

Connor. A meeting was called at Belfast, to promote the furtherance of the scheme, to give information concerning it, and to ascertain the general opinion, as far as possible, of Churchmen about the project. Before any further action can be taken the question must come before the Diocesan Synod, and, if there approved of, be made the subject of a bill in the General Synod, as was done in the case of Clogher, where the result of a similar movement has been very satisfactory. The movement is being energetically pressed forward, as it is felt that when once a bishop has been appointed it could hardly be inaugurated without some risk of its being misunderstood, and regarded as reflecting on his activity or zeal. It is surprising how favourably Irish Churchmen have received the scheme.

A contemporary says:—"At the two evening confirmations at St. Mary's Cathedral, Edinburgh, the bishop used the Scottish rite, now authorized by the canons of 1890; and it is needless to say how much more impressive this rite is than the bare and bald form in the English Book of Common Prayer. From the earliest days Confirmation was always accompanied with the solemn use of the sign of the Cross, and the recital of the candidate's Christian name or names. Even in the last century it was the custom in Scotland at Confirmation to use the chrism for the solemn rite of Confirmation, for in the journals of Bishop Forbes, lately published, we find constant mention of this."

The Spanish Reformers Supporting the Archbishop of Dublin.—The following declaration has been made by the undersigned Bishops of the Church of Ireland:—

1. That we express hereby our sympathy with the reformers of Spain and Portugal who, under many exceptional difficulties, are struggling to free themselves from the burden of unlawful terms of Communion.

2. That regarding their case as having become one of extreme necessity, and recognising the rights of Bishops of the Catholic Church to interpose in such cases, we do not feel called upon to protest against action contemplated by his Grace the Archbishop of Dublin, who has announced his purpose of holding ordinations on behalf of the reformers in Spain and Portugal in the course of the ensuing year.

3. That we have received with satisfaction his Grace's assurance that when carrying that purpose into effect he will confine his ministrations within the limits of those countries, and use during the laying on of hands the words enjoined in the services of our own Church. C. P. Meath, C. Limerick, M. F. Cashel, R. S. Cork, W. P. Ossory, W. B. Killaloe, S. Kilmore, C. M. Clogher, J. Tuam.

NEBRASKA, U. S.—A very successful pre-Lenten mission has just been concluded in the parish of Wymore, in this diocese. The services were conducted by the Rev. A. W. Macnab, formerly of St. Catharines, Niagara, now of Omaha. From the first day there was a steady increase in the attendance, and at the close of the mission the church was filled. The rector, Rev. J. E. Simpson, is much encouraged by the very evident deepening of the spiritual life in the parish, and the good results that have already appeared in response to the missionary's zealous efforts. Friday, 4th inst., from 10 a.m. to 5 p.m., was a quiet day for women in the Cathedral, Omaha. Bishop Worthington was expected to officiate, but owing to severe illness he was unable to attend. The Rev. Alex. W. Macnab, of St. Matthias Church, was appointed to take his place, and deliver the addresses. At 10 a.m. there was a celebration of the Holy Communion, Dean Gardner assisting, at which a large number of the devout women of Omaha received. In place of a sermon there was given an instruction on "Worthy and unworthy Communicating." A post communion service of thanksgiving was followed by four practical addresses on the "Modern Churchwoman"—Her Faith—Her Work—Her Worship—Her Influence. Each subject occupied an hour; between the addresses were short Litany services, and appropriate hymns. The congregation seemed to listen with deepest interest to the earnest words of the preacher, and at the concluding service all the people standing up, made a solemn renewal of their baptismal vows and obligations.

DETROIT.—"Our Church, St. Thomas, is situated on one of the nicest sites in Detroit (the Western Boulevard); the land was given by a millionaire gentleman who lives quite near, and is quite a Churchman; lately he gave a lot and a half more to it, so as to have plenty of room for the rectory and new church which is to be built by him as a memorial for his two sons who were drowned. It is to be built of stone. In time it will be one of the best parishes in Detroit. We have a vested choir of thirty voices. The millionaire I speak of is at present in Florida, where he spends his winters, and where he has orange groves. On Saturday we received a box of very fine oranges from him."

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,—Can any of your readers give us any information concerning the Rev. Mr. Bryan, who was stationed at Cornwall in 1790? The Government had intended, during the administration of Lord Haldimand, to appoint him chaplain to Jessup's Corps. Instead of this, he was sent to minister to 44 Church families settled at Oswegatche. Later we hear of him as stationed at Cornwall, with a salary of £100.

Possibly the parish register of Cornwall may contain some information, or some records may exist in the possession of your correspondents, by which we can learn something further concerning the life and work of this clergyman, whose Christian name even I have not been able to find.

H. C. STUART.

Three Rivers, Que.

Superannuation.

SIR,—During the present month, every parish and mission in the Toronto Diocese will be called upon to make up its assessment to the Superannuation Fund, the amount of which has been furnished to every clergyman in charge of a parish or mission. It is therefore to be hoped that the Synod will have a better showing on behalf of this fund, at its next meeting, than it had at its last. There are more reasons than one why this fund should be well maintained, especially by the laity of the Church: first, when a man is incapacitated as a soldier or a civil servant, his country takes care of him, by making a liberal allowance for his declining years, which has been remarkably exemplified by the United States Government lately; secondly, when school teachers are worn out or disabled, the Government of the country has enacted a law by which they can secure a fair pension for themselves; thirdly, and above all, the laity of our Church ought to be very forward and liberal in supporting this fund, from the fact that it seems a mortal sin with them for a clergyman to get old, so much so, indeed, that when a parish becomes vacant through death, or otherwise, instead of following the course pursued in all other professions, they (with few exceptions) adopt the opposite course, by inviting young men and men of no experience to the charge, in preference to older and more experienced men.

For these reasons and others that might be given, we ask very earnestly that our lay brethren be liberal in their contributions, so that we may have some staff to lean upon when the sands of life are running out, and also that the shameful amendment to the Canon of last Synod may be removed, as it is so little in keeping with the wealth of the diocese.

AN OLD CLERGYMAN.

Indian Homes.

SIR,—I have not written to you for some time about our Indian homes. We have now at the Shingwauk home 48 boys, and at the Wawanosh 25 girls. The Medicine Hat home I am giving up, as I understand the Bishop of Saskatchewan is taking steps to establish a home at Calgary, and the two would be too near one another for both to prosper. The Medicine Hat property is now in the hands of the Bishop of Qu'Appelle. Elkhorn is, I hope, going to have a successful future. My son, A. E. Wilson, is now superintendent; we have squared up the accounts between the Shingwauk and Elkhorn, and my son will manage the Elkhorn institution independently, receiving from me only such funds as may be placed in my hands specially for Elkhorn. He is to be married (D.V.) in May, to Miss Vidal, who for two years has been the teacher at the institution, and her mother the matron; they are both devoted to the work, and if any one can make the home a success I think they will. Already the number of pupils is increasing, and, with the aid of the Indian commissioner, who is doing all he can to aid my son, I expect it will not be very long before the homes are full. It is a great satisfaction to me to feel that my efforts on behalf of the Indians in the North-West have not been altogether in vain; that I have succeeded in planting one home there, and that so many others, under other management, are now springing into existence. I have been 24 years now engaged in Indian work, and am beginning to feel that for the sake of my family, and especially on account of my wife, who is in very feeble health, that I may, ere long, if God in His

Providence so direct me, turn to other work. When I first came out from England to engage in missionary work, it was to stay ten years and then return, but I have remained more than double that time. Work among the Indians is arduous and trying, and sometimes rather disappointing. I have also been feeling for some years past that the work of such institutions as our Shingwauk Home is not sufficient of itself to raise and better the condition of the Indians. We educate them, we teach them the truths of Christianity, we accustom them to talk English, we instruct them in trades; but when they leave us, there is only the Indian Reserve to go back to, and on the Indian Reserve they and their parents are treated merely as children; they have no power to act for themselves, nothing to encourage them to act as men and women, and go ahead as the white people do. Two years ago I set on foot the "Canadian Indian Research and Aid Society," and for twelve months we published "The Canadian Indian," these were intended to bring forward such matters before the Christian public, but both failed for lack of sympathy and support. I fear there are very few in the country who are willing to take a little trouble and exert themselves on behalf of the Indians, and single-handed I can do but little. We hope this summer to increase the number of our pupils at the Shingwauk Home if funds will admit of it.

E. F. WILSON.

Sault Ste. Marie, March 8th, 1892.

Higher Criticism.

SIR,—Before seeing myself, in print this week, I venture to make for the readers (who ought to be many) of the CANADIAN CHURCHMAN a few quotations on two points. This, with a view of forestalling further correspondence and justifying some assertions in my last letter. The authorship of these quotations on one point shall be avowed; on the other, for the present, reserved.

It was what seemed to me a very palpable, if unwitting, breach of the Ninth Commandment that induced me to take up my pen at the busiest time of the year. To have earnest champions of Christianity, and devout, reverent thinkers, such as Charles Gore, the late Aubrey Moore, Professors Kirkpatrick, Ryle, Sanday, Cheyne, and last, not least, the present Bishop of Manchester, classed with Wellhausen and other undisguised German infidels, was a grave misleading of our Canadian Church against which I felt bound to protest. In justification I now proceed to make three quotations from Mr. Gore's Bampton lectures, again earnestly commending this book to all who desire to have their faith in our Lord Jesus Christ strengthened intelligently. Let me assure them, they will not by any means find it either difficult or dry reading.

"There is not much doubt what Christianity is. I do not think it can be gainsaid (1) that Christianity has meant, historically, faith in the person of Jesus Christ, considered as very God incarnate; so much so that if this faith were gone, Christianity in its leading characteristic features would be gone also; (2) that, thus considered, Christianity is differentiated from other religions by the attitude of its members towards its Founder; (3) that this attitude of Christianity towards its Founder is (speaking generally) explained and justified by the witness of the earliest records to His Personality and claim. Taking then these positions for granted, I am to ask your attention in these lectures to the Person of Jesus Christ, with especial reference to His incarnation, that is, to the truth that being the Son of God, He was made very man; and I am to endeavour to express and justify the conviction that, however slowly and painfully, the old faith in Him is being brought out in harmony not only with our moral needs and social aspirations, but also with that knowledge of nature and that historical criticism which are the special growth of our time." P. 19. (Scribner's edition, 1891.) This quotation I make to let Mr. Gore himself state his own belief, as well as the purport of his work. There are two splendid lectures on "God Revealed in Christ," and on "Man Revealed in Christ." From the former I quote again.

"Man was made in God's image. The significance of this truth from our present point of view is that in that original constitution of manhood lies, as the Fathers saw, the prophecy of the divine Incarnation, and the grounds of its possibility. God can express Himself in His own image. He can express Himself therefore in manhood. He can show Himself as man. And conversely, in the occurrence of the Incarnation, lies the supreme evidence of the real moral likeness of man to God. All along, through the Old Testament, inspired teachers with growing spirituality of conception had been expressing God in terms of manhood—taking the human love of the mother for her child, and of the husband for his adulterous wife, to explain the divine love; and in the Incarnation all this finds its justification. In the person of the Incarnate we see how true it