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CHURCH OF ENGLAND SYNOD.

Bishop Kingdon's Interesting and Exhaustive Address

OPENING THE SESSION.

Important Suggestions and Recommendations.

The annual meeting of the Church of England Synod of the diocese of Fredericton opened at the Church Hall at 10 a. m. today with a large attendance of lay and clerical delegates.

The Bishop's Address.

His Lordship Bishop Kingdon presided and delivered the following address:

Brethren of the Clergy and Laity—We have passed through a very severe winter, severe in more ways than one; and the severity of the season has left its mark on more than one of us clergy; yet by the mercy of God, not one of the clergy has been called away.

Still we have lost one, who is really a great loss to the diocese, who has done very faithful work since his ordination, and from an earnest desire to do even more self-denying work for his Master has left us to labour in a more inclement region.

Hiram Alfred Cody, ordained eight years ago, has done all that I desired of him when I appointed him to Greenwich. Scattered over a large district lying between Oak Point and Gagetown, there were many church people who had gradually slipped away from the church, and I thought that the time had come when they might be recalled to their old allegiance. He has begun the work well, and I grieve to part with him; but as he has felt that he has been moved to offer himself for other work away from his home, I can but say that I hope God will bless him and prosper his work for our Master.

Thank-offering of 1903.—There is to be at the time of the Lambeth Conference in 1908, a Missionary Congress of those in communion with the English Church. It is desired that at the end of the congress there should be a great thank-offering made in St. Paul's Cathedral, "a Thank-offering to Almighty God for blessings vouchsafed to the Anglican communion in its growth and spiritual development in all parts of the world." It is desired that in the various dioceses a commencement should be made at once to accumulate a fund, and the capital of the fund and its interest is to be offered in St. Paul's in 1908.

There is this difference between this and the nineteenth century fund proposed in Australia, that while the Australian fund might be raised for local necessities, this thank-offering is to be under the supervision of Provincial Synods, or assemblies of bishops, the aim being "to provide for the permanent needs of great regions rather than the immediate and local needs of particular dioceses."

This is a very serious and important matter, and I desire to appoint a committee to deal with it and to nominate a secretary to correspond with the congress secretaries on behalf of the Diocese. While I appoint a committee with power to add to their numbers, I will ask them to select a secretary who will be willing to act in the matter.

I would appoint the following committee to report at this session of Synod:—Archdeacon Forsyth, (Convener), Rev. Canon Richardson, Rev. A. G. H. Dicher, Mr. W. M. Jarvis, Mr. G. O. Dickson Otty, Mr. H. B. Schofield.

Rural Deans.—This is the year when it has been customary for Rural Deans to be elected. Some question has arisen on this subject, and I shall be glad to discuss the matter with the Rural Deans.

The Cathedral.—Last year I asked for help for the necessary repairs of the Cathedral, and a considerable proportion of the parishes responded to my appeal. It is true that the amount sent by some well-to-do parishes was very small, while the generous little parish of Kingsclear came out well. I am thankful so many parishes made a return at all, as it shows that interest (however small) in the beautiful Cathedral of the diocese is spreading, and is much greater than it was a few years back. I am thankful to be able to

say that the Cathedral now is in a sound and safe condition, and I wish here to thank all who helped to enable me thus to take care for its preservation.

The Festival of the Transfiguration.—The sixth day of August is marked in our Calendar as the festival of the Transfiguration, without any special services. There seems to be no particular reason why these should have been dropped. Though celebrated universally in east and west (with the exception it is said of one small community) it never ranked with the other great festivals of our Lord, and this may have been the reason that while the name was left in the calendar the special services were omitted.

There has been a widespread wish that there should be services appointed by authority for the day. There should be an opportunity for much teaching; and when the day does not occur on a Sunday (as this year) permission might be given to use the service in country parishes on the nearest Sunday.

With a view to this I have drawn up a service of Collect, Epistle and Gospel, with proper psalms and lessons, which I authorize for use in the diocese.

The Collect is a translation of the old collect that was in use in England. It emphasizes the fact that the transfiguration of the Lord was as much a revelation to Moses and Elijah, as it was to the three chosen Apostles. The Old Testament lessons would give opportunity for teaching about the prophetic appearance of our Lord in the olden time. In the Gospel according to St. John, in the twelfth chapter, we are told that Isaiah saw the glory of our blessed Lord, the Son of God, when he "saw the Lord sitting upon a throne high and lifted up." "These things (said the Apostle) spake Isaiah when he saw his glory, and spake of Him."

Investment of Church Property.—Once more I must speak of the investment of church moneys. The law requires that the sale of church and glebe lands, and the investment and re-investment of church property should receive the sanction of the Bishop. No deed conveying such land is valid without the Bishop being a party to the transfer. If the Church Corporation either by themselves or their agent allow of the investment of a church money without the bishop's sanction they are liable to be proceeded against for breach of trust.

The sanction of the Bishop is required in order that there may be some security that the investment is according to law. The two laws which govern this matter are the Church Act of 1885, and the Trustees' Investment Act of 1902. To a certain extent they limit one the other. Thus the Church Act allows the investment of money on mortgage, but leaves the details to the discretion of the contracting parties. Then the Act of 1902 comes in, enforces that in which discretion alone had before recommended. There must be "a report as to the value of the property made by a person whom the trustee reasonably believed to be an able, practical surveyor or valuer instructed and employed independently of any owner of the property, whether such surveyor or valuer carries on business in the locality where the property is situated or elsewhere;" and then there is also a limit to the amount of the mortgage "that the amount of the loan does not exceed two-thirds of the value of the property as stated in the report." In my opinion, therefore, it has become the duty of the Bishop to see that in all cases of investment on mortgage, not only is his own opinion satisfied in the matter, but that all the requirements of the law of 1902 have been fulfilled.

But the Act of 1902 allows of the investment of trust funds in terminable debentures or debenture stock of certain companies or societies, which have purchased certain privileges from the government to transact business in this province. Now some have thought that this gives government guarantee to the investment, as the debentures of certain railways have government guarantee but such is not the case; the Act only allows trustees to invest in such debentures without liability. Here however the Church Act does not allow of such investment. The Bishop therefore would do well (as he has already been obliged to do) to refuse his sanction to the investment of church money in any such securities.

There is also one other point I would draw attention to in this connection. A thoroughly upright and honorable Church warden may unwittingly invest money in a dangerous manner. It may be he places the money in the government Savings Bank, or on special deposit in some bank, in his own name. Quite conscious of his own integrity, he thinks this safe; and no doubt it is so long as he lives. But if at his

death it is in his name, such deposit becomes part of his personal property, and his executor may say to the church corporation, "You claim this as yours, but there is nothing here to substantiate your claim and I as executor am bound to regard your claim as invalid;" and the money may be lost to the church. The Bishop therefore cannot sanction any such investment. Let such deposit be safeguarded by the words "in trust," or other such, which the banks will recognize.

Board of Education.—The Board of Education has now been in force for four years, and though some may think nothing has been done, good results may be observed by friendly eyes. First of all, it has been shown that it is quite possible to have religious teaching for one hour a day, and at the same time have as good, if not even better results in secular education than in other schools. The government inspector of this County, Mr. Bridges, speaks highly of the secular side of the work in our school. Two scholars passed the examination for the High School last year; one near the top of the first class and the other in the second class, this too though the examination for the Fredericton High School is more severe than others in the province.

It is a pleasure to me to observe that, in the new course of instruction put out by the government in 1901, one variation introduced in our course has been adopted. In going over the course with Mr. Eldon Mullin, I was shocked to find that mental arithmetic was not insisted on, but was voluntary. After conversation it was determined to put down "mental arithmetic," as compulsory in each grade. To my great satisfaction, I find that in 1901 the government course adopted this, and now "mental arithmetic" is required in each grade.

Last year Inspector Bridges was surprised at the knowledge of Latin evinced by the scholars of the VIII. grade, which he said was much further advanced than the same grade in the other city schools. The reason of this was that the government course begins Latin in the VII. grade, which in my opinion is too late. In our course it is begun in the grade VI., with excellent results: I hope to see this adopted in the government schedule, when next revised. We have but one school, on this we are at present unanimous The Fredericton school, which has been in existence since 1819, is continued, and is to be continued. The numbers in attendance have increased slightly, sixteen more than last year.

Thus far it has been determined to continue the school. It is the one school we have. The local committee have done what they could to improve the school, and its outward appearance. They have spent more than the board has granted; but it is scarcely worthy of the Synod. It is on King Street, and you can all pass it as you go to or from the Cathedral.

The building is fifty years old, and is not up to modern requirements. The outside has been much improved in appearance by throwing back the fence in front, and adding a porch with some artistic pretensions. But since it is our only school, why not have one that has some architectural beauty, and more fitted to modern educational requirements. Why not have a building attractive without and within, to which we could point with pride, which would then be more likely to have a larger attendance, than at present.

At present we have the accumulation of five thousand dollars of our receipts over our expenditures; next year this will be more than six thousand dollars. This would go some ways towards building a really good school-house. The Synod might perhaps with advantage recommend to the Board of Education that our one school be a thing of beauty, and so as Keats said, "a joy forever;" and that the accumulated fund be spent in making it such.

Sunday Schools.—The result of the enquiries of the committee on Sunday Schools has been productive of much good. Two years ago a series of most excellent lectures was delivered in New York under the auspices of the Bishop. Each of the lectures was a leader in the work of education, and the lectures have since been published. In connection with these lectures and perhaps in consequence of them a commission on Sunday Schools has been formed in the diocese of New York to promote the work in every way. The commission does not itself publish anything, but it is in direct communication with publishers, and undertakes to provide at a reduced rate such Sunday School literature and supplies as the commission has selected from the multitudinous publications of English and American firms.

The secretary of the commission offered to come to our annual conference with specimens of the various "tools of trade" of Sunday School work. This offer was much too good to be refused; and we are deeply indebted to Dr. Smith for his kindness in coming, and for the refreshment he gave us in his enthusiastic addresses.

There was one suggestion which met a difficulty which I spoke of last year. By motion in Synod the standing committee on Sunday Schools was asked to institute a diocesan system of normal training for teachers. This did seem to me very difficult. But Dr. Smith advocated a plan which would solve the difficulty. There are two points to be observed,—How to teach, and What to teach. The one most capable of teaching the method of teaching need not attempt the second point, What to teach. Let the most capable teacher in the government schools in the various neighbourhoods, whether churchman or not, be engaged to give a series of lessons on the subject, "How to Teach." This would of course entail the expenditure of certain moneys. But no move can be undertaken without money being called for. This would be a "system of normal training," such as was asked for; this would teach methods of instruction.

Certainly the method of instruction should be studied and learned; this is as necessary in the all important branch of religious education, as in the secular. Otherwise the words of the chairman of the New York Commission on Sunday Schools would aptly represent the zealous teachers as "a disorganized mass of ill trained and misdirected effort."

Doubtless there can be found in each district a first class government teacher, who would be able and willing to deliver a course of, say six, lectures on the art of teaching. The course could be given on Saturdays, and I have been informed that the government would not be otherwise than willing that this should be done. The objection to night schools is of course very different; these would overtax the powers of the teachers, and render them less efficient. Night schools therefore have only been allowed at the cost of lessening the day teaching. But Saturdays are at the disposal of the teachers, and I hope that the various deaneries will be able to arrange for classes to be formed in their districts, where Sunday School teachers may be able to spare time and a small fee to receive Sabbath instruction on the art of teaching.

Valuable books have been published upon this subject, and these may be utilized as the basis of lectures but I cannot but think that this living voice of the lecturer will be more effective; though where this cannot be had, it would be well that teachers could meet once a week, and read one such book together. The deaneries might agree upon one such book.

The question of—"What to teach" is of very great importance and must be decided otherwise "Quot homines, tot sententiae". It will not be easy for some time to agree upon a scheme. The Toronto scheme is at times possible. The plan of the New York Commission is worthy of most careful consideration.

I hope that this year the Synod will be able to discuss the report of the committee at some length. It would be of very great advantage if special subscriptions were given to the Mission Board for their fourth object, "Aid to Sunday Schools." A fund so formed might most advantageously be applied first of all to the appointment of lecturers in various centres; and then to the formation of Sunday school material in the various deaneries in connection with the head depository in St. John, sanctioned by the executive committee. Seventeen years ago a special committee on Sunday schools was appointed in the old diocesan church society, and though it only raised and administered the small sum of fifty-five dollars, the aid given was greatly appreciated. A little judicious help will be of great value.

Clerical Stipend.

In the past ten years the cost of living has increased about 50 per cent. This is due to several causes. Almost the first effect of easier transportation by railroads has been the equalization of prices. It was the first complaint I heard on my arrival here, that the opening of the railroad to Boston had greatly increased the cost of farm produce in this neighbourhood; and I am told that the prices in the market in St. John are regulated by the prices in Montreal. Then not only have wages gone up, but less is done in the hour, and fewer hours in the day are given to work. The rise of wages does not benefit the working man, for he has to pay more for his purchases. The farmer benefits for he has not to pay for his farm produce, and gets higher prices for his goods. But it does hurt most those who have fixed incomes. There are other causes I am told, which have led to the increase of the cost of living. Be this as it may, the gold dollar

Lifebuoy Soap—disinfectant—is strongly recommended by the medical profession as a safeguard against infectious diseases.

will not now go so far as it did ten or fifteen years ago.

This being the case I would urge upon the Synod to make some provision whereby the salaries of the clergy can be increased to meet the greater demands upon them.

We are called upon somewhat insistently to provide means whereby the western dioceses may give at least eight hundred dollars a year and a house to their clergy; that is (as you know) one hundred dollars a year more than we can give at present to our own clergy. With what face can we ask our farmers to subscribe money to give other clergy in Canada more than our own hard-worked clergy receive? It used to be said that the expenses of living were so much greater out west, that more was required. From what I can learn this cannot be said now with truth. I have been informed that it does not now of necessity cost more to live in the west than in New Brunswick. I am told that circumstances are different in Ontario.

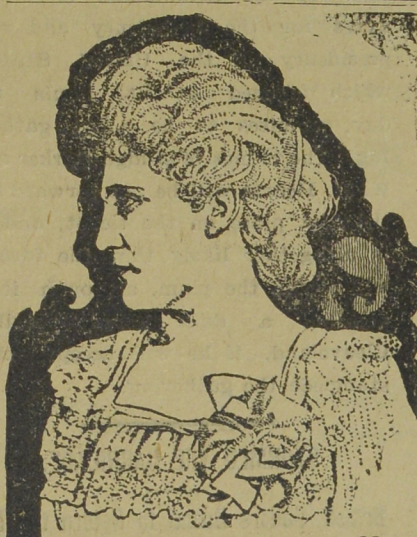
The large volume of food carried on board the steamers leaving the winter port of St. John does not seem to have affected the prices in St. John itself, which as I have said seem to be regulated by Montreal; but it has affected the country districts within reach of St. John.

Such being the case the various officials of the government are at present petitioning that their fixed salaries be increased. They represent that their income does not reach the requirement of their position; they claim that all large corporations have raised the salaries of their officials, and they ask for a similar expansion of their stipends. It is said that the government recognize their request as perfectly just, but hesitate to give out in this direction part of the claimed surplus of many millions. Must we not consider the case of our clergy, and their meagre incomes?

To my mind it is unjust to give the clergy in the West more than we give our own clergy; but I am afraid it would not be thought well if we retained from the sum raised for the M. S. C. C. enough to give our own clergy eight hundred dollars, and hand over the balance. When I represented what seemed to me an injustice the answer was made,—"Then pay your clergy better"—Would that I could. They deserve it.

Some twenty years ago a clergyman, who left us, said that the Bishop did not care about the difficulties the clergy had in paying their way. This was not true of the late Bishop, and it is not true of

(Continued on eighth page.)



Another club woman, Mrs. Haule, of Edgerton, Wis., tells how she was cured of irregularities and uterine trouble, terrible pains and backache, by the use of Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—A while ago my health began to fail because of female troubles. The doctor did not help me. I remembered that my mother had used Lydia E. Pinkham's Vegetable Compound on many occasions for irregularities and uterine troubles; and I felt sure that it could not harm me at any rate to give it a trial.

"I was certainly glad to find that within a week I felt much better, the terrible pains in the back and side were beginning to cease, and at the time of menstruation I did not have nearly as serious a time as heretofore, so I continued its use for two months, and at the end of that time I was like a new woman. I really have never felt better in my life, have not had a sick headache since, and weigh 20 pounds more than I ever did, so I unhesitatingly recommend your medicine."—MRS. MAY HAULE, Edgerton, Wis., Pres. Household Economics Club. —\$5000 forfeit if original of above letter proving genuineness cannot be produced.