

LEADERS OF THE CANADIAN CHURCH

ing effects, adding incalculably to the efficiency of the Church. The want of unity in the Church he felt to be a great hindrance to its progress and its power for good in the country, so he threw himself whole-heartedly into the scheme which contained the possibility of united action, for therein in his judgment lay the solution of some of the weakness of church work and organization. He wished to see the East and the West more closely united, and the Canadian Church—he considered the name of the Church of England in Canada a misleading title—speaking with power and weight which such unity would give in any matter of public legislation, such as national education or laws concerning marriage. Not that only, but he considered the Church in Canada should undertake the mission work amongst her own Indian population, and not leave that great duty to the missionary efforts of the Mother Church.

It has been pointed out that in the early years of his Episcopate there was a common fund. As the number of parishes increased and money was raised locally for the stipends of the Clergy, the question of appointments to parishes naturally arose. These appointments had been up to 1890 entirely in the hands of the Bishop. A Canon was prepared and submitted to the Synod in that year with a view to giving the parishes some voice in the matter. The Bishop was anxious that only the highest principles should prevail. He knew the danger that lurked in giving the parish the power of election, and he wanted the Synod to be guided by the real principle of