

# Bishop Richardson's Charge to The Church of England Synod

**His Lordship in His Annual Address Makes a Stirring Appeal to the War and Points Out the Duty of Canadians---A Strong Deliverance on the Question of Temperance---Declares That the Time Has Come When the Church Should Take a Determined Stand on This Great Moral Issue.**

The annual meeting of the Synod of the Anglican Diocese of Fredericton opened this afternoon at the City Opera House, with a large attendance of both lay and clerical delegates. Clerical delegates arrived yesterday in large numbers. Last night there was a Quiet Hour for them at Christchurch Cathedral, conducted by Rev. Dr. Craig, of Montreal. Holy Communion was celebrated at the Cathedral this morning, Bishop Richardson being the celebrant. The annual Synod sermon will be preached at the Cathedral tonight by Rev. Dr. Craig.

## DECLARES FOR PROHIBITION.

The Charge of His Lordship Bishop Richardson was delivered this afternoon. The Charge was a lengthy one and covered all branches of Church activity during the year. The duty of Canadians with regard to the war was touched upon particularly. His Lordship advised support of the various patriotic and relief funds. That portion of the Charge which was received with greatest interest were the sections dealing with prohibition. His Lordship declared strongly for prohibition. He mentioned that six years ago he had stated that he was not favorable to prohibitory legislation. The change in his attitude was due to the fact that in his opinion public sentiment in New Brunswick had become strongly in favor of prohibition. His Lordship said that a prohibitory law would go a great distance toward aiding those too weak by nature to resist the temptation of strong drink.

The Charge, in part, is as follows:

For the second time we have assembled as a Synod under the depressing shadow of a dreadful war. How dreadful, indeed, the world is only beginning to realize today, and will not realize fully until the end has come. It is in the atmosphere of peace restored that we shall understand the staggering price that the world will have paid for war. It is not until "the tumult and the shouting" shall have died away that we shall be able to measure its immensity in pain and weariness, in anxiety and economic stress. Yet in common with other warring nations, we are beginning to understand something of its meaning, and the shadow of a great sorrow has settled down upon us all. How could it be otherwise, indeed, in view of the tremendous challenge that has come to us? How could it be otherwise when multitudes of men—some of whom we know and love, and miss—have made the supreme sacrifice at the call of duty? How could we be otherwise than sad?

## Cause for Thankfulness.

Yet there is cause for more than sadness. It is something for which, in the midst of all our sadness, we may well be profoundly thankful, that after eighteen months of fearful fighting, the Allies are stronger and more justly confident of final victory than at any moment since the war began. It is no idle optimism to make that statement. It is not to ignore the colossal struggle that is still before us, nor to forget the lamentable mistakes that have cost us an awful price in blood and treasure, but out of which we have emerged with honor, and more unitedly determined to fight on until the task to which, in the providence of God, we have set our hands, shall have been accomplished. To say that the Allies are stronger now than when the war began, and that our hopes of victory are brighter, is not to be blind to the successes that have come to German arms. It is only to insist upon looking beneath the surface, and assigning to those undoubted triumphs their proper value.

## A Hearty Response.

We must mobilize our material resources, our resources of men and of money. You know the need of that. Only the other day it was announced by Sir Robert Borden that, as a renewed expression of our will not to sheathe the sword until the great end for which we fight has been accomplished, Canada's contribution to the armed forces of the Empire shall be five hundred thousand men instead of the two hundred and fifty thousand already promised. It was a startling announcement. No hint of its coming had been given. No public conference had presided at its birth. Yet never, I venture to believe, went there out a message from the seat of government with which the heart of the nation was more completely in accord, and never was there an answer more instant and more eager. From the mist-wreathed shores of the Atlantic coast, from the fir-clad hills and smiling valleys of New Brunswick, from the commercial might and majesty of Montreal, from the rocky ramparts of Quebec's ancient citadel, from the queenly centre of Ontario's teeming life, from the great gateway of the golden west, from limitless stretches of plain and prairie, from Columbia's soaring heights and sunny slopes, from the sturdy strength of distant Yukon, from the barren wastes of Mackenzie's frozen land, from the entire Dominion, came a burst of spontaneous approval—the pledge of a free people to fight for and maintain the freedom into which they had been born.

## The Church's Part.

It belongs to us to give to that proclamation its effect. That is the duty to which, as citizens and churchmen, we have set our hands—to enlist for active service five hundred thousand men—to send to the front one-third of all the men of military age in Canada. It is not an easy undertaking. It is something that we can only do by a tremendous effort, and by tremendous self-denial—a much greater effort, and much more self-denial, than the nation yet has known. How can

needs of the Empire be so great, and the principles for which she fights so distinctly those of truth and honor, that no self-respecting man can be content to do less than everything that is in his power. It is very right and natural, therefore, that the clergy should be asking how far, and in that way they can give themselves in answer to the call, and not a few have found themselves confronted with what seem to be conflicting claims. On the one hand there is the claim of the Empire upon the manhood, which they share with every other man of British birth, and, on the other hand, there is the claim of the Church upon them in their ministerial relationship. They do not want to shirk their duty to the Empire, but they cannot forget their ordination vows. It seems right, therefore, that I should make my position in the matter clear.

## A High Authority.

So far as enlisting for ordinary service in the field is concerned, we have not been left without the highest guidance, for both the English Archbishops have spoken with no uncertain sound. At the outset of the war the Archbishop of Canterbury and the Archbishop of York issued a joint pastoral upon the subject, in which they ruled against the propriety of those in Holy Orders engaging in combatant service. Recently, however, the question was forced to the front again during the course of Lord Derby's recruiting campaign, the principle of which was a personal appeal to every man of military age. In order to set the minds of the clergy at rest upon the matter, the Primate wrote to Lord Derby as follows: "For the guidance of the clergy, I desire with the full concurrence of the Archbishop of York, with whom I have taken counsel, to say that we see no reason to depart from the advice and direction which we made public in September, 1914, and in August, 1915, to the effect that solemn ordination to the ministry of the Word and the Sacraments is not consonant with combatant service in the field. We consider that this principle holds good certainly as long as liberty of choice is left in the hands of the clergy. The clergy are, moreover, we consider, rendering the best service which they can offer to the nation at this juncture by discharging duties in their parishes which no one else can discharge, at a time when such ministry is valued in a peculiar degree. We have already pointed out the many and varied ways in which the clergy can render special service to the country at this time, and in our deliberate judgment those of them who are not called upon to exercise their ministry as chaplains in the navy or in the army, or in the great field of hospital work, are acting rightly if they remain at present at the posts of duty with which they have been solemnly entrusted."

I do not pretend, of course, that such a pronouncement is in any real sense binding upon us all. It comes to us, however, with the weight of great authority, and cannot be lightly disregarded. Its contentions, moreover, have been generally accepted by the Bishops of the Anglican Church. For myself, I do not hesitate to say that the judgment of the Primate in this matter commends itself to me as entirely reasonable. I trust, therefore, that the clergy of the diocese, no matter how much they may desire to respond to the call for men, will feel that they are not free to do so. The question is not one of expediency, but of principle. I do not say that there are no circumstances under which the disability might not be rightly disregarded. I do not think, however, that there are any circumstances that would warrant its removal now.

## C. of E. Chaplains.

Let me add a word or two about the work of chaplains. It is, of course, clearly the duty of the church to send her ministrations to the men who are at the front, and the Diocese must do all that it can in that respect. Several of our clergy are already doing this important work, and the longing to do it has been felt by many others. The Rev. G. A. Kuhring, rector of St. Mark's, St. John, the Rev. E. B. Hooper, rector of St. Paul's, St. John, the Rev. A. L. Skerry, rector of Stanley, and the Rev. C. G. Lawrence, rector of Kingston, have all obtained commissions. The two first named have already spent many months at the front, where, we doubt not, they are upholding the good name of the Diocese. Mr. Skerry has, I understand, resigned his chaplaincy. Mr. Lawrence is attached to the historic 104th Battalion, now undergoing its training before proceeding to the front. In addition to the above named priests, the Rev. Brinley Abbott went to England with the First Expeditionary Force, as secretary to the senior chaplain, and in that capacity served for several months. An opportunity then presented itself of exercising his sacred office, and with my approval he has been doing so ever since. Our earnest prayers will always follow our chaplains, and we shall hope, in the goodness of God, to welcome them all home again at the conclusion of the war.

## Condition of the Diocese.

It is my custom, as you will remember, to try to give you some clear idea of the general condition of the Diocese. There have been, as usual, I am sorry to say, a number of changes in the clergy list, and, whereas twelve months ago I was able to report that every mission and parish in the Diocese was being regularly served, there are at the present time several vacancies. Since the last meeting of the Synod the following clergymen have severed their connection with the Diocese, although in one or two instances no formal transfer has yet been made: The Very Rev. C. D. Schofield, to become Dean of Columbia, the Rev. A. H. Greenwood to the Diocese of Columbia, the Rev. H. A. Collins to the Diocese of New Westminster, the Rev. William Smith to the Diocese of Rhode Island, the Rev. W. M. Whiteley to the Diocese of Quebec, the Rev. A. L. Skerry and the Rev. G. T. Spriggs.

As I have already reminded you, we have also lost the Rev. C. P. Hanington by death. In addition to the above the following priests are without parishes, and are on leave of absence: Rev. John B. H. Done, the Rev. J. L. Cotton, and the Rev. C. G. Lawrence. Of these Mr. Cotton is taking an additional course in theology in the New York General Seminary, whilst Mr. Lawrence has had the honor to be appointed to serve as Chaplain with the Overseas Forces. We hope to have both of these respected clergymen back with us some time in the not distant future.

## Dean Schofield.

The loss of Dean Schofield was particularly severe. Born and brought up in the Diocese, he served it faithfully for many years. The Diocese is greatly indebted to him for his splendid work in connection with the restoration of the Cathedral, and he will be much missed in the deliberations of the Synod, where his business instinct and keen debating ability stood him in good stead. The Cathedral City of Columbia is to be congratulated upon having secured so able a man as successor to Dr. Doull.

Within the same period, the following gains may be recorded: The Rev. H. Gording Alder, who was for some time rector of Woodstock and later served the Church in the United States and in the Diocese of Qu'Appelle, has come back to his first love, and is now acting as locum tenens at St. Paul's Church, St. John, during the absence of the honored rector at the war; the Rev. Thomas Fred Marshall, rector of Gagetown; the Rev. Robert Taylor McKim, curate to St. Mary's, St. John; the Rev. Medley Paul Maxwell, Missionary in Bright; the Rev. George W. Fisher, missionary in New Brandon; the Rev. Edward Cecil Budd, missionary in Queensbury and Southampton; the Rev. Herbert Edward Bennett, curate to the Cathedral, and the Rev. Henry David Martin, curate to St. Luke's Church, St. John. The Rev. Victor Jarvis, of the Diocese of Toronto, is acting as locum tenens at St. Mark's.

There have been an unusual number of changes in the incumbency of parishes and missions—changes, I mean, within the diocese. The Rev. Scoville Neales, Canon of the Cathedral and for many years rector of Sussex, resigned that parish to become Dean of the Cathedral, where he has already won for himself a home in the hearts of the people. The Rev. Thomas Parker resigned the Parish of Cambridge and Waterborough to become rector of Norton in succession to the lamented Canon Hanington. The Rev. M. C. Shewen resigned the parish of Kingsclear to become rector of Sussex. The Rev. W. J. Wilkinson resigned the parish of Springfield to become missionary in Kingsclear. The Rev. R. A. Robinson resigned the parish of Dorchester to become rector of Stanley. The Rev. A. C. Fenwick retired from the Cathedral curacy to become missionary in Springfield. The Rev. C. G. Lawrence resigned the parish of Kingston to become chaplain of the 104th Battalion for overseas service. The Rev. Frank Gaskill resigned the parish of Waterford and is doing temporary work in the mission of Derby and Blackville. The Rev. W. T. Haig resigned the parish of Richmond. The Rev. Henry Waterton resigned the mission of Ludlow and Blissfield to become rector of Kingston. The Rev. W. E. Best resigned the mission of Weldford and Harcourt to become rector of Dorchester.

The following missions and parishes are at present vacant, or will soon be vacant: The parish of Cambridge and Waterborough, the parish of Richmond, the mission of Ludlow and Blissfield, the mission of Harcourt and Weldford, the mission of Waterford, and the mission of Point du Chene. There are, however, in the Diocese several clergymen at present unattached to any parish, and I am in correspondence with a number of priests who are anxious to come to us. It is likely, therefore, that I shall be able to fill most of the vacancies before very long.

## Self-Supporting Parishes.

The task of filling vacancies during the past year has been rendered much more difficult than usual by the fact that a number of the unoccupied cures were of the self-supporting class, and had, therefore, under the Church Act, the right to elect their own rectors. The liberty was theirs, and I had no

wish to unduly interfere. The fact, however, that they had the right to elect compelled me to refuse applications from men of good ability and unquestioned character. The result of this has been that there are vacancies today that might readily have been filled if the power of appointment had been in the hands of the Bishop. It is to my mind a matter for great regret that, when the Church Act was amended a few years ago to put the appointment to missions in the hands of the Bishop, after consultation with the Church Wardens and lay representatives in Synod, that a somewhat similar system was not adopted for the self-supporting parishes.

## Missionary Offerings.

I regret very much that I am not in a position to once more congratulate the Diocese upon an increase in its missionary offerings. Perhaps, under all the circumstances, that could have hardly been expected. It was, indeed, in view of these circumstances that the apportionment upon the Diocese was reduced last year by \$1,400. So far from making an increase, however, the treasurer's statement, when presented to you, will show that we have fallen behind the record of 1914 to the extent of more than \$1,900—a decrease of more than 13 per cent. I am glad to know, however, that the state of the funds is not quite so bad as it seems, owing to the fact that certain contributions came in after the books were closed and too late to be included in the statement for the year.

A falling off for the year of \$1,343 is anything but satisfactory, and I think that the Diocese ought to feel ashamed of it. It will be well for us to know where the failure has occurred. The treasurer's statement has not been in my hands long enough at the time of writing to enable me to make a very complete examination of the figures, and therefore what I say with regard to them must be accepted with some reserve. It will be borne in mind that I am taking into account the contributions received too late for inclusion in the published statement.

An examination of the treasurer's statement shows that the falling off has not been confined to any single section of the diocese, although certain rural deaneries are responsible for the greater part of the total shrinkage.

But it is not the Diocese alone that is affected. We are defaulters once more as regards our obligations to the M. S. C. C., and in this respect perhaps our failure has been most deplorable of all.

It ought to have been impossible for the Diocese to fail in sympathy and support for our brethren in the less favored provinces. Yet the Diocese did fail. It is with shame that I confess it. We did not make up the full amount of our apportionment.

What is the secret of our failure? Is it true, as some are saying, that the real difficulty has been the war; that we must look to the war as the reason for it all? I do not believe that for a single moment.

We are to give to the needs of the Empire at the expense of our own pocket, and not at the expense of the Church's missions. So far, the war has cost us very little in New Brunswick. Do not let us ask the Church to pay that little. Let us pay it ourselves.

No, I do not think we can make the war responsible for our missionary failure. The real responsibility rests upon ourselves. A little more effort, a little more careful planning, a little more enthusiasm, a little more enterprise upon the part of those responsible for parochial finances, and the task would have been accomplished.

## Envelope System.

I would urge upon you all the importance of having in every parish a missionary committee of men, who shall make it their business to see that every man in the parish is invited to contribute to the parochial apportionment for missions through the weekly envelope. Wherever that system has been fairly tried, it has met with success.

## Medley Memorial Fund.

Before I leave the subject of missionary finances, there is one more phase of it about which I want to speak. The time has come, I think, for a forward movement in connection with the Bishop Medley Memorial Canonry Fund. The fund was founded in the year 1907, and as the result of it I was able to secure the services of Canon Smithers for the work which he is doing with such admirable success. We are in some danger, however, of forgetting that the fund has never been completed. We launched a campaign in the summer of 1907, and including some five or six hundred dollars on hand, succeeded in bringing the total amount up to \$13,535, at which figure the fund now stands.

I recommend, therefore, that an earnest effort be made during the coming year to add at least ten thousand dollars to the Bishop Medley Memorial Fund. It will be said by some that the time is inopportune for such a movement. I am of the opinion, however, that this year is more opportune for the effort than next year, or the year after next, or possibly than any year for some time to come.

## King's College Going Behind.

But there is another factor to be considered. The Board of Governors of King's College finds itself compelled to launch a campaign in the early part of next year in the interests of its endowment fund. The College is running behind at present, I regret to say, at the rate of some thousands of dollars every year, and unless the leak is stopped, the result in the long run can only be disaster. It will be wise, then, for us to make our effort on behalf of the Medley Memorial Fund at once.

## Loss by Death.

So far as I have been able to find

## OTTAWA GIRL'S MESSAGE OF HOPE

**Tells Tired Women of Dodd's Kidney Pills.**

MISS LOGAN TELLS HOW THEY RELIEVED HER OF PAINS AND ACHES SO MANY RUN-DOWN WOMEN KNOW.

Ottawa, Ont., Jan. 31—(Special)—"I am glad to say I have found Dodd's Kidney Pills have done me a wonderful lot of good." So says Miss Gladys E. M. Logan of 264 Queen street, this city.

"I suffered from drowsiness and sharp pains across my back. My sleep was broken and unrefreshing. I had headaches and was subject to neuralgia and rheumatism. I was depressed and low-spirited and troubled with palpitation of the heart."

"I was always tired and nervous and very sensitive and there were hollows under my eyes."

"For two years I was in this worn out condition, often having to lay off for a day or two. I was attended by doctors and wasted money on useless medicines, but I only found relief when I used Dodd's Kidney Pills."

Miss Logan's statement is a message of hope to thousands of women in Canada. They are suffering just as she suffered. She wants them to know they can find relief in Dodd's Kidney Pills.

out, the Synod has suffered the loss by death of only one active member since last we met. That loss, however, was not a light one. In the removal of Clarence Peters Hanington there was taken from us a priest of singularly saintly character and blameless life, a careful and accurate scholar and a very faithful servant of the Church. Ordained to the diaconate in 1882, and to the priesthood in 1884, Canon Hanington spent his entire ministerial life in this diocese, and every year made him more deeply loved by his brother clergy, and more widely respected in the Church. A man of deep humility, his work was quiet and unostentatious almost to a fault, but his foundations were sure and his memory is blessed. To his sister, for so many years the faithful partner of his life and work, we extend our respectful and sincere sympathy.

## Temperance.

I desire to take this formal opportunity of speaking to the Church people of the Province upon the subject of temperance. It is not the first time that I have done so in this way, nor, if I am spared, is it likely to be the last. It seems to me that the time has come for a more definite and distinct pronouncement upon a subject of such supreme importance to the moral and economic well being of the world. As you are all aware, it has been officially announced that the Provincial Government will bring in at the approaching session of the Legislature a bill for the entire suppression of the liquor traffic in New Brunswick. It is assumed that the people of the province will be given the opportunity of expressing their judgment in the matter through the medium of a referendum. It seems likely, therefore, that the responsibility will be laid upon us of saying whether or no the traffic in intoxicating liquor shall continue in the province. It is with this in mind that I speak to you this afternoon.

I do not think that I need try to prove to you the economic and moral evil wrought by intoxicating liquor. It is everywhere apparent in the world. More and more men are coming to see that no single thing is fraught with consequences of such tremendous import in that respect. The past twenty years have been years of progress in regard to the use of intoxicating liquor.

## Revulsion in Europe.

One remembers in this connection the extraordinary revulsion of feeling that has swept across Europe, and, one might almost add, the world, since the outbreak of the war. It has been absolutely startling in its suddenness. Russia, France, England, each alike has seen in the use of intoxicating liquor a menace to the strength and safety of the state more deadly than any Teuton terror, and each in its own way has taken the most unprecedented measures to meet the danger.

## Morally Disastrous.

No war was needed to prove that the effects of the liquor habit are morally disastrous, and I need hardly take time to speak of that to the members of this Synod. Whatever room there may be for difference of opinion as to the method by which this evil must be met, there is no room for difference of opinion as to the fact that it is an evil. It is enough to think of what we have all seen and known within our own experience,—the tragedies that are everywhere and always associated with the habit of intemperance, the ruined and broken lives, wrecked and shattered homes, the forlorn and weeping women, the desolate and forsaken children. Is there anywhere a parish in which these things are not seen? Is there anywhere a city or a town or a village that does not know them?

## Declares For Prohibition.

Is there anything that we can do today? I think there is. The question of the entire suppression of the liquor traffic is likely to come before us within the next few months, and it is about that I want to speak to the Church people of the province. Rather more than six years ago I discussed the question briefly in my charge. Let

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