

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.
(ILLUSTRATED)

Vol. 28.]

TORONTO, CANADA, THURSDAY APRIL 15, 1897.

[No. 15.]

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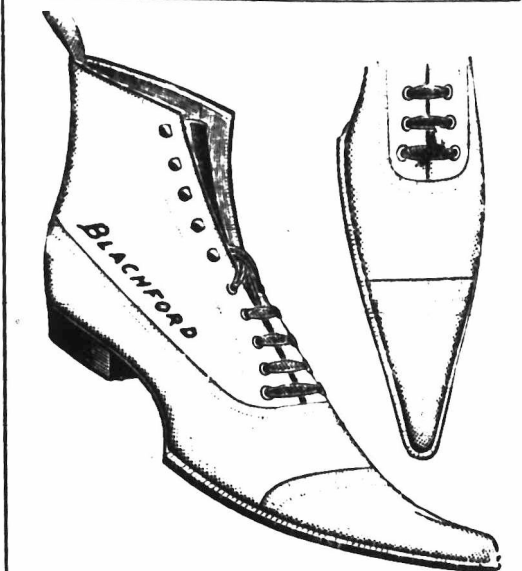
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Canadian Churchman.

TORONTO, THURSDAY, APR. 15, 1897

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Lessons for Sundays and Holy Days.

April 18th.—EASTER DAY.

Morning.—Exodus 12, to v. 26. Rev. 1, v. 10 to 19.
Evening.—Ex. 12, v. 19; or 14. John 20, v. 11 to 19; or Rev. 5.

APPROPRIATE HYMNS for Easter Day and first Sunday after Easter, compiled by Mr. F. Gatward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

EASTER DAY.

Holy Communion: 127, 3, 6, 499, 555.
Processional: 125, 131, 134, 136.
Offertory: 130, 133, 137, 498.
Children's Hymns: 136, 339, 341, 573.
General Hymns: 132, 135, 140, 500, 501, 504.

FIRST SUNDAY AFTER EASTER.

St. Mark, E. & M.

Holy Communion: 128, 197, 315, 553.
Processional: 134, 392, 433, 435.
Offertory: 137, 139, 436, 621.
Children's Hymns: 131, 343, 565, 571.
General Hymns: 126, 139, 410, 434, 499, 508.

EASTER.

The winter is past. The sad yet salutary season of Lent is passing away. The spring of Easter is with us—the season of joy and of power—a day full of blessing, given by the love of God to the children of men, given and never to be taken away; for the gates of hell shall not prevail against the Church of God. It is no wonder that the enemies of the Gospel should assail the miracle of the resurrection. If that stands, the Gospel stands, and our faith is on a sure basis, and our hope cannot be disappointed. If that goes, all goes, and no certainty remains. If Christ be not risen then is our faith vain. But now is Christ risen from the dead. It was the assurance of His resurrection—the undoubting

certainty that He had been raised from the grave and taken up and seated at the right hand of God, that raised His disciples from their despondency and infused a deeper and stronger faith into their lives. All seemed to be lost. Jesus their Master had not asserted Himself as King of the Jews, but had suffered Himself to be taken by the hands of lawless men, and crucified and slain. And they thought that this could not be He that should deliver Israel. But now the grave is open, and the angel, seated on the stone which is rolled away from the sepulchre, declares that He is risen, as He said, and that glorious word, "the Lord is risen," flies from mouth to mouth, from heart to heart; and the day of Pentecost presents a double witness to the glory of the risen Lord in the presence of the Holy Ghost and the testimony of the disciples—no longer fleeing from the murderers of their Lord, but boldly bearing witness to His resurrection from the dead. To these loving men Easter was indeed a day of power for ever; and through their testimony, and by the continuing efficacy of the Blessed Spirit, it has been, and still is, and for ever shall be a day of power for the Church of God. It gives us steadfast assurance of the truth of the Gospel. It is the miracle of miracles, the evidence that the work of Christ is the work of God. It is that stupendous event in which life and immortality are brought to light, and in which the believer in Christ finds full assurance of the life to come. Is it not then a day of power, a day to dispel our doubts, our fears, our anxieties for the future? Life is passing, and death is coming, unless it should be anticipated by the Advent of the Lord in glory. But death is not an eternal night, an endless sleep. It is but a momentary rest between the twilight of time and the full light of eternity. Those that have fallen asleep in Jesus shall God bring with Him. And it is not merely our own future that is made sure. We look for the resurrection of the dead, for the meeting together of those who have been separated, for the time when those whom we gave up with sorrow and pain shall gladden our eyes with a presence and a life which shall not pass away. A day of power! Well may this day bring us power from on high; for it tells us that we are risen with Christ, that we are no longer dead in trespasses and sins, that there is now no condemnation to them that are in Christ Jesus, that we have boldness of access into the holiest of all, that our life is hid with Christ in God. God of His mercy grant that this new life of faith, and love, and hope, may be manifest in our intercourse with men whilst we dwell in these mortal bodies, and then shall we joyfully and confidently anticipate that house not made with hands, eternal in the heavens, whither we are tending!

FIRST SUNDAY AFTER EASTER.

I. St. John v. 4. "This is the victory that hath overcome the world, even our faith."

These are bold words. To celebrate a victory when the battle is over, reasonable. Here victory claimed while battle in progress. Bold words. But are they true? Were they true then? May they be made true now?

i. They were then true, as a matter of fact.

These Apostles few in number, apparently weak.

Yet this was true of them—then and afterwards
1. Their attitude to the world—one of opposition and aggression.

Sent to witness against the world—sinful, insufficient.

The world resolved to put them down.

Without effect: "Whether it be right, etc." (Acts iv. 19.)

So unswervingly: "Fought the good fight," victory.

2. A victory extending far beyond their day.

To the natural heart incredible.

Think what was arrayed against them: Ancient systems, prejudices (Jews), physical force (Romans), intellect (Greeks).

Yet they conquered. A Christian Emperor on the throne of the Cæsars.

3. And the power which conquered was faith, not intellect, nor force ("weapons not carnal").

But faith in God revealed in Christ—faith in mission, awaking response in the hearts of men.

ii. How shall we apply the words to ourselves?

1. Are they still applicable?

The world no longer the enemy of Christ—destined to be His: "The kingdom of this world."

2. True. But has the world submitted to Christ?

Does it own Him as Master?

Are its maxims identical with His precepts?

Besides the world claims to be master.

And therefore is doubly an adversary.

What are its principles, offers, rewards?

Blessings—material, tangible, temporal.

Those of the Kingdom—spiritual, unseen, eternal.

iii. The Great Leader and Conqueror in this warfare is Christ.

1. The world tried its power on Him by every form of temptation.

2. He overcame the world by faith.

Understood the purpose of God.

Could not be blinded by earthly advantage.

"Thou shalt worship," "but my will."

iv. Ever the essential conflict in human life.

Placed between two worlds.

Two natures in conflict within us; and one or other must prevail.

1. The world appeals

To senses, imagination, affection. Offers much.

Is it worth having?

2. Faith presents the true good—

Of the Spirit, the Kingdom, God.

Faith conquers:

1. By setting the eternal against the temporal.

(2) By setting the real against the seeming.

3. A conflict full of hope.

(1) Arduous—sometimes unsuccessful.

(2) Yet with what odds!

God, His word, His strength, His promises and examples (See Heb. xi.).

"If God be for us. . . More than conquerors."

—The last week in Lent, commonly called Holy Week or Passion Week, has been observed from the earliest times with the greatest solemnity. In our own Church it is marked by the appointment of Proper Second Lessons for the Sunday, a special Epistle and Gospel for each day, and proper Collects for two of the days—Good Friday and Easter Even.

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THE EASTER COMMUNION.

In these days almost everybody reads more or less. Does what we read do us good? I venture to ask those who read this paper to read it carefully. Try to find one thought of use to yourself, and you may pay no heed to the rest. It is perfectly incomprehensible to many of us that any one can be trying to do right and yet not be a communicant. There are probably some who are not even among those who read this paper. One of the reasons for keeping Lent is that we may be

prepared for the Easter Communion. Do any of you wonder why this rubric leaves us to fix our own time, except at Easter, when we have no choice, if we would do as we are told? May it not be that Easter is the festival of the resurrection? and Christ has said, "Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day." Surely it is not to be a question, "must I come," and obey the last command of our Lord who at this time suffered so much for our sake? Shall we not rather say, "may we come?" I think we may divide those who stop away into two classes—

a. Those who do not care, or think it of much importance. b. Those who want to please Christ and obey Him, but there are many difficulties in the way. With respect to those who want to please Christ, but who do not obey Him because of these difficulties: I know how many difficulties there are, but they will not lessen, but grow greater apart from Christ. It is His will that we should come to the Holy Communion. We must believe and obey Him, for He alone can save us. We must not think we can be as good without. If we are trying to save ourselves in our own way, we are running a great risk. Some say, "they are not good enough." Very true. Nobody is. It is the reason we should come. If we want to be better, if we intend to try to do right (however often we fail), we may come. It is the sick, and not the well, who need a physician. The longer you stop away, the longer you will go on not "feeling good enough." Do you really mean that you do not believe that Holy Communion, or, as it has been called, the "medicine of immortality," will make us better? Do you say you have "so many worries and troubles

you cannot come"? Does not Christ specially invite the weary and heavy laden to come to Him, that if the troubles be not taken away, we may have strength to bear them. Do you say many people go to Communion and are no better for it? This is very sad for them, but it has nothing to do with you, unless you disbelieve in Christ's power to help you. Those to whom it was no good probably had little faith. If you and another were offered a great gift, would you refuse yours because your friend had nothing to carry his away with,

over. Do you say, "I am too young"? No, for you are not too young to die. Was there ever a father who did not care for the love of his child of fifteen or seventeen? Do you say, "Nobody from our house goes." Have you ever taken the trouble to ask any one? Have you no friend you could ask to meet you in the Church porch, if you are shy this first time? I am sure a friend would gladly do this if you were to ask. Pray to God to help you. Tell Almighty God your faults in prayer, one by one. You may have special difficulties.

In a short paper it is impossible even to mention many. Will you not stay behind some Sunday even and tell the clergyman "you want to come to Communion at Easter, and you would like him to advise you about it or lend you a book about it?" I don't think you know how glad he would be to help you. Anyhow, ask somebody older and wiser than yourself.

"PEACE BE TO YOU."

It was the evening of the first bright Easter day. The accounts of the rising from the dead of Him whom they had hoped should redeem Israel were being discussed by the disciples, in that upper room where they had celebrated the Passover. Suddenly Jesus Himself stood in the midst of them and said to them: "Peace be to you." He who burst the bands of death, He who is the author of life, came back to earth with the same message with which He first came—the message of peace. The angels over the plains of Judea sang: "Peace to men of good will." But today is heard that word of peace of which theirs was but the faintest echo. When God, the mighty One, chants His psalm of triumph, well

may all created things be silent. Our blessed Lord has for us a message of peace this day. For three years He went up and down the hills and vales of his native land, and His whole pilgrimage there seemed but a warfare. Men scorned His teachings. They despised Him and His words. He died, and it seemed as if a great light had been extinguished. But when He rose triumphant over death, when by His death He overcame Him who had the power of death, then came victory, and with victory came peace.



From a drawing for stained-glass, by N. T. Lyon.

"I AM THE GOOD SHEPHERD AND KNOW MY SHEEP."

and was therefore obliged to leave it? Do you say "you have no warm feelings?" If a man is cold he will go to the fire. Come in faith, and never mind your feelings. Do you say, "you do not want to set up to be religious, and people will talk about you if you go"? We have already set up to be religious by our vows in baptism. What we want is help to keep up to what we profess. Do you say, "perhaps somebody will say something unkind"? Make up your mind to stand a little; for one that will be unkind twenty will be so glad. Don't be like a nine-pin, easily knocked

EASTER CUSTOMS IN OLD ENGLAND.

Many of the old Easter customs are still observed in different parts of Great Britain. The custom of distributing the "pace" or "pasche ege," which was once almost universal among Christians, is still observed in Lancashire. Even in Puritan Scotland, where the great festivals of the Church were suppressed, the young people still get their hard-boiled dyed eggs, which they roll about, or throw, and, finally, eat. In Lancashire, Cheshire, Staffordshire and Warwickshire the ridiculous custom of "lifting" or "heaving" is still practised. On Easter Monday the men lift the women, and on Easter Tuesday the women lift the men. In Durham, on Easter Monday, the men also claim the privilege of taking off the women's shoes, and the next day the women retaliate. In early times, both clergy and laity used to play at ball in the churches at Easter-tide for tansy-cakes, and although the profane part of this custom is discontinued, tansy-cakes and tansy-puddings are still favourite Easter dishes in the South of England. In Dorsetshire, even until quite recently, the parish church-clerks used to carry white cakes to every house, as Easter offerings, and in return for these cakes they received a gratuity. In the parish of Biddenham, in Kent, there is an ancient endowment for the distribution, on Easter afternoon, of cakes among the poor. In the history of the city of Chester, it is stated that the Easter "ball-throwing" was observed in the Cathedral before the Reformation, and that even the bishop and Dean took the ball, and at the commencement of the Antiphon began to dance, throwing the ball to the choristers, who handed it to each other during the time of dancing. The service over, the clergy and the choristers retired for refreshment, which included a gammon of bacon, eaten in abhorrence of the Jews, and a tansy-pudding, symbolical of the bitter herbs of the Paschal Feast. Mr. Lyons, the Keeper of the Records of the Tower of London, has given an extract from one of the rolls in his custody, which mentions a payment made to certain ladies and maids of honor for "lifting" King Edward the First on Easter Monday. The sum that "Longshanks" paid for this luxury was no trifle, for it was equal to at least two thousand dollars of our money. These old customs are only the remnants of many observances that characterized Easter as a holiday rather than a Holy Day. Now, all England keeps the Queen Festival. Not only the Established Church, but Christians of all names recognize the significance

and importance of this, the yearly Anniversary of Christ's Resurrection.

EASTER THOUGHTS.

It seems clear that a pure spirit will arise from the seed of a pure body, and a loving spirit from the seed of a loving body. If the body we sorrowfully put aside has been one full of charity, helpful, kindly, and eager to speak tender, pitying words—one that has thought no evil, and has believed all

body, it is not alone the natural body we are creating, but the seed of the spiritual body which is to come after. This is not a mystical doctrine. All those who in this life have attained some knowledge of their spiritual natures will testify to its truth. The change from a natural to a spiritual living is like the growing of a plant whose seed we have sown. The right plant surely grows in a man who has sown the right seed. As the spiritual nature of such a man begins to develop, the purer, higher elements in him grow stronger, and one by one the baser sort die. Hate dies, and revenge, and anger. Cruelty dies, and all unkindness. Narrowness of mind dies, and contempt for the frailties of others. The part that lives and grows stronger is love. Purity and truth and courage are but parts of love, and, as it grows greater, by-and-by comes the sureness of knowledge, and faith itself is swallowed up in fruition. This is the daily burial of the old man, who was "earthy," and the daily rising of the new, who is the "Lord from Heaven." To such a heart Easter comes every day.

OUR ILLUSTRATIONS.

Our illustrated Scriptural subjects this week are taken from drawings for stained glass windows, by N. T. Lyon, 141 Church St., Toronto, and show the excellence of the work produced by this firm. We hope to be favoured with others in the near future.

EASTER DAY.

Easter Day, the Queen of the Church's festivals, is the joyous commemoration of our Lord's Resurrection from the dead. Our blessed Lord rose again on the first day of the week, and it was on this day that He made repeated appearances to His disciples. Easter, then, is the first Lord's Day, and each Sunday is a lesser Easter. It has been called "The Great Lord's Day," "The Bright Day," "The Lord's Day of Joy." Upon Easter depend all the other movable feasts and holy days. It is always the first Sunday after the full moon, which happens upon or next after the 21st day of March; and if the

full moon happens upon a Sunday, Easter Day is the Sunday after. The observance of Easter is known to have commenced as soon as the early Christians were permitted to worship openly and without persecution.

The Church is a Divine Institution with a mission to reach and save your soul. Will you not surrender yourself to her holy influence this season, that you may have peace now and eternal joy hereafter.



From a drawing for stained-glass, by N. T. Lyon.

"AND HE OPENED HIS MOUTH AND TAUGHT THEM."

things, and hoped all things, and endured all things,—can anyone doubt what should come of such a seed-planting? The natural comes first, and after that the spiritual. But "as is the natural, so is the spiritual." It is far more glorious, but, after all—the same! So we may bring Easter, with its wonderful deep meaning, into the life of every day. How? By teaching ourselves to comprehend the truth that while we live this human life, and develop this natural

ANGLICAN ORDERS.

THE ARCHBISHOPS' REPLY TO THE POPE.

To the Whole Body of Bishops of the Catholic Church,
from the Archbishops of England, Greeting:

(Concluded from last week).

That the Pope should also have been unaware of this change is no matter of wonder: but the fact is worthy of your attention. For we note that he shows some hesitation in this part of his letter, when he suggests that the form of 1662 ought perhaps to be considered sufficient if it had only been a century older (§ 7). He also seems to adopt the opinion of those theologians who believe that the form does not consist of one prayer or benediction, whether "precativè," as they call it, or "imperative," but in the whole series of formulas which are bound together by a moral union. For he goes on to argue about the help which has been "quite recently" (as he believes) sought for our case from the other prayers of the same ordinal; although this appeal on our part is by no means recent, but was made in the seventeenth century when first the argument on the Roman side about the additional words was brought to our notice (4). Nor do we suppose that the Pope disagrees with Cardinal John De Lugo in his teaching that the whole ordination service is a single action, and that it makes no difference if the matter and form are separated from one another (as is the case in the Pontifical), if what intervenes makes up a moral whole (5).

XVI. The argument, however, which the Pope appears to consider of chief importance and stability is not that which concerns the addition of any words to our form, but that which lays to our charge the removal of certain acts and prayers from the rest of the rite. His letter says (§ 7):—

For, to put aside other reasons which show these (prayers) to be insufficient for the purpose in the Anglican rite, let this argument suffice for all (1): from them has been deliberately removed whatever sets forth the dignity and offices (2) of the priesthood in the Catholic rite. That form consequently cannot be considered apt or sufficient for the Sacrament which omits (3) what it ought essentially to signify. And a little later he adds words which are in one way untrue and in another very likely to mislead the reader, and are unfair to our fathers and ourselves:—

In the whole Ordinal not only is there no clear mention of the sacrifice, of consecration, of the Sacramentum (4), and of the powers of consecrating and offering sacrifice, but every trace of these things . . . was deliberately removed and struck out (§ 8).

In another passage he speaks (with great ignorance of the facts, we regret to say) of—

That small (5) section of the Anglican body, formed in recent times, whose contention is that the said Ordinal can be understood and interpreted in a sound and orthodox sense.

Next he declares that we deny or corrupt the sacrament of order, that we reject (viz., in the Ordinal) all idea of consecration and sacrifice, until at last the offices of presbyter and bishop are left "mere names without the reality which Christ instituted."

The answer to these harsh and inconsiderate words has already been partly made when we gave the warning that he who interprets the acts of our Church by mere conjecture and takes it upon himself to issue a new decree as to what is necessary in

XV. (4) See Burnet, *Vindication*, pp. 8, 71, who writes that the additional words are not essential to ordination, but are merely explanations "of what was clear enough by the other parts of these offices before"; and Pri-teaux, *Eccl. Tracts*, p. 147, who quotes the prayer *Almighty God in full*, and argues from it. Bramhall had written similarly in 1658, *Works*, A.C.L., iii., pp. 162-9, Oxf. 1844.

XV. (5) *On the Sacraments in General*, disp. ii. sec. v. sec. 99, t. iii. p. 293-4, Paris, 1892.

XVI. (1) *Latin instar omnium*.

XVI. (2) *Latin officia*. The English version inaccurately has "office."

XVI. (3) *Latin reticet*.

XVI. (4) This word is left untranslated.

XVI. (5) *Latin non ita magna*.

the form of Order, condemning our lawful bishops in their government of the Church in the sixteenth century by a standard which they never knew, is entering on a slippery and dangerous path. The liberty of national Churches to reform their own rites may not thus be removed at the pleasure of Rome. For, as we shall show in part later, there is certainly no one "Catholic rite," but even the forms approved by the Roman Church vary much from one another.

The Pope says nothing, however, of the well-known intention of our Church set forth in the preface to the Ordinal, and nothing of the principle which our Fathers always set before themselves and which explains their acts without any adverse interpretation.

XVII. Now the intention of our Church, not merely of a newly formed party in it, is quite clearly set forth in the title and preface of the Ordinal. The title in 1552 ran, "The fourme and manner of makinge and consecratyng Bishoppes, Priestes and Deacons." The preface immediately following begins thus:—

It is evident unto all men, diligently readinge holye Scripture and auncient auctours, that from the Apostles tyme there hath bene these ordres of Ministers in Christ's Church: Bishoppes, Priestes and Deacons: which Offices were evermore had in suche reuerent estimation, that no man by his own private auctoritie might presume to execute any of them, except he were first called, tried, examined, and knowen to have such qualities as were requisite for the same; and also, by publique prayer, with imposition of hands, approued, and admitted thereunto. And therefore, to the intent that these orders should be continued, and reuerently used and esteemed, in this Church of England; it is requisite that no man (not beyng at thys presente Bishoppe, Priest nor Deacon) shall execute anye of them, excepte he be called, tryed, examined and admitted, accordyng to the form hereafter followinge.

Further on it is stated incidentally that "euery man which is to be consecrated a bishop shal be fully thyrtie yeres of age." And in the rite itself the "consecration" of the bishop is repeatedly mentioned. The succession and continuance of these offices from the Lord through the Apostles and the other ministers of the primitive Church is also clearly implied in the "Eucharistical" prayers which precede the words, "Receive ye the Holy Ghost." Thus the intention of our Fathers was to keep and continue these offices which come down from the earliest times, and "reverently to use and esteem them," in the sense, of course, in which they were received from the Apostles, and had been up to that time in use. This is a point on which the Pope is unduly silent.

XVIII. But all this and other things of the same kind are called by Pope Leo "names without the reality instituted by Christ." But, on the contrary, our Fathers' fundamental principle was to refer everything to the authority of the Lord, revealed in the Holy Scriptures. It was for this that they rescinded ceremonies composed and added by men, even including that best known one, common to the modern Latin and Eastern Churches, though unknown to the ancient Roman Church (1), of holding a copy of the Gospels over the head of one about to be ordained bishop during the utterance of the blessing and the laying on of hands.

Thus, then, our Fathers employed one matter in imprinting the character, viz., the laying on of hands, one matter in the commission to minister

XVIII. (1) See *Apost. Const.* viii. 4 and *Statutes of the Ancient Church*, can. 2, which appear to be of Gallican origin from the Province of Arles, although they are sometimes published with the false title of the Fourth Council of Carthage. That this rite was foreign to the Church of Rome is clearly testified by the writer of a book, *On the Divine Offices*, which is included in the works of our Alcuin, and is perhaps of the eleventh century. "The rite is not found in either authority, whether old or new, nor in the Roman tradition" (ch. xxxvii., Migne's *P. L.*, vol. 101, p. 1237; and so Amalarius, *On the Offices of the Church*, ii. 14, *P. L.*, 105, p. 1092). On its use in the consecration of a Pope, see Mabillon, *Ord.* ix., 5.

publicly and exercise powers over the flock entrusted to each, viz., the delivery of the Bible or Gospels. This last they probably borrowed from the office of inaugurating a new bishop, and similar rites; thus in the Pontifical the Gospels are still delivered to the bishop after the ring is given. Other ceremonies of somewhat later date and imported into the ancient Roman Ordinal from sources for the most part foreign and especially Gallican, such as the delivery of the instruments and ornaments, the blessing and unction of hands and head, with the accompanying prayers, they cut out as they had a full right to do. The porrection of the instruments came, as is well known, from the formularies of minor orders, and was unknown to any Pontifical before the eleventh century, which appears to be the earliest date of its mention in writing. When it was reformed, the new formula, "Receive the power of offering sacrifice to God and of celebrating Mass (or, as in the Roman Pontifical, masses) on behalf of both the quick and dead," was likewise dropped. The prayer for the blessing of the hands could be said or omitted at the discretion of the bishop even before the sixteenth century. The anointing is a Gallican and British custom, not Roman at all. Not only is it absent from the "Leonine" and "Gelasian" Sacramentaries, but also from Mabillon's Eighth and Ninth Ordinals and those of St. Amand, which apparently represent the custom of the eighth and ninth centuries.

Furthermore we find Pope Nicholas I. writing in the ninth century (874) to Rudolf of Bourges that in the Roman Church the hands neither of priests nor deacons are anointed with chrism (2). The first writer who mentions anything of the kind is Gildas the Briton (3). The same may be said of the anointing of the head, which clearly came, in company with much else, from an imitation of the consecration of Aaron, and makes its appearance in the ninth and tenth centuries outside Rome (4), as may be gathered from Amalarius (*on the offices of the Church*, bk. ii., 14) and our own Pontificals.

There remains to be mentioned the Gallican Benediction, *Deus sanctificationum omnium auctor*, which was added superfluously to the Roman Benediction (cap. xii.) and was rejected like the rest by our Fathers. This prayer, which is manifestly corrupted by interpolation as it stands in the Roman Pontifical, seemed to favour the doctrine of transubstantiation, rejected by us, and is in itself scarcely intelligible, so that it was singularly inappropriate to a liturgy to be said in the vulgar tongue for the edification of our own people. And yet this very prayer, whatever it may imply, teaches nothing about the power to offer sacrifice.

XIX. What wonder then if our Fathers, wishing to return to the simplicity of the Gospel, eliminated these prayers from a liturgy which was to be read publicly in a modern language? And herein they followed a course which was certainly opposed to that pursued by the Romans. For the Romans, starting from an almost Gospel simplicity, have relieved the austerity of their rites with Gallican embellishments, and have gradually, as time went on, added ceremonies borrowed from the Old Testament in order to emphasize the distinction between people and priests more and more. That these ceremonies are "contemptible and harmful," or that they are useless at their proper place and time, we do by no means assert—we declare only that they are not necessary. Thus in the seventeenth century,

(Continued on page 232.)

XVIII. (2) Migne *P. L.*, vol. 119, p. 884, where the letter is numbered 66. Cf. also Martenne *On the Ancient Rites of the Church*, bk. i., c. viii., art. ix., §§ 9 and 14. This reply of Nicholas, beginning "Præterea sciscitaris," is inserted in Gratian's *Decree*, dist. xxiii., c. 12.

XVIII. (3) *Letter* § 106, p. 111 (Stevenson's edition, 1838). He mentions "the blessing by which the hands of priests or ministers are dedicated" (initiantur). The anointing of the hands of presbyters and deacons is ordered in Anglican Sacramentaries of the tenth and eleventh centuries.

XVIII. (4) Cf. *Council of Trent*, *Sess. XXIII., On the Sacrament of Order*, can. v. which, though it apparently admits that unction is not requisite in ordination, anathematizes those who shall say that this and other ceremonies of order are "contemptible and harmful."

REVIEWS

FROEBEL'S EDUCATIONAL LAWS FOR ALL TEACHERS—
By James L. Hughes. Price \$ 1 50. New York:
D. Appleton & Co. 1897.

This is the latest volume of Appleton's valuable International Education Series; and it is in every respect worthy of its companion volume and of the eminent educationalist from whom it proceeds. There are few men better or more favourably known among us than Mr. Inspector Hughes, who unites, in a remarkable degree, a large knowledge of the theory or theories of education with a very comprehensive and practical acquaintance with its working. Some smaller works on discipline and other educational subjects have been well received and widely circulated; but we think this is the most ambitious book that he has yet produced. It is not easy, in a short notice, to give an adequate notion of the contents of this volume. We may, however, point out that Mr. Hughes' fundamental position is that Froebel's great contribution to the theory and practice of education was not the mere founding of the Kindergarten—important as that may have been; but the setting forth of the fundamental principles of all education. As Mr. Fitch (quoted by Mr. Hughes) remarks: "Whatever is true and wise in the Froebelian and Pestalozzian philosophy is, in fact, applicable to all classes of children of all ages." And Mr. Hughes points out that, although the Kindergarten was Froebel's greatest work, it was not his only educational work. Beginning with the distinctive characteristics of Froebel's system, Mr. Hughes follows out the development of educational theory historically and logically, showing how everywhere there is a kind of duality in man's life and training—of work and play—of control and spontaneity, and reaching at last to the exposition of Froebel's Ethical Principles. This is a book to which we shall return; but in the meantime we give our most earnest and cordial recommendation to the volume as a whole. No teacher can fail to be helped by its perusal.

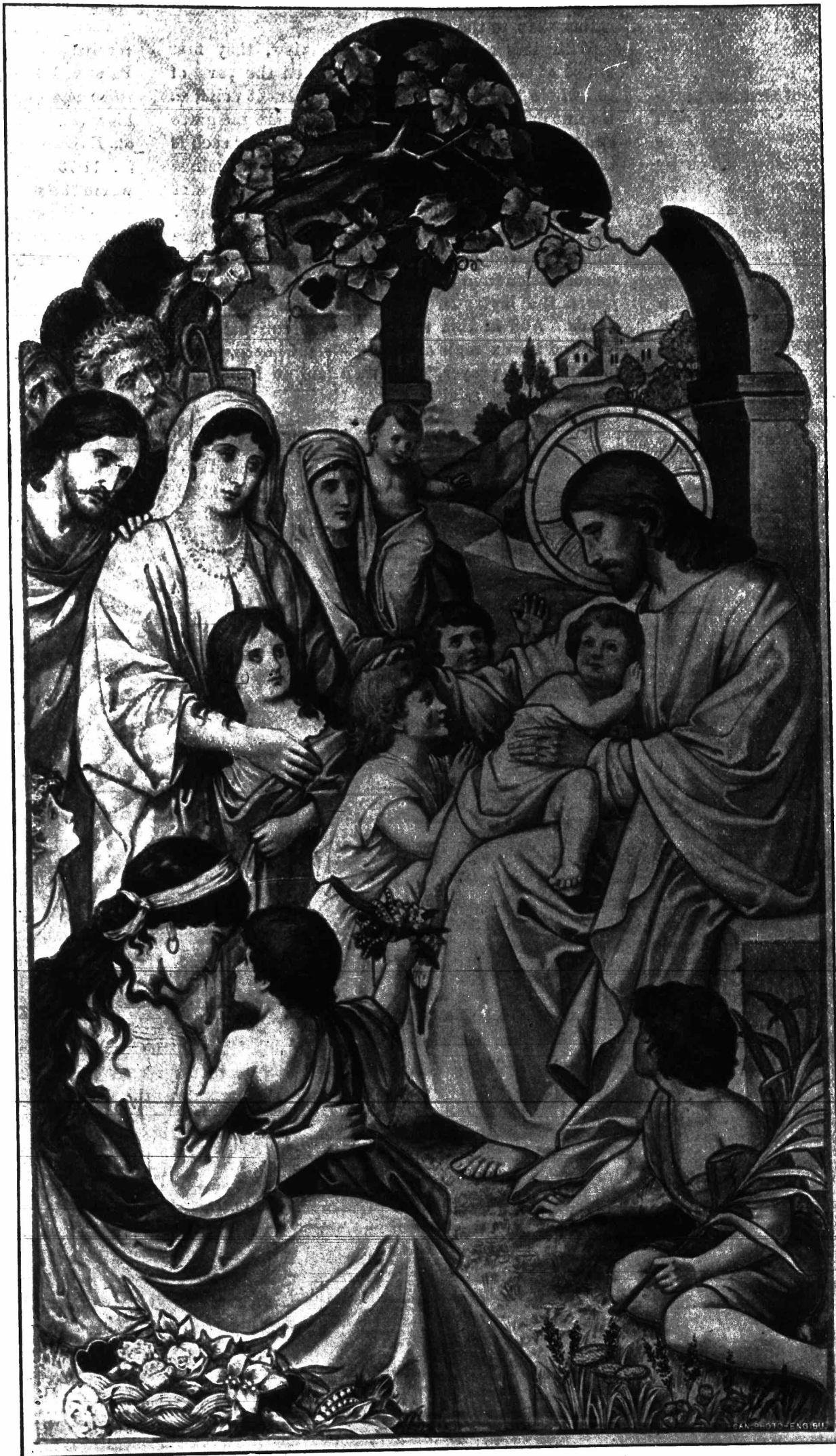
duct of Bible classes, or even as a text-book for preachers who are giving instructions on these most necessary subjects. The Nicene Creed is the great depository of the Christian faith—the *quod semper, quod ubique, quod ab omnibus*, if there is any such thing; and a thorough acquaintance with its contents should be possessed by every Christian. Mr. Lias is a careful writer and takes pains to use with

in strict accordance with the definition of Vincentius of Lerins. It will be applied only to such doctrines, or practices, as can be proved to have been held, or inculcated, *ubique, semper, et ab omnibus*." We believe that the author has redeemed this pledge. One part of the treatise we have read with great satisfaction, namely, the author's comments on the decrees of Ephesus and Chalcedon, in which first, the unity of the person, and next, the durability of the natures in Christ were asserted. Some recent writers, like the late Dr. Schaff, and, if we mistake not, Professor Allan, of Cambridge, Massachusetts, have treated the Nestorian and Eutychian controversies as insignificant and unmeaning. We do not agree with this, nor does Mr. Lias. We cordially recommend this excellent volume.

NEW AMERICAN SUPPLEMENT
TO THE ENCYCLOPEDIA, IN
FIVE VOLUMES.—Vol. iii.
New York and Chicago:
Werner Company. 1897.

These supplementary volumes are appearing with praiseworthy regularity, and we now welcome the third of them. After a careful examination of its contents we can bear the same testimony to the fullness, the accuracy, and the usefulness of its articles, which we have already remarked in the earlier issues. A good many of the articles relate to the history of the United States, a very necessary part of the work. But, besides this, there is the same remarkable bringing up of information to the present date which we have already noted. We remarked in the second volume a very valuable supplementary article on Electricity; and here we have several of the same character. For example, we have no fewer than 24 columns on gunmaking, giving an account, with diagrams, of the progress of that art since the publication of the article in the Britannica sixteen or seventeen years ago. Besides this article, there are considerable additions on Gunnery and Gunpowder. Between nine and ten columns are given to Harvesting Machinery. A curious illustration of the progress of certain studies of human nature is given in ten columns on Heredity. Other articles of importance are those on Idealism, India

Indian affairs in the United States, Labour Organizations, Law and Order Societies, etc. As we have already pointed out, this supplement is almost a necessity to those who possess the Britannica. The articles are remarkably well written; and as far as we are able to judge, the information given is highly trustworthy.



From a drawing for stained-glass by N. T. Lyon.
"SUFFER THE LITTLE CHILDREN TO COME UNTO ME."

THE NICENE CREED—A MANUAL FOR THE USE OF CANDIDATES FOR HOLY ORDERS.—By the Rev. J. J. Lias, M.A. Price \$1.75. London: Swan Sonnenschein. New York: Macmillan. 1897.

This is a most excellent book—most useful for the class indicated on the title-page, candidates for Holy Orders, admirable also for those who have the con-

accuracy the terms which he employs. For example, he says: "I cannot refrain from expressing my conviction that there is no greater obstacle to home reunion, at least, than the loose way in which the word 'Catholic' is used, the unwise readiness to affirm of this or that particular doctrine or practice, that the 'Church has always held' or 'prescribed' it. In these pages the word 'Catholic' will be used

(Continued from page 230)

when our Fathers drew up a liturgy at once for the use of the people and the clergy, they went back almost to the Roman starting point. For both sides alike, their holy Fathers, and ours, whom they call innovators, followed the same most sure leaders, the Lord and His Apostles. Now, however, the example of the modern Church of Rome, which is entirely taken up with the offering of sacrifice, is held up to us as the only model for our imitation. And this is done so eagerly by the Pope that he does not hesitate to write that "whatever sets forth the dignity and offices (1) of the priesthood" has been "deliberately removed" from the prayers of our Ordinal.

But we confidently assert that our Ordinal, particularly in this last point, is superior to the Roman Pontifical in various ways, inasmuch as it expresses more clearly and faithfully those things which by Christ's institution belong to the nature of the priesthood (§ 9) and the effect of the Catholic rites used in the universal Church. And this, in our opinion, can be shown by a comparison of the Pontifical with the Ordinal.

The Roman formulary begins with a presentation made by the archdeacon and a double address from the bishop, first to the clergy and people, and then to the candidates for ordination—for there is no public examination in the ordination of a presbyter. Then follows the laying-on of the bishop's hands, and then those of the assistant presbyters, performed without any words; in regard to which obscure rite we have quoted the opinion of Cardinal de Lugo (chap. xv.) Then the three ancient prayers are said, the two short Collects, and the longer benediction (chap. xii.) which is now said by the bishop "with his hands extended in front of his breast." This prayer, which is called the "Consecration" in ancient books, is considered by weighty authorities (2), since the time of Morinus, to be the true "form" of Roman ordination, and doubtless was in old days joined with laying-on of hands. Now, however, "extension of hands" is substituted for laying-on of hands, as is the case in confirmation (chap. x), while even that gesture is not considered necessary. At any rate, if the old Roman ordinations are valid, directly this prayer has been said the ordination of presbyters is complete in that Church even at the present day. For any "form" which has once sufficed for any Sacrament of the Church, and is retained still unaltered and complete, must be supposed to be retained with the same intent as before; nor can it be asserted without a sort of sacrilege that it has lost its virtue, because other things have been silently added after it. In any case the intention of the more recent part of the Roman formulary cannot have been to empty the more ancient part of its proper force; but its object may not improperly be supposed to have been as follows, first that the priests already ordained should be prepared by various rites and ceremonies for the offering of the sacrifice; secondly, that they should receive the power to offer it in explicit terms; thirdly, that they should begin to exercise the right of the priesthood in the celebration of the Mass; lastly, that they should be publicly invested with another priestly power, that of remitting sins. Which opinion is confirmed by the language of the old Pontificals, as for example in the Sarum Pontifical we read, "Bless and sanctify these hands of Thy priests." All therefore that follows after that ancient "form," just like our words added in 1662, is simply not necessary. For those powers above specified can be conveyed either implicitly and by usage, as was the method in ancient times, or at once and explicitly; but the method of conveyance has no relation to the efficacy of ordination.

Our Fathers, then, having partly perceived these points, and seeing that the scholastic doctrine concerning the transubstantiation of the bread and wine, and the more recent doctrine of the repetition (as

XIX. (1) The English Version has "office."

XIX. (2) See Martenne *Anc. Rites of the Church*, book i., ch. viii., art. ix., § 18, tom. 2, p. 320, Rouen, 1700, and Gasparri *Canonical Treatise on Ordination*, § 1,059, Paris, 1898.

was believed) of the sacrifice of the Cross in the Mass, were connected by popular feeling with certain of the ceremonies and prayers that followed, asked themselves in what way the whole rite of ordination might not only be brought to greater solidity and purity, but might become more perfect and more noble. And inasmuch as at that time there was nothing known for certain as to the antiquity of the first prayers, but the opinions of learned men assigned all efficacy to the "imperative" forms, they turned their attention to the latter rather than to the former.

With this object, therefore, in view, they first aimed at simplicity, and concentrated the parts of the whole rite as it were on one prominent point, so that no one could doubt at what moment the grace and power of the priesthood was given. For such is the force of simplicity that it lifts men's minds towards Divine things more than a long series of ceremonies united by however good a meaning. Therefore, having placed in the forefront the prayers which declared both the office of the priesthood and its succession from the ministry of the Apostles, they joined the laying-on of hands with our Lord's own words. And in this matter they intentionally (3) followed the example of the Apostolic Church, which first "fell to prayer," and then laid on hands and sent forth its ministers, not that of the Roman Church, which uses laying-on of hands before the prayers. Secondly, when they considered in their own minds the various offices of the priesthood, they saw that the Pontifical in common use was defective in two particulars. For whereas the following offices were recounted in the bishop's address:—"It is the duty of a priest to offer, to bless, to preside, to preach and to baptize," and the like, and mention was made in the old "form" for the presbyterate "of the account which they are to give of the stewardship entrusted to them," nevertheless in the other forms nothing was said except about offering sacrifice and remitting sins, and the forms conveying these powers were separated some distance from one another. Again, too, they saw that the duties of the pastoral office had but little place in the Pontifical, although the Gospel speaks out fully upon them. For this reason, then, they especially set before our priests the pastoral office, which is particularly that of messenger, watchman and steward of the Lord, in that noble address which the bishop has to deliver, and in the very serious examination which follows; in words which must be read and weighed and compared with the Holy Scriptures, or it is impossible really to know the worth of our Ordinal. On the other hand, as regards the Sacraments, in their revision of the "imperative" forms they gave the first place to our Lord's own words, not merely out of reverence, but because those words were then commonly believed to be the necessary "form." Then they entrusted to our priests all "the mysteries of the sacraments anciently instituted" (to use the words of our old Sacramentary, see chap. xii. 4), and did not exalt one aspect of one of them and neglect the others. Lastly, they placed in juxtaposition the form which imprints the character and the form which confers jurisdiction.

And in these and similar matters, which it would take long to recount, they followed without doubt the example of our Lord and His Apostles. For the Lord is not only recorded to have said, "Do this in remembrance of Me," and, "Go, therefore, and teach all nations, baptizing them," in order to teach the due ministry of the Sacraments, but many things, and those most worthy of attention, about the pastoral office, both His own, as the Good Shepherd, and that of His disciples, who, instructed by His example, ought to lay down their lives for the brethren. (Cp. St. John x. 11-18, and I. Ep. iii. 16.) Many things, too, did He deliver in the Gospel about the preaching of the Word—the stewardship entrusted to His chosen servants, the mission of His Apostles and His disciples in His stead, the conversion of sinners and remission of offences in the Church, mutual service

XIX. (3) See the Archbishop's address to the people in the consecration of a bishop, and Acts xiii. 3, cp. vi. 6, and xiv. 22.

to one another, and much else of the same kind. This, then, was the manner in which it pleased the Divine Wisdom especially to instruct His messengers, watchmen and stewards, in order that they might bear witness to the world after His departure and duly prepare a holy people until He should come again. And as the Lord had done, so did the Apostles. St. Peter is a witness to this, when, as a fellow-elder, he exhorts the elders—that is, the presbyters and bishops—to "feed the flock of God which is among you," and promises them that "when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," I. Peter v. 1-4. St. Paul is a witness when he admonishes the presbyters and Bishops of Ephesus with his own lips, Acts xx. 18-35, and instructs them in an Epistle of extraordinary spiritual power, Eph. iv. 11-13. A witness, too, is Pope St. Gregory, to whom the whole English race now scattered over the face of the earth owes so much, who, in his book "On the Pastoral Care," has much to say on these matters and on the personal life of pastors, but is almost or entirely silent on the offering of sacrifice. His book, too, was held in such high honour that it was delivered to bishops in the ninth century, together with the book of the canons, at the time of their ordination, when they were further exhorted to frame their lives according to its teaching (4).

St. Peter also himself, who commends the pastoral office so urgently to the presbyters, exhorts the whole people, in the earlier part of the same Epistle, about offering, as a holy priesthood, spiritual sacrifices to God. This shows that the former office is more peculiar to presbyters, seeing that it represents the attitude of God towards men, Ps. xxiii. (xxii.), Isaiah xl. 10, 11, Jeremiah xxiii. 1-4, Ezek. xxxiv. 11-31, while the latter is shared in some measure with the people. For the priest, to whom the dispensing of the Sacraments and especially the consecration of the Eucharist is entrusted, must always do the service of the altar with the people standing by and sharing it with him (5). Thus the prophecy of Malachi, i. 11, is fulfilled, and the name of God is great among the Gentiles through the pure offering of the Church.

We, therefore, taking our stand on Holy Scripture, make reply that in the ordering of priests we do duly lay down and set forth the stewardship and ministry of the Word and Sacraments, the power of remitting and retaining sins, and other functions of the pastoral office, and that in these we do sum up and rehearse all other functions. Indeed, the Pope himself is a witness to this, who especially derives the honour of the Pontifical tiara from Christ's triple commendation of His flock to the penitent St. Peter. Why, then, does he suppose that which he holds so honourable in his own case to contribute nothing to the dignity and offices of the priesthood in the case of Anglican priests?

XX. Finally, we would have our reverend brother in Christ beware lest, in expressing this judgment, he do injustice not only to us, but to other Christians also, and among them to his own predecessors, who surely enjoyed, in an equal measure with himself, the gift of the Holy Spirit.

For he seems to condemn the Orientals, in com-

XIX. (4) This is proved by Hincmar in the preface to his *Book of the LV Chapters*, Migne, P. L. vol. 126, p. 292.

XIX. (5) This is evident from the Greek Liturgies and the Roman Missal, where nearly everything is said in the plural number. Cp. e. g. the *Order of the Mass*—"Pray, brethren, that my sacrifice and yours may be made acceptable in the sight of God the Father Almighty;" and in the *Canon*—"Remember, Lord, Thy servants and handmaids N. and N. and all here present . . . (for whom we offer unto Thee, or) who offer unto Thee, Thy sacrifice of praise," and later—"This oblation of us Thy servants, and also of all Thy family," &c. On this point see, e. g., St. Peter Damian in his book, *The Lord be with you*, in Ch. VIII., on the words, "for whom we offer unto Thee." "It is clearly shown that this sacrifice of praise, although it seems to be specially offered by a single priest, is really offered by all the faithful, women as well as men; for those things which he touches with his hands in offering them to God are committed to God by the deep inward devotion of the whole multitude;" and on "This oblation." "From these words it is more clear than daylight that the sacrifice which is laid upon the sacred altars by the priest is generally offered by the whole family of God.

pany with ourselves, on account of defective intention, who in the *Orthodox Confession*, issued about 1640 name only two functions of a sacramental priesthood—that is to say, that of absolving sins and of preaching; who in the *Longer Russian Catechism* (Moscow, 1839) teach nothing about the sacrifice of the Body and Blood of Christ, and mention among the offices which pertain to order only those of ministering the sacraments and feeding the flock. Further it thus speaks of the three orders:—

The deacon serves at the Sacraments; the priest hallows the Sacraments in dependence on the bishop; the bishop not only hallows the Sacraments himself, but has the power also to impart to others by the laying-on of his hands the gift and grace to hallow them.

The Eastern Church is assuredly at one with us in teaching that the ministry of more than one mystery describes the character of the priesthood better than the offering of a single sacrifice.

This indeed appears in the form used in the Greek Church to-day in the prayer beginning, *O God, Who art great in power:—*

Fill this man, whom Thou hast chosen to attain the rank of presbyter, with the gift of Thy Holy Spirit, that he may be worthy blamelessly to assist at Thy sanctuary, to preach the Gospel of thy kingdom, to minister the Word of Thy Truth, to offer Thee spiritual gifts and sacrifices, to renew Thy people by the laver of regeneration, &c. (*Habert Greek Pontifical*, p. 314, ed. 1643.)

But let the Romans consider now not once or twice what judgment they will pronounce upon their own Fathers, whose ordinations we have described above. For if the Pope shall, by a new decree, declare our Fathers of two hundred and fifty years ago wrongly ordained, there is nothing to hinder the inevitable sentence that by the same law all who have been similarly ordained have received no orders. And if our Fathers, who used in 1550 and 1552 forms which, as he says, are null, were altogether unable to reform them in 1662, his own Fathers come under the self-same law. And if Hippolytus, and Victor, and Leo, and Gelasius, and Gregory have some of them said too little in their rites about the priesthood and the high priesthood, and nothing about the power of offering the sacrifice of the Body and Blood of Christ, the Church of Rome herself has an invalid priesthood, and the reformers of the sacramentaries, no matter what their names, could do nothing to remedy her rites. "For as the Hierarchy" (to use the Pope's words) "had become extinct on account of the nullity of the form, there remained no power of ordaining," and if the Ordinal—

Was wholly insufficient to confer Orders, it was impossible that in the course of time it could become sufficient, since no change has taken place (1). In vain those who from the [VIth and XIth centuries] have attempted to hold some kind of sacrifice or of priesthood [and power of remitting and retaining sins] have made some additions to the Ordinal.

Thus, in overthrowing our orders, he overthrows all his own, and pronounces sentence on his own Church. Eugenius IV. indeed brought his own Church into great peril of nullity when he taught a new matter and a new form of order, and left the real without a word. For no one knows how many ordinations may have been made, according to his teaching, without any laying-on of hands or appropriate form. Pope Leo demands a form unknown to previous bishops of Rome, and an intention which is defective in the catechisms of the Oriental Church.

To conclude, since all this has been laid before us in the name of peace and unity, we wish it to be known to all men that we are at least equally zealous in our devotion to peace and unity in the Church. We acknowledge that the things which our brother

XX. (1) The English of this and the following sentence seems hardly to represent the Latin. "Quum tale ipsum permanserit" might rather be translated "since it (i.e. the Ordinal) remained such as it was." The following sentence might be rendered:—"And they laboured in vain who from the times of Charles I. onwards attempted to introduce (admittere) something of sacrifice and priesthood, by making some additions to the Ordinal."

Pope Leo XIII. has written from time to time in other letters are sometimes very true and always written with a good will. For the difference and debate between us and him arises from a diverse interpretation of the self-same Gospel, which we all believe and honour as the only true one. We also gladly declare that there is much in his own person that is worthy of love and reverence. But that error, which is inveterate in the Roman communion, of substituting the visible Head for the invisible Christ, will rob his good words of any fruit of peace. Join with us, then, we entreat you, most reverend brethren, in weighing patiently what Christ intended when he established the ministry of His Gospel. When this has been done more will follow as God wills in His own good time.

God grant that, even from this controversy, may grow fuller knowledge of the truth, greater patience, and a broader desire for peace, in the Church of Christ, the Saviour of the world!

F. CANTUAR,
WILLELM, EBOR.

Dated on Friday, the 19th day of
February, A.D. 1897.

APPENDIX—THE CASE OF JOHN GORDON.

John Gordon, whose case we discussed briefly in Chapter VII., was consecrated bishop of Galloway, in the south of Scotland, in Glasgow Cathedral in 1688. He followed King James II. into exile, was afterwards received into the Roman Church, and was baptized afresh conditionally. He took in addition to his own Christian name that of Clement, who was then Pope. Gordon, as is well known, asked Clement in a petition or memorial, which is still extant, (1), that he might take orders according to the Roman rite. There is no need to go through all the arguments of his petition. It is enough to say that they are very far remote from the truth. Their basis is the fable about Archbishop Parker's consecration. Concerning the matter, form, and intention he writes:—

They use no matter, unless it be the delivery of the Bible, nor any lawful form: indeed, they have cast aside the Catholics' form and changed it into this: "Receive the power of preaching the Word of God, and of ministering His holy sacraments," which is essentially different from the orthodox forms. And what intention can they possibly conceive who deny that Christ or the early Church instituted any unbloody sacrifice?

He takes no account of the truer matter and form employed among us—namely, the laying-on of hands and the words "Receive the Holy Ghost," and all that then as now preceded and followed them. We do not know what prompted Gordon to commit this great fault.

It was then on this petition, which only touched the form of the ordination of presbyters, that Clement XI. judged the case; and those who had only known the history from the book of Michael Le Quien naturally believed that he had simply judged according to Gordon's views. But the fact was really different, as is clear from the statement prefixed to the decree, which Estcourt printed as late as the year 1873, and which has been strangely overlooked in this controversy, and from the letter of Pope Leo XIII., who writes:—

And in order that the judgment concerning this form might be more certain and complete, precaution was taken that a copy of the Anglican Ordinal should be submitted to examination.

The statement, after first reciting the date of the consecration and similar facts, proceeds:—

The action was performed generally (*ferè*) as follows:—*First*, prayers were said according to the Anglican Liturgy. *Secondly*, a sermon was delivered

App. (1) See *Le Quien Nullity*, &c., vol. ii. App. pp. lxxix.—lxxv., Paris, 1725, to which the decree of the Holy Office is appended. Cp. E. E. Estcourt *The question of Anglican Ordinations discussed* (Lon., 1873) App. xxxvi., pp. cxv. foll., who also printed a different statement of the case and another form of the decree that follows with much care. The Royal Charter for the consecration is dated February 4th, 1686, (subsequent to the election), and sealed September 4th; the statement gives September 19th as the date of the consecration.

to the people about the dignity and office of a bishop. *Thirdly* the said John knelt down and all the aforesaid pseudo bishops laid their hands on his head and shoulders, saying, *Take the Holy Ghost and remember that thou stir up the grace which is in thee by imposition of hands: for we have not received the spirit of fear, but of power and love and of soberness.* *Fourthly*, after a few short prayers by way of thanksgiving, the action was terminated.

Then follows the form of decree which, in its earlier part, differs considerably from that supplied by Le Quien, though it does not contradict it. The copy of the statement and decree given in Estcourt's book issued from the Holy Office April 2nd, 1852, and is witnessed by Angelo Argenti, notary of the said office, so that it may be held to be a genuine document.

The judicious reader will note, *first*, that the form of Episcopal consecration alone is quoted here, though Gordon, in his petition, only referred (however untruly) to the form used in the ordination of presbyters. Hence a question at once arises whether the Holy Office accepted Gordon's assertions on that subject as true or not. If it believed them true, its judgment based on such a falsehood is worthless; if it believed them false, why did it not make more accurate statements about that form? *Secondly*, he will observe that the form here quoted is not that which was used, at least in England, in 1688, but the earlier one of 1550 and 1552. For it does not contain the words added in 1662—*For the office and work of a Bishop in the Church of God now committed unto thee, &c.*—and the words are said to be uttered by all the consecrators. Further, the form was compared so carelessly that *grace* was substituted for *grace of God*, and *we have not received for God hath not given us* (2 Timothy i. 7, as in St. Jerome's version). *Thirdly*, the description of what took place agrees in fact neither with the earlier books nor with the later. For laying-on of hands on the "shoulders" is nowhere ordered in our Ordinals; and many things, like the presentation, the examination, the hymn *Veni Creator*, are passed over in silence. But what is said under the fourth head in the statement is simply untrue. For after the words *take (or receive) the Holy Ghost, &c.*, follows the delivery of the Holy Bible, with the second imperative form, *Give heed unto reading, exhortation and doctrine, &c.* Then the Lord's Supper is celebrated, and lastly, in 1550 and 1552, there followed a single collect (*Most merciful Father, we beseech Thee to send down upon this Thy servant*), to which a second (*Prevent us, O Lord*) was added in 1662 together with the blessing (*The Peace of God which passeth*). The "few short prayers by way of thanksgiving" do not occur at all. Further, the sermon is not ordered in the books of 1550 and 1552, but first appears in the Ordinal of 1662, though it is probable that one was delivered. This comparison, then, of the Anglican Ordinal, whatever book was used, at least as far as it can be judged by the statement, was most careless, and perhaps did not extend to the ordination of presbyters. Certainly, whatever the reasons may have been, it says nothing about it. Lastly, we do not know what to say about the omission to mention the fact of the delivery of the Bible in the consecration of a bishop. The words "was performed generally as follows" seem to point to a carelessness which must be called culpable, considering the seriousness of the case.

So far we have drawn our information from documents already known. But the Pope now adds, from the secret archives, it would seem, of the Holy Office, something which was unknown to us before, "in the delivery of the decision this reason (*i.e.* the consecration of Parker) was altogether set aside, as documents of incontestable authenticity prove," and immediately afterwards, "nor was weight given to any other reason than the defect of form and intention." What, we ask, are these "documents of incontestable authenticity, what defects of form and intention, and if any, of what kind, do they record? Are they defects in the consecration of a bishop? or perhaps in the ordination of presbyters? or in both? These points are of the greatest importance if the

matter is to be fairly judged. The Pope, it is true, argues that this judgment of Clement "was in no wise determined by the omission of the tradition of the instruments," and adds the reason that "in such a case, according to established custom, the direction would have been to repeat the ordination conditionally." This argument is both in itself weak, and also seems to prove that the documents in question really say nothing about the kind of defect, since it is only conjecturally inferred. We may further ask whether the custom was really then established. For the cases cited of the years 1604 and 1696 do not concern the omission of the ceremony, but the delegation of presbyters by the ordaining bishop to deliver the instruments (Le Quien ii. pp. 388-394). Again, in 1708, when a certain Capuchin happened to get ordained with the porrection of the paten, but without the Host on it, the Congregation of the Council decreed that the whole ordination must be conditionally repeated as though it were settling some new point (2). In this year there was no question of the omission of the whole ceremony, but only of a part of it.

The question of the omission of the entire ceremony was, apparently, raised afterwards:—

When one that was to be ordained priest, although he had received all the customary impositions of hands by the bishop, yet failed to go forward to where the bishop stood holding out to him the usual instruments of the paten with the Host, and of the chalice with the wine, because his mind was wandering.

For Benedict XIV., in his book *On the Diocesan Synod*, first published at Rome in 1748, writes that, "Before we put the last touches to this book, this question was debated in the sacred Congregation of the Council" (Bk. VIII., ch. x.) He does not mention the year, but it must have been a considerable time after Gordon's case; and even then the question did not arise from a deliberate, but from a casual, omission of the ceremony.

If, then, about 1740 the Congregation of the Council could debate upon the repetition of ordination on this account, and decide not without long deliberation, it would seem that it was to be repeated "conditionally," the custom was scarcely an established one in 1704.

But the statement and decree of the Holy Office, at any rate according to the interpretation put forth by the Pope, can scarcely be reconciled with another document, which is said to have issued from that body eight or nine days before (3), of which the significant part was printed as No. 1,170 in the *Collectanea of the Propaganda* in 1893. We refer to the reply about the ordinations of the Monophysite Abyssinians (4) in which approval is plainly given to some very careless ordinations of presbyters, affected only by a touch of hand and the words *Receive the Holy Ghost*, with no other matter and form whatever, except perhaps what is contained in a prayer which is entirely silent about the priesthood.

We see that this document is now called by some "the mere votum of a consultor," and is as far as possible repudiated. But it is plain that some such answer was given at that date, for we read in the reply of the Holy Office of 1860, "Let the answer of this Congregation of the Supreme Inquisition, given Wednesday, April 9th, 1704, be made (to the question)." Then follows the answer published by Roman theologians, which is now repudiated. And Cardinal Patrizi, secretary of this Congregation, minimized the force of this document to the best of his power in 1875, using the words of P. Franzelin (afterwards Cardinal), though not publishing all he wrote.

If this reply then is true and genuine, we may ask whether the Holy Office did approve of our form for the ordination of Presbyters, and only disapprove that for the consecration of a bishop? We are quite ignorant; but it is not wholly incredible (5).

If it is false and forged, where on earth has the true one vanished? and why has the false so long and so publicly taken its place? And who hereafter can believe that the Holy Office is an adequate witness in such a controversy, or even on the character of its own documents?

For these reasons we may justly say that the darkness in which the Holy Office is enveloped is insufficiently dispersed by the Pope's letter. The documents are preserved in the keeping of the Holy Office, and ought to be published if the interest of historical truth is to be consulted. As things stand, however, everyone must judge that the case of Gordon is an insecure and unstable foundation for anyone to rely upon who wishes to prove our orders null on account of the practice of the Roman Court.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

HALIFAX.—The choir of St. Luke's Cathedral again came forward Friday evening, April 2nd, with their Passion music. To the thinking persons of our churches the efforts of singers on such occasions are but the outcome of an inward desire to spread the teachings of sacred words through the channel of sacred song. Stainer's "Crucifixion" is heard at this season of the year in nearly every quarter of the globe; and St. Luke's should be glad to be able to chronicle this as an annual event. Excellent singing with reverence again exhibited itself in St. Luke's choir, which had apparent effect on those assembled within its walls. The soloists were Mr. Watts, Mr. Wiswell, Rev. E. P. Crawford and Captain Clarkson. Of the boys, Adams and Burgess were conspicuous.

Special evangelistic services were arranged to be held in Trinity Church during the week commencing Monday, April 12th. The services were held every

App. (4) We add here the Abyssinian form of ordaining a presbyter published by Ludolf in 1691, *Commentary on Hist. Eth.*, p. 238:—

"My God, Father of our Lord and Saviour Jesus Christ, regard this Thy servant, and bestow on him the spirit of grace and the counsel of holiness, that he may be able to rule Thy people in integrity of heart; as Thou regardest Thy chosen people, and commandedst Moses to elect elders, whom Thou filledst with the same spirit with which Thou endowedst Thy servant and Thy attendant Moses. And now, my Lord, give to this Thy servant the grace which never fails, continuing to us the grace of Thy Spirit, and our sufficient portion; filling our heart with Thy religion, that we may adore Thee in sincerity. Through," &c.

The form given by Bp. Bel (Estcourt, p. cxiii.) differs very little.

App. (5) Gasparri believes that Paul IV. approved our ordinations as regards presbyters and deacons, *On the Value of English Ordinations*, pp. 14, 15, 45, Paris, 1895. Cp. above, p. 13.

evening at 8 o'clock and were conducted by Revs. F. M. Wilkinson, Dyson Hague, E. P. Crawford and the rector, Rev. Mr. Almon.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—*St. Luke's*.—Owing to the Lord Bishop not being permitted, through illness, to hold the confirmation last Sunday, it has been postponed, although we hope his Lordship may soon recover from the cold and sore throat he is just now troubled with. There are twenty candidates.

M. D. W. A.—At their last regular monthly meeting, the Woman's Auxiliary resolved to commemorate the Queen's Diamond Jubilee by raising a fund to augment the W. and O. Fund of the diocese.

Church for Amherst Park.—A site for a new church has been secured. \$100 has been donated from one of the funds of St. George's Church for outside objects, and the various Sunday schools of the city are contributing—St. Martin's leading with a donation of \$90. A committee of Churchmen of the city has been formed to help on the work. Col. T. P. Butler, Q. C., has been appointed sec. treasurer. Address: St. James St., Montreal. Mr. C. T. Ballard, architect.

COWANSVILLE.—*Dunham Ladies' College*.—A meeting of the Board of Dunham Ladies' College was held here Monday, April 5th. The members of the board present were: Mr. J. A. Mackinnon, Cowansville, chairman; the Rev. Rural Dean Longhurst, Granby; the Rev. Rural Dean Robinson, Clarenceville; the Rev. N. A. F. Bourne, Dunham; the Rev. Jas. A. Elliot, Cowansville, secretary; Messrs. E. N. Robinson, Huntingdon; F. C. Saunders, Bedford, and E. L. Watson, Dunham. The bursar's report announced that there would be a small surplus at the end of the college year in June. There are at present fifty-one pupils in attendance, twenty-four of whom are resident in the college building. The principal, Miss O. Loane, reported that excellent progress had been made during the term.

The second Montreal Company Boys' Brigade in connection with Christ Church Cathedral, had their annual concert and social last Tuesday evening in the calvary quarters drill hall, when a very large number of parents and friends turned out to see the drill done by the boys, and were delighted with the steadiness and discipline shown.

B. and F. Bible Society.—At their last committee meeting, your correspondent was requested to plead the claims of *The Gleanings for the Young*—an attractive 20-page illustrated monthly magazine (one cent). The search text page gives a daily text (April 8th), "The meek will He guide in judgment," Psalm, v. The letter box contains notes from the happy prize winners. The current number is very good. An aged African colporteur's report—how a miner became a colporteur, and the story of a Bible, are of unusual interest, e.g., the latter tells of two lady canvassers in Lambeth, 60 years ago, who, in their house to house visits, met with a very interesting looking young man who was studying for the R.C. priesthood—he knew Hebrew and Arabic, had read the Koran, but not the Bible. "Then do read the Bible also," said one of the ladies. True to his promise, the young man read the Bible, and did also his widowed mother and a young Jew, who was living with them. By God's blessing, all three were enlightened: the young Jew, whose name was Alexander, afterwards became our first bishop of Jerusalem, and Deuham, the Romanist, rose to be president of Serampon College, founded by the remarkable trio, Carey, Marshman, and Ward.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

NORTH GOWER AND MARLBORO.—A series of mission services was held last month (March 15th to 25th inclusive) in the parish church, Holy Trinity, North Gower, incumbent, Rev. J. J. Christie; mis-

App. (2) See P. Gasparri *Canonical Treatise on Ordination*, sec. 1084 (Vol. II., p. 261, Paris, 1894). A similar case of another Capuchin, a sub-deacon, was settled by the same Congregation, Jan. 10th, 1711 (see *Treasury of Resolutions*, Vol. IX., Pt. 2, p. 165).

App. (3) See for the Abyssinian rite at that time Job Ludolf's *Commentary on his Hist. of Aethiopia*, pp. 323-8 Frankf. o. M. 1691. The questions raised as to these ordinations and the reply of the "Consultors of the Supreme Inquisition" were first made public, as far as we know, in the time of Benedict XIV., by Filippo da Carbognano (1707-1762), a Franciscan, Professor at the Roman College of the Propaganda, in his *Appendices to Paul G. Antoine's Universal Moral Theology*, which were published at Rome in 1752 (p. 677 foll.), and often elsewhere—e.g., Venice 1778 (iii. i. p. 172), Turin 1789 (v. p. 501 sq.), Avignon 1818 (v. p. 409). What Gasparri writes (in his *Canonical Treatise on Ordination*, No. 1,057, Paris, 1893) about the Appendices to Concina's *Moral Theology* is not clear to us. On the Abyssinian case see E. E. Estcourt, *The question of Anglican ordinations discussed* (London, 1873), Appendices xxxiii., xxxiv., and xxxv., where the formulas of the Coptic and Abyssinian ordinations, the resolutions of the Holy Office of the years 1704 and 1860; and the letter (24th Nov. 1867) of Louis P. J. Bel, Bishop of St. Agata de Goti and Vicar Apostolic of Abyssinia, are printed. See also P. Gasparri, *Canonical Treatise on Ordination*, sec. 1057-8, who adds the letter written by Cardinal Patrizi, secretary of the Congregation of the Holy Office, to Cardinal Manning, dated 30th April, 1875. Cp. also *Revue Anglo-Romaine* tom. i., pp. 369-375 (1896), from which we quote the *Collectanea*, and A. B. Udinhon in *Le Canoniste Contemporain* t. xx. pp. 5-10, Paris, 1897, who adds some things lately published at Rome, F. da Carbognano dates the reply, Thursday, 10th April, and is followed by Manning, and Patrizi makes no objection. The reply of 1860 and the *Collectanea* mention 9th April.

missioner, Rev. C. F. Lowe, of Tennyson; the mission being the first ever held in this parish, was the subject of deep interest. The daily services and weekday communions were well attended, but in the evenings and at the various services on Sunday the church, an unusually large one for a country village, would scarcely accommodate the numbers who assembled to listen with reverent attention to the able instruction in Church doctrine and history given by the missionary. It says much for the earnestness of the people, when it is remembered that many of them drove long distances, that the weather was that of March, and the roads in a transition state between snow and dry land, that regrets were expressed that the ten days of the mission were so soon over. A large number of resolution cards were signed by the missionary before his departure. The expenses of the mission were more than covered by the liberal offerings of Sunday; and on the last evening a purse of \$36 was presented to the Rev. C. F. Lowe, with the thanks of the people for his services and labour among them.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

St. Simon's.—The bishop held a confirmation in this church last Wednesday evening.

Trinity College.—After the convocation exercises last Wednesday afternoon a full length oil painting of the Chancellor, Hon. G. W. Allan, was unveiled and presented to the University. Rev. Provost Welch, vice-chancellor, read an address accompanying the portrait, expressing the esteem and admiration of the members of the convocation for the subject of the painting. The portrait was presented to the University by Mr. Barlow Cumberland in a few appropriate words. Hon. Chief Justice Hagarty accepted the gift on behalf of the college and made complimentary reference to the honoured chancellor.

Church of the Ascension.—There was a large congregation at this church last week to witness the admission of Miss Tilley and Miss L. Thomas to the office of deaconess. The Bishop of Huron was the preacher. Miss Tilley will continue her work at the Church of the Ascension, and Miss Thomas will proceed to missionary work in South America.

St. Philip.—The usual monthly meeting of the C. E.T.S. branch was held on Thursday, April 8, and a short programme was given, followed by a most interesting lecture by Rev. Canon Sweeney, the subject being the human body, so fearfully and wonderfully made. The lecture was illustrated by admirably coloured diagrams showing the nerves and various organs in the normal condition of health, also the effects of alcohol on the stomach. Five persons were admitted into membership with the customary form, and the meeting was then brought to a close.

WESTON.—Last Friday night the annual missionary service was held in St. John's church. The Rev. Canon Sweeney, of St. Philip's church, Toronto, delivered the most interesting address on missions that it has ever been our privilege to hear. He spoke on Diocesan missions—the work in the back districts of the Diocese of Toronto, which is a large one, covering one hundred and twenty miles from east to west, and eighty-four from north to south. Referring to the year 1839, he stated that there were at that time only four churches—Cobourg; St. James' Cathedral, Toronto; York Mills, and Weston—under Bishop Strachan. Where there was one diocese there are now six. In those days there were nine colonial bishops, now there are seventy-five. The Bishop of Toronto has charge of the third largest diocese in the colonies. In the northern part there are forty-eight missionaries who require \$12,000 yearly, that is, \$250 each—a very small amount. This is made up by help from the Synod, subscriptions and bequests, the last so far being quite small. The canon stated that instead of the people regarding it as a nuisance to be asked for money, they ought to consider it an honour to help on the work of the Lord. God can do it without our help, and it is a privilege to be asked

to assist by giving of our substance, ourselves and our prayers.

NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

GUELPH.—Rev. Rural Dean Hodgins, Seaforth, Diocese of Huron, conducted Lenten service in St. George's Church on Friday evening, 26th ult.

HAMILTON.—Father Geoghegan, in connection with the city fathers, is working up the potato patch scheme.

The claims on the members of the Church of England by Trinity University were ably represented Monday, 5th inst., at the Public Library rooms by Provost Welch and Barlow Cumberland, Toronto, and Bishop DuMoulin. Among the clergy present were Canons Worrell and Sutherland, and Rev's Wade, Miller, Belt, Maloney, Lee, J. Bennetts. Kirwan Martin is the acting secretary for the local association of convocation.

DUNDAS.—Bishop DuMoulin held a confirmation on Sunday at St. James' church, when sixteen candidates were presented for the Apostolic rite.

FORT ERIE.—Rev. J. C. Garrett took morning and evening services at St. Paul's church on Sunday, April 4th.

CHIPPewa.—Electric City Lodge I.O.O.F. will attend Divine service at Trinity church in a body on April 25th, when Canon McKenzie will conduct the service.

PORT COLBORNE.—Rev. Mr. Bonny preached to the Oddfellows at St. James' church on Sunday, April 4th.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

The London Society for Promoting Christianity among the Jews was the first organized effort to carry the Gospel to the Hebrew race, in modern times. Its operations began in the early part of the present century—in the year 1809. It was the first to give the New Testament Scriptures to the Jew in his own sacred language—the Hebrew. While urging the great and leading doctrines of the Gospel, the Society has ever been cordially loyal to the principles, the constitution and the worship of our beloved and venerable Church, and translated the Book of Common Prayer into Hebrew in the year 1837, the very year in which our Sovereign Lady, the Queen-Empress, began her illustrious reign. The work of the Society has now attained to vast proportions, and is systematically carried on in the great centres of commerce and population in Europe, Asia and North Africa. In Germany, France, Holland, Austria and other European countries, the Society's clergy and other agents are actively at work. Turkey, Palestine, Persia and other Asiatic lands enjoy missionary ministrations. Egypt, Abyssinia, Tunis, Tripoli, Algiers and Morocco, have their missions, and in addition to regular spheres of labour, the missionaries annually visit many hundreds of other cities in the course of their itinerating tours. In Jerusalem, the Church on Mount Zion, the well-appointed Hospital, the House of Industry, and the schools for Jewish children, bear evidence of the Society's activity. The Society contributes £300 a year, nearly \$1,500, to the episcopal stipend of the Right Rev. Dr. Blythe, Bishop of Jerusalem; and observes with interest the progress of the two or three mission-stations to which he has given his personal and special attention. The Society employs 138 missionary agents, some of whom are clergymen, others laymen. The work of the Society is everywhere encouraging and hopeful. Prejudice is giving way, the power of the Gospel is making itself felt. At one of the Oriental mission stations, a wealthy and influential Jew made himself particularly conspicuous by his bitter opposition and enmity. After a time he was induced to listen to quotations from the Old Testament. He was also induced by kind

suasion to read the New Testament in Hebrew; and then to examine for himself, the Hebrew Prayer-Book of the Church of England. The happy consequence was his conversion to "the faith once delivered to the saints." He now rejoices in the ever blessed name of Jesus. In conclusion, the Society is engaged in the most interesting of all modern missionary work. J. W. Beaumont, D.D., Secretary for Canada, Parkhill.

SEAFORTH.—*St. Thomas'*—Lenten services have been well attended in this parish. The rector has been giving a course of sermons on such subjects as idleness, selfishness, gambling, intemperance, etc., which have been very ably dealt with and cannot fail to be helpful. Five candidates, adults, presented themselves for baptism last week. Nearly 50 attend the confirmation class on Sunday afternoon.

MITCHELL.—Sunday, April 4th, Rev. Prof. Burgess, of London, conducted service in this church, the rector, Rev. J. T. Kerrin, being at present engaged in a mission in Christ church, London.

LISTOWEL.—The new church is rapidly nearing completion and will soon be ready to be opened. Mr. H. W. Jeanes has a big responsibility resting on him in connection with the new church building, but as his work is much appreciated by the congregation, it is hoped he will bring the enterprise to a successful finish.

HAMBURG.—Rev. T. G. A. Wright, of Millbank, lectured here Tuesday, April 6th, on "St. Patrick." The rector, Rev. Jas. Ward, occupied the chair, and the proceeds were devoted to Church work in Mr. Wright's parish.

Correspondence.

"Colonial Orders in England."

SIR,—It is a matter of great satisfaction that this important subject is being noticed in our Church newspapers, at home and abroad, at the present time. That "Colonially Ordained" clergy should be subject to suspicion and treated disparagingly when visiting the mother country, by those whom they have been taught to revere, namely, the archbishops and bishops, is, from a worldly point of view, scandalous; and from a higher point of view, un-Catholic, un-Apostolic, and un-Christian. The majority of the English clergy, and indeed some of the English bishops, would gladly welcome a repeal of the "Colonial Clergy Act;" while all those whose fortune (or misfortune) it has been to receive their Orders at the hands of a Colonial prelate, would naturally rejoice at the disabilities under which they now labour, being removed. We are all agreed on that point, but unless we resort to definite action, and are content to complain without making a move in the right direction, nothing will ever be done to remedy the existing state of affairs. The time is now ripe for a decided effort on our part; in two months time most of the Canadian bishops will be on their way to attend the Pan-Anglican Conference; surely if a strongly worded petition were drawn up setting forth in a concise and practical manner the unfairness of our position, concluding with an appeal to each one of our diocesans to plead our cause, some good result would ensue. Such powerful speakers as Bishops DuMoulin and Courtney could not fail to make a deep impression on the Home Episcopate, and by so doing they would earn the gratitude of all the "Colonially Ordained." Will some of the clergy, in their own interests, take this matter up, and try to extract from our bishops, before they sail for England, a definite promise to bring the subject before the Conference? Such a request could not be considered, by any fair-minded bishop, an unreasonable one.

Toronto, April 5th, 1897.

B. C. H. A.

A Thought on the Cross.

Beside the upraised Cross I kneel,
Mid shadows long and dim,
And worldly thoughts all flee away
As my eyes look on Him.

It seems to me no years have passed
Since Christ for us hath died.
I seem to kneel on Calvary,
Where He was crucified.

I see Him writhing on the Cross
In agonizing pain;
I see the cruel crown of thorns
Press hard upon His brain.

And as I look, that blood-stained face
Has naught but love to show;
E'en in that hour of bitter pain,
He prays for those below.

Oh, Saviour dear, those outstretched hands
Seem calling all to Thee;
I almost hear Thy pleading voice,
"My son, come, follow Me."

Could I such wondrous love behold,
And vainly let Thee plead?
Ah, no! Dear Saviour, make me Thine
In thought and word and deed.

Help me to tread the path of life
With Thee, Lord, as my Guide,
To live for others, not for self;
Let self be crucified.

I'll fall, perhaps; yes, often fall;
But if the aim be right,
I will not go so far astray,
With this, Thy Cross, in sight.

Teach Your Canary How to Sing.

WEST'S MOCKING BIRD, THE LATEST NOVELTY OUT
SENT FREE TO ANY ADDRESS IN CANADA.

Perfectly imitates a canary song and teaches ordinary birds to produce that lovely, full note, so delightful as found in the German and Belgian birds. It affords amusement to children and pleasure to all. Any singing or whistling bird can be perfectly imitated, and young birds taught by it. It will be sent, together with a sample of Dr. Chase's Ointment and Pills, by enclosing 5 cents in stamps and mentioning this paper. Address Edmanon, Bates & Co., Toronto, Ont.

Easter, the Queen Feast of the Year.

This is the Festival on which we commemorate our Lord's triumphal rising from the grave; churches are decorated with flowers and plants on this day as symbolical of the Resurrection; She puts on her white Vestments, which have always been used at Easter-tide, as Durandus says, on account of the angel who brought the tidings of the Resurrection, who appeared in white garments, concerning which St. Matthew testifieth, saying: "His countenance was as lightning, and his garments white as snow." The same signs of joy are observed throughout the week, the Church contemplating an Octave of Daily Celebrations of the Holy Communion. Easter Monday and Tuesday, being more especially the extensions of the Easter Day Festival, which in honor of our Blessed Lord's Resurrection, has been observed from the first age of the Church, and was kept as the principal festival of the year. Easter had become familiar to all parts of the Christian world as early as the days of Polycarp and Anicetus, who had a consultation at Rome A. D. 158, as to whether it should be observed according to the reckoning of the Jewish or Gentile Christians. Eusebius also records the fact that Miletus, Bishop

of Sardis, about the same time wrote two books on the Paschal Festival; and Tertullian speaks of it as annually celebrated and the most solemn day for Baptism. Cyprian, in one of his Epistles, mentions the celebration of Easter solemnities, and, by writers of later date, the Festival is constantly referred to as the most Holy Feast, the Great Lord's Day, and the Queen of Festivals.

The Worship of the Body.

As the season approaches that turns our thoughts to that article of faith—the resurrection of the body—should we not question ourselves sometimes as to how that body, as well as the soul, is fulfilling its part in the preparation for life eternal? Is it not possible that we may acknowledge fully our spiritual duties and obligations, but forget in a measure that the body is the Temple of the Holy Ghost, and has therefore a mission of its own to be fulfilled not only in inward purity, but an outward, visible life of reverence and holiness.

Thus in the soul's worship, the body has, or should have, its definite and appointed part. In praise we stand, in supplication and homage kneel, in adoration bow, and in meek attention sit to receive God's word and instruction. With the lips we utter praise, with eyes gaze on all that can express to the mind God's beauty or majesty, with ears drink in His word and will, with willing hands labour in His service, and with obedient feet follow as He calls.

This is the worship, the ministry of the body, and while the soul may sometimes be subject to influences and feelings beyond our control, let us remember that the body is ever under the command of will. Let us see then that it fail not in its duty, but render its worship or its service in the true spirit of reverence and love.

Maundy Thursday.

The Thursday in Holy Week, the day of the institution of the Blessed Sacrament. It is said to be called Maundy from the first word of the Antiphon *mandatum novum de nobis*, i.e., a new commandment I give unto you. Holy Communion is celebrated with every solemnity. The organ which is generally silent during the week, is played again. Evensong is said without chanting, and the altar is hung with white.

Consecrated Hands.

It is very pleasant to feel that if our hands are indeed our Lord's, we may ask Him to guide them, and strengthen them, and teach them. I do not mean figuratively, but quite literally. In everything they do for Him we want to do it well—better and better. "Seek that ye may excel." We are too apt to think that He has given us certain natural gifts, but has nothing practically to do with the improvement of them, and leaves us to ourselves for that. Why not ask Him to make these hands of ours more handy for service! If the Lord taught David's hands to war and his fingers to fight, will He not teach our hands and fingers, too, to do what He would have them do?

There is a very remarkable instance of the hand of the Lord, which I suppose signifies in that case the power of His Spirit being upon the hand of a man. In 1 Chron. xxviii. 19, "All this, said David, the Lord made me understand in writing, by His hand upon me, even all the works of this pattern." This cannot well mean that the Lord gave David a miraculously written scroll, because a few verses before he says that he had it all by

the Spirit. So what else can it mean but that, as David wrote, the hand of the Lord was upon his hand, impelling him to trace, letter by letter, the right words of description for all the details of the temple that Solomon should build, with its courts and chambers, its treasuries and vessels?

Have we not sometimes sat down to write, feeling perplexed and ignorant, and wishing some one were there to tell us what to say? At such a moment, were it a mere note for post, or a sheet for press, it is a great comfort to recollect this mighty laying of a divine hand upon a human one, and ask for the same help from the same Lord. It is sure to be given!—*Frances R. Havergal.*

Hints to House-keepers.

ICING FOR CAKE.—One cupful of pulverized sugar, three tablespoonfuls of water; mix and boil together until it strings; take off the fire, mix with the white of one egg which has been beaten to a stiff froth, and add a teaspoonful of lemon extract.

A nice Lenten dish is called "stuffed eggs." Put six eggs in a dish of hot water and boil them fifteen minutes. Drop in cold water to cool and loosen the shells. Cut them in half lengthwise after shelling, take out the yolks, and set the whites aside. Mash the yolks to a paste, add a tablespoonful of butter, melted, a teaspoonful of made mustard, a tablespoonful of chopped parsley, salt and a little pepper. Make into little balls and put back into the cavities, turning the other half over it. Press the two together, dip in beaten egg, then in bread crumbs, and fry in smoking hot fat till a nice brown.

Maple sugar drops are made by melting a pound of maple sugar with a cup of water and boiling the syrup until it is a creamy ball. Let it cool when the syrup reaches this stage; and when you can bear your finger in it begin stirring it. When it is about the consistency of lard, knead it on a marble board or a platter until it is an even, smooth fondant. Melt it by setting the bowl in a pan of boiling water, and drop it by the spoonful on buttered tins.

FRIED GRAHAM MUFFINS.—One and one-half cups sifted graham, or entire wheat, one and one-half cups of white flour, one-half teaspoonful salt, two eggs, three tablespoonfuls sugar, three level teaspoonfuls baking powder, one cup milk. Mix the dry ingredients; beat eggs till very light, add them to the milk, then add this liquid to the dry mixture. Wet a spoon in milk, take up a small quantity of the dough, drop into the hot fat and fry till they will slip from a fork without sticking. Take them up and drain on cheese cloth.

ORANGE PUDDING.—Grate the rind of three oranges; squeeze over the juice of one lemon and the oranges; mix with a pound of sugar, half a cupful of butter and the beaten yolks of half a dozen eggs; pour into a deep pudding dish and set into a hot oven to bake for fifteen minutes. Take out, spread with meringue, set back in the oven for one minute. Serve with lemon sauce.

STUFFED SMELTS.—Chop six large oysters, add one cup of soft bread crumbs, one tablespoonful of melted butter and salt and pepper to taste. Clean the smelts, fill with the mixture, sew the edges, roll in melted butter, then in soft bread crumbs, and bake in a moderate oven ten minutes. Serve with maitre d'hotel butter. Cream two tablespoonfuls butter, add juice of half a lemon or lime, and a teaspoonful of chopped parsley.

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Children's Department.

"Wake, My Children!"

Wake, my children, it is Easter! See the bright sky overhead, See the joyous sunbeams dancing: Christ is risen from the dead!

Waken, children! early greet Him, On this happy, blessed morn, Far more happy, far more blessed, Than the day our Lord was born.

Greet Him with your first Good morning, With your earliest smiles Him greet; Loving words and sunny tempers Are to Him the spices sweet.

Early hasten to His temple, Fragrant with its Easter flowers; Give Him, then, your heart's best worship, Morning's fresh and lovely hours.

Of your lives be this the emblem: Seek Him in the morn of youth; Choose Him for your Heavenly Leader, Who will guide you to all Truth.

A course of Hood's Sarsaparilla taken now will build up the system and prevent serious illness later on. Get only Hood's.

Nell's Easter.

No; I want a new dress! All the girls are going to wear new dresses on Easter, and if I can't have one, I'll stay at home." Nell ran out into the fields. She knew she was selfish. And yet she did long for a pretty, new spring dress! Why must her papa be so poor, and the other girls' papas all have more money to spend? She could not understand it; but the dear Lord does not let us understand those things. He wants us to trust Him. Nell wandered on. She gathered a bunch of white blossoms. How sweet they were! A butterfly flew on them. She caught it, and looked at its pretty wings. "You came from an ugly worm? Why, yes; you are an Easter sign! You

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free on application to

Rumford Chemical Works, Providence, R. I.

For sale by all druggists.

Beware of Substitutes and Imitations.

Advertisement for Sherwin-Williams Paints featuring an illustration of a child painting and text: 'A Child Can Use Them. They're so easy to work, and it's so easy to get good work with them. THE SHERWIN-WILLIAMS PAINTS are made for good painting—painting that lasts and looks well. We make paints for all kinds of home painting. Send for our booklet, "Paint Points," it is full of useful information about painting. Its free. THE SHERWIN-WILLIAMS CO. Cleveland Chicago New York Montreal ADDRESS FOR BOOKLET 4 St. Genevieve St., Montreal.'

Quackery is always discovering remedies which will act upon the germs of disease directly and kill them. But no discovery has ever yet been approved by doctors which will cure consumption that way. Germs can only be killed by making the body strong enough to overcome them, and the early use of such a remedy as Scott's Emulsion is one of the helps. In the daily warfare man keeps up, he wins best, who is provided with the needed strength, such as Scott's Emulsion supplies.

have a new dress on! But then, God gave it to you. These white flowers, too, they are Easter signs, because they have just come out of the dark ground. I guess God doesn't want me to have a new dress, for fear I might think too much of it. It is the inside which God cares for. I'm sorry I was cross to mamma!" Nell said a little prayer in her heart, and then she ran home. All the cross look had gone from her face, and she said, "Never mind about the new dress, mamma. The Easter flowers will be so lovely, and the mite boxes will be so full, and I shan't think of my old dress." And so it was; and God was pleased when He looked into that little girl's contented heart.

CONSUMPTION CURED.

An old Physician, retired from practice having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper.—W. A. NOYES, 820 Power's Block, Rochester, N. Y.

To Our Church Boys.

What is nicer than seeing young men attend the services of the Church? Regularity and reverence are two marked features, and so much appreciated by mothers, sisters and friends in general. If your friends are pleased to observe this in you, how much God must be pleased that you so reverence Him. Do not forget the Holy Communion either, boys. Never turn your back on this, God's Table. Faithfully and humbly receive this blessed Sacrament, that both body and soul may be strengthened for coming temptations.

A Point to Remember.

If you wish to purify your blood you should take a medicine which cures blood diseases. The record of cures by Hood's Sarsaparilla proves that this is the best medicine for the blood ever produced. Hood's Sarsaparilla cures the most stubborn cases and it is the medicine for you to take if your blood is impure.

Hood's Pills are the best after-dinner pill; assist digestion, cure headache. 25 cents.

Thoughtfulness for others, generosity, modesty and self-respect are the qualities which make a real gentleman or lady, as distinguished from the veneered article which commonly goes by that name.—Professor Huxley.

Travelled Half the Globe to find Health, without Success.

Took the Advice of a Friend and Now Proclaims it from the Housetop—"South American Nerve Saved My Life."

Mrs. H. Stapleton of Wingham writes: "I have been very much troubled for years—since 1878—with nervous debility and dyspepsia. Had been treated in Canada and England by some of the best physicians without permanent relief. I was advised about three months ago to take South American Nerve, and I firmly believe I owe my life to it to-day. I can truthfully say that I have derived more benefit from it than from any treatment I ever had. I can strongly recommend it, and will never be without it myself."

A Child's Question.

One cold, wintry afternoon, a lady was being driven along the thoroughfare of one of our great cities, and she happened to notice a thinly-clad, bare-footed boy in front of the window of a boot shop. She signalled to her coachman to pull up the horses, alighted from her carriage, went to the child and asked him what he was doing.

"If you please, mum," he said, "I was askin' God to give me a pair of boots."

She led the child into the shop, obtained soap, water and a towel, and

That Tired

Extreme tired feeling afflicts nearly everybody at this season. The hustlers cease to push, the tireless grow weary, the energetic become enervated. You know just what we mean. Some men and women endeavor temporarily to overcome that

Feeling by great force of will. But this is unsafe, as it pulls powerfully upon the nervous system, which will not long stand such strain. Too many people "work on their nerves," and the result is seen in unfortunate wrecks marked "nervous prostration," in every direction. That tired

Feel-

ing is a positive proof of thin, weak, impure blood; for, if the blood is rich, red, vitalized and vigorous, it imparts life and energy to every nerve, organ and tissue of the body. The necessity of taking Hood's Sarsaparilla for that tired feeling is, therefore, apparent to every one, and the good it will do you is equally beyond question. Remember that

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are easy to take, easy to operate. 25 cents.

with her jeweled hands washed and dried his legs and feet. In a few minutes she had fitted on a pair of nice, warm stockings and a pair of boots.

The child was asking for a pair of boots from God when the lady first spoke to him, and he looked up with grateful, wondering eyes into her face, and said:

"If you please, mum, are you God's wife?"

Poor child! he had seen enough to discern the sign of the divine relationship. That's what the world wants to see. The Church is God's wife. "I have married thee, saith the Lord to Israel."

ECZEMA RELIEVED IN A DAY.—Dr. Agnew's Ointment will cure this disgusting skin disease without fail. It will also cure Barber's Itch, Tetter, Salt Rheum, and all skin eruptions. In from three to six nights it will cure Blind, Bleeding, and Itching Piles. One application brings comfort to the most irritating cases. 35 cents.

Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A. The Oldest and Largest Manufacturers of

PURE, HIGH GRADE Cocoas and Chocolates



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A Babe's Promise.

How can a baby, before it is able to speak, make a promise? I will tell you. You had kind friends from the day you were born; and they knew well that your Heavenly Father wished you to be not only His child, but His good child. They knew that God says He will bless and forgive every one who comes to be baptized, if they promise to put away everything that is wrong, and to trust in Him, and to try to do what is right.

And so these kind friends—your Godfathers and Godmothers—took it upon them to speak for you when you could not do it for yourself. And they were sure you would thank them for doing it when you grew older.

So they promised to God—it was a very solemn thing to do—that you would try by His help to give up everything that He did not like you to do. They said you would try not to listen to the wicked voice of Satan. That wicked spirit tries to put bad thoughts

into the minds of little children. They said they would teach you all about Jesus Christ your Saviour, who died for you, and about the Day of Judgment, and the Church, and the Forgiveness of Sins. They thought you would be sure to like to know about all these things, which are written in God's book.

Well, when the clergyman asked them another question, "Will you promise for this little child that he will try to do what God tells us in His Commandments?" your friends who made those other promises, gladly said "Yes." And that is how a babe made promises. All the promises were promises to do what would make you happy, and light-hearted and good. And when they made these promises, God promised to give you a place in His happy kingdom, and Eternal Life.

And so now you know what a little child like you has promised.

There was once a prince, and he was only a child. He had a guardian, a good man who took care of him, and managed the money and the land that would belong to him when he came to be twenty-one years old. His guardian was wise and good, and he often made promises for the young prince, that he would do such and such things when he was a man; and when the prince grew up he felt bound to do those things, just as if he had made the promises himself.

Now let me think of all this to-night. My Godfathers and Godmothers promised nothing for me but what I know I ought to do. And O, my Heavenly Father, I do try, and I will try to please Thee. It is sometimes hard, for I have a sinful heart; but I want to do right, and I want to learn all that is told me in the Bible, and by my teachers. O God, help me every day, for Christ's sake!

—The more we help others to bear their burdens the lighter our own will be.

—Every moment is of infinite value, for it is the representative of a whole eternity.—*Goethe.*

LET'S LIVE LONGER!

Why Die a Lingering Death of Direful Diabetes?

DODD'S KIDNEY PILLS CURE IT

Other Medicines never touch it. But Dodd's Pills Infallibly Cure. Expelling Poison and Pain. Preserving Sugar and Strength. Don't Die. Get Well.

Who would not live longer if he could?

More men shorten their lives by over-indulgence in food and drink than ever die from starvation. Health can be maintained by eating and drinking just what is good for us—no more, no less.

But most of us don't do that. In health the body expels what it doesn't require, and retains what it needs. In disease either the body doesn't expel the poison or it does not retain what is needed to nourish it. In the disease called DIABETES the kidneys expel sugar. Its presence can be detected in the urine. The body needs sugar. In DIABETES the sufferer dies a lingering death.

Until recently DIABETES was supposed to be incurable. The science of to-day says that DIABETES may be cured. The kidneys may be restored to healthy action. Sugar may be retained in the system. Instead of filtering out the good that is in the food, the kidneys may be made to filter out the poison.

With poison goes pain. With sugar stays strength.

DIABETES disappears like magic before DODD'S KIDNEY PILLS. Other medicines never touch it. That's the difference. If you have DIABETES get cured quickly. Don't bother with medicines that do not cure. Many will stand up to be counted among those who have been cured of DIABETES by taking DODD'S KIDNEY PILLS.

Mr. Fred. Stokes, Barrie, Ont., says:—"I have been promptly restored to health by a few boxes of Dodd's Kidney Pills. Diabetes had reduced my weight forty-five pounds, which I have regained."

Mr. D. Roblin, Bandmaster, Allandale, Ont., says:—"Could for years get no relief for Diabetes, which it seemed would end my days. Six boxes of Dodd's Kidney Pills have cured me."

Mr. Chas. Gilchrist, Port Hope, Ont., says:—"For ten years a victim of Diabetes. Suffered fearfully, especially in passing water. My cure has resulted from taking a few boxes of Dodd's Kidney Pills."

Mr. James K. Nesbitt, county constable, Stayner, Ont., says:—"Becoming aware of the fact that I was a victim of Diabetes, I resorted to Dodd's Kidney Pills. I commenced to get well with the first box and am perfectly cured."

CATARRH!

Dr. Chase's Catarrh Cure

SPEEDY, INEXPENSIVE AND ABSOLUTELY PAINLESS.



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You insert the tube and give one good blow and away she goes. And do you know I have never had bad breath or a touch of headache since using it. Now just let me try it on you and I am sure it will help that cold in the head and fix up that red nose.

Is the breath foul?
Is the voice husky?
Do you ache all over?
Is the nose stopped up?
Do you snore at night?
Does your nose discharge?
Does the nose bleed easily?
Is there tickling in the throat?
Is the nose sore and tender?
Do you sneeze a great deal?

Is this worse towards night?
Does the nose itch and burn?
Is there pain in the back of the head?
Is there pain across the eyes?
Is there pain in the back of the eyes?
Is your sense of smell leaving?
Is there a dropping in the throat?
Is the throat dry in the mornings?
Are you losing your sense of taste?
Do you sleep with the mouth open?
Does the nose stop up at night?

If so it is sure and certain indication of Catarrh.

DR. CHASE'S CATARRH CURE

Gives instant relief—in less than a minute after the first application the air passages are freed, and the breathing becomes natural and easy—the most acute attacks of cold in the head are cured in a few hours—cures incipient catarrh in a few days—and will permanently cure most chronic cases in from one to three months—it allays pain—counteracts all foulness of the breath—heals the ulcers—and in an incredibly short while absorbs and dries up all discharge. It contains no injurious ingredients, such as cocaine, the use of which, like morphine, in many cases has been the means of contracting the dreaded narcotic habit. Beware of catarrh cures containing such ingredients. Dr. Chase's Catarrh Cure is sure, pure, harmless and easily applied. Dr. Chase's Improved Inhaler accompanies every box free of charge. Follow directions closely. Here are a few from a thousand or more testimonials who have been helped and cured.

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For years I suffered from that dread disease—catarrh—I spent a small fortune in medicines without receiving any relief. I had the disease in a very bad form, and nothing seemed to reach the seat of the trouble until I procured and used Chase's Catarrh Cure. I got almost instant relief and I declare that, though I can hardly credit it myself, I have been permanently cured, and gladly give my testimony to the merits of this great cure.

ARTHUR P. THORNE.
Charlottetown, P.E.I.

CHRONIC CATARRH FOR 15 YEARS.

I had been a sufferer from catarrh for fifteen years, it became chronic. I have spent a lot of money, and tried many doctors. I also treated with a catarrh specialist in London—in fact, had tried most everything I saw advertised without getting any benefit. I was directed by the advertisements and testimonials I read to try Dr. Chase's Catarrh Cure. I used three boxes and a complete cure was effected. I heartily recommend it to all sufferers from catarrh.

Clachan, Ont.

JAMES SPENCE.

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—Whenever the cross becomes to the soul what the trellis is to the vine, it will be forever growing higher in its reach after the light and warmth of the Sun of Righteousness.

—Life is too short to nurse one's misery. Hurry across the lowlands, that you may spend more time on the mountain tops.—*Phillips Brooks.*

A DELIGHTFUL BALM TO CATARRH SUFFERERS.—Time was when such drastic measures as the physician's knife or burning the affected parts in catarrh cases were resorted to. Modern medical science has stepped in and the means of curing has lost all the barbaric tendency. Dr. Agnew's Catarrhal Powder is a most potent remedy. It relieves in a few minutes and cures most stubborn cases.

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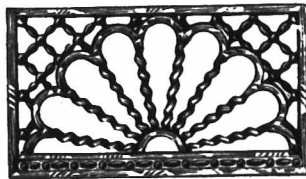
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which sang twelve airs. Wouldn't you like to have seen it? It would make your eyes open very wide if you knew of some of the odd customs in foreign countries in connection with these same eggs.

In Germany it is the custom on Easter eve to place sugar and eggs—the latter filled with bon-bons, or tiny playthings—in a nest, and then conceal them in the house or garden, in order that the children, who always rise very early that important morning, may have the delight of seeking and finding the hidden treasures.

The Russians have a custom at Easter which they always observe, and it is this: at Easter tide they dye or color red a number of eggs, of which every man and woman gives one of the finest to the priest of the parish on Easter morning. The common people carry one of these red eggs in their hands not only on Easter day, but three or four days after, and gentlemen and ladies have eggs gilded which they carry in like manner. They do it, they say, for a great love, and in token of the resurrection, whereof they rejoice. When two friends meet during the Easter holidays they come and take one another by the hand, and one of them says, "Christ is risen!" the other answers, "It is so of a truth!" and then they kiss and exchange their eggs, both men and women continuing this kissing for four days.

In far off Mesopotamia on Easter day and forty days afterward, the children buy as many eggs as they can afford, and stain them with red color in memory of Christ's crucifixion.

In Germany the Easter eggs prepared for the children would delight your eyes, so many kinds they are, and all so pretty. But I dare say that you are very well satisfied with the Easter eggs that your own mothers color for you and that you see in the bright store windows. After all, American children have a very pleasant time, don't you think so?

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—The life and light of Divine truth shine brightest where the windows of the soul are kept clean and clear, so that the truth may enter without obstruction.

Peter.

E. E. Fish, a leading ornithologist, gives the following in *The Blessed Birds*. The story is of a tame crow that he met with in the family of a friend, where he was staying for a short time.

A year before, the boys got possession of the bird soon after it had left the nest. It was so cunning that they enjoyed playing tricks on it. These were harmless, but the crow resented the indignities, and cut their acquaintance, and betook itself to the boys' father, who is noted for his kindness to all creatures. His new master called the recipient readily recognized, and always answered to unless called when he was angry. Peter followed his master about the farm, to the wood, and to the neighbours'. He sometimes made excursions about the neighbourhood alone, generally returning before dark. Last fall he got caught out in a big snowstorm, and did not, as usual, return at night. As days went by and no news from Peter, the family concluded he had either been killed or had gone off with other crows.

The snow had lain on the ground all winter, and been exceedingly deep, but in March it went off suddenly with a heavy rain. Soon after the ground became bare the master, who was at work in the orchard, saw at a little distance a poor, tired, bedragged crow walking and hopping along towards him. A second glance showed it to be Peter, the prodigal. Instantly he had the poor creature on his arm, caressing him as tenderly as though it were a returning truant boy. Peter was beside himself with joy at the meeting, and tried his best to express his affection for his friend. It seemed too bad that he was not fully able to tell his adventures and the cause of his absence, but these, through other sources, were learned afterwards. During that December snowstorm Peter was blown to the ground at Clarence, several miles from his home. A boy caught him, and not knowing to whom he belonged, clipped short his wings to prevent his flying off. The poor, homesick bird could not walk through the deep snow, neither could he fly, so he waited patiently through the winter till the ground was bare, and then started afoot on his journey. How he found his unknown way so many miles through fields and woods and across roads will remain a mystery. Although again able to fly, he will not venture off the premises, but attaches himself more closely than ever to his old friend.

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—The virtue of prosperity is temperance; the virtue of adversity is fortitude.—*Francis Bacon*.



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