

believed to date from the tenth century. Mr. Skip-ton, district architect to the representative body, is at work preparing plans for some really needed repairs and improvements. Several friends have promised subscriptions for this work, and others have promised gifts of new books and church furniture. Both the late and present Bishop of Killaloe took great interest in the work.

Among the candidates ordained on June 6th, by the Bishop of Connecticut, to the Order of Deacons, were Arthur James Gammack, M.A., of Trinity College, Edward John Haughton, B.A., of the University, and William Carson Shaw, of Wycliffe College, Toronto. They graduated from Berkeley Divinity School, Middletown, Connecticut. Mr. Gammack will be rector of Colchester, Connecticut; Mr. Haughton becomes assistant at Pottsville, Pennsylvania; and Mr. Shaw will have a charge at Spokane in the State of Washington.

The Bishop of Oxford held his Trinity Ordination in the Church of St. Mary Magdalen, Oxford. A very helpful sermon was preached by Archdeacon Pott, who strongly urged the duty of pastoral visitation, which he feared was being crushed out by a crowd of other engagements. Unlike his immediate predecessors, the Bishop does not ordain at Cuddesdon; and it is questionable whether in the bustle and excitement of an Oxford "Eights" week the candidates are able to secure that quiet retirement and leisure for undisturbed thought which they so greatly need.

The Bishop of Llandaff (Dr. Lewis), who has been engaged on his visitation recently, referred in his charge to the Disestablishment agitation, and showed how little the Church in Wales merits the onslaught which is being made on her. Said the Bishop: "The charge of neglect of her great spiritual work is not one which the most malignant and unscrupulous of her foes will venture to bring against her to-day. For fifty years and more she has been realizing more and more fully on each succeeding day the solemn responsibilities which belong to her, of which the results are everywhere abundantly manifest, both within and without her pale. Her noble cathedrals and the great majority of her ancient parish churches have been restored at vast expense, new churches have been erected by hundreds where the needs of growing populations demanded them. Devout congregations are gathered within her walls. Her educational system for the religious instruction and training of her children has, in the face of well-nigh insurmountable difficulties, been vastly extended. The number of her clergy has been greatly increased, and lay agents, both male and female, necessary for the more adequate prosecution of her spiritual work in all its various branches, have been very largely multiplied. The services of the sanctuary are generally being conducted with decency and reverence."

CONNECTICUT.—The annual commencement at the Berkeley Divinity School, Middletown, Connecticut, was held on 6th June, with unusual enthusiasm. Commencement is the occasion for the reunion of Alumni, and a general gathering of the clergy and laity of the diocese. The Alumni now number a large proportion of the American clergy, and not a few in the Episcopate. Commencement is always marked by the Bishop's promotion of the students in the Divinity School to the office of the diaconate. The service is held in the adjoining parish church of Holy Trinity, and was never more solemn and dignified than on this occasion. The church is admirably adapted for such a function, and a very large number of the clergy had assembled. A new and very beautiful feature in the church was the white carved reredos to the altar; the electric light is so arranged upon it as to give it all the artistic effect of a rich and delicate transparency. Service commenced at 11 a.m., and the long procession was led by a cross-bearer in scarlet cassock and linen cotta. Upwards of forty clergymen, with embroidered white stoles, filled the chancel and part of the nave, and Bishop Williams, of Connecticut, was assisted at the altar by Bishop Niles, of New Hampshire. Litany was said by the Rev. Dr. W. H. Vibbert, of New York, in the usual place in the ordinal. Rev. O. H. Raftery, of Portland, Conn., preached a most effective and appropriate ordination sermon, and ten were advanced to the diaconate. In the afternoon, a reception was held at the house of Rev. John Townsend, and the Alumni took the opportunity of presenting a congratulatory address to Bishop Williams upon this fortieth anniversary of the foundation of the Berkeley Divinity School. The address was read by Bishop Niles, President of the Alumni Association, and a very felicitous reply was made by Bishop Williams, accepting the kind words and the feelings unspoken with utmost gratitude, and touching in his own happy way upon the history and principles of the school. The Bishop was then taken completely by surprise by the pre-

sentation to him of an address from the women of the diocese, and by the gift accompanying it of four thousand dollars to the new library building of the Divinity School. By the address and gift the Bishop was very deeply affected: with the former was presented a handsome volume with the autograph signatures, and by the latter the work of erection can now at once be commenced, as it brings up the sum to the first twenty thousand dollars in hand, and let a beginning be made.

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.

The Bishop of Algoma's Correction of Statements.

SIR,—The Rev. Dr. Mockridge has recently published a letter in the *Canadian Missionary Magazine* in which he undertakes to answer the question, "What shall we do with Algoma?" I am personally indebted to him for the interest which he has always manifested in my diocese, and especially so just now for the ingenious solution which he has found for the problem, the chief value of which consists in the fact that, putting his theory in a nutshell, he would lighten my burden by doubling my labour. Into the general merits of this theory I do not now propose to enter, my sole object being at present to anticipate and correct a few misapprehensions certain to arise on a hasty perusal of the letter referred to.

(1) The letter is not an official one, representing the views of the Mission Board, but simply a theory propounded by an individual clergyman, and therefore to be taken on its merits.

(2) Dr. Mockridge says, "The best of his clergy leave him," i.e., the Bishop of Algoma. Had he said "some of the best," it would have been more correct. This latter is unhappily the case. Several have left whom he would fain have retained among his co-workers, and another is leaving in a month or two, who finds the attractions of Saskatchewan, both financial and educational, stronger than those of the diocese to which he has devoted twelve or thirteen of the best years of his life for the Christian instruction of the Indians. But all this does not imply, as might be supposed, that the clergy who remain are the "leavings." So far from this, we still have missionaries who are just as "good," by which I mean as devoted and self-denying, as any who have left us—men who have been loyal to the diocese almost from its very foundation—men who, despite the serious drawbacks and disadvantages attaching to their connection with it, have stoutly resisted strong temptations, in the shape of golden arguments held out to them to induce them to transfer their allegiance to other fields of labour. All the best of the clergy, therefore, have not left me, while those who remain are just as deserving of the Church's support and sympathy as any who have gone.

(3) Dr. Mockridge says, "Over \$20,000 was sent to it (Algoma) last year, by and through the D. and F.M. Society of the Church of England in Canada." Of this statement I can only say that I most heartily wish it were true. But round numbers, though very convenient, are frequently misleading. How entirely so are they in the present case may be estimated from the fact that, in reply to a telegram, my Diocesan Treasurer informs me that the sum actually received was \$5,413, not including the Bishop's stipend, or the monies received from individual contributions, all which would bring up the total received, directly or indirectly, "by and through the D. and F.M.B.," to certainly not more than \$13,000 or \$14,000, if so much. While on the subject of accuracy in financial statements, I would take the opportunity of correcting a blunder, not found in Dr. Mockridge's letter, but to be seen in the *Canadian Missionary Magazine*, of which he is editor. The annual report of the Mission Board for 1893 gives, on page 4, a brief summary of the amounts contributed by the several dioceses to the Domestic and Foreign Missions. In this summary Algoma is credited with giving the magnificent sum of \$2 to the former. This report has doubtless suggested some caustic criticisms in certain quarters. "Algoma receives enormous sums, and gives \$2." But the case is not quite so glaring as the statement referred to would make it appear to be. If we turn to pages 17 and 18 in the same annual report, a detail list of parochial contributions by Algoma is furnished, showing a total as printed of \$47.31. But even this is not correct for on adding up the items correctly, the total is

found to be \$111.87. Well, this is not much, but it is something more than \$2, and just as much for Algoma out of her poverty as are the larger sums credited to older dioceses out of their abundance. The blunder just corrected is not chargeable to Dr. Mockridge, as he was not treasurer at the time of the publication of the annual report. I have referred to it simply to shield the reputation of my diocese, and to show that if she has received "freely," she has given freely "as God hath prospered" her.

(4) Some few mistakes are to be found in Dr. Mockridge's enumeration of parishes and missions in Algoma. Eight of the thirty which he gives are only "stations" included in organized "missions," while seven of these organized missions are altogether omitted from the list. But these are merely such mistakes as must inevitably occur where the writer is practically unfamiliar with the details of our diocesan work, and sees his subject only from the outside.

P.S.—Since the above was written, I have received a telegram from Rev. R. Renison, saying, "Have given up Prince Albert—will stick to my post."

Information Wanted.

SIR,—For my own information and also the enlightenment of other laymen, I shall be glad if you will give me clear straight answers to the following questions:

1. Is there any method whereby a vestry can free itself from the presence of a rector who is neglectful of his duties, incompetent, tactless, and out of touch with his congregation, but with whom there are no ritual disputes nor are there any charges of immorality beyond that of systematic prevarication.

2. Is there power in the hands of the Bishop to deal with incompetence, incompatibility and neglect? If not, why not?

3. Is it a fact that once a man is ordained, no matter what he does or leaves undone (provided he stops short of flagrant immorality, avoids ritualistic disputes), he is a practical fixture for life? It would appear to be so.

4. What rights have the laity in such cases? Are they to remain quiet and continue their attendance at a church where they cannot possibly hear anything "edifying" in the true sense of the word? Or are they compelled to attend the services of churches which are not in accord with their views?

5. Is a clerk in holy orders allowed to trample under foot all the vows which he took upon him at his ordination and go unpunished?

6. How often and when during the past ten years did the Archdeacon visit and report upon the condition of the churches and the work carried on in the different parishes in North Simcoe?

7. What means (outside of the Archdeacon's reports) has the Bishop of ascertaining the condition of each parish and whether friction exists? It appears to me that what is required is either an increase in the Episcopate or else the appointment of a number of archdeacons, and for my part I favor the latter. They should be young, vigorous men from 30 to 55 years of age, good organizers, possessed of tact and energy, and should not be residents in the rural deaneries of which they have the supervision. Their visits should not be hurried or formal, but made with a distinct view of smoothing away any differences which may exist between the clergy and their parishioners, and also dealing with irregularities and setting on foot such changes as have proved beneficial in the past. The Bishop, with his multifarious duties, cannot possibly ascertain the position of affairs in country districts where his visits are often three years apart, and his time when he does visit is fully taken up by a confirmation or consecration. I must apologize for the length of my letter, but trust you will find space for it.

COUNTRY CHURCH.

Rushing into Debt.

SIR,—In my last I called attention to the dangerous propensity exhibited in the diocese of Toronto and the country for going into debt. In the city of Toronto alone, a number of new churches have been built, and they are all more or less encumbered. I would venture to say that an aggregate of two hundred thousand dollars is owed by the city churches, paying an interest of some ten thousand dollars (\$10,000). In other words, more is spent on style than missions, and double as much as is required for our widows, who (not the Indians) are threatened with extinction. No one objects to the building of a church, when required, but we feel confident that some of the new churches in the city could have been dispensed with, and other parishes contented themselves with less imposing and pretentious temples. It used to be understood that the religion consisted in visiting the fatherless and the widow; now the widow and the orphan are forgotten, and the glory of God sought in piles of pompous splendour.

ECONOMY.