

of the Christian Faith (Prof. Godet). *The Young Churchman* Company, Milwaukee, Wis., will supply these to Canadian priests at a very low figure.

The American Bishops who were going to practically ostracise C.B.S. men from their dioceses, have found out that the confraternity is getting the best of them. If all the good "Catholic" rectors in Toronto were to join in a body, the Bishop of Toronto would be placed in a curious position.

PREFERMENTS.

The Rev. W. S. W. Raymond, Rector of the Church of the Ascension, Auburn, R.I.

The Rev. L. E. Derr, Rector of Zion Church, Dresden, Ohio.

The Rev. C. J. Wood, Rector of St. John's, York, Pa.

The Rev. A. S. Singsen, Rector of Trinity, Findlay, Ohio.

The Rev. E. Wall, Rector of Grace, Berryville, Va.

The Rev. H. H. Buck, Rector of Trinity, Wrentham, Mass.

The Rev. H. F. Ward, Rector of Llano, Western Texas.

The Rev. C. H. Schultz, Canon-Missioner of the Cathedral, L.I.

The Rev. T. C. Williams, Rector of St. Andrew's, Monmouth Springs, Ark.

The Rev. W. R. Savage, Rector of Lynnhaven, Va.

The Rev. S. Crockett, Rector of St. Peter's, McKeesport, Pa.

The Rev. J. H. Geare, Rector of Madison City, Ill.

The Rev. G. H. Tenbroeck, Rector of St. Mary's, Merriam Park, Minn.

The Rev. J. W. Elliott, Assistant-Rector of St. Mark's, Philadelphia, Pa.

PERSONAL.

If there are two "Catholic" priests in Canada who could afford to pay their own board, they can find assistantships in a large American city. Their future preferment would be assured. Such priests might address "American Rector," care of Frank Wooten, CANADIAN CHURCHMAN Office, Toronto. Only good "Catholic" Churchmen need apply for these posts.

British and Foreign.

For the approaching convention of the Brotherhood of St. Andrew at Washington 2,000 guests are expected.

The presiding Bishop of the House of Bishops has called a meeting for Oct. 17 in New York, for the purpose of electing a Bishop for the Missionary Jurisdiction of Olympia.

Twelve electric lights have been placed within the arch of the famous reredos in Trinity Church, New York city, and have proved most effective in adding to the beauty of the chancel and bringing out the striking group of the Crucifixion.

A change has been made in the membership of the Cowley Fathers who are in charge of the Mission Church of St. John the Evangelist, Boston. Father Covvers has returned to England, and his place is taken by one of the younger fathers from the headquarters at Oxford.

The "harvest bell" is now rung morning and evening at All Saints Church, Great Driffield, Yorkshire. The summons to work is sounded at 5 a.m., and the signal to cease labour at 7 o'clock. The custom has been observed from time immemorial.

We hear that Mr. C. J. Thynne, of Wycliffe House, is about to publish a volume dealing with the immuring of nuns, and giving a resume of the correspondence between Mr. Rider Haggard and the Jesuits, as well as important evidence of the necessity of extending the protection of British law to British nuns.

It seems that in the Diocese of York marriage licenses have been granted for the marriage of divorced persons, guilty and innocent alike. The Archbishop was not aware of it, and has issued an address to his clergy, informing them that it is altogether contrary to his will and distasteful to his conscience that such a practice should exist.

The Standing Committee of the Diocese of Iowa have asked canonical consent for the election of an Assistant-Bishop for the reason of "extent of territory." If a majority of the Bishops and Standing Committees consent the election will take place at the annual Convention, which meets at Des Moines in December.

Preparations are being made for a general Lenten Church Mission in New York city, to be conducted

by English and American clergy. The committee in charge of the matter consists of Bishop Potter, the Rev. E. A. Bradley, the Rev. E. Walpole Warren (formerly a well-known "missioner" in England), and the Rev. G. R. Van de Water. The mission may extend to other cities. It is hoped that the Rev. W. H. M. H. Aitken will be one of the English missionaries. One feature of the plan is the possible co-operation of all religious bodies of the community under the lead of the Church.

Mr. Nye, author of "How Dissent is Established and Endowed," is carrying on the war well. In a recent communication he writes: "When the workmen of England come to realize the fact that both churches and chapels have been endowed by individuals often in precisely the same fashion, sometimes even by the same hand (not unusual in Wales), that both church and chapel have received grants of public money from the State, and (as I have shown in the publication alluded to) that in poor districts the Dissenting chapel, unless endowed, departs to a better neighborhood, whilst the Church, whether endowed or not, has to remain and do its work for and amongst the sick and needy, I do not suppose that many of the thinkers will be so ready, as perhaps they now are, to allow themselves to be deprived of so truly valuable a possession as their own National Church."

The death of the Rev. Canon Richard W. Bagot, LL.D., has deprived the Irish Church of one of its best-known clergy. He was associated with many agricultural and industrial projects, including the Irish Exhibition at Olympia. He took a special interest in the improvement of butter-making in Ireland, and was instrumental in obtaining the help of the Government and of the Royal Dublin Society in securing practical training for persons engaged in dairy farming. For the purpose of studying the various Continental methods of separating milk, making butter and improving the quality of the cream, he visited various dairy farms and creamery factories in France and Denmark, and the result of his observations was the establishment of educational dairies. He was also, says the *Irish Daily Independent*, a very successful organizer of excursions to different places on the Continent, and many remember with pleasure the happy time they spent under his guidance. Canon Bagot was much respected and esteemed by all creeds and classes.

The Bishop of Salisbury.—The choice of one of the Bishop's examining chaplains, the Rev. Frederic Wallis, Fellow and Lecturer of Caius College, Cambridge, as Bishop of Wellington, New Zealand, and the requirement of the canons of the Church of New Zealand that all the Bishops should be consecrated within the colony, have suggested to the Bishop of Salisbury that he might offer to take part in the consecration of his friend and fellow-labourer in his new home, and at the same time derive great benefit from the voyage there and back, at a time in his life when such a break seems most desirable. The Bishop, therefore, proposes to leave England, in company with Mr. Wallis, probably on 21st November, by the Orient line, travelling via Suez and Colombo, to spend about a month in Australia and New Zealand, and to return via Canada about the end of March.

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.

It Staggered Me.

SIR,—“O tempora! O mores!” In this week's issue of your journal, glancing over the front page consisting of short paragraphs, or short editorials, I came across one the heading of which reads thus: "The cessation of Persecution by the infamous Church Association." To tell the truth, it staggered me. Is this a proper epithet to be employed by a Christian weekly against the Church Association? Does not this Association represent by far the largest number of Churchmen in the English Church? And because its aim is evangelical and does not believe in gorgeous vestments, nor in the sundry genuflexions during divine service, and whose clergy are not in the habit of quoting everlastingly ecclesiastical terms while in conversation; whose aim and object it is to uphold the principles and doctrines of the Reformation, based on the Word of God, and because of that the term "infamous" is applied. I am more than

astonished at such lack of courtesy. If such things are done in the green tree, don't scold if the secular press pass the limits of common courtesy, and usage of fair language.

M. M. GOLDBERG.

Markdale, Sept. 27th, 1894.

Given to Assist Mission Work.

SIR,—I have a beautiful red deer, now two years old, in excellent condition, very tame and gentle, with its horns in "the velvet." A short time ago I lost it among the hills, and when hunting for it I resolved that if I should find it I would give it to the mission to assist the work. We have a large mission here in North Hastings thirty miles square. The work of the church is done by a priest and two laymen. Perhaps some of your many correspondents would make me an offer, or let me know of a market for the deer.

MRS. S. PLUNKETT,
Bancroft.

Wanted. a Church Young People's Society.

SIR,—The *Society of Christian Endeavour* is practically a Presbyterian Society. It has a large literature and an excellent paper which certainly is not in harmony with our Church principles. The Methodists have their *Epworth League* and their paper in connection with it. With their usual enterprise, I see that they have appointed an officer for Canada "to organize and superintend Sunday schools and Epworth Leagues." Evidently they do not believe in union Sunday schools or union young people's societies. The Baptists have their own "Young People's Society" and their own paper for their members. And the Church has—what? Twenty or thirty different guilds and societies, but no paper for the children, and no literature in connection with a young people's society. Surely this can be remedied. Is it not possible to adopt a constitution and by-laws of such a society as the St. Andrew's Guild. This society was organized by the Rev. G. Rodgers, Secretary of the Synod of Rupert's Land, Winnipeg. I throw out this suggestion—let the Bishop of each diocese appoint a committee on a Young People's Society—then Mr. Rodgers might send a copy of *St. Andrew's Guild Manual* to the secretary of each committee. The committee should remember that the Guild is intended for the Church as a whole. Then we may get a good society. In order to push the work, a few laymen or women might join, paying the expenses of an officer to organize branches and edit the paper. I hope this letter will call forth others on this subject—let us have a general expression of opinion.

COUNTRY PARSON.

"Loyalty to Our Canadian Church."

SIR,—It is not my custom to take any notice as a rule of any criticism regarding my weekly letter to your columns, but the letter of "J. H. Ross" is either written in an unpriestly spirit, or else it is the fruit of ignorance as to the status of Canadian clergy working in the U.S.A. The Catholic Church knows no territorial limit. A priest should serve *wherever* he can do the best work, and if the idea of our dear young friend were acted upon, the Canadian Church might say a long farewell to any real missionary spirit. We are glad to welcome Canadian priests, not because they are Canadians, but because they are Catholic priests. Let me tell Mr. Ross we have enticed over *Provost Body*, several D.D.'s, numbers of M.A.'s and a host of other clergy, whose names can be seen on referring to Crockford. Did not the Bishops of Nova Scotia and Algoma work this side? Did not Dean Carmichael? Did not the Diocese of Nova Scotia elect our Bishop of Iowa? In my own city four of our leading rectors were ordained by Canadian Bishops, one was rector of a Canadian cathedral, another professor of a Canadian Theological College, another was secretary of a Canadian Diocesan Synod, and another an eminent Canadian parish priest. They are all men of eminence. Our loyalty is first to the Catholic Church and then to our native country, whether it be England, Canada, or the U.S. I trust and hope that there are few priests in Canada who place loyalty to their native country before loyalty to the Catholic Church. If a Canadian priest is called to a rectorship in this country, there is no reason—if he be a true priest—why he should not accept such a "call."

YOUR OWN SPECIAL CORRESPONDENT IN U.S.

Is it Heresy?

SIR,—Dr. Johnson has defined heresy to be, "An opinion of private men different from that of the Catholic or Orthodox Church" on which Dr. Hook remarks, "that it is generally agreed that the opinion must be pertinaciously and obstinately held, in order to constitute formal heresy," etc. (See Hook's Church Dictionary). Your correspondent should not, however, overlook the fact that words, like clothes, are apt to go out of fashion. Only last