

THE CHURCH GUARDIAN.

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THE EDITOR, P. O. Box 504, MONTREAL. Ex-
CHANGES TO P. O. Box 1968. FOR BUSINESS
ANNOUNCEMENTS SEE PAGE 15.

THE ST. JOHNS CALAMITY.

Our readers have already learned through the telegrams to the secular papers, of the destruction of a considerable part of the city of St. Johns Newfoundland, by the conflagration which occurred there on Friday the 8th July instant. Wide spread sympathy has been manifested for the thousands of homeless and needy sufferers through this disaster; and in all the chief centres of the Dominion active steps have been taken for their relief, and liberal contributions in money and kind have been made. It is not necessary for us as a church paper to plead for assistance to this general fund; already the duty has been cheerfully recognized, and the performance of it undertaken. We would rather call the attention of our readers and of churchmen in general to the absolute necessity of prompt action on their part for the assistance of their brethren of the Household of Faith—the Bishop, clergy and laity of St. Johns—who have been by a mysterious providence despoiled of much absolutely necessary for carrying on the work of the Church and the public exercise of their religious duties. The loss is appalling; and is most eloquently and touchingly told in the cable message received by us from the Lord Bishop of Newfoundland on the 12th inst., too late unfortunately to enable us to insert it in our last issue, we give it as received, feeling that it is more effective than any words of ours.

"ST. JOHNS, N.F., 12th JULY.

TO "CHURCH GUARDIAN," MONTREAL.

"DIOCESE BROKEN HEARTED. CATHEDRAL,
"BISHOP'S AND CLERGY HOUSES, SCHOOLS,
"SYNOD HALL, ORPHANAGE DESTROYED BY FIRE.
"SCARCELY ANY INSURANCE. CATHEDRAL, DE-
"SIGNED BY GILBERT SCOTT, RECENTLY COM-
"PLETED, TAKING LOCAL RESOURCES TO THE
"UTMOST,—TOTAL COST HALF A MILLION—NOW
"A RUIN. BESEECH SYMPATHY OF CANADIAN
"CHURCH WITH US IN OUR TERRIBLE AFFLIC-
"TION; AND AID TO RESTORE HISTORIC LAND-
"MARK; ST. JOHNS BEING FIRST PLACE [WHERE]
"ANGLICAN SERVICE CELEBRATED [IN] NEW
"WORLD. PLEAD FOR US." [SIGNED]

BISHOP OF NEWFOUNDLAND.

The loss so briefly told in these few words of good Bishop Llewellyn-Jones is indeed appalling; and difficult for us in the enjoyment of all our religious privileges to fully appreciate. The Cathedral was, we are assured, a gem; exquisite in design and finish; dear as the apple of the eye to every St. Johns' churchman. But not alone is this taken away: but also the humbler and yet most important buildings for carrying on the work of the diocese; schools, orphanages, synod halls, clergy houses. Surely the present

time affords opportunity for exemplifying the reality of our profession of the *oneness* of the Body, and of the truth of the Apostolic teaching that the members of the One Body should have the same care one for another, and the suffering of one be shared by all. This can be shown—and should be shown—by immediate and prompt action as *churchmen*. There is danger lest this aspect of the case be overlooked by reason of the contribution which many a churchman will make towards the fund for the general relief. But this appeal of the Bishop of Newfoundland stands on higher and holier grounds. How can it be met? By *personal* contribution and interest of every member of the Church in this Dominion. Thousands of such members will in all probability have no call made upon them for the *general* fund: let them give the more liberally. We feel sure that those who may have given to the municipal or local contribution for relief, will not by reason thereof refuse to help also and directly their needy and afflicted brethren of the one Spiritual Mother, The Church.

According to the last census of the Church of England population of the Dominion numbers 644,000. Assuming that only one fourth of this number were able to contribute, and that each of these forwarded but *one dollar*, a sum of no less than *one hundred and sixty thousand dollars* would soon be raised. And it can be done, if one or two persons in the several parishes and missions of the Dominion would make it a matter of *duty* to secure such donations.

Our words however,—had they effect—will only reach a small number of the 644,000; and therefore we would appeal directly to the subscribers to the CHURCH GUARDIAN. The call is *urgent*; the need is undeviable; the time for assisting is NOW. Will every subscriber send us in for *The Church Relief Fund* Newfoundland, as much as they feel able to give? We will undertake to see all such remittances forwarded as speedily as possible to the Lord Bishop of Newfoundland, with a list of those subscribing, acknowledging the same from time to time in the GUARDIAN. If only one dollar be received from each of our subscribers it will form no mean gift to our fellow churchmen of Newfoundland. '*Bis dat qui cito dat*;' he gives twice, who gives promptly.

THE METROPOLITAN TAKES ACTION.

We are requested by the Most Rev. The Metropolitan of Canada to publish the following letter which he has sent to all the Bishops of the Church of England in Canada in consequence of the fire in St. Johns Newfoundland:—

MY DEAR BISHOP. The following is a copy of the telegram I have just received from the Bishop of Newfoundland.

"Diocese overwhelmed with disaster, appalling fire in St. Johns, destroyed Cathedral, Bishop's and Clergy houses, Sunday and day-schools, Synod Hall and Orphanage. Cathedral cost nearly half-a-million dollars, practically uninsured. Churchmen here heavy sufferers unable to do much; appeal for aid to Canadian Church and beg appointment of special Sunday, at once, for Collections in every Church in your Province. Appealing for similar aid of all Metropolitanans."

As desired, I ask you kindly to give it consideration, and trust you may be able to appoint a Sunday on which collections may be made throughout your Diocese on behalf of our afflicted brethren in Newfoundland.

I remain

Your faithful brother,

J. FREDERICTON.

A DAY WITH THE CHURCH ARMY ENGLAND.

A COMPLAINT frequently brought against the Established Church is that she shows too much rigidity, is not sufficiently plastic, fails to adapt herself to the masses, and so on. It is very much the fashion to contrast her unfavourably in these respects with the Roman Catholics on the one hand or with Dissenters on the other. "Look at the Romish priests and bishops," it is said, "how accessible they are, not only to their own people, but to strangers. Look at the Nonconformists. They are hail-fellow-well-met all around." This idea is about as true as most other general notions, *e.g.*, that any one Englishman can fight any four Frenchmen, that all Germans gorge themselves with sausages, and drown themselves in beer, that all Americans are vulgar, and spend their time whitening sticks. It might have been true enough once—this accusation of rigidity and stand-offishness, and lack of adaptability, on the part of the Established Church. If you want to be quite sure that it is so no longer, spend a day, as I did, with the Church Army. It will very soon be discovered that General Booth does not monopolise the secret of how to get at the masses.

"Oh, the Church Army! A poor imitation of the Salvation Army!" That is another of those general ideas which it is so difficult to get out of people's heads. One of the first facts I learnt was that the Central Labour Home of the Church Army, in Crawford street, Marylebone was opened *six months* BEFORE General Booth commenced operations. Perhaps the idea of the Salvation Army was *suggested* by the Church Army. More probably this kind of Church Militant Christianity was in the air, and church and chapel caught the germs about the same time.

Naturally if one wants to slum one goes down East; so I jumped into an Aldgate train and steered first of all for 83, Whitechapel-road, where I was hospitably received by Captain Wilson and his excellent wife. In that good woman the Rev. W. Carlile has indeed an invaluable officer. To hear her talk with pride of her "lads" is quite refreshing; and yet most of those lads who are wood-chopping and mat-making there, are considerably older than herself. They have come from the goal, from the streets, from goodness knows where, and suddenly found themselves with Captain Wilson his wife, and their little ones, in the atmosphere of home. They are talked to and treated as men, not as tramps or thieves. They are civilised so as to associate with decent men and women; they are "converted" so that they shall not lie down and die like dogs when the end comes; and all this is the work of the Church Army. It does not blow its own trumpet so loudly as some people, though it believes in drums and trumpets, too, for the matter of that. But if you want to assure yourselves that good honest work is being done by the Church of England among the very lowest section of the community, go down to one of the labour homes of the Church Army; read over its records; see thieves and tramps clothed and in their right mind, doing hard, honest work and associating with upright men, pure women, and innocent children. One poor wail, the captain's wife told