

G. Wood, F. Farncomb, T. W. Benson, and Colonel Moffatt. Looking at the Constitution we find the Objects of the Society defined as follows: "(1) To aid missionary work in the Missionary Dioceses of Canada and elsewhere. (2) To collect and forward funds for missionary purposes; leaving the administration of such funds to the persons designated by the donors or (in the absence of any such designation) to the Bishop or other head of the Missions which it is wished to assist. (3) To diffuse among Canadian Churchmen information concerning the missionary operations of the Church in all lands." By this it will be seen—as is still more manifest from the "Declaration" appended to the constitution—that, while every Churchman is invited to make use of the organization of the Society for transmitting subscriptions to any Church Mission of whatever "Views" or in whatever land he may choose, the Society will not compromise itself by undertaking to administer any funds entrusted to its charge. The obvious intention of this is to avoid the possibility of any charge being made against the Society of favoring individual missionaries or any particular party. It is difficult to conceive of any basis wider, simpler, and more unobjectionable on which any such organization can rest. Any subscriber can designate the mission or even the missionary whom he wishes to assist; but the general funds of the Society, that is, those not specially appropriated by the donors, will be voted annually to such missions as may, in accordance with the general principles of the Society, seem to be most in need of assistance; the money being placed in the hands of the Missionary Bishop for the general purposes of his Diocese. It has been resolved in accordance with the regulations, to place the funds at present, at the disposal of the Bishop of Algoma, whose Diocese has such peculiar claims upon the Churchmen of Ontario. In the last Algoma Quarterly we notice a contribution of \$250, under the cabalistic letters, "C. F. M. S."—an installment and an earnest, we hope, of the substantial aid which this Society will render to our Canadian Missions. The Committee intend, we believe, to supply as far as possible, every subscriber with a report of the operations of the Mission in which he is more peculiarly interested, a capital plan for fostering and developing a larger interest in missionary work. It is in contemplation to hold missionary meetings in connection with this Society in city and country parishes as opportunities may present themselves. The Executive Committee announce that they will be glad to receive the names of persons who will undertake to act as agents and collectors for the Society in the several parishes of the Diocese.

UNITED ACTION IN "MISSIONS."

The Conference of an organization in England, commonly known as the "Prosecution Company" has recently been held, at which a number of the

speakers expressed their aversion to assist in conducting Parochial Missions when the "Views" entertained were not of the peculiar shade, for the purpose of promulgating which, they exist as a Society. Canon Ryle was however a little more reasonable as well as a little more churchmanlike, for he intimated his opinion that they did not display a great amount of common sense, and he thought that any clergyman who had a chance of sharing in a Mission ought to be ashamed of himself if he neglected the opportunity. We agree with him, and would indeed go considerably further, and say that a very large amount of culpability would be manifested by refusing to unite in so holy a cause. He might as well at once acknowledge that he is acting under the influence of another captain, who is not the Captain of our salvation. Other forces and other agencies for other objects than the wide extension, the fervent zeal, and the blessed union of the Church, are active enough, and united enough for the accomplishment of their unholy purposes; and when the Divine Spirit so visits the hearts of His people as to move them to adopt special measures for rousing the active energies of the Church in a particular neighbourhood, no clergyman who has the opportunity, and especially no clergyman whose assistance is sought, can decline to lend his sanction and support, without showing that he abandons the charge committed to him, and that he altogether ignores his duty as an ambassador for Christ.

THE LATE BISHOP VENABLES.

In our comparative isolation, we have known but little of the unassuming life and labors of the pious Bishop of Nassau, whose death we announced a short time since; but yet so generous, so brave a spirit, so great a Missionary Bishop as he appears to have been, must not be altogether unrecognized among us. Ad-dington Robert Peel Venables, son of the Private Secretary to Lord Sidmouth, and to Sir Robert Peel was born in 1827. After leaving Oxford, he entered the Theological College at Wells, and was subsequently ordained to the Curacy of Cuddleston. He afterwards had a Curacy in Oxford, where, by schools built mainly at his own cost, he was the pioneer of a higher education for the poor in his own and in other parishes in Oxford. From an article in the *Guardian*, signed "F. K.," we learn that here "he was unapproached in his visitation. His whole day was spent in his parish. Nothing daunted him. At the bedside of the fever and cholera stricken patients he ministered fearlessly and unremittingly. He followed the drunkard to his beer-shop, and the unfortunate to their houses, and thus closed the few remaining places of the kind in the district. His services were wholly gratuitous; and throughout his simple, almost ascetic life, in a small cottage with his own aged servant, he was almost an anchorite." In 1868, on St. Thomas' day, he was consecrated to the See of

Nassau, by Archbishop Longley, in Lambeth, the sermon being preached by Canon Liddon. A number of misfortunes followed. The vessel with his books, papers, and personal effects, foundered in the Channel. A general depression manifested itself in the Diocese after the American Civil War. In 1866, a terrible hurricane swept away in one night eleven churches and five schools. The church in the Bahamas was disendowed in 1869, and in 1873 the rest of the Diocese in Turk's Island was also disendowed. He had an obstructive Synod to manage, and the bitter animosity of Dissenting bodies to meet. At last the continual anxiety to supply and maintain Clergy, Catechists, Schoolmasters and churches was more than he could bear. He was however able to convoke a Synod in 1876, more fully representing the Diocese than the former one; and a spirit of great harmony and good will manifested itself throughout its sittings. The Privy Council judgments were made non-binding in the Diocese, and the unbeneficed clergy were admitted into the Synod with the rest of their order. The synod had hardly closed when the Bishop was struck down with the illness from which he never rallied. The Bishop always firmly upheld the great verities of the Catholic Church—in her Creeds, Sacraments and Apostolic Ministry; and he ever dwelt on one point alone, as the sole pledge of success in ministerial work—the love of God. His unassumingness and humility, his gentle courtesy, and his deep personal holiness are uniformly spoken of by those who knew him best. These features of his character accompanied him through life, and they shone forth most eminently in his death.

THE LATE CHAS. I. HEMANS.

Mr. Chas. I. Hemans has lately died at Lucca. He was a son of Mrs. Hemans, the poetess, of whom Byron said that the only rivalry he feared was from the Bard of Clwyd. Mr. Hemans left England in early life and finally settled in Italy. His learning was extensive in ancient and modern literature, and chiefly in archæology. He was secretary and librarian to the English Archæological Society at Rome, and was a most kind and friendly instructor to the English residents. The works he has left behind him are invaluable to students of Italian history. His recent ones, "A History of Mediaeval Christianity and Sacred Art in Italy," and "Historic and Monumental Rome," contain the results of his mature studies. He was one of the correspondents in Italy of the *Daily News*, and will be much regretted in several circles.

THE APPEAL FOR INDIAN GIRLS.

In a recent issue, we inserted a letter from the Rev. Edward F. Wilson in reference to the contemplated addition for an Institution for girls, at the Shingwauk Home, the present building being kept exclusively for boys. The total cost of the Girls' Home is to be \$3500.