

Tansey, incumbent, the lessons being read by the rural dean, the Rev. N. Hewitt, of Manitou, who also read the ante-communion service; the sermon, a most suitable and practical one for the occasion, being preached by the Rev. G. Rogers, general missionary of the diocese. The Holy Communion was then administered to a large number, the Rev. G. Rogers being celebrant. We ask for the prayers and help of our fellow Churchmen in our work in this mission. Any help for the above will be gratefully acknowledged, or any information will be gladly given, by the incumbent, the Rev. A. TANSEY, Somerset, P. O.

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.

Information Wanted.

SIR,—In the current issue of your paper I notice that "L. S. I." refers, in a few sentences, to my questions. If it be as he states, that there is no existing machinery for dealing with incompetent or undesirable clergymen, then all I can say is that we are woefully and deplorably deficient in what is an absolute necessity. In commercial life if a man is proved to be incompetent, lazy, indifferent, or entirely unsuited to his place, he is discharged, because he is likely to bring discredit or financial loss upon his employer. In the Church it would appear that the spiritual life is placed upon even a lower plane, as the unworthy shepherd, so long as he does not offend in any of the grosser forms, is allowed to remain; and incompetence, etc., etc., would not appear to be any sufficient reason for interference. If this be so, then we are brought face to face with this fact, viz., that anything is good enough for the Church of England here; the suitability of the shepherd, whether he be a true one or a hireling, being matters of very small importance. Is this so?

COUNTRY CHURCH.

The Clergy House, Cacouna, Quebec.

SIR,—Permit me through the columns of your paper to direct the attention of the clergy in Ontario and Quebec to the very excellent opportunities for a holiday, rest, or change of air and scene, which has been made possible for them by the establishment of the "Clergy House of Rest" at Cacouna, Quebec, where clergymen are welcomed and made comfortable, and a liberal table provided, at the nominal rate of 50c per day. The beautiful air, the possibilities of sea bathing, etc., etc., make Cacouna a most desirable place for rest and change. It is hoped many of the clergy of the Church will avail themselves of the privileges offered them by the erection and equipment of this summer home.

FRED HELLING FATT, rector of Merriton, Ont.

The following statements speak for themselves:

1. It is intended for the clergy only.
2. The residents in the "House of Rest" are bound by no rules but those of Christian courtesy and consideration for others.
3. "The House of Rest," is neither a hospital nor an infirmary nor a convalescent home. It is not a "cheap boarding house," but it is in every particular what its name implies—a House of Rest.

The strong in health who wish for pleasant change, the weak or delicate who require bracing air and sea bathing, and the weary in mind or body who long for rest—all are made equally welcome.

As there is no desire to make money, there is no attempt to make the receipts for board cover the expenses. The House will be open for the reception of guests on the 28th June. Rooms will be assigned according to priority of application. Terms, 50c. per day.

To secure rooms or to obtain any further information apply to

MRS. M. BELL IRVINE, Cacouna, Quebec.

The Rubric on Holy Communion.

SIR,—It would be hard to find any rubric in our Prayer Book that has been the cause of so much contention and controversy as that which directs the priest to begin the Communion service standing at the north side of the Holy Table. But the two parties seem to agree as to its purpose, though they differ as to its meaning. Dr. F. G. Lee, of the Order of Corporate Re-union, and Mr. J. T. Tomlinson, of the Church Association Pamphleteer, are at one in alleging that it proves the desire of the reformers to

break with the old tradition as completely as possible. The old service book ordered mass to be begun at the Epistle side of the altar, therefore the new sent the priest to the Gospel side. But a fact often forgotten should be taken into account, and that is that the revisers were not confined to Sarum use. Their innovations, occasionally at least, have rested on respectable precedents, and the north-side rubric may be classed among such, as appears from the latest issue of the Henry Bradshaw Society. This is an exact reprint of the great treasure of the Chapter Library at Westminster, Abbot Littyngton's Missal, a magnificent folio, splendidly written and ornamented, probably the finest existing specimen of English illumination at its best period. It was written in the reign of Richard II., and, being intended for use at the high altar on great occasions, it adds to the ordinary contents of such books the Services for Coronations, Royal Funerals, and whatever else was required by the peculiar position of the abbey. The commissioners of Henry VIII. revised it for continued use by carefully erasing all mention of the Pope and Archbishop Becket. If there be any book beyond those which bear his autograph, of which we may with certainty say that it had been in Cranmer's hands, and must have been known to him and to the revisers of 1552, it is this. It is, therefore, a matter of no little importance that this missal of the greatest abbey in England, the book used at all coronations, orders the celebrant to begin the service in *sinistro cornu*, at the left horn or side, the Gospel or north side of the altar—orders him to take the position "previously unknown to Christendom." It is, of course, impossible to assert positively, dogmatically, that the revisers of 1552 deliberately followed the use of Westminster, but it cannot be denied that it was known to them, and it seems probable enough that, wishing to make some further change (in 1549 they had transferred the celebrant from the south to the midst), they were influenced by a purely national use, different from that most generally followed by the un-reformed Church of England. In any case we can claim the precedent. In the Roman Missal, the left or sinister is now the south or Epistle side, but this results from an innovation first appearing in the Pontifical printed at Venice in 1485. Before that, in Roman and all western missals, the right and left of the priest facing the altar are meant. The right and left of the crucifix are now referred to, thus completely reversing the relation to the points of the compass. All the old English service books, of course, adhere to the older custom. The Sarum Rubric, for instance, orders the Gospel to be read at the sinister or left horn of the altar. Both Maskell and Neale give particulars as to this alteration, neglect of which produces great confusion, as may be seen, for instance, in the dissertation before the Communion Service in Blunt's Prayer Book Annotated.

W. M.

Re Synod Funds.

SIR,—I have just read in the *Free Press*, Winnipeg, a short paragraph in reference to a shortage in the synod funds of Qu'Appelle to the amount of \$6,000. I enclose you the paragraph referred to, and will thank you to insert same in your next issue for the benefit of the parishioners of Calgary in general, who seem to be rather indifferent as to the investments of the synod funds and parish funds of the English churches.

Some time since Bishop Pinkham collected a large sum of money in England in the interest of Calgary Diocese, etc.; and as the parishioners have not been informed, so far as I know, as to how that money has been invested, I feel it my duty as a member of the diocese to call attention to this fact.

All moneys held in the interest of parishes, or diocesan funds of any kind, should be properly invested, as directed by Ordinance of 1893, in the name of the Executive Committee of the Diocesan Synod (the Bishop not having any control of such funds), or Churchwardens, as the case may be, for the time being, and not in the name of any individual; otherwise, in the case of death or misfortune, the parish or diocese may suffer, as they have suffered at Qu'Appelle. In England or Ireland all such funds are properly invested, so that no loss such as that above referred to can arise.

When the Easter Vestry and Diocesan Council meet, a parish in those countries sees how those funds stand, and a proper statement has to be rendered yearly. So far as this diocese is concerned, there has been no meeting of the synod for some three years.

Why should Calgary leave all such matters to chance, or to be controlled by one individual, no matter what his position may be? Surely the Qu'Appelle incident should open our eyes to see the necessity of having our Church affairs in order, and managed as a business concern should be regarding the investing of such funds as between the several partners.

Life is uncertain, and Bishop Pinkham has not got a lease of his life more than any other member of

the Church; neither has he a right to control individually the parochial funds, or synod funds, of the diocese.

If he should die rather suddenly, how could his private funds be divided from those he holds in trust for the diocese or parish?

In my opinion, the funds such as are used for the purpose of paying missionaries at Edmonton and other points, as well as all other moneys, should be so invested that no individual could draw same by cheque or otherwise, unless jointly with the Churchwardens, or members of the vestry or synod, for the time being, or a committee of the members of the vestry with the Bishop of the diocese or rector of the parish, or some such arrangement, and comply with the provisions of the Ordinance referred to; then there would be no confusion in the case of death, or danger in case of fraud, etc.

I do not doubt the Bishop's ability to manage such matters, still, I think funds of a public nature should be properly dealt with and put beyond the region of doubt or suspicion.

Now as regards the \$10,000 collected by Bishop Pinkham for the benefit of the Calgary Diocese when he visited England in 1892, I think the members of the Church of the Redeemer at Calgary are right in their enquiry as to the disposition of this \$10,000. We are all, as I have already stated, in the dark as to how this money has been invested, or in whose name or names it stands, owing to the singular act of the synod having practically ceased to exist, as before mentioned.

In no statement that I have seen does this sum appear. If it be properly invested it should yield about one thousand or twelve hundred a year, and this interest would soon make a good sinking, or other fund, to aid our parish, etc.

I see no legitimate excuse for withholding a full statement of all moneys now in the Bishop's hands, or in the hands of any parishioner in Calgary, or of the Executive Committee of the synod, if such now exists.

Till Bishop Pinkham makes a full and satisfactory report, or financial statement of the funds referred to, or any parochial or other funds which have passed through his hands since 1890, the parishioners should withhold their subscriptions; and, in the event of his declining to give us such a statement, we should at once write to each of the societies who contribute so liberally, or take such other legal steps as may be deemed necessary to compel him to furnish such a statement.

As this letter is in the interests of the parishioners of the Church of England in Calgary, and consequently of public interest, I trust you will be good enough to allow me space in your journal, and excuse the length of this letter.

JNO. CREAGH.

Calgary, 18th June, 1894.

P.S.—Since writing the above letter I have had some further information on the treasurer's accounts of some funds he had in his hands. He now admits that his accounts have not been furnished for some years and have not been audited; he knows nothing as to the money in Bishop Pinkham's hands; neither does the secretary of the synod, who has acted as the Bishop's commissary, know anything as to how much money is in the control of Bishop Pinkham. When the Bishop's confidential secretary or commissary is in the dark regarding the financial position of the diocese, it is high time the parishioners should bestir themselves and get the house put in order. The Bishop seems to ignore the Apostle's injunction, "Let all things be done decently and in order."

I am now given credit for being vindictive, and it is openly asserted by some of the Bishop's satellites that I should not enquire into these singularities inasmuch as I have not endowed the parish or diocese. It is a matter of business entirely, and I hold it is my duty and the duty of every member of the congregation to ask for an explanation or to see that the funds of the diocese and parish are being properly dealt with and deposited in the names of the parties mentioned on page 174 of the ordinance incorporating said diocese, No. 11 of the Constitution of said diocese, which clearly sets out that the "Executive Committee shall take the management of the various diocesan funds."

Referring to the \$10,000 mentioned in the foregoing letter, I might say that I have learned from a parishioner who is intimate with the Bishop, that the latter states he did not collect the whole \$10,000; still he should hand us in the list of those who promised and paid him in 1892—also an account of his travelling expenses yearly.

J. C.

BRIEF MENTION.

In a second of time a ray of light traverses a distance of 192,000 miles.

Agricultural labourers in India earn barely five cents a day.

The first Bible printed with a date, it is said, was finished by Faust in 1462.

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