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The Bishop of Chichester, in his ninety-first year, delivered a charge in Chichester Cathedral on Tuesday which occupied three hours in delivery.

It is understood that the bishopric of Wellington, New Zealand, was offered to the Rev. A. F. Winnington Ingram, head of the Oxford House, but was refused by him.

The Rev. Charles Gore has now been canonically instituted to the vicarage of Radley, Berkshire, in the diocese of Oxford.

Nine thousand pounds has now been subscribed towards the £10,000 required for the proposed restoration of the Choir of Bristol Cathedral.

The consecration of the Rev. Dr. Lawrence, Bishop-elect of Massachusetts, is expected to take place in Trinity Church, Boston, Thursday, Oct. 5.

Ireland gave last year £10,031 to the C. M. S., which is the largest sum, with one exception, ever given from Ireland.

The report of the recent Conference of Diocesan Missioners on Missions will be published immediately by Mr. Elliot Stock.

The Rev. Hartley Carmichael, rector of St. Paul's Church, Richmond, Va., has received the honorary degree of D.D. from Richmond College.

The Welsh newspapers announce that the Rev. Father David Wareing, formerly priest of St. Mary's Roman Catholic Church, Carmarthen, who left the Church of Rome some months ago, has been appointed to a curacy at Stepney.

Jerusalem has been enjoying a "boom" since the completion of the railroad that connects it with Jaffa. Over 800 houses, hotels, stores, and residences have been erected in the town since it became a railway terminus.

A layman of the diocese of Bath and Wells has just given a donation of £10,000 to meet benefactions for the augmentation of the numerous small livings in that part of the country.

The Bishop of Milwaukee has been appointed president of the Guild of All Souls in America. In England branches have recently been formed at Eastbourne, Norwood, and Croydon.

Mr. Passmore Edwards, it is said, gives away the profits of the *Echo*. It is from this source that his many donations to free libraries and other generous gifts of his have been made.

Miss Magee, daughter of the late Archbishop of York, has accepted the position of superintendent of the Ladies' Settlement in Islington, which has just been started to provide a home for ladies who are willing to give themselves up for work amongst the poor.

On Saturday the Bishop of Bangor (Dr. Lewis Lloyd) closed the palace as a residence. He finds his income (after the late Bishop's retiring allowance has been deducted) inadequate for the maintenance of so large an establishment. The stables have been let to a coach proprietor and the gardens to a market gardener. The Bishop intends for the future to spend some time in each parish in his Diocese.

From the annual report of the Pongas Mission it appears that the direct supervision of the work is now under the Bishop of Sierra Leone. Notwithstanding the munificent grant of £2,000 from the Colonial Bishopric's Fund, it has become evident to the Committee that there is no reasonable prospect of any appointment of a Bishop of the Pongas country in the immediate future.

## 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.

### Dr. Bray's Libraries.

SIR,—On page 476 of the "Manual of Parochial Work," S.P.C.K., I find that there are sixty-three (63) of "Dr. Bray's Libraries for the use of the

Clergy," in Canada. Will any of your readers kindly give a list of above libraries in Canada? Is there one in the Diocese of Qu'Appelle or Rupert's Land? STUDENT.

July 12th, 1893.

### "Caucusing."

SIR,—[There is a good deal of talk, and some comments in writing, as to caucusing at recent synods, with what amount of truth it is hard in all cases to determine. That it was practiced unblushingly at the Synod of Huron is a deplorable fact. For two reasons. First, weak men, if positively and boastingly "Low," are thrust forward, to the exclusion of firm, moderate, balanced Churchmen of experience; and secondly, such glaring injustice as was manifested in the election of men for both the General Synod and the Executive Committee, will lead to reprisals.

It is to be hoped that, in future, such tactics will not be resorted to. The aim at present seems to be to make the Executive Committee a "Huron College preserve!" In justice it should be said that the Bishop in his selections show a wider charity, a broader judgment, and a more kindly feeling than do many of the clergy.

OBSERVER.

### Correction.

"It is rather late to leave the Church because of the Lincoln Judgment, but such is alleged as the reason for Rev. Reginald Shield Radcliffe accepting the pastorate of a Nonconformist chapel at Ashford. Mr. Radcliffe has had a remarkable career. He was a student at Trinity College, Toronto, from 1876-78, and in 1879 and 1880 was ordained deacon and priest by the Bishop of Niagara. He held a variety of missionary appointments in Canada, and four years ago he became Rector of All Saints', Saginaw, in the diocese of Michigan in the United States."—*Church Review*.

SIR,—The report in yours of the 13th (copied from the English *Church Review* of the 15th of June), asserting I had left the Church because of the late Lincoln Judgment, is of course absurdly untrue. That judgment I have thanked God for again and again, and I carry it out to the letter as far as possible. This would indeed be a sorry time to leave the Church, when even the different religious bodies round us are both in doctrine and ritual becoming more and more like us. Besides even this, in the U. S. A. alone two-thirds of our Bishops, clergy and laity have come from these religious bodies. Bishop Potter calls the two-thirds a conservative estimate. Surely those whose ancestors have been loyal priests for generations could not dream of leaving a Catholic faith for a non-Catholic; but as years go on and our Church gradually becomes all our Reformers intended her to, we can say or sing more and more from a heart filled with joyful thanks, This is our Church, here will we dwell, for we have a delight therein.

Yours in our blessed Lord,  
REGINALD S. RADCLIFFE,  
Priest of the Church.

Pueblo, Colorado, July 17th, 1893.

### The Clergy House of Rest, Cacouna, P.Q.

SIR,—Permit me through your paper to say a few words regarding this institution, and Cacouna as a desirable place of rest and recuperation for the clergy. I know of no place more suitable for one who feels the want of a much needed rest. The entire change of air and the effect of the salt breeze can only be realized by those who have experienced it; especially beneficial is it to one who has been living and working inland. The trip down the St. Lawrence, it is needless to say, is one of the most delightful a person could take, and though it may cost a little more than to Muskoka, or up the lakes, yet you are not burdened with great hotel expenses during your stay at Cacouna, the rate at the Clergy House being only 50 cents per day. This is even less than what it would cost at one's own house, and of course does not nearly pay, were it not for the liberal support of Churchmen and women, who see the need of such an institution for the clergy. As regards the comforts of the Home, too much cannot be said in its favor. It is beautifully situated, overlooking the river where all ocean vessels can be seen passing to and fro. The interior is furnished like an ideal house, yet plainly and substantially. There is a detached reading-room a few yards away, where the daily papers from Montreal and Quebec are found, as well as the nucleus of a library, kindly presented by Major Irvine. The lady managers have secured the services of a splendid housekeeper and cook, and in consequence the table—which is such a consideration during an outing—is of the very best, far surpassing, I consider, many a summer hotel at \$2 per day.

The clergy cannot be too grateful, or encourage too much the ladies who have so kindly taken in

hand this work and made it such a thorough success. And now that it is so efficiently established by their zeal, as well as by the financial support of our Church people, it would seem a pity if we did not take hold of it and make the best possible use of our privilege.

J. HIRST ROSS.

Guelph, July 26th, 1893.

### Parish Library.

SIR,—Some unknown friends have helped me in my parish work by sending two packages of the CANADIAN CHURCHMAN for distribution. I feel deeply grateful, and trust that such help will be continued. I am endeavouring to form a parish library and need such books as Lane's "Illustrated Notes of English Church History," Little's "Reasons for being a Churchman," Kip's "Double Witness"; bound volumes of "Dawn of Day"; "Home Words"; "Church Monthly"; Band of Hope"; etc. I sorely need twenty five Prayer Books for the new mission of Nesbitt, and twenty "Manuals of Christian Doctrine" by Rev. W. Gynne, senior grade, to place in the hands of adult candidates for confirmation. The Manuals are sold by Rowsell & Hutchison, Toronto, at 25 cents each. Will some reader please send one or two at once? Those who value sound and solid Church doctrine will recognize the importance of this appeal.

HERBERT DRANSFIELD.

Incumbent of St. John's Church.  
Rounthwaite, Manitoba.

### Information Wanted.

SIR,—Some time ago I sent you a letter stating that I had been led in friendly intercourse with a Presbyterian neighbour to ask him for information as to when and where the change from Presbyterian to Episcopal government of the Church took place; seeing that Presbyterians claim the Church was originally Presbyterian, but that early in the second century it had become Episcopal. The drift of my communication was misunderstood, and we were favoured with two letters of interest and valuable information from correspondents from whom we should be glad to hear oftener. I should be glad of their assistance now, as I am not in possession of the necessary authority. My friend the Presbyterian minister, has, after long delay, sent me an answer to my enquiry, but he ignores the main question, and contents himself with stating "I know of nothing that will help you more than Bishop Lightfoot's Essay on the Christian Ministry." "He shows that the Church of the N. T. was Presbyterian and only such." "That the apostles held of course an important, but unique and temporary position." Now I would like to ask some of my clerical brethren in possession of the Bishop's essay, are we indebted to Bishop Lightfoot for such teaching as alleged above? If so, where are our boasted claims?

L.

Diocese of Ontario, July 21st, 1893.

### More Bishops in Ontario.

SIR,—I must confess that I am rather disappointed at the two letters you have printed commenting on mine, as they represent views already familiar, adding nothing to this important question.

As to Mr. "Advance's" letter, I was quite prepared, for the family is a large one and their mode of action, gushing, restless activity, is well known. We have a large family of "Advances" in Ontario, and they are not confined to the Church; a lot of them are Methodists. Their activity in church building is well known, especially in Toronto and Winnipeg, and I am told they have some relatives who are Presbyterians. One of them, the father or grandfather of your correspondent, was very enthusiastic and tried to impress his views on an aged prelate, urging him to go forward and trust, and rouse the people. "Aye, I dare say, but where is the money to come from?"

Another of his relations, the Rev. Jas. "Advance," tried to put these principles into practice, and regardless of Bishop and board, took possession of a vacant district and for a year gave the people a service (needless to say "advanced" also). At the end of the time he could stand the privation no longer, and retired, to the delight of the poor people who had kept him from starving. Don't think I don't sympathize with the family; they do great good and often great harm, but cannot realize there may be zeal without judgment.

A letter like Mr. Craig's I quite agree with. His ideal is mine. I tried to point out some stumbling blocks which have been needlessly placed in the way. For one, the spoils system, necessitating book-keeping, subdivision, loss and isolation. For another, the \$40,000 limit. If that is insisted on, we will have a continuation of the old style bishops, not what both your correspondents, I think, desire as much as I do, a bishopric, to maintain which de-