

the wealth has all along existed and the Church is endowed. The missionary societies in that country might well have felt justified in laying out some money that it might be returned to them an hundred fold, though we may be sure that they acted with a wise caution after all. They had only to make the needs of the missionary field known to evoke a desire to aid the work in the hearts of thousands, whose abundant means easily enabled them to satisfy some measure of this desire. Here the needs of a voluntarily supported Church, whose sacred edifices in most of our cities are, many of them, still burdened with debt, and where every diocese, in its rural districts, partakes more or less of the missionary character, are ever present and are continually furnishing problems of no little difficulty. Can we under these circumstances expect to convince the members of the Church that the application of \$2,000 per annum, for the salary of a secretary-treasurer, out of about \$8,000 (this is all the Board of Management had at its disposal the last financial year) is a judicious expenditure of the money entrusted to it? I cannot think so; especially when it is borne in mind that no steps whatever were taken to adopt a less expensive form of administration. Whilst no reasonable man could object to a necessary and fitting expenditure, I maintain that the present cost of management, under the circumstances, is neither one nor the other. It has not as yet been shown to be necessary, since no attempts have been made to carry on the work under the old but not less efficient system, and if not necessary it is certainly not fitting. If, as you allege, the present system found some able defenders in the Provincial Synod, all I can say is that the cause required all the ability that could be mustered to defend it. That the defence was successful is a different thing, and it would be useless to deny the existence of a widespread feeling in opposition to it which found expression on the floor of the Provincial Synod itself, as well as in more than one Diocesan Synod. The Board of Missions did not reverse the action of the Board of Management, nor did it approve of that action. It preferred to give the Board of Management an opportunity of further considering the matter, which it is now doing. I believe that after full enquiry into the question in all its bearings, a wise conclusion, in the interests of the work we all desire to further, will be arrived at. Meanwhile, every earnest well-wisher must gladly unite with you in your appeal to be loyal to the missionary board. Some abuses have crept in, as must be the case with everything human, but the good sense and Christian spirit of members of the Church will, by God's blessing, remedy such departures from the true principles which underlie our missionary administration as have occurred, confidence will be restored, and a great and prosperous future will belong to a movement, initiated with enthusiasm, continued with self-sacrifice, and therefore, meet to last on so long as work remains for it to do.

A. A. VON IFFLAND.

The Parsons' Freehold.

SIR,—5. The attitude of the laity as regards the refusal by the Church authorities both here and in England to entertain the moderate reforms they have from time to time advocated, as being essential for the Church's welfare, is not at all assuring. This was well shown by Chancellor Dibdin at the great congress held at Exeter last October, 1894, on the question of "Church Reform and Discipline." He dwelt on the latter, with special reference to the Parsons' freehold. In giving the following extract, it is hardly necessary to say, I do not draw any strict parallel as to details between the status of the English clergy and the Canadian clergy, only I wish it remembered that the evil principle involved in the parsons' freehold is the same in both countries. And I may further remark that it would be beyond the scope of the present contention to dilate on the object—the foundation—that which authorizes the parsons' freehold, better known as the "endowment. Any change in this I take it, is in the jurisdiction exclusively of the highest church court, the General Synod. But a Diocesan Synod may express an opinion upon it, and direct in what mode that endowment shall be administered. Hence this one point only is now referred to. "The parsons' freehold, or in other words his right to hold his benefice (or rectory) for his life—says Chancellor Dibdin—is a very ancient institution. It has come down from times when English law was crude and only slowly being developed, and when feudal notions of real property dominated every other department of law. It has not only come down to us through many centuries, but it has survived in extraordinary completeness. For it is as true to-day as it was 200 years ago that a parson once inducted has a vested interest in his benefice, as absolute and as impossible to take away, as if he were tenant for life of an ordinary landed estate. It is true that if the clergyman be guilty of gross crime he may be removed more easily than formerly. Moreover an aged or infirm incumbent may resign voluntarily on

a pension under the well-known statute of 1871. But unless he goes willingly or is a criminal, no one can shake his title or transfer the cure of souls to other hands. His freehold is secure. I am intended as I suppose, to submit to you whether this state of things is good or bad. I think that must depend upon the answer to another question. Whose interests are to come first in this matter, the parson's or the people's? In the days when the clergyman's freehold originated, the parson's interests were predominant. It was likely to be so, and we know that it was so. It was an age of personal privilege, both in church and state, and law makers took small account of the masses. But our generation looks at things quite differently. Mere privilege is dead, and the democracy expects every benefit to be earned. I suppose we should all admit that the religious good of the people must come first. Except for his work's sake, and but for the fact that it excludes him from ordinary money-getting pursuits, there is of course, no *a priori* reason why the provision should be made of a home and an income for a clergyman any more than for any one else." Taking then the parishioners point of view, just consider how this freehold may be acquired, and what it means. A clergyman answers an advertisement. I copy one that appeared about a fortnight ago of the ordinary type, "Advowson—net income about £440 besides an excellent family residence with good grounds; charming locality; convenient to railway stations and good towns. Half the purchase money may remain on mortgages. Immediate possession." You will observe the parishioners and their needs are not deemed worth mention. The clergyman closes with this desirable bargain, and having bought the patronage, presents himself. Immediate possession follows. The Bishop may know the circumstances: he may deem the clergyman most unfit for the place; but unless he be immoral or very illiterate, the Bishop has no choice, but to commit the cure of souls to him, and this is done with a solemn invocation of the Holy Trinity. The parishioners probably hear rumours of the sale, but whether they do or not is of small consequence, for they are not consulted and are utterly powerless. Thus the reverend purchaser obtains exclusive charge so far as the Established Church is concerned of immortal souls, be they many or few. We will not enquire how this tremendous responsibility is discharged. But once in his freehold, he is safe for the rest of his life. He may be bed-ridden for years, he may become lunatic or paralyzed and unable to articulate; he may be fraudulently bankrupt or at hopeless enmity with his parishioners, yet so long as he inhabits the "excellent family residence" and procures the statutory duties to be performed somehow, there is no power in any one to require his resignation. The parish may be as important and as populous as any in England; the spiritual destitution of the people may be appalling—but the cure of souls remains in his hands. He has the freehold. I shall not waste words in pleading for some modification of a system which tolerates so terrible a scandal as I have described. Every faithful Churchman has long felt the shame of it, and every man of common sense knows that the people (the laity) will sooner or later find a way of either mending or ending a system which allows their reasonable wishes to be cynically ignored, and the keeping of their souls to be a marketable property." Every faithful Churchman in Canada pleads also for some modification of the "parson's freehold." Its evil tendencies are just the same here as in England; though from our circumstances being so widely different as regards population and the very small amount of our endowments, they are not happily so glaringly conspicuous. The attempts hitherto made to effect a modification of the parson's freehold and other reforms have been frowned upon and rendered abhorrible very largely if not entirely by the actual or threatened operation of the vote by orders. If it should be the opinion of thoughtful laymen that the severe strictures of Dean Freemantle on this subject, in the *Contemporary Review*, and the still severer strictures on the "parson's freehold" of Chancellor Dibdin at the Exeter congress, equally applicable to Canada as to England, are well conceived and deserved. May we not confidently plead for some modification or rather avoidance of this remarkable clause in the fifteenth rule, page 37 of the Synod Constitution, which refers to the "vote by orders?" I had intended to have given an illustration of the mode of taking the vote by orders, but I find my space exhausted and must defer it to my next and last letter.

J. SYMONS.

Toronto, Oct. 31st.

BRIEF MENTION.

Rev. Richard Coleman's removal to Kingston is greatly regretted by his congregation at Arden.

The French Ministry of Posts and Telegraphs is struggling with the question of a satisfactory design for postage stamps.

Harold I. of England was "The Harefoot," from his fleetness in running.

The Rev. J. Gough Brick, of Barrytown, New York, is on a six months' leave of absence, and will spend the time in Europe trying to regain his health.

Telephones are now to be admitted into the nunneries in Italy.

The Rev. R. L. Weaver has been appointed to Mono Mills, in the Diocese of Toronto.

The shortest name in the world has been developed by the war between Japan and China. It is that of Gen. I, a Tartar commander.

It is impossible for a human being to breathe at a height greater than 7 miles above the earth.

A ledge of gold, 14 miles in extent, has been discovered at Donald, B.C.

A petrified tomahawk has been found near Thamesville, where Tecumseh fought and fell.

Mrs. Partridge, wife of the Dean of Fredericton, is ill with typhoid fever. We hope soon to hear of her recovery.

California mines have produced \$1,450,000,000 in gold during the past forty-five years.

The Hindoos are still inclined, wherever possible, to incur vast expenses in rendering their idols as expensive as possible.

The Rev. F. W. Dobbs, of Portsmouth, was born on the same day as the late Right Hon. Sir John A. Macdonald.

London, like New York, pays more than its share of general taxation. To nationalize the poor rates would relieve London of taxation amounting to £728,000 a year.

The year's pilgrimage to Lourdes is the largest on record. Eight thousand persons left Paris in special trains on one day recently, and were joined by 9,000 more from way stations.

We are sorry to hear of the death of the Rev. Peter Roe, of Inverness, Que., and brother of the Ven. Archdeacon Roe of Quebec.

It has been decided that the eldest son of the Duke of Cumberland is to be educated in Germany—not in Austria. This is held to confirm the report that the young prince will be allowed to succeed to the throne of Brunswick.

Mr. G. J. P. Mackenzie, of Toronto, who died a fortnight ago, was a brother of the Rev. Rural Dean Mackenzie, of Brantford.

A newspaper has just been started in London which is printed on a postal card. The first number has four illustrations, a comic tragedy, a few jokes and puzzles and some advertisements.

At the recent harvest thanksgiving services at Flinton, the offertory amounted to \$80. The Rev. Mr. Spencer is to be congratulated on his success there.

The Rev. Samuel Massey, rector of St. Simon's Church, St. Henri, Montreal, is about to retire from the regular work of the ministry, and has placed his resignation in the hands of the bishop. For upwards of forty-two years Mr. Massey has been engaged in Christian and philanthropic work in Montreal.

Family Reading.

Character Forming.

Did you ever watch a sculptor slowly fashioning a human countenance? It is not moulded at once. It is not struck out at a single beat. It is painfully and labouriously wrought. A thousand blows rough-cast it. Ten thousand chisel points polish and perfect it, put in the fine touches and bring out the features and expression. It is a work of time, but at last the full likeness comes out, and stands fixed forever and unchanging in the solid marble. So does a man, under the leadings of the Spirit or the teachings of Satan, carve out his own moral likeness. Every day he adds something to the work. A thousand acts of thought and will and deed, shape the features and expression of the soul—habits of love and purity and truth—habits of falsehood and malice and uncleanness—silently mould and fashion it, till at length it wears the likeness of God, or the image and superscription of the Evil One.