

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Sixth Sunday in Lent.
Morning—Exod. 9; Matt. 26.
Evening—Exod. 10 or 11; Luke 10, 28, or 20, 9 to 21.
Easter Day.
Morning—Exod. 12, to 25; Rev. 1, 10 to 19.
Evening—Exod. 12, 29, or 14; John 20, 11 to 19, or Rev. 5.
First Sunday after Easter
Morning—Num. 16, to 36; 1 Cor. 15, to 29.
Evening—Num. 16, 36, or 17, to 12; John 20, 24 to 30.
Second Sunday after Easter.
Morning—Num. 20, to 14; Luke 13, 18.
Evening—Num. 20, 14—21, 10, or 21; Eph. 1.

Appropriate Hymns for Fifth and Sixth Sundays 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:

FIFTH SUNDAY IN LENT.

Children's Hymns: 254, 258, 336, 342.
General Hymns: 106, 226, 252, 407.
Holy Communion: 97, 107, 310, 312.
Processional: 96, 200, 281, 306.
Offertory: 213, 214, 267, 542.

SIXTH SUNDAY IN LENT.

Holy Communion: 193, 197, 321, 322.
Processional: 36, 98, 99, 547.
Offertory: 88, 248, 251, 255.
Children's Hymns: 286, 331, 332, 334.
General Hymns: 31, 91, 250, 253.

A Noble Gift.

The English Guardian tells the story of a woman to whose memory a mural tablet was recently placed in St. Paul's Cathedral who gave her money so liberally and wisely that countless multitudes in years to come will receive its benefit. "Mrs. Fussell was known but little," says the Guardian, "beyond her own circle of friends; yet by her munificent gift of £111,000 to Church work she was largely instrumental in establishing thirty-two new parishes in London." Seeing a street fight from her carriage, she considered what she could do to diminish the vice of London streets, and the result was this generous gift to the London Diocesan Home Mission Fund. Many large gifts are given very foolishly. They are split up among so many objects, or given under such hampering conditions that the result-

ing benefit is very much circumscribed. But gifts to a mission board or a Synod are wisely made, for then they can be used for the highest advantage of the whole ground.

Clerical Incomes.

In one way and another this subject seems just now to be kept prominently before the Church. Dean Lefroy not long ago dealt with it in St. Paul's Cathedral, London, where he preached for the Queen Victoria Clergy Fund. He maintained the absolute necessity of an independent, fearless and courageous ministry, and, by consequence, their complete freedom from financial cares. He said there were 1,491 churches of less than £100, or averaging £65; and there were 4,704 livings under £200, or averaging £156. The incumbents contributed annually £250,000 to support their curates. Something might be done to relieve the poorer clergy by lopping off the heavy fees to officials when each new incumbent is appointed. Dean Lefroy made it abundantly clear that the whole financial question needs revision in England. Much more does it need revision in Canada. Ottawa Diocese is moving in the direction of an \$800 minimum for stipend. Less than that is hardly enough for the barest needs of the clergy if they are to concern themselves with the multitude of interests which deserve their support. Dean Davis and Rural Dean Ker have written pointedly on this question, and we trust that active steps will be taken everywhere to make adequate provision for God's ambassadors.

Vacations for the Clergy.

We have often been struck with the watchfulness and wisdom of Dr. Gore, Bishop of Worcester. Quite recently he returned from a holiday "amidst the wonderful interests, natural and historical, of Algeria and Tunis," and soon afterwards wrote thus in his Diocesan Gazette: "I cannot help feeling a great regret when I think of those of the clergy who are debarred, by lack of means, from any similar recreation—good alike for themselves and their parishes." He asks churchwardens or others to write him and let him know of cases where the clergy need a holiday and cannot get it, and he promises to do something towards securing the necessary funds. Our Easter vestries are near at hand, and should arrange, if possible, for a vacation for their clergyman, and provide the supply during his absence. It takes the edge off a holiday if the clergyman is subject to the double expense of his own trip and the cost of supply. What Bishop Gore says is literally true, that the clergyman's vacation is as good for the people as it is for their pastor. There are many practical subjects of this kind that our Bishops and Church conferences should keep well to the front.

Paul Kane, the Artist.

Our readers should be familiar with the great names in Canadian history, and for this reason we direct attention to Paul Kane. The Women's Canadian Historical Society, under the patronage of His Honor the Lieutenant-Governor, have recently exhibited several of Paul Kane's pictures of Indians and Indian life and Canadian scenery, and the proceeds of this week's exhibition will be devoted to the Queen Victoria Memorial Hall Fund. Mr. Kane was born in 1810 in Toronto, and in 1845, by the encouragement of the late Senator Allen, took a trip to the Pacific coast, painting as he went, and afterwards wrote the story of his journeys in a book, "The Wanderings of an Artist Among Indians of North America." Senator Allen purchased one hundred (i.e., nearly all) of his pictures, and kept them carefully for fifty years. On Senator Allen's death they were bought by Mr. E. B. Osler, M.P., by whose kindness they are now loaned for public view.

The Blind.

The Church of Ireland Gazette of February 5th refers with warm appreciation to the missionary work carried on among the blind Japanese. That land is called "The Land of the Rising Sun," but 50,000 of the people have never seen the sun. About two per cent. of these blind live by music, and the other 98 per cent. by shampooing and massage. But Western medical science has gradually reduced this vast majority to destitution. The Japanese Education Department provides no training for them, and there is no provision for training of the blind except three schools maintained by Christian missionaries. The chief of these is at Gifu, a name well known in Canada. Our own Rev. H. J. Hamilton was in charge there till recently, and then another Canadian, Rev. A. Lea, assumed the charge. The principal of the Gifu school is a blind Japanese Christian. The best missionary work ever done in Japan was done by a Canadian, Archdeacon Shaw, and this work among the blind is another instance of the splendid services which Canada has rendered to that far-off Empire.

A Mormon Senator.

Proceedings have been begun to expel Mr. Reed Smoot, United States Senator for the State of Utah, from the United States Senate on the ground that he is a Mormon and believer in polygamy, though he has not himself committed polygamy. That he is a Mormon is certain, for he owes his election as a United States Senator to a bargain between the Republican managers and the Mormon leaders by which the Mormons were to have a Senator if the State went Republican in 1900. Nineteen leaders of the Mormon Church have been summoned to give evidence before the Committee on Privileges and Elections, to whom this matter was referred. President Joseph F. Smith, of the Mormon Church, admitted that he lived with five wives, whose residences are all near each other. He had six wives, but one divorced him, and he still keeps the other five. He has forty-two children. The Edmunds Law, passed in 1890, made polygamy a crime, and Smith's evidence shows that he is living in open violation of that law. His private income is \$25,000, and his income as Mormon president is \$50,000 more, so that he is wealthy and influential. The Mormon Church is also wealthy, and insists on tithing by each of its members, so that it grows rapidly. The Mormons, or Latter Day Saints, are spread widely over Canada. They all disclaim polygamy, but, in the face of the disgusting revelations of "Joe" Smith and his wives, their disclaimer may well be questioned. "Joe" Smith, like "Elijah" Dowie, claims to have received direct revelations from God, and on these revelations both men found their claims to rule Christ's Church on earth. A few years ago a Mormon Congressman, Mr. B. H. Roberts, was expelled from the House of Representatives, and the outcome of the present attack on Senator Smoot will be watched with interest.

The Church in the West Indies.

The keenest regret and sorrow is felt in Church circles everywhere at the recent unexpected death of two West Indian Bishops, Dr. Hayes, Bishop of Trinidad, and Dr. Churton, Bishop of Nassau. Bishop Hayes was in England since April, 1903, and was at Liverpool ready to embark for his diocese when death overtook him. Shortly before he died he was interviewed by a representative of Church Bells, and the interview was published in that paper, February 5th. His diocese, he said, comprised the islands of Trinidad and Tobago, as well as the Anglicans in Venezuela. The population of his ground was 2,500,000, of whom 60,000 belonged to the Church, 70,000 or more were