

Prayer of Consecration, and before the words of administration: "And sufficient opportunity shall be given to those present to communicate."

The intelligence of the death of Bishop Smythies, dated Aden, May 10th, simply states that the Bishop died on the Monday morning (May 7th) of fever, and was buried at sea. Mr. Travers had been on a visit to Zanzibar, and was known to be returning by the French mail which left there on May 3rd, and it is supposed that Bishop Smythies, being unwell, started with him for Aden for the benefit of the sea voyage, but that his illness took a serious turn, and that he died four days after leaving Zanzibar. The Right Rev. Charles Alan Smythies, D.D., graduated at Trinity College, Cambridge, in 1867, and after spending some time at Cuddesdon, was ordained in 1869 to the curacy of Great Marlow. In 1872 he went to Roath, and in 1880 became Vicar, and remained there till 1883, when he was consecrated Missionary Bishop of Central Africa. He then received the degree of D.D. from his own university. In 1890 he was accorded the honorary degree of D.D. from the universities of Oxford and Durham. At the end of 1892, on the division of his diocese, his title was changed to that of Bishop of Zanzibar and East Africa, Bishop Hornby being consecrated to the bishopric of Nyasaland, for the founding of which Bishop Smythies had in a very short time raised £10,000. High Churchman though he was, Bishop Smythies, by reason of his devoted and heroic life, had the sympathy of all sections of the Church. "By the death of Bishop Smythies," says the *Times*, "the cause of Christian missions in Africa loses a most earnest and devoted servant." "His popularity among working men," says the *Daily Chronicle*, "was very great, and on being appointed to the bishopric of Central Africa (as head of the Universities' Mission) they presented him with a specially-designed portable tool-chest, which always accompanied the Bishop on his travels. When he was last in England it was evident that his trying journeys from the coast to Lake Nyasa had made terrible inroads upon his constitution, and that his days upon earth would be shortened by the arduous nature of his work and the self-sacrifice with which he devoted himself to it."

## 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.

### Diocese of Rupert's Land.

WANTED TO LOAN A TENT.

SIR,—May I ask the readers of your valuable paper, through you, if any will either lend for the summer and fall, or give to the Church, a tent and portable organ. I want to open up new fields, and if I had a tent could do it; one easy to put up and take down, and which would hold 100 to 150 people. It would indeed be a great help to me and enable me to preach the Gospel where perhaps the Church of England has never been before. Dear readers, will you help me do this?

GEORGE GILL.

St. Mark's, Treherne, Manitoba.

### Clergymen's Stipends.

SIR,—There has often been in the past and is now a great hue and cry about clergymen's stipends not being paid as promptly as they should, and the thought has often been on my mind, how this could be obviated, particularly in rural parishes; and on looking over the reports of the various assessors, I was struck with the very large percentage of individuals who claim the Church as their own, but who when asked to contribute toward its maintenance, invariably state that they belong to another denomination, and when the stewards of that denomination call, affirm their belonging to the Church of England. Now these individuals, when in distress or affliction, do not hesitate at all to call upon the incumbent and claim his assistance, and nine cases out of ten no thanks are given, but it is thought a favour has been conferred on the pastor in asking him to visit their sick and bury their dead, yet in no case will they ever darken the church's door although it may be having been invited personally to do so by the clergyman, nor will they contribute a cent towards the maintenance of the church. Now how are these to be made useful members of the Church, even against their own wills? Amongst

other things, the idea has impressed me that when the assessors go their rounds and ascertain the religious denomination of each family, it would be but a small matter for a tax to be levied on them, and for those who claim to belong to no church or denomination to be taxed just the same as if they did, and the amount divided and sent to the secretary-treasurer's office of the various denominations in that village or township, to be paid out according to the judgment of the managing committees, as well as the taxes paid by those who claim the Church for their own. If this could be carried out, I feel pretty confident that the stipends of the clergy would be larger than they are at present, and would be more promptly paid, and would save the churchwardens many a trip and a lot of trouble which they now have to undergo. I should like to know what is thought of this idea by those who understand the internal workings of a diocese better than I do, and inviting a reply.

A CLERGYMAN'S WELL WISHER.

### More Bishops.

SIR,—It must be most encouraging to you, Mr. Editor, and to others who advocate "more Bishops," to find that the readers of the *CANADIAN CHURCHMAN* are taking up the matter. Of course it is of no use merely to write and read letters. Something must be done and done promptly. Let every one who wishes for more Bishops talk the matter over to his neighbour and use his influence to push the question. Lay delegates should be instructed to support or bring before the approaching Synods motions in support of this great cause. Since I last wrote to you I have seen still more of the evils of not having enough Bishops. Our Bishop came here for a confirmation. He simply flew through the parish, and we shall not see him again for three years or so. How can the Bishop know the actual and innermost state of the Church or understand its wants and its weaknesses, unless he knows the parishes and the people? Often, in the early stages of parish troubles, a few words from our Right Reverend Fathers would put things to rights. In this parish things have gone too far for this, and we are doomed to accept the public ministrations of a man for whom we have lost all respect, and whose private ministrations we could not possibly receive. If only our Bishop had looked into this matter some years ago, what a large amount of trouble and loss to the Church would have been saved. So far your correspondents have been thoroughly in favour of having "more Bishops." As "Another Episcopalian" says, "Our Bishops have become mere functionaries for ordaining, confirming, consecrating, and official public acts; but apart from these he can have no time for the exercise of his spiritual and fraternal offices, so essential and necessary for the development and progress of the parochial work of the Church." He then goes on to speak of parish difficulties exactly as I have already done. "A little Bishop" does indeed "go further than a great deal of commission." If I understand "Anglican's" letter, he too wants "more Bishops," but also wants discipline. I certainly am under the delusion (if it be one, which I emphatically deny) that Bishops have the power to make their influence felt, and I repeat what "Anglican" quotes from my letter. In my opinion, a Bishop has, from the mere fact of being a Bishop, not only the influence of his dignity, but the actual authority to rule his people. Read the service for the Consecration of Bishops, where this is taken for granted. And indeed there is no earthly use in overseeing anything if the overseer has not the authority to correct errors and to make improvements. "Anglican" acknowledges the deplorable state of many of our parishes, to which I drew attention. Surely something must be done. We need a Reformation in Canada. The Church does not occupy the position in this country that she should, nor does she advance as she ought. Our Church does not display the life and energy of the mother Church. We want many things—for one thing sound and systematic Church teachings in every parish; but first of all we need discipline, and as a first step towards procuring this, we must have more Bishops. If our Bishops are unable to use the authority inherent in their order, we laymen can and must assist them. The greatest hindrance I see is that Bishops are absolutely unable to overlook their enormous dioceses, and a division of labour is necessary. The more one looks over the country, the more experience one acquires in Church affairs, the more one becomes convinced of the crying, the absolute necessity for "more Bishops," if the Church is to remain the Church of our children.

AN EPISCOPALIAN.

### The Missionaries as a Class.

SIR,—A few years back the itinerancy of the missionaries of the diocese was brought up in Synod, but voted down by a good majority on the ground that it would be treating them as a separate class from the rest of the clergy, but now, sir, I think they

have been treated very lately as a separate class or body with a vengeance. Owing to a deficit in the Mission Fund, as perhaps you are aware, their grants have been seriously reduced, thereby making their miserable stipends still more miserable. Many of them who were not receiving more than four or five hundred dollars per annum are now forced to take much less. How then, I would ask, is a man to live, keep a horse and pay house rent (as many have to do) on such a paltry annuity, without keeping himself and family in a state of genteel beggary? But how, you may ask, is this state of things to be remedied? I would just say in two ways. First I think we are taught to bear each other's burdens; then I would say let those in possession of stipends ranging from one thousand to five thousand dollars assist those receiving from three to five hundred. Secondly, by looking more after the needs of diocesan missionaries, and not quite so much after domestic and foreign. The spending of so much outside of the diocese appears to me very like a father carrying bread and clothing to strange children or children of friends, whilst he allows his own children to go naked and starve at home.

AN OLD MISSIONARY, Diocese of Toronto.

### More Bishops Required.

SIR,—"What shall we do with Algoma?" is the question Rev. Dr. Mockridge discusses in the May number of *The Canadian Church Magazine*. A vigorous remedy is proposed. It will, however, require long consideration. For the details are vast—nothing less than the partition of two dioceses and the addition of large territory to Algoma. The remedy proposed must meet with objection.

1. It may be pointed out that railways make a country. The railways of the counties of Huron and Bruce run southwards in the direction of such centres as London and Stratford. The county of Grey's connection is perhaps more with the East. It may also be suggested that county boundaries are not the best ecclesiastical boundaries. Thus, the county of Wellington in the diocese of Niagara nearly cuts the diocese of Huron in two. If we begin to discuss details, there are many objections on this as on other points to Dr. Mockridge's scheme, some of which are already being referred to in the columns of the *Evangelical Churchman*. It may be permitted me to say that the objections made there are well taken.

2. The remedy is out of line with the growing conviction that if the Church of England in Canada is to live, there must be more Bishops. We hear people speaking of the *esse* and the *bona esse* of Episcopacy. It is positively ludicrous on the *bona esse* principle, to think we can commend Episcopacy with a Bishop once in two or three years in a parish for a few hours. Those who believe in the *esse* of Episcopacy cannot but acknowledge that as it is at present manifested, it can never appear more than an archaic institution more or less out of touch with the thoughts and requirements of this active age. We must have more Bishops—or write "Ichabod."

3. With the greatest deference and respect, let me say that it will require something more than the determination of the House of Bishops, and the statement of Dr. M. (an unfortunate one), that "the taxing"—how can it be called a tax?—that "the taxing of parishes for the maintenance of the Bishop who is to preside over them will, and must be, in a high degree unsatisfactory." It will require more than this to convince Churchmen in Canada that it is wise and of faith that the work which God has given the Church to do in Canada should depend upon the raising of an endowment. There is the evidence of the magnificent success of the Church in the United States, there is the evidence at our own hands, altogether against the statement that a Bishop being dependent upon the offerings of the people is "highly unsatisfactory." Has there ever been any difficulty in raising the stipend of the Bishop of Algoma? Would it be difficult in any new diocese where the Bishop laboured, as all the Bishops do, to raise his stipend by voluntary offerings? It has always seemed as contradictory to ask the priests of the Church, in daily contact with people, rubbing against their prejudices, their opposite opinions—to ask them to depend upon the offerings of the people for their living, but for a Bishop, necessary for the "being" or the "well-being" of the Church, there must be an endowment fund. Disagreeing with much in the Rev. Dr. Mockridge's article, I think he has done a good work in directing our minds to Algoma and its needs, as well as the importance of some division of our too large dioceses. Many of us have been thinking for some years of some division of this vast diocese, and time only deepens the conviction that the growth of the country, the increased activities of the Church, the large missionary work, make demands which one Bishop—no matter what his devotion and industry—cannot successfully meet.

WILLIAM CRAIG.

Christ Church Rectory, Petrolia, June 6th, 1894.

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