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• THE • CHURCH RECORD.

A Monthly paper of the Anglican Church in British Columbia,
"Sursum Corda"

VOL. I, No. 4.

APRIL, 1897.

Five Cents.

Editor and Manager: REV. H. G. FIENNES-CLINTON,
VANCOUVER, B. C.

Diocese of New Westminster. LIST OF CLERGY.

BISHOP :

Right Rev. John Dart, D. D., D. C. L.,
See House, New Westminster.

ARCHDEACON :

Venerable R. Small, M. A.,
Mission House, Lytton.

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Underhill, H. J., M. A.	Vancouver
Yolland, F.	Revelstoke

DEACONS :

Turner, H. R., M. A. Lytton

CALENDAR FOR APRIL, 1897.

- | | |
|----|---|
| 1 | Thu |
| 2 | Fri |
| 3 | Sat—S. RICHARD, Bishop of Chichester. |
| 4 | Passion Sunday , Fifth in Lent. S. AM-
BROSE. |
| 5 | Mon |
| 6 | Tue |
| 7 | Wed |
| 8 | Thu |
| 9 | Fri |
| 10 | Sat |
| 11 | Palm Sunday , Sixth in Lent. |
| 12 | Mon— Monday in Holy Week. |
| 13 | Tue— Tuesday in Holy Week. |
| 14 | Wed— Wednesday in Holy Week. |
| 15 | Thu— Maundy Thursday. |
| 16 | Fri— Good Friday. |
| 17 | Sat— Easter Even. |
| 18 | Sun— Easter Day. |
| 19 | Mon— Monday in Easter Week. |
| 20 | Tue— Tuesday in Easter Week. |
| 21 | Wed |
| 22 | Thu |
| 23 | Fri—S. GEORGE, Martyr, Patron of Eng., Abs. |
| 24 | Sat |
| 25 | Low Sunday . S. MARK, Evangelist and
Martyr. |
| 26 | Mon |
| 27 | Tue |
| 28 | Wed |
| 29 | Thu |
| 30 | Fri Abs. |

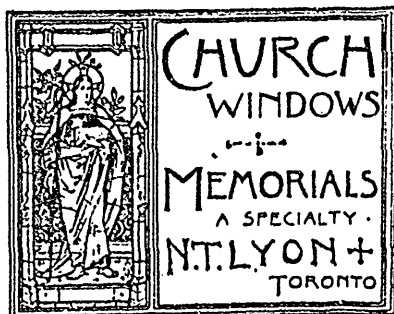
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ently, by the transaction. But how, in the name of reason, can their conscience be engaged by the action of others? and where is the moral law that is broken, the principle of right and justice that is violated so as to engage any man's conscience? What better plan have they or any one else to propose? Is it then good in principle that a Bishop should be appointed to a bankrupt See? And when so appointed that he and his family should be left to starvation? And, to go to the root of the whole matter, what business is it of theirs? What right have they to meddle in a matter that is entirely outside their jurisdiction? The only reason can be that they contribute a sum of money to our Missionary Funds. The same reason would entitle the Woman's Auxiliary, the Domestic and Foreign Missionary Society, the S. P. G. and all who are good enough to help us to have a finger in our pie. This is a perfect *reductio ad absurdum*. It is manifest from this that their support could only be purchased by the Bishop's compliance with all their wishes. How could a self-respecting Bishop submit to that? And, can Churchmen, who value the Episcopate, defend it?

L. NORMAN TUCKER.

Vancouver, March 1st., 1897.

To the Editor Church Record:

DEAR SIR:

I am sure that many besides myself were glad to see in the March issue of *The Record*, that the Committee appointed by the Synod to examine into the condition of the Bishop's Endowment Fund, has been able to submit a report. The Committee has evidently been able to get the information that was ask-

ed for at Synod, and which we were told could not be obtained. I venture to say that had such a report been submitted by the sub-committee appointed by the executive of last year for the purpose, and a statement issued to the diocese and England, supplemented by an appeal for help, that there would have been no need to resort to the unfortunate expedient to augment the Episcopal income that was resorted to.

There are certain statements that have been made in the letters that have appeared in the *Nias Advertiser* and in the *Church Times*, and now in your March issue, that appear to be very conflicting, and it may be that you or some of your readers may be able to shed a ray of light on it all.

In the Report of the Committee under § 8, His Lordship the Bishop is advised to bring the deplorable condition of the Endowment Fund before the "Trustee Society." In § 1 of this same report, this "Trustee Society" would appear to be the S. P. G. Now, in a letter to the *Church Times* of Jan. 23, 1897, the Rev. Prebendary Tucker, Secretary of S. P. G., appears to disclaim this. He says in one portion of this letter, "The nucleus of this endowment consisted of three town lots in New Westminster valued at £2300, and this property Bishop Hills conveyed to certain TRUSTEES in *British Columbia* (of whom the new Bishop was one) and they were pledged to pay the income arising from rents to the Bishop for the time being. *It is to this body of trustees, thus chosen by Bishop Hills in 1879 as the fittest persons to hold the real estate, that the cash balance of the endowment was, at the earnest and repeated request of Bishop Sillitoe,*

transferred by the Colonial Bishopric's Council in 1890-93, for investment in the colony."

He then goes on to say, "The Trustees," (note, not attorneys) "in New Westminster, were, and are limited by the powers under which they act, to investments in first mortgages on town lots, not exceeding two thirds of the value; and I have never heard it suggested that they have exceeded their powers."

And yet Mr. Tucker, on May 27, 1896, writes: "There have been several instances in South Africa, in Australia, and now again in New Westminster, where the local authorities have shown themselves unworthy of the trust which they have assumed, and I do not think the Council will listen to any such appeals in the future."

I am not a lawyer and cannot reconcile these statements. I suppose they are alright though.

I do not know what construction others may place on these extracts, but it certainly strikes me that if Mr. Tucker's statement be correct, then the Trustees of the Endowment Fund are in New Westminster, and the S. P. G. considers that it is clear of all responsibility.

Mr. Schou, in his letter to the *News Advertiser* of Feb. 6th., does not hesitate to use particularly strong expressions respecting the administration (or as he terms it maladministration) of this fund, and traces to this the cause of the present crippled condition of it.

I, for one, earnestly hope that an explanation will shortly be given by those best able to do so, or that Mr. Schou may be induced to withdraw, if not the whole of that memorable letter of Feb. 6th., yet those parts which reflect on the business acumen of these who voluntarily

undertook to administer this fund.

Yours Faithfully,
A. SHILDRICK.

To the Editor Church Record :

DEAR SIR:— After three years residence in different parts of the Province, I feel very strongly, that one of the greatest needs of the English Church here, is a more friendly, helpful, social spirit towards its young people.

I am speaking from experience. I have seen it, with regret, scores of times. A young man comes as a stranger into a town here, to fill a situation. He has been brought up a churchman, but perhaps is not very firm in the faith. He may possibly have brought a letter to the clergyman, or he may not have done so. It makes little difference. He goes to the church services for a month or so, sits there alone, is not spoken to, or welcomed in any way. Then some bright young friend whom he has met in business says to him one night :

"Come up to our 'Christian Endeavour' to night;" or, "We have a debate at our 'Epworth League' this evening. Now do come."

"But I belong to the English Church," replies the stranger.

"That does not matter," returns the other, "we shall be very pleased to see you. Besides, the people at your church are awfully stiff and cold, you will never make friends there."

This remark so exactly coincides with the stranger's experience, that he yields to persuasion and goes. He is made welcome, the young folks are kind and sociable; they have a nice little meeting and when it is over they press him to come again. Next Sunday he is probably missing

from his place in his own church, and in this way a great deal of energetic, helpful young life is lost to us.

Cannot something be done?

Could not some society be formed in connection with the church to extend over the Province? Something that should look after these stray sheep and keep them in the fold; foster spiritual life and intellectual development; realize the idea of christian brotherhood, and direct the energies of its members into work for the Church, and for the good of those around them.

KATE YELWOOD.

Vernon, B. C.

NEW WESTMINSTER.

HOLY TRINITY.

Since the issue of the March No. of the *Record*, we have few events of interest to chronicle. This Number being issued as promptly as possible after that of February, prevented us sending any items, so our budget of news will really cover since the issue of February.

A second and third dance have been given to aid us in meeting our dues on St. Leonard's Hall and both were most successful.

Mrs. Cotton who undertook the second, provided a most enjoyable evening's amusement for those who delight in the pleasures of the dance and by her efforts, our Fund was increased to the extent of \$23.00.

Mrs. Gaynor gladly offered to undertake the getting up of the third dance which proved to be in every way a brilliant success. We received from her the handsome sum of \$41.00, which will defray our month's dues and all expenses in connection with the Hall. The par-

ish committee owe these ladies, and herewith heartily accord to them their sincere and grateful thanks, and we hope after Lent, that others will follow their example and assist us in raising the necessary amounts to meet our monthly liabilities.

We also feel that our thanks are due to all those who in any way helped them. Those who have undertaken this kind of work know how much labour is involved and how difficult it is to cater for the public's pleasure satisfactorily; we therefore feel that these ladies must feel highly gratified in knowing how eminently successful they have been in their efforts. We would like too, to mention that the work of those gentlemen (many not members of our church) who assisted in getting the room ready and attending to other departments in order to insure the success of the evening's dance, is highly appreciated and we can only hope that the good example they have set, will be keenly followed by others when some future occasion requires it.

The Lenten services at the Cathedral will be similar to those of preceding years.

At the daily Evensong a short reading, suitable for the season will be given.

The services for Holy Week have not yet been fully arranged, but due notice of these will be given.

The Rev. H. G. Fiennes-Clinton, Rector of St. James', Vancouver, has kindly promised to take the Three Hours Service on Good Friday, when we hope that an ever increasing number of our people will make a special effort to be present, and thus fitly keep the anniversary of our Lord's death.

It is earnestly hoped that the present season of Lent will be so

spent, that the spiritual life of our people may be developed and an earnest effort made by us all to approach nearer to our God.

THE churchwardens have received from the Woman's Auxiliary the sum of \$40.00, which has been forwarded, at the request of the Society, to the Rev. H. Irwin at Rossland, for back stipend.

BAPTISMS.

On Jan. 31, Phyllis, daughter of G. O. M. and E. M. Dockerill.

On Feb. 6, Arthur Jules, son of E. A. and J. D. Wyld.

On Feb. 21, Agnes Chloris, daughter of F. J. and E. C. Coulthard.

BURIALS.

Fletcher, E. T., aged 81 years.

Johnson, R., Port Moody, 34 yrs.

Sayer, Mildred, New Westminster, aged 9 months.

Bodington, Alice, New Westminster, aged 56 years.

ST. BARNABAS.

Another of those cheap and popular entertainments, for which St. Barnabas is famous, was held in the Parish Room on Thursday evening, Feb. 15th., and was presided over by his Lordship Bishop Dart.

The attendance was not so large as the last one, but judging by the applause, equally appreciative. The proceedings were opened and closed by a quartett from the choir, singing "Drink to me only," and "Calm be thy Slumber."

Master Dart scored the first encore for his violin solo with pianoforte accompaniment by Miss Power, and favoured the audience with another selection. Songs were splendidly sung by Miss Clute, Miss Wise and

Mr. A. Seymour, and they had to respond to the numerous encores. Would that they would favour us more often with their presence.

Mr. J. McLeod gave a fine exhibition of his skill as a club swinger, and received well merited applause, both during and after his performance. Then came the little farce "Beautiful for ever," full of fun and a warning to vain people not to indulge in "Cosmetics." The cast was as follows: Mr. Simpleton, Mr. C. Eagles; Mrs. Simpleton, Miss G. Eagles; Tom, a groom, Mr. Hardman; Jelly, domestic servant, Miss Eagles. Messrs. Mills and Brown gave a guitar and banjo duet, and in response to an encore Mr. Brown sang a couple of songs.

Mr. E. Jacobs gave a lecture on "Nigeria" on Thursday 24th., Miss Draper and Mr. A. E. White kindly favoured the company with songs, and Miss Brown played a violin solo.

VANCOUVER.

ST. JAMES'.

Monday to Thursday—Holy Communion 7 and 10.30. Matins 10. Evensong 5.

GOOD FRIDAY—Stations of the Cross 8 a. m. Matins and Sermon 10.30. Litany and Meditations on our Lord's words from the Cross 12-3. Addresses by Rev. A. Shildrick. Evensong and Sermon 8.

EASTER EVE—Evensong 5; special service after decorations are up.

EASTER DAY—Holy Communion 7, 8, 11.45. Matins 11. Evensong 7.30.

THE St. James' Ladies' Aid Society, which was formed in Feb. 1896, with the object of helping the funds for St. James' Parish, has now

ended its first year. The Society started with 29 members and has slightly increased during the year. Each member subscribes 25 cents a month and undertakes to make as much money as she can. Monthly meetings are held at one of the members' houses.

During the year \$891.10 have been made: \$692.50 by entertainments including \$478.00 made at the Summer Carnival Fair, \$102.00 by members' work and \$96.60 by subscriptions. Out of this, \$568.65 has been paid to the churchwardens for arrears of taxes and a fence round the church grounds. The Society is now working for the Organ Fund, towards which they have \$256.25. There are at present 34 members, but more are wanted and any ladies of the congregation who have the welfare of St. James' Parish at heart cannot show their interest better than by joining and working for this society, so that the second year may be even more successful than the first. It is perhaps well to remind members that the main object of the Society is to work, and to ask all who have leisure to try and make a little money each week. Miss Rogers as Secretary and Mrs. Skrine as Treasurer, have been untiring in their interest and the success of the Society is mainly due to their efforts.

An Amateur Theatrical Performance was given at the Dunn Hall on Tuesday, March 2nd, in aid of the St. James' Organ Fund. Two very bright little comedies were selected which were both thoroughly well acted. The first piece "Atchi" was a garden scene of the last century. The dresses were very pretty and both the ladies' acting, Mrs. Dana and Mrs. Skrine, fairly delighted the audience by the charming way in which they carried out the

parts. Mr. Skrine as the languid beau looked very well and played the part very cleverly. Mr. Gibbs and Mr. Kealy were also very successful in the way they carried out the characters of the fiery botanist and the inquisitive valet. The next piece "Chiselling" was amusing from start to finish, and kept the audience on the laugh the whole time. Mr. Angus, as the statue of Alexander the Great, was most funny, while Mr. Skrine, in his character of the old uncle, showed us what a really clever actor he is, to be able to portray two such different characters in such a realistic way. Mr. Kealy was very good as the sculptor and acted the part thoroughly well. Mrs. de Wolf made a great hit in her part and delighted the audience. Mrs. Oswald Marshall's acting of her small but difficult part was very bright and taking. During the interval songs were sung by Mrs. Buntzen and Mr. Cope, and piano and violin solos given by Miss Vaughan and Miss M. Vaughan. The room was well filled and everybody seemed to enjoy the evening's entertainment. \$106.00 was cleared after paying expenses, which, owing to the many kind offers of help, were very small.

QUESNELLE.

MR. RICHARD PARKINSON sends a few lines from Quesnelle which are interesting, and shew another great district in need of the spiritual ministration of the Church. He writes:—"I have been licensed as Lay Reader and have been reading the services in Quesnelle since the middle of November, but I am now practically ousted by the Presbyterian element who possess the sinews of war to a greater extent than we Anglicans, and so have succeeded

in getting a minister sent up by the Presbytery. This is most unfortunate, as hitherto Cariboo has been in the fold of the Church, the children have all been christened by either Bishop Sillitoe or Mr. Brookes, but now the people are disgusted at what they call being neglected by the Church, and say they ought to support the Presbyterians who have thought enough of them to send a clergyman to them. It is in vain that I tell them of the poverty of the diocese, and suggested that if they had really cared for the Church a contribution of money which they never would have felt would have secured them a clergyman long ago. Several people have told me that 'they have no use for lay readers' so the situation is very peculiar."

ROSSLAND.

THE REV. H. IRWIN'S post card : "Can't do it you know ; no possible sale for "RECORD" here yet ; folk too mad on shares. We are only a unit here in the Missionary District of Trail and Kettle River, 105 miles wide, with Trail, Grand Forks, Carson, Greenwood, Anaconda, Midway and Rock Creek (with lots of "side" dishes and camps) "cities" all of them. Rossland has 7,000, and people coming in at the rate of 60 to 70 a day ! what to do beats me, as we are hibernating like the bears and *hope* to come out with good coats on, but thin on two meals a day. Church up with library in basement and all *out of debt*. Two priest's rooms, so come up for a squint soon. Our regular Sunday services are Holy Communion 10.15 Matins 11, Sunday School 2.30 and Evensong 7.30. I hold a license from the Bishop of Spokane too, for the towns on t'other side, so it is no picnic here.

VERNON.

A Bazaar and Sale of Work was held at the Cameron's Hall on Shrove Tuesday, which was both a social and pecuniary success. The Hall, which was tastefully decorated by the All Saints Ladies' Guild, presented a very charming appearance. On the left of the entrance was a fruit stall, presided over by Mrs. Cameron ; adjoining which was the stall of Mrs. Burnyeatt, the president of the guild, who, assisted by Mrs. Davies, disposed of a variety of very useful and beautifully made garments for children, as well as articles of an ornamental nature. On stall No. 2 under the superintendence of the Misses Spinks and Vidler was displayed a great variety of fancy articles ; beautifully embroidered silk handkerchiefs, mats, fans, china, etc. ; while at stall No. 3, presided over by Mrs. Martin, such things as table linen, aprons and other useful articles of feminine necessity, were readily disposed of. A very beautiful three leaved screen, made by Mrs. Cameron, and a pink silk and white lace lamp shade, made by Mrs. Gerald Williams were disposed of by tickets. The refreshment counter and afternoon tea tables, very largely patronized, were presided over by Mrs. McGowan, Mrs. Chas. Costerton, Mrs. Macdonald, Mrs. Bute and the Misses Inskip, Vicars, Cornwall and Harding, while a brisk business later in the evening was done by the Misses McGowan and Bateman at the ice cream and cake stall. An amusing gallery of art on one side of the Hall, and some marionetts at the other, were liberally patronized ; the central stage was utilized for music ; the Town Band, under the leadership of Mr. Archer Burnyeatt, kindly assisting the various ladies who

presided at the piano. The net result of the entertainment was the satisfactory sum of \$200.00, the whole of which is to be applied to the beautifying of the Sanctuary of the Church—brass altar rails, book stand, chairs, litany stool, curtains and kneelers—all of which will be ready for use at the Easter Festival. Needless to say, the result was not obtained without very hard work, and the ladies of the Guild have every reason to congratulate themselves upon their labors.

ENDERBY.

SOME of the funds of the Ladies' Guild are being applied towards the completion of the Altar, which hitherto consisted of two ends with a cover of rough, unplanned boards nailed across, leaving the front altogether open when the frontals were removed. Mr. Campbell has made a front with three panels to correspond with the ends; and a new top, neatly planed and fitted together; and the super altar is to be of oak, the front of which Mr. Long will carve in a neat and appropriate design; and when it is all oiled and varnished the whole will be much improved. Some other work has to be attended to in order to secure the beams of the roof, which have become loosened from shrinkage of lumber; and then we hope to have the outside of the building painted, and as soon as sufficient funds can be raised, to oil and varnish the woodwork of the interior and to get new curtains and carpet for the Sanctuary. So the ladies are preparing for an entertainment on Easter Monday, in the form of amateur theatricals, by which it is hoped to augment the funds.

Lenten services are being held at St. George's at 4-30 on Wednesdays

and 7-30 on Fridays, but not attended as well as we hoped. St. James' Church, Armstrong, has a service on Thursdays at 7-30 p. m., and a fortnightly service is held at Mara on Tuesdays, in addition to the monthly Tuesday service at Salmon Arm.

The only special official act of the Incumbent since last report was the baptism of Ethel, infant daughter of Thomas and Kathleen Gray, which took place at Mara, on the evening of Jan. 21st., in the presence of a congregation of thirty-five—the largest number we have had yet at the school-house there.

REVELSTOKE.

THE REV. F. A. FORD will succeed the Rev. F. Yolland at Revelstoke; Mr. Yolland being compelled, through ill health, to give up.

CORRESPONDENCE.

To the Editor Church Record:

DEAR SIR:—From your notice in the Feb. No., I hoped to have seen a full account of the "crisis in diocesan affairs" and was therefore disappointed in reading your last number. I think it due to your supporters to give Churchmen and Churchwomen a faithful record of that which has occasioned the crisis of which you speak. So much has been written in the secular press to bring forward excuses and side issues, that I had hoped you would have entered more fully into the gravity of the crisis.

At present the Archdeaconry Fund is being used to support our Indian Mission. The Indian Mission Grant is being used to support the Bishop, and the Missionary Parishes of the Diocese have been deprived of from \$1,500 to \$2,200

per annum. What has caused this state of things? You may perhaps answer "The loss of the Bishopric Endowment Fund." But is this a true answer? Were these funds *intended* to make up any loss that might occur in the Bishopric Endowment Fund? Again I take exception to your statement that "the chief objection that has been raised to the arrangement" (*viz.*, the manner of appointing the Archdeacon) "among some of the clergy and laity in the diocese has been, that it was done without consultation with the Executive Committee."

Much as we felt that the representatives of the clergy should have been consulted, the Bishop had a right to ignore them, if he felt that they were unworthy of his confidence, or unfit to advise him, and in the *Church Times* of Feb. 19th., his Lordship seems to tell the world that this was his reason for thus acting; for he says he "took advice from those best qualified to give it." But advice, from whomsoever it may come, would not make right wrong or wrong right.

We who protested against the manner of the appointment of the Archdeacon, did so, because we knew it would create a scandal. It was a matter of conscience with us, as it was with the English Committee, and we felt nothing could justify it, because it was morally wrong.

The offer of the Archdeaconry was made to Mr. Small, subject to certain conditions, which we felt should never have been imposed. He was appointed on the conditions of his giving up the grant made by the S. P. G. to the Indian Mission, and of his supporting the Indian Mission out of the endowment fund.

We protested (and the English Committee subsequently resigned)

because we deemed it wrong that the Bishop should use the patronage of an office entrusted to him, for the purpose of increasing his own income. We felt and still feel that it was wrong for him to say to Mr. Small "I will make you Archdeacon on condition that you give up to me the S. P. G. grant to the Lytton Mission." This is virtually what happened, for had not Mr. Small consented, he would not have been made Archdeacon.

Now, the Bishop's necessity has nothing to do with the question. We all deplore the state of his income, as given in your last issue. But our deploring one evil ought not to justify us in consenting to another.

I hoped also that you would have given your readers all the correspondence that passed between the clergy and the Bishop: for the Church people ought to have reliable knowledge of what has been done. They are the ones to suffer; the rich city parishes may not feel it, but the poor country parishes will. How will the loss of over \$2,000.00 per year occasioned by the manner of appointing the Archdeacon be made up? If it cannot be made up, how are the churches to be kept open?

C. CROUCHER.

Yale Vicerage, March 20th 1897.

The following is the letter to the *Church Times*, referred to by Mr. Croucher:

SIR,—I am sorry that the resignation manifesto of certain members of the English Committee of this diocese should have been published in your columns before it was communicated to myself, as the statements in it may tend to withdraw from the diocese the help it greatly needs at the present time.

The implied charge against me, that I have not kept my promise to work on the lines of my predecessor, is not one that merits discussion. I am grateful to the English Committee for the help they have given to the diocese in former days,

and I hope that they will still continue their aid to these of our missions with which they are in sympathy.

As to my acceptance of a portion of the S. P. G. grant, through which alone I have been able to live and work here, I have only to say that this is a matter entirely within my own province, and on which I took advice from those best qualified to give it.

JOHN NEW WESTMINSTER.

New Westminster, B. C., Jan. 28.

To the Editor Church Record :

DEAR SIR :—Please allow me to make a correction with respect to a statement made in the March Number of the CHURCH RECORD, relating to the Bishop's action, in the matter of the S. P. G. Indian Grant. The enclosed letter will shew that the suggestion of transferring the Grant to the maintenance of the Bishop, emanated, not from the Bishop, but from the standing Committee of the Society itself.

I should like to remark at the same time, in connection with the same article, that in my opinion it would be better for us to leave the explanation of the charge brought against the Bishop, of not carrying on the work of the Diocese on the old lines, to the English Committee themselves. I ought however, in fairness to the Bishop, to state that in his ministrations at Lytton, his Lordship has used the cope and mitre bequeathed to the Diocese by our late Bishop. He has also faithfully done his part towards maintaining the daily Eucharist in the Cathedral at New Westminster, which is surely a very important step towards making the Cathedral a model for the Diocese.

I am further at a loss to understand the paragraph in another portion of the same issue protesting against money contributed for the work of the Diocese being transmitted through the Bishop. Surely

the Bishop, as head of the Diocese, is finally responsible for the disposal of all ecclesiastical revenue, although the management may be entrusted by him to his Executive Committee and Diocesan Treasurer. Are we to suppose that after the appointment of the Deacons in the early Church no further offerings were laid at the Apostles' feet?

Yours Faithfully,

RICHARD SMALL.

Society for the Propagation of the
Gospel in Foreign Parts. 19 Delahay St.
Westminster, S. W. Oct. 13, 1896.

MY DEAR LORD,

I have read your letters of July 3 and August 5 to the Standing Committee, who bid me inform you of the satisfaction which they feel at the carrying out of the arrangement, proposed by themselves in June last, with reference to the improvement of your Episcopal income. Their satisfaction is enhanced by the receipt of a letter from the large majority of your clergy warmly approving what has been done. The opinions of the number of influential Laymen are equally satisfactory and valued.

I am, my dear Lord,

Yours very faithfully,

HENRY W. TUCKER,

Secy.

The Lord Bishop of
New Westminster.

[We are only too glad to insert these letters and thus enable our readers to correct any false impression which they may have received through our article of last month.—ED.]

VARIA.

St. LUKE'S HOME.

THE Report for 1896 had to be held over for want of space.

The Home has made a steady increase in work since 1895. There have been 68 cases nursed, 37 in the Home, the others at their own houses; of these, 24 were nursed free. So much for the Hospital work. There has been the usual amount of visitors coming and going,

Missionaries and Clergy; these are never charged, so that from time to time are acceptable to keep up this side of the Home work. A list of donations for 1896 is appended, and there will be monthly acknowledgements for those willing to forward the work of the Home.

Nurse Amy completed her two years and received her certificate from the Bishop, supplemented by several reliable testimonials from the medical men of Vancouver. She returns to British Columbia this month and will reside at Lytton. There are three Nurses resident in the Home, and, when needed, several of the old St. Luke's Nurses come in to nurse. Help was received from friends as follows:—

St. Mary Magdalen's, Bradford, \$86.50; Miss Kendall 10.00; Mr. Robson, Winnipeg 10.00; Mrs. Skrine 5.00; Mr. Jacobs 5.00; Capt. Archibald 25.00; total 141.00. And several gifts in kind, especially sugar from Mr. B. T. Rogers.

Sister Frances begs gratefully to acknowledge the following donations for February: Fresh fish, weekly, Mrs. Patterson; jelly, Mrs. Godfrey, Bank of B. N. A.; and \$1.00 from the Rev. A. Dorrell, Ashcroft.

A Bible Class will be held in St. Luke's Home every Friday afternoon, at 3.30. Also a Lent Sewing Circle every Wednesday afternoon, to which anyone will be welcomed.

Notice:—THE REV. H. G. FIENNES-CLINTON has taken over the entire management of the RECORD and all payments should be made to him.

OUR attention has been drawn by the Bishop to a statement in our article last month that the Bishop "persistently refuses to wear the Cope and Mitre, when visiting Churches where vestments are the rule." He has worn both when

asked to do so, in the Indian Church at Lytton. We most gladly retract the word "persistently" and alter "churches" into the singular.

WE find that on page 30 in March issue, our "emphatic protest" has been misleading, and we have great pleasure in assuring our readers that not the slightest reflection was intended upon the Bishop. The Rev. J. J. Mercier was evidently in ignorance of the existence of a Diocesan Treasurer and we ought to have given him credit for that; while the recollection of many difficulties in the past was in our mind, which difficulties had been ended by the appointment of a treasurer.

EXECUTIVE COMMITTEE.—The death of Mr. A. W. Black made a vacancy which has been filled up by the election of Mr. Walter Taylor, of Vancouver. Mr. Taylor was one of the auditors appointed by Synod, and in consequence of his election on the Executive Committee, he has resigned the position of auditor.

ST. BARNABAS'.—We are very sorry to record that for family reasons the Rev. Mr. Kaneen, who was to have been Rector of St. Barnabas', New Westminster, has been compelled to notify the Bishop that he will be unable to take up the work. We trust that the Parish will not be left long vacant.

THE SEAMAN'S INSTITUTE, 212 Gore Avenue, Vancouver, B. C., is for the use of seamen who visit the Port of Vancouver. It has billiard, recreation and reading rooms, which are open every week day from 9 a. m. to 11 p. m. The reading room, where the best illustrated papers and magazines are to be found, is also open from 2 to 10 o'clock on Sunday. It is the aim of these hav-

ing the Institute in charge. to make it as homelike and comfortable as possible, and the opinion of many of its visitors is, that its appurtenances compare well with those of institutions of its kind the world over. The hall accommodates 250 people, and has a well equipped stage and a piano. Entertainments are frequently given, and the appreciation of those for whom they are intended is evidenced by the large audiences which attend them. The whole building is lighted with electricity.

Contributions are asked from those who recognize the value and need of such an institution, and all communications should be addressed to the Rev. H. G. Fiennes-Clinton, or to C. T. Sayce, Hon. Secretary; 212 Gore Ave., Vancouver.

CHURCH WORK AT KAMLOOPS.

ON Saturday, the 13th. inst., the Lord Bishop of the Diocese arrived at Kamloops from New Westminster, accompanied from Lytton by the Ven. Archdeacon Small.

On Saturday evening, at 8 o'clock, the congregation gathered to take part in the service of Consecration of the Church.

The Bishop, preceded by his Chaplain bearing the pastoral staff, was met at the west door by the Churchwardens and Sidesmen and the Vicar. The request to consecrate was read by Mr. Churchwarden Nash. After the prayer by the Bishop, "Prevent us, O Lord, &c.," the Bishop, his Chaplain and the Vicar, preceded by the Church officers, proceeded up the nave of the Church, the choir and people chanting the 24th. Psalm. Arriving at the chancel, the Bishop and the Clergy entered, the Bishop taking his chair: The deed of the Church

property was received from Churchwarden Stevens and laid, by the Bishop, on the Altar. The Prayers of Consecration were then said by the Bishop, at the close of which the Sentence of Consecration was read by the Vicar and signed by the Bishop. Evensong followed, the sermon being preached by the Bishop.

His Lordship's address was a most suitable one, and should prove of practical value to the congregation. The Anthem, "O how amiable are Thy dwellings," as also the special hymns, were well sung. The service throughout was very bright and hearty.

The Church will hereafter be known as S. Paul's Church.

On Sunday, the 14th, His Lordship held an Ordination service in S. Paul's Church, at 11 o'clock. Matins, to the 3rd. Collect was sung by the Archdeacon. Appropriate hymns were sung before and after Matins. The Ordination Sermon was preached by the Vicar, the Rev. E. P. Flewelling, from S. Luke XII., 42. The sermon dealt with the authority of the Ministry, its duties, the need of faithfulness therein, and the blessing that will follow upon faithful service.

During the Communion Office, after the reading of the Epistle, the candidate for ordination, Mr. C. F. Yates, of Vancouver, was presented to the Bishop by the Archdeacon. The usual questions were asked. The answers having been properly and satisfactorily given, the Candidate knelt, and by imposition of hands by the Bishop, received authority to execute the office of a Deacon in the Church of God. Then, according to ancient custom, the Candidate rose and read the Gospel.

At 4 o'clock, evensong was said

at the Provincial Home by the Vicar; the lessons were read by Rev. G. H. Yates, and the sermon was preached by the Archdeacon, the subject, the Gospel of the day. At 7-30 evensong was sung at the Church, the Bishop preaching from the words of Christ: "I have many things to say unto you, but you cannot bear them now." The several services were well attended, and were marked with heartiness and brightness. The sermons were listened to with close attention, and the second Sunday in Lent of 1897 should be long remembered as a Red Letter day in the history of the Church in Kamloops.

The Rev. G. H. Yates left on Monday morning for Kootenay, to work under the Rev. H. S. Akehurst, in the Kaslo District.

"THE REV. EDMOND WOOD, M. A., rector of St. John's, Montreal, has been made a Canon of Christ Church Cathedral."—*Canadian Churchman*.

At last the self-denying services of a most worthy parish priest, the leader of the "Catholic Revival" in Canada, have met with some recognition from the powers that be. It is one of the welcome signs that the Church of Canada is realizing, that there is room for more than one school of thought, and that even advanced Ritualists may look for something more than mere toleration.

NOTES ON THE CALENDAR.

Passion Sunday—The Fifth Sunday in Lent is called Passion Sunday, because on this day our Lord began to make open predictions of His sufferings, and because the Church now more solemnly begins the commemoration of the Passion. From to-day the two grand hymns of Ven. m. f. s. For unatus, "Vexilla Regis" (A & M No. 66) and "Pange lingua," (No. 67) are sung

Palm Sunday. Derives its name from the Procession of Palms that met our Lord on the occasion of His triumphant entry into Jerusalem, which took place on this day and is recorded in the Proper Second Lesson for Evensong.

Holy Week.—The Lenten Fast is observed with greater austerity during this week than in former weeks. In some countries this is known as Still Week, a term derived from the holy quiet and abstraction from worldly affairs which should characterize these few days. Throughout the week the Gospels set before us the incidents in our Lord's Passion, chosen from all the Four Evangelists; Sunday: S. Mathew's account; Monday and Tuesday: S. Mark's; Wednesday and Thursday: S. Luke's; and Good Friday: S. John's.

Maundy Thursday. This name is variously explained. Some suppose it to be a corruption of "Dies Mandati," i. e. the day of the commandment, referring to the new commandment then given "to love one another" or what is more probable, to the commandment given to the Apostles at the Institution of the Blessed Sacrament to "Do this in remembrance of Me." Another description of the "word" is from "maun" a basket, the Royal gifts bestowed on this day being carried away in maunds. The "Office for the Royal Maundy" is still used in the Chapel Royal, Whitehall, when newly-minted Maundy money, clothing &c, are distributed, being given by Her Majesty the Queen. On this day another rite was performed called "mandatum" or "lavipedium," referring to the example shown by Christ washing His disciples' feet. This was publicly observed by Queen Elizabeth in 1572; James II. kept up the practice; during the last century the ceremony was performed by the Archbishop of York acting as the Sovereign's representative.

Good Friday.—The name "Good Friday" is peculiar to the Anglican branch of the Catholic Church, and refers to the blessings conferred upon mankind by Christ's atoning sacrifice. This day was always observed as a day of the strictest fasting and humiliation, not because of the loss the Church sustained, but from a sense of the guilt of our sins which drew down upon our Blessed Lord the painful and shameful death upon the Cross. In S. Augustine's time the Gospel for Good Friday was read from St. Matthew's, but was changed and read from St. John's because he was an eye-witness of the Crucifixion.

Easter Even—Is observed as a fast day being one of the days during which the Bridegroom is taken away. The Epistle refers to our Lord's descent into Hades to preach to the spirits there detained. This day was also one of the chief times in which the Sacrament of Baptism was administered, allusion to which may be found in the Collect.

Easter Day.—On the Queen of Festivals, we throw aside the gloom and austerity of Lent to rejoice in a Risen Saviour "Whom God hath raised up, having loosed the pains of death. Because it was not possible that he should be holden of it." Further notes on Easter and the succeeding Festivals will appear in the Easter number.]

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