

We claim for Mission purposes a lot with a frontage of ten chains. That site is so very much the best we could have for our work that its abandonment would be quite a blow to our Mission. The opening of the Indian

INDUSTRIAL SCHOOL AT ST. PAUL'S

is a great gain to our Indian work. Under the admirable management of Mr. Barman there is the greatest promise. We have, indeed, reason to be proud of it. It would be well if members of the Synod could find time to pay the School a visit. What they would see would do more than anything to strengthen their interest. Such a school in view of the dependent position to which most of our Indians are now reduced, is invaluable. But an industrial school is costly. Our Church will have to exert itself to raise the necessary means for its support. There are now about sixty children in it. We hope there may soon be at least 70. Nearly \$50 per child will be required above the Government grant. Contributions from individuals in Sunday schools are earnestly asked. But the time draws near when the Church Missionary Society will withdraw from its work in this Diocese. My judgment has not gone with this action. I have thought it premature. But I do not wish to discuss this question further at present. By earnest appeals to Eastern Canada we may get considerable aid for our Indian work. There is certainly an awakening there to Missionary duty, and it will be a blessing to our own home work in our parishes if our clergy and people will take an interest in the effort for our Indian races and endeavor to give a hearty support to them. Nothing has so effectually aroused the Church of England to its duty for its own people at home as the drawing out of interest in the heathen nations of the world. A great enthusiasm has lately shown itself for this Evangelistic work, especially among friends of the C.M.S. There need be no fear that it will merely spend itself on such efforts. We shall find it will intensify all work at home. So my dear brethren of the clergy, I hope you will not grudge what goes out of your parish for Indian or other diocesan works. The heartier and more disinterestedly you take up such work, the more spirit you will find evoked from your people for self-sacrifice for your own parish work. Archdeacon Phair will devote himself to the promotion of an interest in Indian Missions in this diocese and in Eastern Canada, when he is not visiting the various missions. I trust the clergy will kindly communicate with him on the subject and encourage him. The Finance committee of the C.M.S. here felt that the growing responsibilities of the Indian work made it necessary to issue a paper, that would give general missionary information of an interesting kind and also from time to time special information respecting our own Missions and our Industrial School. It is hoped that the paper would at the same time supply a want in the Diocese by furnishing general information about the Diocese and bringing before our people subjects of importance for the Church. Up to the present there has been a want of local items of interest. It is sufficient to say that they have not come. Anything of interest to the Church in any parish or Mission would be very welcome. Generally what interests a parish will interest the diocese. The paper, I may add, is simply for the purpose of giving interesting information, not for discussing matters of internal controversy, or for airing grievances.

THE COLLEGE.

Nothing after all was done in the past year to strengthen and improve the position of the College. With the present burden of debt it just holds its ground and that is all. This gives too great uncertainty to its position. It is never safe in this world to look for anything happening favorably. I am afraid the diocese scarcely realizes of what vital importance the College is for the Church, not merely for the education of its youth, but for the supply of the

ministry. As it is, we are from our isolation frequently in difficulty in securing efficient men for our Missions, but what a hopeless position we would be in but for the students we are sending yearly from the College. And I have no doubt that, if the diocese were in a worthy way to set about lessening the debt of the College and completing its general endowment fund the immediate result would be the encouragement of a larger number of theological students. The College should not be dependent, as it really is, on the health and life of individuals. The diocese has had much done for it. It is in its power, and should be its ambition, to put a crown on the edifice and make the College secure for all time, as far as things here can be made so. We have been obliged this summer to incur considerable expense and to add to the debt. The old College building used as the College School has become very unpopular with many parents. We came to the conclusion that the College would suffer unless the boys were moved to the new College. I assented very unwillingly to this measure. By careful management many of the difficulties we apprehended have been overcome, and everything is working very satisfactorily. We expect that the saving in expense will soon meet the additional debt, but again this is supposing that everything proceeds favorably.

PUBLIC SCHOOL LEGISLATION.

At the last session of our provincial legislature various important measures were passed affecting our convictions and interests as Churchmen. One of these measures greatly changed the position of our public schools. The separate Protestant and Roman Catholic sections have disappeared. Now, there was no doubt much in the arrangement for the separate Roman Catholic section that invited criticism. The State had not the necessary securities for the secular education it might think necessary. An unfair advantage was given to the Roman Catholic church. But the new arrangement will be a constant source of agitation and political disturbance. And if it is maintained, it must lead to a condition of things full of danger to what we hold dear. The most of our people—indeed, the most of our fellow Protestants are anxious for satisfactory religious instruction in our schools. We fully recognize the danger of an education divorced from religion. Now, though the Roman Catholic church will be satisfied with no schools in which religious instruction according to its mind is not given by members of its church, yet it will intensify its grievance that the public schools should give unsectarian religious instruction sufficiently satisfactory to Protestants, and those who are opposed to any religious instruction in the schools will dwell on this Roman Catholic grievance, so that there will be a constant tendency to minimize the religious instruction or to get out of it altogether. And what will be the result? Simply that the public schools will become unsatisfactory to the majority of our own people and to many members of the other Protestant bodies, and that we and they will have to follow the example of the Roman Catholic church and establish our own parish schools as fast as our parishes will be able. This is surely and rapidly taking place in the United States. I read lately in the *Church Sunday School Magazine* for October some interesting and significant statistics. There is a growing dissatisfaction on the part of the churches with the public schools in the United States, from the absence or unsatisfactory amount of religious instruction. "In Philadelphia the private school attendance is 30,000 against 110,000 in the public schools. In New York there are 142,000 enrolled in private schools. There are over 100 cities in which the attendance of private schools exceeds 25 per cent. of all, and in seven of these the ratio exceeds 50 per cent., and in one instance is close on 65 per cent. This is the case while the public schools are

free and supported by taxes on the whole community. The private schools charge fees and are supported by the religious bodies to which they belong. When it is borne in mind how large a proportion of the population of the United States is outside of religious influences, the above statistics are most suggestive of the growing attitude to these secular schools by the members of churches. The most satisfactory solution of the difficulty seems to me to be the course followed in England. Every denominational school has a right to a share of the Government grant, if, in the first place, it satisfies all the Government conditions of public state schools as regards buildings, equipment, qualifications of masters, course of study and inspection of schools and results, and if, in the second place, it restricts religious instruction to the opening or close of school work, and has a conscience clause freeing at the wish of parents their children from attending the religious instruction. This arrangement would enable the Roman Catholic schools to have their share of the Government grant, and would make it possible to have in the public schools a scheme of religious instruction so satisfactory on the whole to the Protestant bodies that it would seldom be thought necessary for them to have a denominational school.

THE LAWS RESPECTING MARRIAGE.

A third act was passed consolidating the laws respecting marriage. Under this act any dispensation I may give, from banns, in the exercise of the ancient rights of the Episcopate, will carry with it the civil requirements for the validity of marriage in the eye of the civil law of this province. If the canons of the Church of England were still in force with us, as at the time of my appointment, any clergyman who married without banns or the Episcopal dispensation would commit a canonical offence. Throughout the colonies of the British Empire until there is a marriage act passed by a duly constituted Legislature, the validity of marriage in the eye of English law depends on the person celebrating the marriage being in Holy Orders. The Bishops of India required of their clergy submission to the canon law of the English Church. Every clergyman in India had, therefore, before celebrating a marriage to see that the parties to the marriage had obtained their banns or the Episcopal license. My predecessor, Bishop Anderson, enforced the same rule in this diocese, and I followed his example until a marriage law was passed for the province. That law, as originally passed, was supposed to allow the Episcopal license to have the same legal effect as the license of the Lieutenant Governor, but in my opinion the wording of the clause did not secure this. At the same time, as we had become an independent ecclesiastical province, and while recognizing certain canons, had not adopted the English canons nor placed our clergy under them, I felt that it was at least very doubtful how far they were binding on our clergy. I therefore desisted from issuing dispensations. After some years the Marriage Act was changed so as to give the Episcopal dispensation a validity in the civil law, but I was not satisfied that the provisions for this in the Act allowed the power to be satisfactorily exercised. However, the new Act continues the privilege, and as it may be valued by some members of the Church who wish to have the sanction of the Church to their marriage rather than the permission of the civil power, and who may not wish to have banns, I intend to resume the issue of dispensations, when I have had time to consider with my legal adviser the conditions and safeguards under which I can do so satisfactorily. The Legislature has in this case considerably granted a right which meets the views of our Church, as expressed in the ancient canons of the Church of England. It was surely eminently proper to so as long as the State had an equally satisfactory guarantee against improper marriages.