

Eastern District Convocation meeting at Hmsdale, 27th and 28th January, 1891:

Moved by R-v. J. Boydell, of Bracebridge, seconded by Rev. Rural Dean Lloyd, Huntsville, that a committee be appointed to prepare a memorandum expressing the opinion of Convocation concerning the education of the children of the clergy. Carried unanimously.

Report of the Committee referred to above:

"We, the clergy of the Eastern District of the Missionary Diocese of Algoma, in convocation assembled, desire to give expression at this time to the pleasure with which we have watched the development of the movement inaugurated by the Churchwomen of Canada, on behalf of the education of our children, and embrace this opportunity of placing on record our deep sense of the gratitude due to those friends whose hearts God has moved to lighten the burden of responsibility and anxiety which the proper education of our children necessarily entails.

And, while congratulating the present beneficiaries on the superior advantages thus placed at their disposal, we would assure those friends who have afforded such educational facilities that their efforts are duly appreciated, as meeting a long felt want arising out of our limited resources, and isolated position, and heartily welcome this new departure in the Missionary work of the Canadian Church.

And, in conclusion, assure such friends that among all the forms in which aid can be given to the Missionaries of Algoma, whether for the building of churches, the erection of parsonages, or the payment of stipends, none could be more grateful to our feelings or more gladdening to our hearts, than the efforts now being made in behalf of the children whom God has given us.

And further, we pray that by the blessing of the Almighty such educational work may become a permanent branch of the Missionary effort of the Women's Auxiliary.

Committee:—Revs. G. H. Gaviler, Parry Sound; Arthur H. Allman, Port Sydney; W. T. Noble, Gravenhurst.

#### EAST LONDON AND THE SALVATION ARMY.

"Urbanus," writing in the *Echo* on this subject, says:—"East London was the birth-place of the Salvation Army. I well recollect Mr. Booth starting his mission there in 1865. Now let us see what impression the Army has made in East London in five-and-twenty years. Take the Tower Hamlets, in the centre of which Mr. Booth first planted his flag. These include Bow, Limehouse, Mile End, Poplar, St. George's-in-the-East, Stepney and Whitechapel, which together have a population of nearly half a million. According to the 'Protestant Dissenters' Almanac for 1891,' the Army has one meeting place in Stepney, one in Limehouse, and one in Poplar. That is all. Taking London over the border, there is meeting places at Canning Town, Plaistow, Stratford, Leyton, and Barking. In the great parish of Bethnalgreen the Army occupies one railway arch. In Shoreditch, another great East End parish, it has one meeting place, in a mews. In Hackney, a still larger parish, beside the Clapton Homes, it has three meeting places. Of course, these are ordinary meeting places of the Army, and are exclusive of its shelters and homes for fallen women. The testimony of many East End clergymen and Nonconformist ministers that the Army was a failure in the East End only confirmed my own observations as an East Ender, bred and born; but I was really astonished to find how complete the failure had been. Whitechapel Church would take all the Tower Hamlets Salvationists and leave room to spare."

#### THE NEW ARCHBISHOP OF YORK.

The Queen has approved the nomination of the Lord Bishop of Peterborough to the Archbishopric of York.

William Connor Magee, a son of an Irish clergyman, was born at Cork in 1821, and having been at a school at Kilkenny entered the University of Dublin as a student at the early age of thirteen. Mr. Magee carried off a scholarship in 1838 and Archbishop King's Divinity Prize. While at college he distinguished himself by his brilliant speeches at the debates of the College Historical Society, thus giving early evidence of his oratorical powers. He took his B. A. degree in 1842, his M. A. and B. D. twelve years later, and his D. D. in 1860.

In 1844 Mr. Magee was admitted to the diaconate by the Bishop of Chester, Dr. Sumner, for Archbishop Whately, his title being to St. Thomas's, Dublin, and he was advanced to the priesthood by the Bishop of Tuam.

In 1847 Mr. Magee became curate of St. Saviour's Bath, and in 1851 minister of the Octagon Chapel, Bath. At that time he was a great Evangelical, and his fame as a pulpit orator drew vast congregations, while his sermons were extensively published, both in the press and in more enduring forms. Lord Auckland, Bishop of Bath and Wells, made him a prebendary of Wells, and on the first formation of the Liberation Society Mr. Magee put forth a very telling statement as to what the Church of England was doing in the way of voluntary efforts. His memory is still affectionately cherished at Bath. In 1856 he was appointed minister of Quebec Chapel, famous for its great preachers, and he electrified the London world with his eloquence. Thirty years ago he returned to Ireland as rector and vicar of Enniskillen, and precentor of Clogher. In 1864 he was appointed Dean of Cork by the Earl of Carlisle, and it is a singular circumstance that he made his first great impression on English folk as a speaker—in contradistinction to a preacher—at York. He had taken part in the second Church Congress at Oxford, and at that held at York in 1865 the Bishop of Oxford, Dr. Wilberforce, said to the writer of these lines, "we have had the most marvellous speeches from three deans—Cork, Emly, and another—who must be Bishops." The prediction was verified. Dr. Magee being appointed to the English, Dr. Alexander to the Irish, and Dr. Douglas to the Indian Bench. As Dean of the Chapels Royal in Ireland he came much under the notice of the Duke of Abercorn, and his sermon at the opening of the Church Congress at Dublin, in 1868, no doubt obtained him his bishopric. Mr. Walpole, then Home Secretary, was present, and wrote to Mr. Disraeli that he author of the brilliant sermon, "They beckoned to their partners in the other ship," &c., must have an English see. When the Bishop was appointed to succeed Dr. Jeune (whose talented son, the well-known Q. C., he has recently made his Chancellor) the country was agitated from one end to the other on the question of the disestablishment of the Irish Church. His maiden speech in the House of Lords was probably the greatest effort of his life, and though he spoke with the fixed conviction that disestablishment could not be warded off, his eloquence roused the enthusiasm of the Upper House—no easy thing to accomplish—to fever height.

The Bishop's subsequent history has been one of great speeches and sermons of extraordinary power. He has not been a specially successful diocesan administrator, and not been very partial to his cathedral city; but what was known as the Sleepy Diocese has woken up under the presidency of so distinguished a chief, and both clergy and laity have been

proud of a Bishop who in London drawing-rooms and clubs has been eagerly sought after, and is admitted to be the best speaker in the House of Lords. He has done an immense work in Church building, and he was a most successful president of the Church Congress, when for the first time an address of welcome was presented by Nonconformist ministers. Recently his presidency of the House of Lords Committee on Child Insurance still further illustrated his wonderful business capacities. The Bishop had the courage of his convictions, and never feared to speak out. His famous saying as to a free being preferable to a sober England will recur to everyone, while he protested vehemently, at a luncheon following the laying the stone of the new works at Peterborough Cathedral many years ago, against the idea of asking for a Parliamentary grant for any cathedral restoration, when less far-sighted people were making that suggestion. Under a cold and somewhat repulsive manner he had a kind heart, and one day an incumbent within walking distance of the Palace at Peterborough, who was in very delicate health, was astonished at the Bishop walking into the vestry as the bell was about to stop, and saying, "shall I preach for you to-day?" It is needless to dwell on the Bishop's unrivalled powers of humor wit and sarcasm. Certainly he does not fall into the category of those Bishops of whom Archdeacon Farrar has said that their names would be forgotten some weeks after their death. Of late years he has had the assistance of a Coadjutor Bishop, who has relieved him of much routine duty.—*Church Review*.

#### BISHOP WALKER'S CAR CATHEDRAL.

The Bishop of North Dakota has held services in his car at Sewell, Abercrombie, Christine Sheldon, Lisbon, LaMoure, Oakes, Grand Rapids, Jamestown, Fargo, Oriska, Tower City and Davenport in his diocese.

At every point except three the car was crowded. In some instances people were unable to gain entrance. As many as ninety two persons have been present at a service. The singing has been hearty and the response strong. In some places two services were held. Invariably the second was more largely attended than the first. In several cases the number of persons present was equal to the entire population of the town and half as many more as those resident within it. Railroad men have been present in greater or larger force at every one of the services held.

Many persons have attended who have not been at any kind of worship for many a year, who deliberately stay away therefrom.

In several places men have remained after the service or come to the Bishop during the day when anchored on the side track to talk on the subject of their souls and duty. This has been one of the most satisfactory features of this work.

Some people have come to the Bishop and thanked him with flowing tears for the privileges thus brought to them.

At every place there was an urgent request for services in the car as soon as possible again. One infant has been baptized in the car.

The enthusiasm and interest at every place but two have exceeded the Bishop's most ardent expectations. He personally takes care of the car, sweeps it out, lights the lamps, and prepares them for use, builds the fire and keeps it alight, makes his own bed, arranges the chairs in order for each service. This arises from the fact that at some points there are not many people living in the neighborhood of the depot and as a rule those who do, have their whole time occupied in caring for their daily duties. The Bishop has been compelled to play the organ himself at one half the services held by him.—*North Dakota Churchman*.