

CHURCHWARDENS AGAIN.

DEAR SIR,—On this subject, which certainly bids fair to be somewhat ventilated, your correspondent "X," who is, he says, "acquainted with all the circumstances of the case, writes "to place the facts more clearly before those who know or care anything about the matter." Very good; but what can "X" do with the one fact of your correspondent, who, on Nov. 1st, opened the case,—that, when a company assembled at the church doors, hoping to have entrance, and in order that they might receive the Holy Communion, they found that, by order of the churchwarden, they were locked out? What can "X" say to this? Let us see. He commences his statement of the facts by telling us that there is at least one of them of which he is very doubtful; and yet he awakened our expectations by telling us that he was "acquainted with all the circumstances of the case." He then, doubtful about the facts of which he knew everything, gives us his impressions; and these are to the effect that the churchwardens did not care whether they were doing right or wrong, acting lawfully or unlawfully, but "that they simply wished to stop that particular service, and took the readiest means of doing so, knowing that the laity are not amenable to discipline." In other words, they felt that they had might on their side, and that they could, without any danger of prosecution, gratify their own special feelings. What were these? "X" tells us, and this he gives without any "doubt," and not as a mere "impression." They had a dislike to a particular clergyman who was to celebrate there on that day. Now, if he was there illegally, very well; but this evidently was not the case, it was clearly a matter of personal pique, on the part of the warden or wardens, and to gratify this they locked the door. As to who "affirmed" that the service was in "honour" of the said clergyman, we are not told; certainly no devout and humble communicant did this, and I may say that it is "very doubtful" if any affirmed it, and "my impression" would rather be that the outraging warden felt that it would not do for him to let any show that they could appreciate the services of a clergyman whom he did not like. Certainly X has not improved the appearance of the case. I admit that I was, as I saw the account, under a misapprehension; I thought the door was locked through a zealous warden being very zealous of anything that looked like ritualism, knowing as I do that, as a general thing, those who cry out against ritual excesses on the part of others, are too often characterized by neglect of the Holy Communion themselves; but it seems this was not the case. The doors were not closed through even a mistaken regard to the interest of the Church, but merely to gratify personal spite on the part of the warden. If X thinks that he has thrown any light upon the sad affair he is mistaken, or, if he has thrown any, it has been but to make the darkness more visible. It certainly would have been better for X, although he felt annoyed, as he intimates, at the correspondence, to have kept his grief to himself, and not to have made such an exposure of the "real point at issue."

A CONSTANT COMMUNICANT.

PRIMITIVE BISHOPS.

DEAR SIR:—Could any readers of your paper kindly tell me, through your paper, in their order, the following: What Bishops filled the See of Rome for the first 3 centuries; also, Antioch, Smyrna, Corinth, Carthage, Lyons, Alexandria.

Yours very truly,
R.

THE LATE REV. JOSEPH RICHIE.

SIR,—May I ask you to insert the following letter from the London "Guardian" Oct. 10th. Having in 1859 and 1860 been Principal of Wykeham School Baltimore and assistant to the Rev. Thos. Richey at Mount Calvary Church, it was my privilege to be the preceptor of the subject of this notice, and I shall be glad if the reading of Mr. Linklater's testimony to Joseph Richie's work for the Master, may encourage young men in our Canadian Church to try and "do likewise," as he was, if I remember right, eighteen years of age,

before he began the study of Greek or of any thing specially fitting him for the Priesthood. The earnest and obedient student however became the able and effective Priest.

D. C. M.

SIR,—A brave American priest, the Rev. Joseph Richie, has just passed to his rest. He died in England, struggling to get home to die; and the Sisters of All Saints nursed him to the last with gentle loving care and closed his eyes in death.

As it so happens that only three Sundays ago I was ministering in his church and had then an opportunity of valuing his labours and realising his wonderful influence, and more especially as I was privileged to share the forboding grief of his devoted people, I feel that, in default of any better notice of his life, I owe it to his memory and to his people's love to offer my admiring testimony to the work that he has done, and the good seed that he has sown.

I am obliged to deal solely with his work at Baltimore, although I happen to know that he was of Irish blood, and that at a very early age he passed into America with his surviving brother, the Rev. Dr. Richie, of Chicago.

He has left behind him as his monument in the history of the American Church his devoted labours in Baltimore, his saintly life, his wonderful success in building up the spiritual fabric of the Church of Mount Calvary, and the many valuable agencies he has inaugurated.

With regard to his central work, the charge of the parish of Mount Calvary, it will tell its tale to Churchmen to say that it was the first church in America where the daily Eucharist was established, and that there are, on an average, one hundred communicants every Sunday. There is a flourishing branch of the All Saints Sisterhood working in the parish, and they have established a most important school for young ladies, in which Mr. Richie used to teach every day. Both clergy and Sisters live a very hard life indeed—poverty is more than a mere name to them. Under the care of the All Saints sisters, a coloured sisterhood has been founded, which bids fair to exert a great influence for good amongst the coloured folk. By the liberality of a resident in Baltimore a church for coloured people has been built, which is entirely in charge of the energetic priest, the Rev. Mr. Perry. Already there are between two and three hundred communicants, regular worshippers at its altar. It will be an experience I shall remember all my life—the hearty, beautiful service I was privileged to assist in, the church-like sanctuary, the devout and crowded congregation of freed slaves, and the choristers such "cunning" little fellows, their ebony faces in deep contrast with their snowy surplices. These are some inadequate details of a glorious work; language fails to convey any idea of the Christian spirit which prevades clergy and people of this delightful parish.

My heart bleeds for those who, by this time, have learned their loss; how little can I realise the personal sorrow which will sadden so many homes; how many tears and prayers will go up before God for His brave soldier and servant, the young and crowned priest.

St. Peter's Clergyhouse, October 5th, 1877.

ROBERT LINKLATER.

SPECIAL COLLECTION FOR WIDOWS AND ORPHANS OF DECEASED CLERGYMEN.

DEAR SIR,—The letter of your correspondent, Alpha, seems to have had the effect of reminding our ecclesiastical authorities of their duty with regard to the collection directed by the Synod to be taken up in behalf of the widow of a deceased clergyman, as the circular directing the collection was issued last week. But I think the filling up the blank in the circular with the word "Family" is totally unauthorized; the resolution of the Synod on the subject is as follows: "Resolved, that the Lord Bishop be requested to direct that, upon the death of any clergyman in the Diocese, leaving a widow or orphans ENTITLED TO ASSISTANCE from the Widows' and Orphans' Fund a collection be taken up in every church in the Diocese as soon as conveniently may be, after such death, for the immediate benefit of such widow or orphans; such collection to be in addition to any annuity or payment they may be entitled to receive from the aforesaid Fund."

Looking at this resolution according to the literal meaning of the words in which it is expressed, no widows or orphans shall have collections taken up in their behalf unless they are entitled to be placed upon the W and O Fund, that is who shall not have in their own right an income exceeding \$400 per annum, and further, in the case of orphans who shall not have exceeded the age if boys of 16 years and if girls, of 18 years; consequently widows having an income of upwards of \$400 per annum or children of deceased clergymen if boys of 16 years of age or upwards, or if girls of 18 years or upwards—as they are not entitled to be placed on the W and O Fund—are not entitled to any benefit arising from the special collection directed by the above resolution. Without making more than a passing allusion to the first collection made under this resolution, which was not in literal accordance therewith, I may say that in the present case a word is made use of of the most indeterminate character extending over an extremely wide range, and including persons, who, under no circumstances, can be considered as intended to be included by the terms of the resolution. In the widest sense in which the term "Family" can be applied in a case like the present it includes within it, Mother, children and servants. In fact familia as derived from *familus* an attendant primarily means an assemblage of slaves or dependents; in this sense Worcester defines a family as "Persons collectively who live together in a house or under one head; household"; excluding servants, it will comprise within it every descendant of the *paterfamilias*, no matter where living or however settled; that is in the words of the same lexicographer, "Those who are of the same lineage, or descended from the common progenitor;" but on the supposition that even this was not on the mind of the person who filled up the blank in the circular, but that he meant only the sons or daughters of the deceased, who were resident in his house at the time of his decease—a meaning of the word which is not sustained by the authority of any dictionary—yet even this is contrary to the wording of the resolution, inasmuch as none of his children are under the ages mentioned in the by-law. The word, therefore, is superfluous, and should not have been inserted. By the resolution, the collection entirely belongs to the widow, and to the widow alone; and no member of the "family" has the least right to any portion of it. I think then that either a fresh circular should be issued in strict conformity with the letter and spirit of the resolution, or that instructions should be given to the Secretary Treasurer to pay to the widow the full amount received.

Yours truly,

JOHN FLETCHER.

Unionville, Dec. 10th. 1877.

OPERATION OF THE MISSION BY-LAW.

DEAR SIR:—Would you, or some of your clerical readers, be good enough to give an opinion on the following case: A missionary clergyman had charge of two congregations and was paid his salary by the Synod, under a guarantee entered into by the Synod and the congregations. One of the congregations failed to pay their portion of the minister's stipend, and their church was closed by order of the bishop. At the same time the clergyman received the intimation that he was not to expect the portion of the grant usually paid by the Synod on behalf of the congregation in default, but would receive the proportion of the grant paid on behalf of the other congregation. The missionary continues in charge for three months after the closing of the church, performing Sunday service in one of the churches and occasional duty in the missionary district. Having been left in charge under the authority of the usual license, is he not entitled to maintenance under the mission by-law? What has the missionary under redress the circumstances stated above? Yours faithfully,

CLERICUS.

AFTER THE CONFERENCE.

DEAR SIR:—Referring to two letters bearing the above caption, which have appeared in your recent issues, I would say, I am glad the subject has been noticed, as it shows that some interest exists in