

(4) In the event of unsatisfactory relations arising between the clergyman and his people, the provision made for a careful and unprejudiced consideration of the circumstances and decision thereon at the hands of the bishop and a representative body of clergy and laity, entirely removed from local influences.

With reference to the first point I have only to say that in no single instance since 1863 has there been any failure in meeting the quarterly drafts of the clergy, and that the scale of stipends has been steadily increased from an average of \$400 (in the case of deacons), \$600 (in the case of priests), without regard to length of service, to that now found in Canon VII., and we hope that before long some further improvement may be made. The second point is secured by requiring from each congregation, through its wardens, a signed agreement with the Board, binding it to contribute a certain fixed sum annually, and pay it quarterly into the treasury of the Diocesan Board of the Church Society, which is the sole paymaster of the missionaries. This is an advantage so deservedly appreciated by the clergy that several self-sustaining parishes have continued their connection with the Board, and, although receiving no aid whatever, have voluntarily agreed to pay to the Board the amount of the clergyman's stipend and submit to the same regulations which affect aided missions, save only in regard to the appointment of the clergyman, for which provision is made under Canon XIII. With regard to the third object aimed at, I may say that success has been achieved to a remarkable degree. Whilst (1) and (2) present advantages of great moment which it would be difficult to over-estimate, it is here that in a special manner the Quebec System is vindicated by its results and has more than justified the most sanguine anticipations ever entertained by its advocates. To show the progress made in the diocese during the period of twenty-five years from the inception of the system, I will quote an extract or two from the Report of the Diocesan Board to the Church Society for the year 1887, premising that the Diocese of Quebec is upon the whole scarcely—if at all—better off financially than it was in 1862. "At the time your Board was constituted in 1862, with the exception of Sherbrooke and Three Rivers, there was not a single cure of souls outside of the parish of Quebec that was self-sustaining" (in point of fact neither Sherbrooke nor Three Rivers paid all the stipend of its clergyman). "There were 34 missions, all at the outset receiving aid from the Diocesan Board; and it is fairly computed that prior to 1863, when the present system actually came into force, the total amount supplied by these 34 missions towards the support of the clergymen ministering among them did not exceed \$3,000 per annum. Of these 34 missions fourteen have ceased to be a charge upon the missionary funds of the diocese, and are, most of them, helping in the work of God and His Church outside their own boundaries. In addition to this, nine other missions, not included in the above, are now continuing the payment of the stipulated assessment; steps have to be taken to ascertain where the fault lies. Provision for an enquiry is made in Canon IX., and the Board takes such action as is therein directed. Very seldom indeed, however, has it occurred that the Board has been compelled to act strictly in accordance with the terms of the Canon. When difficulties have arisen they have, in most cases, been got over either by the resignation of the clergyman, his removal to another

field of labour, or in some other way, as circumstances have permitted. This is the one part of the system to which exception has been taken, but objectors should bear in mind that a clergyman's position and standing must be far better when protected by such a body as the Diocesan Board, than if he were dependent entirely upon himself in facing difficulties such as sometimes occur between people and clergyman. If he is doing his duty, he knows he can count upon the Board to do him full justice. If it is established that he is manifestly negligent or inefficient, it is clearly undesirable that he should continue in his charge. Agreements with assisted missions are usually revised every three years, and at each renewal the congregations are urged to increase their assessments wherever possible. As to the details of administration, besides those referred to in regard to the enquiry required by Canon IX. and the execution of an agreement with every congregation, there is but one point to be noticed. Fifteen days after the close of the quarter, the Treasurer forwards to the Secretary a list of congregations in arrear. The Secretary thereupon draws the attention of the clergyman to the fact, and requests him to put the rule in force which relates to the suspension of services. This rule requires the clergyman to read out the following notice in the church: "Notice is hereby given that the assessment due from this congregation to the Diocesan Board not having been paid, the services will, after next Sunday (or, from this day) be suspended, by order of the bishop, until the payment as agreed upon is made." If payment is not made in the specified time and the services become actually suspended, the clergyman is bound to report the fact to the bishop. In the middle of every quarter, or about a month after the clergyman has been requested to put the rule in force, a meeting of the Board is held at which the Treasurer reports a list of the congregations still in arrear for any portion of the assessment over six weeks previously. The Board then decides as to what action shall be taken in those cases. With regard to those congregations which are still in arrear, and where a clergyman has neither reported the suspension of services to the bishop nor sent any explanation, the Board usually calls for an explanation from the clergyman. If the difficulty is prolonged till a full quarter has elapsed, then, of course, the Board of Enquiry is commissioned to hold an investigation. As a matter of fact, the difficulties which occasionally arise are, for the most part, of a temporary nature, and are settled without the intervention of an inquiry. In the course of thirty-two years, enquiries under Canon IX. have not exceeded half a dozen. On the whole, therefore, we may truly say that we have every reason to uphold our Quebec System ourselves, and also to recommend it to the consideration of other dioceses.

[i. It must be borne in mind that by Canon XIII. no cure may become self-supporting until it can provide a stipend for its clergyman equal to the maximum stipend paid by the Diocesan Board, i.e., at present \$850.

All missions and parishes in the diocese of Quebec are encouraged and helped to raise endowments which come to fruition when the interest amounts to \$200 a year. Upon the benefits of this system we hope to give a further paper in a future issue.

iii. Those who may desire, for practical purposes, further information, and particularly to peruse Canons VII., IX., XIII. of the diocese of

Quebec, are invited to write to the Rev. Canon Von Island, St. Michael's Rectory, Bergerville, Quebec City.—Ed. Q. D. G.]

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	88 50
Sister Sarah.....	1 00
Archdeacon Jones, Brockville.....	5 00
J. E. W. T.....	5 00
K. E. D.....	1 00
5 Communicants from Church of Good Shepherd, Stayner.....	5 00
Churchman, Port Hope.....	5 00
F. A.....	0 50
E. S. Carry.....	1 00
2 Communicants of St. Mark's, Parkdale..	2 00
Received by the Lord Bishop—	
Mrs. P. H. Drayton.....	8 00

THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.