

Address of the Rt. Rev. the Lord Bishop of Nfld.

Delivered at the Opening of the Twenty-Sixth Biennial Session of the Diocesan Synod, Tuesday, June 24th, 1924.

DAYS OF TRANSITION

My Brethren of the Clergy and the Laity:—

Since we met two years ago the country has been passing (and to some extent is still passing) through a period of unexampled difficulty, which has placed, and is placing, a heavy responsibility upon the Church.

LOSS OF POPULATION.

In all probability our greatest difficulties as a Church are being caused by the departure from our shores of so many of our people who have gone to Canada or the United States. It is to be feared that the greater number will not return. However deeply we regret this loss we cannot wonder at it. We cannot avoid the conclusion that by far the greater number were driven out by stern necessity. They could not afford to await the advent of the better days promised.

It is all very well to say that there is a living to be had in Newfoundland by every man who is willing to work hard and honestly and that no one need go elsewhere. It largely depends upon what one is to understand by a "living." But it seems to me to be fairly evident that unless men and their families are willing to revert to the type of existence of less than a generation ago, when often enough many of them endured terrible privations, lived in poor, bare homes, had poor food, poor clothing, and few, if any, of the ordinary comforts of life, unless they are willing to go back to an existence of that sort they must give up trying to find in the fisheries as now conducted their only means of livelihood. An acquaintance with the ordinary rules of arithmetic should be sufficient to demonstrate to the average intelligence that three or four months' fishing at the present cost of carrying it on, even at the enhanced value obtainable for "the voyage" leaves no sufficient margin for the maintenance of a man's family, and the upkeep of his property.

It will be contended that more of our people should supplement their earnings at the fisheries by attending to the land. That much more could be done than is now attempted in the way of growing vegetables, of keeping sheep and cattle, or by engaging in some form of industrial work which could be turned into money, goes without saying. It will still remain true that fishermen—and the great bulk of our men are fishermen—if they are to pay proper attention to the fisheries, must engage in it early and late during the summer months, that is in the same months during which, and only during which, work on the land is possible.

It must be remembered too, that large sections of the coast inhabited by fishermen are not suitable for agricultural operations, and never can be. The fisheries in such localities are, and must remain, practically the only

possible occupation. If the fishery cannot provide a livelihood the people must either remove to other and more favourable sections, where work can be found, or, as so often happens in these days, they must leave Newfoundland.

In either event the Church is faced with unusual problems for which it is no easy matter to find a solution. The material prosperity of the people, and their permanent settlement have an immediate bearing upon the work of the Church, just as the shifting of population, and the temporary or permanent removal of people from one place to another impose upon her perplexing difficulties.

CONSEQUENCES OF A DECREASE IN POPULATION.

A decrease in the population of a community has one particularly unfortunate result; it decreases the ability of that community to make due provision for the maintenance of the services and ministrations of the Church. And in view of the fact that a sufficient number of clergy cannot be found to minister in more thickly populated areas or in large and unwieldy Missions, places showing a decrease in population must be grouped together and thus render an economy in men possible. Parish boundaries may have to be altered; the headquarters of some of the older Parishes or Missions may have to be changed; the territory assigned to a clergyman may have to be enlarged, and include more settlements. Services may have to be curtailed in number in some places so as to enable the clergyman to serve a more scattered flock.

It is quite probable that such changes will be resented, particularly by old established settlements that have long been accustomed to have a resident clergyman and regular services. The reasons for making the changes should be carefully explained, and the people concerned must be sympathetically urged to accept patiently a restriction of their spiritual privileges in order that their brethren elsewhere may not be altogether deprived of them.

A RETROGRADE, IF NECESSARY POLICY.

I cannot, however, regard the proposal to link up adjacent spheres, necessary, as it may be at present, without misgiving. It would be regarded as a temporary expedient, excepting the districts that show a continuous decrease in the Church population. In others, grouped together for the sake of economy in men and money, as soon as clergy and the means to support them can be found, Parishes or Missions having smaller areas should be again arranged.

MARKING TIME.

The sub-division of some of the large and unwieldy Parishes is long overdue; but with the continuous loss of clergy by removal to other Dioceses, it has not been found possible to fill vacancies as they occur, not to speak of creating new cures.

Moreover had clergy been available stipends for them could not have been found. The Executive Committee, profiting by past experience, is obliged to consider, before recommending the creation of a new charge, whether the proposed division will impose an

additional expenditure upon diocesan funds, or whether the new Mission, if created, will be self-supporting. It is obvious that the Executive Committee cannot assume responsibility for additional stipends unless funds are forthcoming; and considering the present state of our finances, Parishes or Missions asking that clergy be sent to them must, in the case of the former, be prepared to provide the whole of the stipend and in the latter, at least, the Assessment laid upon them by the Committee.

THE DIOCESAN BUDGET.

Inasmuch as the Diocesan Budget is intended to furnish the larger portion of the funds necessary to assist these Missions that cannot raise locally the stipends of their clergy, emphasis must again be laid upon the importance of securing adequate support to this Fund. The Synod will be called upon to give careful consideration to this question, and it is not necessary that I should do more at this juncture than to express my conviction that the measure that will be introduced is vitally necessary. If the work of the church is to be maintained, Practically the whole of our undertakings in regard to our Missions, the work of administration, and other objects in which we are financially obligated, depend in a very great degree upon the condition of the Budget year to year.

During the biennial period the following clergy have come to us from other Dioceses: the Revs. G. H. Seavey, G. O. Lightbourne, E. A. L. Donalson, J. B. Elliott and W. E. Godfrey. The Revs. E. F. Hiscock, has been ordained both Deacon and Priest, and E. B. Gabriel, G. Camp, S. R. Sheppard and F. Jones have been ordained Deacons.

During the same period the following have left the Diocese: Canon Hewitt, the Revs. E. K. H. Caldwell, Canon Earp, A. Clayton, J. O. Britnell, E. H. Humphries, C. M. Stickings, J. Stead, E. Andrews, C. A. Moulton, G. O. Lightbourne, G. Robins, J. Crewe, M. H. W. Sealey. There are now seventy clergy on the active list, compared with seventy-four two years ago.

THE REV. JOHN GOODACRE CRAGG

In October, 1922, there passed to his rest, the Rev. John Goodacre Cragg. Ordained in 1862, Mr. Cragg served at Pinchard's Island, Greenspond, Catalina, Bay de Verde and Whitbourne. Including his stay at Whitbourne, which he held for ten years after he had gone on the Retirement Fund, Mr. Cragg's ministry covered a period of no less than 55 years. They were years of quiet, consistent labor, during which the hardships incident to the usual outpost missionary were borne without complaint. Personal affliction, coupled with domestic trials only served to deepen a humility and a self-effacement which were all too rare. The Church needs priests who, by training and temperament are equipped to face the turmoil of conflict where the fight for God and truth goes forward; but she needs too priests whose strength is hidden from the world at large; priests who in obscure corners of the field cultivate with patience those fruits of the spirit that await faithful toil. John Goodacre Cragg was one of these.

CONSECRATIONS.

Since last Synod I have consecrated six Churches, viz: at Cartwright, Round Harbor, Salmon Cove (Conception Bay), Great Harbor, Mose Ambrose and Port Blandford. Twenty-three graveyards, or additions to graveyards, have been consecrated, viz: at Cartwright, La Scie, Clarke's Head, Joe Batt's Arm, Little Bay, Nipper's Harbor, Indian Bay, Juniper Stump, Burgoyne's Cove, Tack's Beach, English Harbor (Fortune Bay) Stone's Cove, Corbin, Doctor's Harbor, Great Harbor, Coombe's Cove, Mose Ambrose, Wreck Cove, Little Bay (Hr. Breton), Fox Roost, and Port aux Basques.

CONFIRMATIONS.

Since last Synod 146 Confirmations have been held, at which 2,093 males and 2,439 females, making a total of 4,532 persons have received the Laying on of hands.

A decrease in the number of candidates presented in some of the old settlements in recent years is due to the fact already mentioned: the departure of so many people from the country. I anticipate a further reduction in the number of candidates in these and other sections from which many of the youth of both sexes have gone elsewhere.

RELIGIOUS INSTRUCTION IN THE DAY SCHOOLS.

It has long been felt that the Church has failed to a very great extent to make the most of the opportunities afforded for giving definite and systematic instruction in religious subjects in the day schools. Some, perhaps, have been too willing to entertain the idea that there is no special need for such instruction outside the Sunday School and the home, and have been content with the results obtained. Others, though convinced that neither the Sunday School alone, nor the home alone, is the average home—nor both combined, have hitherto succeeded in making a great success of imparting the essentials of the faith, have yet been forced to admit that the defect cannot always or generally be supplied by the Day School. This is not

due necessarily, to any lack of interest on the part of teachers, or to the unwillingness to assist in this work. The reasons must be sought elsewhere. It would probably be correct to say (a) that the teacher has sometimes felt that he has no special qualifications for the task, and (b) that the demands made upon his time in preparing pupils for examinations leave him with but small opportunities to specialize in his view, that no one can impart adequately Church teaching unless he has had some special training himself, and knows what to teach, and how to teach it.

Unless it were possible for the clergy to undertake this work themselves (and this is obviously out of the question), greater efforts than have been made hitherto to assist the teachers while in training, to prepare themselves for this sacred duty, should be attempted. The establishment of a Normal School here in St. John's has served to emphasize the importance of seeing that a beginning should be made without further delay. Our Supt. of Education, Dr. Blackall, whose sympathy and active interest in this side of the teacher's equipment can always be relied upon, readily undertook to make the necessary arrangements, and it is gratifying to be able to announce that the Rev. E. Nichols, Rector of St. Michael's Parish, has accepted the charge of conducting the course of instruction in religious subjects for our teachers in training for this year.

The importance to the future of the Church and country of this undertaking cannot be well exaggerated. We should be profoundly thankful for the help thus promised in the inculcation of sound faith and morals. It must be fairly evident that in our day there is no need quite so outstanding as that of the formation of Christian character, based upon principles of life and conduct inspired by a definite religious belief. The country and the Church need to be reawakened to a sense of their responsibilities to God and to our fellow men. The duties we owe to God and man need to be reaffirmed. The commandments of God are still in force, in the spirit and in the letter. There is one standard of Churchman and citizen, for private and public life. Hence the necessity—the imperative necessity—of creating in our day schools the religious atmosphere in which all branches of learning should be acquired. Not the minimum but the maximum of religious and moral truth is needed if all knowledge is to be used wisely and to the attainment of a higher standard of life and conduct in the men and women of the future.

THE DIOCESAN MAGAZINE.

The Literature Committee of the Synod will in due course present its report, and necessarily the Diocesan Magazine will come under discussion. I do not propose to anticipate that discussion, nor do I presume to deal with the financial status of the Magazine other than incidentally. There is, however, one aspect of this subject to which I wish to call the attention of the Synod. Should the Diocesan Magazine, owing to lack of financial support, cease to exist, from what source are the people of the Diocese to derive information concerning the Diocese and the Church? For very many of our people there is no other source available from which they can derive reliable information regarding the Church's doings within the Diocese and beyond. I venture the opinion that you will not find another Church paper in one hundred homes of the whole of our laity. My brethren of the laity, how many of you who have accepted the responsibility of legislating for the Church in this Synod ever read a bona fide Church paper? And yet, as has been well said, "It is just as necessary for the Church to have an enlightened membership as it is for the State to have intelligent citizens. No statesman, no party in the state, dare neglect the press as a means of inspiration and information." The same writer says, "The Church if she is to do effectively her work in the country equally needs a well informed membership. We cannot be enthusiastic about work of which we know nothing." To one who has a dollar or two to spare and odd minutes which can be devoted to the purpose plus that interest and desire for knowledge of Church matters which would lead him to spend something upon it, there are excellent papers to be had. But the Diocesan Magazine is the only paper giving first-hand information of our own Diocese and its doings.

For nearly 89 years, under the Editorship of such men as the Revs. Canon Dunfield, John Rennie, Temple, C. H. Barton, C. A. Moulton and the present Editor, Rev. H. L. Pike, it has served a useful purpose. No one claims that in all respects it has ever been just what would satisfy every individual. Seeing that we are many men of many minds it is not likely that any Magazine, however excellent would suit us all. The wonder is that the Diocesan Magazine has managed to struggle through the ups and downs of all those years and yet survive. It has never received that moral and financial support which is a prime necessity in so restricted a field as that presented to an organ of this sort. It must, I think, be confessed that Churchmen as a body have not yet appreciated the fact that we need the inspiration and cohesive influence which a well supported Magazine is calculated to give.

LISTS OF PARISHIONERS.

By an Amendment to Chapters XXIII and XXIV, respectively of the Constitution and Rules of the Synod, every clergyman in charge of a Parish or Mission is expected to keep a register or list of the members of the Church in his Parish or Mission, and to furnish a copy thereof to the Bishop, biennially, upon a date to be named by the Bishop.

In order to make it possible for every clergyman to comply with this rule during the biennial period ensuing the passing of the Rule I extended the time for sending in the first list to March 31st of this year.

MISSIONS.

King's Cove, Flower's Cove, Harbor Grace and Christ Church, New Perican and Winterton, Harbour Buffett, Tack's Beach, Bay-de-Verde, New Harbour, Whitbourne, Battle Harbour, Catalina and Sandwich Bay.

PARISHES.

Bonne Bay, Burgeo Heart's Delight Salvage, St. Paul (Hr. Grace) Joe Batt's Arm, Change Islands, Greenspond, Hermistage, Lamaline, Channel, Grand Falls, Pushthrough, Port-de-Grace, The Cathedral Parish, Harbor Breton, Bay St. George.

Lists have not, of course, been received from vacant Parishes and Missions.

I hope that by consultation with the clergy during the Synod it may be found possible to expedite Returns from all and to adopt a uniform method of furnishing the lists. Accurate records once made could then without undue labour be revised biennially and kept up to date. Their practical usefulness depends upon this being done.

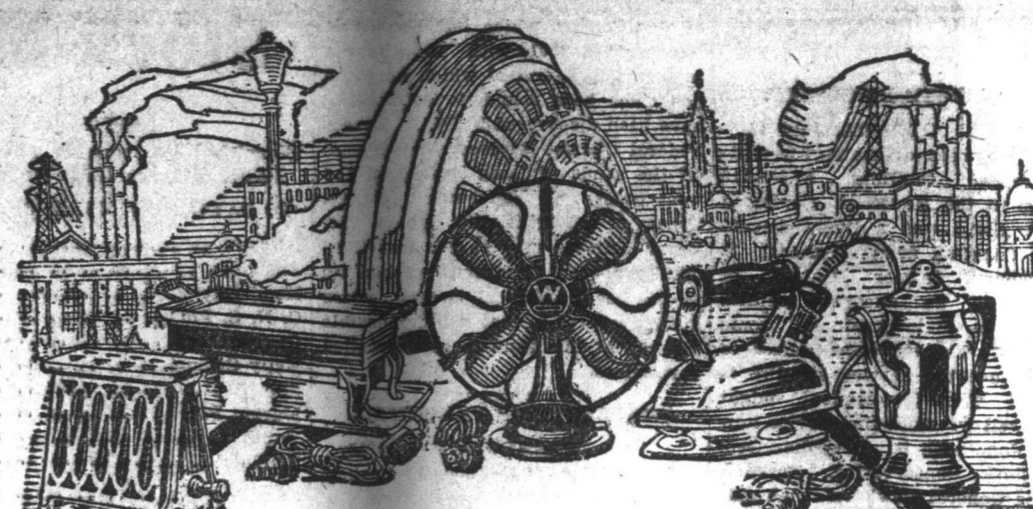
MEN FOR THE MINISTRY.

The question of a due supply of men for the Ministry is one which has claimed the attention of practically every session of the Synod since its inception. In common with other Dioceses throughout the Anglican communion the supply of suitable men is a never ending difficulty. The supply is always far below the demand; and the need has grown in intensity at the present time when an urgent demand is being made for men of higher qualifications than ever before in order to keep pace with a like demand on the part of other professions.

As an illustration of the mind of the Church authorities in England upon this matter a Resolution passed by the Upper House of the Convocation of Canterbury last month is illuminating. The Resolution reads as follows: "That in future it shall be required of ordinary candidates that they be graduates who (a) either have taken Honours in Theology or First Class Honours in some other subjects, and have subsequently had a year's theological, devotional and practical training at a recognized theological College or under some other authorized supervision; or (b) have had two years of such training after qualifying for their degree. This second condition is not to come into force until 1927, meanwhile one year's such training will be required.

Further, "in continuation of the Resolution of the Upper House of July, 1909, and July 5, 1916, non-graduate shall not be generally admissible after Dec. 31st, 1930. Meanwhile they shall be required in addition to the passing of the General Ordination Examination (or one of its equivalents) to have a three years' theological course subsequent to passing an examination of matriculation standard."

This indicates what is being demanded by the Church in England. (Continued on 7th page)



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Express Passengers

The express with the following passengers is due in the city about 4 o'clock:—J. Paterson, J. Hewitt, Miss Myles, A. and Mrs. Anderson and daughter, Mrs. R. Manning, Mrs. J. Walsh and two sons, A. F. Campbell.

Miss M. Brown, Miss A. Howlett, Mrs. Garret, E. Myles, R. W. and Mrs. Lodge, W. Saunders, B. Steworthly and 2 sons, Miss K. Devereaux, Mrs. M. A. Young, Mrs. A. H. Taylor, R. B. Mitchell, W. Salter, E. Roach, J. J. Myles, A. and Mrs. Davis, S. Asmat, J. Goobie, G. W. Grant, R. F. Mayhew, Miss A. Ginn, Miss B. Ginn, E. Crookard.

E. B. Dalton, J. F. MacDonald, C. Power, Capt. and Mrs. Brewer, Miss D. Hodnot, G. Mahar and son, Miss V. Butt, Mrs. Hiscock and daughter, Miss M. Morris, A. MacDonald, Miss G. Hampton, Miss B. McNeil, H. Penner, M. Anderson, A. V. Rose, Mrs. Rd. Park, J. G. Lorderger, M. F. Downey, J. F. Pike.

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