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LESSONS FOR SUNDAYS AND HOLY DAYS.

2nd SUNDAY IN LENT.

Morning—Gen. XXVII to 41; Mark VIII 10—IX 2.
Evening—Gen. XXVIII or XXXII; 1 Cor. I to 26.

Appropriate Hymns for Second and Third 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 are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

SECOND SUNDAY IN LENT.

Holy Communion: 309, 313, 316, 320.
Processional: 273, 446, 447, 632.
Offertory: 6, 287, 528, 633.
Children's Hymns: 281, 331, 333, 335.
General Hymns: 32, 282, 492, 493.

THIRD SUNDAY IN LENT.

Holy Communion: 107, 315, 321, 324.
Processional: 165, 175, 179, 263.
Offertory: 108, 249, 252, 638.
Children's Hymns: 467, 566, 568, 569.
General Hymns: 93, 244, 253, 279.

Our Missionary Bishops.

During the past three months we have been privileged to print letters descriptive of our western missionary dioceses, beginning with the immense territory of the Bishop of Algoma. Apart from their present interest these communications have a historic worth which would justify their reproduction in a permanent form. In this number we insert what may be the last contribution from the Bishop of these two dioceses of Saskatchewan and Calgary. The prospects of separation are nearer and certainly the Bishop, after sixteen years, may well look forward to a smaller area for work. We wish we could impress on our people, especially those to whom wealth has been given, what a gain it would be to the Church could these Bishops be relieved from the necessity of begging for money, year by year, to maintain their dioceses. Only people like ourselves connected with missionary literature can appreciate

the work of the Clergy and the difficulties under which the Bishops labour with uncomplaining courage. In the whole series of letters there has not been a single personal complaint, but there are continual regrets of the lack of money and the detraction from the real work in trying to obtain it; as Wordsworth wrote, it is our proud boast that we

Who speak the tongue

That Shakespeare spoke; the faith and morals hold
Which Milton held. In everything we are sprung
Of earth's first blood, have titles manifold.

And yet how little we do, how apathetically we sit and allow our own people to drift away and tie the hands of our missionary Bishops when they need every help to obtain volunteers as clergy, catechists or lay readers to work in the ever-growing fields.

Righteousness exalteth a nation.

Mr. Van Tyne in his book on the Loyalists says that "the banishment or death of over 100,000 of these most conservative and respectable Americans is a tragedy but rarely paralleled in the history of the world. The consequences of their banishment are not so easily seen as were the results of the expulsion of the Moors from Spain, or the exile of the Huguenots from France, * * * but in the case of the loyalists the speculations of the historian are made more dangerous, because the probable political and social results are of so much subtler a nature." Although his book was only published last year, we have another illustration of the effect on the political and moral character in the conduct of the government and journals in the United States in their treatment of the agreement to refer the investigation of the meaning of the Alaska Treaty to six impartial jurists, three to be selected by the States and three by Canada. It is quite apparent that the negotiators (on our side at least) meant gentlemen, judges probably, who from occupation and education, should be as far as possible, unbiassed men. Instead of selecting three impartial jurists, the president has chosen three pronounced partisans. Journals commend this action and openly state that the selections were made purposely in order to give the country confidence that the Canadians would be defeated. Naturally Canada resents this breach of good faith, but without a really strong president was it unavoidable? Mr. Roosevelt is a politician, the nominee of his party, and is looking for a second term. Had he chosen men who might have admitted our claims, his chances and those of his party were in danger. Messieurs Root, Lodge and Turner are active politicians who look to reelection, and what chance would they have should they dare to be independent? So every precaution has been taken to prejudice the case and prevent a successful appeal to the impartiality of the judges. But the saddest thing is the fact that not a single so-called religious journal has had courage to reprove the Government and to realize the dishonour to the nation. It seems as if their eyes so keen to see faults in others were morally blinded.

The Scottish Episcopal Church.

The Scottish Guardian, taking our note as a text, has given in an editorial at considerable

detail the information which Dr. Gammack had kindly furnished. Our esteemed contemporary explains that there was no Scottish prayer book, but that there was a Scottish communion office or Liturgy very dear to the Scottish Bishops of 1784. We thought that many of the changes made in the U. S. prayer book had had a Scottish origin, but find that we are mistaken. But our brethren across the line have reason to be thankful that they have obtained from the Bishops of Scotland an office bringing the celebration of the Blessed Sacrament into closest conformity with the most primitive doctrine and practice.

Edna Lyall.

Whose real name was Ada Ella Bayley, died at Eastbourne on the 8th February. Her loss is the loss of one whose literary work was popular and pure, an unusual combination. She was greatly loved for her generosity and kindness and for years conducted a Bible class for young women employed in the shops in Eastbourne. There was not, says the St. James Gazette, much in common between her and the late Mr. Bradlaugh, and yet the two became friends. Mr. Bradlaugh was a pronounced agnostic and a supposed revolutionary demagogue. Excluded for years from the House of Commons, his real worth and ability gradually won its respect and a period of great usefulness and honour seemed opening for him, when he died. Edna Lyall wrote "Donovan" and the fact that the story was suggested by Mr. Bradlaugh's political troubles led to the belief that she had taken him as her model; as a fact she had not done so, but the book brought about an introduction and Mr. Bradlaugh gave Edna Lyall much information about the secularists for "We Two." She presented a bell named Donovan to St. Saviours and was a benefactor of St. Peter's, Eastbourne, of which church her brother-in-law, the Rev. Hampden Jameson, is Vicar.

Old Names to New Streets.

A Canadian going to London said that the opening of new streets there reminded him of the clearings in the primeval forest, and it is really like a road through the bush to see the new, broad streets opened through the close, dense lanes. The London County Council are constructing a new street from Holborn to the Strand, and a crescent shaped street on the site of Wych street. The names selected, Kingsway and Aldwych, have given immense pleasure. They were suggested in the first place by the Clerk of the Council, in reference to whom Mr. Sidney Low said that it was fortunate for the Committee to have at their disposal the advice of an official who was so well acquainted with the past history of the Metropolis, and who knew so well how to enshrine the memories of that history in the nomenclature of our streets. Kingsway is dignified, pleasingly reminiscent of old English usage, and quite simple and obvious. The name Aldwych carries us back past Wych street to the ancient Danish settlement in St. Clement's. Time and changed habits and requirements have brought it about that nearly all left of Old London is the place-names, and it is a sign of grace on the part of the County