

also giving power to this United Empire, and adding fresh strength and honour to the citizens who owned allegiance to our common Queen? They knew not the future, but he believed that as years,—centuries and decades advanced,—means would be found whereby the Church of England would become the great medium for promoting the unity of Christendom, and if that were so then this Society, humble as it was in its endeavours, had within it the germ of a great hope, and it might be the means of doing something towards the accomplishment of one of the greatest, one of the most noble, one of the most blessed futures which was ever given to Church, to country, or to a society to inaugurate.

The Rev. E. H. Tomlinson, Hon. Secretary of the Society, in seconding the resolution referred to the illusion which he found to be very prevalent in places where the work of the Society was not much known, that the Church Emigration Society was in some kind of way a rival of the Society for the Promotion of Christian Knowledge. He thought the best answer to that, was that the Society for Promoting Christian Knowledge in no way looked upon the Emigration Society as a rival. When this Society was formed three years ago, a meeting of the S.P.C.K. Emigration Committee was held, when it was laid down very distinctly that they were in no sense whatever an Emigration Society, and had nothing to do with the promotion of emigration. Their work was a very valuable one. They appointed Chaplains at many ports in England, and in the Colonies, and in America, whose duty it was to look after the emigrants at the ports, and on their arrival in the new countries. They also appointed Chaplains to go upon as many ships as they could to go with the emigrants, hold services and generally be a friend to them on the journey across the ocean. The value of this work of the S.P.C.K. could not be overestimated. They also provided Matrons for the protection of single women.

As regarded the work of the Church Emigration Society, the first thing they did when they started some three years ago was to open a little office in Victoria Street, Westminster, and they sent out a large number of forms of questions to Colonial clergy, asking all the information possible about their respective districts, as to the openings there might be for emigrants that might be sent to them, and what they would do individually towards helping the emigrants on their arrival. From the first they received a very large number of answers to those questions. They continued to send forms out every year, and the information they were thus gathering was of the utmost value. Of course the advantage of being in touch with the clergy abroad was that when persons applied to them as to where they should go, they had the forms at once to turn to and they very soon knew who were the clergy who would take real trouble when they sent emigrants out to them. The Bishop of Manchester had said it would never do for the Society to promise that those whom they sent out should have places found for them on their arrival. He could assure his Lordship that they were most careful in the promises they made. What was said in doubtful cases was this:—"We cannot promise you work as soon as you get out, but we can tell you this—that the clergy, to whom we send our emigrants, do their very best to find places for those sent out." There were very few instances, indeed, in which the clergy had not been able to find work within a short time. There was one other thing which they could not impress too strongly upon emigrants; they were sometimes told that all they had to do was to have their passage money paid by some means or other, and as soon as they got out they would find work. Now, a good deal of absolute cruelty had often been done by making promises of that kind. No emigrant of any description ought to go out to any Colony

with his pocket absolutely empty. The Society never took a passage for any one unless £1 or £2 could be sent out to keep him going for a few days until he could get work, and not one was allowed to leave without a commendatory letter issued after the strictest inquiry into character, and certificates as to membership of the Church of England, and physical capacity for doing colonial work, and in addition to such commendatory letter, advice was sent beforehand to the clergyman of the parish to which the emigrant was bound. Another important part of their work was that which was alluded to by the Bishop, and that was the emigration of single women. There was no more important part of their organization than that, and it was carried on with the utmost degree of vigilance. For that part of their work they had a separate committee of ladies; a very strong committee, the Hon. Secretary, of which was Miss C. E. Denison, daughter of the late Governor of Australia. That part of their work had certainly been most successful. During last year the Ladies Committee sent out and placed in the Colonies more than 100 single women, and placed them out well. They had no doubt whatever about places being found for them immediately on their arrival, and in most cases before they arrived it was known that places were ready for them. Besides that, through their correspondents there, they were able to keep in touch with those emigrants for a long time after they had arrived. They had half-yearly reports sent to them as to how the young women were getting on. The Society hoped very much to extend that part of their work. They had one or two plans in view which he hoped would be of very great service to a large class in England. As they all knew perfectly well there were a great many ladies who had been born in a higher circle of society, and through no fault of their own are obliged to work for their living. This class was perhaps of all classes most difficult to deal with, but in the Colonies many of those ladies were able to do what was called there the "Mother's-help work." They were received into families as one of the family and helped in the housework. Of this class they had sent out already two parties to Australia. They had been able on both occasions to secure what was called the deck-house, the greater part of which was especially set apart for these parties. A matron went with each party, and they had been kept free from those temptations, far too many of which he was sorry to say surrounded young people who went out on those long sea-voyages. The Society also had in view arrangements for engaging a travelling lady secretary in Canada, to go about and find desirable places for their girl emigrants, and to periodically visit them. They also proposed to have small homes where these girls could go and always find friends when out of places; and further they proposed to provide means for training the ladies referred to for domestic work. As to the home work they were endeavouring to form branches of the Society up and down the country, and it was hoped that there would be one formed in the Diocese at Manchester, with the able Bishop as President. Those branches would in the first place form sub branches and especially village clubs. At present agricultural labourers finding no room in their native villages, owing to over-population, flocked to the towns, and they soon deteriorated and became in the vast majority of cases demoralised by the evils which beset them. By taking such men at once out to Australia or Canada they would be saved from those temptations, and would be enabled to better themselves and those who follow after for generations to come. To enable the Society to carry out these objects more money was needed. He was sure that the Society would not only help the Church in this country but throughout the world, and they would never regret the part they took in aiding this

Society, which would beyond doubt do so much for the welfare of the Empire. (Applause).

ECCLESIASTICAL NOTES.

SAGINAW.—A week's mission will be held in All Saints' Church, commencing March 12th. Rev. C. E. Whitcombe, of Hamilton, Ont., has been secured as missionary.

The boys of the famous Rugby School in England, entirely support a mission school in Masulipatam, in South India. There is now talk of adding mission work in the east end of London to this philanthropy.

The Bishop of Llandaff says that in the last three years he has confirmed 3000 more persons than in the three years preceding. At one church thirty-one adult converts from Nonconformity were confirmed.

Bishop Stuart, of Waiapu, says that the number of native clergymen laboring in New Zealand, has been lately trebled, and that they are not supported by money from England, but by the contributions and endowments from their own people.

The *Record* understands that Sir T. Fowell Buxton, as the representative of certain friends of the Church Missionary Society who desire to remain anonymous, has repaid to the British Imperial East African Company the sum of £1200, for the slaves recently enfranchised at Church Missionary Society stations.

The *Scottish Guardian* gives details of a remarkable Confirmation service held at St. Margaret's, Lochee, near Dundee. Forty-four persons received the laying on of hands, the largest number ever confirmed in this church at one time. Of the number, twenty-seven adults left the different Presbyterian bodies to seek Confirmation, and six of that number had never been baptized in infancy.

The Bishop of Norwich has throughout his long episcopate shown himself a lover of hospitality. Every year he devotes a week-day after day in succession—to the entertainment of the whole capitular body, the rural deans, and the numerous staff connected with education in his large Diocese of over a thousand parishes. Thus, the varied organizations of the diocese are brought under review in a cheering and encouraging way. The Bishop, who is 'given to hospitality,' is also 'given to work,' and the meetings which take place during the week are thoroughly useful. Each day's work is really arduous.

The episcopate of New Zealand contemplates taking steps to effect the erection of the Fiji Islands into a bishopric which will be annexed to their province. This colony continues under the nominal charge of the Bishop of London, though a Fiji Bishopric Endowment Fund was started a considerable time ago by the Hon. Mr. Campbell, of New South Wales. The population consists of aborigines, 110,000; Europeans, 2,200, besides a number of mixed origin. At present there are two clergy engaged in missionary work, in addition to the 'chaplain' at Levuka.

A plan to provide a church at Venice for English and American visitors, and for the sailors visiting the port each year, has been started. It is proposed to buy a building on the Grand Canal, which is capable of being converted into a handsome church, accommodating 320 worshippers. It is estimated that £2500 will be required for the purpose. The need of a suitable English Church at Venice has long been felt. Services were for some time permitted to be held in a palace, which has been lately sold. Divine worship at present