

d. The adjustment of relations between dioceses in respect to clergy, widows and orphans, and superannuation funds.

e. Regulations affecting the transfer of clergy from one diocese to another.

f. Education and training of candidates for Holy Orders.

g. Constitution and powers of an appellate tribunal.

h. The erection, division, or re-arrangement of provinces; but the erection, division, or re-arrangement of dioceses and the appointment and consecration of bishops within a province shall be dealt with by the synod of that province.

6. For the expenses of the synod, including the necessary travelling expenses of the members, there shall be an annual assessment of the dioceses proportionate to their representation, exempting those which send only one representative of each order.

After considerable discussion this outline scheme was adopted by the Conference, the members rising and singing the doxology.

BRITISH COLUMBIA.

NEW WESTMINSTER.—Upon presenting his card at the See House of the diocese of Holy Trinity, on August the 21st, a representative of *Truth* was ushered into the office thereof, where he made known unto the Rev. Mr. Tovey the object of his visit, which was an interview with Mrs. Willoughby Cummings. His Lordship, Bishop Sillitoe, presented the scribe to Mrs. Cummings, who spoke very freely concerning her mission to the province and the west generally. Mrs. Cummings and Miss Patterson were sent west as far as the Pacific Coast by the Church of England Women's Auxiliary Missionary Society of the diocese of Toronto, for the purpose of obtaining personal experience in these matters in order that the society which they represent might be able to work with intelligence from the practical knowledge obtained by the two ladies. Mrs. Cummings said they had left Toronto in June, and after having visited a large number of Indian missions in Manitoba and the Northwest Territories, where the wants were made known to them there, they then proceeded to British Columbia. Yale, Victoria, and Vancouver have been visited, the ladies in each place being anxious to form a branch society, and this beginning in the noble work has been brought to a successful issue. The two ladies took a run down the coast as far as San Francisco, where the Church workers tendered them a reception which will not soon be forgotten by them, and they were thus made there acquainted with the extent of the society's work in that city. Mrs. Cummings and her companion are highly pleased with the reception given them everywhere they have been on their tour, and the ties of friendship that have been made will be very hard to sever. They were astonished at the size, growth, and general appearance of the two cities of Westminster and Vancouver. A meeting of the ladies of Holy Trinity church took place at the See House, when the two ladies explained in accurate terms the objects and workings of the mother society in the east, expressing in conclusion the hope that the ladies of the congregation would interest themselves in the matter and organize a branch in this city; and this will undoubtedly be done. On their east-bound trip visits will be made to Lytton and Kamloops in British Columbia, and several places in the neighbourhood of Fort McLeod in the Northwest Territories and Manitoba.

MOOSONEE.

There are few archdeacons who would not consider the building of their churches with their own hands a great hardship, and yet this is within the experience of Archdeacon Vincent, of Moose Factory. He comes from a diocese where the labour of the priest is a veritable labour of love. No money can adequately compensate a man who devotes his life to the salvation of souls in the far-off, lonely diocese of Moosonee. It is not difficult, even for one in the full enjoyment of all the advantages of progressive centres, to imagine the hardships incidental to ministrations in a diocese that skirts the waters of James' Bay and extends southwards to the sources of the rivers emptying into that bay. Yet the eight clergymen who, with Archdeacon Vincent, under the direction of Bishop Horden, attend to the spiritual necessities of the 12,000 to 14,000 souls in that diocese find abundant encouragement in the result of their labours. Archdeacon Vincent, who arrived in Toronto some days ago, was introduced to a *Globe* representative by Mr. W. J. Gage, who apparently takes as great an interest in the work of the clergymen from the North as he did in that of Dr. Johnston, of Jamaica, who was in the city recently on his way to a mission in Africa. The archdeacon was educated at St. John's College, Winnipeg, and was ordained in that city. He has been engaged for 35 years in Moosonee, where he now has a station at Albany. It was at that place he built a church with a capacity for 250 to 300 people, going into the bush, and, single-handed, chopping

down, sawing and hewing out logs for the edifice. In this church the archdeacon holds three services on Sundays, besides Sabbath school, in the Cree and English tongues, with an attendance generally of from 200 to 300. He also holds two services on week days and preaches in Cree and English. Once a year, in summer, he leaves by canoe for Lake Joseph, a point in the diocese 550 miles from Albany, where he is usually met by some two hundred Indians, and holds with them a two weeks' service. While absent from his station the services are conducted by officers of the Hudson Bay Co., or by Indians who read the Church of England service and lessons from translations into the Cree language. "People say, 'Why go into this far-off field and expend so much labour?'" said the archdeacon; "but the work there is just as important as it is elsewhere." The work of this diocese is supported by the Church Mission Society of England. The trip from Moose Factory by canoe occupied Archdeacon Vincent 33 days. He left by the C. P. R. for Messinabe Station, and expected that the two Indians who meet him will paddle him home in a fortnight.

British and Foreign.

In reply to a request that he would state his views on the Anglo-German Agreement, Bishop Smythies has made the following statement: "The Anglo-German Agreement involves no injustice, and the Sultan will only be too delighted, because it will be a great help to him in regard to the rest of his dominions. A former Sultan, I believe, offered the protectorate to England; but at that time we were supposed to have other engagements. When the Germans became established on the coast, I thought there would be no opportunities in the future. I think it will be a great means of helping what we have done and are doing in checking the slave trade. We have one point of advantage over other Powers, and that is that all the trade in Zanzibar and on the coast is in the hands of British Indians; though I think it remains to be seen whether Englishmen and Germans can live in such a climate. Even if they cannot, the trade will still be in the hands of British subjects. Some people say that we have given up the coast opposite to the Germans, but it is too late to say that now; that was some five years ago, when the Germans settled there. They conquered it when there was an insurrection, and now it is too late to complain. It is not likely that they would give it up to any other Power. I am exceedingly anxious about the Anglo-Portuguese Agreement, because it so affects Mozambique. We can only expect the dangerous part of the people to go there, and that cannot possibly be for the good of the people there. Major Serpa Pinto has stated that the Makololo Chief had been guilty of great cruelty. I have been in that part of the country, near Katmegas, several times; I was there last year. I know the College missionaries and traders, and conversed with them, and if the Chief had been guilty of the acts described by Major Pinto I must have heard of them. Major Pinto makes charges against the English; he says it was the English who incited the Makololo to rise. I was there sixteen days, and know, as a fact, that, instead of this being the case, the English tried, in every way, to persuade Makololo to be peaceful, but they did not succeed. I saw him myself upon the matter, but he said 'No; the Portuguese have begun by invading one of my villages, in fact, my country, and I shall lose it unless I defend it.' It was against the advice of the English people that he acted. What was the result? He had only a few hundred people, and the Portuguese turned on the Gatling guns, the consequence being that a great number of the people were killed, and the others fled. It is untrue to say that the English incited them to oppose. With respect to missionary enterprise, we are doing an immense work, but much remains to be done. Christianity is a great factor in checking the slave trade, and when a slave trader is converted to Christianity he gives up buying and selling people. What we want is more missionaries and increased funds."

The Authors of "Tracts for the Times."—It is only within the last few years that the authorship of the several "Tracts for the Times," from the issue of the first number in 1833 to that of the last, No. 90, in 1841, has been so completely revealed as to leave the production of only two of them uncertain. The credit of this approximately exhaustive discovery rests largely with the proprietor of *Whitaker's Almanack*, who, in a special or enlarged edition of the almanack for 1883, the jubilee year of the inception of the series, gave a list, with a very small number of errors, or exceptions, of the subject of each Tract in its order, and the name of its author. The deficiencies of *Whitaker's* list, and the corrections necessary to redeem it from inaccuracy, were made in the course

of an article on the "Tractarian Movement" in the *Dictionary of Religion*, edited by the Rev. William Bonham, 1887, to such an extent as to leave the authorship of no more than two of the tracts in doubt. Before *Whitaker's* list was published, even the venerable Cardinal, the editor of the series, was unable to supply the names of all his collaborators. As an illustration of the slow and gradual process of the discovery of the authorship in question, it is noticeable that the late Sir John Taylor Coleridge, the first biographer, and almost the oldest and dearest friend of the late Rev. John Keble, originally accepted as exhaustive the four Tracts, Nos. 4, 13, 40, and 89, attributed to Keble by the Rev. John Freeman Moor. Afterwards the learned Justice had the "best authority" for adding four others to the roll; and the final incorporation with these of a supplementary group of Tracts which *Whitaker* had in 1883 referred to Thomas Keble, brought the number of John Keble's contributions to the series up to twelve. The death of the Cardinal, who was known as the Tractarian *par excellence*, may, therefore, well be made the occasion of giving a renewed and extended publicity to the particulars of the authorship of the famous series. Of these, the late Cardinal Newman contributed no fewer than twenty-seven tracts—Nos. 1, 2, 3, 6, 7, 8, 10, 11, 19, 20, 21, 31, 33, 34, 38, 41, 45, 47, 71, 73, 75, 79, 82, 83, 85, 88, and 90, and "with another," No. 51. The Rev. John Keble contributed twelve—Nos. 4, 12, 13, 22, 40, 43, 52, 54, 57, 60, 84, and 89. Dr. Pusey wrote eight tracts—Nos. 18, 66, 67, 68, 69, 76, 77, and 81; and John William Bowden and Archdeacon Harrison contributed four each, their respective groups comprising the Nos. 5, 29, 30, and 56, and the Nos. 16, 17, 49, and 74. Richard Hurrell Froude and A. P. Percival, and Isaac Williams, were each the author of three of these Tracts; the Nos. of those written by the first being 9, 59, and 63, by the second, 23, 35, and 36, and by Williams, 80, 86, and 87. One Tract each was contributed by Alfred Menzies, No. 14; C. P. Eden, No. 32; by R. F. Wilson, No. 51; and by Harry Edward (Cardinal) Manning, "part only," No. 78. Nos. 24 and 25 were reprinted from Bishop Beveridge, and Nos. 26, 27 and 28, from Bishop Cosin. Twelve of the Tracts were reprints from Bishop Wilson, Nos. 37, 39, 42, 44, 46, 48, 50, 53, 55, 62, 65, and 70; whilst Nos. 64 and 72 were reprints respectively from Bishop Bull and Archbishop Usher. The two Tracts still remaining to be authenticated are Nos. 58 and 61.

Society of St. Mary Magdalene.—Object.—To aid in the restoration of all tempted persons, especially of fallen women.

Watchword—Charity.

Duties of Members.—I. To say the prayer daily, choosing at least one fallen woman or man especially tempted, as subject of special petition.

II. When necessary to mention them, to speak charitably of others' faults.

III. Never to speak lightly of holy things nor of customs pertaining to any religion.

IV. To invite people to church, and to welcome strangers when they come to the services.

V. To endeavour to add at least one member to this Society each year, preserving this new member's name and address.

VI. To fight against selfishness.

VII. In doing good, to be instant in season and out of season.

It is suggested that each member give annually a small sum towards the support of one of the many Shelters or Houses of Refuge.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

Memorial of Lambeth Conference of 1888.

SIR,—Will you kindly insert in your columns the following letter of acknowledgment from the Rev. Dr. King, King's School, Canterbury, which I have lately received, having forwarded to him, in June last, the amount of a large number of small donations by members of the synod of Niagara towards the proposed memorial in Canterbury Cathedral of the Lambeth Conference in 1888? The whole amount was \$12.60.

Very truly yours, GEO. A. BULL.

Niagara Falls South, Ont., August 27th, 1890.

To the Rev. Canon Bull, Niagara Falls, Ont.:

The Rev. Thomas Field, head master at King's School, Canterbury, informs the *Standard* that he has received from the Dean and Chapter of Canterbury permission to make an effort to carry out a suggestion first made in connection with the recep-