

A very handsome cope and mitre were recently presented to the Bishop of St. Andrews by a deputation representing both the clergy and the laity of his diocese.

A Church Conference was held for the first time two weeks ago in Boulogne Sur-Mer. During the conference the beautiful Church of St. John the Evangelist, which has been erected at a cost of £6,000, was consecrated by Bishop Wilkinson.

In the course of his triennial visitation held recently, the Bishop of Ripon dwelt at some length on the subject of the reunion of Christendom. The Bishop of Worcester has also both spoken and preached lately upon the same subject.

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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

The Original Code of Discipline Wanted.

SIR,—Will some person kindly give me the original "Code of Discipline" as drawn up by John and Charles Wesley, for the governing of the Methodist Society (as established by these two priests of the Church of England), but now erroneously called the Methodist Church.

EDWARD LAWLOR.

Toronto Hospital and Gaol Chaplaincy.

LETTER V.

SIR,—I am not only Chaplain, but also collector of the funds for the Chaplain's support—a somewhat abnormal combination. This demands consideration of the financial side of the chaplaincy scheme, which otherwise, as Chaplain only, I should not be expected to enter upon. I have said that the chaplaincy was started so soon as the rectors had received their first dividends from the St. James' Rectory Surplus Fund, and I believe I am correct in stating that it was not merely *post hoc*, but also *propter hoc*. The chaplaincy scheme included a voluntary taxation of themselves by the rectors in proportion to their total official incomes—their hospital dues to be deducted from the dividends to be received by them from the Rectory Lands Fund. This arrangement almost compelled the secretary-treasurer of the Synod to act as financial manager of the chaplaincy fund, which he did quite gratuitously, although with great additional labour to himself, for several years. An important resolution, however, was passed at an early stage of the chaplaincy which has entirely altered the financial aspect of the subject. It was to this effect, that any rector might invite his parishioners to make up the amount for which he was responsible, or to share with him in making it up. And, moreover, some rectors preferred simply to draw their own cheques or pay cash on hospital account, instead of having their payments made out of their rectory dividends; and at the present time the connection between the rectory fund and the chaplaincy fund seems almost to have ceased. Last year, indeed, the total receipts from the clergy for the chaplaincy fund were but \$444, besides any sums contributed anonymously through their own offertories, the balance of \$600 or so being made up by the laity. It is to be observed that the close connection supposed to exist—and at first really existing—between the rectory fund and the chaplaincy has from time to time greatly imperilled the latter; the many debates in the Synod on "equal" and "unequal" division of the former having caused one side or the other to expect a consequent recasting of their taxation scheme. All that has now, happily, come to an end; but meantime the rectory fund and the chaplaincy have been drifting further and further apart, until at last the necessity of the Synod secretary-treasurer's management of the fund was no longer felt, and the rector of St. Simon's was elected secretary-treasurer, with a finance committee to assist him. His energy and perseverance have kept things going in spite of various complications. But in the altered state of affairs, the parishioners at large being looked to rather than the individual rectors, some system of collection became necessary. It was needful to have some one as canvasser who understood the somewhat complicated scheme and could explain the objects of the

chaplaincy and the method of work, and whom all alike on both sides of the house—for we have sides—had confidence in. The lot fell upon me to discharge this duty, as I was assured by the finance committee that the whole chaplaincy scheme would probably collapse unless I were willing thus to come to the rescue. I am sure I thank them for their high opinion of my necessity to them in their emergency, but I cannot flatter myself that the necessity was such as they were so good as to express; and they admit that the arrangement was by no means an ideal one. While thus devoting my usual time every day—two and a half or three hours—to hospital and gaol work, I have devoted half a day about four days in the week (except in August) to canvassing work, and sometimes preaching for the fund on Sundays. The rectors gave me some additional encouragement, for they resolved that my salary, which had been for six and a half years at the rate of \$800 a year (out of which \$250 has to go for house rent), should be raised to \$1,100 from the first of July, 1894, if it could be raised. And it was raised, by me; and on Dec. 31st, 1894, the treasurer paid me the \$150 for the six months over and above the salary at the rate of \$800, and a balance in hand remained with which to start the new year, 1895—the first time in our history. And so I was elected to a second term of office as canvasser for 1895; but, happily, for the last time, as some one else will take it in hand next year. My instructions last year were to make up the apportionment according to the scheme, viz., \$850, and as much more as parishes and clergy would be willing to contribute, so as to make up the additional salary, pay off all arrearages, bank interest and expenses. There are 34 parishes in the Rural Deanery of Toronto, including St. Alban's. Every one of them contributed. All made up the full apportionment except St. Matthias', St. Barnabas', Grace Church and Trinity East; the three first very poor parishes; the latter, through an accident, coming out behindhand—the rector having accidentally handed over the whole of the St. James' rectory dividends for redistribution to the poorer rectors, forgetting to reserve his \$40 promised to the chaplaincy. However, these four parishes paid in the aggregate a third of their apportionment. Five parishes made up theirs exactly, and twenty-five parishes gave largely in excess, three of them—the Church of the Redeemer, St. Simon's and St. Mark's, Parkdale—giving twice their apportionment. This year a new scheme of apportionment has been adopted, amounting in all to \$1,150, instead of \$850, as hitherto; so that if all is gathered in, the chaplain will receive \$1,100—viz., \$800 as chaplain and \$300 as collector. A more recent resolution, however, fixes his salary as chaplain, after Jan. 1st, 1896, at \$800, and appoints some one else as collector; so that my salary is to go back again to \$800, which will make it necessary for me to resign the work, and, as a consequence, leave the diocese and forfeit my prospective claims on the Commutation Fund, W. and O. Fund and Superannuation Fund, to which I have contributed about \$200. All the parishes are on the lookout for young, unmarried men when vacancies occur. The rectors, too, looked out for a young, unmarried man when forming this chaplaincy, and offered it to five or six, who all promptly declined it. I took it, although assured it was not meant for a married man. So that now for seven and a half years I have had mainly to support myself out of my small capital; and having had the salary raised to \$1,100, it is now to be dropped again to \$800 next January. But why this change? It would seem then that the success I have met with in my collections has (1st) led the rectors to reduce their own personal guarantees from \$850 to \$550, leaving the balance to be made up from the parishes; and (2nd) it has led them to see that the formation of a second chaplaincy for the west end institutions is within the range of "practical politics." Hence it is hoped next year to see a second chaplaincy formed; and thus the east end chaplain cannot have so much as \$1,100. My success as collector, therefore, throws me overboard and out of the diocese altogether. What is the remedy? Recognizing, as I have already stated, the great importance of having at least two chaplaincies for our numerous institutions—although not dividing them as east and west—I would suggest that the rectors revert to their original scheme of supporting one chaplain entirely themselves to the extent of \$1,100, making it, if they like, a first charge on the St. James' Rectory Surplus Fund; and that the parishes contribute \$1,100 more for the other chaplain. Hospital work especially is a work that all are deeply interested in; there is no fear that the laity would ever allow that to drop. Let them support a hospital chaplain for the General and Grace Hospitals and the Home for Incurables, and let the clergy support the less interesting, but very important work at the Central Prison, Mercer Reformatory and City Gaol, with a little variety in the way of work at the Isolation Hospital, close by the latter institution.

ROBERT C. CASWALL.

BRIEF MENTION.

Dr. William Crawford Williamson, the naturalist, is dead.

China has ceded to France the towns of Meng and Wuto.

Rev. H. B. Patton, Deseronto, has left for Prescott, where he enters as rector of St. John's Church.

K.D.C. the mighty curer for indigestion.

Nasrulla Kahn brought over £20,000 worth of presents as personal offerings to the Queen and members of the British royal family.

The Rev. E. A. Hall has removed from Ripley to Bervie.

Queen Victoria has signed but one death warrant, and that was for an execution in the Isle of Man.

Rev. Mr. Simons, of Halifax, delivered two excellent sermons to large congregations in the Church of the Good Shepherd, Cornwall, last Sunday.

In most parts of Syria, Palestine and Arabia, fig trees and date palms are counted, and a tax is levied on each tree.

There are springs of fresh water in the Persian Gulf that furnish supplies to vessels.

The Rev. Canon Sanson, of Toronto, has gone for a short trip to the Old Country.

There are now one hundred and seventy-seven women doctors in the United Kingdom.

Campbell Bannerman is supposed to be the richest man on the English Ministerial bench.

The Rev. W. S. Westney, M.A., B.D., late of Uxbridge, has been appointed incumbent of St. George's Church, Allandale.

K.D.C. cures dyspepsia.

The population of the United Kingdom in the middle of 1894 was estimated at 38,776,154 persons.

The Rev. George Gill, late of Treherne and Rathwell, has been appointed incumbent of Christ Church, Russell, and district.

A mastodon skeleton unearthed in Border County, Texas, in August, 1894, had tusks attached to the skull which were ten feet long.

The will of Augustus Knowlton, late of Gardner, Mass., bequeaths more than \$100,000 to found a charity which is to be known as "The Gardner Home for Elderly People."

The Bishop of Huron has appointed the Rev. S. F. Robinson, of Walkerton, to be Rural Dean of Bruce, in place of Rev. R. S. Cooper, removed to Kirkton.

Archbishop Machray, Primate of Canada addressing the Synod of Rupert's Land, spoke in favour of religious instruction in the schools.

Mary Cowden Clarke, the compiler of the "Concordance to Shakespeare," is now 86 years old, but in spite of her age takes a vivid interest in life and books. She lives in Genoa.

K.D.C. Pills cure chron constipation.

Rufus Waterhouse, New York, who died recently, left to St. Luke's Hospital not less than \$200,000 for the establishment and maintenance of a ward for consumptive sewing women.

The Rev. F. W. M. Bacon, M.A., recently ordained to the diaconate, has been appointed to assist the Rev. Simon Gibbons, rector of Parrsboro, N.S.

The Dowager Empress of China received on the 60th anniversary of her birth a present of an elegant copy of the New Testament, valued at \$1,200, from 10,000 of the Christian women of the Empire.

Rev. Mr. Lewin was presented with an affectionate address and \$201 by his parishioners upon leaving Prescott for Kingston. Gifts were also given to Mrs. and Miss Lewin.

The Queen of Italy has made an odd fad of collecting old shoes, slippers and boots that have some historic or romantic interest attaching to them. Among other articles, she has a pair of coarse, heavy shoes that are said to have belonged to Joan of Arc.