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"Call and see our display for Easter. Easter Lilies, Lilies of the Valley, Daffodils, Hyacinths, Tulips, Violets, Iris, Roses and Carnations."

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CHARGE OF HIS LORDSHIP

BISHOP OF FREDERICTON

(Continued from Page 2.)
in my recollection have there been so many young men looking to the Sacred Ministry in the Diocese as at the present time. In course of preparation, there are now thirteen candidates, of whom I am officially cognizant. There are several others, I believe, who are pursuing their studies with a view to ordination. I wish very much that every clergyman having under his care a young man, whose thoughts have been turned towards the Ministry, would take the trouble to acquaint me of the fact before sending him away to College, so that I might have an opportunity of impressing upon him the needs of the Diocese for New Brunswick men.

Of the thirteen candidates who have been accepted by me, two are just about to complete their course, and will shortly be ordained. Four other candidates are in view.

Scholarships Needed.

The considerable increase in the number of candidates for Holy Orders, much as I rejoice at it, has its drawback, for it has brought with it a serious financial problem. It is very likely, as I have said, that we shall have fifteen men in training next fall, and so far as I can see, all of these men will require assistance. Fifteen scholarships at \$175.00 make an annual expenditure of \$2,625.00. It may be that not quite as much as that will be required, but, on the other hand, more candidates may come forward, in which case a still larger sum will be needed.

Upon the basis of last year, the total amount at our disposal for scholarships will be \$650.00, whilst the sum likely to be needed is \$2,675. leaving a deficit of \$2,025.00 to be made up from some other source. It is obvious, therefore, that we must either increase our Scholarship Fund from some other source, or we must say to the young men who offer themselves as candidates for Holy Orders that we cannot afford to help them. When, nearly eighteen years ago, I accepted the responsibility of presiding over this Diocese, I laid it down as the policy of the Church that no suitable candidate for the Ministry should be refused because he lacked the means to provide for his education, and the Synod deliberately endorsed that policy. It has been the policy of the Diocese ever since. I hope that it will always be our policy. If the Synod agrees with me in that, then the only course open to us is to find some way of largely increasing our scholarship fund.

Two Possible Sources.

But how can that be done? There are two directions in which we might well look for help. The amount received from Ember Offerings might be very largely increased. That is the first possibility. You know what the Ember Offerings are. Four times in each year at the Ember Seasons, the Clergy are asked to bring before their people, by sermons and addresses, the subject of the Sacred Ministry, and to impress upon them the great need of candidates for Holy Orders. The Clergy are asked, further, to afford the people of the Church an opportunity of contributing to the cost of training candidates through special envelopes distributed for that purpose. The plan has proved very successful, I think, in increasing the offering of men, but, so far as offerings of money are concerned, the result has been altogether insignificant. Let us enlarge the plan, and ask the Church people of the Diocese to make an annual offering of at least \$1,000.00 for this most important purpose.

Speaking of the laity in this connection brings me to another direction from which help might well come to us. It is unhappily true that the Clergy are not being recruited from the moneyed classes. From that class—the class of special privilege, and, therefore, of special responsibility—candidates for Holy Orders are not coming. Is it too much to expect that amongst the representatives of that class there might be found some at least, willing and glad to make themselves responsible for an annual scholarship?

Rothsley Collegiate School.

Rothsley Collegiate School is, as you know, a most excellent one, and well worthy of the support of every member of the Church of England in the Diocese. At no small cost, there has been lately added to its equipment a beautiful building of the masters and boys who died in the War. It is a fitting recognition of the sacrifice that was made so willingly. By the addition of this building, the accommodation of the School has been considerably increased, and I am anxious to see that accommodation taken up as soon as possible. To that end, I invite the co-operation of all members of the Church within the province, and in particular the active co-operation of the Clergy. Full information about the School can be obtained from the Rev. Dr. Hubbard, who has done so much to make it the fine Institution that it is. Let us not hesitate to encourage parents to send their sons to Rothsley.

Religious Education.
In one of his recent books, Bishop Gore defines education as "the process of training the faculties, especially of the young, to enable them intelligently to live their life, and to correspond with their opportunities."

For those who believe in God, the Bishop, goes on to say, it is quite plain that the most important part of education is to train the young to correspond with the purpose of God, so far as we can know that.

If Dr. Gore is right in his contention that the most important part of education is not its intellectual contents, but its religious element, then it is quite clear that our system of education in New Brunswick is seriously defective.

Minimum Salaries.

I am not ignoring the fact that the boys and girls of those schools are under the influence of teachers, who are, as a rule, of a high type of Christian character. We can never be too thankful for that. The teachers of the public schools render a service to the State, the value of which is, to say the least of it, out of all proportion to the emoluments which they receive. That fact is not always recognized, I regret to say. Under the pitiful plea of economy, and because it is being found difficult in certain backward districts to meet the expenses of a school, protests have recently been made against the wise and salutary principle of a minimum stipend for teachers; and the Province is being urged to return to the cheese-paring policy, which compelled teachers to accept a standard of stipend unworthy of the lowest department of unskilled labour, and which threatened to drive the best men and women out of the profession. It is an amazing spectacle, and I trust that no considerations of expediency will persuade the administration of the day, or any other administration that may follow, to take so reactionary a step.

Let it be borne in mind, however, that the influence of even high Christian character can accomplish comparatively little in training the young to correspond with the purposes of God without the support and strength that comes from specific instruction in the truths of the Christian faith. Nor it is possible, I am sure, to teach moral principle effectively apart from a distinct and formal reference to the Bible—the Word of God.

National Life Deteriorating.

One does not have to look very far, I think, for indications that the national life of the Dominion is deteriorating for want of religious teaching. The evidence to that end seems to me to lie upon the very surface. There is an increasing looseness in matters of moral principle and moral practice. Divorce is more and more establishing itself as an institution in our midst. The standards of political life have been dragged down from their once high estate. Dishonesty in corporation business is becoming more common. Perjury would seem to be increasing. There is a weakened sense of responsibility for a promise given or a contract made. One does not have to be a pessimist to see these things. They are everywhere apparent. Is it fanciful to see in them all some clear relationship to the fact that almost all over the Dominion children are growing up without that which Bishop Gore rightly calls the most important part of education—the systematic training in the truths and principles of the Christian faith?

Roman Catholic Opposition.

So much for the disease. Is there any remedy? I confess that I can see no immediate prospect of improvement in the system of public education. Efforts have been made from time to time to secure for the public schools the reading of the Scriptures as part of the regular curriculum, but in vain. All of these efforts have broken upon the rock of a determined opposition from two directions. First, and most formidable in the way of opposition is the emphatic refusal of the Church of Rome to accept any such arrangement. The authorities of that great communion are unalterably opposed to the reading of the Bible in the Public Schools even under the permissive regulations that are now in force. They submit to the present law only because they have not heretofore been in a position to have it changed. A formal statement to that effect was issued jointly by the Bishops of Chatham and St. John in the year 1916, and will be found on page 207 of the Synod Journal of 1916.

I do not think that this opposition ought to occasion either criticism or surprise, for it is entirely consistent with what is to the Church of Rome a fundamental principle—the principle that to the Church alone has been given a commission to teach the faith, and, therefore, the Church cannot approve of any religious instruction to its children, over which it does not exercise direct supervision and control.

Also From Protestants.

But opposition comes not from the Roman Catholic Church alone. Strange as it may seem to us, a large and influential section of the non-Catholic population of the Province has placed itself on record as being opposed to any amendment to the School Act, under which, even subject to a conscience clause, the regular reading of selected passages from the Bible would be made obligatory. I do not say this by way of criticism, but merely to show you one of the factors of grave difficulty with which we are confronted in dealing with this question. Under these circumstances—opposition not only from the Roman Catholic Church in the Province, but also from a very large part of the Protestant population, it seems to me utterly useless to ask any Government to amend the School Act in the direction indicated. I do not hesitate, indeed, to say that, in my opinion, the Government ought not to be asked to do so. It cannot rightly legislate in the direction of special favours for minorities.

Separate Schools Forecasted.

This does not mean, however, that the School Law will never be changed in the interests of religious education. On the contrary, it seems to me quite clear that, unless all signs fail, the time is not very far distant when there will be established in New Brunswick a system of separate schools. Everything points in that direction. It is inconceivable that the day will ever come when each religious communion will have its own schools under government control, but I can hardly doubt that the time will come when the Roman Catholic Church in New Brunswick will be in a position to demand such a system of schools that the children of that communion will receive, under its own supervision, specific instruction in the tenets of its faith, and that without violating any principle of democratic government. Unless an almost impossible change takes place in the racial and religious trend of increasing population, the Church of Rome will not only be in a position to ask for the change that I have indicated, but, upon every sound principle of representative government, will be justified in doing so. It is fair to add that, profoundly as I disagree with the Latin Church upon many important points, I am of the opinion that when, if ever, the change does come, there will be no disposition upon the part of the Roman Catholics to treat the Protestant population ungenerously in the matter of education. It may be that by that time the non-Roman Catholic people of the Province will find it possible to unite in the acceptance of a system of religious instruction in the schools similar to that which seems to work so harmlessly in the Province of Quebec.

What Might Be Done?

In the meantime, therefore, unless we are ready to acquiesce in the present insufficiency of religious training for our children, it is quite clear that we must look to ourselves for the improvement. What is there that might be done? I have speaking of the School Law for the province, and it is well to remember that, under the provisions of that law, there is offered to us a certain important privilege. It is open to any minister of religion, with the consent of the School Trustees, to gather the children of his own flock together in the school after hours for instruction. In the quasi-separate schools of the Province that are more or less under the control of the Roman Catholic Church, advantage is being taken by that communion of this provision of the law, and to some extent, I believe, in other schools; but I have yet to hear of anything of the sort being attempted by the Clergy of other religious bodies. It may be that it is to some extent being done, but, if so, I am not aware of it, and it is certainly not being done at all generally. I shall be told, no doubt, that there are grave difficulties in the way. There is the difficulty, for example, that arises from the fact that different religious interests are represented by the pupils. I recognize that difficulty, but it does not seem to me to be at all insuperable. It ought to be easily possible in most districts, concerned for the ministers of the various churches to agree upon a course of simple instruction, which while not adequate to any single body, perhaps—and certainly not adequate to the Church of England—would be vastly better than no religious instruction at all. Witness, for

example, the course of teaching that holds good in the Protestant schools of the Province of Quebec! It would be lamentable, indeed, if those who are the official representatives of the various Non-Roman Catholic bodies in the Province were unable to reach some concordat along these lines. But I am quite satisfied that some concordat along those lines could be reached, and in this way, upon at least one afternoon each week the Bible might be made the subject of instruction.

In Cities.

In cities and larger centres, the difficulty due to our divisions would not be felt, for the children of each communion could be gathered together in separate rooms, and there receive instruction from their own ministers. I commend this suggestion to the careful consideration of the Clergy.

A more serious difficulty, perhaps, will be felt in the fact that it is not easy to persuade children at the end of the day to remain for religious teaching. Well, that is a real difficulty, and it could only be surmounted by the co-operation of the parents, which might not always be forthcoming. At all events, the experiment is well worth trying, and the failure to attempt it would seem to suggest that there is an element of unreality in Protestant insistence upon the value of Bible teaching.

Another possible source of help lies in the adoption of what is called the "Week-day Church School Plan." "Briefly stated," I quote from the annual report of the G. B. R. E.—"the plan is simply an agreement with the Public School authorities, whereby every child whose parents request it, is permitted to attend the designated Week-day Church School for a period of one hour per week of school time. Upon the home is placed the responsibility of stating in writing that it desires the Public School to grant to the pupil a portion of the school day for religious instruction."

To most of us, this comes as an entirely new idea, but the interesting thing about it is that it has been tried and tested for several years in the United States, and has been proved to be a complete success. It is worthy of careful consideration, however, whether it might not be taken up in St. John, and, possibly, in a few other centres of population. The suggestion, at all events, is far too important to be put to one side hastily.

In Rural Districts.

There remains the rural districts, and here, perhaps, the difficulty of giving such instruction to the young is very great. In not a few parishes it is almost impossible to maintain really effective Sunday Schools. Sparsity of settlement, distance from the Church, difficulty in obtaining teachers—all these conditions combine to make the work of carrying on a Sunday School almost hopeless, and the result is that in not a few remote districts there is no Sunday School at all. A possible remedy for this—and it is a remedy that has been successfully used in many parts of Canada—lies in the establishment of what is known in the West as the "Sunday School by Post." I see no reason to suppose that the system cannot be adapted to the needs of the Church in New Brunswick.

Immigration.

The Social Service Council of the General Synod is anxious to know whether there is room in New Brunswick for British immigrants, and, if so, what classes and types of immigrants are needed. The Rev. Canon Vernon, General Secretary of the Council, has been in England studying the question, and asks for the co-operation of the Diocese. There has also been set on foot recently by the National Council of the Young Men's Christian Association of Canada with the approval of, and in conjunction with, the Canadian Government, a movement described as "The Nomination Immigration Plan", the purpose of which is to stimulate British immigration to Canada.

With a view to having the question considered by the Clergy of the Diocese, I submitted the proposal in detail to the various Rural Deaneries, and I now place the matter before the Synod for discussion. Whether New Brunswick can hope to assimilate British immigrants, when it appears to be unable to hold its native-born population, is an open question, and I do not care at this moment to express an opinion about it. There is no room to doubt, however, that an increase in the English-speaking population would be of vast benefit to New Brunswick.

Reciprocity in Beneficiary Funds.

The question of reciprocity in Beneficiary Funds between the various dioceses in Canada has been brought before me by the Bishop of Montreal, who is, as you know, the Chairman of the General Synod Beneficiary Fund, and I submit for your consideration his letter, and my reply to it.

In accordance with these a canon (Continued on Page 5.)

DOMINION DAY CELEBRATION IS BEING PLANNED

Chesley H. Searcy, 2.05 1/4, to Give Exhibition Here — Baseball Team Also in League Series.

Arrangements are being made by the Fredericton Driving & Sporting Club and by the recently organized Fredericton Baseball Club for the holding of a field day on Dominion Day, July 1st, which falls on Tuesday. The New Brunswick Baseball League will be in operation then and scheduled games are expected to be played on that day.

In addition the free-for-all pacer Chesley H. Searcy 2.05 1/4, purchased by the Fredericton Driving & Sporting Club to compete against the fast free-for-all horses of the towns up river, will make his first public appearance giving an exhibition on the local track. As the horse is expected to make his first start on the circuit at Houlton July 4th, three days later, he will do no racing before that date.

A part of the arrangements so far is for an excursion train over the C. N. R. from St. John that day. A joint meeting of the Fredericton Baseball Club and the Fredericton Driving & Sporting Club was held Monday at which the proposals were discussed. A delegation representing them will appear before the City Council tonight. The delegation will request the assistance of the City Council in certain particulars in connection with Dominion Day observation.

LITTLE STORIES OF THE TOWN

A Lemon Dance.

Some young men were discussing dancing the other evening, when one of the number, who had lately returned from the United States, told about a dance he attended whilst there. It was called a "Lemon Dance". Under the rules the girls with no partner were provided with lemons, which they passed to girls who were dancing, and then they took their partners for the rest of the dance. There were no wallflowers and lots of fun.

There Ain't No Such Kind.

A lady went into a Queen St. jewelry store on Saturday and said she wanted to buy an alarm clock that would awaken the maid, without disturbing the other members of the household. The clerk informed her that that kind was not on the market yet. That the only kind they had in stock were those that wakened every one in the house except the maid.

Soon Be Rhubarb Time.

"A few more days like today," said a Saunders St. resident yesterday, "and the rhubarb will be up and singing in the back yard."

Wifey—You never seem to take any interest in anything I do!

Hubby—Now don't be so unreasonable dear. I remained awake all last night wondering what you put in that cake you baked yesterday.

He—Do you put it down in a note book every time we have a spat?

She—No I use a scrap book for that.

NO MORE WEAK and DIZZY SPELLS

Since She Used
MILBURN'S
Heart and Nerve Pills

Miss Bertha Charette, Regina, Sask., writes: "I have had a lot of trouble lately, with what I thought was heart trouble, and after any unusual exertion I always felt sick."

My doctor advised a complete rest and change, but this I was unable to take.

I became interested in Milburn's Heart and Nerve Pills, so started taking them, and am so much improved I can go about my daily work without feeling them. I have now taken three ink any after ill effects, and have not had any weak or dizzy spells for some time. Your medicine has done me more good than anything I have ever taken, and I will gladly recommend Milburn's Heart and Nerve Pills to any woman who is weak and run down."

Price 50c. per box at all dealers, or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto Ontario.