

they will have a leavening effect upon our Indian pupils, induce them to speak more correctly in English and perhaps inspire them with a little more ambition to get on in the world. I have taken two boys already at my own expense, just for 3 months, partly as an experiment, partly to save them from being placed in a Roman Catholic Institution. Will anyone relieve me of this expense and support these white boys? Their mothers supply their clothing, so the cost is only \$50 each per annum. We have no Orphans' Home in Algoma, and there are many, poor hard worked widow women who would be glad to get their children into our Institution.

My plans for this summer, if God wills, are as follows—Next week I start off to visit the Indians at Cape Croker, Parry Island, Christian Island, Spanish River, and Serpent River, and shall hope to bring some Indian children back with me to our Institution. On or about July 24th, I propose a six weeks trip to the North-West, the scene of the recent disturbances. I shall apply for a free pass on the C. P. R. and take three or four of my Shingwauk boys with me. We shall camp, and it will cost little. I want to see these Indians, and confer with the Missionaries, and if possible will bring some boys back with me. Then about the middle of September I propose starting on a two months tour through Canada, taking a couple of boys with me, one from our Institution, and the other, if possible, a young brave from the North-West. By these means I hope to stir up some fresh interest in our work, and receive more liberal support than we have at present.

I have had many difficulties, many discouragements in the past, but I think God is now calling me to make a fresh start, and to do more for the Indians than anything that has been done yet. If God be on my side I fear nothing, I want nothing. Already I see signs of encouragement. Two new Sunday-schools have just undertaken pupils. It is good to get a letter like this one. "I thank you for your report, I read it to our school to-day. We had 304 present, and all were deeply interested. You may count on getting \$75 from us this year for the support of a boy."

Yours truly,

E. F. WILSON.

P. S.—We have 41 boys and 20 girls at present.

DEAR SIR,—I have been absent from home and have only to-day seen your issue of the 20th of May, and the letters of *Nova Caesarea* and *Cleric*.

I thank the former for his kindly mention of me, but I must point out to him, that it is not accurate to say that I have "travelled beyond the record."

A man does a certain act. I ask, by what authority he did it? That question is always pertinent. It is the record.

*Nova Caesarea* has misapprehended "Plain Reasons." Dr. Littledale's argument is this: Admitting St. Peter to have been at Rome, that the early Popes were his successors, that he and they were the source of all jurisdiction—then the irregularities referred to have voided "the claim to Apostolicity and the heirship of St. Peter" which the Popes claimed to be theirs. But I do not understand Dr. Littledale as contending that the Pope is not a Bishop.

Will *Nova Caesarea* follow his theory to its legitimate conclusion? Does he believe that any offering of the Holy Eucharist in Rome is merely "the Mass in Masquerade?"—that of all the Sacraments Baptism alone is administered there, and that only because it can be validly administered by laymen?

The Metropolitan of Canada is of an opinion very different from this. In his address to us at the last Synod, he said "And when any of them (our Roman Catholic Brethren) are disposed by conviction to join us, we do not make the way straiter than it is already. We neither re-ordain their priests nor re-confirm their catechumens," but if *Nova Caesarea* be correct, then the Metropolitan is quite wrong, for according to him

there has not been a confirmation nor a valid ordination by any Pope for "nearly a thousand years."

To question the Pope's claim, as being the source of all Mission and jurisdiction is one thing—but to declare that he is a mere layman, and no more an Ecclesiastic than a Presbyterian elder or Baptist Deacon, is one of those wild, reckless statements which does harm to us and weakens our position.

It reminds me of a hobby of my Sunday-school teacher (long since gone to his rest) who carefully impressed upon me, that the members of the Roman Catholic and Eastern Churches were all idolaters, the only difference being that one worshipped *images* and the other *pictures*. I remember that I believed this for a long time, and of course afterwards experienced the usual reaction caused by trash of this kind.

Ridiculous as such a statement appears, it is not one whit more absurd than the theory that the Pope is a mere layman.

*Cleric* has entirely misunderstood me. Admitting everything he says about the Church of Rome "corrupting the doctrines of Christ"—still the question remains unanswered—who sent the Bishop of Minnesota there? Who gave him jurisdiction? Whence did he obtain mission?

Father Davenport has answered this question. I have already trespassed too much upon your space, but with your permission will submit one or two considerations upon this point in another letter.

Yours truly,

EDWARD J. HODGSON.

CHARLOTTETOWN, P. E. I.,

8th. June, 1885.

### Book Notices, Reviews, &c.

A CHARGE: delivered at his 6th triennial visitation, April, 1885, by James Atlay, D.D., Bishop of Hereford. London: Masters and Co.

This careful production is fittingly prefaced by 19 articles of enquiry, issued by the Bishop last November, and on the answers received a large portion of the charge is founded. Dr. Atlay prints in an appendix the changes that have taken place since the last visitation. The pamphlet has marginal "contents" which enable us to quickly give the subjects on which the Bishop speaks, viz.:

- Residence of the clergy.
- Sunday services.
- Sermons.
- Observance of Ascension Day.
- Observance of Advent and Lent.
- Holy Baptism.
- Confirmation.
- Holy Communion.
- Fire Insurance on churches.
- Church plate.
- Lay Readers.
- Extension of the Diaconate.
- Dilapidations.
- Intemperance.
- Education.
- School boards.
- Pupil teachers.
- Sunday and night schools.
- Increase of church accommodation.
- Augmentation of poor benefices.
- Ecclesiastical courts commission.
- Cathedral commission.
- Parliamentary legislation.
- Diocesan conference.
- Convocation.
- Day of Intercession for Missions.
- Spiritual welfare of emigrants.
- Reservation of the Sacrament of the Lord's Supper.

It will be evident that many of these subjects do not touch us in Canada—some do, and most markedly the last subject but one. The large-hearted Bishop says it is "a question in which an agricultural diocese such as ours is specially interested. For really, can anything be more im-

portant than that those who are the children of the Church should not drift away from its care when they leave their native country? Is it not the Mother Church's bounden duty to provide that they should be directed how to look for and obtain its ministrations, wherever they may go? Ought not the Bishops and clergy of the Church in the land in which they settle to be prepared to recognize and receive them, and to offer their ministrations? How can they unless they know of their arrival? Will it not add materially to the heartiness of the welcome with which they are greeted if some sort of a letter of introduction be forthcoming on their arrival?" The Bishop refers to the work of the S. P. C. K. in this direction, and to the colonial handbooks and their notice of Archbishop Tait's appeal on this subject, and he provides an excellent form of letter commendatory with a schedule stating name, age, whether confirmed and a communicant, with space for "Remarks." We are glad to know on the highest authority that in Newcastle Diocese (from whence so many miners, artificers, &c., come to us) similar care is being taken.

On "The observance of Ascension Day," some of the clergy complained to the Bishop that "they gave the notice but had no congregations"; his Lordship reminds them: "with patience the mulberry leaf becomes satin; by gentle perseverance and patient endurance in well-doing you may hope to overcome obstacles apparently insurmountable, and your people may be led by degrees to welcome the opportunity of hearing the story of the crowning act of our Lord's sojourn on earth upon the anniversary of the day when, in the sight of the Apostles, He ascended up into heaven to prepare a place for us, that where he is thither we might ascend and reign with Him in glory."

With regard to "Advent and Lent" the Bishop says, "the circumstances of a Parish must be exceptionally peculiar when the Parish Priest cannot bring his flock to muse upon the coming of their Lord in Advent, and take advantage of the lessons which in the forty days of Lent he should at all events know how to set before them. And surely they will be the better prepared to mourn with each other on good Friday if they have been under the shadow of the Cross during the previous season, sanctified by holy influences, and a certain retirement from the world." Words like these must fall with great weight upon all who know how gentle a Bishop writes them—that they fall from the pen of no *Ritualistic Innovator*, but from his pen who was the popular successor to Dr. Hook, among the grimy population of Leeds.

Bishop Atlay takes up another matter greatly overlooked in Canada, as well as elsewhere: "Very few of the clergy keep any record of their candidates for confirmation, or any list of the communicants of their parishes. Why, my brethren," says the Bishop, "when you look at the matter from a mere business point of view, would anything be more likely to lead to bankruptcy in the case of anyone engaged in trade? If they kept no books, would you expect them in an ordinary way to prosper? Surely the same line of conduct is necessary in the case of the man who is engaged in spiritual husbandry. There is 'a book of remembrance written before the Lord for them that feared Him, and that thought upon His name.' No parish priest should be without 'a book of remembrance,' a roll, a list, which may recall to him the names of those whom he has prepared for Confirmation, and of the communicants in his parish; the sight of it from time to time may stimulate him to remember them in his prayers, to fulfill the work of a faithful shepherd. Bear with me, my brethren, if I say plainly that so long as a confirmed Christian is not a communicant, he is diseased, sick, broken, like a sheep wandering through all the mountains and upon every high hill, scattered, because there is no shepherd, in the cloudy and dark day. \* \* \* The "*Speculum gregis*" is an essential instrument in the zealous pastor's hands."

For want of space, we cannot now give more quotations from this excellent charge, but shall, as occasion occurs, make further extracts.