

The Bishop of St. David's has been making his triennial visitation. His charge showed that during the last three years, the number of confirmees has been 8,901, and of communicants over 39,000, showing an increase of 50 per cent. in twelve years.

St. Bartholomew's Church, N. Y., the Rev. Dr. Greer, rector, is soon to erect a house at Washington, Conn., to be used for fresh-air work for working women. A single parishioner has furnished the necessary funds for building, and it is intended to have the house ready for occupancy before the next hot weather arrives.

The Rev. Canon Scott Robertson, who publishes an annual statement of British contributions to foreign missionary work, states that last year the total amount collected was £1,421,599. Of this sum Church societies contributed £539,510; joint societies, Church and Nonconformist, £206,330; Nonconformist societies in England and Wales, £456,348; Scotch and Irish Presbyterian societies, £210,806; Roman Catholic, £9,105.

A General Church Mission is to be held in Edinburgh from January 28th to February 6th, 1893. The Mission has been commended to the members of the various city congregations in a Pastoral Letter issued by the Bishop of Edinburgh, which is to be read in all the city churches. The Bishop has also issued a Form of Prayer for use in the diocese, and with the view of bringing the mission before all Church workers.

The Bishop of Marlborough has just incidentally stated that when a benefice in the gift of the Bishop of London falls vacant, the Bishop, before appointing a clergyman to the position, calls together his suffragans (the Bishop of Marlborough and the Bishop of Bedford) and his two Archdeacons; these go through a list of all possibly suitable clergy together, and then, and not until then, the appointment is made.

For some little time past the Church in Wales has had some respite from the attacks of her opponents. Lately, however, the Bishop of St. Asaph, that warrior of the Faith, has been fiercely attacked for some words of his spoken in his Congress sermon at Canterbury Cathedral. The Bishop is well able to defend himself, and he has done so; but the battle is not over yet. The Church in Wales is surrounded with foes, and she needs every aid that faithful Churchmen can give her.—*Church Bells.*

STOKE, COVENTRY.—An addition to the churchyard of this parish was consecrated by the Bishop of Worcester. The churchyard of Stoke has been used for many generations as a burial place. The church was founded as far back as the year 1100 by a nephew of William the Conqueror. On the same day the foundation-stone of a vicarage house, which is being erected at Stoke for the Rev. T. A. Blyth, D. D. Oxon, at a cost of about £2,510, was laid by Sir Richard Moon, Bart., late Chairman of the L. and N. W. Railway, in the presence of the Bishop of Worcester, the Archdeacon of Coventry, the Rural Deans of Baginton and Coventry, and many others of the neighbouring parishes.

The death is announced of the Most Rev. William Percy Austin, Bishop of Guiana and Primate of the West Indies, who celebrated the jubilee of his consecration on August 24th, last. He was born at Stone, in Staffordshire, England, November 7th, 1807. Only two other English Bishops, it is said, have completed fifty years in the Episcopate. On the anniversary he was very feeble, but delivered a simple address, alluding to St. John in the words: "To you, beloved, in humble imitation of the Apostle, I now say, 'Little children, love one another,' and let this love be extended to all Christian people." His death occurred Nov. 9th, 1892.

The clergy and laity of Norwich and the neighbourhood are agitating for the speedy carrying out of the recommendation unanimously adopted over a year ago at a meeting in the Palace, with a view to the augmentation of the poorer city benefices. The recommendation suggested the appropriation of a part of the Cathedral funds, and the formation of a Norwich Church Aid Society. The Bishop does not approve of the recommendation, which he thinks could not be acted upon without an Act of Parliament, and that such a proposal, being inconsistent with the principle upon which for the last fifty years the Legislature has acted in the redistribution of episcopal and caputal revenues, is not likely to pass. The Bishop adds, however: "I thankfully welcome the expression on the part of the laity and the clergy of a desire to improve the present insufficient incomes of many of our city benefices."

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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Christmas Day.

SIR.—Is not your contributor from Galt on the festivities, &c, of December, rather astray in stating that "Christmas Day is the most important of all the days throughout the ecclesiastical year"? I have understood for a long time that the Catholic Church from time immemorial always regarded Easter as the queen of the year; and justly so, as however great the importance of Christmas, the completion of the work of redemption, in the resurrection and victory over death of our Blessed Lord, is naturally looked upon as worthy of standing above all the other events of the Gospel.

W. E. LYMAN.

Montreal, Dec. 6th, 1892.

St. Martin.

SIR.—The Rev. Dr. Gammack in a recent issue asks me to give my authority for connecting St. Martin with what he humorously calls "the curing business." I have not so many sources of reference as I had in the British Museum, but I have found something on the subject. "In the ancient clog almanacs, the day is marked with the figure of a goose; our bird of Michaelmas being, on the continent, sacrificed at Martinmas. In Scotland and the north of England a fat ox is called a mart, clearly from Martinmas, the usual time when cattle are killed for winter use. In Tusser's *Husbandry* we read:—

"When Easter comes, who knows not then
That veal and bacon is the man?
And Martinmas beef doth bear good tack
When country folks do dainties lack."

A. BISSET THOM.

Dec. 9th, 1892.

"Mismanagement of the Upper Canada Bible Society."

SIR.—The working of this society in this country demands the serious attention of everyone contributing to its support, or in any way interested in the circulation of the Bible; especially does its mismanagement appeal to the common sense of Canadian Churchmen.

The Western Ontario branch and depository at London, Ont., appears to have fallen largely, if not altogether, under Methodist control, while, at the same time, other bodies, including the Church of England, are solicited for contributions to support the practically sectarian scheme; and, from the name it bears, many, not having examined the *modus operandi*, are deceived into giving towards a specious, but cunningly manipulated denominational enterprise.

This practically preponderating sectarian control would, however, be the more tolerable if the interests of the British and Foreign Bible Society, and the circulation of Holy Writ, were thereby promoted; but an examination of its financial report for the past year reveals a most startling condition of affairs.

The total income was \$5,289.18; but the sum actually collected was only \$4,232.13; and of this, \$2,453.65, or over 51 per cent., was absorbed by salaries and expenses of depository.

Worse than this, if possible, the sum of \$1,257.32 was contributed by the people to the B. and F. Bible Society, but of this only \$648.12, or little more than one-half, was actually remitted to the parent society; that is to say, 15 cents only of every dollar collected of total receipts went to the parent society, while 51 cents of every dollar went to subsidize agents, &c. Now if we turn to the agency and depository at Toronto, we find the management rather worse than better; the main difference being that a larger income gives scope for higher salaries and greater expenses, thus unwarrantably exhausting the funds contributed, or diverting them from their proper aim and object. Of \$39,401.64 of total receipts, \$10,591.38 is paid for salaries alone, and salaries and depository expenses together amount to the enormous sum of \$13,546.37, or more than 33 per cent. of total income, and \$6,243.36, or 16 per cent., that is, only 16 cents of every dollar collected are remitted direct to the parent society. This depository and agencies attached appear to be practically under Methodist and Presbyterian management. Of the unnecessary large salaries paid, the Rev. J. G. Manley, of Deer Park,

Toronto, a supernumerary Methodist minister, who is called the permanent agent, drew a salary of \$1,614.67 from the society, last year, for holding 108 meetings, which would represent at most 108 days duty, or four months service. The meetings held by him were most of them not very distant from his home, and for each day's duty or meeting he received an average salary of \$14.95, or \$400 per month. Besides this permanent agent there were 34 provisional agents, who were ministers of different denominations, all in receipt of their ordinary salaries during their service in the Bible Society work. These agents held a total of 309 meetings, and received for salary and expenses an average rate of (\$7.32) seven dollars and thirty-two cents for every meeting held, or at the rate of \$2,291 per year, in addition to their ordinary clerical income, from their respective charges.

Their expenses, except when travelling by railway, are merely nominal, as they are generally entertained and conveyed from place to place free of charge. Taken together, the average cost of every meeting held by both permanent and provisional agents was \$9.54. It would be interesting to learn what the average collection was at every meeting; this the report does not show, but so far as can be ascertained, only about one-sixth of the agents' salary was realized. Now, sir, in looking over the list of subscribers, I find that many of our Church members give very liberally, and, as I believe, without examining the glaring mismanagement, and the denominational greed that is fed and the fraud that is practically perpetrated under such an excellent name as the Upper Canada Branch of the venerable British and Foreign Bible Society. Why will Churchmen, at least, not learn to support our own "Society for the Promotion of Christian Knowledge"? Agents tell us that it could not supply our demands for Bibles; if so, it is for the very reason that we have given the support due to it to practically strengthen sectarian interests, whilst those of our Church are neglected. I invite examination of facts in support of my allegations.

W. STOUT.

The Church Consolidated.

A GENERAL SYNOD.

SIR.—Your present correspondent has read most of what has been written on the above subject, from its first introduction by the late Mr. Legge, to the last long communications. He read the discussion on it which took place at the recent meeting of the P. S., and which he regarded as very unsatisfactory. Some of the speeches, as reported, were unworthy of the great subject; others, as to enthusiasm, eloquence, mental power and intellectual capacity, were below par, and few, if any, were above mediocrity. Apparently there was no distinguished leader present, no great master mind, no one pre-eminent for his comprehensive grasp and mastery of the subject; no one capable of enthusing and inspiring others with an all absorbing idea of its great magnitude and supreme importance. It is true that the importance of consolidation was admitted, its desirability and necessity for the interests of the Church confessed; at the same time, doubts and fears were entertained and expressed, which seemed utterly opposed to that admission and confession, whilst there was no one apparently capable of effectually dispelling those doubts and allaying those fears. These apprehensions have been set forth in the Church papers since the close of the P.S. by some of its members, and other members have attempted to write reassuringly, but without success. In one of the late intended reassuring communications to the CANADIAN CHURCHMAN, we are told that consolidation will be "a concrete manifestation of the solidarity and unity of the Church." But will it be a real live, breathing, active, powerful and useful corporation, or a mere figure-head, an ornamental exhibition and representation of solidarity and unity?

We want a general synod with life, supreme life, with all the attributes of an intelligent, spiritual Church life, with consummate wisdom, to devise means and enact laws for the highest interests of the Church throughout the whole Dominion, with full and adequate powers of administration. At present we have Diocesan Synods and Provincial Synods with their respective constitutions, canons and special rights and functions, which comprehend most of the high interests and concerns of the Church (though some of the canons and laws are valueless for lack of power to enforce them). But who is to define what is strictly Diocesan and what is strictly Provincial? And when defined, will the different synods accept the definition and be ready to make the necessary surrender to the General Synod? If so, the Provincial Synods will only have a name to live, and their nominal existence will not be worth the expenditure which they would necessitate, and would perhaps prove more of a hindrance than a help. The greatest statesman this country has ever produced, who, if not the father of Confederation, was the great genius of its accomplishment, expressed the opinion at the