

of the arch-diocese of York. A further meeting in this connection will be held in Sheffield on April 8th.

It is proposed to erect in the north west corner of the nave of Canterbury Cathedral, close to the tomb of the late Archbishop Benson, alabaster slabs, upon which will be inscribed the names of the Archbishops of Canterbury from St. Augustine to the present time. On corresponding slabs will be placed the names of the Priors of Canterbury and their successors the Deans. The fund inaugurated by the Dean now amounts to £13,873.

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.

Crossley and Hunter.

SIR,—I have read the letter of "Doubtful," from Lunenburg, N.S., in your issue of this date, in which he says that during a series of revival meetings recently held in that town by Crossley and Hunter, the statement was frequently made by them that they have preached in Anglican pulpits in the province of Ontario, and that the Church clergy-men in that province co-operated with them in their work. I know that one clergyman in the diocese of Ontario did, to a certain extent, co-operate with Crossley and Hunter in their work, and that a week morning prayer meeting, or meeting of a somewhat similar character, was held in the Sunday school building of the church of which that clergy-man is rector. I question much whether either of them preached in Anglican pulpits in this diocese. I hope not. Will "Doubtful" kindly say in what connection the statement was made? What had preaching in an Anglican pulpit to do with the work in which Crossley and Hunter were engaged in Lunenburg?

Diocese of Ontario, Mar. 11, 1897.

Who is Responsible?

SIR,—The letter of "Honesty," in your last issue, caused me to look into the facts of the case to which he most properly draws attention. I fear redress is hopeless, from the following reasons: (a) The Mission Board made the grant to the mission, well knowing that the clergyman, with his family, was residing in Toronto, and intended to do so, that is, the Mission Board hired a shepherd to take charge of a flock, and pitch his tent twelve or fourteen miles away from the fold and the pasture. I wonder does ever the Mission Board read about a hireling leaving his sheep, and the wolf catcheth them, and scattereth the sheep; if they have not, they will find the passage at St. John, x. 12. (b) Take the last report of the synod and run your eye over the clerical and lay names. I can put my finger on names in that list who sanctioned the payment of \$200 a year from the Mission Board to the clergyman in question, and then engaged him to be "all over" the diocese canvassing for an enterprise entirely private. The long and the short of it is, things are come to such a pass that the whole head is sick, and the whole heart faint; and the best plan now is to wonder at nothing.

TRUTH.

Reporters' Reports.

SIR,—Among the many pressing needs of the time is a college for the education and training of reporters for newspapers. For proof of this assertion will you give me space for extracts from reports in Toronto daily papers.

1. Consecration of a bishop.—"The ceremony commenced with a procession and the Collect from the Epiphany by Bishop Sullivan and the Bishop of Nova Scotia. . . . The sermon was a masterpiece of sacred eloquence."

2. A Confirmation in Toronto.—"Matins were first said, after which the lessons were read. His lordship then confirmed the candidates, and the Canon concluded the service by reading the Epistle. During the service the choir sang the *Ambrosius te (sic) Deum*."

3. At a Marriage.—The hymn, "O Father, all Created" was sung, and at the same church the words are quoted: "Give Peace in our Time, Oh Lord."

4. Notice of a Death.—"There passed away all that was mortal of the last relic of," etc.

5. A Burial.—"The casket was carried to the chancel and laid upon the altar steps, and the rector began the Litany for the dead," and this at a pronounced Protestant church, where, on another occasion, "the choir favoured the congregation with La Tours' anthem, 'Sing, O Heaven.'"

6. At a commemoration of the death of the Prince Consort, the persons present "drank to the health of the departed."

7. A dinner at Trinity College "took place in the College chapel," with band in the gallery.

8. During an eclipse of the sun—"nearly three quarters of the lay in a dull, grey shadow"—a new discovery in astronomy.

In all seriousness is it not time to make a protest against the publication of such nonsense in our newspapers, and to require from their managers something more intelligible than the extracts quoted, and which indeed may be multiplied to any extent.

A READER.

International Church S. S. Lessons.

SIR,—Would the rector of Cowansville be in favour of bringing the above subject before the approaching Lambeth Conference, as a favourable opinion of his scheme from our highest Church council would do much to encourage all who have the matter at heart, to promote it in every possible way? I am not aware whether there would be a S. S. committee in a purely Episcopal synod—but I suppose any bishop could introduce such a scheme and secure its due consideration. Meanwhile, we have much to be thankful for, and I see the Church S. S. Institute in England has just published vol. 4 of the Five Years' Course of Bible and Prayer Book Teaching.

L. S. T.

Higher Education—How to be Paid for.

SIR—I am pleased to see that Mr. Goldwin Smith has publicly endorsed the movement which Mr. Ernest Heaton has pioneered by his able pen in the *Week*, the *Canadian Magazine*, and Toronto newspapers. Over education is the bane of our country. Higher education has been "boomed" to such an extent in Ontario that it would appear to have defeated the ends of its promoters. Owing to excessive competition it brings in no return except to the pupil of extraordinary ability; and has, by the crushing competitions of inferior men in the early stages, too often driven such pupils to seek employment in the United States. I for one heartily agree with the suggestions made by these gentlemen. Higher education should be paid for by the pupil and not by the State. A system of scholarships will give the poor man all the ladder that he wants, and give him, at the same time, a chance to earn his living honestly when this education is completed. We want to turn our young men into Canadian pioneers, and we should not be taxed to manufacture city loafers or citizens of a semi-hostile country.

TEACHER.

Church of Canada.

SIR,—Since coming to Canada I have tried to be a consistent advocate for a National Church and a National Synod. As yet, alas! we have neither. I am glad to find, from the following extract, that the *Church Times* of January 8th is not afraid or ashamed to advocate the theory of National Churches. When we have Independent National Episcopal Churches revolving round their true centre—Jerusalem—our spiritual state will be somewhat vastly different to what it is to-day, amid the jumble of religious systems on the face of the earth, Christian as well as non-Christian. Let us not cease here until we have a Church of Canada, a Church of America, and a Church of Mexico on this continent. Too long have we been separated from the East. The wise men came from the East. Let us seek out the Greek Patriarch of Jerusalem and salute him as our *Primus inter pares*.

C. A. F.

It is not uncommon to meet with men who imagine that the English Church and her daughters form the whole Catholic Church, a ludicrous but accountable mistake. For our national insularity has unconsciously extended itself into the spiritual realm on earth. It will be as well to correct this fallacy wherever it comes to light, and at the same time to show how, by maintaining her hold upon the first principles of Church government, the Mother Church at Canterbury has been saved from creating a new Papacy. The nationality of all the Churches in communion with our own has been maintained; the story of the Church of Japan, *e.g.*, will presently show us how with the element of nationality preserved there has been no loss of unity or concord. Necessarily of short existence, this and other instances can yet be adduced to prove that the theory of National Churches—always acted upon in the

changeless East—is perfectly applicable to modern circumstances, and that the cry for a visible auto-cracy as a preservative of spiritual unity is as false to fact and necessity as we know it to be to revelation and reason. It pleases our Italian friends to throw scorn and ridicule upon the idea of National Churches; in their audacity, and true to their method of denying all that Anglicans assert, except what happens to be *de fide*, they write and speak of Nationality in the Catholic Church as if it were a new element invented and introduced by the men of the 16th century; most conveniently they ignore the witness of the eighteen centuries of National Church life in the entire East. Let us put modern and ancient instances side by side, and so answer scorn by fact.

The Queen's Jubilee.

SIR,—We are soon to celebrate the good Queen's Jubilee. Let us do it right royally and well. Long has been her reign, and still we would have her to rule over us. I have observed there are many proposals afloat towards marking this epoch in the history of the Empire. One would free the "Sick Children's Hospital" from all debt, an excellent proposal. A second writer would have our cities and towns to erect "Houses of Industry" for the poor—this, too, is a very laudable scheme, and I hope may be carried out in many instances. A third asks that a "National School of Science" be established in Ottawa—this is also worthy of deep consideration, especially seeing we are at any moment liable to lose thousands on thousands of the population through lack of vaccination alone (Canada is very slow to protect her people). But I would like to see one other item added to the programme—a "Home for the Aged and Infirm Clergy and their Wives." This home could be under control of the Executive of General Synod. Our Christianity is of a very poor type indeed when it forgets the priesthood. Have you not, or are you never going to have, an aged clergy and wives and widows in the Canadian Church? If you are, would it not be well to have a nook—a spiritual nook—where, when service were ended, they could retire from the world and calmly wait the Master's summons. Let such a home, with its little chapel, be founded in Toronto. Let it be a spiritual "Kilmainham" and a "Greenwich Naval Hospital" where the sister can nurse, and the deaconness visit, and let it be an object-lesson to all that our Christianity is more than a mere name.

C. A. FRENCH.

The Bishop of Jerusalem's Appeal for Lent, 1897.

REVEREND AND DEAR BROTHER,—In making earnest request to you that (if you are not already pledged, through any other society or means, to assist Jewish work) you will kindly give me, as your representative at the mother city of Christianity, an offertory for Jewish Missions, I would urge the following plea: We all know that it is incumbent on every baptized member of Christ to do something for missionary work in foreign parts; and it is the general conviction that God's blessing is on the family, parish and nation that undertakes such work for Him. Since our missionary spirit revived and we became a missionary Church, we have been enlarged into the Anglican Communion, including, with the Irish and Scotch Churches, the strong and loving sisterhood of the Churches in our own colonies, and in America. And it is indeed a Communion powerful for good influence in the world which we represent at this city. But, being missionaries, we have a two-fold duty—to the Jew, and to the Gentile. We cannot be faithful to our commission if we regard (however devotedly) only one side of it, the Gentiles. The facts in the enclosed paper show how prominent is the claim to the Jewish side of this commission in our own days. Will you kindly bring this before your people? Will you strengthen my hands here to develop and extend existing work, and to take up new openings which are so many and so urgent? May I press upon you the opportunity of which you hold the key to close or to open, and I would say less its responsibility of closing than the happiness of opening, this enterprise to your people? I most gratefully acknowledge the support sent me from every province, I may soon say diocese, of our Communion; and the growing sense that this work is that of the whole Church, and it emboldens me this year to make a more general appeal, for which Christ's service has most emphatic need. I am yours most truly in Christ.

G. F. POPHAM BLYTH,

Anglican Bishop in Jerusalem and the East.

P.S.—I would suggest Good Friday as a suitable day of appeal, being the anniversary of the crucifixion of the first missionary to the House of Israel; and (being Friday in Passover week) the day when they specially wail over the stones of the boundary wall of her fallen Temple, and the day when