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LESSON FOR SUNDAYS AND HOLY DAYS.

QUINQUAGESIMA SUNDAY

Morning—Gen. IX., to 20; Mat. XXII., 15 to 41.
Evening—Gen. XII. or XIII.; Acts XXIV.

Appropriate Hymns for Quinquagesima Sunday and first Sunday in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

QUINQUAGESIMA SUNDAY.

Holy Communion: 312, 317, 319, 558.
Processional: 305, 390, 393, 532.
Offertory: 222, 367, 523, 541.
Children's Hymns: 336, 339, 567, 570.
General Hymns: 240, 477, 512, 543.

FIRST SUNDAY IN LENT.

Holy Communion: 309, 318, 323, 556.
Processional: 165, 191, 263, 306.
Offertory: 89, 198, 257, 279.
Children's Hymns: 330, 331, 332, 568.
General Hymns: 84, 92, 94, 466.

Immigration.

From the returns of the Government and railway officials it is evident that the northwest is rapidly filling with families from all parts of the United States. These people make excellent settlers, they fall into their places, take an intelligent interest in the affairs of the new community in which they are placed, are quick to grasp the advantages of Canadian freedom and of being subjects of the British Empire, and in fact become more Canadian than the Canadians themselves. While this is going on in the west very different changes of population are going on in the seaports. During the last ten years nearly 4,000,000 have entered the States from the East, of these a steadily decreasing now comparatively trifling number comes from the United Kingdom and northern Europe. The flood of immigration is now from

Southern Italy and the Levant, from Southern Austria and the Jews of Polish Russia. Our streets show that this continent is also invaded from China and Japan. With a declining or stationary birth rate what is before the Anglo-Saxon race of this continent? The problem is too serious to be passed over lightly.

Who are the Heathen?

The Manilla papers the "Freedom" and the "American" announce that they are temporarily obliged to suspend their Monday issues, but they hope that better facilities may be secured and all difficulties overcome. The difficulties consist in the impossibility of securing and keeping printers, the natives having a decided antipathy to working on Sunday, absolutely refusing to set type or work presses on Sunday night.

The See of Calcutta.

Rumor is busy with the names of clergy likely to succeed Bishop Welldon in the See of Calcutta. The position is not what it was when all India, and even Australia also, lay under the control of the Bishop of Calcutta. The movement of sub-divisions which, under Daniel Wilson, separated first Madras, then Bombay, and afterwards gave Ceylon its own bishop at Colombo, never was carried very far, and the greater Indian dioceses are still of the most unwieldy proportions. At the census of 1891 the population of that of Calcutta exceeded 110,000,000. If the scheme for a new diocese in the Central Provinces is soon carried through, this will afford material relief to the Bishop of Calcutta, but even so the work would still be of the most exacting character. The Bishop of Calcutta is Metropolitan of the Province, and that implies some additional responsibility and toil. Recent appointments to Indian sees have been marked by much independence, and there is some disposition to think that another stroke like the choice of Dr. Welldon may be in preparation. At the same time the feeling of active Churchmen in India may be taken some account of. They would prefer a clergyman with Indian experience, who would not have so much to learn. It must be remembered that the Indian bench of bishops already includes some men of capacity and experience, against whose promotion to the office of Metropolitan nothing could be urged. In the meantime it is still quite possible that Bishop Welldon may, as was hinted some time ago, be urged to accept the See of Melbourne. There is a strong local feeling that he should be asked, and preliminary action has been taken.

Hymns.

We regret that we are unable to answer our correspondent's question as to which are the hymns written by the king and the ribbon maker. The fact is that in all offices papers, when done with, disappear, and among those lost are the numbers of the Church of Ireland Gazette containing the article. Perhaps the editor of that journal will kindly supply the information if other correspondents do not do so. We can add, however, one item to our record of hymns, and that is that the Rev. S. Baring-Gould, so

well known as a prolific writer and the author of "On the Resurrection Morn," and the processional "Onward Christian Soldiers," has composed and set to a Breton melody an evening hymn, the concluding lines of which are:

Teach us, O Lord, Thy children,
To love and worship Thee.
That when our life is ended
Thy glorious face we see.

We await the arrival of some magazine with it published in full.

The Prime Minister.

Mr. J. G. Hall sends the following story to the "Living Church" apropos of Lord Salisbury's reputation for being singularly detached from the world of his distinguished contemporaries. The Prime Minister, the Bishop of London, and others, happened to be somewhere in a room with King Edward, who said to the Bishop: "Do you know what Lord Salisbury has just said about you? He pointed you out and asked, 'who is that young looking cleric?'" And then to save embarrassment to the Bishop, the King, with that invariable geniality all his own, added: "But you need not mind that. I just showed him the latest photograph of myself, and after looking at it some moments in silence he said, sympathetically, 'Poor old Buller!'"

The South.

Our readers know that one of the greatest problems that the United States have to deal with is the negro in the South. The church does what it can, but the results so far as we can see are few. As an illustration of what can be accomplished by intelligence, coupled with pluck, patience and perseverance, the work of the Rev. J. J. P. Perry, of Brunswick in Georgia is noteworthy. Taking up the mission of St. Athanasius for colored people thirteen years ago, with a small church and two houses (one of the many benefactions of the late Rev. Mr. Dodge, of St. Simons Island), worth possibly \$3,000, and in the face of much prejudice of white people, and deep-seated opposition of the negroes, he has built up what is nearly a self-supporting parish of about 200 communicants, a school of nearly 300 children, has erected a church and parish house which would do credit to many larger fields, and acquired property in equipment and investment worth \$31,000. He has broken down prejudice, reclaimed ignorance, elevated the morality of the people, and taught them habits of thrift and respectability, and by an honorable, dignified and judicious course has won the admiration and esteem of the community. The results go far to answer the oft-repeated question, how to solve the race problem. Mr. Perry's great need just now is of 300 school desks to equip his school rooms.

Revelation.

The Rev. Chancellor J. J. Lias has been of late chiefly noticeable for his warm interest in the old Catholic movement on the Continent. He has felt that some effort is necessary at the present time to all speculation in religious