

because he needed more time in which to make up his mind in regard to the matter. If we might venture to do so, we should like to suggest that he ponder the three following statements which seem to us to be so many reasons why members of Parliament should discontinue the acceptance of free passes:—(1) It lowers the dignity and should wound the self-respect of honourable members to pocket the people's money for mileage allowance, while travelling on free passes—an act which in ordinary mortals would resemble the acceptance of money under false pretences. (2) That the acceptance of passes lays the members under a compliment to a body whose claim upon Parliament he may at any time be required to pronounce upon. (3) That the acceptance of passes tends to perpetuate a practice of discrimination in favour of individuals and classes which is essentially unjust and should not be permitted on the part of railway corporations which have been aided from the public funds.

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### Pew and Pulpit in Toronto.—XII.\*

ST. PETER'S CHURCH, CARLETON ST.

WHEN you see Archdeacon Boddy either walking along the street, in the reading-desk or in the pulpit, it will not be surprising if Shakespeare's words spring to your mind:

O good old man! How well in thee appears  
The constant service of the antique world,

for there is that about his personality that makes you think of the past. It is not his clerical garb as a dignitary of his church entirely; there are men who might wear the Archdeaconly gaiters all their lives and never remind you of the antique world at all. Every man seems to me to express something by his gait, by his outline, by his looks; and when I see Mr. Boddy I seem to observe in him a strong determination to cling to his view of the faith once delivered to the saints. He does not look like one who has ever been swayed by every wind of doctrine; neither is there that sugar-candy sweetness about his aspect that is sometimes assigned to the clergyman in a chromo-lithograph representing a wedding, where the officiating priest has pink cheeks and an emaculated expression. There is manly sense and judgment about Mr. Boddy's face, a firmness and decision about his mouth and chin and a keenness about his eye that betoken something of the judicial. If he went in the black gown and bands, in which he preaches, and sat on the bench, only an expert could tell him from a judge. Add to this look of solid, unassuming capacity and natural dignity, the impress of a kindly and conscientious nature, with a severe idea not only of the proprieties, but of the highest issues, and you have some idea of Archdeacon Boddy who is the pastor and rector of St. Peter's Church. I should opine that he has a great fund of common sense, and that in controversy he would take a decided and clear-cut position. I should fancy, too, that he has prejudices; limited and controlled though they may be by conscience. A man with prejudices is always so much more charming than a neutral and flabby one. And it is so interesting to see in some men how the best that is in them is ever and anon coming to the top and subjugating prejudice and keeping it in order, so that their little likes and dislikes only appear as little human traits that endear them to us. I must ask to be excused for writing thus of a gentleman and a parson with whom I have never exchanged a word.

St. Peter's Church, Carleton St., at the corner of Eleecker St., is a pleasant and unassuming example of church architecture, with low walls, a high-pitched roof and a bell

turret where swings an industrious bell. Its wall material is red brick, but not too red. Its high roof is of slate. It is not a grand building, but it is tasteful and like a church. It stands in the midst of an area of well-kept turf, and there is a space of grassy green east of it and a hedge that looks like a bit of the Old Country. Its doorways are low and broad. Taken as a whole its exterior is comfortable and inviting, and you judge that it is tolerably roomy, although it is not nearly so imposing as the Methodist Church opposite. But then the Methodist Church has not the grass-plots and the flower-beds which St. Peter's has. North of the church there are commodious school rooms. As a whole I should take this group of buildings to be as well adapted for their purpose as any set of Anglican edifices I know. While they are well built, there is no note of extravagant expensiveness. They are, compared with the pomp of some church buildings you know, what the country house of the squire is to the palatial mansion of the lord of the manor.

In the interior you find that comfortable frugality that you have been led to expect from the outside, though it is, perhaps, more spacious and open than you anticipated. The church consists of nave, chancel, and north and south transepts. As there are no side aisles pillars are not required, and when you enter you seem to see all over the church at once. It is fitted with pews of stained and varnished pine, having doors to them that can be secured with a turn-button, so that you can shut yourself in and be safe from interruption. The pew door is a survival of the days when every considerable house had its pew in the parish church; when if there was a death in the family the pew was draped in black and its door locked, for it was not considered good form to appear at church until after the funeral. There are traces of this proprietary spirit at St. Peter's. The whole area of the church seems to be allotted to pew holders. There are polite sidesmen to show you to a seat, but it is impossible not to feel either that you have your seat by favour of its proprietor or because of his accidental absence. You would no more think of going into one of these reserve boxes than you would of entering, unasked, a private box in the theatre.

The congregation is composed of highly respectable persons, and an air of easy circumstances breathes around. By tacit convention every one is well dressed, and the service partakes somewhat of a social function. The church is not large enough for a democratic assembly, nor is it built on a suitable plan for that use. It seems mainly a snug and comfortable fold for the well-to-do. It reminds one of an English parish church with the free seats and the poor subtracted. Perhaps these are provided for in mission rooms and the like. Without saying that Roman Catholic Churches are the only ones in Toronto in which the rich and poor meet together in crowds for worship, on a common level, I think it may be affirmed that the average of wealth and costliness of apparel is higher in the Protestant than in the Catholic churches, for the reason that while a multitude of poor Catholics go to church, Protestants, as a rule, stay away unless they are able to dress well, and are in tolerably good circumstances.

Pretty and comfortable are, I think, the truthful adjectives to apply to the general look of the interior of St. Peter's. The walls are of white brick with bands of red, and there are pretty and unecclesiastical stained glass windows in which there are tints of purple, red and green. The organ, which is built into the north side of the chancel, has gaily decorated pipes, which match the bonnets of the young ladies who fill the front benches of the choir stalls. There is an oak communion table of good design, and above it is a small three gabled reredos of an unpretending character. The font stands where the lectern is usually placed, at the front of the chancel. There are many scriptural inscriptions on the walls. The pulpit and reading desk are of dark stained pine, upholstered in crimson in an inexpensive and moderate way. Crimson carpets of an ordinary pattern cover the floors of the aisles, and crimson cushions add to the comfort of the seats in the pews.

Archdeacon Boddy reads the service with great dignity, and considerable impressiveness, but you cannot help thinking what a forcible man he must have been twenty or thirty years ago. His reading of the scriptures is sympathetic: his tone that of conviction and veneration for the holy oracles. They do not chant the Psalms for the day at St.

\* The articles which have already appeared in this series are:— I. Sherbourne Street Methodist Church, Feb 22nd. II. The Jews' Synagogue, March 1st. III. A proposed visit that was stopped by fire, March 8th. IV. The Roman Catholic Cathedral, March 15th. V. St. James's Cathedral, March 22nd. VI. The Bond Street Congregational Church, March 29th. VII. Jarvis Street Baptist Church, April 5th. VIII. St. James's Square Presbyterian Church, April 12th. IX. At the Church of S. Simon the Apostle, April 19th. X. Rev. W. F. Wilson at Trinity Methodist Church, April 26th. XI. Rev. Wm. Patterson at Cooke's Church, May 3rd.