

EDITORIAL NOTES.

territorial Bishops in the procession, as the Bishops of Salisbury and Winchester were the last. The Bishops of Chester and St. Asaph (brother-in-law) walked side by side immediately following the Bishop of Bangor; and the Bishops of Lincoln and Exeter, who were consecrated together in St. Paul's walked together. The Primate was attended by the Master of the Charterhouse, the Bishop-designate of Natal, and three other chaplains, as also by Sir J. Deane and Sir J. Hassard. On reaching the altar his Grace (taking the eastward position) at once began the Communion Office, which was sung to Mozart in B flat. The Dean of St. Paul's was the Epistoler and the Bishop of London the Gospeller, and the alms were given to the Church Defence Institution. There were about 1,200 communicants and even without a sermon the service was of excessive length. During the Communion the hymns, "And now, O Father, mindful of Thy love," and "The King of Love my shepherd is," were sung, and the recessional was Psalm cxxxii. The whole service was most impressive, and the best view was from the west gallery, which was crowded.

Among the throng of laymen were the Dukes of Rutland and Westminster, Lords Cross, Halifax, Norton, Penrhyn, Egerton of Tatton, and Henniker, Sir J. Kennaway, M. P., Mr. J. G. Talbot, M. P., Mr. J. T. D. Llewelyn, Sir R. Temple, Mr. T. Salt, the Duchesses of Westminster and Portland, the Marchioness of Londonderry, Miss Tait, Miss Paget, Mrs. Benson, Mrs. Davidson, the Earl of Meath, Mr. H. H. Gibbs, Lord Balfour of Burleigh, Sir John Gorst, M. P., Lady Mary Carr Glyn, Colonel Makins, Sir Theodore Hope, Mr. H. Byron Reed, &c., &c. In the organ galleries were Lady Emma Cust (wife of the Dean of York), Mrs. Gregory (wife of the Dean of St. Paul's), the Marquis of Bristol, and Mrs. Ambrose (sister of the late Dr. Liddon).

Correspondence.

THE SHIGINANDAH HOME.

HUNTSVILLE, Algoma, May 26, 1893.

To the Editor of the CHURCH GUARDIAN:

Dear Sir,—I have word to-day from Rev. F. Frost, our missionary at Shiginandah, in which he says: "I have to tell you that our new home is burnt to the ground. It happened while we were away in Toronto. According to the Indians, they were awakened at dawn on Thursday morning, 18th inst., by a flash of flame, and found the house in flames. They saved some furniture out of the parlour—all the rest is burned; all, everything is destroyed. There is no insurance; it was just as the contractor left it last fall, and while we were in the old place they would not insure anything. We are cleaned out—just the clothes we have on."

This is to mission and missionary an overwhelming calamity. The mission is very poor, largely an Indian population. What makes it the more distressing is that the house, after much self-denying effort, was so far advanced towards completion as to enable the clergyman to move into it. The case is one calling for immediate and liberal help. Prompt relief will be invaluable. Books, clothing for father, mother and children, and bedding, should be sent prepaid direct to Rev. F. Frost, Shiginandah, Manitoulin Island, and donations of money to rebuild will be thankfully received by the Diocesan Treasurer, D. Kemp, Esq., Synod office, Toronto, or to me, and I will promptly acknowledge direct to donors.

THOMAS LLWYD,
Commissary.

Huntsville, Ont.

The rapid growth and extension of the Church in the United States has frequently been remarked of late years. It is well illustrated by its history in the State of Michigan. Prior to 1874 the Diocese of Michigan included the whole State. Its ratio of growth on the basis of Communicants had been for the ten years previous to that date from 6-7 per cent annually. Since the division the increase of Communicants in the Mother Diocese has been at the rate of 8 to 10 per cent annually, although the annual increase in the population of the State has dropped to less than 3 per cent. In 1860 the proportion of Churchmen in the State to its population was one out of every 108; in 1870 the proportion had increased to one out of every 78; in 1880, after the division, the proportion stood one out of every 54; and in 1893 the proportion was stated to be one in 38 showing that relatively to population the Church has nearly trebled her numbers since 1860. The absolute gain in Communicants since the time of the division in 1874 is stated in "The Church" the organ of the present Diocese of Michigan, to have averaged 7 or 8 per cent annually. In the City of Detroit the Church is the largest of all the Protestant bodies and notwithstanding the large foreign element in the population the same paper says: "One out of every eighteen persons in the Metropolis is in direct connection with the 24 parishes and missions of the Episcopal Church. The Diocese now ranks 14 amongst the 51 Dioceses in the United States, there being a registered Communicant list of 13,953 and a total of souls under the pastoral administration of the Church of 32,004.

GROWTH of the Church, however, is evidenced not merely in increase numerically but also in the services carried on, the contributions made, and the increase in the value in its property. In these respects it is reported that in 1892 in most parishes of the Diocese there is service twice every Lord's Day; in 21 there was an additional early service for the celebration of Holy Communion; in most of the Churches Holy Communion was administered after Morning Prayer on the first Sunday in each month; in 20 Churches there is a celebration on Holy Days which fall on week days, and in the city Churches Wednesday or Friday evening services are customary with daily service during Lent. The contributions for all objects in 1892 averaged \$17.29 for each Communicant, 17 per cent of which came through the offertory. The value of Church property was given as \$1,748,915.88 and the aggregate wealth of the Church in the present Diocese of Michigan \$1,975,616.00. There are now 73 priests and 7 deacons in the Diocese.

THE *Family Churchman* of May 12th, has an Editorial on the betrothal of the Duke of York to the Princess May, which it speaks of as "an event which has filled the heart of the Nation with gladness—a gladness which has found a responsive echo in the furthest corner of the world-wide dominions of the Queen." In an article extolling the virtues as well as the per-

sonal beauty and charm of manner of the Princess, the *Churchman* adds:

Loyal Churchmen will also be glad to hear that the Princess May is a devoted and attached member of the Church of England—a Churchwoman in something more than name. The marriage cannot fail to strengthen the hold which the Royal Family already possesses on the hearts and affections of the people, for it is in itself a guarantee that the Crown of England will lose nothing of its lustre for the next two generations. The Duke of York is not only wedding the lady of his choice, he has also chosen a bride which public opinion had already marked out for him. The Royal couple will begin their wedded life with the good wishes and sympathy of a whole Empire. We could not wish them a better marriage dowry.

EPISCOPAL INCOMES.

People are often being told, with a view to create prejudice, about the largeness of episcopal incomes, but are very seldom informed of the ways in which many of the Bishops spend them. Very few people, for instance, are aware that the Bishop of Salisbury has founded in his cathedral city a fine elementary and technical school. Though essentially a Church school, nearly 30 per cent of the boys are Nonconformists. The scholars are drawn mainly, if not entirely, from the lower middle classes. In the west wing is the chemical laboratory and magnetic and electrical repository; in the east wing, the masters' rooms, lobby, lavatory, &c. A stone staircase leads to the first floor. Here are situated a small vestry and library, the science schoolroom, printingshop, and a goodly-sized chapel in which daily prayers and a service on ever Sunday afternoon are held. Detached from the main building is a spacious carpenter's shop. At some distance from this is the smithy, where instruction in ironwork is given. The elementary school includes the seven standards. Boys who have finished the whole course are then drafted into the Organised Science School, which is under the Kensington Science and Art Department. The boys at present number about 140. Nearly twenty of these are boarders, and live under care of the head-master, in a well-planned boarding house which faces the school premises. Seven scholarships are presented annually by the Bishop, which are tenable for three years. The genial Bishop, as some of our readers are aware, has instituted in his school the custom of annual walking tours, and in fact conducts himself, generally speaking, as different to the Bishop of fiction, especially Sunday newspaper fiction, as it is possible to do. It is needless to say that these and similar acts of episcopal liberality and activity are not published abroad by Liberatorist and other enemies of the Church.

"The observation of Friday as the weekly commemoration of Our Lord's crucifixion is no less binding than the observance of Sunday as the commemoration of His resurrection; they are both appointed by the Church, the one no less than the other. If it is impossible for us to attend any of the Church's services on that day, at least let us make some little difference in our life, deny ourselves something to remind us how much was given up for us, and, in particular, abstain from entertainments of any kind, which are quite inconsistent with the due observance of the day."—*Exchange*.