

ted this school so that our people will no longer be forced to send their children to convent (Roman) schools. Therefore we charge only \$150 a year (forty weeks) for tuition and board, making it the cheapest Church school in the United States or Canada.

The *Anglo Catholic*, to which your correspondent paid such a flattering compliment, is regarded as the leading High Church paper in the United States, and has an extensive circulation. When we consider the persecution through which we have passed for the last five years, is a miracle that we have not been crushed. Our treatment by the late Michigan Convention, has been termed by the best canon lawyer in the American Church "outrageous, the greatest act of tyranny ever perpetrated in the American Church," &c. If any of your zealous readers desire a copy of the *Anglo Catholic* for June 18th, containing a full account of our trouble with the standing Committee, we will send it *post free* to all who send a card to us.

REV. R. M. EDWARDS, M.A.

86 14th Ave., Detroit, Mich.

SADLER'S CHURCH TEACHER'S MANUAL.

Sir,—Can any one inform whether the "Shorter Catechism" of Sadler's "Church Teacher's Manual" has been published separately? If it has it would be a capital catechism for our youth. We might then be able to furnish our older Sunday-school scholars with copies. As it is now we cannot even get teachers to purchase the manual itself. That it is the most spiritual and catholic catechetical manual published, I think, will be admitted by most of those who have seen and studied it. It is a pity, therefore, that its use by reason of size and price is limited and to many unknown. To those who have it, let me ask, have they ever tested how it would be received by the teachers in the Sunday schools? If not let them read chapters of it consecutively at their Sunday-school teachers' meetings, and I think they will find the countenances of their hearers beam with satisfaction and delight as they listen to the deep practical teachings that are brought out (not in a dry spiritless fashion, but breathing the active, truth-seeking spirit of the times) from the old (and to so many because of the way it has been taught) dry catechism.

Yours, &c.

Wm. Ross Brown.

A LITERARY CURIOSITY.
"Quidam bonus dormitat Homerus."
Sir,—A singular historical inaccuracy appears in the report of the speech recently delivered at Leeds, on the Irish question, by Mr. Gladstone.

In the course of his eloquent peroration he compares, by way of antithesis, Mr. Parnell to Moses, and says, he (Parnell) "desires to stand, as Moses stood, between the living and the dead; but to stand there, not as Moses stood, to arrest, but to spread the plague." The repetition of the name of Moses forbids the supposition that the error is a merely clerical error; and I draw attention to it for the purpose of showing how easy it is for a man even of Gladstone's doubtless profound acquaintance with Bible history, to be guilty of an inaccuracy when delivering an extemporaneous address.

Some years ago the celebrated evangelical preacher, Hugh McNeil, gave utterance, in the course of an extempore sermon, to some heterodox doctrine, and a complaint of his unsound teaching was made to the Bishop. He pleaded 'not guilty' to the impeachment; but his *ipsissima verba* were so distinctly proved by many witnesses that he was compelled to amend his plea by the substitution of 'inadvertence.'

Yours, &c.,

VINCENT CLEMENTI.

Oct. 21st, 1881.

ALGOMA.

We have received the following touching letter from our old friend Mr. Crompton:—

Sir,—Please allow me space to acknowledge with a grateful heart the following gifts just received: viz. Books to the value of £10, to form the nucleus of a Sunday-school library at Magnetawan village; six dozen Prayer Books, eight dozen "Children's hymns books," small edition, and six copies larger edition with tunes; two surplices, one stole, a beautiful set of altar vessels in box, for St. George's church, Magnetawan, from S. J. Wilde, Esq., London, England; also a large box containing, amongst many other things, children's clothes for distribution; a great variety of second-hand books, some for distribution,

others for my own library; a small set of altar vessels suitable for sick visiting, several antique vases, a beautiful corner bracket, some lovely glass transparencies for churches, many banners, bannerets and ornamental texts for decorations; numerous and beautiful pictures, large glass transparency (crucifixion) for St. John's church, Stisted; a large picture with gilt frame (Christ bearing His cross) for my drawing-room, altar cloths, two sets of beautifully worked altar linen bordered with heavy lace (done by Mrs. Munn, England), christening shells, a large and comfortable riding cloak for myself, complete list of her published works from Miss C. Yonge, authoress of the "Heir of Redcliffe, &c., &c.," texts for Sunday schools, monograms in gold and embroidery for altar frontals, per Miss Buckle, London, England; also a good water-proof driving apron for myself from Miss Girdlestone, Galt; also a large parcel of pictures, texts, &c., suitable for prizes on Christmas trees, from Mrs. Paxton, Surbiton, England, per Mrs. Butcher. I would also bring before my numerous friends that the Church at Burk's Falls is making very slow progress, and will now most probably be at a standstill for want of funds. Burk's Falls, as your readers have been already informed, is the centre of a well peopled country, and it is absolutely essential that an extra effort should be made to place the Church here on a proper foundation. Surely some of the many who have helped me before will come to the rescue! On Sunday, Oct. 9th, a man met me after service to tell me, how glad he felt when he heard that his loved Church's voice might be heard at Burk's Falls. He had walked seven miles (and of course had to go that far back) to this the first church he had had of going to a service for four years. To show how annoying it is, to say the least, to be compelled to use the common school-room, I need only mention that I have had to wait two hours each time, twice in one month; until the Presbyterian service was concluded. I have so many other places and they so distant from each other, that it is utterly impossible to arrange matters so that clashing may be avoided.

The "call" for help is as great as ever it was the day I first made an appeal in the *DOMINION CHURCHMAN*. Thank God, I have another mission ready now for a resident person as soon as our Bishop has the means at his command to support one. Somehow, the knowledge of this fact has got abroad, and the prayers have been so urgent that I would go here and there to give "a service now and then," that at last I have consented to enter quite a new district, over 600 square miles in extent, and where, I am told, already four churches with decent congregations might be organized. My horse has completely given in, and I am compelled to purchase a fresh one. I have to pay \$100 for her, ill as I can afford it, but I find one horse cannot do the work. I must have two. So very much have I been worried during the last six weeks by application for more services that I have become almost disheartened, and declared the other night that I would give up the travelling altogether. It is more than painful to me to hear the cry and see the earnest looks of those who come to ask me. Only the other Sunday night I drove to a place to save the horse too long a journey on the Monday, and I had not been housed more than twenty minutes when there was a man enquiring for me. He told me he had heard that afternoon that I should be at that place during the evening, and he had walked six miles purposely to see if there was any chance of getting me to go and give a service. No sooner had I consented to that, than he mentioned to me that there was quite another settlement of Church members about seven miles in another direction, and he had been asked to beg me to go amongst them, significantly saying, "You cannot take your horse there, sir." None of this last settlement have had a service, and they have lived in the bush more than seven years! Can I say more, nay, need I say any more to stir up the hearts of the coldest to declare, "God help the poor children there, I will do my best at any rate, that these fragments shall not be lost, they shall have the sound of gospel truth amongst them if my mite can do anything to get it for them." And every mite helps. Not having troubled your columns by appealing lately, I feel certain that some of my old friends will again come to my aid.

I am, &c.,

WILLIAM CROMPTON,

Travelling Clergyman, Dio. Algoma.

Aspden P. O., Oct. 22nd, 1881.

THE DISTINCTIVE DRESS OF THE CHRISTIAN MINISTER.

Sir,—At the late Sunday school congress held in the diocese of Niagara at Hamilton, the Rev. W. J. MacKenzie read a most interesting paper, when as an example of teaching children by object lesson, he exhibited a diagram. One of these object lessons displayed the oriental dress, shewing that whilst the fashions of the world in the West have changed from

time to time, the Church still retains in the persons of her officiating ministers, the original dress as worn by the Lord and His apostles; and indeed as worn to-day in the East, the birth-place of the Christian religion.

The diagram showed an oriental in his loose flowing white garment, with the girdle taken off the loins and thrown across the shoulders. The latter custom the reader said was the origin of the Christian priest's stole or scarf. But in the diagram this scarf was painted blue with a red border. Would Mr. MacKenzie tell us if in his researches he has found that orientals ever wore a black girdle?

Yours truly,

CHAS. E. WHITCOMBE.

Stoney Creek,
October 17th, 1881.

Rev. F. L. STEPHENSON ON D.D.'s, D.C.L.'s, &c.

Sir,—In this distant land I look for my *DOMINION CHURCHMAN* each week with great interest. I have just read in your issue of Sept. 29th, the Rev. F. L. Stephenson's letter on "D.D.'s, D.C.L.'s, et hoc genus omne." Let me say that with the honest scorn of shams which breathes indignantly through Mr. Stephenson's letter I heartily agree; but allow me also to add that (of course undesignedly) Mr. S.'s letter is not wholly fair. It would convey the impression to those who know less about the matter than Mr. Stephenson does, that all who bear the title of D.D. have received it as a mere honorary distinction without having done anything to earn it, or to show that they deserve it. I think, however, that Mr. S. is aware that the degree of D.D. at least, is not always conferred as a mere title and sham distinction; and that by any University of repute, it is given only to persons who have shown by submitting to examination that they are proficient in the science of theology. The D.C.L. is sometimes conferred as a mark of honour, but not the D.D. I think I am not wrong in asserting that Trinity College, Toronto, has never conferred the degree of D.D. without requiring the recipient of it to prove his fitness for it by examination. If there have been any exceptions to this rule they have been persons whose fitness for the degree has been affirmed by the action of the Church in electing them to the episcopate. As a case in point let me say, that several years ago in a diocese which Mr. S. knows very well, a number of clergymen were turned into archdeacons and canons, and Trinity College was asked to confer on them the degree of D.D. on the ground that they were dignitaries. The application was promptly refused. At that time I was myself reading the subjects prescribed for the examination for the D.D. (a course of study which was shortly afterwards closed by the broken health which forced me to leave the rugged climate of Canada), and I know that the refusal was accompanied by a statement to the effect that there were several graduates preparing themselves to take the degrees in Divinity by study and examination; and that it would be unfair to them to give the degrees to others without examination; and it was further intimated that the same course was open to the dignitaries as to the other graduates.

Apud dignitaries Mr. S. closes with a story allow me to give him another. I know a distinguished clergyman who for years declaimed with scorn as honest as Mr. S.'s, against the unwarranted assumption by colonial bishops of the title "My Lord." "It was well enough," he used to say, "for English bishops, who, on account of the connection between Church and State, really are 'Lords,' but in the colonies it was a pure and unwarranted assumption of a title to which they had no right." In course of time he also became a colonial bishop, and he has filled the office for several years with much credit and success; but I have never heard of his telling any one not to call him "my Lord."

Yours faithfully,

San Gabriel.

A. G. L. TREW.

California, Oct. 11th, 1881.

STANDING BY OUR OWN, v. FOLLOWING UP FUGITIVES.

Sir,—Whether I am right or wrong I hold an opinion, and take the liberty to express it. I do not believe in the "following up" duty pressed upon the "Episcopal Church in Canada" by my esteemed friend, Principal Grant, and echoed by another friend. Let us boil it down along with all Mr. Leggo's fine sentiments. They just come to this, that the "splendid people," "the best blood in Canada," the farmers and others with full purses and capital sufficient to purchase acres by the thousand, are begging from the remnant of their poorer brethren left behind in Old Canada to supply them with the ministrations of religion. This seems to me most absurd. The fact is—and I know it to be a fact—that at this moment we find it impossible to provide for many