

such dimensions as it ought to be? Is it honest to allow clergymen who have laboured for years, who from its inception have regularly contributed to it, to be deprived of income, and against their will, and in spite of their poverty, compel them to take one hundred dollars instead of three hundred, to force them, whether they will or not, to contribute two hundred dollars a year to a fund the advantage of which will come to future participants. We say that, in the name of common honesty, Churchmen should never permit it. We hope that every clergyman may take it to heart. Any day he may, by God's providence, find himself unable to continue his work. Some infirmity of mind or body may come upon him. He may find himself stranded. Will he be satisfied to receive one hundred dollars a year instead of two or three hundred, and that, that he may, whether willing or unwilling, build up a fund to support other men perhaps yet unborn? But this is not the most serious aspect of the matter. There are men who from the beginning have gladly paid in full their quota; they have year after year had put before them statements of the assets of this fund; they have given their money, counting upon conditions being observed, and those conditions implied that all the interest on capital fund, and all income fund, should be used for the purpose of supporting aged and infirm clergymen. Now these conditions are changed, and money intended for them is diverted from its proper use, and they are deprived of two or three hundred dollars a year, which they had been led to count upon. This treatment is cruel and distinctly unjust, and any legislation that may have been made subsequent to the time when such men commenced to contribute should have carefully guarded their interests, and should not have been retroactive in its application. In saying this we contend that a clergyman's right and claim to consideration does not depend upon the time that he may make his request to be placed upon the fund, but upon length of service and payment of contributions. Let us state a case that is quite possible. A clergyman may have worked nobly for the Church for thirty years; he may have, from the beginning, contributed his assessments to the fund; he may have done more—he may now have become greatly afflicted, and quite incapable of any kind of clerical labour, yet, notwithstanding all his claims, he may find himself put off with a paltry allowance of one hundred dollars a year, instead of three hundred, the amount due him under original conditions. The excuse will be, of course, want of funds. But why? Because money that belongs to him and ought to come to him, is kept back in order to build up a fund out of which other men in some future day may derive an income. We object strongly to two things in the administration of this fund. We object to making poor and aged clergymen build up a fund which ought to be built up by well-to-do laymen, and this, in order to make, in years to come, other men better off than themselves. We object also to men being permitted to contribute to a fund—led on to entertain certain expectations, and then, just when they hope to realize them, having them dashed to the ground by the ill-considered resolutions of a Synod that in its carelessness accepts the suggestions of men who do not seem to understand that their manner of dealing with such questions involves other men, and those least deserving it, in poverty and misery. We sincerely hope that the next Synod will put this matter right, and that they will see that the \$25,000 shall be raised in some other and more legitimate way—a way not

involving trouble and anxiety to men who have passed on into the decline of life, and who have honestly earned whatever compensation the Church has to bestow for long and self-sacrificing toil.

OBITUARY.

Through the sudden and unexpected death of the Rev. E. J. Fessenden, B.A., rector of St. John's Church, Ancaster, on Saturday, 18th, the Diocese of Niagara has been plunged in profound grief, and the Church in Canada has lost one of her brightest and most devoted sons. Few men were better fitted than Mr. Fessenden for the life and work of an ecclesiastic—with a loving and winning disposition—deeply spiritual and devotional nature—keen, active and logical mind—physically such as might have been taken for a model for the old masters. He was a personage you would expect to meet in a cathedral close or Amen corner in the old world—not such as you would expect to find in a rural parish in Canada. He has been called away to other and higher work and better reward. His place cannot be filled. His high ideals for the advancement of the Church in her spiritual and educational life may not be attained in our generation, but it must yet come. For as Moses saw the pattern in the Mount by which the Tabernacle was to be made, so he seemed to see that Divine ideal of the Master's Kingdom which was present with those who laid the foundations of our spiritual Zion. Whatever he believed he taught with force and fullness, and now that he is no more with us, many of those who were opposed to him will shed a tear at his grave. Mr. Fessenden was born in Canada, graduated at McGill College, Montreal, and was Licentiate of Theology, Bishop's College, Lennoxville; ordained deacon in 1864, by the Metropolitan; priest in 1867, by the Bishop of Quebec. Appointed (1) Bolter; (2) Albion; (3) Incumbent of St. James', Fergus; (4) Incumbent of Clifton, now Niagara Falls; (5) rector of Chippewa; (6) rector of St. John's, Ancaster. He was buried on Friday 24th.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$192 00
Two Communicants, Burwell Road.....	2 00
J. W. Owen, Oshawa.....	1 00
Mrs. McGill, Oakville.....	1 00
Rev. J. Hugh Jones, Streetsville.....	5 00
Mrs. Hallen, Waresley, Orillia.....	9 00
Mrs. C. Campbell, Campbelleroft.....	1 00

THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

REVIEWS.

DUTY'S CALL. A Story. By H. N. B. Price, 3s. London: Simpkin & Co., 1896.

We have met the author of this book before in the region of fact and history, and we have learnt the value of his testimony and work in Algoma and Manitoulin. Now we are glad to meet him in the region of fiction. The story here told is slight in its parts and slight as a whole; but in days of stories which sometimes seem endless, we are not sorry to have a short one. And this is a good book for boys, and for men and women, and it is quite well written. The little Cambridge episode is quite good and helpful too, and the story of the heroine is prettily worked out. Of course there are fears and dangers and difficulties; but all ends happily—which we like in a story.

CALL TO CONFIRMATION. By Rev. C. E. Smith: New York: Longmans, 1895.

This is an excellent little volume, neither too long nor too short, and with an admirable Church tone, which may be safely recommended to be put into the hands of candidates for Confirmation. Chapter i., on the call, sets forth the obligations of the ordinance; chapter ii. answers objections; chapter iii. contains the catechism; chapter iv. a form of prayer for Confirmation classes; chapter v. gives counsel to candidates on the answering of questions. Then follow instructions on Confirmation and the Sacraments. Next comes the Confirmation Service, and finally, there are hints for the day preceding Confirmation, the day of the ordinance and the day following; a most excellent little book.

JASON OF THE GOLDEN FLEECE. By Manners Stephenson. Price, 2s. 6d. London: Simpkin & Co., 1895.

It is a very good kind of story which is told here, but it is told in a kind of poetry that is not very attractive. The lines halt and the phraseology is common-place. But many may prefer their fiction in this form, and it is not bad.