

politan. The motion received 24 votes and the amendment 7.

Notice was given of the following motion, moved by Mr. Gilroy, seconded by Canon Matheson: That this house desires to place on record its deep sense of the great loss sustained by this house and the Church at large through the death, since its last session, of its late prolocutor, the venerable and aged Archdeacon Cowley, who by his very long services as a pioneer in this country, has left a lasting reputation as a faithful, able and honored member of our Church.

The following resolution of the House of Bishops, by the Bishop of Saskatchewan and Calgary, and the Bishop of Athabasca, was brought down and concurred in on motion of Rev. A. E. Cowley, seconded by Canon Matheson: That the Provincial Synod desires to record its devout thanksgiving to Almighty God, and its hearty congratulations to the Bishop and Diocese of Qu'Appelle, that the bishopric endowment for that diocese has been practically completed.

The following resolution of the House of Bishops was concurred in on a motion of Canon O'Meara, seconded by Rev. Mr. Cooper: The Provincial Synod learns with great pleasure that the council of the Colonial Bishopric's Fund and the S. P. G. have each promised £1,000 stg. towards the endowment of the see of Calgary, and expresses its earnest hope that in view of the rapid development of the North-west, of which the Qu'Appelle, Long Lake and Saskatchewan, and the Calgary and Edmonton railways, must necessarily facilitate Bishop Pinkham's effort to raise an income for the Bishopric of Calgary, may speedily be crowned with success.

The following was concurred in on motion of Rev. A. E. Cowley, seconded by Rev. T. W. Tims:—Whereas the point on the Athabasca River known as the Athabasca Landing, lies convenient for the Bishop of Athabasca, as he must necessarily be frequently passing and repassing the same in the ordinary visitation of his diocese; whereas, in the event of the future opening out for settlement and trade of what is known as the Provincial District of Athabasca, the aforesaid Athabasca Landing will in all possibility be the inlet into the country both to the east and the west, and may, from its consequent central position, offer the most convenient residence for the Bishop of Athabasca; and whereas the Bishops of Saskatchewan and Calgary and of Athabasca, agree and consent to the proposed boundary, and therefore it is resolved that the southern boundary of the diocese of Athabasca be a line fifteen miles south of the said Athabasca Landing, and running parallel with the 55th parallel of latitude from the Rocky Mountains to the 110th meridian, west longitude.

The committee on rules presented a report recommending a number of amendments. The report was taken up clause by clause and adopted, all former rules being rescinded, on motion of Canon O'Meara, seconded by Rev. Mr. Sargent.

Amendments to the Constitution.—The amendments to the constitution, agreed to for the first time at the last Provincial Synod, were considered and adopted:

Diocese of Selkirk or Youkon.—The following resolution, moved by the Bishop of Athabasca and seconded by the Bishop of Saskatchewan and Qu'Appelle, was sent down from the House of Bishops: "Whereas the present size of the diocese of Mackenzie River, and especially the barrier which the Rocky Mountains interpose between the eastern portion in the Mackenzie River basin and the western portion of Yukon and its tributaries, render any effective supervision of the whole diocese not only difficult but almost impracticable, and whereas the work in the western portion is growing both in area and importance, and whereas the Bishop of Mackenzie River has been for some time past anxious for a division of his present diocese, in accordance with this resolution, and whereas the Church Missionary Society is willing to make a similar arrangement for the support of the bishops of the two dioceses as for the bishop of the present Diocese of Mackenzie River, a diocese to be called the Diocese of Selkirk be formed out of the present Diocese of Mackenzie River, to consist of that portion of British territory to the west of the Rocky Mountains, bounded on the north by the Arctic Ocean, on the east by the Rocky Mountains, on the south by the 60th parallel of latitude, and on the west by 141st meridian of west longitude, containing an estimated area of 200,000 square miles."

The Lower House voted concurrence on motion of Rev. A. E. Cowley, seconded by Rev. W. A. Burman. On motion of Mr. Wrigley, seconded by Sheriff Inkster, it was resolved, after the word "Selkirk," to add the following words, "or Youkon, the selection of the name to be made by the Metropolitan and the Bishop of Mackenzie River."

Moved by Rev. Mr. Pentreath, seconded by Canon O'Meara and carried, that the House of Bishops be requested to concur with this House in naming a joint deputation to the Provincial Synod of Canada and the Protestant Episcopal Church of the United States.

Moved by Rev. Mr. Pentreath, seconded by Canon

Matheson, and resolved, that the House of Bishops be respectfully requested to compile and authorize for use a form of service to be used on one or more of the rogation days or the previous Sunday, with special prayers for a fruitful harvest and for a blessing on the work in our parishes and missions.

Moved by Rev. Mr. Pentreath, seconded by Rev. Mr. Dawson, and carried, that the House of Bishops be respectfully requested to compile and authorize, with a view to use, a form of service for the burial of a child.

A message was brought down from the House of Bishops announcing that their lordships had passed the following resolution, moved by the Metropolitan, seconded by the Bishop of Saskatchewan and Calgary:

The Provincial Synod of the Church of England in Rupert's Land, having been informed of the conference called by the Provincial Synod of the Church of England in Canada, which meets in Winnipeg on August 15th, to consider and frame a scheme for the union of the Church in British North America, desires to express its sympathy with this object, and its anxiety to promote it. As the Synod understands that there is a desire in some quarters that, with the formation of a general synod for the whole Church there should be a dissolution of the provinces and provincial synods, this synod desires to express to the conference its conviction of the necessity of provincial synods for local wants and feelings, and its opinion that any scheme for a general synod, to be satisfactory for the province, must recommend provincial synods in subordination to the general synod. The synod appoints as a committee to represent this synod and its dioceses in the said conference, the Most Rev. the Metropolitan, the Right Rev. the Bishops of Qu'Appelle, Athabasca, and Saskatchewan and Calgary, and asks the Lower House to appoint a committee to act with them.

On motion of Mr. Wrigley, seconded by Mr. Sumner, the Lower House resolved that the bishops' message be considered at 11 o'clock to-morrow (Thursday).

The synod adjourned, to meet at 9 o'clock this morning in the cathedral for prayers, and afterwards to resume business in the college.

(To be Continued.)

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

Dissolution of Society.

SIR,—Your leader of 21st inst., "Dissolution of Society," touches the problem of this civilization. No doubt every phase of civilization is accompanied by its special evils. Individualism, let loose in the sixteenth century, has nearly run its course; and will, to my mind, be followed by Socialism. A "crisis has arrived so grave," and one can discern on the distant horizon the banners of the advancing host. Socialism, at present, is but skirmishing with Individualism; but when the shock of battle comes—and it will come—"men's hearts will fail them for fear"—and perhaps it needs this to make men "look upward." The enormous fortunes in the hands of the very few; the increase of the proletariat wherever this civilization has dominated; the common school, which grinds, in the modern educational mill, all after the same pattern; the sharp lines drawn by politicians (e.g. Gladstone) between the "classes and the masses" are some of the factors, but they are countless. Protestantism, as it exists now, will be helpless to guide. Protestantism protests, and that is all, and is itself simply a disintegrating power—Individualism run mad. The "working classes" will win in the long run wherever this contest continues between labour and capital, for the trend of the age can be seen in organizations such as the K. of L., etc., and no one has ever rolled back the trend of human destiny. Just as Russia will go south, Turkey notwithstanding; just as the Teuton goes west, and what can you do? just as the Chinaman goes east, and will do so in spite of disability, so the coming Socialism will come. The powers political will kill off the advance guard, but it will come, and the powers political will in the end give in. You cannot kill the *demos* with the ballot in its hand. Equality is a foolish dream. True! but men will use it as a battle cry, and who can blame them? The Church should make herself ready for the coming civilization, for she cannot throw herself across it and live. She must guide and guard this new life, for it holds within itself some of the best aspects of the *Incarnation*, which Individualism has entirely ignored. If we see anything, we see this—the Church of Rome is setting her house in order for the new

guest (see public actions of Cardinal Manning and others). Individualism has been against Rome, but Individualism has given her the mightiest engine she has ever used—the ballot—and Rome knows it. Out of the old comes forth the new. "All safe progress depends on timely recognition being given to the natural developments of thought. They can never be resisted in the end, and they are most liable to take erroneous directions when they are resisted long."

ALFRED OSBORNE.

Clerical Reading.

SIR,—It is to be hoped that the general censure of clerical reading will wake up all concerned, who are yet young or middle-aged, to earnest endeavours for improvement. I don't think, however, that they ought to be cast down. Very good reading is a rare accomplishment, depending on such a combination of physical and mental endowments as is not every day to be found; and if other classes were heard as widely as the clergy, censure would not fall so heavily on the latter. An intelligent appreciation of the subject, earnestness of purpose, reverence, and simplicity, it seems to me, are the necessary elements of good reading—apart from physical drawbacks, where the advice of an elocutionist or a judicious friend should be had. The qualifications I have named all go to make up what would be called "good taste." Now I have observed in the less cultivated readers that their great enemy is the endeavour to be emphatic; and so they become rhetorical, venturing upon striking inflections. In my opinion this is more injurious and certainly more offensive than mere monotony. I need but refer to the rhetorical reading of the Gospels, especially in our Lord's discourses, where the readers personality is violently thrust between us and the Divine Discourser, shocking our sense of reverence, as well as distracting our thoughts. Simplicity, which here means self-effacement and reverence, should prove quite enough to secure us from serious faults. I have no special right to assume the role of teacher, much less censor, of the brethren; but I may be permitted to note one common fault, the correction of which would be an immense advantage to clerical reading. The fault is, the general emphasising of personal pronouns, especially those relating to God. Not once in forty times, perhaps, is this necessary in either the Bible or Prayer Book; as in all good composition the meaning will stand out sufficiently clear without such audible props, and in prayers, where God alone is addressed and we alone speak, there is no third personality to be distinguished. Let me beg my readers to examine, e.g., the Confession and Absolution, as an example illustration; and perhaps they will thank me for this hint.

J. CARRY.

Port Perry, August 22nd, 1890.

Reading and Speaking.

SIR,—You deserve many thanks for your article on this subject. If it be "a perennial subject of discussion" it is only that there is a cause—a well grounded cause of never ceasing complaint about the poor reading of the clergy. It is an unquestionable fact that some of our men with most brains, men of otherwise good parts, and with qualifications that endear them to their flocks, are quite unfitted for the reading desk. To educated people, and especially those in cities where the cream of the national intelligence is more and more rising to the surface, it is a weekly torture to be forced to listen to both bad praying and bad reading. It is destructive to devotion, and repellant for our public worship. The fast, irreverent, inconsiderate, monotone of many young clerics who fancy that this is the "correct thing"; the jerky, spasmodic rush through a verse requiring a calm, reverent rendering; the failure to impart to the people any distinction between simple narrative, divine declamation and denunciation, or poetical prophecy, is as exasperating as it is to be lamented. It is especially deplorable in these days, when so few persons bring Bibles to church, and so many depend altogether on the clergyman or reader for this most important part of our Anglican service. In my young days, as the lessons were being read, all the congregation had Bibles in their hands. No one went to church without a Bible as well as a Prayer Book. It was sometimes a matter of a little curiosity to note how many slips the parson made in the chapter, to be talked of on the way home. By degrees the Bible and Prayer Book gave way to the "Church Service," and this has now dropped out of fashion, and all that our people think of taking with them is the Prayer Book, usually in the smallest possible compass, so that they may be enabled to respond in the Psalms. This, in our day, leaves the congregation more and more dependent upon the minister, and therefore all the more necessary is it that his utterances should be distinct, and intelligibly understood by the people for whose edification he is officiating. Alas! too often the only portion of the