

from Mrs. Birley, Chester, England, and of "What and where is the true church" and "Holy Orders" received some time back from an unknown friend.

BRACEBRIDGE.—The incumbent and churchwardens of St. Thomas' Church, Bracebridge, beg thankfully to acknowledge the following subscriptions to the "Parsonage Fund." From G. W. Wicksteed, Esq., Ottawa, \$1.00; Horace Wicksteed, Esq., \$5.00; Mrs. Jane Gurney, Penzance, England, \$29.00; Mrs. E. Barber, England, \$24.40; Mrs. Frances Eyre, Eng., \$24.40; A Friend, B.B., England, \$9.60; Anonymous, England, \$4.80. In addition to which \$10.00 have been subscribed in the town of Bracebridge. We hope to be able to begin this year, and are looking to the proceeds of a bazaar, to be held on the 1st Oct., to get further augment the building fund. A very successful "Harvest Home" was celebrated in this mission on Tuesday, the 24th. The Church having been beautifully decorated with the fruits of the earth in their due season. The service was choral. The church was crowded with representatives of the different stations in the mission. The offertory was for the Clergy Widows' and Orphans' Fund of the diocese.

RUPERT'S LAND.

BIRTLE.—Rev. J. Funston has received from friends in England, a gift of chancel furnishings for St. George's Church, Birtle, consisting of a carpet, altar frontal and communion linen. The congregation is greatly indebted to the good society that has made the gift.

"THE CLERGY TRUST TEST FUND."—As requested, I beg to acknowledge through the "DOMINION CHURCHMAN," the following subscriptions: From M., \$10; W., \$1; T.S., \$2; for the above fund.

St. Mary's, Oct. 2, 1885.

T. D. STANLEY,
Secretary.

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.

HURON FINANCES.

SIR,—When those interested in the welfare of any institution, fail to do their duty in looking after their financial position necessary for its well being, evil results to themselves and others must follow.

In 1882, the Rev. Mr. Wright drew attention to the expenses on the Mission Fund, but it passed unheeded, much injury resulting to the poorer clergy. Missionary collections at meetings in 1877, 78, 79, 80, amounted to \$4,290.15, deputation expenses, \$1,268.03, leaving a profit of \$3,022.12 to the fund. In 1881, 82, 83, 84, the collections amounted to \$6,801.17, agents and deputation expenses \$6,722.52, being a loss of \$21.85. The agent was six months in 1880 and six months in 1884. To make this loss so light, I have charged his half year's salary in 1880 to 1884, as in that year the collections were \$184.74 more, and deputation expenses \$32.32 less than in 1880.

If there had been no meetings at all, and the people kept their \$6,801.17 in their pockets, the poorer clergy would have been better off. Then I gather from the appendix of 1885, page 7, that the statement by the secretary-treasurer, that Cronyn Hall cost the diocese \$4,205.33, that was sold to St. Paul's Church for \$300.00 a year, payable for twenty years without interest, amounting to \$6,000.00, it also states, (page 8) that the Chapter House was taken on a lease for \$500.00 a year, for twenty years, making \$10,000. In this there is a loss of \$4,000.00. It also states on page 7, that the diocese received \$124.34 a year from St. Paul's Church, this makes an additional loss of \$2,486.80, or \$6,486.80 in money, besides the building costing \$4,205.33, or total loss of \$10,692.33. As St. Paul's paid \$124.34 yearly, deduct that from the \$300.00 paid yearly, leaves them \$175.66 extra to pay, which is about four per cent. interest on the outlay by the diocese, getting the building at the end of twenty years for nothing. The poorer clergy lose all this, whilst the rich Church of St. Paul's, which is endowed with \$3,000.00 a year, was so poor, that it required the sale of some of its handsome grounds to meet its necessities. As it has two lawyers on the Standing Committee, I presume it is well represented.

I have every confidence in the honesty and integrity

of our bishop, and I think that I have placed these matters in such a plain way, that with the experience in financial matters, that he must, more or less, have come in contact with, in connection with previous churches under his charge, plainly see that some great change is needed in the financial management before confidence can be restored.

Yours truly,

"WANT OF CONFIDENCE."

HURON AFFAIRS.

SIR,—The affairs of this diocese have taken hold of the public mind and engage increasing attention. How much your readers are indebted for a good independent church paper, otherwise the honors of Huron would be unknown. I would not be bold enough to say everything is in the highest sense honourable, for then I should be at issue with your correspondents, for achieving honours and being honourable are not always synonymous. Yet there are so many matters of interest about the affairs of Huron, that I purpose making an acquaintance, by your permission, with your many, and steady increasing readers. I will not be prolix, but try to instruct as well as to interest. My little store of knowledge will not be less by giving to others, for "imparted knowledge doth but increase learning's store," and is like unto the widow's cruse of oil.

Notably just now, the law rather than the Gospel, has the lion's share of attention, and has had for a long time; unless the good Bishop steps in, it bids fair to hold the fort for a few years more. In the matter of Wright vs. Huron, the case is being weighed in the balances, and if the decision is that they shall be the balances of the sanctuary, the Synod will make short work of both law and lawyers. Should the scale turn, weighed down with "battle to the fore," then the Privy Council will provide the honey and cream to nourish forensic skill, and the Gospel will flourish like the grass on dewless Gilboa. The good Bishop of Huron holds the scales, and they will turn according to his will. Should the Privy Council prove the weightier, then for the Synod to win, means that the clergy lose the Commutation Surplus as an endowment, whilst for the plaintiff to win, means that the clergy have to pay heavy costs. Their indebtedness will be significant either way, and Caesar's votaries will carry off the trophy. Should the consulting of the Synod prove the weightier, then the threshold of Westminster will not be darkened, and the sunlight of peace will dissipate the gloom of Huron. The plaintiff in writing to the Bishop has presented the olive branch, and set his house in order for the issue.

I must not be wearisome at the introduction, or I might repel your readers, therefore I will try what wit will do, for brevity is its soul. I have a large bill of fare, literary—commercial—scholastic—architectural—legal, etc., embracing such topics as the See House, the Cathedral, Huron College, Western University, etc.

By the way, I am told that the excellent and scholarly divinity professor is on his way to direct the theological training of Huron students; at first his work will not be labourous, as I hear one student only has entered, although others are expected; there should be a dozen to supply the increasing wants of the diocese, which may quickly be provided if, as rumour goes, Huron College in withdrawing from the Western University, anticipates the affiliation with Wyckliffe College; it would increase the strength and influence of both, and be much accelerated, if missionary effort should be increased by retaining the Surplus Commutation for the Mission Fund. The clergy and laity of Huron, together with the professors and managing directors of Wyckliffe, will be in an ecstasy when all has been perfected.

I think my next chat shall be about the Western University which, at inauguration, was to rival the renowned University of Berlin, which it does not as yet. It may though. Its cost, its value, its collection expenses, its receipts aided by the surplus interest of the Commutation Fund, are very interesting. And now as I shall talk about important things, it would be vanity to divide attention between the writer and his subject; moreover I hope occasionally to meet our mutual friends, therefore my name shall be

AU REVOIR.

HURON LITIGATION.

SIR,—The following letter to the Bishop will speak for itself. Whilst the contention is not between his lordship and myself, yet owing to his being the executive head of the diocese, it was deemed prudent and respectful to make known, first of all, through the Church's spiritual head, my position, so that the diocese, and indeed the Church at large, might be under no misapprehension respecting it. In requesting the Bishop to have the communication read to

the Executive Committee, I was aware the Synod had not given any instruction to the Committee concerning the matter, but the request receiving a cheerful compliance, it evinced a ready acquiescence that the diocese should be put in possession thereof. The Committee, some twenty members being present, took no action. As to what action the Bishop intends taking I have not been advised, and as the document was official, I have laid it before the diocese. As the Christian public also have taken a lively interest in the course I have pursued, I think my gratitude for their approval, so freely expressed through the columns of the press, calls for the assurance from me that in continuing to appeal to the Civil Court to obtain lawful rights belonging to myself and others, I only do so, because the moral law is not brought into action to determine the issue, and that I have fulfilled the Christian obligation which it demands. I hope therefore to inspire renewed confidence by showing that I do not perpetuate unhallowed strife, but through necessity use the civil power to uphold and maintain, what is so greatly conceded, just and righteous claims.

The Parsonage,

St. Mary's, Sept. 26th, 1885.

J. T. WRIGHT.

The Parsonage, St. Mary's,
Sept. 21st, 1885.

MY DEAR BISHOP,

As plaintiff in one of the cases of litigation at present dividing the Church in the diocese, I have been asked to communicate with your lordship, for the purpose of removing any wrong impression which may possibly rest upon the mind of the diocese in reference thereto. The part I am taking makes it both difficult and delicate for me to say much. This, however, I desire to say, that I am not continuing the suit merely for the purpose of contending, but in the maintenance of a just and righteous principle. I am sure that wrong has been done, and that I and others have been unjustly made to suffer, whilst the cause of truth has been injured. If the wrong can be rectified, and so far harmony and good will made again to prevail in the Church, I have as great a desire as any one not to be found wanting, in any consistent effort to accomplish such a result. Whilst such statement is made without prejudice to my position as the plaintiff, I wish to clear myself of being misrepresented respecting my course of procedure, or suspected of being influenced by an unworthy desire for continued strife. For this purpose alone have I complied with the request to address you upon the matter, and at the same time to give sincere assurance, that in the maintenance of a just and righteous principle, of my readiness to terminate the strife, in a way compatible with Christian integrity.

With much sincere respect and Christian affection.

I am, My dear Bishop,

Yours in the faith of Christ,

The Rt. Rev.

The Bishop of Huron.

J. T. WRIGHT.

PEACE OR WAR.

SIR,—Your readers must have concluded that the powerful letter of Mr. Dykes, so clearly setting forth the painful condition of things in this diocese, would so have influenced the minds of upright Churchmen, that some action would be taken in the interests of peace. It was a faithful letter and wrought effectually with many, but it would seem that what the writer laboured more especially to effect, has not as yet been attained. Since then, the Rev. Mr. Wright has written to Bishop Baldwin, and so far as he is concerned, has removed every obstacle in the way of peace. The letter has appeared in the press and receives, as it merits, general commendation. He declares his "readiness to terminate the strife in a way compatible with Christian integrity." Can the Bishop desire more? Can the Church of God ask for more? Let Christian men away from the field of war, be chosen to define what constitutes Christian integrity as it bears upon this unhappy and desolating warfare, and peace is secured.

He is pledged. One word put into action accomplishes what loyal Churchmen long after, and that word is "arbitration." Arbitration based upon Christian law. No Christlike character can object, yea rather, it is binding as securely as the law of Christ can bind. This proposal has been submitted in good faith to the Christian Overseer of the diocese and through him, to the Standing Committee of the Synod. The latter, it is said, took no action, it is powerless to act, for the diocese, or to submit proposals to the diocese in Synod assembled.

There is no one but the Bishop, who can act in the matter, and it is within his power to consummate peace or continue war.

For his lordship to take "no action" means the latter, whilst to put into exercise the authority committed to him means the former. No advice from any source can relieve him from the consequences attend-