

## THE GIRLS' ASSOCIATION.

The Treasurer (Miss A. deForest,) sends us the following most satisfactory report of the methods by which, in the space of two years, the cost of the Sunday School organ has been defrayed. It is a signal proof of what can be done by energy and good will: and the fact that exactly one half of the amount came from the Mite Society proves that our congregation is not behindhand with direct donations of money for a good object.

ORGAN FUND OF ST. JOHN'S CHURCH  
SCHOOL HOUSE.

1890.			
May 18,	Proceeds of Sale.....	\$ 41 00	
Dec. 5,	" " .....	184 24	
1891.			
April 1,	Proceeds of concert.....	16 20	
1892.			
Jan. 29,	Proceeds of Entertainment.....	70 55	
July 10	" Concert.....	24 10	
Nov. 26,	" Dime Entertainments	48 70	
			\$384 79
Mite Society.....		420 78	
Donations.....		68 88	
Members Dues.....		18 50	
			892 95
Cash paid in full,			887 16
Balance on hand,			\$ 5 79

ANNIE M. deFOREST,  
Treasurer Girls' Association.

St John, N. B., Dec. 23rd, 1892.

## YOUNG MEN'S ASSOCIATION.

The Association can point to a record of useful work during the last month, although (for the first time) a promised entertainment had to be postponed. It was found that Mr. Parkin had been engaged to speak in St. John upon the same date as that arranged for Professor Stockley's promised lecture on Ireland. It was very undesirable that two interesting events should clash, and Mr. Stockley, upon being consulted, expressed his own desire to postpone his lecture, which will be delivered on the 3rd of January.

At a meeting of the Committee, it was unanimously decided that the Association should defray from their own funds the entire cost of the decoration of the Church.

Mr. Raymond furnished a most satisfactory report of the society's finances, about \$75 being in hand, and three entertainments still to be given, a condition of prosperity quite unprecedented in our association's annals. The pressure of entertainments has prevented the usual fortnightly gatherings for discussion, which we hope will be resumed early in the new year. By the time these Notes are in our readers' hands they will have had an opportunity of judging the effect of the decorations, in which the members of the Association have been assisted by large re-inforcements from the other societies of the Church. They owe a debt of gratitude to

Mr. J. T. C. McKean, who was good enough to furnish an elaborate scheme for the decoration of the Church, which has been executed as far as our resources admitted.

## CORRESPONDENCE

To the Editor of the Church Record.

SIR,—As you have more than once invited free discussion of topics of public interest, will you allow me to express what I believe to be a very wide spread opinion as to the recent episcopal advice with regard to "White Stoles." Everyone understands your own position, and will appreciate your courteous welcome to the Bishop upon assuming his new authority. But your position is not that of all your readers, and many of them regard that direction as a grave mistake, and the letter which explained and defended it as entirely illogical and beside the mark. What are the facts? The black stole (let it be as ancient or as modern as you please) was the usage of the whole Church of England throughout the Diocese within our memory. It was the "general practice," the "usage of the Brethren," to employ the Bishop's own phrases. By what authority has it been declared improper or illegal? Not by the Provincial Synod, which (on the only occasion upon which it discussed matters of ritual, in 1858), expressly deprecated any changes, or the introduction of novel practices. Neither has our Diocesan Synod authorized the coloured stole in place of the black one. Bishop Medley never gave forth any recommendation to his clergy *ex cathedra* on the subject. Accordingly the alteration of usage has been purely unauthorized, purely a matter of individual selection, and imitation of English ritualism. With you, sir, I heartily agree in desiring freedom. I do not wish the Rector of Trinity (for instance) to be compelled to wear a piece of black cloth if he has more pleasure in brighter colours. But why molest people who simply go on in the old ways, wearing the attire which their bishop enjoined at ordination, and which no law of any sort has modified?

You have pointed out the Bishop's mistake as to the date of the introduction of the black stole. But a far more serious blot in the letter is the reference to "usage", as if that usage of the present majority was of old date, and had been authorized by any legislation. If that logic held good, —if the custom of the majority (however arrived at) became the legal obligation of the minority, then it follows that we have got back to the old variety of uses which once prevailed in England, and which the preface of our Book of Common Prayer describes, and declares that "henceforth there shall be only one use."

Even more open to criticism is the reference to the Colonial and Continental Society at the close of the letter, and the suggestion (apparently), that motives of self-interest induce men who otherwise would prefer the novel costume to retain the old. I am not a member of that society, but as so many of the best clergy in our diocese have owed their support to it, I regret that the Bishop should have thought fit to make this suggestion.