pope, but it is almost certain that this would be the consequence. It is sufficiently probable that a section of the High church party would be disposed to accept fully the proposals of the Pope. But a large and more judicious party would not do so at all. At the most a recognition by the Pope of Anglican orders would serve to confirm them in the persuasion of the truth and security of their position, leaving the others as they are.—Times, June 1, 1896.

If we are asked if the actual situation in England gives us hope of a return to the bosom of the church, we answer that, with the grace of God, this hope is already sufficiently great.

"Throughout England the conversions are numerous. The already large number of converts will increase without doubt, if it is made more evident that the Roman Catholic church is the only one in England which has the right to the prerogatives and name of Catholic.

"We are persuaded that continuing this work many will be more and more persuaded of the truths and beauty

of the Catholic faith and of the futility of seeking for it apart from the chair of Peter. They will free themselves from the meshes of false Catholicism, and the enemy of God will be repulsed with his own weapons.

"To attain this end, without sacrificing truth and justice, it is absolutely necessary to abstain from everything which may, even apparently, give approval and force to the pseudo-Catholic sect; or which may confirm in any way its authority. Otherwise, not only will historic and dogmatic truth be obscured, but the people of England will be deceived in regard to the Catholic Church, and the return of England to the faith will become impossible, or will be indefinitely retarded.

"This is our testimony to the situation of the church in our country, and we conscientiously give it for the love of Christ, submitting it humbly to the consideration of his vicar upon earth."



## THE BROTHERHOOD OF ST. ANDREW

The Brotherhood of St. Andrew, which is now doing such admirable work in many parts of the world, had its inception in the Protestant Episcopal Church of America; and, in consequence thereof, one would naturally expect to find it strongest in the Church of the United States. The Eleventh Annual Convention was held in Pittsburg, Penn., from Wednesday, Oct. 14th, to Sunday, Oct. 15th. Wednesday was observed as a quiet day, and addresses were delivered to the brethren by Rev. J. C. Roper, rector of St. Thomas' Church, Toronto. He spoke of "Christ as the sole source of spiritual strength," "Christ as a refuge," "Christ as an example in the life of prayer," and "Christ coming to us in the constraint of His mighty love."

The opening service of the Convention was held on Thursday morning, Oct. 15th, in Trinity Church, Pittsburg. The nave of this grand building, which has only been but recently re-decorated and embellished, was filled with brotherhood men, delegates and visitors, and all hearts were thrilled with the burst of harmony in the hymns and the thunderous responses. Bishop Whitehead, of Pittsburg delivered the annual charge to the brotherhood, and he took for his text the words—"There is another King, one Jesus" (Acts xvii: 7.)

"Your presence in this city," he said, "will excite remark—it must awake enquiry. We in Pittsburg are familiar with conventions, but with none like this one. Enquiry will be started to-day by the button and badge of St. Andrew, and then this statement of the text must be virtually reaffirmed. "There is another King, one Jesus."

Amid the confusions and distractions of our times; the wrangling of sects; the ignoble strifes of venal politicians; the anxieties and misgivings of more thoughtful but reticent pat-

riots, the crazy extravagances of worldlings, the brawlings of the Bourse and His passionate conflicts of parties, the frantic worship of Mammon, the boastful self-conceit of men the Master has commanded, the Church stands forth with all authority. In her Master's name, and with no lated breath, she declares, contrary to many theories and speculations on every hand, "There is another King, one JESUS." It is needful that the world should hear the proclamation that it is by Him that kings rule, that from Him all authority comes, and all prosperity and power; that because of Him we share to-day in the brightness and enlightenment of this civilization in which we move; that it is only by means of Him that the highest truth and the purest standards, and the best cultivation, and the truest progresses, are made possible of attainment. What a world of meaning lies in those sentences of St. John: "The whole world lieth in wickedness, and we know that the Son of God is come."

The Bishop went on to say: "Then, Brothers of Saint Andrew, what royal men you ought to be. Every time you fulfil your Rule of Prayer, you acknowledge the rightful governance of the King over you. Every time you attempt the fulfillment of your rule of Service, you emphasize again the truth that to bring men to their proper allegiance to the King, is the highest duty of your lives. What a field for expansion and ennoblement of character lies before you! You cannot proclaim the King aright and not share His kingliness, you cannot proclaim Him truly and not become more and more like Him. See to it, then, that you be royal men; men of consecrated and increasingly noble character, men holding high their heads in conscious possession of a redeemed humanity, men thinking sublime thoughts, cherishing lofty aspirations, making noble plans, never weary in Christlike, patient, and hopeful endeavors.

Cultivate daily the blessed optimism of Holy Scripture, which even in the first moments of the Fall discerned afar off the bruising of the serpent's head, which, steadily through long years of slow advance, pressed patiently towards the promised redemption, and cherished the hope of triumph; which from a wilderness of briars and thorns steadfastly and persistently looked on to the heavenly city, coming down out of heaven from God, the home of God's elect, the city of the King. Strive to live "the privileged life" of citizens of the Kingdom, the life that has no foreboding for the future, no secret weakness of trust in God's providence and care, no reserved corner from which the radiance of God's grace is barred out. The "privileged life" is the life disclosed in the Sermon on the Mount, the fundamental principles of which are the heatitudes, the life of humility, and mercy, and purity, and peace, and of hunger and thirst for righteousness; the life that is full of forgiveness and of ready service of brethren, a life which has no anxious thought for the morrow, and bears no heavy burdens of sorrow or sin or doubt, because the King has taken them all and "freed us from the accursed load." Strive to live the loyal life which finds its spring and continuance

in understanding the King more and more thoroughly, and yielding to Him all fealty with entire consecration, which discriminates between questions and discussions about Him, and solid trustful confidence in His person and devotion to His character. Strive to manifest the obedient life which knows no will but God's, which has no plan but His, which is busy, absolutely busy, in the Father's business, asking questions about it, giving time to it, and money too, and what is better, serious thought; observing one's self and helping others to observe, not a few things, but "all things whatsoever He hath commanded."

In conclusion, Bishop Whitehead said: And forget not, I beseech you, the life of prayer out of which must spring all the rest. How shall we royal men, hopeful, trustful, loyal, obedient, unless we cultivate most diligently the sense of God's presence and constant practice of prayer? Make a practice not only of praying, but of developing prayerfulness, two distinct things. The latter, to "pray without ceasing" was no doubt the spirit of our dear Lord. And let your prayers continually grow wider in their sympathies, and more comprehensive in their scope, that they may lose all traces of selfishness, and become like His who bears all His people on His breast, and forgets not one. "Pray though the gift you ask for

May never comfort your fears,  
May never repay your pleading—  
Yet pray and with hopeful tears.  
An answer—not that you long for,  
But diviner—will come some day:  
Your eyes are too dim to see it.  
Yet strive and wait and pray."

Thus pray, men of the Brotherhood, and never give over. Intercede even when you cannot work. Pray in the midst of the direst discouragement. The King Himself is a Priest upon His throne. He makes us, every one, priests as well as kings unto God.

Only so can you proclaim in the ears of a busy, struggling, and sorrowing world, amid the turmoil of trade and politics and pleasure, so that all shall hear, and some at least give heed: "There is another King, the only One supreme, JESUS the Son of Mary and the Son of God."

The offerings at this service were devoted to the Brotherhood Missions in China and Japan.

The formal organization of the Convention was effected on Thursday afternoon in the beautiful and sumptuously appointed Carnegie Hall, in Schönley Park. Mr. James T. Houghteling, President of the Brotherhood, was in the chair. Addresses of welcome were read from the Pittsburg local council, and by the mayor (Hon. H. B. Ford) on behalf of the city. The usual service in commemoration of those brothers who had died in the last year was held, the list of those departed being read by the secretary, J. W. Wood. Mr. Silas Mabee was then duly elected president for the next year, and took the chair. The retiring president, Mr. Houghteling, read the council report, which stated that the society now numbers 1,174 chapters, a gain of 49 in the last year. Six social assemblies have been formed. The self denial fund this year aggregated \$3,146, a substantial gain over the preceding year. The visit of the

Brotherhood committee to England and Scotland was referred to. On June 12th last, a formal organization of the society in the Church of England was effected; Jamaica, also, has now a council of chapters in affiliation with us. The Boys' Department grows; now consisting of 213 branches. The St. Andrew's Cross had an aggregate circulation for the year of 259,500 copies, or 21,625 monthly. This is nearly double our active membership, and, it is believed, makes a unique showing for such a publication. The prospects for the International convention in 1897 are very hopeful. The report closed with an appeal for higher loyalty and for better citizenship.

A general conference was held on Thursday afternoon on the subject, "Power From on High," when the chief speaker was Bishop Whitaker, of Pennsylvania. At the corporate communion, which was held in Trinity church at 6.30 a. m. on Friday, the celebrant was Right Rev. Dr. John Dowden, Lord Bishop of Edinburgh, Scotland. At 2:30 p. m. the same prelate addressed the convention on "How Scotland Gave the Episcopate to America." He had a most enthusiastic reception. The following is culled from his address:

Former efforts for bishops in America had all failed. On the acquiring of American independence, however, Samuel Seabury was chosen for Connecticut. Years before this time as a student of medicine, Seabury had for a time resided in Edinburgh. In the 18th century, by what I must regard as a most grave mistake, the Scottish bishops were allies of the House of Stuart. Their principle seemed to be not that "the powers that be are ordained of God," but "the powers that ought to be are ordained of God." This attitude of the Church of Scotland brought manifold evils. The Church became simply a Jacobite political organization. Hence penal laws were passed to repress episcopacy. This repression became very complete. It was forbidden for more than four Churchmen to meet together in one place by appointment. On a first conviction, the punishment was imprisonment for six months. On a second conviction, it was banishment for life. When Seabury came to Scotland the clergy of the Church were few indeed, but the Church had a true and valid episcopacy. It was the year 1783. Seabury had applied to the Archbishops of Canterbury and York in vain. They were servants of the State. They were forbidden to consecrate any one without his oath of allegiance to George III. It was long hoped that a special act of Parliament might be passed, but after weary waiting, Seabury in despair, turned to the North. He wrote to the Scottish bishops, and these men even at the risk of losing their own personal liberty, consecrated him a bishop in the Church of God on Nov. 14, 1784, in the city of Aberdeen. From the Scottish line, therefore, all the American bishops have derived their succession.

Of Seabury himself it may be said that he was one of the strongest and cleverest prelates that ever ruled in any part of the world. Chief Justice Shea, of New York, said of him in a passage quoted by Archbishop Benson, in St. Paul's, London, on the occasion

of the centenary of the event. "It was a simple, grand, conciliatory, uncompromising man."

And may I not also remind you, that it was also from Scotland, that you received your magnificent Eucharistic service. Sooner or later, in a few years' time, the consecration of a bishop or bishops, must have come, but otherwise you would have lacked what now you possess, the most beautiful Eucharistic service in the whole world. The early Church assuredly had in her Communion service, the words of institution, the Oblation, and the Invocation, as you have them and in this order. Irenaeus lived in the second century, and was the Bishop of Lyons. Irenaeus was the pupil of Polycarp, who himself was the disciple of St. John. Were Irenaeus to return to this earth he would find that the service most closely resembling that he used, would be the Communion service of the United States. God bless you in its use.

The whole convention was a great success, in every sense, and, after the concluding services on Sunday, 13th, the brethren returned to their various fields of labor, feeling invigorated and encouraged for their two-fold duty of prayer and service.

## SCIENCE AND RELIGION

Sermon by Dean Farrar.

The very Rev. Dean Farrar preached at the morning service at the Pro-Cathedral, Church Street, Liverpool, on Sunday last in connection with the meeting of the British Association. Selecting as his text the seventh verse of the 5th chapter of the second epistle to the Corinthians—"For we walk by faith not by sight"—the Dean remarked that man lived between two infinitudes and science was yearly extending in every direction the revelation of these infinitudes. There seemed to be no limit to her discoveries. Yet what would be the gain of this knowledge, if the only result was to crush us with a sense of our own absolute insignificance, and to show us that our own little life was so to speak a parenthesis in chaos? Science revealed to us that we were practically helpless, that what we called nature was a series of ever-living activities governed by absolute invariable laws. Even the wind and the rain, types of uncertainty and change obeyed laws as fixed as those of the planets. Nay even the most flagrant violations of all laws were themselves directly due to laws. Science, memorable and magnificent as had been her services to humanity, and deep as had been their gratitude for the benefits which she had conferred upon us, could yet render no supreme, immortal service if she stopped short at her own deductions. They might say of science as Pascal said of man, "If she exalt herself I abase her." If she humble herself, I exalt her. Science and theology must work together, but each in her own domain. This was sometimes disastrously forgotten. There had been sometimes the evil, cruel, denunciative tyranny of usurping dogmatism, the execrable spirit of Inquisition, which under the perverted name of the

Church persecuted the benefactors of men and burnt the saints of God. And, though more rare, there had been evil times of dogmatism in science. Both were phases of that blind and naked ignorance born in the malarious marshes of human pride. Both with empty arrogance and passion had endeavored to limit enquiries or overrule conclusions of which they were enormously incompetent to judge. It was of immense importance to the human race that henceforth science and theology should walk together hand in hand not idly and ignorantly contending with each other, but as archangels of beneficence, each crowned with its own radiant star, and each helping the other to uplift the wretchedness of man from darkness to light. The false theology of a tyrannous priesthood had in different ages endeavored to stifle the light of God by persecution, imprisonment, anathema, denunciation, the thumb-screw, and the stake. Even in the nineteenth century clergymen ignorant especially in the domains which they claimed as their own assailed the early geologists with frantic vituperation—the modern substitute for the torture instruments of Rome. When the British Association was started science was often fettered by dogmatic authority, and Charles Darwin, one of the greatest intellects of this century, and one of the sweetest and gentlest of human characters, was met by a storm of clerical denunciation. They could only hope that the victorious progress which science had made in spite of these ecclesiastical obstructions had demonstrated their iniquitous folly. Let theology, warned by such well-deserved defeats, leave to science the things that were of science, and leave to faith the things that were of faith. When science ended in materialism, it became a greater curse than it could possibly be a blessing, and it took away from life infinitely more than its utmost achievements could bestow. The revelation of God lay beyond the domain of science. When science and religion, not clashing with each other in preposterous antagonisms, labored alike in His cause in Whose greatness they could lose their own littleness, and in Whose light they could alone see light, then indeed the final task of humanity had been accomplished, and the final glory of humanity attained.

At the evening service at St. Luke's the church was crowded to overflowing, when Dean Farrar occupied the pulpit. Taking for his theme, "The Books of Nature and of God," he preached another eloquent sermon, emphasizing that there was no real contradiction between the dimmer revelation of nature and the clearer revelation of Holy Writ. A special collection was made on behalf of the Society for the Distribution of the Scriptures in Ireland.

The Ladies' Guild of Christ Church, Winnipeg, are ready to undertake to make cassocks or surplices for clergymen or choirs. Terms on Application to Christi Church Rectory, Winnipeg.

We shall always be glad to notice any special features of interest in all such benevolent societies, which include so many churchmen.



## THE ARCHBISHOP OF YORK ON CONFIRMATION.

In an address to the clergy of his diocese delivered lately, the Archbishop of York goes at some length into the subject of Confirmation and the Confirmation service. In the first place he observes that:—

There are in reality only two essential parts of this holy ordinance; first the prayer for the gift of the Holy Ghost; and, secondly the laying on of hands as the appointed means by which the gift is bestowed. The question and answer, whatever fitness they may have as a preliminary, do not form a part of the service itself. I need scarcely remind you that they were only added at the last revision of the Prayer-book, and had no place in the earlier service-books of the English Church. But the Prayer and the manual act have never been omitted; without them there would be no confirmation.

The Archbishop proceeds to dwell on the testimony of Scripture to the Apostolic origin of the rite, and more especially on the estimate formed of its purpose and effect by the author of the Epistle to the Hebrews. The opening verses of the sixth chapter of that Epistle showed that it was held to stand in the closest relation to the sacrament of baptism as regarded its place and function in the spiritual life. To examine and define the precise character of the special blessing bestowed in each of these ordinances might well prove a task beyond the bounds of our spiritual intelligence.

Yet we may safely gather from holy scripture, as interpreted by the "ancient authors" and by our own branch of the Catholic Church, that while in the regeneration of Holy Baptism there is vouchsafed to us the true beginning of a new spiritual life, so there must be also of necessity a bestowal of spiritual power and capacity, without which such life would be inconceivable; and that, besides the "death unto sin and the new birth unto righteousness," there is a real gift of the Holy Spirit whereby we are made "the children of grace."

But according to the characteristic law of "grace for grace" in the spiritual kingdom, it may be that the baptismal gift has for one of its special objects the endowment of the soul with the capacity for receiving in due season, through the laying on of hands, the full gift of the Holy Ghost; just as this gift may be the necessary preparation for opening the gates of the heart, that the King of Glory may come in by the Holy Sacrament of His Body and Blood.

It is enough for us, however, and it is essential, to know and believe from the teaching of the Word of God that "through laying on of hands the Holy Ghost is given." It is this truth above all else that we must impress upon our children in preparing them for their confirmation. It is because of this great fact of the spiritual life that we can thereafter make to them our most solemn appeal, as St. Paul did to the Corinthians—"What! know ye not that

your body is the temple of the Holy Ghost?"

From Scripture little is to be learned as to the time of life at which children of the Church were brought to be confirmed, and it is evident from other sources that the custom of the Church has greatly varied in the earliest times:—

At some periods and in some portions of the Church it appears to have followed immediately upon baptism even in the case of little children, as it does in the Greek Church at the present day. But the whole Western Church for some centuries past has separated the two ordinances by a period of years, varying in number and hardly ever definitely fixed. One of the greatest Italian bishops, Cardinal Borromeo, in the sixteenth century, during his own Episcopate, raised the age from seven to twelve.

We can hardly doubt, His Grace continues, that the Church of England has acted wisely in separating by an interval of time the ordinance of confirmation from the sacrament of bap-

The gift [in baptism] of a new life and the imparting of spiritual power, as well as the remission of sin, which make up together the process of regeneration, may well be bestowed as a free gift of grace upon an unconscious infant and received by the child to its soul's health and salvation. But the Divine Person of the Holy Ghost awaits a welcome in the individual heart, and requires that we should be at least, a willing people in the day of His power." . . . At what particular period of life this surrender of the will may be most fitly made, and the desire of the heart most truly expressed, is a question depending in some measure upon the circumstances and disposition of individual children. But giving due weight to the considerations specified in the rubrics of the Church it may be approximately fixed at such time as the character of the children is usually being formed. Probably the age of twelve would most nearly coincide with this stage of child-life in the case of girls, and a slightly greater age in the case of boys. There is no reason why, in special cases, even younger children should not be confirmed where there has been an exceptionally early development of the faculties and of the religious idea. But in all such instances I must ask to be informed before the children are presented to be confirmed.

Regarding the words of the English service the Archbishop remarks that the special prayer of the office, following the opening versicles, is almost of primitive antiquity:—

It is found in the Pontifical of my great predecessor Egbert, Archbishop of York in the eighth century, and has therefore been in use in this diocese for nearly 1,200 years.

Originally:—

The candidates were directed to testify their concurrence in its several petitions by saying "Amen" after each of its concluding sections—an arrangement so helpful to them in maintaining their interest in the momentous supplication, that I have adopted it as

you will see, in the most recent forms published for use in this diocese, when I must ask you to procure for the use of your candidates at all future confirmations.

Referring, finally, to the external forms used in the office, the Archbishop says:—

Previous to the sixteenth century, the laying on of hands, was accompanied with the anointing with oil and by renewing on the forehead of the candidate the form of the Cross which was signed upon it in the hour of Holy Baptism. So ancient was this usage that in the earlier centuries the service itself was known by the name of "unction." The title of "confirmation" is of much more recent origin. St. Basil, in the fourth century, speaks of the anointing of the Apostolic tradition; and our own learned and cautious Bishop Pearson regards it as having come to us either from the Apostles themselves or from the Apostolic times. There seemed, however, to be some reason for its discontinuance, and even in the prayer-book of 1549 the anointing or chrism had disappeared although the sign of the Cross was still retained. In the latter revisions this also has been dropped. But even in the seventeenth century, it was held by persons in authority to be still admissible, and was probably still used by individual Bishops at their discretion. It is difficult to believe that the Revisers of the Prayer-book could have considered it objectionable in itself while still retaining it in the baptismal service. But however appropriate in their significance such ceremonies may have been, they were, at the most, only helpful adjuncts to the service, and in no way essential to its validity; for which two things only were absolutely requisite according to Apostolic example, the Prayer of the Holy Spirit and the laying-on of hands.

## What They Say

Prominent Citizens give their Opinions of the Evans' Gold Cure Institute.

HIS WORSHIP THE MAYOR—"I know of several instances of men cured of alcoholism by your treatment and have great pleasure in testifying to the good work which you have done in this city."

VEN. ARCHDEACON FORTIN—"The Evans Institute has fully established its claims to public confidence. The thoroughness of the cures cannot but encourage sufferers from alcoholism to place themselves under its care. Let its benefits be known far and wide."

REV. FATHER DRUMMOND, S. J.—"I have known where men steeped in the alcohol habit for many years have, thanks to your treatment, come back as if were from the dead, to a new life and a joyous manhood."

REV. C. W. GORDON—"I have personal knowledge of two men whose lives were redeemed through the Evans Institute and heartily commend it to any who feel the need of a help against the taste of alcohol."

HON. HUGH J. MACDONALD—"It gives me great pleasure to testify to the good work you are doing in this city."

REV. F. B. DUVAL—"We should welcome it as a public as well as a private blessing. I heartily commend it."

If you still doubt the efficacy of the Evans' Cure drop us a card with your address and we will mail you a list of references and testimonials convincing enough to convert the most incredulous.

EVANS' GOLD CURE INSTITUTE,

626 BALMORAL STREET, WINNIPEG

## THE NEW ARCHBISHOP OF CANTERBURY

London, Oct. 25.—Right Rev. Frederick Temple, D.D., is now Archbishop of Canterbury, and Primate of All England.

The Bishop of London has been translated to the Primacy to succeed the late Edward White Benson, who was stricken with apoplexy while at service in the church of the Gladstones at Harwarden two weeks ago today. Once the Chaplain of the Queen, Dr. Temple has enjoyed a royal favor that is credited with having elevated him in the honors of the established church.

Archbishop Temple is already 73 years old, and it is half a century since he was ordained. He has had a distinguished career. He was a college instructor for many years, and enjoyed the distinction of having been one of the notable head masters of Rugby. About thirty-five years ago his published writings led to a religious controversy so virulent that it was renewed nearly a decade later to plague him when he was named for his first bishopric. Supported by the influences of Gladstone, who as premier had nominated him for the place as a reward for political assistance, he easily defeated the opposition and secured the elevation which led to the head of the church. He received the degree of B.A. in 1842, of M.A. in 1846 and of D.D. in 1858.

### BRIEF STORY OF HIS CAREER.

Archbishop Temple is the son of Major Octavius Temple, who was once Lieutenant Governor of Sierra Leone on the west coast of Africa. He was born November 30, 1821. He gained his early education in the grammar school at Tiverton. He then went to Oxford and became a scholar in Balliol College. He graduated in 1842 with the degree of Bachelor of Arts and was elected fellow and mathematical tutor of the College. In 1846 he was ordained Deacon, and two years later was elected for the position of principal of the training college at Kneller Hall, near Twickenham. He held that position for seven years, when he resigned and accepted an inspectorship of schools. His work as an instructor has attracted attention, and when Dr. Colburn, in 1858, resigned as head master of Rugby school, he was appointed to the vacancy.

It was in 1860 while a chaplain to the Queen, that Dr. Temple attracted widespread notice in religious circles by writing the first of a series of seven "Essays and Reviews," which led to a long controversy. He took a prominent part in the political campaign preceding the general election of 1868. He made an active canvass of Warwickshire in support of Gladstone's measure for the disestablishment of the Irish Church.

The premier recognized his services by naming him for the bishopric of Exeter to succeed Dr. Philpott. The appointment caused considerable commotion in clerical circles, and the clergy unfriendly to him, determined to op-

pose the confirmation. This enmity arose from the fact that Dr. Temple had been the author of the article named before, the tenor of which had never been forgiven.

### VICTORY OVER HIS OPPONENTS.

The confirmation was to take place December 8, 1869, at the Church of St. Mary - Le - Bow., Cheapside. Bishop Trower, as the representative of the opposition to Dr. Temple, instructed counsel to oppose the election. Both sides were accordingly represented by counsel, but Dr. Temple was victorious. His consecration at Westminster December election was confirmed by the vicar general, and he received Episcopal consecration, together with the bishops-elect of Bath and Wells and of the Falkland Islands.

He was translated to the bishopric of London, to succeed Dr. Jackson, who died in January, 1835, and was succeeded at Exeter by Dr. Bickersteth.

Dr. Temple's sermons preached in the chapel of Rugby school in 1850-60, were published in 1861. In 1883 he was elected Bampton lecturer at Oxford for the ensuing year.

An interesting coincidence in today's appointment is that it was made on a Sunday to fill a vacancy caused by a death on a Sunday. Archbishop Benson was interred in Canterbury Cathedral a week ago last Friday with imposing services.

### A JUDGE WHO DID NOT BEHAVE PROPERLY IN CHURCH.

John Campbell was a Scotchman. John was at one time the head of the judicial courts of England. Campbell became Lord Chancellor. He died in 1861. This great man had a nickname. There are few men of genius who have not. There is not a notable man in this world of ours but at some time or other in his career has possessed a nickname. If one cannot do anything more original, you change Charles to Tommy, or Godfrey to Sammy in spite of godfathers or godmothers.

It is not always that a nickname is a sign of affection. Campbell's name was John. The bar of England knew him as "Jock."

A child easily absorbs, but does not so easily forget. He drinks in with avidity every stray sentence that the gray beards drop, digests it, memorises it.

It was thus that I drew my conclusions of the man "Jock" Campbell.

I was a pet of the Midland bar.

As a youngster I was taken into court, and enjoyed the prattle of the learned Q. C.'s, especially when Campbell was the subject of discussion. It is best to be plain in speech or in writing.

Candidly, then as a child, I feared the man. The austerity with which he ruled the court.

The rugged face—the overhanging grey, bushy eyebrows—the cold, grey eye—the nasty sneer. All these seemed to affect the very atmosphere of the court over which he presided.

In these days the court room would have been deemed cold storage when "Jock" sat.

Campbell was an author. His Lives of the Chancellors will live in a few libraries—very few will read it.

His pen was dipped in venom.

If the poor deceased Lord Chancellors were allowed to revisit this earth, and could read Campbell's views of their characteristics when in the flesh, they would, one and all, seize a club and hunt round for "Jock."

Now for Campbell in church.

A tumble from a big hassock, on to which elevation I had climbed without the knowledge of my superior, is mixed up in my childish memory, with Lord Chief Justice Campbell. It was in St. Mary's Church at Warwick.

The procession of the two Judges, clad in scarlet and ermine, had been preceded up the aisle by the mace bearer and other officials bearing their wands of office. "Jock" Campbell and his fellow judge had been safely placed in a big square pew, as large as an ordinary sitting room. The service, prior to the assize sermon had commenced.

I must here tell you that the previous night, a special messenger had arrived, at a late hour, to Campbell, conveying the news of the sudden dissolution of Parliament. The Chief kept his own counsel, and no one knew it in the little county town, but himself. Boys like climbing, especially after forbidden fruit.

I was a boy, and therefore loved climbing, but hassocks or stools were better within my capabilities at that time than trees. Two ancients in wigs, red gowns, gold chains of office, ermine tips. What a temptation! When the litany was ended, and the prayers following were being read—methought, I saw the usually vigilant eyes of our attendant close.

Her head nodded. Enough! A frantic scramble—two hassocks together piled by small hands. A climb to the summit of two hassocks. Joy! I look down from our seat in the gallery, on the Chief Justice. Eagerly, I note his grand costume—the rugged face. Wonder if he sleeps in his full-buttoned wig; my nose rests on the edge of our pew—when! The Rev. A. Boudier, the curate, commenced the prayer for Parliament. "Most Gracious." Shout from "Jock" Campbell, who is now on his feet, glaring over the pew at parson. "There is no Parliament sitting." The alarmed congregation woke up and stared—some on their feet—looked round for source of noise. The Reverend gazes round timidly—a pause—starts again—

"Most gracious."

Judge: "Stop, Sir. There is no Parliament."

Just lovely thought I. Aias! Campbell's voice will always be mixed up in my mind with a firm grasp of an iron hand, and a good leghold.

A jerk—disastrous fall of hassocks, small boy, bump, jerk back to seat.

The Rector, the Rev. John Boudier, said in the vestry after service: "If I had been conducting the service, Lord Chief Justice of England though he be, I would have had him turned out of church as a common brawler."

Lucky indeed for Campbell that the Father of the curate was at the altar in the East of the church, and did not know the cause of the omission of the prayer for Parliament.



He would have been as good as his word, and I fondly wish that I had witnessed such a finale to the scene as the Lord Chief Justice ignominiously hauled out of the sacred edifice by the headles.

Broughham said of Jock.

"I have but one wish, and that is, that I may outlive Campbell or he may write my memoirs."

CECIL.

## NEWS FROM POPLAR POINT

This mission covers an area so large as to render the frequent visiting of all the Church adherents it contains a duty that its ministers can but partly discharge, especially during the winter months. Commencing four miles east of the town of Portage la Prairie, it extends twenty miles eastward, or nearly half the distance between that town and Winnipeg. Its width is almost equal to its length. The old Red River Saskatchewan trail and the Assiniboine river run through its entire length. Along this trail more than half the church families of the mission are to be found; to the north of it, and also south of the Assiniboine, the remainder are to be found thinly scattered, the distance between one Church family and another being sometimes as much as three miles, while the distance to church for quite a number is from three to six miles.

The mission comprises four centres, viz.: Poplar Point, High Bluff, Ossowo, and Bale St. Paul. At Poplar Point there are forty-four Church families and adult unmarried members. There are thirty communicants. The Sunday-school is doing well under the able management of Rev. Mr. Cunningham, who has been temporarily staying in the parish. The old parish church, which was erected during the regime of Archdeacon Cochrane, and which recently underwent thorough repairs during the incumbency of Rev. Mr. Coggs, continues to be well attended at the weekly Sunday service. The parish buildings stand in the middle of a lot consisting of ninety acres of land. These buildings consist of the church, hard by on the one side the parish room, and at about the same distance on the other, the parsonage.

Weekly meetings of a varied character are held in the parish room during the winter. The entertainment as well as the edification of the young is aimed at, and the results have been even better than were anticipated. The missionary and temperance causes receive their share of attention at these meetings of the Young People's Society, and enough has resulted to give encouragement to persevere.

High Bluff has sixteen Church families and eighteen communicants. This church stands on the site of the one built by Archdeacon Cochrane. It has been painted this summer. The members of the congregation give their cheerful support to the various objects brought before them by the synod, and besides their proportionately large

guarantee to stipend, as well as paying for the painting of their church, they have had their organ repaired.

Ossowo has thirteen Church families and fourteen communicants. It also is fortunate in having a neat, well-finished church, and a weekly Sunday service. It is in a great measure indebted both for the church and the number of its services to the active interest of Mr. Cowlard, the pioneer settler of the parish. This gentleman acts as lay reader, and alternates with the incumbent in providing the weekly service. Owing, it may be, to the district being so sparsely settled, the attendance at the services is not what could be desired; but in prompt and generous financial support to the mission this parish stands second to none.

In Bale St. Paul there are sixteen Church families and seven communicants. The work here is very new, but the cheerful and zealous support of a number of the Church members has led to results. The services are at present held in a school house, but this is not to be always. A church Building Fund has been started, and the congregation will soon worship in a Church of their own—before the expiration of twelve months.

## WINTER WEAR

As the years pass on this Northwestern country of our's imports strange skins to clothe our people. A few years since, we Winnipeggers would have laughed to scorn the idea of furs being sent from New South Wales to make our winter overcoatings, etc. So it is. The wombat (from this land, laved by the Pacific ocean) contributes his fur for our comfort. A most curious animal is this, and one who gave rare sport to our kinsfolk who visited New Holland in the earlier portion of this century.

The wombat is not a pigmy like to a muskrat.

He weighs from 100 to 140 pounds, in shape something between a small bear and a badger.

His head is flat; the coat sandy in color, but dark on the back. Although he possesses four feet, he has but eighteen toes—five on each of the fore; four on each of the hind feet.

These toes in their turn are provided with nails, like unto fishhooks, which the wombat uses for digging; defensive and offensive warfare. He lives in a snug burrow in the mountains or bluffs near the seashore.

The wombat family who frequent the seashore may be there temporarily for their summer outing to inhale the sea breezes for the benefit of their health—to pick out the most luscious bits of the sea weed which has blown on the shore—for this latter they do by the light of day, and when rejuvenated by their trip it is possible that they return to the mountains. When in the hills, they are so retiring in their disposition that nothing will induce them to venture forth except the fall of night, when they creep forth in the darkness and seek food.

The pioneer New South Welchmen pursued these visitors to the seashore

with greyhounds and found to their amazement that the clumsy-looking animal could jump like a deer, and scamper along at a rare pace. A leap of eight feet in height was as nought to the wombat, and the hound found that the sharp claws could tear and rip if the wombat had to fight for life. Travelers tell us that the flesh was like Welch mutton—tasty and gamey.

Their skins are now made into coats, caps, etc. The buffalo coat is dearer now than the fur of the wombat in Manitoba and the Northwest.

CECIL.

## BREVITIES.

When Her Gracious Majesty came to the throne in 1836, there were in England only 28 Episcopal Sees; now there are 34, besides about 20 Assistant and Suffragan Bishops. In 1836, the only foreign bishoprics in connection with the English Church were in Nova Scotia, Quebec, Calcutta, Jamaica and Madras; now there are 70 Colonial dioceses, and 18 Missionary Bishops in connection with the English Church.

While intensely earnest in the care which he exercises over his own home diocese, there is no greater enthusiast in Foreign Missions than Dr. Westcott, the scholarly and devout Bishop of Durham. He showed the reality of his faith in respect of this by lately ordaining his youngest son for the work of the Cambridge Mission at Delhi, India. Three of his sons are already at work in the Indian Mission field. At the same time, Mr. H. Pakenham Walsh, son of the Bishop of Ossory, was ordained for the work of the Dublin University Mission to Chota Nagpore.

The Hon. Maurice Gifford, C.M.G., who was injured in South Africa, has recently undergone an operation by Dr. Cotterill for the removal of a bone at 33 Cadogan Square. The operation was successful, three pieces being removed. Mr. Gifford, however, suffers great pain, slight inflammation having arisen. Mr. Gifford was formerly resident in the diocese of Qu'Appelle, N.W.T.

New York, Oct. 19.—Two missionary bishops are to be chosen at the convention of the house of bishops of the Protestant Episcopal church this week. Nominations will be made at the first session which will open with the holy communion at 10 o'clock on Wednesday. The house of bishops meets in secret convocation. The presiding bishop by right of seniority is the Right Rev. John Williams, D. D., but he has long been partially incapacitated on account of age and infirmity, and it is hardly expected he will be present. Bishop Doane, of Albany, is the president pro tem. The general convention of the church last year created the missionary dioceses of Asheville, N. C., and Duluth. The Rev. A. W. Ryan, of St. Paul's church, Duluth, is the most prominent pastor and has the largest church in that diocese and is likely to be elected bishop. Rev. S. McK. Pitinger, of Raleigh, N. C., is mentioned as a candidate for the Asheville bishopric.