

Canadian Churchman.

TORONTO, THURSDAY, AUG. 18, 1904.

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE \$1.50.

ADVERTISING RATES PER LINE - - 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,
FRANK WOOTTEN

Box 2640, TORONTO.

Offices—Union Block, 36 Toronto Street

LESSONS FOR SUNDAYS AND HOLY DAYS.

Twelfth Sunday after Trinity.

Morning—1 Kings 22, 40-41; 1 Cor. 1, 26 & 2.
Evening—11 Kings 2, 16, or 4, 8 to 38; Mat. 27, to 27.

Thirteenth Sunday after Trinity.

Morning—11 Kings 5; 1 Cor. 8.
Evening—11 Kings 6, 24 or 7; Mark 2, 23-31, 13.

Fourteenth Sunday after Trinity.

Morning—11 Kings 9; 1 Cor. 14, 10-20.
Evening—11 Kings, 10, to 32, or 13; Mark 6, 30.

Fifteenth Sunday after Trinity.

Morning—11 Kings 18; 11 Cor. 2, 14 and 3.
Evening—11 Kings 19, or 23, to 31; Mark 10, 32.

Appropriate Hymns for Twelfth and Thirteenth Sundays after Trinity, 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:

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.
Processional: 33, 298, 302, 304.
Offertory: 191, 165, 172, 189.
Children's Hymns: 194, 234, 341, 570.
General Hymns: 17, 163, 295, 167.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.
Processional: 36, 179, 215, 447.
Offertory: 210, 226, 240, 259.
Children's Hymns: 217, 336, 338, 342.
General Hymns: 231, 234, 243, 478.

William McLennan.

Death has been busy since our last number was issued, and we have to chronicle the loss of two Canadians who upheld the literary standing of Montreal: William McLennan and John Campbell. William McLennan was born in Montreal, his father having in his time been one of its most prominent citizens. Like so many, too many in fact, of the sons of the better class in Canada, he qualified for the bar as the most available outlet for his energies, but, although the training in law was valuable, his tastes were literary, and he soon devoted all his attention to it. Among his publications are: "Songs of Old Canada," translated from the French; "Montreal and Some of Its Makers," "A King for a Week," "A Gentleman of the Royal Guard," and short stories, essays, and poems. In 1897, Harpers published a novel by him, "Spanish John," which

failed to take the position which it merited. We in Canada, especially near Montreal, ought to have shown greater interest in it, as it was really a relation of the early adventures of Macdonell of Greenfield, one of the founders of Glengarry. This was followed by the "Span o' Life," by William McLennan and J. N. McIlraith, treating of early Canadian history, and one of those really able historical novels which are too good to be popular. Mr. McLennan gradually declined, and faded away at Milton's famed Vallambrosa, now one of the cool mountain resorts most easily reached from Florence, Italy.

Professor John Campbell.

Professor John Campbell had passed his 60th year, and during the greater part of his life had occupied a leading place among Canadian scholars. His father James Campbell, the wholesale bookseller of Toronto, has left a pleasant record, and his worthy and upright character is still green in the memory of the older people. His son after a careful education entered the Presbyterian ministry, but the position of Professor of Church history and apologetics in the college affiliated to McGill in Montreal, was a more congenial one. He delighted in abstruse studies, and spent much time and ingenuity in tracing analogies between the hieroglyphics of the past races of Asia Minor and those of Central America. Besides these speculations, he worked hard at his life's work as a professor. One of the earliest explorers of Muskoka, he was its most constant lover, and so soon as his duties permitted, he fled to his beloved island, his garden and camp fire. Here he spent his summer, having service every Sunday on an ideal spot, a simple, beautiful service, where he strove to direct the minds of the young to live a life devoted to the service of that Creator who surrounded them with so many blessings, and so much beauty. The sermons from Yoho have been published many years ago, and will be treasured by those who possess the volumes. "And it was not unfitting that in his Yoho island home, amid scenes of loveliness and good-fellowship and pleasant memory, his own gay spirit should without pain or premonition or sadness of farewell, find sudden and peaceful release."

Imperialism.

Canada, and especially Toronto have welcomed their countrymen who have been successful at Henley and Bisley. It is a wholesome feature of Bisley that it is gradually enlarging to become a truly Imperial contest. This year a young Canadian won the King's prize, a chaplain stationed in India gained the silver medal, a Durham collier carried off the bronze medal, and a New Zealand team won the Kolapore cup. Such a distribution of honours to the farthest parts of the Empire should be a valuable incentive to our young volunteers.

Old Books.

"Church Bells" has started a column in which is inserted a list of books offered for poorer clergy, and another of books wanted by them. However valuable such donations may be in England, it seems to us that it is still more necessary in Canada. For it may be taken for granted that all our clergy are poor, and that a very large number are so situated and are so poorly paid as to be unable to obtain additions to their meagre libraries. We would therefore ask those who can afford to part with volumes which would bring a backwoods clergyman's reading up to date, to kindly furnish us with the titles of the books, and we will try and establish a means of supply similar to that adopted in England.

The Aberdeen Society.

In connection with the preceding paragraph, we desire to say that we do not wish to interfere with the admirable institution established by Lady Aberdeen for supplying literature to isolated families in new settlements. But speaking of it reminds us that it does good too much by stealth, and that it is high time that public attention should be again attracted to it. It consists simply of the setting apart of convenient rooms where magazines, etc., are received and from time to time sent to the country. For instance, in Toronto there is a large room in the basement of the Parliament Buildings. But people come and go, and immigrants arrive, and newcomers and immigrants know nothing of this most useful means of lightening the dreariness of the winter. We therefore ask those at the head of it to issue through the press the necessary particulars again and again.

Labrador.

We have received an interesting letter from a valued contributor and correspondent, the Rev. W. O. Hawker. Writing from Venison Island, Labrador, (after some complimentary remarks which we need not copy) Mr. Hawker proceeds: "Our Post office at Carbonear was burned down, and our poor post mistress burnt to death since I left home. Carbonear will find me, as the boxes are all destroyed, till we get a new office built. Our fishery on this coast until this week has been very poor, so much ice about has hindered setting nets and traps in the water. But this has been a grand week; fishermen have done well, and I hope that the mail boat will bring good news of the fishing north. There must be over one thousand crafts which have passed north of this; they did very badly in the straits where in other years they have done well. No doubt you have heard ere this that we have had two stations of Marconi's wireless telegraph erected this month, one here, and the other at Battle Harbour, forty-two miles south. The 23rd July, was the first day that a message was sent and received here, and there has been communication ever since. Three more stations are being erected north of this, and next year, they hope to travel completely to Newfoundland, and to communicate with any part of the world. A message reached me from Battle Harbour yesterday, that our missionary, the Rev. E. W. Gardiner had left there in his boat for this place."

The Roman Trouble.

There is a phase in the difficulty between the Vatican and the French Government on which we wish to say a word. Cardinal Serafino Vanutelli, holding a high position, was selected to write to the Bishop of Laval, in France, whose conduct regarding the dissolved congregations had not given satisfaction at Rome, summoning him to resign his Bishopric into the hands of "the Holy Congregation of the Universal and Roman Inquisition." The Bishop referred the matter to his Government—and so caused the present crisis. Besides that, in another letter, the Papal Secretary of State, Cardinal Merry del Val, invites the Bishop to re-read attentively the Bull "Apostolica Sedes." "You will," he continues, "find in it a statement of the penalty you have incurred by appealing to the secular arm in order to evade the execution of the decrees of the Church." The Bull referred to was issued by Pius IX. as recently as 1869, and the penalty it inflicts for the offence in question is excommunication, from which none can release but the Pope himself. The Bull also excommunicates, "all and singular heretics, under whatsoever name they may be classed, and of whatsoever sect they may be, and those who believe, receive, or favour them, and generally all who de-