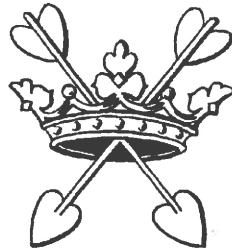


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

May 9, 2002 - St. Gregory Nazianzen, Bishop and Doctor

June Schedule

June 2	Sunday	-	First Sunday after Trinity
June 9	Sunday	-	Second Sunday after Trinity
June 13	Thursday	-	St. Barnabas the Apostle (Transferred)
June 16	Sunday	-	Third Sunday after Trinity
June 23	Sunday	-	Fourth Sunday after Trinity
June 26	Wednesday	-	Nativity of St. John the Baptist (Transferred)
June 29	Saturday	-	St. Peter and St. Paul, Apostles
June 30	Sunday	-	Fifth Sunday after Trinity

Service Times and Location

- (1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.
- (2) On Sundays, Matins is said at 10:00 a.m. (The Litany on the first Sunday of the month), and the Holy Eucharist is celebrated at 10:30 a.m.
- (3) On weekdays - Holy Days and Days of Obligation (Diocesan Ordo) - the Holy Eucharist is *usually* celebrated at 7:00 p.m., 10:30 a.m. on Saturdays - when the Chapel is available - please phone to confirm.

The Bishop's Bit

THE MOTHER OF THE KING

"The crown is fallen from our head" (*The Lamentations of Jeremiah* 5,16)

It is not true that the rosary is exclusively concerned with Mary. There are several forms of the rosary. The word, by the way, means *rose garden*.

The rosary might be said to have begun with the hermits of the North African deserts in the 3rd century. Their aim was to "pray without ceasing" (*I Thessalonians* 5,16). So they found something for their fingers to fidget with while they recited thousands and thousands of times a day, "O God make speed to save us: O Lord make haste to help us" (*Psalms* 70,1. BCP p 6). They wove mats out of palm fronds. Not that they needed mats. No, they unwove them anyway. They wanted to concentrate their attention on the Person and Being of God. They wanted to "Be still and know that I am God" (*Psalms* 46,10).

The Eastern Orthodox give their fingers something to fidget with, knotted wool or leather, the *komboschinion*, while they say thousands and thousands of times a day, "Jesus Christ Son of the living God, have mercy upon me a sinner" (c/f *Matthew* 9,27, *Matthew* 15,22 etc). Again, the intention is to focus the mind and heart on God.

I think I am right in saying that St Therese Lisieux recited the *Gloria Patri* on her beads over and over again, which we say after every psalm and canticle (BCP p 6).

Layreader David Targett of Ottawa has introduced me to a rosary which he calls the Anglican, which combines the above three usages with an additional cry to the Trinity.

The form of the rosary on which Hail Mary's are said is the Dominican. The creed, Lord's prayer and Gloria Patri are also said. This very Western rosary recognizes what fidgety minds modern Western people have, not just fidgety bodies. It therefore gives them two things to do at once, rather like using two hands simultaneously at a piano, or like using two hands simultaneously when driving a car. One thinks about events in the life of our Lord, His birth, death, resurrection, and so on, while saying Hail Mary's at the same time.

I find the Dominican beads too complicated for the most part, but a Methodist minister, the Rev Neville Ward, has written a most enthusiastic book about it, *Five for Sorrow Ten for Joy*. The final subject for meditation is the coronation of Mary, a subject which worries good Methodists. Some Anglicans too. Of course one can instead meditate on another subject of one's choosing, such as the second Advent. But is such a coronation Biblical? Consider the following:

I Corinthians 9,25: "They do it to receive a corruptible crown, we an incorruptible".

II Timothy 4,8: "Henceforth there is laid up for me the crown of righteousness

James 1,12: "He that endureth temptation shall receive the crown of life".

I Peter 5,4: "Ye shall receive the crown of glory that fadeth not away".

Revelation 2,10: "I will give thee the crown of life".

Revelation 3,11: "Hold fast that no one take thy crown".

BCP p 81: "Together with them may receive the crown of glory that fadeth not away".

So you and I and the twenty four elders get crowns (*Revelation* 4,4) but not the mother of the King? A little arrogant perhaps, even for Anglicans?

+Robert Mercer CR

By the Bishop Ordinary - The Anglican Catholic Church of Canada

From here and there

- a) Money, n. A blessing that is of no advantage to us excepting when we part with it. An evidence of culture and a passport to polite society. Ambrose Bierce
- b) The downside of the Internet:

Every idiotic thing that anybody could possibly write or say or think can get into the body politic now, where before things would have to have some merit to go through the publishing routine. Harlan Ellison

- c) All slang is metaphor, and all metaphor is poetry. G. K. Chesterton
- d) The Spanish word for handcuffs is "esposas", same as that for spouses.
- e) There is an old saying: In history nothing is true but the names and dates. In fiction everything is true but the names and dates.
- f) A two-humped camel is a Bactrian. A one humped is a Dromedary.
- g) They saw it was about to come:
The end of the millennium,
So find themselves perforce to be
Into another century. Edward Gorey
- h) Technologies that users like to have "always on":
 - 1) Pacemakers.
 - 2) Smoke detectors.
 - 3) Nuclear power plants.
 - 4) Jet engines (during flight)
 - 5) Water chlorination systems.
 - 6) The early warning systems for ballistic missile attacks.
 - 7) Airport metal detectors.
 - 8) Space suit pressurization systems.
- i) You love cats? I love cats, too. We should exchange recipes some time . . .

The Tower of Babel

SOME OBSERVATIONS ON THE CANTERBURY COMMUNION

(The third of three parts of a sermon preached on August 26, 2001 by The Reverend Arthur Middleton at Christ Church, Brunswick (Melbourne), Victoria, Australia on the occasion of the 20th Birthday Conference Eucharist of The Australian Prayer Book Society.)

Our compass

The unity and authority of Anglicanism is preserved in the genius of *The Book of Common Prayer*. This is our compass in our confused Anglican Babel. Because this compass has been mislaid, Anglicanism has been cut loose from its moorings and we find ourselves being ousted by a movement whose concern is not reformist but revolutionary - the reconstruction of Christian doctrine. It is about an Anglican identity crisis.

In the 1987 Crockford's Preface, Gareth Bennett claimed that Anglicanism had lost its single identity which flowed from uniformity in worship and from doctrines stated or implied in that worship and contained in *The Book of Common Prayer*. The removal of this one central pillar "has left the Anglican creedal and liturgical edifice with no visible means of support, liable to collapse under its own weight". The next phase could see a modified Anglicanism destroying Anglicanism, but not altogether and not for ever. For God is raising up people of discernment who are free from the hang-ups of a cultural determinism because their compass has not been mislaid. Such people will help Anglicanism rediscover its moorings and see that Bible, Creeds, Apostolic Faith and Order, Sacraments and Christian morality, cannot be ignored or betrayed without destroying Anglicanism and violating Holy Scripture. For these things come to us from Christ and from the authority of that living organism, the One, Holy, Catholic and Apostolic Church. Orthodoxy embodies the apostolic faith and order and they are not ours to dispense with at the whim of a secular culture that is trapped in the solitary confinement of the present. Such a theology does not end in cross-grained and perverse self-regarding conscientiousness, but in adoration, self-surrender and blessing, and in the awe and joy of welcoming the Eternal Beauty, the Eternal Sanctity and the Eternal Love, the Sacrifice and Reconciliation of the World.

Of this Gospel Paul tells Timothy he is not ashamed, "because I know who it is in whom I have trusted, and am confident of his power to keep safe what he has put into my charge . . . Keep before you an outline of the sound teaching which you heard from me . . . Guard the treasure put into your charge . . . stand by the truths you have learned and are assured of . . .".

Let this discipline and teaching, in the words of this morning's epistle from Hebrews, ". . . stiffen your drooping arms and shaking knees, and keep your steps from wavering. Then the disabled limb will not be put out of joint, but regain its former powers".

Put this discipline and teaching into the hands of people you can trust, such people as will be competent to teach others as they immerse themselves in the common Tradition that it may be recovered for this generation and the next.

The Reverend Arthur Middleton is the Rector of

Bolden, and a Canon of Durham Cathedral. He is a prominent member of the Church Union, Forward in Faith, and the Prayer Book Society.

Results of Latest Study

- a) The Japanese eat very little fat and suffer fewer heart attacks than the British or Americans.
- b) On the other hand, the French eat a lot of fat and also suffer fewer heart attacks than the British or Americans.
- c) The Japanese drink very little red wine and suffer fewer heart attacks than the British or Americans.
- d) The Italians drink excessive amounts of red wine, and also suffer fewer heart attacks than the British or Americans.

Conclusion: Eat and drink what you like. It's speaking English that kills you.

Thanks to Jason Freeman

The Reservation of the Holy Sacrament

In many Anglican churches there is a place where some consecrated hosts, bread wafers, are safely and reverently kept. The purpose of this is to provide for those persons who are unable to receive Holy Communion in the normal way; that is, at a Celebration of the Holy Eucharist. Such persons broadly fall into two classes; those who, by reason of sickness or by reason of their daily occupation, are unable to receive Holy Communion in the normal way. The Sacrament is usually reserved in the church building, either near or on the altar. When the Sacrament is reserved on the altar it is kept in a tabernacle which stands at the centre towards the back, or it is kept in a cupboard known as an aumbry inserted into the wall of the sanctuary near to the altar.

The Blessed Sacrament when reserved must always be kept under conditions where it will be safe from fire, theft, and wanton molestation, so the tabernacle or aumbry is constructed accordingly. Both are carefully covered by a veil in the colour of the day or of white.

It is customary for a light to burn before the Blessed Sacrament. Which used to be a floating wick burning in a pool of olive oil. A hanging Pyx

is sometimes used for reserving the Blessed Sacrament, suspended over the High Altar or some other altar in the church. A second tabernacle is useful, when the Blessed Sacrament reserved for the sick is kept in some place other than the church from Maundy Thursday night to Easter Day. This would be in the sacristy or some other room set aside specially for the purpose at the time, for example when repairs to the church building are being done.

Methods of Reservation

Dom Gregory Dix found that in pre-Nicene times the Blessed Sacrament was reserved under the species of bread only, and this has been the normal practice all over Christendom from the ninth century. This method of reservation seems to be the most practical and offers the least danger of irreverence. Anglican communicants receive both the consecrated bread and wine at a Mass. Reservation under one species only is a practical concession to the fact that it is often difficult to reserve the species of wine with reverence.

The ciborium or pyx for reservation is not used for taking the Sacrament out of the church. For this another kind of pyx is used, something like a double cased watch into which the consecrated breads can be more conveniently placed for carrying. The priest places it in a small bag or burse which he hangs around his neck with a cord.

The above was extracted from the book "Readiness and Decency" by Father Roland F. Palmer SSJE, which may be purchased from the Convent Society of The Anglican Catholic Church of Canada.

By The Reverend Edward C. Goodwin

New Breeds

Dog breeders have been experimenting with new breeds of dogs. Our research turned up these top secret new breeds. Here is a list of those top secret new breeds and the dogs they crossed to get them.

Collie + Lhasa Apso
Collapso, a dog that folds up for easy transport

Pointer + Setter
Poinsetter, a traditional Christmas pet

Great Pyrenees + Dachshund
Pyradachs, a puzzling breed

Pekingese + Lhasa Apso
Peekasso, an abstract dog

Irish Water Spaniel + English Springer Spaniel
Irish Springer, a dog fresh and clean as a
whistle

Labrador Retriever + Curly Coated Retriever
Lab Coat Retriever, the choice of research
scientists

Newfoundland + Basset Hound
Newfound Asset Hound, a dog for financial
advisors

Terrier + Bulldog
Terribull, a dog that makes awful mistakes

Bloodhound + Labrador
Blabador, a dog that barks incessantly

Malamute + Pointer
Moot Point, owned by....oh, well, it doesn't
matter anyway

Collie + Malamute
Commute, a dog that travels to work

Deerhound + Terrier
Derriere, a dog that's true to the end

Thanks to Jason Freeman (Slightly edited!)

Holy Tradition

When Catholics speak of Holy Tradition, they are just referring to how things have been done for a long time, or even a cumulative body of opinion and interpretation over time, although both of those are elements of tradition.

In 2 Thess. 3:6 it says:

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

also

Therefore brethren stand fast and hold to the traditions which you were taught, whether by word or our epistle (2 Thess. 2:15).

The tradition St. Paul speaks of is the teachings of the Apostolic Church, which were considered authoritative long before the New Testament canon was ratified.

The term "tradition" derived from a Latin word meaning "to hand over." The Tradition is "the faith which was once for all delivered unto the saints" (Jude: verse 3), the sacred Deposit of Faith handed over to the Apostles by Jesus Christ Himself.

The Reformation posited a false dichotomy between Holy Scripture and other elements of The Tradition, which in fact includes the Bible, as well as the Creeds, the decisions of the great Ecumenical Church Councils, the writings of the early Church Fathers, and writings of the Saints.

The notion that the balance of The Tradition somehow contradicts the Bible is insupportable. As former Archbishop of Canterbury once wrote: "Tradition does not mean that the Church has teachings which supplement those of the Bible."

The Reformation did much more than ending the ecclesiastical supremacy of the pope in Western Christendom. It changed the general Christian focus in the West from an objective concentration on praising God and acknowledging what He has done for us, to an increasingly subjective emphasis on personal experience and internalized faith. My bishop and friend, The Right Rev. Robert Mercer, C.R., of The Anglican Catholic Church of Canada observes: "I note that after, say, 1700 AD hymns tend to be more subjective. Me and my Savior. Me and my love for Him. Me and my sin. We even sing hymns to ourselves, preach ourselves musical exhortations, as it were . . ." This obsession with personal feeling was and is at odds with catholic tradition, in which what one "feels" during Christian worship is essentially irrelevant. Fr. Andrew Neaum (Anglican) says: "The worship of the church flows on whether I am there or not, whether I feel pious, moved, or not. The tradition flows on, and simply by going one slips into its river, and is carried along for an hour, to slip out again refreshed and renewed, whether one recognizes the fact or not."

In Protestantism there is a constant emphasis on the subjective self, EG: "In order to be a Christian 'I have to,' or 'one has to.'" In catholic understanding, becoming and being a Christian is a more objective process, whereby you are not expected to grasp the whole light of Christian understanding immediately. It is like the

Ethiopian eunuch in Acts saying: "I know I'm reading something that is significant, but what does it all mean?" In the present chaos of Western denominational pluralism, the Protestant Christian is left to figure out "what it all means" largely on his own resources, without any authority or guidance other than his own or his pastor's interpretation of what the Bible says to him as an individual.

Arnold Lunn described Protestantism as "a mixture of objective truth and subjective error." That is: it is objective insofar as it retains selected catholic doctrines, and the catholic arguments in defense of these doctrines, but the Protestant must also rely on subjective feeling to bolster his incomplete belief in catholic Truth. Ergo, the Protestant who still accepts the catholic doctrine of the Trinity, but who rejects the authority of the Church to define that doctrine, must necessarily fall back on his own subjective feeling to support his Trinitarian belief, because it is impossible to prove that doctrine on the basis of New Testament texts alone. *Sola Scriptura* does not conclusively protect Trinitarian belief. Catholicism, on the other hand, is objective in terms of doctrinal belief.

The Affirmation of St. Louis (TAC) declares that "The conscience, as the inherent knowledge of right and wrong, cannot stand alone as a sovereign arbiter of morals. Every Christian is obligated to form his conscience by the Divine Moral Law and the Mind of Christ as revealed in Holy Scriptures, and by the teachings and Tradition of the Church."

By Charles W. Moore

English gone awry! - II

These are signs in hotels and other public places in foreign countries where they make the effort to write signs in English but their efforts go astray.

In a Swiss mountain inn: Special today - no ice cream.

In a Bangkok temple: It is forbidden to enter a woman even foreigner if dressed as a man.

In a Copenhagen airline ticket office: We take your bags and send them in all directions.

On the door of a Moscow hotel room: If this is your first visit to USSR, you are welcome to it.

In a Norwegian cocktail lounge: Ladies are

requested not to have children in the bar.

At a Budapest zoo: Please do not feed animals. If you have any suitable food, give it to the guard on duty.

In the office of a Roman doctor: Specialist in women and other diseases.

In a Tokyo hotel: Is forbidden to steal hotel towel please. If you are not person to do such thing is please not to read this notice.

In another Japanese hotel room: Please to bathe inside the tub.

In a Bucharest hotel lobby: The lift is being fixed for the next day. During that time we regret that you will be unbearable.

In a Leipzig elevator: Do not enter backwards, and only when lit up.

In a Belgrade hotel elevator: To move the cabin, push button for wishing floor. If the cabin should enter more persons, each one should press a number of wishing floor. Driving is then going alphabetically by national order.

In a Paris hotel elevator: Please leave your values at the front desk.

In a hotel in Athens: Visitors are expected to complain at the office between the hours of 9 and 11 a.m. daily.

In a Yugoslavian hotel: The flattening of underwear with pleasure is the job of the chambermaid.

In the lobby of a Moscow hotel across from a Russian Orthodox monastery: You are welcome to visit the cemetery where famous Russian and Soviet composers, artists, and writers are buried daily except Thursday.

From the Oxymoron Humour Archive

Spring Can't Be Very Far Away!

January 12th 2002, looking from my bedroom window I noticed that the heat from the apartment building had melted the snow from my flower bed that runs along under my windows. And there, miraculously, was a single snowdrop standing bravely and hanging its white head

which was just ready to burst open. My lips shouted, "Spring is here!" but my heart said, "Don't be ridiculous! One snowdrop doth not make a Spring!" The next day the snowdrop was buried under snow.

On January 12th in my childhood home in the South of England, snowdrops would not be an unusual sight. We always started looking for them just after Christmas - the first Spring flowers to arrive. Soon the snowdrop patch looked as though snow had fallen on just that one spot. They always seemed to bring a message of hope and promise. A visit to the Cemetery on the edge of the village found the graves covered with their blooms. I have a picture sent to me by the Commonwealth War Graves Commission, taken at the end of January. Every grave is decorated by Nature's bounteous beauty. Later, when they had finished blooming, Wordsworth's "Host of golden daffodils" would take their place.

Coming to Canada I thought snowdrops would grow as easily as they did in England. Every Fall I would purchase bulbs, plant them, mark the site of the planting and wait for Spring. Nothing! This happened so many times I gave up the struggle. I tried again when I started my apartment garden, and although the results have not been spectacular, there have been a few blooms every year. My Harbingers of Spring!

Flowers, things of Nature, gardens, have long inspired poets, artists, philosophers, and even politicians. I once read a poem entitled "To a Snowdrop". Who wrote it? How did the lines read? I have looked through all my poetry books and found numerous "To" poems - To - a variety of people, flowers, things animate and inanimate. But no "To a Snowdrop". Luther Burbank wrote "Flowers always make people better, happier and more helpful; they are the sunshine, food and music of the soul," and Henry Ward Beecher penned, "Flowers are the sweetest things God ever made and forgot to put a soul into." For me, on that day, January 12th, I was sure they were especially thinking of the Snowdrop.

By Helen E. Glover

Correct email?

It seems there was this couple from Minneapolis, Minnesota who decided to go to Florida for a few days to thaw out during one particularly cold winter. Because both of them worked, they had

some difficulty coordinating travel schedules. They finally decided that the husband would leave for Florida on a certain day and the wife would follow him the day after.

The man made it down to Florida as planned and went directly to his hotel. Once in his room, he decided to open his laptop and send his wife, who was still back in Minnesota, an email. However, he accidentally left off one letter in typing his wife's email address and sent the email off without realizing his error.

In another part of the country a widow had just returned from the funeral of her husband, a Lutheran Pastor of many years, who had been "called home to glory" just a few days earlier. She decided to check her email because she was expecting to hear from her husband's relatives and friends. Upon reading the first message she let out a loud scream, fainted and fell to the floor. The woman's son rushed into the room and found his mother lying on the floor. He glanced up at the computer screen and saw the following:

To: My Loving Wife
Subject: I've arrived!

I've just checked in. Everything has been prepared for your arrival here tomorrow. Looking forward to seeing you then!

Your Devoted Husband.

P.S. Sure is hot down here.

Thanks to April Bell

The Case Against Assisted Suicide

I have been meditating on both the extraordinary power and fragility of words.

The Declaration of Independence was mere words, only a piece of paper: "We hold these truths to be self-evident, that all men are created equal, and are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the Pursuit of Happiness."

Words like these can change history while they resonate in men's minds, but can also be rendered impotent in an instant, when we close our hearts and minds to their meaning. For the equality of human beings is (as the declaration acknowledges) a secular expression of a sacred

belief. The surface reality is that some people are stronger, richer, and more beautiful, able, powerful, useful and desirable than others.

It is thus always surprisingly easy to degrade the status of some human beings to the point where we lose the horror of killing them. That was the first of many disturbing reflections I received from an important new book, "The Case Against Assisted Suicide" (Johns Hopkins University Press, \$49.95), edited by Dr. Kathleen Foley, one of the nation's premier pain and palliative care experts, and Dr. Herbert Hendin, a psychiatrist at New York Medical College and a leading suicide expert.

Back in 1942, for example, the distinguished American Journal of Psychiatry saw fit to publish the following professional recommendation: "I believe when the defective child shall have reached the age of 5 years . . . I believe it is the merciful and kindly thing to relieve that defective - often tortured and convulsed, grotesque and absurd, useless and foolish, and entirely undesirable - of the agony of living." Note the language dignifying the doctor who kills and dehumanizing the patient to be killed. You will hear this language over and over again. This is the way advocates of killing people talk.

The reaction against the Nazi practice of deeming life unworthy of living halted this kind of professional discourse. But only temporarily. Today a distinguished Princeton professor of something called "bioethics," Peter Singer, explicitly rejects the declaration that all human beings have rights: "The right to life is not a right of members of the species Homo sapiens; it is . . . a right that properly belongs to persons. Not all members of the species Homo sapiens are persons." Babies can be killed if parents want it. Romans believed that too, before Constantine's conversion.

In the Netherlands, one out of 20 Dutch who die is killed by a physician. After killing so often, you lose the horror of it. Half of Dutch doctors have no problem suggesting to patients that being killed might be a good idea. More than 1,000 Dutch patients each year are killed by doctors without the patient's consent. One Dutch woman with breast cancer who said she did not want euthanasia was killed anyway because, in the doctor's words, "It could have taken another week before she died. I just needed this bed."

Yet research shows that most patients requesting suicide are depressed or suffering from poor management of their symptoms, and when offered

good palliative care recover a sense of meaning and dignity facing death.

But the most telling new thing I learned in "The Case Against Assisted Suicide" is the culture of silence imposed on doctors in Oregon (which legalized assisted suicide). A section of the law forbids professional medical associations or health-care providers (including individual doctors and nurses) from censuring doctors who participate (or refuse to participate) in assisted suicide.

Is killing a patient ever a proper medical function? Oregon's assisted suicide law forbids professional medical organizations from even considering this question. To care and to kill become semantically and morally indistinguishable, two types of medical procedures. In this and a hundred other ways, a right to die becomes both a right to kill and a duty to get out of the way.

By Maggie Gallagher - posted on the April 8, 2002 Pro-Life Infonet - a daily compilation of pro-life news and information - visit their website <www.prolifeinfo.org>

Wine Rules

What I have learned in pursuit of the grape I can distill into the following incontrovertible rules:

- 1) Wine always tastes better in the presence of the winemaker.
- 2) The bottle you drop will not break. It will bounce and hit the most expensive wine in your cellar, which will break.
- 3) A great wine will taste terrific, even out of a wellington boot.
- 4) A \$100 wine will not taste 10 times as good as a \$10 wine.
- 5) Champagne is the only alcoholic beverage you can drink for breakfast and nobody will look sideways at you.
- 6) You can drink red wine with fish but not with kippers.
- 7) The bottle of wine you found in your grandmother's attic is worth exactly what she paid for it.

8) Don't leave a cherished bottle of wine for the great occasion. None will ever be great enough and the wine will turn to vinegar.

By Tony Aspler

A Treasured Find

Going through an accumulation of years of papers, books, etc, I came across a fascinating thirty page booklet. In 2002, the 50th Anniversary of Queen Elizabeth II's accession to the throne, I found that the magazine had been a special publication in honour of the 50th Anniversary of Queen Victoria's rule. This 'Graphic Jubilee Number', dated June 20th 1887 was entitled "Fifty Years Ago; or, The Queen's Accession". It was a sizeable magazine of thick, heavy paper, measuring 16 inches by 12 inches, and ornately decorated in black, white and gold. It had full-page pictures of salient events in Victoria's life, with sixteen chapters illustrated with small pictures, many of which were drawings by George Cruickshank, the illustrator for books by Charles Dickens. Among these drawings were people of the times such as 'The Peeler' (Policeman in top hat and carrying a billy stick); 'The Fireman' (Looking more like a dandy than a fire-fighter); 'The Hackney Coachman' (wearing an oversized coat against the weather and carrying a long whip); all manner of Street Characters and Ladies dressed in the fashions of the day. The full page pictures of 'The First Council of Queen Victoria at Kensington Palace 1837', 'The Coronation' and 'The Christening of the Prince of Wales' had identification charts on the last page.

These sixteen chapters were mainly concerned with life among the Middle and Upper Classes. They included such articles as "In Society", "With the Wits", "With the Middle Classes", "In Club and Cardland". Only the last short chapter referred to the poorer classes and was titled "In Factory and Mine". It calls the treatment of these classes as being blacker than the Slave Trade in the West Indies or the United States of America. It gives graphic accounts of the horrendous conditions of the factories, the neglect of simplest sanitary precautions, the long hours, poor food, insufficient rest. In 1802 an Act of Parliament, still in effect, had been passed forbidding women and children to work more than 12 hours a day. This did not include the 1½ hours allowed for meals and rest, so a day's work actually consisted of 13½ hours.

Lord Shaftesbury himself went down a 700 ft. mine-shaft to survey conditions and found boys

and girls of 6 sitting alone in utter darkness, the candle supplied to them long burnt out, waiting to pull open doors to allow the 'thrutchers' - boys and girls older and stronger, to pull through a corve or truck attached to their waists. If these small door-openers cried, fell asleep, or neglected to open the door, they were beaten. Work began at 4 a.m. and continued until 4 p.m.. Statistics from mines at that time showed many of these children dying from rock falls, floodings, or being crushed.

Then there were the young chimney-sweeps, badly fed, badly clothed, never washed, who were kicked and beaten by cruel masters, and who often had a fire lit underneath them to make them hurry.

The 'Conclusion' talked about the Church, how it had grown greater and stronger now that the old Calvinism was nearly dead, and that when great bodies of Nonconformists were admitted to it, would be stronger still. Church Services were now rendered with loving and jealous (shouldn't that have been Zealous?) care, and the clergy were not now reproached as being fat and lazy shepherds. The Ministers were more learned and cultured, and the congregations no longer confined to the humbler trading class. Their leaders belonged to society, and the writers among the best *littérateurs* of the day.

Postage rates for sending the magazine to the Continent, Canada, Egypt, Palestine, the United States was 5 pence, and this special edition was registered with the Post Office as a newspaper. Can you imagine the cost today?

Ten years later, in 1897, Queen Victoria celebrated her 60th Diamond Jubilee. Congregations in Churches all over Britain and her Empire were singing John Ellerton's hymn "The day Thou gavest, Lord, is ended." This hymn is the all-time favourite of Carol Middlebrook and myself of St. Edmund's Parish. We always request it for an evening service. Queen Victoria had especially chosen this beautiful hymn of praise with its theme of worldwide Christian fellowship for her Diamond Jubilee. Unfortunately, unassuming John Ellerton, poet and priest had died four years previously and did not witness this great honour.

(Postscript - the magazine now has a new home in the Reference Department of the Kitchener Public Library.)

By Helen E. Glover

Almsgiving

I - THE OBLIGATION.

I do not think there is any member of The Anglican Catholic Church of Canada who disputes the existence of this obligation. At least I know of none. Whenever people go to church, they think it quite natural that there should be a 'collection'. The Book of Common Prayer sums up what is required of us in several places.

a) The second rubric on p.66 reads: 'It is the duty of every parishioner to contribute regularly of his substance, as God shall prosper him, to the maintenance of the worship of God and the spread of the Gospel.'

b) Next on p.74 it says that at the time of the Offertory, 'The Churchwardens, or others appointed by them, shall collect the offerings of the people'.

c) Then, the Catechism on p.554 states that part of the 'work of a lay member of the Church of God' is to 'give for the spread of the Kingdom'.

d) Finally, on the next page, the Rule of Life has every Christian man or woman considering as part of one's Rule the offering of money according to his means for the support of the work of the Church at home and overseas.

Therefore, about the existence of the obligation to contribute there is no doubt. But as to the ground of this obligation, and the amount which ought to be contributed, there has been much obscurity and confusion.

From a pamphlet by the Bishop Suffragan -**The Right Reverend Peter D. Wilkinson, OSG** - The Anglican Catholic Church of Canada - the first of six parts.

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