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last few days. He and Principal Owen addressed the annual meeting of St. David's Guild at Wrexham. There was a large representative gathering of fourteen parishes. The Bishop's varied experiences, given with telling effect, greatly charmed his audience. The members of the Guild were invited after the meeting by the Rev. T. Lloyd Williams and Mrs. Williams to meet the Bishop and the Principal.

The Pope is reported to be complaining to his intimates that Vatican affairs were never so bad as now. "All the States," he said (according to the *Corriere di Napoli*), are preoccupied with the social question; the populations are surrounded with an unhealthy atmosphere, or are in a condition of alarm and discomfort; and we are in the power of the enemy, without a hope in the future." The sums derived from the St. Peter's Pence are very small, in spite of many pilgrimages, and the incomes from the Papal possessions are much diminished.

A table showing the number of churches in which the most popular hymnals are used, has been compiled from the new edition of *Mackeson's Guide to the Churches of London and its Suburbs*, which was published last week. *Hymns, Ancient and Modern*, heads the list as in use in 695 out of the total of 1,058 churches included in the guide; and second stands the Bishop of Exeter's *Hymnal Companion*, which obtains in 175 churches; while *Church Hymns* and the older S.P.C.K. hymn book have a home in 125 churches; the *Hymnary* is in use in six, and the remaining books, to the number of a dozen, are to be found in only two or three churches.

In connection with the proposal by the Australian Bishops for a week of self-denial for Foreign Missions, to be held from November 25th to December 1st, a *General Memorandum* of hints for the clergy and other workers has been circulated by the Bishop of Tasmania, by whom the organization of the movement is being directed. In this leaflet the proposal is made that the effort should aim at raising "not less than £10,000; and in justification the Bishop makes the following statement:—"Let us remember that this amount will be a mere pittance taken from the money spent daily in luxuries. The following are official facts. Let us impress them on our people:—Amount spent daily in drink in Australasia, £41,000; amount spent weekly in drink in Australasia, £288,500; amount spent daily in tobacco in Australasia, £6,600; amount spent weekly in tobacco in Australasia, £46,000. Australasia spends more than 9 per cent. of its income yearly in drink and tobacco. We ask for something like one-fifth of the money spent in one day in the above manner."

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.

House of Laymen.

SIR,—I thank Mr. Blomfield for his courteous answer to my enquiry for an explanation of his assertion that "There is no 'raison d'être' for a House of Laymen in this country as there is in England." His description of the two Houses of Convocation is quite correct; but the statement that "no layman had a seat in either House" should have been accompanied with an explanation which would have shown that it was only partly correct. I therefore venture to offer my own explanation of the necessity that was found to exist for a House of Laymen in alliance with the Convocation of Canterbury. The Upper House of Convocation is composed of the Bishops of the various dioceses. But these same Bishops have seats in the House of Lords, which is to all intents and purposes a quasi department of the Upper House of Convocation. The laity do not sit in the Upper House of Convocation, but they sit with the Bishops in the House of Lords, and their opinions are voiced through the Bishops on their return to the Upper House of Convocation. So that it may fairly be said that the laity of the House of Lords are hereditary representatives of the laity of the State Church of England, just as they are politically of the people of England. It may not be a wise arrangement, but so it is; and these same representatives of the laity sit, speak and vote with the mitred clergy of the House, on all Church questions, very much in the same manner as the laity sit, speak and vote with the clergy in our Synods.

If the Archbishop, or Convocation, in their judgments and important cases before them, deemed it desirable to know what the clear opinion of the laity was on a given point, there it was, one would say, at their very door, but His Grace no doubt soon found that the laity of the House of Lords, like the laity of our Synods, were, with a few exceptions, utterly unable to give an intelligent opinion either individually or collectively on any given subject, the Parsonage question for instance, for want of opportunity to study and consider amongst themselves, and thus, on account of what we must call their ignorance, they were very liable in giving their final verdict to be swayed and influenced by the superior knowledge and power of the Bishops who had made it their life-long study. Here then was the 'raison d'être' for the establishment of the House of Laymen, a body purely representative of the laity. So clearly did the laity of the House of Lords see the absolute necessity for it that on its establishment they eagerly became members, and I think at this day about twenty of the Lords, many commoners and the first men in every diocese, are its warm supporters. The above reasons will to a large extent apply to every Diocesan Synod in the Dominion of Canada.

J. SYMONS.

Toronto, Aug. 31st, 1894.

The Education Policy of the Church.

SIR,—The New York *Churchman* for July 28th contains an article on a subject which is at present in different ways agitating the Anglican Church throughout the world, viz., that of Religious Education. It is written by one of the foremost American students, on this and similar subjects, Prof. Ely, and is entitled "The Educational Policy of the Church." You would confer a great boon upon the Church public by publishing it *in extenso*, but failing this, I beg to give your readers a brief extract of the proposed policy. Prof. Ely begins by saying that "no thoughtful person, who truly loves our Church, can be satisfied with the educational work which she is doing in the United States." He offers two reasons why the American Church has accomplished so little, which are, first, that the educational plans hitherto proposed have involved the idea of separation from the public life, which he believes to be contrary to the best traditions and genius of our Church. Such plans do not commend themselves to Churchmen, and so nothing is done. The second reason is that no "large and comprehensive plans, calculated to appeal to the imagination of the Church and to arouse the enthusiasm of Churchmen, have been presented." Prof. Ely's platform contains three planks; of these the third is by far the most important in its author's own eyes, and of it the following is an outline. Almost all the States of the Union have large and flourishing State universities. They are handsomely endowed, they have many students, the work done is of a high order, and "as they rest upon the prosperity of the entire Commonwealth, and not upon the fluctuating and uncertain fortunes of a few individuals, they have a secure foundation." The Church should plant at the seats of these universities, colleges for men and women. Here the Church students (Prof. Ely would include others) would board; here they would receive a certain amount of religious instruction; here they would have their own chapel, in which "courses of sermons would be preached by the ablest clergymen in the Church." How great, urges Dr. Ely, are the advantages of this plan over that of the establishment of a separate college or university. "At the present day, . . . a million dollars for a separate Church college in Wisconsin, would not give its students even the narrower college education which the university offers." Even supposing \$2,000,000 or \$3,000,000 could be raised, "why should there be an attempt to devote so large a sum of money to this purpose, when by far the larger part of the work which a Church college or university would undertake is already being satisfactorily carried on, and that on neutral territory?" The State university "stands for the effort of the whole Commonwealth."

By adopting this policy of affiliation "the American idea of the separation of Church and State is preserved, and at the same time the loyal co-operation of the Church with the State in its public institutions is secured." I desire to draw especial attention to the following words which are *mutatis mutandis*, applicable to Canada as to the States. "This is, as already intimated, entirely in accord with the best traditions, and with the true genius of our Church. It is a doctrine received of all of us, that the State is a Divine institution. We pray continually for the President of the United States, for the governors of our commonwealths, and we have added to our Prayer Book the petition, 'God save the State.' If it does not follow logically and inevitably that we should enter into relations with public institutions, attempt to build them up and to save them in the best sense, it is hard to tell what practical conclusion can be drawn from the doctrine of the divinity of the State, and from the prayers

which we utter." Now, sir, what does the editor of the *Churchman*, which represents the strongest, soberest Anglicans of the United States, say to all this. He says, "There are many thoughts awakened by the suggestion which Churchmen would do well to ponder. It cannot be denied that such a plan has very great merits, and would do much toward giving to purely secular institutions of learning a Churchly atmosphere and environment, with which many students would gladly surround themselves. On the score of economy, such a movement would produce given results with far less funds than would be required to endow new institutions. In effectiveness, also, the educational work alike of the Church and the universities would be increased—of the latter by the augmented number of students; of the former because the Church could thus avail herself of the unsurpassed facilities already existing for the highest classical and scientific training. We commend Prof. Ely's article to the careful attention of our readers. They will find much in it that bears the stamp of a sound and thoughtful policy." It will be obvious to every reader that Professor Ely's contentions might be urged with equal, nay considering our comparative poverty, with greater force here in Canada. The united capital of our three universities amounts to less than \$600,000. In each of the provinces in which they are situated there are large, wealthy, and well-equipped state or undenominational universities, which the great majority of Church students attend. If Prof. Ely's policy is "sound and thoughtful" for the Church of the States, it is worthy of serious and unprejudiced consideration in Canada. The universities of the Church are not private colleges, and therefore every Churchman has a right to express his opinion about them. The educational policy of the Church is of interest to every Churchman, and he should therefore strive to make himself acquainted with facts upon which to base a rational opinion. Let this be done, and I have no atom of doubt that the verdict will be that the governors of our Church universities should steadily shape their policy so as to bring them into the main current of Canadian educational life and thought. Would that some more worthy voice than mine, one that would arouse the placid slumber of our people and convince them of the surpassing importance for the future welfare of our Church of opening their eyes to see. In the meantime let me re-echo Dr. Ely's concluding words: "Will not Churchmen everywhere earnestly reflect upon this plan, and resolve to do all they can to carry it out? Let this work which is so pre-eminently a patriotic work, a Church work, and a truly Christian work, go forward in all parts of the land."

HERBERT SYMONDS.

Ashburnham, September 3rd, 1894.

A Breach of Promise.

SIR,—Last spring, when sending up our statements for the year with parochial collections, there was sent to the clergy of this diocese a circular asking that they would send to Synod Office the names, alphabetically arranged, of subscribers, with the names of collectors and amounts collected on the cards, with the promise that the same would be printed in *Synod Journal*. And we were also given to understand, for encouragement to subscribers, by certain members of the Board, that those who subscribed a dollar would be presented with the journal. Now the other day when *Synod Journal* came out we looked in vain for the published list of subscribers. What excuse can the clergy make to those induced to subscribe their dollar, who were not in the habit of doing so, and to the collectors who hoped to see or hear of their names, and to those to whom such promises were made, contained in the *Synod Journal*? This would answer as a little inducement to country people to give, and a sort of guarantee that their money found its destination. But if a reasonable excuse cannot be given, it will produce a want of confidence in some sensitive minds, and may injure the collection next season. At all events it is but just to some of the clergy, who took a great deal of pains in making out the list, and not a little trouble, that they should be informed by the rightful person the cause of this broken promise.

COUNTRY.

Ontario Diocese.

A Change of Men.

SIR,—I am heartily in accord with the author of a letter, under the above heading, which appeared in your paper of 30th ult. I have long been of opinion that a change should be made more frequently in the representatives to the various synods; that some men should not be returned, year after year, merely as a matter of course, and because no vestryman likes to appear as wishing to turn out the then representatives. What is the result? Those stereotyped members have pretty well exhausted whatever ideas they may once have had about the requirements of the Church, and are satisfied to do no-