

thing. They crave the honour, but they too often shirk the work. They are, at the same time, so inconsistent that, while they crave and hang on to what they feel to be an honour, they, in most cases, refuse to bear the expense, but expect the congregation to reimburse them. They talk—mostly mere goody-goody twaddle—but their talk results in nothing practical. Nothing new is ever brought up in synod; nothing practical is ever suggested or debated, and the whole thing is run by two or three bumptious individuals who dominate everything and everybody. What again is the result? The proceedings of nearly every synod are so flat, so uninteresting, so dead a character, that few persons ever take the trouble to read them; and no one, outside the members themselves, ever takes the trouble to allude to them, except in the most indirect manner. If the Church is to advance in the same proportion as other denominations, it must have infused into it more life, more zeal, more knowledge. The *laissez-faire* policy never yet advanced any project, civil or ecclesiastical. A reform must be brought about, but it will come with better grace if undertaken by the members themselves, and not as the result of outside pressure. One of the first reforms is that each lay member should pay his own expenses. If the honour is worth having, it is worth a little expense. A man who is unwilling to bear, or who grudges, such an expenditure, is but a flabby Churchman. There are plenty of subjects to be brought up, but to which most of the members have never as yet given any thought, and on which many of them must feel they are incapable of giving any opinion. I will just mention four subjects which might be taken up with profit, and which will yet have to be settled. 1. *The Athanasian Creed*.—To many this is such a cause of offence, that even the Bishops of England assembled in convocation have hazarded the suggestion that it might be eliminated from the Prayer Book. 2. *The status of Canadian clergymen in England*.—Why should duly ordained clergymen of the Church of England in Canada not have in England the same status as any clergyman ordained there? The Bishops of this country show little self-respect, and little care for the dignity of the Canadian Church, by having ever tolerated this injustice. If the English Bishops refuse to recognize Canadian clergymen then let the Canadian Bishops refuse to recognize English clergymen. 3. *A Universal Hymn Book*.—This will be an important step towards making the Canadian Church one strong, united body. As it is, the whims and fancies of each Bishop, and sometimes of each clergyman, decide which hymn book is to be used. Our American brethren are more sensible and more practical. There, throughout the length and breadth of the land, almost without one exception, one hymn book is used, so that a man at once feels at home no matter what church he attends. 4. *The removal of clergymen*.—The getting rid of a clergyman who has outlived his popularity, and, therefore, his usefulness, is a difficult matter. It is a painful fact that in no other denomination in Canada are there so many wrangles over unpopular clergymen as there are in the Episcopal Church; and the cause of this is the difficulty, nay the impossibility, under the present law of the Church, of getting rid of them. *Fas est ab hoste doceri* is a good maxim; and the adoption of some such rule as exists in the Methodist Church would be a move in the right direction, only the term of office might be extended to five years.

A CHURCHMAN.

The Diocese of Algoma and the Province of Canada.

SIR,—The Algoma question is fairly before our Church people in this province, and some kind of a solution must be arrived at next Provincial Synod. As a diocese, Algoma evidently requires a different policy from that under which it has been administered. The labor of getting the absolutely necessary financial support it required, and the other pressures of the position, has broken down the health of its devoted Bishop, and the Church in the province has been notified that he contemplates resignation. Let us try to realize this position, and see what can be done to meet it. Some articles have appeared in the Church papers suggesting schemes to solve the problem, but something I think should be done before such suggestions can have much practical value. A full expression of opinion from both orders of clergy and laity in the Diocese of Algoma itself, uttered in the usual constitutional way, is indispensable to the proper dealing with the question. The men who do the Church's work in Algoma have a right to be heard as a diocese in this crisis in their diocesan position. Coincident with the Algoma question is that of the extension of the Episcopate, which is now being much discussed in the province. In the eastern part of the civil Province of Ontario the division of the Diocese of Ontario is nearly accomplished. In the western part of the civil province, the Synods of Toronto and Huron at their last meetings both appointed committees to consider

the question of diocesan reorganization, and consequent co-operation with adjoining dioceses, having for ultimate object increase of the Episcopate. Can this state of matters be brought to work in with the Algoma question and help to settle it? The lines of railway communication and the suitability of any place for being a centre to work from, must be prominent factors in any diocesan readjustment. It appears to be conceded that Huron could contribute the counties of Grey and Bruce to a new diocese, but the Huron Synod alone can pronounce upon this, likewise so with Toronto. That diocese must express an opinion as to what it can do before any scheme can be outlined. But why should we always deal with counties in these constructions of dioceses? Neither federal nor local civil governments regard county boundaries in their territorial arrangements, and the Church should round off territory by townships when required in the proper adjustment of the diocese. We, however, must assume something to work out a position. If, then, Huron gave some territory, and Toronto some territory, could a new diocese be formed with that and part of Algoma territory, making its area the territory around Georgian Bay, and leaving Algoma proper still to be administered as a missionary diocese? At this stage we must keep in mind that the ecclesiastical adjustment of the boundary of Ontario has not yet followed the civil adjustment, and that Rupert's Land administers some territory in Ontario which will fall to be adjusted some day, and now that the Canadian Pacific Railway is through, and various branch lines projected from it, we have to make allowance for the natural expansion in Algoma itself. If this position is to be seriously considered we must have the voice of Algoma direct to assist in the solution of the problem. It may be alleged that the Bishop can represent the position sufficiently well to the province, but if the full voice of the Church in all its orders, Bishop, clergy, and laity, was ever required anywhere, it is required now from Algoma. We are not now dealing with simple administration, but reconstruction, and the clergy who have gone into that diocese, and worked in it, can give an idea of its requirements and suggest a policy that could not have the effect from any other quarter. The laity of Algoma should likewise be heard. These pioneer men's experience is valuable in suggesting courses of action, and if the Bishop of Algoma would call a full meeting of all his clergy and representative laity, elected by the respective congregations, their utterances as to the future of Algoma would be of most essential service to the Provincial Synod in inaugurating any change. I think we ought to be prepared to follow the example of the Church in the United States in dealing with the stipends of missionary Bishops. What, then, has the Church in our province to consider? The re-arrangement of Algoma, with possibly a new diocese to be set off. The membership of the Church in the province has to adequately conceive the whole situation, and rise to it. We must go on with Algoma, and it will be a great test of the vitality of the Church in our province the way it will deal with this question. Therefore as the Church membership, who have to find the means, have to decide as to procedure, the evidence submitted to them should be as full and authoritative as possible, and I am of the opinion that the Bishop of Algoma can render no better service to the general cause, and to his own faithful and devoted clergy, than by convening them and the representative laity together as early as possible. The expression of such a meeting would have an educative effect, and would assist materially to deepen the consciousness of the importance of this crisis in the minds of our Church members. I must say the recent powerful letter of the Rev. C. J. Machin, on the necessity of Algoma being heard, impressed me deeply, and the men who have hitherto supported Church work in Algoma by their contributions, ought to hear what the men have to say who, to this work, have given their lives. As a matter of policy and wise action, I do not think it possible to make any durable or workable settlement without the active participation of Algoma itself in it, and with the expressions of Huron, Toronto, and Algoma before the Provincial Synod, I feel assured that body will be able to effect such adjustments as will best serve the great cause all wish to see prosper.

CHARLES JENKINS.

Petrolia, 27th August, 1894.

Religious Instruction.

SIR,—Many who acknowledge the benefit of religious instruction say, "We are well aware that the Bible cannot be taught in our public schools, on account of our unhappy divisions, and therefore our public instruction is secular; but we have our Sunday schools in which our children have religious instruction." This is a very popular notion, but what is in it? Waiving, for the present, several other important considerations, just think of the small portion of time occupied by our own Sunday schools—one hour on the Lord's Day—one hour out of

every one hundred and sixty-eight. That is, assuming the average of school age as seven years old to fourteen, only one year for religious instruction instead of seven. I ask, could it be possible in that short period, under the most favorable circumstances (except in rare cases) to "train up a child in the way he should go," as he should be trained? Something is done, however, and we are thankful for our Sunday schools, in which is afforded almost the only opportunity for the majority of the children to know the way of salvation; seeing, alas! that so many Church parents neglect their chief duty to their offspring, and so many of our clergy neglect the Rubric ordering them to catechise the children at a set time during evening service. May I here take the liberty of respectfully and humbly soliciting those who are authorized to compile the lessons for our Sunday schools, in leaflet form, to compile the lessons in book form, and graded First, Second, and Third Book, at 5, 10, and 15 cents, respectively. By so doing, they will confer a boon on the Church in Canada, both for the present and future generations. I reserve the "remedy proposed" for another time.

A SLEMMONT,
Baysville.

False Statements.

SIR,—There is a paper named *The (R.) Catholic Record*, published at London, Ont., to which the Church of England seems to be a great tribulation. Its issue of 4th of August devotes a column and a half to "Anglicanism and Unity," and the same space to what it styles, "A New Anglican Movement towards Rome," besides almost a column to Dr. Alexander and Prof. Stockley, and half a column each to criticisms of some statements of the Archbishop of Canterbury and the Bishop of Delaware. Its issue of Aug. 11th devotes two columns and a half to "The Ritualistic Movement" and "High Churchism in the United States," besides more than three columns to Rev. Henry Austin Adam's reasons for leaving the Church. The editorials are, of course, pretty much of the same drift, viz., that we are all ready to fall into the arms of Rome, and the writers are absurdly ignorant of the feelings of High Churchmen, or desirous of creating a panic in the Evangelical ranks and making that party distrust its fellow Churchmen.

In its issue of Aug. 4th, it says that "ecclesiastical information of a particularly interesting character has just been received by the *Daily Chronicle* from its Roman correspondent. He states that a large number of Anglican clergymen, . . . eager for union with the See of Rome, have addressed to the Vatican a communication asking for enlightenment on certain points, and making suggestions . . . a query as to the validity of Anglican orders is, we are told, put once more. . . . In conclusion, the document supplicates by all and every means the founding of a Unit Anglican Church, into which crowds of doubting High Churchmen could enter." It then gives the comments of the *Roman Catholic Times* of Liverpool on it, not even omitting the sentence, "The words in which this news is given are somewhat peculiar, but probably the statement is substantially correct." For my part I must admit that, to my mind, the words seem no more peculiar than those of any other lie, but probably Roman Catholic papers, not being familiar with breaches of the Ninth Commandment, find the language a trifle strange when they come across them. The *Record*, in its issue of 11th Aug., then proceeds to comment on this wonderful news under the aforesaid heading, "The Ritualistic Movement," and for cool impudence and uncalled for speculation this editorial surpasses anything I have ever seen. The following are two extracts:

"So far has the Ritualistic movement gone that it is actually asserted that over two thousand Anglican clergymen have written to Pope Leo XIII. a request that he should cause a special investigation to be made by one of the Sacred Roman congregations, upon the question of Anglican ordinations, with a view to ascertain whether there is any possibility that they should be recognized by the Catholic Church as valid, and that steps should be taken to establish an English Unit Church: that is to say, an English Church acknowledging the authority of the Pope, and accepting all Catholic doctrines, but having a liturgy in English, which would be somewhat different in form only from the Latin Liturgy.

"It is not certain that the proposal we have mentioned has been made to the Holy Father, as the steps taken have been kept as secret as possible, but it is known that the step has been contemplated, and it need not surprise the world much to learn that the negotiations have been begun."

The idea of a movement of this kind, in which two thousand Anglican clergymen are concerned, being kept so secret that Churchmen have heard nothing about it, is rather rich. I send you the remainder of the article, in case you care to comment