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# CHURCH CHRONICLE

FOR THE

## DIOCESE OF MONTREAL.

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“Men speak not with the instruments of writing, neither write with the instruments of speech, and yet things recorded with the one and uttered with the other may be preached well enough with both.”

HOOKER. Bk. V. c. 21.

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VOL. II.—No. 13.]

MAY, 1862.

[2s. 6d. PER AN.

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The present will be the last issue of the *Montreal Church Chronicle*, and will contain the Title-page and Index for the second volume, now completed. The *Chronicle* was started two years ago for the purpose of supplying the clergy and members of the Church generally with information concerning the progress which the Church is now making in this Province, as well as in England and other parts of the world; and the Editors hope that they have been able to make it useful in effecting this object. But they find, from communications received both from clergy and many of the laity, that a publication of a more general character, in fact “a newspaper,” would be more acceptable, and receive more general support. Since the *Chronicle* was commenced, the *Echo* newspaper has been transferred from Toronto to Montreal; and another weekly journal, *The Ontario Episcopal Gazette*, has been started at Ottawa, on the confines of this diocese, both of which are largely circulated here, and both give full reports of all ecclesiastical intelligence.

Whatever, therefore, may have been the apparent necessity for such a publication as the *Chronicle*, when its monthly issues commenced, seems thus to be sufficiently met by other means.

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### DIOCESAN SYNOD.

The clergy are reminded of the following clause in the “Rules and Regulations of the Synod of the Diocese of Montreal.” (See Report, p. 26) :—

“19. In order to expedite the business of the Synod, it is required for the future that the clerks of the several vestries in this Diocese, or where there is no vestry clerk the chairman of the meeting shall send to the clerical secretary of the Synod, within six days after their election, the names of the lay delegates elected at any meeting held for that purpose; and the secretary of this Synod shall attend at the place where the

Synod is to meet at 9 o'clock of the first day of meeting, to record the names of said lay delegates."

Attention is also directed to the 6th clause in the "Report of the Finance Committee to the Synod of the Diocese of Montreal (as amended 1861)." See Report, p. 28 :—

"6. That the expenses of the Synod, such as printing, &c., be defrayed by an ordinary collection made in each Parish or Mission on the Sunday preceding the meeting of Synod."

There is a considerable portion of the expense of the last Synod standing over for payment.

#### NOTICES OF CONFIRMATIONS.

The Lord Bishop has given notice of his intention to hold a confirmation at Chambly, on Sunday, 18th May; at Onslow, on Sunday, 25th May, and the following days at Portage du Fort, Clarendon, and Thorn; and on Sunday and Monday, the 1st and 2nd of June, at the Gore and Morin.

#### CANDIDATES FOR ORDINATION IN THE DIOCESE OF MONTREAL.

##### *For Priests' Orders.*

Rev. W. B. Curran, B. A., Assistant Minister Trinity Church, Montreal.

Rev. J. B. Davidson, B. A., Assistant Minister, Frelighsburg.

Rev. W. M. Seaborn, Missionary, Kildare.

##### *For Deacon's Orders.*

Messrs. Godden and Stephenson, Students, Bishop's College, Lennoxville.

Mr. Thomas Fyles, Catechist, Montreal.

Mr. A. O. Taylor, do. St. Hyacinthe.

Mr. Joseph Merrick, do. Berthier and Brandon.

Mr. John Smith, do. St. Johns.

#### PROVINCIAL SYNOD.

The following letter has been forwarded to the several Suffragan Bishops by the Metropolitan of this Province :—

See House, Montreal, April 9, 1862.

MY DEAR LORD BISHOP,—Having recently received from England my new and amended patent as Metropolitan of the Church of England in Canada, I have lost no time in causing it to be printed, and I now forward to your Lordship copies of the same, which I shall be obliged by your distributing amongst the members of the Provincial Synod in your Diocese, and any other persons you may think proper. Aware of the great interest felt on this subject, I have been anxious to make known the tenor of the present Letters Patent; and it will, I conclude, give much satisfaction to find that, in accordance with the recommendation of His Grace the Duke of Newcastle to the Queen's Advocate, all the alterations and additions proposed by the Provincial Synod, have been inserted in the new Patent.

We are now then in possession of all the powers which were thought requisite for the complete organization of the Canadian Church ; but in order to bring those powers into operation in some most important particulars, it will be necessary that another meeting of the Provincial Synod should be held, when provision must be made for "the future succession to the Metropolitan See," and "the Rules, Regulations, and Canons" adopted, according to which "the several powers and authorities of the Metropolitan" are to be exercised. These questions are both of them by the new Patent left for the decision of the Provincial Synod ; and very serious difficulties may arise if either of them should remain for any length of time unsettled. I would therefore at once propose, under the 4th clause of the Constitution, to summon a meeting for Wednesday, the 10th day of next September, when these very important subjects can be considered, with any other it may then be thought desirable to bring before the Synod. The greater part of our time and attention at our late meeting was necessarily occupied with details respecting our organization and the manner in which our business was in future to be conducted. We may now I trust look forward, after careful and deliberate discussion, to the passing such rules, regulations, and canons, as shall enable us to bring into systematic operation those general principles of self-government for which we are now provided with the machinery, and to which, I earnestly pray, we may, by God's merciful blessing, be enabled to give sufficient and wholesome effect. I am fully aware of the expense and inconvenience attending on the meetings of our Provincial Synod ; but I think the urgency of the occasion will be considered sufficient to justify this extraordinary summons ; and if we shall thus make all the necessary provision for the government of the Church, we may afterwards confidently expect that the regular *triennial* meetings of Synod, as provided for by the Constitution, will be amply sufficient for the transaction of all the general business of the Canadian Church.

I remain, my dear Lord Bishop, your very faithful brother,

F. MONTREAL.

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#### ADDRESS OF CONDOLENCE TO THE QUEEN.

The Lord Bishop has received through his Excellency the Governor General the following acknowledgment of the address of condolence to Her Majesty, from the Church Society of this Diocese.

Downing Street, 27th February, 1812.

MY LORD,—With reference to your despatch No. 27, of the 7th of Feb. I have the honor to request that you will inform the Bishop, Clergy and Laity of the Incorporated Church Society of the Diocese of Montreal that I have duly laid their address of condolence before the Queen.

Her Majesty has commanded me to signify to them the consolation which she has derived from the expression of their religious and affectionate sympathy in the affliction with which she has been visited by Divine Providence. I have, &c.,

(Signed,) NEWCASTLE.

Governor the Viscount Monck, &c.

## SYNOD OF ONTARIO.

The first meeting of the Synod of the Diocese of Ontario after the consecration of the Right Reverend Dr. Lewis, as Bishop of that See, was held in the city of Kingston on the 9th, 10th, and 11th of April. The clergy and lay delegates met at St. George's Cathedral, at 11 on Wednesday morning, 11th April, where Divine Service was celebrated, and the Holy Communion administered. The sermon was preached by the Rev. W. B. Lauder, LL.D., from Is. lx. 20. In the afternoon the members assembled at the City Court House, His Lordship the Bishop of Ontario in the chair. The roll of names was called, after which the Rev. T. H. M. Bartlett was chosen clerical Secretary; D. F. Jones, Esq., lay Secretary; A. H. Campbell, Esq., Treasurer; T. Kirkpatrick, and S. Muckleston, Esqs., Auditors.

On the motion of James Henderson, Esq., the Rules, Constitution, Canons, and By-laws of the Synod of Toronto were adopted, subject, however, to such amendments as might be made by a Committee appointed for the purpose, to report thereon at this and the next meeting of the Synod. His Lordship then proceeded to read his address, but owing to a violent attack of coughing, was obliged to defer the latter portion till the following day. An address from the Synod of Toronto, which was read by the Rev. E. Denroche, terminated the first day's proceedings.

On the second day, the most important business was the question, whether the Synod should be incorporated so as to be able to hold property, and thus itself become the Church Society of the Diocese, or whether a Church Society should be established in Ontario on the plan of the other Diocesan Church Societies in the Province.

Ultimately it was decided unanimously, that an Act for incorporating the Synod should be applied for, and a Committee to draft the Bill was appointed. His Lordship then proceeded with the remaining part of his address, after which several notices of motions were made—the City of Ottawa was fixed by the Bishop as the place of meeting for the next Synod—the Assessment Committee reported that an assessment of \$289 had been imposed for the expenses of the Provincial Synod as also of their own, and a canon on parochial endowment was carried. A Committee was appointed to enquire into the management of the Commutation Trust Fund, from which the sum which accrued to the Diocese is not much short of £100,000. A discussion followed on the proposed celebration of the 24th day of August next, the bicentenary of the Book of Common Prayer, as restored after its suppression during the great rebellion. The Bishop said he should probably issue a short pastoral on the occasion, and recommend the clergy to make special reference to the importance of the day in their sermons.

The rest of this day's proceedings was taken up with an animated debate on the Trinity College question, which arose upon a motion of the Rev. Dr. Boswell, seconded by the Rev. H. Mulkins, to the effect that the Synod desires to express its confidence that under the wise admin-

istration of the Bishops of Toronto, Huron, and Ontario, and the Council of the said College, it will continue to prove in its teaching a faithful exponent of the doctrines of the United Church of England and Ireland; which motion was ultimately carried by 39 clerical and 14 lay votes, against 5 clerical and 5 lay votes.

On the third day an address to the Legislature on the observance of the Lord's day was adopted, as was also the Bill for the incorporation of the Synod, reported by the Committee. Some business of minor importance was also transacted, after which the Bishop thanked the Synod for its kindness and courtesy during the Session, and informed them that he was about to proceed to England in the hope of being able to interest the great Church Societies on behalf of the Church in his Diocese. His Lordship then pronounced the benediction, and the Synod adjourned *sine die*.—*Condensed from the Kingston Daily News.*

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#### FRENCH VERSION OF THE PRAYER BOOK.

(From the Report of the Foreign Translation Committee of the S. P. C. K.)

The attention of the Committee has been drawn, during the last year, to the state of the text of the French version of the Book of Common Prayer, two or three varying editions of which are used in the Channel Islands, while the Society's version, which is chiefly in use in this country, in the Mauritius, and in several of our other colonies and dependencies, differs very materially from those, principally in having been made conformable with the Society's revision of Martin's translation of the Bible. The Bishop of Mauritius having, during his late visit to England, spent some time in the Channel Islands, in one of which he formerly officiated as a Clergyman, suggested that something might be attempted to come to an agreement upon one generally acceptable text of this version, which might in future be regarded as the authorized French version of the Book of Common Prayer; and before the Bishop left London to return to his diocese, an arrangement was made with his Lordship to endeavour, with the aid of the Bishop of Winchester, whose diocese comprises the Channel Islands, to effect this desirable object.

A peculiar interest seems to attach to this subject at the present moment. The original French version of the Book of Common Prayer, by the Rev. Jean Durel, was used for the first time in public worship on Sunday, the 14th of July, 1661, at the chapel of the palace of the Savoy, which had been assigned by Charles II. to the use of that portion of the French Protestant refugees, driven from their country by the persecutions consequent upon the revocation of the Edict of Nantes, who had conformed to the Church of England, and placed themselves under the jurisdiction of the Bishop of London. The descendants of these French Protestant Episcopalians still retain the title of "L'Eglise de la Savoie." They are represented by the congregation at present assembling in the French Church in Bloomsbury-street, which they erected for them-

selves, and which was consecrated for their use by the late Bishop of London, on the 22nd of Dec., 1845.

It has already been observed that the original translation of the Liturgy of the Church of England into the French language was made by the Rev. Jean Durel, one of the first two associated ministers of this body, who was also chaplain to the King, and was afterwards raised to the deanery of Windsor. His version was examined and approved, as being a faithful and correct translation, by the chaplain of the then Bishop of London, and was appointed by the King to be used in all the parish churches and chapels of the Channel Islands, as also in the French church of the Savoy, and in all other conformist French churches in England and its dependencies. In 1719 the work of Durel was carefully revised, and considerably improved, by the celebrated Protestant minister, Dr. James Abbadie, who, having been episcopally ordained by the Bishop of Galloway at Paris, accompanied the Duke of Schomberg to England, and after the battle of the Boyne was patronized by King William, being appointed minister of the church of the Savoy, and afterwards advanced to the deanery of Killaloe. Abbadie's revision underwent a variety of alterations in subsequent editions, put forth either in, or for the use of, the Channel Islands. But in 1839 the Foreign Translation Committee undertook a new revision of this version, which was published in 1842; and in 1846 an edition was put forth yet more thoroughly revised, and adapted to the Society's French version of the Bible, with the able assistance of the Rev. J. Mudry, the present venerable and much-respected minister of this same "Church of the Savoy."

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#### THE MOSAIC HISTORY OF CREATION.

The following passage is extracted from a paper by the Rev. Dr. McCaul, Professor of Hebrew in King's College, London, in the recently published volume in answer to the notorious "Essays and Reviews," entitled "Aids to Faith." The work itself is edited by Dr. Thomson, Bishop of Gloucester and Bristol, and is considered the ablest of the replies which have been pouring from the press since public attention was first drawn to the real character of the "Essays." It has already been reprinted in a cheap form on this side the Atlantic.

"How did God create the light before the sun?" asked Voltaire. "How did he make the day before the sun was made?" "Modern astronomy," says D. J. Strauss, "found it contrary to order, that the earth should not only have been created before the sun, but should also, besides day and night, have distinction of the elements and vegetation before the sun." Light, and the measurement of time, are represented as existing before the manifestation of the sun, and this idea, although repugnant to our modern knowledge, has not in former times appeared absurd," is the objection of 'Essays and Reviews;' and, as is evident, is not the result of modern science having been broached already by Celsus. As, however, recent writers give modern science the credit of

it, it becomes necessary to ask, what does modern science teach with regard to the relative ages of the earth and the sun? The answer is, nothing: absolutely nothing as a scientific certainty. Whether sun and earth were created simultaneously, and in their present relations—or, whether the earth, already created, wandered within the range of solar attraction, or whether after the sun existed, the earth was called forth within that range, science does not know. It has, however, without any reference to the Book of Genesis, proposed a theory, which has been accepted by some of the most scientific men of these days as highly probable; had it been devised for the express purpose of removing the supposed difficulties of the Mosaic account, it could hardly have been more to the purpose. It supposes that the whole solar system was originally one mass of vapoury or nebulous matter, which according to the laws of gravitation, assumed the form of an immense sphere. This sphere received (from without) an impulse which caused it to revolve on its axis from west to east. In consequence of this revolving motion, it became flattened at the poles and swollen in the equatorial region, and in consequence of the greatness of the centrifugal force at the equator, and the contemporaneous condensation and contraction of the nebulous mass, a free revolving ring, similar to that of Saturn, detached itself in the region of the equator. This ring not being of uniform density, and in consequence of contraction, broke in one or more places, and these fragments, in obedience to the laws of gravitation, became a sphere or spheres, that is a planet or planets, all necessarily revolving from west to east, round the parent mass. Another ring was formed in like manner, and another planet came into existence, and so on until the whole solar system was complete. A similar process took place with regard to some of the planets, and thus they got their moons.

Now, according to this theory, not only the earth, but all the planets of our system, existed before the sun in its present condition. As these planets are now not self-illuminating, it may be supposed that the rings, when detached from the original nebulous mass, were dark also, and therefore that the equatorial matter of the parent nebulous sphere of which they were composed, was also devoid of light—that therefore the sun did not receive its luminous atmosphere until all the planets had been detached. But until this luminous atmosphere existed, they could not derive their light from the sun. If, on the other hand, it be supposed that these detached rings were luminous, and that the planets formed from them were luminous also, then the planets had a light of their own independent of the sun. But, however that be, so much follows from this theory, that the earth existed before the residuary parent globe could be called the sun, or could perform its office of luminary to the system. If the earth therefore had light during this period, it must have been derived from some other source. That this is possible cannot now be denied. The discoveries with regard to heat, combustion, electricity, and galvanism, show that there may be light independent of the sun. It is now also generally received that the sun itself is an opaque body, and that solar light proceeds from a luminous atmosphere by which it is surrounded.



The progress of science has therefore neutralized the objection that light could not exist before the sun. Indeed it has done more—it has proved the accuracy of the Mosaic language. Moses does not call the sun “Or, light,” but “Maor, a place or instrument of light,” a luminary or candlestick, just what modern science has discovered it to be. Thus, so far is the Mosaic doctrine of light from being opposed to recent discoveries, that if Moses had wished to describe the modern doctrine concerning light, he could not have expressed himself more happily. Scripture does not say that God created the light, or made it, but said, “Let it be, and it was!” If then light be not a separate and definite body, but only vibrations or undulations of ether, somehow set in motion, the sacred writer could not have expressed its appearance in words more beautiful or more agreeable to truth.”

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#### THE OFFERTORY.

The foundation stone of a new Church, to be dedicated to S. James the Less, has just been laid in Liverpool, England, by the Mayor, R. Hutchinson, Esq, the site being a piece of land given by the Earl of Derby. The district in which the Church is to be built is very thickly peopled, almost without exception by the labouring classes and the extreme poor. All the sittings are to be free, and the weekly offertory relied upon as the only endowment. With reference to this feature in the proposed scheme, the Mayor made the following remarks which we recommend to our readers not only as the deliberate opinion of an influential layman, but as setting forth with great plainness and force the true character of Christian charity.

“It was the primitive custom of the Church that the money collected at the Offertory was divided into certain portions, and assigned partly to the relief of the local poor, partly to the relief of the sacred edifice, and partly to the support of the clergy; thus at once recognising the principle that the support of the poor, the church, and the ministry, is the legitimate object of the donation given at that sacred time. Let us but revert to and try the prescribed plan of a weekly Offertory, and depend upon it the experiment will be a great success. Why should the sacred treasury of our Christian temples be open only to those who cast in much, and closed against the reception of the widow’s two mites? And sure I am that were the plan generally adopted the amount contributed would be found to be a very large sum in the aggregate. The smallness or poverty of a district or a congregation is but a poor plea for the abandonment of a positive duty with the Church has enjoined. A puny faith begets a sickly charity, and in nothing is the faith of our day set in stronger contrast with the faith and practice of the first Christians than in the zeal and self-sacrifice with which they devoted their worldly goods to the furtherance of the cause of religion. I have been accustomed for many years past to watch the progress of this movement—“the revival of the weekly Offertory”—and I can safely assert that in no case that has ever come under my notice has it ever been tried and found to

fail. I could tell you of a church in the metropolis where the amount thus collected has reached as high a sum as 1,300*l.* With this sum the clergymen have been enabled to accomplish many important objects. Free church accommodation has been extended; instead of three clergymen, four are constantly employed; the poor-rates have been lessened; and, in addition to these benefits, it may be mentioned that all other modes of collection for the ordinary purposes of the church have been done away with altogether. All modern means of soliciting Christian alms are dispensed with; there are no plates with persons of quality, male and female, presiding over them, placed at the doors—no subscription papers circulated with the names of the donors emblazoned thereon—no searching after popular preachers to stimulate into an occasional and spasmodic act of charity, by highly-wrought pictures of distress—nothing of all this, but a return to the ancient, simple, and sober practice of the weekly collection, encouraged and increased not by flights of human oratory, but by the only true, religious, and right-principled stimulant, the solemn declaration and exhortation, the blessed promises and awful denunciations of Almighty God himself, for such are the sentences that are read at the Offertory service. But I need not take you to a distant part of the country for evidence of the successful operations of the principle I have endeavoured to bring before you. I will tell you what has occurred in your own town, at your very doors, in your own parish church. I had the honour to be the churchwarden of Liverpool some six or seven years ago; and it may be in the recollection of many present that in the discharge of my official duty I had to propose a church-rate to the parishioners, out of which to defray the expenses connected with public worship at St. Nicholas's Church. This was refused, and the congregation of that church, in a proper and confident spirit of self-reliance, fell back upon the legitimate plan of the weekly Offertory. What was the result? Why, that whereas the aggregate amount of collections from all sources and for all purposes had in the previous year reached the sum of 100*l.*, the Offertory in the following year yielded 300*l.* This is no solitary instance. I could bring before you numbers of cases, did time and opportunity permit. Instead of this wholesome plan, it is the fashion of the day to resort to all sorts of expedients for the sake of raising money. At one time it is the bazaar with its varied allurements (its articles very different from the "coats and garments" made by Dorcas, and disposed of in a very different way): at another time it is the charity dinner, with its list of subscriptions read out, often amid loud applause for the large, and impressive silence for the donors of small sums—(a laugh, and "Hear, hear")—at another it is the occasional charity sermon delivered by special preachers, a plan commonly followed at the present day. Now, all these plans possess this one fundamental objection—that in the use of them people forget the true nature of alms—giving as an act of worship, as an offering of the substance to the Giver of all good gifts, for a testimony of our heartfelt homage, dependence, and love. Alms are the wings of prayer that carry your petitions to the Mercy Seat on High, and will only be

accepted when offered from pure and disinterested motives. When will the members of the Church learn that they lower her character when they receive on her behalf the produce of those pomps and vanities which she has engaged them to renounce—when they encourage and extenuate the collection of funds by exciting speakers, by balls, and lotteries, and bazaars, instead of teaching the world, which deludes its votaries in their fancied exercise of Christian charity, how little the Church values the products of these earthly frivolities? and if she should speak with apostolic voice when told of their utility and support, would say, not of the individuals so engaged, but of the system by which they are misled, “Thy money perish with thee.”

The Mayor concluded by congratulating those specially engaged in the work, promising the new incumbent the assistance of the laity.

#### EPISCOPAL SUCCESSION OF THE ENGLISH CHURCH.

SIR,—In reply to your correspondent, “Presbyter Anglicanus,” I beg to send you a list of Bishops, which reaches (through a long and unbroken line) from St. Peter and St. Paul down to the present Archbishop of Canterbury. I am indebted to a little work, by the Rev. Arthur J. Pigott, for the accompanying list. It is published by Rivingtons, and is well worth reading. I am, &c.,

THOS. BRUTTON, M. A.

A. D.	—	A. D.	
1.	St. Peter and St. Paul.....	31.	Eusebius.....
2.	Linus.....	32.	Melchhiades.....
3.	Cletus.....	33.	Sylvester.....
4.	Clement.....	34.	Mark.....
5.	Evaristus.....	35.	Julius.....
6.	Alexander.....	36.	Liberius.....
7.	Xystus or Sixtus.....	37.	Felix II.....
8.	Telesphorus.....	38.	Damasus.....
9.	Hyginus.....	39.	Siricius.....
10.	Pius.....	40.	Anastasius.....
11.	Anicetus.....	41.	Innocentius.....
12.	Soter.....	42.	Zozimus.....
13.	Eleutherius.....	43.	Boniface.....
14.	Victor.....	44.	Celestinus.....
15.	Zephyrinus.....	45.	Sixtus III.....
16.	Calixtus.....	46.	Leo the Great.....
17.	Urbanus.....	47.	Hilary.....
18.	Pontianus.....	48.	Simplicius.....
19.	Anterus.....	49.	Felix III.....
20.	Fabianus.....	50.	Gelasius.....
21.	Cornelius.....	51.	Anastasius II.....
22.	Lucius.....	52.	Symmachus.....
23.	Stephen.....	53.	Hormisdas.....
24.	Sixtus II.....	54.	John.....
25.	Dionysius.....	55.	Felix IV.....
26.	Felix.....	56.	Boniface II.....
27.	Eutychianus.....	57.	John II.....
28.	Caius.....	58.	Agapetus.....
29.	Marcellinus.....	59.	Sylverius.....
30.	Marcellus.....	60.	Vigilius.....

61. Pelagius.....	555	108. Stephen Langton.....	1206
62. John III.....	560	109. R. Wethershed.....	1209
63. Benedict.....	574	110. Edmund.....	1234
64. Pelagius II.....	578	111. Boniface of Savoy.....	1244
65. Gregory the Great.....	592	112. Rt. Kilwarby.....	1272
who sent		113. John Peckham.....	1278
66. Augustine, first Archbishop		114. R. Winchelsey.....	1293
of Canterbury*.....	596	115. W. Reynolds.....	1313
67. Laurentius.....	604	116. S. Mepham.....	1327
68. Mellitus.....	617	117. John Stratford.....	1333
69. Justus.....	622	118. J. De Ufford.....	1348
70. Honorius.....	626	119. T. Bradwardin.....	1349
71. Adeodatus.....	654	120. Simon Islip.....	1349
[A vacancy of 4 years.]		121. S. Langham.....	1366
72. Theodore.....	668	122. W. Wittesley.....	1369
73. Brithwold.....	692	123. S. Sudbury.....	1375
74. Tatwin.....	731	124. W. Courtenay.....	1381
75. Notheln.....	735	125. T. Arundel.....	1396
76. Cuthbert.....	740	126. H. Chicheley.....	1414
77. Bregwin.....	758	127. John Stafford.....	1443
78. Lambert.....	764	128. John Kemp.....	1452
79. Athlard.....	793	129. T. Bouchier.....	1454
80. Wulfred.....	806	130. John Morton.....	1486
81. Theofild.....	832	131. Henry Deane.....	1499
82. Ceolnoth.....	832	132. William Warham.....	1504
83. Athelred.....	872	133. Thomas Cranmer.....	1538
84. Plegmund.....	889	Vacancy—Reginald Pole in-	
85. Athelm.....	915	truded.....	1555
86. Wulfhelm.....	924	134. Matt. Parker.....	1559
87. Odo.....	934	135. E. Grindal.....	1575
88. Dunstan.....	959	136. J. Whitgift.....	1583
89. Ethelgar.....	988	137. R. Bancroft.....	1605
90. Siricius.....	989	138. George Abbott.....	1611
91. Alfric.....	993	139. W. Laud.....	1623
92. Elphege.....	1009	[A vacancy.]	
93. Livingus.....	1013	140. W. Juxon.....	1660
94. Agelnoth.....	1020	141. Gilbert Sheldon.....	1663
95. Eadsinus.....	1038	142. W. Sancroft.....	1678
96. Robert.....	1050	143. J. Tillotson.....	1691
97. Stigand.....	1052	144. Thomas Tenison.....	1694
98. Laufranc.....	1070	145. William Wake.....	1715
[A vacancy.]		146. John Potter.....	1737
99. Anselm.....	1093	147. Thomas Herring.....	1747
100. Ralph.....	1114	148. Matt. Hutton.....	1747
101. William Corbell.....	1122	149. Thomas Secker.....	1758
102. Theobald.....	1138	150. F. Cornwallis.....	1761
103. Thomas à Beckett.....	1162	151. John Moore.....	1783
104. Richard.....	1172	152. C. M. Sutton.....	1805
105. Baldwin.....	1184	153. Wm. Howley.....	1828
106. Regi'd Fitz-Jocelin.....	1191	154. J. Bird Sumner, present	
107. Hubert Walter.....	1183	Archbishop.....	1848

—English Churchman.

The preceding extract may be found useful for reference, as it establishes the fact of a continuous episcopate from the Apostles' days to our own, and Augustine, though not consecrated by Gregory the Great, was sent by him, and subsequently received from him the archbishop's pall, a proof that his consecration was valid and canonical. But the ceremony itself took place at Arles in France, A.D. 597, whither Augus-

tine had repaired from Britain for the purpose.\* Thus the English succession, whatever may be its connexion with the See of Rome, is also derived through the Gallican Church from the Churches of the East, and St. John the Divine. That the Church was planted in Gaul by missionaries from the East is a fact well known to students of ecclesiastical history.—Eds. M. C. C.

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CHAMBLY.

The Rector and Wardens of St. Stephen's Church, Chambly, beg thankfully to acknowledge the receipt of \$100 from the heirs of the late Lady Wilson and Miss Glen, of Chambly, being the amount of a bequest by the said deceased ladies towards the Chambly Parochial Endowment Fund.

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Rev. E. G. Sutton, \$3; Rev. W. Merrick, \$5; Rev. Canon Reid, \$6.50; Rev. W. Wray, 50c.; Rev. J. P. White, \$2.50; Rev. J. S. Sykes, \$2.50; Rev. J. Fletcher, 50c.; Rev. F. S. Neve, \$5; Rev. T. Mussen, \$5; Rev. R. Lindsay, \$6; Rev. J. Godden,

The Committee request that the unpaid subscriptions may be forwarded to the Secretary of the Church Society as soon as possible, in order that the accounts may be closed.

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\* See Robertson's Church History, II, p. 16, and the references given in the note.