

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, JULY 28, 1881.

[No. 80.]

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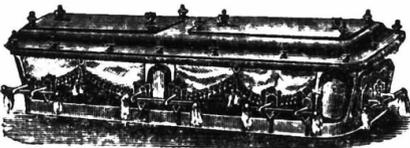
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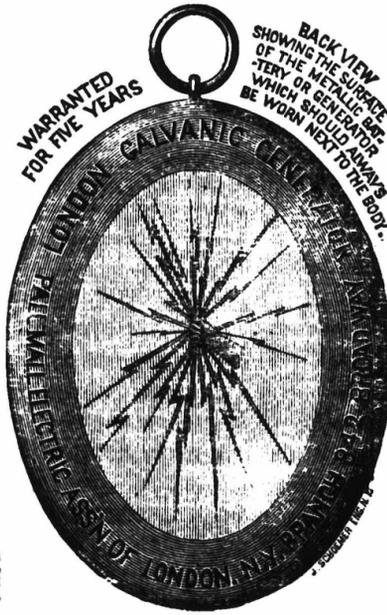
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LESSONS for SUNDAYS and HOLY-DAYS.

July 31...SEVENTH SUNDAY AFTER TRINITY:—
Morning...1 Chronicles 21. Romans 1.
Evening...1 Chronicles 22; or 28 to v 21.
St. Matthew 16 to verse 24.

THURSDAY, JULY 28, 1881.

ON the 7th instant the central council of Diocesan Conferences met at the rooms of the National Society, Westminster.

The Ecclesiastical Courts Commission have held their sixth and seventh meetings. The Hon. C. L. Wood, President of the English Church Union, and Dr. Phillimore, Chancellor of the Diocese of Lincoln, have been examined as witnesses.

A conference of ritualistic clergymen is to take place in London during the present month, at which, among other matters, the advisability of adopting a uniform standard of ritual will be discussed. The number is steadily increasing of those who contend that the revisers of the Prayer Book in 1662 contemplated a continuance of the Use of Sarum rather than the modern Use of the Western Church, where they themselves did not provide special rubrics. It is hoped by a full discussion of the matter to secure general uniformity by the adoption of what may be called a purely Anglican ritual.

The Rochester Diocesan Conference was held June 30th and July 1st. This was its first session, and the spiritual destitution of South London was a leading topic of discussion—as might be expected, when we remember that on the formation of the diocese of St. Alban's in 1877, from the diocese of Rochester, all London south of the Thames was transferred from the Winchester to the Rochester diocese. The members of the conference are about 330, the proportion of clergy to laity being as two to three. Only twenty-eight members were absent. During the two days' session more than fifty members ventilated their opinions and "views." The Bishop in his address, as president, said that, with regard to South London, if the income of the Diocesan Society, about £8,000 a year, was deliberately thought by Churchmen to be sufficient for a work of as truly a missionary character as if it were in China and Japan, even then he would not despair; but his heart would burn with shame. He warned the conference not to be too much disturbed should a little honest heat show itself in the discussion on the rubrics. "Give me *heat* ten times over rather than *cold*, for heat is at least force, and implies life."

The parish church of All Saints, Fulham, has been rebuilt at a cost of £9,000.

On St. Peter's day, the annual commemoration of the Society for the Propagation of the Gospel was observed by special celebrations of the Holy Eucharist at St. Paul's, and nearly a hundred and forty other churches in London, as well as in many places in the country.

The Rev. Dr. Newland Maynard, F.R.H.S., Rector of St. Paul's, Brooklyn, U.S., and chaplain to the 47th regiment, left for Europe on Wednesday by the "Amerique," intending to visit Constantinople and Athens, for the purpose of preparing lectures for the coming winter.

Soberton church, one of the most interesting in Hampshire, has been restored and was re-opened on St. Peter's day by the Bishop of Winchester. It had been found necessary to rebuild the piers on which the tower stood. The circumnavigator, Anson, lived in this parish. His descendants, the Earls of Lichfield, are also Barons Soberton.

More than two hundred clergy of the Diocese of York have petitioned Mr. Gladstone for the release of Mr. Green from prison, urging especially Mr. Green's earnestness and devotion, with the respect and confidence of his people; the approval of his proceedings by many eminent in Church and State, as well as Mr. Gladstone's strenuous opposition to the Public Worship Regulation Act in 1874, and the fact that it has effected all the mischief its opponents feared, and done none of the good its advocates anticipated. Mr. Gladstone has replied that he fears he has no power to act in the matter.

The Bishop of Quincy (Rt. Rev. Alex. Burgess, S. T. D.), at the fourth annual convention of his diocese, held May 17th, 1881, says,—“I listen to complaints: ‘We have such uninteresting preachers, such uninteresting pastors;’—‘We do not keep our ministers longer than a year or so: they are off to new places.’ ‘We find it so hard to secure a clergyman, when the frequent vacancy exists;’ nay, with deeper thought, ‘We have so few revivals of religion, our children are so little given to lead a holy life, our own interest so often fails, infidelity is so on the increase.’ Not the lowest or feeblest answer is, *Your stinted offerings for the Church and the clergy.*”

The real amount of tithes in England is four million pounds, but of this only £2,412,404 goes to the clergy. The rest is applied thus:—Lay impropricators £766,233; clerical impropricators, £678,969; schools and colleges, £196,056. The impropricators and appropriators simply own tithes as private property, and do nothing in return for it. In case of disestablishment such property will be respected, while the clergy may just get what they can—that is as little as possible, in return for an expensive education, hard work, and in many cases the purchase of the living. The clergy in towns are not, as a rule, supported by tithes. The number of the country clergy is 12,000; so that on an average they get about £200 a year.

The painted window erected by subscription in memory of the late Prebendary Auriol, has been placed in St. Dunstan's church, Fleet street.

The tenth annual meeting in support of the Church of Ireland Sustentation Fund was held in the library of Lambeth Palace. The Archbishop of Canterbury had received a letter from the Bishop of Tuam, who reminded his grace that the three ancient sees comprised in the present diocese of Tuam covered the counties of Mayo, Galway, Roscommon, and Sligo, the acreage of the whole being 2,990,000, or 900,000 acres more than any other Irish diocese. The average of the parishes was 42,000 acres, and there were four or five whose area exceeded 100,000 acres. Except in two or three large towns, the stipend of the clergyman did not exceed £200. It was stated that the total receipts of the fund from all sources, during the year ending December 31st had amounted, to £2,813 as against £2,090 in the year preceding. The total sum received since the formation of the fund was £64,087.

The "Ladies Home Mission Association" has been set on foot in aid of the "Additional Curates' Society." The manager is Mrs. Mitford Cust, wife of the Vicar of Ripley, Derbyshire. The Archbishop of Canterbury having been requested to grant permission to form a branch of the association in his diocese, has replied that he is glad to welcome to his diocese any effort likely to help forward the work of the Additional Curates' Society, and that he wishes every success in the work. Branches have been established in the Dioceses of Durham, Exeter, Oxford, Gloucester and Bristol, Turo, and Worcester, with the approval of their respective bishops. The dioceses of York, Lichfield, and Ripon are also forming branches; and Liverpool and other dioceses are preparing to take the same step. In the diocese of Durham where the work commenced, the ladies raised last year more than £1,000.

The death of Dr. Rolleston, the first Linacre Professor of anatomy and physiology has been an immense loss to the scientific world. To the public generally he is best known by his work on "The Forms of Animal Life." As a teacher, he will long be remembered in Oxford. He taught his pupils to work with great and comprehensive aims, even while engaged in small and comprehensive details. He took an active part in all the meetings of the British Association. He was an orator and debator of no mean power; his wide culture and keen sense of humor enveloped the driest subjects in a hale of brilliant illustration and flashing epigram; and whenever he appeared he was sure to command eager attention. For a number of years his mind was turned without ceasing to the contemplation, the practical study, and the illustration of man, as man, by every possible method; his descent, his development, his relation to other beings, their relation to each other, and to the organic world. Every department of anatomy however minute, of physiology however abstruse, and ethnology however complex, yielded vast stores of material to his vigorous mind.

SEVENTH SUNDAY AFTER TRINITY.

TRUE freedom is that which results from the service of Christ as distinguished from the slavery of the world, the flesh, and the devil. It is true that in the service of Christ there is obedience to rule; there are restrictions upon action, upon inclination, upon speech. In the service of Christ there are obligations to work, to self-discipline, to sacrifice self to others, to all the details of the code of Christian duty. But these obligations and restrictions prescribe for him just what his own heaven-sent nature would wish him to be and to do. These things are entirely acceptable to the new man in the Christian, which after God is created in righteousness and true holiness. And, therefore, whatever a Christian may be outwardly, he is inwardly an emancipated man. In obeying Christ's law, he acts according to that which he recognizes as the highest law of his life. He obeys law—the law of his God; and has no inclination to disobey it. Obedience is not to him a yoke; disobedience would be to him a torture. In a state of sin he had often done the things he would not, because he was in a state of real slavery; and with the ultimate result he was always dissatisfied. But now his inclinations are in accordance with his highest duty, that which frees him is itself a law; and the ultimate results of his obedience are in the highest degree satisfactory. "The law of the spirit of life in Christ Jesus has made me free from the law of sin and death." The Christian is a servant of God; but then, as he would not for all the world be anything else, this service is perfect freedom. True freedom consists in the power of acting without hindrance according to the highest law of our being. A mere animal impatience of restraint, such as we find among the so-called Protestants of Italy and France, is not true freedom. Human liberty does not consist in the indulgence of our lower instincts at the cost of our higher ones. To do wrong does not really assert our liberty; it degrades and enslaves us. It is doubtless necessary that we should have the power of doing wrong in order to do right freely; but we forfeit our freedom none the less if we do anything but what is right. A false notion of liberty is the worst enemy of true liberty. Our highest liberty is secured by our free and complete obedience to every detail that we know of God's eternal law. And moreover, as the Church to-day specially directs our attention to the results of our conduct, we may ponder with satisfaction and profit the conclusion arrived at by the Apostle Paul:—"The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."

THE LATE DEAN STANLEY.

AS announced in our last issue, the death of the Very Rev. Arthur Penrhyn Stanley would take the Anglican communion by surprise. He has for a number of years occupied a prominent position as Dean of Westminster, as one of the broadest Churchmen outside the Empire of Germany; as an elegant and accomplished writer; and as a confidential friend of Royalty, partly in consequence of having married the Lady Augusta Bruce, who had been a favourite maid of honour to the Queen. He was son of the late Bishop of Norwich, who himself was an excessively broad Churchman. At Rugby he is believed to have been Tom Brown's "Little Arthur." Afterwards he entered Balliol College, Oxford. His university course was a

good one, and in 1851, he was appointed a Canon of Canterbury Cathedral. In 1858, he was transferred to a canonry in Christ Church, Oxford, and became examining chaplain to Dr. Tait, then Bishop of London. In 1846, he published his "Stories and Essays of the Apostolic Age," which contained the germs, at least, of that excessive breadth of Churchmanship (if Churchmanship it can be called), which he retained to the close of life. His "Historical Memorials of Canterbury Cathedral" will long be read with interest. He made the best use possible of the vast mass of archaeological lore accessible to him in connection with the most magnificent cathedral in Britain. On the promotion of Dean Trench to the Archbishopric of Dublin, Dr. Stanley was made Dean of Westminster. In 1862, he was guardian to the Prince of Wales on his tour to Egypt and Palestine. The Dean's course, in reference to the Abbey, was most erratic, and it is difficult to say where he would draw the line, if he would draw a line at all, in commemorating remarkable men in England's proudest fane, the Abbey of Westminster. The Queen is said to have been most anxious to have the Dean elevated to the Episcopate, but devoted as Disraeli was to Her Majesty, he dared not place in so important a position a man who was generally supposed to have believed in scarcely a single dogma of Christianity—however rich his scholarship, however varied his accomplishments, or however intimate with Royalty. As an illustration of the fact we have so often stated, that *extremes are very apt to meet*, it is remarkable that a man who believed in so little, had a sister whom he highly esteemed, and who, as a Romanist, was prepared to believe almost anything.

THE MILES PLATTING CASE.

THE *Guardian* quotes from the *Manchester Guardian* an article on the case of the Rev. S. F. Green, which contains a number of sensible remarks. The following are portions of it:—"There must of course be some method of dealing with persistent recusancy; but to send a clergyman to prison because he refuses to obey the mandates of the ecclesiastical courts is to challenge all that is generous in public feeling. Our own view is, that Mr. Green has followed an entirely mistaken course, and the Church should undoubtedly possess the power of vindicating its authority in such cases. But this could be done without issuing processes for committal to a prison cell. . . . It can hardly be necessary that we should state that we regard with the deepest regret the aggressive action of bodies like the Church Association. Our view is that under the Protestant system no church can fairly claim to be national which does not rest upon a comprehensive basis. That the Church of England possesses this latter quality of comprehension is one of the special boasts of her members. For the last three hundred years she has borne this character of a grand compromise, embracing within her fold men of widely divergent views. This has been her strength, and any rude attempts to narrow her terms of communion must be resisted if she is to hold her place as a national institution. This is what the leaders of the Church Association appear to have forgotten. They are magnanimous enough to allow that considerable play must still be permitted to the various schools of thought. They have made no attempt to oust Dean Stanley from Westminster Abbey, and they are prepared to wink at a good deal of ritual which they nevertheless consider an unmistakable mark

of the beast. With the irregularities of their Evangelical brethren they, of course, do not at all concern themselves. Daily prayer and much besides which is clearly enjoined by the rubrics, is neglected, but that is a matter which the English Church Union, if so minded, is left to attend to. But in all this illegality the line must be drawn somewhere, and they claim the right of deciding which offenders shall be left alone, and which brought to justice. This is a pretension against which, in the interests of the Church, an emphatic protest must be entered. Where a clergyman, in opposition to the wishes of his congregation, introduces observances of an extreme type, aggrieved parishioners, we hope, will always be forthcoming to resist the autocratic spirit which has so marked a tendency to develop in these times; but, as in the Miles Platting case, where minister and people are at one in desiring a high ritual, it is—not to put the point too strongly—most unfair, considering what the Church is, for a foreign body to intrude and dictate the fashion of Divine Service. The intervention of the Church Association was in this instance most unjust, and so far, Mr. Green has our entire sympathy. We cannot honestly say, however, that there is much to approve in his later proceedings. . . . The Church, like every other organization, has her tribunals for deciding controverted questions of this nature, and Mr. Green, if he still resolved to retain his place in the ministry, was bound by his engagements, to accept, whether under protest or not, the decisions of those tribunals. We hear much of his suffering for conscience sake—and we desire to speak of him with the utmost respect—but the point at which conscience should have come into active play was when he made the discovery that he could not admit the soundness of his Bishop's advice or of Lord Penzance's monition. His retirement into lay communion would have been a sacrifice to conscience which every Englishman would have understood and appreciated; the course he has actually followed, on the other hand, cannot by many be distinguished from perverse wilfulness. Notwithstanding all this, however, we shall be glad if his friends succeed in obtaining his release, and we hope his will be the last experience of the kind among the clergy of the Church."

CHURCH THOUGHTS BY A LAYMAN.

No. 34.

TRINITY COLLEGE.

THE appointment of a distinguished graduate of Cambridge, one who has won higher honours than any previous settler in the Dominion, is an event upon which the College, the Church, and the country are equally to be congratulated. There are birds to whom light is unwelcome, they find their prey better in the twilight shadows. There are nominal Churchmen whose ambition is checked by a learned clergy, they will be mortified at Trinity College securing so distinguished a Provost. One illiterate agitator who damages a pseudo rival institution by his zeal in its interests has circulated the story that a Provost had been fixed upon, the head of a Canadian public school of highest renown, when the Bishops of Ontario and Toronto left here ostensibly to find a Provost in England.

This layman, at a recent meeting of the friends of the apology for a College in the Toronto Diocese

spoke of certain doctrines of the Church as "myths." He now knows, and all who rejoiced over his story know, that he was dealing in "myths" and something worse, in accusing his Bishop of gulling the public by a trip to England in search after what already had been found.

With the past of Trinity College we care not to deal, "let the dead bury their dead." But for Trinity College of to-day we have a deep concern, as upon its future depends largely the progress of the Church in Canada. We say "the Church in Canada," because we see opening up a grand new career for the College as the chief source for a supply of learned, diligent, well trained clergy for every diocese, and the Arts education of our sons, the sons of all Churchmen, under Christian influences, leaving the Provincial College to train those who care neither for morals nor faith, which its curriculum and discipline and tone alike ignore.

The present crisis is the time for a radical change in the government of the College. Life's stream runs swift in new lands. Institutions to keep abreast of the flood, to avoid stranding high and dry on some bank or shoal, must be driven with more attention to the current than is needed in the calmer waters of the old world. Prestige here goes for little; work, tangible good work for much. The Church life of Canada is highly specialized, it is differentiated from that of England in many vital points. To train our clergy as though they were going to do duty in an English parish is to put a man to learn navigation in a punt on a fish pond, and then send him adrift in a canoe at the head of a rapid.

The Catholic Church is indeed here the Church militant, our clergy therefore should be trained to the use of arms, and drilled thoroughly for both offence and defence. Society is largely indifferent, is not sufficiently cultured here to grasp appreciatively the force of historic teaching.

When the Church gains adherents by the dignified attraction of old world associations, only too oft these society converts seek to secure all the power which the Church offers, while they aim at enjoying immunity from Church discipline, or even aspire to controlling Church teaching and ritual. Trinity College, to meet this condition of the Church, needs bringing more directly into contact with the laity and with the public. The generous help of laymen, the kindly, the patriotic sympathy of all classes would be evoked by this policy bringing new strength to the College. To ignore the people in a democratic land is as impolite as to neglect the court in a monarchy. Publicity may have dangers to collegiate life, its noblest work is apt to wither under much exposure to the curious gaze. Yet unless the College touches the public heart, unless its achievements are open for the public eye to witness, to mark and reward, there will be cut off from the College the powerful stimulus, the timely help, the grateful good-will, which flow out from large-hearted popular sympathy with all educational work which blossoms with the promise of honour, renown, and power, to the young of the nation. No chord vibrates more universally among Canadians than the joy of achieved success at school or college. Our people are not comparable to those of the old land in honouring education, but their pride in education is the brightest feather in the cap of Canada.

Trinity College must throw open its doors and let in the invigorating breeze from the people's generous applause at student victories, which are refreshing the life of its more modern neighbours. It has great wants, wants not fully realized, which nought will meet but the inspiration of sympathetic

generosity, the fire of which it alone can kindle. Large gifts for scholarships, for honour rewards, for more Professors, new buildings and scientific apparatus are urgently needed. A Chapel for the College is very urgently required, a mean sized room being now used. This Chapel should be semi-parochial, the district around being worked by the students as a model parish, and the services made a training school in all the public offices of the ministry. Not a few have to thank the disgraceful meanness of the present Chapel for the acquirement of slovenly habits in reading and a general lack of the dignity of style, which ought to be maintained through all the services of the Sanctuary.

We hope the new Provost will ask right off on arrival for a Chapel to correspond with the Convocation Hall in style and size; that will be a splendid key note to his future policy and ambition. Whoever offers willingly in this work will honour himself; but the College must not expect such help if it plays Micawber.

It is not likely that we shall again see the scandal of a Church College being persistently maligned, all associated with it constantly assailed, and its friendship made an unpardonable offence, solely to gratify personal malice, but in any contingency of danger if the sympathy of the public is once ensured the sting of private animosity will be blunted by the shield.

The Council of the College needs modernizing, rejuvenating, a slipper on the wheel is invaluable, but a coach loaded with slippers will not progress. The training of the Divinity students ought to be so arranged as to equip the men for parish work amid a perverse generation of hostile sects. At home the Curate system ensures a few years drill before the responsibility of a sole charge. Here men are put from a class room direct to a parish, and left to find out as best they may, how best, or how at all in some cases, to do their work.

The standard of matriculation needs raising much higher for those who take only a Divinity course. Candidates should be given plainly to understand that Trinity College does not supply the place of a Grammar School, nor creates a taste for study in a literary vacuum. The rejection of illiterate candidates, of men who could not be made "able ministers," might temporarily lessen the roll, but in the long run it would place the College in a proud position, securing its students such public respect as would be of infinite value to the Church. With better literary training, prior to matriculation, the student's time could be more given to strictly ministerial training, more especially to the attainment of those accomplishments which are absolutely essential to ministerial success. To educate men for clergy and leave out Preaching and Reading, the conducting of Sunday schools, and parish business routine from the curriculum is as sensible as to ground students who are to be musicians in the theory of music, and neglect to teach them the practical use of a musical instrument.

We hope that the new Provost will fulfil all that his College honours justifies us in anticipating from his rule and governance. He will differ from all the men of his College and rank we ever knew if he does not set such an example of hard work as will not only startle both students and staff, and but act as a new impulsive power to the Diocese. We are sanguine enough to anticipate that he will raise Trinity College so high, that throughout the Dominion, to be a graduate of Trinity will be the pride of those who know they wear an educational distinction

above any the new world can confer, equal to any the old world can give, in being able to call her Alma Mater.

THE UNITY OF THE FAITH.

Conclusion of Dr. Sullivan's Sermon.

III. At the very antipodes of this masterpiece of ecclesiastical mechanism, the Roman communion, lies the large but sadly divided host of our nonconforming brethren, whose ecclesiastical position comes naturally within the scope of the words before us. Now, that our brethren of the various Protestant denominations are numerically and influentially strong is undeniable, that their ministry is characterized by liberal gifts of culture and learning we also know, that they have planted all over the land benevolent and educational institutions, which enlighten its ignorance and diminish the tone of its misery, all are aware who know anything of the country's progress. That we ourselves have much to learn from them, and that the sooner we learn the better, in the direction of missionary zeal, and a more systematic method of sustaining the Church, as well as of individual munificence, is also true. Nay, more, that their pulpits bear faithful witness, both at home and in the heathen lands to the great saving doctrines of the Gospel of Christ no one, not wholly blinded by prejudice, will for a moment question. And yet all this cannot, and shall not, disguise either from them, or from us, the fact that their separation from one another, and from us, presents an anomaly at such utter variance with the true ideal of the Church, as sketched by its Divine Founder, as must extort from every devout soul the cry, "How long, O Lord, how long till we behold the answer to the high-priestly prayer, 'That they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us.'" Thank God, the longing for this restored unity, unity both of visible order and inward spirit (for our Lord prayed and His apostles laboured for both), is as profound as it is universal. The providence of God is overruling the aggressive advances of, on the one hand, a blasphemous Christ-dishonouring Romanism, and on the other, a dreary atheistical materialism. To drive us, if a better spirit will not draw us, nearer to each other. Some indeed would have us believe that practically the Saviour's prayer is already answered; that all He pleaded for was an internal, spiritual union, a secret oneness of heart only, and that this does exist, for are not all Christians, by whatsoever name called, one at heart, because led by one Spirit and saved by one Saviour; and what, to use the popular regimental theory, are all the varied bodies but divisions of one and the same army, clad in variety of uniform, bearing aloft their various ensigns, but all

FIGHTING UNDER ONE CAPTAIN,

in one holy cause? But this favourite simile will not bear the test of scrutiny. It is not in harmony with the facts of the case. It is admirably suited, doubtless, as a popular sentiment for Bible Society and Christian Association platforms, but, like counterfeit coin, there is a hollowness in its ring which betrays its worthlessness. It is at best an *ex post facto* theory, a theological after-thought ingeniously contrived for the vindication of that which is a sin against God, a shame to the Church, and a wrong to mankind. No, no, brethren, strife is not co-operation. Separation and mutual prejudice are not union, and the sooner we cease to veil our wrong-doing under this transparently thin disguise and set ourselves honestly face to face with this crying sin of the Church, the more speedily we will see its removal. How, or in what form, I cannot tell. In one principle we will all agree. Come when it may, or under what outer circumstances, if it is to be permanent, it must be founded on the divine basis, the basis, that is, of things absolutely essential. About this there can be no question. From this fundamental principle we may not swerve—even by a hair-breadth—and guided by this principle, there are some things which we can see very clearly, as this, that reunion with Rome (which some yearn for) is utterly forbidden us. Fellowship with her, were it feasible to-morrow, were treachery to Christ, for she does Him systematic dishonour by poisoning the essential truth touching Him at its very fountain head. Not only has she wandered far away into the devious, downward path of heresy, but there is no possibility of her return, for by a strange overruling of Providence, the blasphemous assumption of infallibility, which she adopted at the bidding of an instinct of self-preservation, is destined to be her downfall, forbidding as it does, the retraction of a single heresy, and so shutting her up to the doom predicted for her, when as one of the forms of anti-Christian error that are to precede the second Advent, she is to be consumed with the breath of the Lord's mouth, and destroyed with the brightness of His coming. From her therefore we turn

naturally and necessarily to the various Protestant bodies round us for the hope of a re-united Christendom. And if, brethren, I assign as one of my strongest grounds for hope in turning in this direction, the fact that not one of these bodies is

FOUNDED ON A FUNDAMENTAL TRUTH

of Christianity. Do not be startled at the utterance of a seemingly false and uncharitable paradox. I mean what I affirm when I say that not one of them is built on essential Gospel truth. That they hold and teach essential truth I have already admitted, but as societies or religious organizations or churches, they did not take their rise in any great emergency which involved essential truth. The fact is, that each of them originated in some secondary and entirely subordinate question of work or doctrine or administration, which did not touch the faith even most remotely. With one it was the time and method of baptism; with another the question of inward religious emotions and experiences; with another the right of congregational independence; all these being, as is universally agreed, non-essential questions, which ought properly to be left to the individual conscience, and yet for the sake of them the divine law of oneness is violated, and the body of Christ rent asunder by avoidable schism and separations, which, more than infidelity or worldliness, hinder the progress of the very Christianity they profess to subserve, while angels weep, devils laugh, and ungodly men sneer, in ill-disguised triumph. Why, in God's name, should not these our brethren in the faith, if not in Church order, and government, sink these individual preferences in mere secondary questions, and if they cannot conscientiously return to the communion from which their forefathers wandered, or from which, if you will, our forefathers wrongfully drove them away, why not unite among themselves and

FORM ONE POWERFUL BODY,

holding fast by the essentials of Christianity, but yet comprehensive and elastic enough to bear the strain of the latitude of opinion which must always be allowed to thinking men on minor subjects? That is, if the organization of an entirely new body be absolutely necessary. But is it? Is there no church in existence capable of offering a basis of communion, which, while holding fast by primitive models, will also recognize the manifold excellences of the bodies round us and provide scope for their varied gifts and capabilities of work in Christ's kingdom. I think there is. I am vain enough to believe that the Church of England offers peculiar facilities for such a basis. Modification would, of course, need to be made in many different directions, and concessions granted, and some fondly cherished prejudices sacrificed on the altar of Christian charity, and room found for more of flexibility in our methods alike of work and worship in adaptation to altering circumstances. But all this need offer no insuperable obstacle to a happy solution of this vexing problem, provided men came together filled, on both sides, with a deep burning sense of the sin and the shame of our present divisions, and caring only that "the unity of the faith" be guarded, and the strifes and controversies banished that now mar the beauty and weaken the strength of the body of Christ, which is His Church. Will such a re-union ever be realized? Perhaps not; possibly it may never be seen this side of heaven; but one thing I know, whether we or our children after us are destined to witness it, it is a consummation that must be according to the mind of God, and, therefore, one well worth working for, praying for, living for, ay, like the martyrs, dying for, if need be.

One word more, if the Church of England, under any modification of her system, is to furnish the centre, in which the religious rivalries and antagonisms that now disfigure our common Christianity are to find their reconciliation, one of her first duties must be the harmonizing of the discordant voices too often heard within her own borders.

STERN FACT COMPELS THE HUMILIATING CONFESSION

that the front we present to the enemy is by no means an unbroken one. It is not merely that a school of thought has developed itself of late years which has gone beyond the legitimate comprehensiveness of the Church, and transgressed the boundary lines of primitive evangelical truth, and has determined, if it can, to bind on the neck of our Reformed Church a yoke of bondage which she shook off, and forever, three centuries ago. That machinations and changes instituted by such a party in the Church should disturb her peace might be expected—alas, for her if they did not, but why should those who differ only on the non-essentials of theology, organize themselves into rival, sometimes antagonistic, partisanships, each wearing its own badge, uttering its own shibboleth, and contending not so much for the truth as for the mastery? Within the circle of fundamental truth (under which I range such dogmas, as those of the essential divinity of Christ, His perfect humanity also, the completeness and all-sufficiency of His expiatory work on the cross, the necessity for faith in

that work, and in it alone, as the condition of justification, and of the influence of the Holy Ghost for the soul's regeneration and daily renewal), as to these there cannot be a moment's compromise—of these there can be no surrender by even the veriest jot or tittle—let even one of these go, and the rest are not worth the keeping—here truth comes first and after her charity—but outside this category, on questions not *de fide*, and which, therefore, both Scripture and the Church leave undetermined, surely that great law of individuality which God has written indelibly on the human mind, and which divine grace modifies but never wholly overrides may well assert itself and

DEMAND ROOM FOR THE FREE PLAY

of all those endless diversities of circumstance and early training, and inborn mental constitution and other formative influences which go to the moulding of men's character, and make each to be himself and not another. Surely, brethren, if a brother holds fast by Christ and clings to His cross and resurrection as his only hope of salvation, and preaches them as the one and sufficient ground for the sinner's justification, ought men to ostracise him and pour their theologic hatred on his devoted head, because in the exercise of that liberty which all claim, he differs from them in mere minor matters. Yet even this will not adequately cure the evil. Its root is too deep to be reached by any mere surface remedy. What the Church needs for the healing of these wounds is not so much the removal of unsightly excrescences by the keen edge of the pruning knife, but still more the infusion of a new current of life by some mighty force operating from within. And for this we have not far to seek. Christ the living, personal, ever present Christ, is the very heart's core of Christianity. "The Faith" derives its unity from Him, because He stands at its innermost centre, while the great gospel facts cluster and revolve round Him in due and orderly obedience. Now in a circle the nearer the radii draw to their common centre, the nearer also they draw to one another. So be it, brethren, with us. In personal nearness to the personal Christ lies the guarantee that we shall be held fast, each for himself, in "the unity of the faith," and each to the other, in the bonds of a loving fellowship, as members of the same body. So "abiding in Him, and receiving from Him, by the Holy Ghost, through the appointed channels of conveyance, of the grace that is stored up in Him, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," we will advance from one stage of spiritual development to others still higher, till at last, leaving behind us the feebleness of infancy, "we will all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Diocesan Intelligence.

FREDERICTON.

From our own Correspondent.

The consecration of the Rev. Dr. Kingdon as Bishop of this diocese is the most remarkable event that has taken place in the Maritime Provinces for many years. On the 10th instant, the ceremony took place in the cathedral. The bishops who assisted were the bishops of Maine and Nova Scotia, with their chaplains Canon Ketchum and Archdeacon Gilpin; the Bishop of Quebec, with his chaplain, Rev. James Boydell, M.A.; and the Bishop of Albany, with his chaplain, Rev. Canon Fulcher. In the procession Canon Medley bore the Metropolitan's crozier and immediately preceded the Metropolitan wearing a white mitre. Bishop Doane, of Albany preached the sermon on 2 Timothy iv. 2. The diocese is to be heartily congratulated on this happy event which we trust will be productive of much benefit, not only to the Maritime Provinces, but to the entire Church of the Dominion. The clergy from Nova Scotia who assisted on the occasion were, Archdeacon Gilpin, Rev. Messrs. Snyder, Kaubach, Moore, Wilkins, Shreve, and Ruggles.

ONTARIO.

From Our Own Correspondent.

CARLETON PLACE.—The corner stone of the new St. James's Church was laid on Thursday the 30th ult. with Masonic honours, by J. A. Henderson, Esq., q.c., Chancellor of the diocese and Grand Master, A.F.M. The incumbent, Rural Dean G. W. G. Grout, was supported by the presence of the clergy of the neighbourhood. In the evening \$180 was realized for the building fund from a social in the drill shed. The new church was designed by H. Carré, Esq., c.m.a.s. Gothic in style, of natural grey stone, with heavy bands of cut stone, and cut stone finishings on the massive

buttresses and tower; which last is at the north side. The dimensions are: nave, 60x40 ft.; transepts, 30x10; chancel, 23x19; tower, 12x12; vestry 14x10. Mr. W. Moffat has contracted to put up the building for \$5,490.

OTTAWA.—Archdeacon Lauder, concerning whose health the most exaggerated reports have gone abroad, is still recruiting at Riviere du Loup, but will resume his duty in a week.

GANANOQUE.—The Rev. H. Auston, B.A., of Lyn, has accepted the rectory vacant by the Rev. Mr. Carroll's death, the appointment having been made by the Bishop's Commissary. The appeal on behalf of the late rector's family seems to have been very handsomely answered, St. George's, Kingston, sending \$190; Christ Church, Ottawa, \$75, and St. John's \$60, &c.

KEMPTVILLE.—The Rev. C. P. Emery was inducted as rector, on Wednesday, the 13th, by the Ven. Archdeacon of Kingston. The service commenced at 10 a.m., the form used being that prescribed by the Provincial Synod. At 9.30, the clergy, lay representatives, churchwardens, sidesmen, building committee, and members of the choir met at St. James's hall, and formed a procession, singing the processional hymn up to the church door. The sermon was preached by the Rev. Dr. Morrison, of Ogdensburg, and the offertory was devoted to the building fund of the Patton Memorial church. In the evening the ladies of the congregation entertained the visitors.

TORONTO.

GALWAY.—The incumbent of this mission is desirous to raise some money to enable him to put the parsonage house, situated in Kinmount, in a more comfortable and respectable condition. If any of the readers of your valuable paper would contribute but one dollar each, it would prove most acceptable. Address: The Rev. John Burkett, Kinmount.

NIAGARA.

From Our Own Correspondent.

The Rev. C. E. Whitcombe has just returned from a visit to England.

HURON.

From Our Own Correspondent.

CLERICAL APPOINTMENTS.—His Lordship the Bishop has made the following appointments: the Rev. D. Deacon to the temporary charge of Windsor, during the illness of the Rev. Canon Caulfield; the Rev. W. Davis to Thamesville, also to be Rural Dean of Kent; the Rev. J. Barr to Wingham; the Rev. Thos. Watson to Hanover and Chesley; the Rev. R. H. Gairdner to Burford and Mount Pleasant; the Rev. J. Schulte, D.D., to Aldboro and Bismarck; the Rev. C. J. A. Bulston to Moncton and Newry; the Rev. John Hale to Paisley; the Rev. A. G. Taylor to Wallaceburg; the Rev. Charles O'Meara to Gorrie, Wroxeter, &c.; the Rev. C. L. Turquand to Walkerville; the Rev. H. Wylie to the curacy of Dresden; the Rev. M. Turnbull to Shelburne. The Rev. Mr. Steel, late of the Presbyterians, and the Revs. J. Ridley and N. Smith, late of the Methodists, each of whom brought excellent testimonials from their respective denominations, have been received by the Bishop of Huron, and have been appointed to the following charges: viz.—Mr. Steel to Tillbury; Mr. Ridley to Onanaga, and Mr. Smith to Highgate.

The Chapter House Sunday school had their annual picnic at the Queen's Park last week. One hundred and forty scholars and the teachers and their friends had a very agreeable day.

LONDON EAST.—Of the seven churches of the Forest City, London and its suburbs, the largest organized is St. Luke's in London East. That district was for some time part of the parish of Christ Church, and more recently, when the Cronyn Memorial Church was built, St. Luke's was a chapel-of-ease to the Memorial church, the Rev. Mr. Tilly having charge of East London in addition to the eastern part of the city. The Rev. J. B. Richardson's ministry, however, is confined to the Memorial Church, and the Rev. R. Fletcher has been missionary to London East, with three mission churches in Westminster township; and he has added to these a new mission in London township, viz., Hyde Park. At a special vestry meeting of St. Luke's church on Wednesday evening, July 15th, the churchwardens presented a finan-

cial statement, shewing that the church debt had been paid off, and that there was no indebtedness against the congregation. For some years they had been embarrassed, and this announcement was felt to be a great relief, and a good promise for the future. It was resolved that, in consequence of the undesirable location of St. Luke's church, the church and lot be sold without delay, and the proceeds applied to enlarging and otherwise suitably preparing the new church of St. Matthew, on Dundas Street East, as the new parish church; and that the incumbent, the Rev. R. Fletcher, and the wardens, Messrs. C. F. Complin and Andrews, be a committee to carry this resolution into effect. St. Matthew's church is situated a few rods east of the Queen's Park, and there is a large lot attached. A resolution was unanimously and heartily passed, giving a vote of thanks to Mrs. Tilly, who, with much zeal and liberality, followed the example of the late Rev. Mr. Tilly in kindly help to this little congregation.

WALPOLE ISLAND INDIANS.—On the 14th of July the Right Reverend the Bishop of Huron, accompanied by the Rev. W. F. Campbell (missionary agent), E. B. Reed, Esq. (secretary-treasurer), and the Rev. J. Jacobs (missionary at the Sarnia Reserve), visited Walpole Island mission, which is under the pastoral charge of the venerable Rural Dean Jamieson. Divine service was held at 2 o'clock p.m., when two candidates were presented by the venerable missionary, for confirmation. One of the candidates was Councillor Cowsod, who has been class-leader and local preacher among the Methodists for several years, but after attending the services of the Church for about two years, finally decided to become a Churchman. The Bishop delivered a very excellent and forcible address to the candidates, who had been received into full communion of the Church. His lordship spoke of the nature and solemnity of Confirmation, and of the duties and truly Christian life required of them. After the Confirmation Service, which was exceedingly solemn and impressive, a missionary meeting was held, at which the Rev. W. F. Campbell, E. B. Reed, Esq., and the Bishop, delivered earnest, practical, and eloquent addresses, which were interpreted into the Ojibway dialect, by the Rev. J. Jacobs. Missionary hymns were sung at intervals by the Walpole Island Indian choir. After the addresses, and according to the custom adopted at Indian missions, the venerable missionary, Mr. Jamieson, and Chief Greenbird took up the annual subscriptions to the mission fund of the diocese of Huron, which amounted to the handsome sum of \$60, with several subscriptions yet to be received. His lordship also spoke to the Indians regarding the establishment of the Western University at London, which is to be open to Indians from all parts. The Indians were greatly interested in the University, as they have a number of boys attending at present the Shingwauk Institute at Sault Ste. Marie, Algoma, some of whom, it is hoped, will enter the University to complete their education; and we have no doubt will be of great benefit to themselves and to their countrymen. A fund is being raised at present in the diocese, whereby students of limited means will receive assistance while pursuing their studies at the University. The Bishop of Huron deserves the hearty co-operation of all the members of his diocese in the establishment of the Western University, which we trust will be a great blessing to the diocese, not only in imparting to the students a thorough University education, but also in drilling them in the principles and teaching of the Church. It is gratifying to state that already three native Indians have graduated at Huron College which is now to be affiliated with the Western University. The Rev. John Jacobs graduated in 1869, and is now missionary at the Sarnia Reserve, and at Kettle Point; the Rev. Albert Anthony graduated in 1873, and is now missionary at the Six Nation Reserve, Grand River; and the Rev. Isaac Barefoot graduated in 1876, and is now incumbent of Camlachie, Perche, and Point Edward. We have no doubt that when the Western University is opened Indians from different parts will continue to avail themselves of the grand privileges of obtaining a University education which will be the means of benefiting and elevating themselves and their race. We have much pleasure in stating that three Indians of Walpole Island have most gladly and willingly subscribed nearly fifty dollars in aid of the University. Without any comment, this noble act of theirs speaks louder than words, and should stimulate their White brethren who have far greater means, "to go and do likewise." When the Indian settlements have been canvassed, there is no doubt that many will imitate the good example set by Nodin, Pahtabquong, and Makewenah. Yours truly, KESIEGOWENENE.

SARNIA INDIAN MISSION.—The annual Sunday school picnic of St. Peter's church, took place on Friday, July 15th, and passed off very pleasantly and enjoyably, and was well attended by both parents and chil-

dren. Refreshments of tea, cake, pies, fruit, &c., were served in the school house at 3 p.m., after which the children indulged in swinging and other amusements for about two hours; then all adjourned to the beautiful little church of St. Peter. The pastor and superintendent of the Sunday school, the Rev. J. Jacobs, opened the meeting by prayer, with a brief address. The children with their teachers sang beautifully "Shall we gather at the river." Chief John Sumner then addressed the parents and children on the importance of Sunday Schools. The children again sang "Jesus lover of my soul." The venerable Shesheeb, *alias* Mr. Antoine Rodd, senr., who is about eighty years of age, delivered a spirited address, after which the children sang "Sweet bye and bye." Chief Silas Wanbmong, and churchwarden Gray, each delivered sound practical addresses. The children then sang "Jesus the water of life." The Rev. J. Jacobs then distributed handsome illustrated papers, magazines, and books to the delight of the children. "Lord, dismiss us with thy blessing," was sung, and the pastor pronounced the benediction. The brass band kindly supplied excellent music on the grounds, at intervals, which was greatly appreciated. Miss Amelia Wanbmong presided at the organ with her usual ability.

ALGOMA.

From Our own Correspondent.

THE SHINGWAUK HOME.—On the 8th inst. the people of Sault Ste. Marie and the surrounding country spent a pleasant afternoon's enjoyment, on the occasion of the reopening of the Shingwauk Home. This Institution for Indian boys has been partially closed for some months past, on account of the ill-health of the Rev. Principal. During the past winter only eighteen boys have been supported, and during that time the building has been somewhat enlarged, a residence for Mr. Wilson having been added at the east end, and a visitors' entrance hall (in course of erection) at the west. This will give considerably more room for the boys. At three o'clock the boys, dressed in uniform and each carrying a flag, were marched by the assistant manager to the western portion of the Shingwauk land, where a large arch was erected. On the arrival of the Bishop of the diocese he was received by Mr. Wilson and conducted through a line of forty boys to the further end, where the members of the Institution staff were introduced to him. The procession of boys, with his lordship and Mr. Wilson at the rear, followed by the managers of the Home and visitors, proceeded up the road and round to the rear of the building. Here the boys were commanded to halt, and each one picked up one or more stones, after which all proceeded to the site of the proposed Shingwauk chapel. On arriving at the spot three sides of a hollow square were formed by the boys, the Bishop and Principal with the Shingwauk managers making the fourth side. The word was then given to deposit stones, and immediately each boy in turn laid his stone on the outside of the coming chapel, while two verses of the hymn "The Church's One Foundation" were being sung. This meant that every boy who deposited a stone was to pile a cord of stone for the building. At the conclusion, the Bishop spoke a few words to the Indian boys, telling them that it was a great pleasure for him to take part in such an earnest beginning on their part in the erection of their chapel; and also that he hoped he would not only be able to see the foundation laid, but also the consecration of it to Almighty God's service. A march was then made to the front of the Home, and all proceeded up the grounds singing the hymn "Onward Christian Soldiers." The Bishop then presided at a meeting held in the school-room, and made a very eloquent address, referring to the prosperity of the Institution and the false charges made by some as to its constitution. He said that he looked to the Sunday schools of the Dominion for the support of the boys, and it was depressing to him to hear unfounded rumors spread abroad about this noble work which was being so candidly carried on. The building is a gift to the Church by charitable persons here and in England; it is in the hands of the Bishop in trust, and what could give rise to objections to this sound christian work, his lordship was unable to understand. Mr. Van Abbott was then called upon to speak, and said that, as Indian agent of this place, he was pleased with the working of the Industrial Home, and congratulated the Bishop and Mr. Wilson on their reopening, wishing them every prosperity. An Indian Chief, from Garden River, Chief Augustin gave a short speech, after which Mr. Wilson invited all to go round the building and see the course pursued in its management. The dormitories were first visited, where a number of boys were found in their hammocks; from these the visitors came back to the school-room, where the different classes were being heard. In the dining hall and kitchen the matron, with the boys at work, was seen preparing for tea. In the sick-

room to boys were in bed, with another, who is studying medicine, attending them. The printer, with two apprentices, was hard at work printing the Shingwauk news, and binding books. The garden and carpenter's shop were finally visited, where work was seen to be well conducted. Tea was then served on the lawn, and the fire brigade exhibited their dexterity in protection of the building. After some singing in the school-room, and music by the band which was in attendance through the afternoon, "God Save the Queen" was played, and the Bishop left, being escorted to the arch by the boys. When his lordship reached this point he proposed "three cheers" for the Principal of the Shingwauk Home, and these were heartily given. Mr. Wilson then proposed three for the Bishop, and hats and shouts were again raised on the evening air. On the whole a very pleasant time was spent, and the Indian fathers and mothers, who were present, could see that every comfort and encouragement were provided for their sons, by the Reverend Principal of the Shingwauk Home. At this time not all the boys were in their places. Fifty-five or sixty are expected to be present.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

THE COMING ARCHDEACON.

SIR,—I am greatly surprised at the way in which your editorial on the above subject has been criticised. Your correspondents seem to forget that you did not initiate, but, as the custodian of the Church's interest, were forced into a consideration of Mr. Boddy's claims and qualifications. I can only say, that in the judgment of most of those to whom I have spoken, those claims have been discussed with fairness and moderation. You have mentioned, what I have no doubt most men will regard as insurmountable objections to Mr. Boddy's appointment. The man who cannot go about his own parish without the presence of some one, to protect him from apprehended calamity, is surely not qualified for the discharge of the active duties of Archdeacon in the remote parts of the diocese. But what, I would ask, are Mr. Boddy's claims and qualifications that there should be this eager attempt to "coerce" his appointment. What has he ever done for the Church outside the limit of his own parish? Has he displayed any active interest in the great mission cause of the Church? Has he been an earnest pleader for that cause at her missionary meetings? Has he contributed with remarkable liberality to the mission fund? Has he displayed active sympathy with his brethren, in poor and struggling parishes? Has he been full of schemes for the Church's good? And has he sacrificed his own interest to promote them? If he *has*, then I apprehend very few people have ever been made aware of it. And I do not think that his school is remarkable for the evangelical virtue of "not letting the left hand know what the right hand doeth." In fact, in the duties of which I have spoken it would be impossible. Is it claimed then that Mr. Boddy is entitled to the office because of his great learning, or great ability? I have never heard of either; and in both he is certainly very greatly surpassed by more than one of his brethren in the diocese. Is it his length of service? Hardly, for although he is getting to be an old man, there are many men of ability and learning who are his seniors in the diocese. Is it the fact that Mr. Boddy is an Englishman; and it has become an established maxim that "no Canadian need apply." Is it any of these reasons that has caused Mr. Boddy's appointment to be urged at the present time? Or is it not the simple fact that he is a trusted partizan, whose bite is known to be worse than his bark? Would he ever have been *thought* of in connection with the office of Archdeacon had it not been for this, and for the further fact, that he is the only man of any respectability in that party who could be put forward for the position.

Yours, &c.,

JOHN K. WHITE.

DEFINITE CHURCH TEACHING.

SIR,—I was very glad to see the letter of J. Carry in your last issue under the above heading, and feeling deeply the importance of this subject, am constrained to join in the appeal to our clergy for their united efforts in endeavouring more faithfully and earnestly to unfold the direct teachings and doctrines of our Church.

The list furnished by Mr. Carry from the *Panopoly* is a valuable one, and out of the many topics mention-

ed, I choose two, being of vast importance, that every Churchman should be thoroughly conversant with them, viz: "The proofs of the Apostolic Succession," and the "Doctrine of Baptismal Regeneration."

I might add the "Traditions of the Church, as turning to the East, &c.," as although the right understanding of these is of minor importance perhaps, as compared with the doctrinal teachings, they have been the cause through ignorance of their meaning, of alienating many from our midst, or at all events of preventing that unity of feeling and purpose, which is the chief petition in the prayer of our Saviour (who is the great Head of the Church), "That they all may be one, as Thou, Father art in me, and I in Thee."

It is not enough that our clergy should be "rooted and grounded in the faith." Every lay member of the Church should also make it his sacred duty to know the reason why he is a "Churchman" instead of a Dissenter.

Schism, and laxity in doctrinal belief and "plattitudes about our common Christianity or the Protestant platform" (as expressed by Mr. Carry) are alarmingly rife now-a-days, and the Church has innumerable enemies waiting and ready to make attack at every weak point.

If each one of our members could be so convinced of the priority of the Church of England to all other Christian bodies, inasmuch as her clergymen alone (if the doctrine of the Apostolic Succession be a verity) are truly ordained to God's ministry, I think there would necessarily follow an increased amount of earnestness and whole-souled devotion amongst us, and all half-heartedness and indecision would vanish away.

"Our hearts would burn within us" as we conversed upon the Church's advancement, and there would be such an example of the power of unity gradually developing itself in Christendom, that the Church and all her branches of Christian effort would take an unprecedented stride forward, and the world of infidelity and schism would be shaken to its very foundation.

A new light would dawn in many of our hearts, and also in those of many at present estranged from us, enabling them to discern the duty of coming into the true fold; and of thus directing their Christian efforts through the early authorized and proper channel.

Trusting that these few remarks of an earnest Churchman seeking "more light" will not be passed unnoticed by those who can help us,

I remain your obedt. servant,

E. MARTINDALE.

Collingwood, July 18th, 1881.

THE COMING ARCHDEACON.

SIR,—There are several modes of throwing dust in one's eyes. The most *legal*, I take to be quibbling. Your correspondent evidently has a bad case, and has no defence. In my letter I made no allusion whatever to the social position of any of the clergy any more than did Mr. Rae; nor did I admit that there appeared to be a want of sympathy theologically between the clergy and the people. I said that "if the result of those struggles should have appeared to point in that direction"—that is to the mind of Mr. Rae. I will even go further, and ask, Even should the want of theological sympathy or agreement be shown to be the greatest possible, is it the peculiar province of the people to teach theology to the clergy, or are the clergy sent to teach it to the people? And, moreover, the statement I made about the proposed Archdeacon, is not a mere anecdote, but a stern and most important fact, which I am prepared to prove should that gentleman deny it.

Yours,

WILLIAM SMITH.

July 23rd, 1881.

ALGOMA.

SIR,—Will you kindly grant me space to acknowledge in the DOMINION CHURCHMAN, the unvarying kindness and courtesy which I received from clergy and laity during my late trip south. I find an immense pile of correspondence awaiting me from England, and, as I know my friends in Canada all read your paper, I venture to hope that they will accept this in lieu of writing to each separately.

The cash result of my tour is as follows:—St. Stephen's, Toronto, \$10.56; S. Lett, Esq., M.D., \$5; S. Luke's, Toronto, \$6; St. Mark's, Parkdale, \$18.83; Holy Trinity, Barton, \$9.60; St. John's, Ancaster, \$18.42; G. Leith, Esq., Ancaster, \$25; St. Mark's, Niagara, \$31.30; Mr. Cooper, Toronto, \$5; Trinity church, Galt, \$22.30; Carpet for St. George's church, Magnetawan, value \$20.25, from Miss Girdlestone, Galt; Mr. Laine, Galt, \$1, per Rev. Mr. Hincks; St.

Luke's, Toronto, (additional) \$10; J. Henderson, Esq., Toronto, \$5, per Rev. Mr. Langtry; A Friend per Rev. Mr. Cayley, \$2; a Gentleman in street cars, Toronto, gave me \$1 after asking me who I was; Rev. Mr. Hallen, \$4, per Mrs. Wootten; St. John's, Toronto, \$12. This money, less expenses, will be applied to my various churches, chiefly Burk's Falls. I have at the same time gratefully to mention that the C.W.A.S. of Toronto, most kindly presented me with a set of altar linen for St. Peter's church, Midlothian, and allowed me to purchase at a lower rate than usual a set of linen each, for St. George's church, Magnetawan, and St. John's, Stisted. With gratitude for your invaluable aid in the DOMINION CHURCHMAN, and the hearty response I have met with on all sides, and hoping Algoma may not now be forgotten, believe me to be

Yours, &c., &c.,

WILLIAM CROMPTON,

Travelling Clergyman, Dio. of Algoma.

Asplin P. O., July 15th, 1881.

MR. CARRY'S LETTERS.

SIR,—In the name of long suffering humanity let me very respectfully ask, if much of your valuable space might not be more advantageously employed than it is at present?

There is no subject, it seems to me, which so little requires ventilation as Mariolatry. There is not the slightest tendency towards it to be found anywhere about us. At the same time, it is provoking to find men trying to injure the reputation of the best hymn book the Church has within her reach. The truth is, in this age there is not only much open, but much secret unbelief in the Incarnation of God, and to many the history of the Birth and the Virgin Mother is a myth only to be scoffed at. Too often this absurd jealousy in regard to words used simply in honour and respect of the Virgin Mary is but a cloak for a denial of the Godhead of the Virgin Mary's Son, and of the worship and honour due to Him as the Incarnate Deity.

Could we not prevail upon the Rev. John Carry to give us the benefit of his learning and extensive reading, by dealing with some of those subjects which he mentioned in last week's issue? Or, if he wants to write down Romanism, let him take up matters of real importance to us now; for instance, the growing influence of Archbishop Lynch in the politics of this country, or the special privileges enjoyed by the Romish Church in the way of separate schools, and the giving of marriage licences; or, the unreliable character of the Protestantism of Canadian politicians, great and small, when the Roman Catholics hold the balance of power. To these I may add, the inconsistency of certain Toronto Protestants, who some time ago took a prominent part, in writing and distributing certain Protestant tracts, and who the other day figured prominently at Loretto Convent and the dinner at St. Michael's College, where the health of the Pope was drunk before that of the Queen. The Church of Rome in this country with its peculiar privileges, and political influence is not to be overlooked; but if men want to build up a reputation for Protestantism, let them fight real difficulties, and not shadows.

Yours,

July 23, 1881.

W. HOYES CLARKE.

MARIOLATRY.

SIR,—Seeing a discussion is going on in your columns, respecting the honour due to the Blessed Virgin Mary, I send you a few extracts showing the opinions of some of the greatest and most orthodox Divines of the English Church of past days, thinking they may be of some interest to your readers. I take first the great Bishop Pearson, and quote from his book on the *Creed*, the following:—

"In respect of her, it was therefore necessary, that we might perpetually preserve an esteem of her person proportionable to so high a dignity. It was her own prediction: From henceforth all generations shall call me blessed; but the obligation is ours, to call her, to esteem her so. If Elizabeth cried out with so loud a voice, Blessed art thou among women, when Christ was but newly conceived in her womb: what expressions of honour and admiration can we think sufficient, now that Christ is in heaven, and that mother with Him? Far be it from any Christian to derogate from that special privilege granted her, which is incommunicable to any other. *We cannot bear too reverend a regard unto the mother of our Lord, so long as we give her not that worship which is due unto the Lord Himself.* Let us keep the language of the primitive Church: 'Let her be honoured and esteemed, let Him be worshipped and adored.'"

In other places he argues for the truth of the true

old Catholic titles of S. Mary, the "Mother of God," and "Ever-Virgin."

In the well-known "Private Devotions" of the saintly and learned Bishop Andrews, will be found the following (for Thursday):—

"Have mercy upon us,
And keep us by Thy Grace, O God!
Making mention of the Most Holy, Pure,
Highly Blessed, Mother of God,
Mary, Ever-Virgin, with all saints,
Let us commend ourselves, and each other,
* * * to Thee, O Lord."

Bishop Hall, your readers may remember, was claimed by the Archbishop of Canterbury, at the Croydon congress, as the representative of the *Low Church* school. In his "Contemplations" (S.P.C.K. edition, p. 409) will be found the following passage:— "But how gladly do we record the angel in the praise of her, which was more ours than His! How justly do we bless her, whom the angel pronounceth blessed! How worthily is she honoured of men, whom the angel proclaimeth beloved of God! O Blessed Mary, he cannot bless thee, he cannot honour thee too much, that deifies thee not." On pages 410, 416, &c., he expressly terms her "Mother of God."

Bishop Jeremy Taylor held high opinions of S. Mary. Turn to his "Life of Christ;" on page 55 of Routledge's popular edition, will be found these striking words, "And probably her prayer obtained energy and force to my sermon, and made the ground fruitful, and the seed spring up to life eternal." On the same and following page, he calls her "Mother of God." On page 64, he contends that she was "Ever-Virgin."

To turn now to another of our old English saints, George Herbert. In the poem, "To all saints and angels," he says:

Not out of envy or maliciousness,
Do I forbear to crave your special aid,
I would address
My vows to thee most gladly, blessed maid,
And mother of my God, in my distress,
* * * * *
But now, alas! I dare not."

Other passages might be adduced to the same effect, but these are all I can send just now, as I write in haste.

Yours,

ARTHUR C. WAGHORNE.

New Harbour, Trinity Bay,
Newfoundland, June 27th.

MARIOLATRY.

ST. BONAVENTURE.

SIR,—Before I enter St. Bonaventure's large garden it would be a pity to pass quite over what St. Mechtildis, of the 13th century, tells us in the first book of her Revelations. The B. V. informed her: "When that ardour of love grew in me to such a height that I had no longer any bodily strength, I lay down on my bed, and all the ranks of angels ministered to me. The Seraphim enkindled more and more the fire of divine love; the Cherubim ministered the light of knowledge, so that I foresaw all the great things my Son and Spouse was going to do for me." The Thrones gave her rest, the Dominations stood in reverence waiting upon the queen and mother of their King. The Principalities kept off troublesome intruders. The Powers restrained the approach of demons. The Virtues stood around her, adorned with her own virtues, for her greater honour. (That is, I suppose, they wore her *livery*). The Angels and Archangels took care that all who approached did so with the greatest reverence and devotion.

The same St. Mechtildis tells us how when a sister was receiving the last rites, the V. Mary sat at her head, and when her name occurred in the litany, she arose and said: "Lo, my Son; I give this woman as a spouse to your perpetual embraces." But in St. Bonaventure we shall find one of the best examples of this impious development, that is of the more ancient sort.

This distinguished scholastic was born in Tuscany, A.D. 1221. He became in 1256 General of the Franciscan Order, and refused the archbishopric of York, offered him by Clement IV; but subsequently he became cardinal and bishop of Alba. He died in 1274, and in 1482 was canonized, and enrolled as *Doctor Seraphicus* among the great teachers of the Church. His works were first published in eight volumes folio. He is most known by his "Psalterium Marianum," or Psalter of the Blessed Virgin. It is simply the application of the Psalms of David, the Canticles, and other devotions of the Church Service, to the B. V. M. Not all the Psalms, &c.—for no twisting could make them fit this new purpose; but a sort of abridgment of what could thus be abused, with any

sense or meaning left. In this way whatever David or the Church have said of God and Christ, the same prayers and the same praises are said of the B. V.; and the result is, of course, "intolerable blasphemy," as Jeremy Taylor justly calls it. Last year there was suggested in the *Guardian*, by a learned R.C. correspondent, a mild doubt as to the authorship of this work, for they must be a little bit ashamed of it in England; but continental Romanists are far above any such weak-kneedness, as my copy was printed "at Rome, at the Ployglot Printing office of the Propaganda, A.D. 1873," and there is no hesitation in the title page: "Psalterium Marianum Seraphici Doctoris S. Bonaventurae . . . in Honorem Beatissime Virginis." It makes little matter if it could be shewn that the Seraphic Doctor was not the writer, inasmuch as the work is circulated and used with the sanction of the Romish authorities.

I will now translate some specimens of this portent, which may serve as a "caution" to Christian people as yet unentangled in this hideous perversity. Psalm 95:—"O come, let us exult in Mary, let us rejoice in the Lady our Queen: let us come before her presence with rejoicing, and us let praise her together in our songs. For she is a great Empress, and a powerful Advocate above all Saints: for the Lord will not reject the prayers of Mary, for in her hand he hath placed the treasury of graces, and she beholds all our miseries. For Mary is our Mother, and protects her sons that love her. We are the people of Mary, and the sheep of her pasture. Let us sing then to the glorious Mother of God; in hymns and confessions let us bless her: and herself shall swear in her mercy: Assuredly ye shall enter into my rest."

In Psalm 2 we have, "Let thy right hand protect us, O mother of God; as a terrible army crushing and destroying them. Come to her, ye who labour and are in trouble; and she will give refreshment to your souls." Psalm 6 opens with the suggestion of most horrible blasphemy: "O Lady, suffer us not to be rebuked in the fury of God; nor judged in His anger." God is all wrath to his creatures; her clemency a sure refuge from it!! Fancy what five hundred pages of this must be. In Psalm 16, "Preserve me, O Lady, for in thee have I put my trust." *Benedicta Sint ubera tua, quibus lacte deifico Salvatorum Eutristi. Give magnificence to her name.* The next Psalm ends: "For thou art the wondrous support of all religion." See how the *Te Deum* is blasphemed: "We praise thee Mother of God; we confess thee the Virgin Mary. All the earth doth venerate thee, the daughter of the eternal Father. Thee all Angels and Archangels; Thee the Thrones and Principalities faithfully serve. . . . To thee all the Angelic Creation with ceaseless voice doth cry aloud: Holy, Holy, Holy, Mary Mother of God. . . . Thou art the Fountain of mercy. . . . Thou art the Mediatrix between God and man. . . . To deliver the exile man Thou didst receive into thy womb the Son of God"—as if she were the prime agent! So—"Thou with thy Son sittest at the right hand of the Father." Christ has the second place! only accompanying the B. V.! "O gracious Virgin, make them to be numbered with thy saints in glory everlasting. Save thy people, O Lady." This dethrones God, and denies His sovereignty. "Vouchsafe, O sweet Mary, to keep us now and ever without sin. . . . In thee, sweet Mary, do we hope; defend us for ever." A Romanist should have some respect for St. Peter's words: "There is none other name under heaven, given among men, whereby we must be saved," but the Name of Jesus." Yet the Marian Psalter prays: "O Lady, save me in nomine tuo." "For she is herself the gate of life, the door of salvation, and the way of our reconciliation. She is the hope of penitents, the comfort of mourners, the true peace of hearts, and their salvation. Have mercy upon me, have mercy upon me, O Lady; for thou art the light and the hope of all that trust in thee." Psalm 46, "Blessed is the man who feareth our Lady, and blessed is the heart which loveth her." "Sing unto our Lady a new song, for she has done marvellous things. She hath revealed her mercy in the sight of all the heathen; in the ends of the earth her name is heard. . . . Tread down the enemies of our souls, and with thy holy arm crush their contumacy." Psalm 97.

We have seen sufficiently out of St. Bonaventura how the jealous God is provoked, and robbed of His rightful worship. I have in reserve no small store of Mariolatrous developments of a different style.

Your obedt. servant,
J. CARRY.

July 22nd, 1881.

P. S.—As Mr. James Johnson has much misunderstood my letter, I beg to inform him I did not attack the hymn "Shall we not love thee, Mother dear;" and, as all your other readers know, I said nothing about it at all, save that if "Mother" were taken in the sense of "our Mother," it would be uncatholic. But the gentleman's attention may be called to his own words: "a posthumous (and therefore unfairly printed and unfairly quoted) stanza of the sainted Keble's." That "therefore" is a curious study in

logic and morals! I don't know whom he intends to accense—Keble's literary executors, yourself, or me. J. J. has not read, or must have forgotten what is said on the subject in Keble's Life. My brief quotation was not garbled—God forbid. Perhaps Mr. Johnson may be surprised to hear that "Mr." Bonaventura's Mariolatrous parodies of the Psalms end with the orthodox "Gloria Patri;" so, according to Mr. Johnson, "the charge of Mariolatry is effectually disposed of!"

J. C.

Family Reading.

UNSEEN.

At the spring of an arch in the great north tower.
High up on the wall, is an angel's head;
And beneath it is carved a lily flower.
With delicate wings at the side outspread.

They say that the sculptor wrought from the face
Of this youth's lost love, of his promised bride;
And when he had added the last sad grace
To the features, he dropped his chisel and died.

And the worshippers throng to the shrine below,
And the sight-seers come with their curious eyes:
But deep in the shadow, where none may know
Its beauty, the gem of his carving lies.

Yet at early morn on a midsummer's day,
When the sun is far to the north, for the space
Of a few short minutes, there falls a ray,
Through an amber pane, on the angel's face.

It was wrought for the eye of God; and it seems
That he blessed the work of the dead man's hand
With a ray of the golden light that streams
On the lost that are found in the deathless land.

THE SEIGE OF LICHFIELD.

CHAPTER II, *Continued.*

THE COUNCIL.

LICHFIELD, like every other town in the kingdom, was at this time divided into factions, and was by no means disposed to comply unanimously with the King's command. The Earl of Essex was lord of the manor, and by its influence and connections in the town had contributed greatly to its disaffection;—interfering most unconstitutionally in their elections, and, for his own purposes, fomenting a discontented rebellious spirit, and setting parties against each other. The vicinity of the Close, though not without its beneficial influence, yet had the effect of raising a party jealous of the clergy, and always ready to oppose them. It generally happens, that in cathedral towns there is a dissatisfied party of men jealous of the influence of the dignified clergy, which accounts for the fact, that you will often find a violent spirit of dissent under the very walls of the cathedral.

Upon the receipt of the King's message, a public meeting was held in the town-hall, to deliberate upon this important business. There were zealous men on both sides, eager partisans of the King or Parliament. The principal leader of the royalists was Sir Richard Dyott, steward and recorder of the city, and a person of considerable property and high respectability. Several times he had represented the city of Lichfield in Parliament; but at the last general election, two members of different politics had been sent. Some years before, he had been selected by the King on the occasion of a special commission at Carlisle and Appleby, and appointed one of the commissioners, at which time he had received the honour of knighthood. Another staunch supporter of the Church and King was Mr. Henry Mott, one of the bailiffs for that year. But a majority of the corporation were for the contrary faction. Thomas Minors, a mercer, the sheriff for the city, was a man of sour puritanical principles, a bitter enemy to the Church, though withal a man of character and integrity. Sampson Burnes, one of the magistrates, was also a strong partisan of Parliament, though in the main a good Churchman, which was somewhat remarkable. Michael Noble, the town clerk, and Richard Drafgaet, steward of Lord Essex, were leaders on the Parliamentary side.

History has not preserved the speeches and arguments of these several persons. The point was hotly

contested between them; the one party strongly urging that the King's commands should be immediately complied with, the other as stoutly refusing.

At the beginning of civil troubles there will generally be found a large and influential body of moderate men, who though, no doubt, sometimes sincere, yet are for the most part a selfish interested race, consulting only how they may preserve their property, and best serve their own interests. Such a man was Mr. Elisha Froggat,—commonly called, from his place of residence, Froggat or Froglane,—reputed to be a man of considerable wealth, and consequently of some influence in the city. This man was a kind of amphibious animal,—neither fish nor flesh, neither royalist or roundhead. He was fond of calling himself a moderate man; but, like many others, he mistook the nature of moderation. Moderation consists, not in wavering between parties, and being a true friend of none; but in choosing one side conscientiously and honestly, and maintaining it zealously though dispassionately. Of this, Mr. Froggat, like most moderate men, had no notion. His object was, if possible, to keep in with both parties. He was, besides, an inveterate croaker and coward,—a prophet of evil; in ordinary times, a harmless inoffensive person, but at a period when energy and zeal were required, a sad murmur and mischief-maker. This gentleman delivered his sentence to the following effect: He had a great regard for the King—provided he governed according to law. The Parliament he respected highly—so long as they confined themselves to their just rights. The use of government was the protection of public peace, and of the lives and properties of individuals. So far Mr. Froggat was a true conservative. When government no longer protected them, they must provide in the best manner they were able for their own safety. Why should they give up their arms to the King, when they most wanted them to defend themselves? At the same time, certainly, if the King got the better of his adversaries, he would probably remember those who refused to render him assistance. His counsel, therefore, was, that they should send a humble address to his Majesty, expressive of their high regard for his person, as in duty bound, and so forth; but to represent respectfully, that they required their arms for the defence of their own city.

Mr. Froggat's motion was received by a great number of those present as a happy expedient to extricate themselves from their difficulties, and was eventually carried, the other parties being unable to coalesce with each other. Thus it is that, in the beginning of civil strife, moderate men of this description, being generally the most numerous, have great influence, and are able to decide between the adverse parties; but as troubles advance, the neutrals are forced to amalgamate with one party or the other, or are ground in pieces, and crushed, like the grain between the upper and neither millstone. In some of the counties neutral societies were formed when the war broke out, consisting of men who proposed to join neither party, but to wait the result; but the Parliament at once voted these societies illegal, in the spirit of the law of the Athenian democracy, which inflicted the punishment of death on those who remained neutral, however much they may wish it.

The royalists, out-voted in the town-hall, were not disposed to let the matter drop, but adjourned to the house of Sir Richard Dyott, where they were joined by a large body of friends from the Close. "What! gentlemen," said Sir Richard, standing on the raised floor at the end of his spacious hall, and holding in his hand the King's proclamation, as with high indignation he addressed the royalists who thronged around him, "shall it be said that the ancient and loyal city of Lichfield has refused to send assistance to her King in the time of his need? Shall our children after us learn that their fathers were rebels and traitors against their Sovereign? Shall we submit to be bearded by the seditious varlets and sneaking knaves in yonder town-hall? Are there none here who will enlist themselves in the King's service, and carry their arms with them to his standard?"

"I will for one!" said a clear and resolute voice, which proceeded from the same young man who, as we have seen, some time previously distinguished himself by expelling the fanatic intruder from the Cathedral.

No sooner was the ice broken, than a number of other voices were raised in simultaneous consent, and the spirit of enthusiasm was quickly kindled, and spread from one to another.

"Well done, Henry Archbold, and all of you," said Sir Richard; "I knew we had stout hearts and loyal spirits amongst us, who would not suffer our city to be disgraced by these roundhead knaves and rebels. Let us at once enroll our names as volunteers for the King; and let us begin by giving three cheers for his success;" which was accordingly done with hearty good-will by the brave royalists.

At this moment, Dr. Arnway, who, stood by the side of Sir Richard, advanced to address the meeting. "Gentlemen and fellow-townsmen," said he, "I am rejoiced to see so many present who are

animated with a zeal to serve their King and country. It is a solemn duty which we owe to God to stand forth on the side of our Sovereign, now that he calls on us for aid. Let all of us contribute what we are able to maintain the cause of truth and justice. Let the rich contribute of their wealth, the wise and experienced their counsel; let the young and the strong gladly draw their swords in the good cause. For myself, seventy winters have rendered me unable to give my personal service to my King, which otherwise I should not have scrupled to offer; but I here declare that it is my intention to fit out and maintain at my own expense eight troopers, and send them immediately to join the royal standard."

A loud burst of applause followed this announcement, and the generous loyalty of the worthy canon spread itself through the meeting; many who were present at once enrolled themselves as volunteers; others, who were aged or infirm, commissioned deputies in their stead, whom they equipped with horses and arms at their own expense. Precentor Hegins declared that he would go as chaplain to the regiment. Forty gallant troopers were mounted within a few days, and the command of the troop was given to Captain Anthony Dyott, the eldest son of Sir Richard; the worthy knight himself having been with difficulty persuaded, as the head of a large family, to remain at home; and it was thought that he might serve the King's cause best at Lichfield where his influence was of importance.

CHAPTER III.

THE SEPARATION.

A few furlongs from the Close of Lichfield, on the east side, is an ancient church dedicated to St. Chad. It was on this spot, according to a legend of former days, that the holy man led an eremitical life, dwelling in a cell beside a bubbling spring. A stone is still seen at the bottom of the spring, on which it is stated that he was wont to kneel at his prayers; more probably it was placed there for the converts who were baptised. The saint himself is said to have been supported by the milk of a wild doe, white as snow, which resorted to his cell; and many holy men either dwelt with him or sought his company. His principal companion was Ovin, who had been chief minister to Prince Ethelredra; but determining to quit the temptations of this world, he came, with his axe in hand, to dwell with St. Chad, and exercise himself in the laborious occupation of wood-cutting.

One day these holy men were disturbed in their quiet seclusion by the sound of hound and horn, which rang through the forest glades; and presently St. Chad's white doe rushed panting into the cell of the saint, seeking protection from its pursuers. She was soon followed by a gallant train of hunters, at the head of which were Wulfade and Rufine, sons of Walfere the king of Mercia. The young princes were struck with reverential awe at the dignified aspect of the saint; and having thus providentially formed an acquaintance with St. Chad, were afterwards converted by him from heathenism, and baptised into the Christian Church. The King, their father, having learned their conversion from an evil counsellor named Werebod, put them both to death; but afterwards, filled with remorse, himself sought the cell of the holy man by the counsel of Queen Ermenilda, embraced the faith of Christ, and banished all idolatrous worship from his dominions. Afterwards St. Chad was appointed bishop of Lichfield; and the fame of his piety, which he had acquired as a hermit, deservedly accompanied him as bishop.

He built for himself a small house and oratory on the spot where his cell had formerly stood; and thither he often retired to pray in private, and there at last he died.

On the approach of his death, we are told, flights of angels sang hymns over his cell; and after his death many miracles are said to have been performed. A lunatic, who by accident had escaped from his keepers, rested a night upon his tomb, and in the morning was restored to his senses. The very dust taken from his grave was considered a certain remedy for all disorders incident to man and beast. He was canonised; a shrine erected to the honour of his memory was visited by innumerable devotees; and Lichfield began to increase and flourish.

Such is the legend of St. Chad. We read it in the present day with a smile of incredulity; but divested of its marvels, it preserves to us the memory of a good, and holy, and able man, who exercised a beneficial influence over the barbarous age in which he lived, and baptised many converts, both high and low, into the faith of Christ. By him the Mercian heathens were brought to a knowledge of Christ. He was, in short, a Christian missionary, one of the second founders of the English Church, after the British Christians had been well-nigh exterminated by their heathen conquerors, and before the popish system had spread its noxious branches. Probably

our own forefathers owe their conversion to his zeal. We should regard him, therefore, as one, the influence of whose faith and holy deeds has descended even to our own days, and whose name deserves to be had in everlasting remembrance.

The place where St. Chad fixed his residence was called Chadstowe, or the station of St. Chad; and the parish has since received the abbreviated name of Stowe, or St. Chad's. The remains of the saint's habitation have been preserved until very recently. "I have not long ago," says Dr. Stukeley, writing in 1756, "taking a drawing of St. Chad's habitation by the neighbouring church of Lichfield, where Ovin heard the angels at St. Chad's obit. There is his well and a little monastery. The habitation joins to the north-west angle of the church."

At the time of our narrative, the little monastery, after having been suppressed and dilapidated at the Reformation, had been repaired by the clergyman of the place, and converted into his parochial residence.

Thus the same spot had borne witness to many changes of the Church: it had been the slaughter-place of the first Christians; then the cell of the anchorite, or the baptistry of the missionary; afterwards the site of the monastery; and now the quiet residence of the Protestant clergyman.

(To be continued.)

A LITTLE YET NOBLE LIFE.

VISITING a somewhat aged and very infirm woman, with a view to administering the Holy Sacrament to her, the clergyman of one of the thickly populated districts of the great city found her, to his surprise, in considerable grief. She had always looked forward with peaceful joy to the day on which her soul was to be nourished with the Food Divine; and such humble preparation as she was able to make in the way of a snow-white cloth, and a few flowers, went to show that it was high feast-day with her. What was the cause of her grief?

Her life is an anxious lonely one. A few friends enable her to enjoy the comfort of a little hired room at the top of a house in which there are other families. Her infirmity is such that she cannot leave her humble dwelling, and cannot without difficulty move from her bed to a chair or table. Hour after hour does she pass in strange solitude.

And now her only companion, a little bird, is dead. Her loss was real, for the little bird had been a great comfort to her for eight years; and desolate did she feel as she looked up at the empty cage. She used to talk of the love of Christ for the little birds—how the heavenly Father cared for sparrows, and fed the young ravens that call upon Him; and, as if realizing this, the little fellow would chirp and skip about, and make her feel happy in her own trying lot.

It had lived so as to be missed; it had done vastly more than many men and women do; it had brightened one humble home; it had gladdened one sorrowful spirit; and so it had not lived in vain.

Alas! how many days we live without sending forth one streak of brightness to the darkened chamber of any anxious soul.

HOW TO CURE EXAGGERATION.

SOME habits are so unconsciously practiced that a movement to mend them is the only way to detect them. The beam in one's own eye is less noticed than the mote in another person's eye.

A family while at the breakfast table one morning pledged to observe the strictest veracity for that day. A member of the family tells the "consequences."

As a first fruit of the resolve, we asked the one who suggested it—

"What made you so late at breakfast this morning?"

She hesitated, began with "Because I couldn't"—and then, true to her compact, said, "The truth is, I was lazy, and didn't hurry, or I might have been down long ago."

Presently one of them remarked that she had been very cold, adding, "I never was so cold in my life."

An inquiring look caused the last speaker to modify her statement instantly with, "Oh, I don't think I was so cold after all."

A third remark, to the effect that "Miss So-and-so was the homeliest girl in the city," was recalled as soon as made, the speaker being compelled to own that Miss So-and-so was only rather plain, instead of being excessively homely.

So it went on throughout the day, causing much merriment, which was goodnaturedly accepted by the subjects, and giving rise to constant corrections in the interest of the truth.

One thing became more and more surprising, however, to each one of us, and that was the amount of cutting down which our most careless statements demanded under the law.

Children's Department.

THE FATAL BULLET.

THE musket ball which robbed England of her great naval commander, the immortal Nelson, is in the possession of the Rev. F. W. Baker, of Bathwick. It was fired, it seems, (contrary to the received account) at random, from the top of the Redoubtable, by a French soldier, named Robert Guillemarde, who escaped unwounded, and when his ship struck, was taken on board the Victory. The fatal bullet was not discovered till the Victory arrived at Spithead. It had struck the forepart of the hero's epaulette, and entered his left shoulder. It then descended obliquely into the thorax, fracturing the second and third ribs, and after penetrating the left lobe of the lungs, and dividing a large branch of the pulmonary artery, it entered the left side of the spine, passed through the muscles of the back and lodged therein. A considerable portion of the gold lace, pad and silk cord of the epaulette, with a piece of the coat, was found attached to it; the gold lace was as firmly fixed as if it had been inserted into the metal while in a state of fusion. The ball, together with the lace, &c., were mounted in crystal and silver, and presented by Captain Hardy to Mr. (afterwards Sir W.) Beattie, the surgeon of the Victory.

LITTLE BAREFOOT.

MAX was a lucky little boy, for he had a grandpapa. He was only four years old, so he could not read, but grandpapa told him all about the Fourth of July until his little head was full of it. He began to save money for fire-crackers and torpedoes while the snow was yet on the ground, and you know July is in the middle of the summer.

Early one bright morning in May, Max was taken to his mamma's room to find in grandmamma's arms a baby brother. It was as tiny as a doll, and much nicer, for it moved hands and eyes without even pulling a string, and cried when nobody squeezed it. The dear little thing! Max loved it the minute he saw it. He felt almost a man when he thought that he was ever so much older, and that he must watch and care for this wee thing.

He kissed its soft cheek, and stroked the downy yellow head, which looked to him very much like the back of a young chicken. He was surprised to find its eyes already open, and he wondered if the baby knew him. To be sure it did not look as if it did, but that was no matter, so he forgave him that, saying softly:

"I am your brother, baby! Don't you know me? Look at your great *big* brother."

After a while grandmamma lifted the baby's long dress to show Max its pretty little pink feet. Baby's funny wriggling toes brought no smile to his lips. Poor Max was grieved. Only to think that his brother should have no shoes and stockings! A barefoot baby in his own home was a great shock to him. A pink flush crept over his face, but nobody guessed what he was thinking of, for he did not say a word.

Soon after this Max went into his own room, and, climbing up to his cabinet, he put all his money. Then he put his ragged little play-hat over his yellow curls, and went out of the front door quietly into the street. Of course he was never allowed to go out alone, but to-day he was so busy thinking of that barefoot baby that he forgot everything else. So he walked down the street in his blue checked apron, straight to a shop where he had seen a tiny pair of doll's shoes in a window. They were, oh, so small! but he bought them, and he was glad to find that he still had some money left. With the rest he bought the longest, biggest candy-cane that he could find, to help this mite of a thing through the world. And Max was on the right track, too, for sweets go a great way to help one over hard places, after all.

How proud he was when he came running home, hot and out of breath, bringing his good gifts to the dear baby who should no longer go barefoot! He had spent all his precious savings for his brother, and his sweet flushed face beamed and dimpled with pleasure. He had saved the family from disgrace, and his new brother from walking on his hands and knees, as *some* babies do.

Mamma did not punish her biggest boy for going out alone, because she knew he had not meant to do wrong, and she loved him all the more for his unselfishness.

When grandpapa heard of it, he asked Max what he would do now for fireworks to shoot on the fourth of July.

"Ah!" answered the manly little fellow stoutly, "I would rather have my brother than fire-crackers, and he *must* have shoes, you know."

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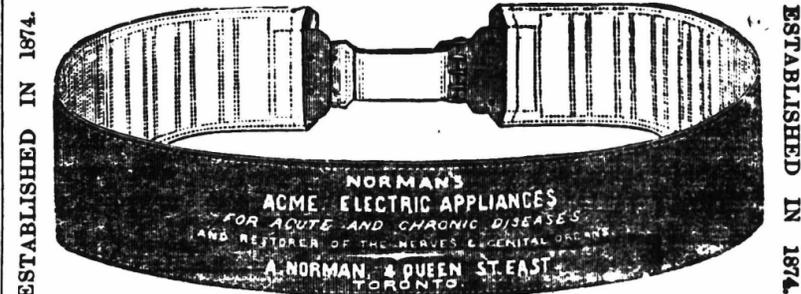
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- H umming bird, weasel, pickerel, moose,
- I bex, rhinoceros, owl, kangaroo,
- J ackal, opossum, toad, cockatoo,
- K ingfisher, peacock, ant-eater, bat,
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- P eriwinkle, ermine, katydid, hawk,
- Q uail, hippopotamus, armadillo, moth,
- R attlesnake, lion, woodpecker, sloth,
- S alamander, goldfinch, angleworm, dog,
- T iger, flamingo, scorpion, frog,
- U nicorn, ostrich, nautilus, mole,
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