

west end gallery to the chancel. The custom of preaching in the black gown was also discontinued, and a choir of men and boys in surplices was formed. Choral evensong was also established.

In 1894 Canon DuMoulin began a series of Lenten addresses during the noon hour of each week day except Saturday, and at these he put forth his grand powers as a preacher to such a degree that the large edifice, day by day, was filled with eager listeners. It is impossible to estimate the amount of good done by these stirring addresses, delivered in the very centre of the buying and selling and wrangling of a busy city. Each succeeding Lenten season was kept in the same way, and a use was found for St. James'—now situated in the business part only of the city, the people having moved far away to more suitable sites for dwelling houses—which was productive of much good.

Canon DuMoulin, in his early ministerial career, had obtained from Lennoxville University, by examination, the degree of M.A., and Trinity University, Toronto, subsequently bestowed upon him the degree of D.C.L.

When Bishop Hamilton accepted the bishopric of Ottawa, the Synod of Niagara met to elect his successor. The meeting took place in Hamilton on the 12th of May (1896). Six ballots were taken without any result, though the clergy, by a large majority, voted steadily for Canon DuMoulin, the laity by, a small majority, supporting first Rural Dean Armitage, and then Déan Carmichael. On the morning of the 13th, however, Canon DuMoulin was elected by 55 clerical votes (necessary 31) and 47 lay votes (necessary 29). Four clergymen only and six parishes voted otherwise. The Bishop-elect was consecrated in St. James', Toronto, on June 24th, by Archbishop Lewis.

THE ARMENIANS.*

BY RIGHT REV. DR. SWEATMAN, BISHOP OF TORONTO.

It would be difficult to point to any public occurrence that has so thoroughly roused the indignation and evoked the sympathies of all Christendom as the atrocities inflicted upon "suffering Armenia," under the connivance of the Ottoman Power, during the last eighteen months.

The details finding their way from time to time into the public press have so revolted the sense of civilization as to unite the Christian nations in determination to make the power of righteous sentiment felt, in compelling resistance to the irresponsible rule of injustice and wrong; the piteous appeal of the homeless, destitute, and starving victims of Moslem perse-

cution has entered into the hearts of Christian people. From all parts of the two great English-speaking countries, on either side of the Atlantic, gifts are flowing in, in a generous stream, for their relief.

The present interest in Armenia is unmistakable and widely spread; but it may be questioned whether the knowledge of its people and their history is at all as definite and general. It is the design of this work to supply such knowledge, and most opportune is its appearance.

With much research the author has compiled an exhaustive narrative of all that concerns the Armenian question; the history of that ancient country; the rise and fall of Turkish power; the religious conflicts between Mahometanism and Christianity; the political relations of the European powers with Turkey; and the present aspect of the Eastern Question.

Apart from the strong feeling of sympathy towards the Armenians, kindled by the recital of their cruel sufferings, other considerations render them peculiarly interesting as a people, and stimulate curiosity as to their origin and history. The very spot on the globe which they inhabit is that which, perhaps above all others, is invested in our imagination with the romance of early antiquity, as associated with the story of the genesis of our race.

No subject of speculation has invited more conjecture than the locality of the first home of man—the Garden of Eden, and although all such conjecture has been baffled by inseparable discrepancies in every supposed identification that has been investigated in the three continents of the old world that which has received the greatest support from learned men of all nations, ages, and beliefs is the claim of the high tablelands of Armenia. This region, seven thousand feet above the sea level, lying at the foot of Mount Ararat, and watered by the Tigris and Euphrates, with other streams, is Armenia proper—the home from the earliest ages of this ancient and remarkable race, though its people have become widely scattered, and though the theatre of the recent horrors covers a much larger area.

The Armenians claim for their ancestors a great grandson of Japhet, called Haik, who settled in the country defined, which, in the native language, bears the same name. From that time onward they have preserved their distinct nationality in the same marked and wonderful way as have the Hebrews, and in spite of the vicissitudes of conquest, partition of their territory, and successive raids, with wholesale slaughter and depredation, by their Kurdish neighbors and foes, have spread and multiplied in almost all the countries of the old world. In their own beautiful and fertile land, leading an industrious, pastoral life, amassing wealth in flocks and herds, only to be plundered and

* Being the preface to "The Sword of Islam, or Suffering Armenia." By J. Castell Hopkins. Bradley-Garretson Co., Brantford. The illustrations accompanying the article are also from the same work.