

that there was no difference between the Church and the Wesleyans, and ran her husband down with a bicycle in order to avoid a van—presided recently at a meeting of the Invalid Children's Association, in connection with which she has just founded a home at Warwick.

At a meeting of the Court of Governors of Christ's Hospital held recently, the Rev. R. B. Hill, for seventeen years curate of St. Edward the King and Martyr, Lombard-street, and also for the last ten years morning reader at St. Paul's Cathedral, was elected to the rectory of Colne Engaine, Essex, vacant by the resignation under the Incumbents' Resignation Acts of the Rev. H. T. Armfield.

On Thursday, May 21st, Lord Wolseley presided at the Army Scripture Readers' Society, held at the United Service Institute. The report presented by Colonel Phillips showed that all the readers had done good and efficient work in various barracks and institutes both at home and abroad, and that many letters from soldiers in all parts of the empire testified to the appreciation of the efforts of the readers.

A tablet has been placed in the Church of St. Katharine, on the Savernake estate, by Lord de Vesci and other members of the Vesci family, to the memory of Mary Caroline Herbert, wife of the second Lord Ailesbury. The memorial consists of a symbolical figure of a pious dame, richly robed in a brocaded dress of gold and aluminium. She clasps to her breast a foliated cross under an arched canopy.

The triennial festival of Wells Theological College was a great success. Nearly 250 old students were present, including three bishops, the Bishops of St. Alban (the preacher) and Colchester, and Bishop Knight Bruce. The Vicar of Leeds was presented with a substantial token of his friends' affection, and the Bishop of Bath and Wells proposed the institution of an order of clergy for short foreign service, who should not thereby forfeit their prospects of home preferment.

The son of another Irish Bishop—the Rev. W. S. Walsh, curate of Derryaghy—has also offered himself as a candidate for missionary work. "The Bishop of Ossory has done very much to stir up enthusiasm and zeal in the cause of Foreign Missions, and it is no small testimony to the effect of his words and life-long work in the matter of missionary enterprise, that a distinguished and much-beloved son should seek to put into practice the lessons he has learned from his father's lips."

It will be remembered that the Bishop of Hereford some months ago appointed the Rev. Sidney Arthur Alexander, Reader of the Temple, to the canonry in Hereford Cathedral vacant by the death of Chancellor Phillott. The appointment was found to be illegal, as Mr. Alexander had not been in orders sufficiently long to qualify him for the post. The bishop has now appointed the Rev. Frederick Mackenzie Williams, vicar of Knowbury and Prebendary of Hereford, to the vacant stall.

The Inns of Court are following the universities and public schools, and are going to start a mission. Already the Provisional Committee appointed to consider the matter has fixed on a district, and seems to have exercised a wise selection. The district chosen is that lying between Lincoln's Inn-fields on the east, Charing Cross-road on the west, Holborn on the north, and the Strand on the south, in the parish of St. Giles-in-the-fields. There is quite enough slum land within this area.

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.

Catholic Ritual and Church Losses.

SIR,—I submit to you another instance of Church losses by Catholic ritual. The ritual of St. Matthews', Hamilton, is, I think, the most advanced of any church in the Dominion, including all the points of ritual, with incense and distinct teachings on confession and a daily Eucharist. The cornerstone of the church was laid in June, 1887, when there were less than 20 communicants. The parish is small, lying on the eastward limit of the city. It is composed entirely of working people—the masses,

There are now 125 Church families. Since 1888 there have been 120 baptized, 358 confirmed, and last Easter Day there were 312 communicants, and 124 of the confirmees were brought up outside the Church of England, and several are from the Roman Communion. These figures are from the Synod returns. CATHOLIC.

An Excellent Recommendation.

SIR.—A layman in the Diocese of Toronto writes: "I have taken your paper over twenty years and can testify to its usefulness in helping me to instruct my family in true Church principles. It is very superior in every respect to any other Church paper published in Canada, and I most heartily recommend it to every layman in the Dominion. It is newsy and instructive, and thoroughly Catholic in its teaching. I have never read in any publication such a beautiful selection of family reading. Wishing you all prosperity, which you are deserving for your loyal and noble work for the Church." "A TWENTY YEARS SUBSCRIBER."

Religion in the Schools.

SIR,—Permit me through the columns of your staunch Church paper to touch on a few points that might be overlooked in the report to be laid before the Synod on the above subject. The Public schools have been moulding the minds of the youth of this Province for over a generation, and the result is such that few will deny that the work is unsatisfactory from a religious and moral point of view. It is but too evident that the subtle poison of unbelief is imbibed in them. The growing prevalence of a class of crimes that require a trained intellect free from the restraints of conscience for their consummation, emphasizes the fact that knowledge is power for evil as well as for good. There is little doubt but that it is the Jews' firm belief in the God of their fathers that keeps them the most law abiding people in all lands. The history that is taught in the Public schools, as far as ecclesiastical matters are concerned, favours that nebulous belief in Christianity (namely) that Christ has no visible Church on earth, and as a sequence that one Church is as good as another. It is impossible for a State school to be run on any other lines, and if the schools are not satisfactory, it is not for Churchmen to assist in the vain endeavour to stem the tide of Agnosticism inherent in the system, but rather to demand separate schools wherein their children can be taught definite religion. The members of the Roman Catholic Church are to be commended for their firm stand not to surrender the right of having their children taught the truth as they believe it, and the members of the English Catholic Church are as well entitled to that right as Roman Catholics are. It would be suicidal on the part of the members of our communion in Canada to delay any longer in demanding their rights at this favourable opportunity, in view of their losses as revealed by the census. All they ask are the privileges accorded to Roman Catholics, and they should be content with no less. ANGLICAN.

Church Losses.

SIR,—In your issue of the 17th ult., Mr. Savary says that Catholic ritual is a cause of Church losses. We find, however, on the contrary, that the losses almost always occur where Catholic ritual and doctrine are absent. I have lived in the Diocese of Huron, and in Toronto and Hamilton. The Church has lost very heavily in Huron, where there is neither Church teaching nor ritual. On the other hand, the Church has gained rapidly in these two cities, and especially in the High Churches. In Toronto, the Church is forty per cent. stronger than any other body, and yet the majority of the churches are high, very few supporting Wycliffe College. St. Thomas, for example, since the introduction of a full ritual a few years ago, has increased its communicants from a mere handful to 650. With the exception of All Saints (which uses a moderate ritual), the most progressive churches are high. In Hamilton we find the same thing true. The most progressive churches are St. Matthew's, St. Peter's and St. John's, and all use the full ritual, and one uses incense in addition. None of these are over eight years old. The Rev. T. Georhegan opened St. Matthew's in a poor district without the guarantee of a cent. In the same time, it has sent up more candidates for confirmation than any other church in the diocese. It has one of the best Sunday-schools in the city. Mr. Whitcombe is now the rector, and Mr. Geohegan has already brought St. Peter's, another mission, into a flourishing condition. Last week some figures were given about St. John's. It started in Easter, 1890, with seven communicants, and has now 150. The writer was a member of this church, and he can say that the ritual was not offensive to any one in the parish. There seems to be an impression abroad that the preaching is on the

externals and not on the spiritual side of religion. Such is not the case, and the writer has never heard a sermon on ritual, nor does he find High Church priests less spiritual than evangelicals. It stands to reason that a man having a high opinion of the Church is more apt to stick to it than one having a low opinion of it. High Churchmen are like Romanists, inasmuch as they are loyal to the Church, and have absolutely no use for Protestant sects. In the writer's boarding-house are two young Low Churchmen, who think all Protestant Churches are alike. It is a toss up whether they go to the Presbyterians or to Church in the evening. Like good Protestants, they sleep late Sunday morning. High Churchmen do not think ritual essential, and do not believe in forcing it on any one. In cities, however, where there is more than one church, they like to have a service that suits their taste. Thanking you, Mr. Editor, for space in your valuable paper. A. W. C.

Cuddesdon.

SIR.—I am delighted to see from the letter of your Boston, Mass., correspondent, the wide and rapid circulation of the CANADIAN CHURCHMAN. I sincerely thank the Provost for his letter, full as it is of useful information touching the teaching and object of the college, and as your paper will carry it to all parts of the Dominion, I am glad my letter evoked such details of necessary knowledge concerning the university. The Provost says, "In the University of Trinity College, the Churchmen of Ontario have a precious inheritance." True, but in the Church fighting to hold her position from which to spread the knowledge of her Lord, we have a more precious inheritance. The University of Trinity College is only the handmaid of the Church, and when she abandons that position—I don't say she has done so—for the sake of making the university popular among the religious bodies outside, her usefulness is gone, and the great object and end for which she was chartered is obscured and lost. The Provost thinks I pay a doubtful compliment to the late Provost Whittaker. The fault of Provost Whittaker—if he had a fault—was not that he loved Trinity University less, but that he loved the Church more. I may say of him, he was my father in God; he taught me that it was inconsistent for a Churchman to pray "From all false doctrine, heresy and schism, deliver us," on Sundays, Wednesdays and Fridays, and be found lending myself by my lectures addresses and presence, to further that heresy and schism I had prayed to be delivered from. He taught me that the practice in my case was full of the greatest peril, as I was under the solemn pledge of my ordination vows, to drive and banish all false doctrine and heresy away. He taught me that the Church was not mine to do with it as I chose, that it was—as far as that portion of the vineyard allotted to me reached—a sacred deposit, for me to guard from all foes, and keep whole and unimpaired; that if I, for any reason whatever, blurred or dimmed the Church's teaching or lowered her standard, my example as one placed over others was fatal to Church progress, and the consistent steadfastness of a Christian teacher, though the outside world might call me bigoted, narrow and behind the age. He taught me also to have the courage of my convictions, and when in administering the sacrament of baptism I said to the congregation, "Seeing now this child is regenerate, that that is is not to be explained in the sermon by 'may be' or 'will be.'" He taught me also that the same plain teaching was necessary with respect to the holy communion. Full of kindness, full of sympathy, full of courtesy for those who differ in religious views from him, he still drew the line between the Church and Dissent, and never gave any one the occasion to say, "your Prayer-Book tells the world heresy and division are wrong. Why, for any reason whatever, are you coquetting with what you have prayed to be kept clear of?" I have reason to love the name and revere the memory of Provost Whittaker, and I could never pay such a master in Israel a doubtful compliment. RECTOR.

St. James' Cathedral, Toronto.

SIR,—Has not the time arrived for the making of St. James' a real live Cathedral, with its full Cathedral establishment? This might be done by making the new rector the Bishop of the Eastern Diocese of Toronto—utilizing its endowments for the maintenance of a full Cathedral establishment. Best of all would be to secure Canon DuMoulin for the bishop, and let him remain in charge of St. James'. The congregation desires its church to be a Cathedral, and many others wish the diocese divided. If the present opportunity is lost, it may be many years before another such possibility may offer. An alteration of the Synod law providing that a bishop may hold a preferment, would be the simplest course, and an Act of the Ontario Parliament would complete the matter, as in the St. Albans Act is provided. PROGRESSIVE.

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