

knows that very few of those who favor that funeral garb, gave it up in obedience to that law. Not one in Montreal did so; and they are only doing so now at the urgent request of the Bishop, who desires their compliance, that he may more readily work his wish on the Minister with whom he is not in sympathy. At least, so says Mr. Savage. And T. B. Johnson, who was so desirous to have Mr. Wood obey the law, calls upon Dean Bond to persist in breaking that law, otherwise he would leave and form a R. E. Church!! Verily Mr. Johnson had better do so any way, and then, perhaps, he may find rest for his troubled soul. But this is doubtful. And is not T. B. Johnson making himself a Ritualist by attaching so much importance to a robe?

OBSERVER.

### FUNERAL SERVICES.

To the Editor of The DOMINION CHURCHMAN.

SIR,—However much we may look with supercilious eye on the United States, I cannot but feel that, especially in church matters, it would be well sometimes to take a leaf out of their book. Read the following account of the funeral service at the interment of Dr. Venables, the late Lord Bishop of Nassau, who died last month in Hartford, Conn.:—

At 11.30 the procession left the rectory in the following order: the surpliced choir of twenty-eight men and boys, then many clergy of this and other dioceses, in surplice and stole, followed by the president and faculty of Trinity College in robes, and by the whole body of the students. Arrived at the church, the opening sentences of the burial office were said by the rector, the two psalms sung to a Gregorian tone, and the lesson read by the Rev. Francis Goodwin of Hartford. The Holy Communion followed, the rector being the celebrant, assisted by the Rev. A. O. A. Hall, of Oxford, England, and the Rev. John McCook, of Hartford. After the creed, the hymn "Brief Life is here our portion," was sung, and after the blessing, the *Nunc Dimittis*. The Eucharistic hymn, which in the American Office follows the Consecration, was No. 184 of the Hymnal:—

Behold the innumerable host  
Of angels clothed in light,  
Behold the spirits of the just,  
Whose faith is changed to sight;  
Angels and living saints and dead,  
But one Communion make,  
And join in Christ, their vital Head,  
And of His love partake.

The retrocessional hymn was No. 104 of the Hymnal:—

Jesus lives; no longer now  
Can thy terrors, death, appall us.

At the grave the service was said by the Rev. President Pynchon, of Trinity College, and the Rev. A. O. Hall.

The departed prelate lies buried in the college lot at Cedar Hill cemetery, the use of which was kindly and thoughtfully offered by the College authorities.

Compare with this the funeral which took place on the 17th ult., and bear in mind that it was the funeral of a High Ecclesiastical Dignitary, the Chancellor of the Diocese, next in rank to the Bishop. I make no further remarks. Your readers can draw the contrast, and make their remarks.

When the clergy and the laity from the back woods go to the Episcopal City to attend a union service they hope to see everything correct, "all things done decently and in order." Hitherto they have been disappointed.

Rus.

### WIDOWS' AND ORPHANS' FUND COLLECTION.

To the Editor of the DOMINION CHURCHMAN.

SIR,—I abstained—and perhaps you and others have done the same—from making any comments on the return published in your newspaper of the 30th ult., of the collections made in the Toronto Churches for the above fund, in the hope that some corrections or additions would be made in the following issue; but to my great disappointment nothing appears this week but a letter which complains of the scale of assessment, but does not in any way explain the deficiency in the receipts. Let us look, then, a moment at the figures. The nineteen City Churches are assessed collectively in the sum of \$1,465. The returns from fifteen amount, (including an offering from Trinity College Chapel which, of course, is not assessed at all) to only \$608.62! Supposing that the four churches at present marked with *nil* returns send in their full assessment, the deficit will be reduced from \$861.40 to \$514, still considerably more than one-third of the amount required. On looking at the details we find that three churches, St. Philip's, Church of the Ascension, and Grace Church, return the exact amount required, \$17 in each case. Two alone return more than their assessment—All Saints and St. Luke's—the first remitting \$20 and the latter \$19 in excess of what is asked of them. St. Paul's approaches within \$10 of its assessment of \$96, but most of the other churches are very much in arrears—notably so the two most highly rated: Holy Trinity sending only \$78 out of its very heavy assessment of \$192, while St. James out of \$427 demanded of it can only remit \$128.50! After the earnest and yet hopeful manner in which the subject was discussed in the last Synod, and considering that each congregation must have known the great straits to which this Fund is reduced, and the very pressing need that exists for a liberal response to the appeal for aid, the result is very discouraging and humiliating. About the necessity and duty of supporting the Widows' and Orphans' Fund, there can surely be but one opinion. Those keen-nosed partisans who scent false doctrine in every breeze must, one would think, be at fault in this instance. Why then this deficiency in the subscriptions to a fund in the support of which all churchmen must be assumed to be united? There must be something wrong somewhere. "Hard times" are not responsible for all of it. Out of the deficit of \$861 or \$514, (which ever it may prove to be) St. James is responsible for \$298.50! It is not exaggeration to say that to the most highly endowed church in the Diocese, and to a congregation probably richer than all the other churches in the city put together, the payment of \$427 a year to a charitable object is a mere flea-bite, while the actual contribution of such a pitiful sum as \$128 (unless it has been supplemented by subsequent donations) is, I must be allowed to say, disgraceful to a church that should delight in being in this Diocese *Ecclesiarum mater et caput* in all good works.

Your correspondent R. H. complains of the unfairness of holding up any individual clergyman as guilty of the misdemeanor of neglecting to make the quarterly collections ordered by the Synod; for, he says, if the people will not give, what can he do? This brings us to the question raised by Canon Brent, in last Synod, but not discussed, viz: the faultiness of the present plan of subtracting the average offertory before anything is forwarded to the Synod office. It does not seem to me at all wonderful that people are chary of giving to these Quarterly Collections, when they have no security that one cent of their con-

tributions will reach the object for which it is given, but that all may perhaps be taken by the wardens to pay a coal-oil bill or the sexton's salary. One of the many drawbacks of belonging to a church in a state of chronic insolvency is that one is practically debarred, under the present system, from contributing to any of the objects for which the Quarterly Collections are made, unless one goes to the trouble of sending the money direct to the Synod Office. In some cases it may, as R. H. says, be unjust in the clergyman to be personally held up as a defaulter, when his parish is too poverty-stricken, to meet the assessed claims upon it; but in several instances the fault does undoubtedly lie to a great extent, at the door or in the pulpit of the Incumbent. Anyhow he must share the reputation, be it good or bad, of his parish; and I hope that the list of all the parishes that are in default for any Quarterly Collections will always be prominently published in the CHURCHMAN.

M.

### ENGLAND.

A RETREAT has recently been held by the Bishop of Ripon at the Training College. His Lordship invited a number of clergymen of all schools of thought. There were present about thirty-five. The Bishop being taken unwell, the large number of services had to be conducted by others.

AN immense impetus has been given to church extension at Sheffield, by the Mission which was brought to a close on Saturday, the 14th ult. The Archbishop of York has addressed on an average three meetings every day, and altogether several hundred services have been held. Several new churches have been consecrated—three at Selkirk, Handsworth, and Highfield, at a cost of nearly £30,000. It is now further announced that the parish church is to be restored at a cost of £12,000, given by one lady; that a local brewer will erect a church at Banmoor, to cost £13,000; another gentleman, who has already given over £100,000 to the church at Sheffield, has given land for another church, and that a building fund of £60,000 is being subscribed. The Mission week terminated by a great meeting of nearly 5,000 working men, who were addressed in the Albert Hall by the Archbishop. His grace ridiculed the materialism of the day, saying that its theories were wholly inconsistent with the impulse manifested by the human race to worship something, and the belief in a future state. The laws of education, said his grace, were of the most inadequate kind.

### IRELAND.

THE Archbishop of Armagh's recent confirmation tour extended to thirty-five churches, and the number confirmed is estimated at 9,000.

ON the 25th ult., the Synod of the little Diocese of Glandelagh met, the Archdeacon presiding as Commissary of the Archbishop of Dublin. The report of the Council was presented by Canon Bagot. There is a church population of only 11,692, ministered to by thirty-two Incumbents and twelve Curates. The worshippers at morning service are about 5,000; at afternoon service 2,000; and the Communicants are set down at 1,000. The offertory collections are £8,467.

ON the 28th ult., the members of the Synods of Dublin, Glandelagh, and Kildare, assembled in St. Patrick's Cathedral, when there was an administration of the Holy