

"Giving," and Rev. T. B. Davis, of Sarnia, on the general topic of "Missions." The congregation responded liberally in the offertory.

DIOCESE OF ALGOMA.

ROSSEAU.—The Rev. Alfred W. H. Chowne, begs to acknowledge with hearty thanks the gift of a load of hay and a quarter of beef from Mr. Hugh Jackson. Such gifts are of great value and set a worthy example. Also to Mr. Clifford, Church-warden, for many acts of kindness in sending his horses to draw hay, &c. Mr. Chowne also desires correction made in the announcement in THE GUARDIAN of March 13th: instead of Mr. read Mrs. Chowne.

The Treasurer acknowledges with thanks the following contributions:—Mission Fund—Mrs. Eakens, Woodstock, \$65; Miss Lowe, Bala, \$2; St. John's Church, Port Hope, \$3.45; Ladies, Newmarket, \$10; Chester Sunday-school, \$2.25; Trinity Church, Galt, \$30; Geo. Wilgress, Esq., Cobourg, \$25; Miss Dixon, per Mrs. Boyd, \$1; Miss Dewiney, per Mrs. Boyd, \$2; per Mrs. Holden, Mr. and Mrs. A. F. Gault, \$13.75; A friend of missions, \$10; Mrs. McLeod, \$5; Miss Mercer, \$5; Mrs. Murray, \$7; A friend, 25cts. A friend, Orillia, per Rev. Mr. Noble, \$4; Sir Daniel Wilson, \$25; Mrs. Cheeseman, Stratford, \$4; St. James's Cathedral, W. A. Boxes, \$880; Fred. Wyld, Esq. \$10; Mr. W. Laidlaw, \$10; Parry Sound District Mission.—Rev. W. Craig, Clinton, \$5; Hon. Edward Blake, \$25; Robt. Jenkins, Esq., \$50; Mrs. T. R. Merritt, St. Catharines, \$10; Nipigon Mission.—Mrs. H. Ferguson, per Mrs. S. Rachan, \$5; Mrs. Stephen Howard, \$12.50; New Church, Nipigon.—A well-wisher, \$5; W. A. M. S. Aylmer, \$5; Mrs. Hutchison's Sunday-school class, \$2.50; St. Peter's Church, Alberton, P. E. I., \$5; Mrs. Phelps's Stansstead, \$100; Miss Wilgress, collected, \$11; W. M. A. S., St. Andrew's, \$5; Four members, Wellington and Monotie, \$10; Maggnetewan School-house.—W. M. A. S., Lucan, \$1.60; Mrs. Boomer, London, \$1; Indian Student.—Per Rev. Mr. Langtry, \$20; Widows and Orphans.—Edith Galt, per Mrs. Moss, \$4.27; Mrs. Neville, \$50; Mrs. Murphy, \$2; W. M. A., Church of the Ascension, \$100; Hon. Edward Blake, \$25; General Purposes.—Hon. Edward Blake, \$30; Episcopal Endowment.—In loving memory, C. P. B., \$4; Thessalon Church—A. F. New Brunswick, \$20; also from the same for Negwenang Church, \$10, and for Church and Parsonage Fund, \$40.

DIOCESE OF CALGARY.

LETHBRIDGE.—The Lethbridge News says:—Members of the Church of England will be pleased to hear that His Lordship, the Bishop of Saskatchewan and Calgary, has formed all that portion of the Diocese of Calgary lying south of the southern boundary of Township No. 15 into a Rural Deanery, and has appointed the Rev. J. F. Pritchard, incumbent of St. Augustine's Church, to the office of Rural Dean, with the title of Rural Dean of Macleod. Mr. Pritchard having faithfully served in the Diocese for a period of ten years, the appointment is in every way a deserving one.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents].

To the Editor of the Church Guardian:

SIR,—Those of your readers who may wish to preserve the sermon in memory of Dr. Lobley are requested to correct the following misprints: Hard hearted Lancashire folk should

be 'hard headed'; practical eye of science should be 'practised'; influential question should be 'quarters'; pilaster should be 'polestar'; how hopeful was the Divine Liturgy should be 'helpful'; stand even in the light should be 'ever'; 'but we see in him,' (ten lines from the end should be 'brethren, in him.' Two lines below, insert cause after 'indeed.' These are the chief.

THE AUTHOR.

Bishop's College, Lennoxville, March 21, 1889.

PSEUDO-HERALDRY.

Sir.—It may seem a small matter to encroach upon your space for, but I wish to draw the attention of those interested to the appalling exhibition, by way of Heraldic Arms, attached to what I take to be an official announcement of the Domestic and Foreign Missionary Society of the Church of England in Canada, in the February number of the Canadian Church Magazine and Missionary News.

Surely there was no need of any assumption of Arms. If it be a corporate body, (I haven't the least idea whether it is or not), and had need of a corporate seal, some one of the endless varieties of cross, surrounded by the name and date of the Society, and for motto *Dicite in gentibus quia Dominus regnavit*, or *Dominus est Terra*, or anything else appropriate, would surely have been enough. The well-known stamp of the S. P. C. K., is a good example of what I mean. But if we must needs have an heraldic achievement, in the name of common sense, let it be a true or possible one! But the signboard, or collection of landscapes, which constitutes the present attempt why, to describe it would foil the language of the 'gentle science,' sorely taxed as it has been by XVIII. century heralds, to the Garter of whom Lord Chesterfield is said to have addressed the well merited rebuke, "You foolish man, you don't even understand your own foolish business." "Foolish" quotha? Aye, but it would be foolish past all endurance, if it were capable of perpetuating such an unmeaning atrocity as that under consideration, which might, indeed, serve as illustrations to the "Penny Tracts, in one syllable," which the second Mrs. Newcome (nee Hobson) that ardent admirer of the "Rev. Gideon Bawls," is represented as bestowing, with pound cake, and hot house grapes, on little Tommy, at their first meeting, but hardly as heraldic bearings in the escutcheon of a Society whose lists are headed with the names of dignified and learned Prelates of a National Church—as I hold our Canadian Church to be.

Every tyro of Heraldic Science knows that a shield is, roughly speaking, composed of "Field" and "Charges," the former being necessarily (in English Heraldry) of one of the two metals or five colours (or "tinctures"); the latter admitting of almost endless variety and choice. But here we have the whole surface filled up with these, "landscapes proper,"—I suppose I might denominate them, and surcharged with an Archbishopal Pall—the only recognizable quartering, and here both wrongly assumed and used!

In the first place, it can be borne only by an Archbishop exercising Metropolitan jurisdiction; so that unless I am greatly mistaken, even our Venerable Bishop of Fredericton, might not assume it, being neither Archbishop, nor Metropolitan, in aught but name. And in the next place it is here evidently used only as a convenient method of dividing the surface into the aforesaid landscapes.

The whole thing is so glaring an example of crass ignorance and bad taste; of "uppishness," or an affectation of arms; and of effrontery in palming off such a nameless thing as arms, that I do hope that it will be amended.

I know ecclesiastical bearings have presented many anomalies from the strict rules of the science, but never such an aberration as this. The only thing at all so bad that I remember

is in the arms of another Canadian Diocese, that of Niagara, which rejoices in a whole cataract in one corner!

Surely if the Society must needs have a coat, it would be no excessive matter to procure an authentic one from the Herald's College; or failing this, to get some one with a little technical knowledge of the subject to devise something not ludicrous.

For lack of better designation I sign myself at present,

ROUGH CROIX SOI-DISANT.

Port Hope, March 24th, 1889.

NEW BOOKS.

"SERMONS," by the Ven. F. W. Farrar, D. D., F. R. S., Archdeacon of Westminster. Thos. Whitaker, Bible House, New York, cloth \$1.

This is one of the volumes of "The Contemporary Pulpit" series, and contains eighteen sermons by this favorite preacher, on the following subjects: Christian Responsibility; How to deal with Social distress; The Ideal of a true Bishop; The Regeneration of the World; The Signs of the Times; The Gentleness of Christ; Life and Light; The Church and Her work; Lessons of Disease and Pain; London Life; Christ's lessons from the Birds and the Flowers; Christianity Triumphant; Christian Education, &c. Dr. Farrar's style is too well known to need comment, but no one will expect to find in these sermons anything very strong in the way of Church doctrine or teaching.

BEECHROFT AT ROCKSTONE, by Charlotte M. Yonge, author of the *Heir of Redclyffe*, &c. Macmillan & Co., N. Y.; cloth, 291 pages; \$1.50.

The demand for light reading never fails, and when it is met by any book which, whilst cast in this mould, yet conveys good sound moral instruction it is a cause for thankfulness. Of this character are all the works which have appeared from the pen of this gifted author; and "Beechcroft at Rockstone" is no exception to the rule. It is a tale of the same character as "Daisy Chain," which proved so great a favorite; and it introduces two of the "Mohun Sisters," whose acquaintance was made through the pages of "Beechcroft." A writer says of Miss Yonge that "she has the gift peculiar to herself of making her stories ever fresh, lively and entertaining. She has vast resources of allusion and quotation, and she knows how to place these properly. She has too the subtle perception of character and great delicacy of description. Her stories are free from padding, and their atmosphere is to the last degree, pure, sweet and wholesome."

THE THREE VOCATIONS, by Frances Little.—The Young Churchman Co., Milwaukee; cloth, pp. 252.

In this well written story are portrayed the lives of three girl friends, one of whom found fame as an author; another in the married state realized the domestic joys of a happy home, with a loving husband and children, and the third in the service of a Christ-like life as a Sister, fulfilled, in the opinion of the writer, a better and holier vocation than either of the other two; that of rendering lowly service to Christ and His Church. Cast out from a luxurious home by an infidel uncle, because of her belief in and faithful and bold acknowledgment of her Saviour, and her refusal to marry the man—like himself an infidel—whom her uncle had chosen as her husband, Teresa Dalton ultimately chose the vocation of a Sister in an Anglican Sisterhood: and in this calling brought comfort and blessing to many, and amongst them to the very parties who had so grievously wronged her. The story is full of interest; in portions deeply pathetic; true and good, and is one which we have no hesitation in recommending to our readers.