

present year. It numbers forty-five volumes, well-bound, and is of the value of £25 stg. It comprises the whole works of Jeremy Taylor; Dr. Hook's lives of the Archbishops of Canterbury; Neale's History of the Holy Eastern Church; Bishop Sanderson's works; Perowne on the Psalms; Bishop Pearson's Minor Works; Cook on the Acts; Bishop Lightfoot's Commentaries; Abp. Trench's Synonyms; Hammond's Liturgies; Neale's ditto; Landon's Councils; Brun's Canones Conciliorum; Maclear's works on Missions; Westcott on the Canon and the Bible; Moberly on the Forty Days; St. Gregory's Pastoral Care. It is clear that very few of the clergy can afford to buy some of these works—all of which are very valuable. I can warmly recommend to all who care for the interesting and highly important subject of Liturgies, Mr. Hammond's book. It is a small octavo of 390 pages, with an Introduction of lxxxiii pages. Extensive and well digested information is contained in the introduction, and the text gives "the most representative Liturgies of the Church," Eastern and Western. I cannot do better than enumerate the contents:—The Clementine, the Liturgy of St. James, (both Greek); Liturgy of St. James, Syriac, (in Latin translation); The Liturgy of Constantinople (Greek), including St. Basil's and St. Chrysostom's Norms; The Liturgy of the Armenian Church (English translation); Liturgy of St. Mark, Alexandrine (Greek); The Coptic Liturgy (in English translation), including St. Cyril's and St. Basil's Norms; The Ethiopic Liturgy (Latin translation); Liturgy of the Holy Apostles Adæus and Maris, Syriac Nestorian (Latin translation). Of Western Rites are given the Roman, Ambrosian, Gallican, and Mozarabic; and the Gregorian and Gelasian Canon. All this won't make a learned liturgiologist, but it will amply suffice a parish priest who desires to be helped in his ministry.

Your obdt. servant,

J. CARRY.

Sept. 17, 1881.

D. D.'s; D. C. L.'s; ET HOC GENUS OMNE.

SIR,—An interesting correspondence is being carried on in the *Guardian* on the above. You would do good service by reproducing some of these letters. We are sadly afflicted with shams here in Canada. We are going mad for titles. Prominent among those shams are our D.D.'s; D.C.L.'s; Ph.D.'s; LL.D.'s; in fact I cannot call to mind all the forms under which men contrive to get Dr. before their names. What miserable vanity! But I will just quote from a letter of an ex-Bampton lecturer in the *Guardian* of August 31st. "To do so" (i.e. to confer such degrees) "is to assist in imposing on the public, who in their ignorance, suppose them to be a reality, whereas those who are acquainted with the facts know them to be a sham. So completely is this the case that few persons now take them, except those who think it is a necessity of their official position to dignify themselves with an empty title, or schoolmasters who trade on the ignorance of the public. . . . The existing system is a sham which, as soon as its real character is exposed, cannot fail of falling into utter contempt."

To these shams the Colonial Church has added other shams. The bishops aping the State bishops in England pretend to appoint deans, archdeacons, canons, precentors, rural-deans, all shams, in a voluntary association such as is the Colonial Church. Undertaking to confer such titles is a mere assumption on the part of our bishops. Would any of your readers be so kind as to show in what an archdeacon, or a canon differs from any of his neighbours in the ministry? or what more power for good or evil does he possess? During a ministry of nearly twenty years I never could discover any use that these officials were outside of their own parishes. But there seems to be a craze about these sham titles. I believe one of the bishops in the Northwest, who has only three clergymen in his diocese made one a dean, the second an archdeacon, and the third a canon!

Yours &c.,

Sept. 17, 1881.

F. L. STEPHENSON.

SWIMMING BATHS.

SIR,—There have been several efforts made to get up Swimming Baths in this city, all of which have failed. As we are still without one, I contemplate building a first-class Swimming Bath, if I meet with sufficient encouragement from parties interested, and will be pleased to have all such call at my office, where I will explain my plans to them. Will you kindly second my effort by making this matter known through your columns, and thereby confer a favour on the citizens of Toronto and greatly oblige

Your obdt. servant,

A. NORMAN,

4 Queen Street, East.
Sept. 22nd, 1881.

Electrician.

THE CHURCH IN THE NORTHWEST.

SIR,—The Presbyterians and Methodists are most actively following up the immigration. Nine years ago the Presbyterian Church had only three labourers in the Province, this summer it has over forty. The Methodist Church has between twenty and thirty, besides missionaries to the Indians, who had been in the field for nigh a quarter of a century previously. The Episcopalians have missions to the Indians all over the Northwest, but are not following up the immigration with the same energy as the other denominations referred to. Bishop Machray informed me the other day that he expected the Church of Canada would assist him more in the future than it had done in the past.—Rev. Professor Grant, as refuted

in the *Mail* of September 5th, inst.

Let the Churchmen of Old Canada ponder over these words of a gentleman whose means of information are of the best, and whom no one will dream of over-colouring any picture he may choose to paint. If any thing were needed to emphasize the loud cries for assistance which are now resounding through Eastern Canada, from the Church in the Northwest: here it is. Here is the testimony of a gentleman, than whom no better judge exists, and by it the vaunted power of the Church of England is absorbed, her supineness declared, and her neglect of her children boldly charged against her. But something is being done—not much it is true, but enough to prove how easily much more might be accomplished if our people of the East could be aroused to a sense of the great danger to which the Church in the Northwest is at this moment exposed, and if their serious responsibility in the matter were fully appreciated and properly felt. Something has been done since my last to you, and I will now tell you what it is, and how it has been accomplished. I think I told you some time since that our Bishop required instantly the means of opening, at least, seven new missions. You will be surprised and pleased to learn that the means have been supplied, and that now our difficulty is the want of men. But you must not hastily compliment yourselves in the East, under the idea that these means have been supplied by you. They have in part, but chiefly through the rapid increase in the value of real estate in this wonderful country. Let me particularize. The parish of St. James was assisted by a yearly grant of £150 stg., from the S. P. G. This parish lies coterminous with the southern limits of Winnipeg, and land has risen so greatly in value that the glebe lands are now being sold, and will produce a sum, which, invested, will be sufficient to support a clergyman. This will set free the grant of the S. P. G., which will it is expected be transferred to the Turtle Mountain district, an important point; and thus we have one of the required seven. Head-

ingly has been receiving £100 stg. from the C. and C. S. The Bishop purposes to unite this with St. James's, and thus set this grant free, which he purposes to have transferred to Gladstone, another new and important point. This will make two of the required seven. The third new one will be Beaconsfield, and we all here tender our most heartfelt thanks to the Rev. Mr. Rainsford, of St. James's cathedral, Toronto, and those zealous ladies who, I understand, are associated with him in raising the \$800 per year, by which the Bishop is enabled to establish this mission. If those who have undertaken this labour of love could but see the beautiful country—the magnificent land, which the industrious and noble people they are so opportunely assisting, are occupying, they would feel a pleasure a thousandfold enhanced, and would exclaim "I feel greater and nobler now that I see the great country I am assisting to supply with the services of the Church, and the noble men and women I am helping." I do not know—I wish I did—the precise mode by which Mr. Rainsford raises this sum, and I now beg leave thus publicly to ask him to explain through your columns the plan he has adopted. I do this because I am under the strong conviction that it is chiefly by such means that the assistance which we shall receive will be secured. But I will speak of this more fully hereafter. To resume my account. The diocese of Huron has contributed \$375, and the Provincial Board of Home Missions, Montreal, \$500 for the support of a new mission. This, our Bishop proposes, shall be established at another highly important point, Pembina Mountain, making number four. Holy Trinity church, of Winnipeg, has bound itself to supply \$800 per year for a mission, which the Bishop will establish by the combination of the parishes of Brandon, Millford, and Rounthwaity. Brandon will be the seat, and is a point of the highest importance, for there is no place in the Northwest out of Winnipeg, possessing more brilliant prospects than the town Brandon. It will, I know, please many excellent Churchmen in Ottawa and elsewhere to learn that one of the most excellent young men I ever met, and a staunch Churchman of the best type, Mr. Loftus Fortier, a few years ago in the Governor-General's office at Ottawa, latterly in the Post-office Department here, and now Postmaster in Brandon, is keep-

ing the Church members of Brandon together in the meantime by acting as a lay-reader there. The zealous and most popular Rector of Holy Trinity here, cannot be too warmly thanked for the promptitude with which he set the members of his fine congregation at work to raise this sum, and the ladies who really perform the laborious toil of collecting the grant by monthly visits to friends who contributed five or ten or 25 cents for the purpose, are above all praise. If a small church like Holy Trinity, in a new place like Winnipeg, can do so splendid a piece of work as establish and support a mission, what might not easily be done by a combination of the hundreds of large, wealthy, and powerful churches in Old Canada? This makes number five of the required seven. Rapid City, another important post, will be filled by a clergyman to be supported by a grant of £100 stg. from the S. P. G. This will require to be supplemented from some source, but the Bishop thinks he sees his way to establish this mission at an early date. This is the sixth of the required seven. The seventh will be Woodlands, and will be supported by a number of gifts from private friends of Canon O'Meara, of St. John's cathedral here. The Canon is a most energetic Churchman, and by his personal influence with his friends in the East, has secured sufficient, with £50 stg. to be supplied by the C. and C. S., to support a mission. This completes the list of seven.

Now, all this is very gratifying. Our appeals to the East have not been entirely unheeded, and those who, like Mr. Rainsford, to whom be all honour, have taken an active and working interest in the tremendous labour before the Church in this immense country, will be delighted to see how efficacious have been their efforts, and they will have the further pleasure of knowing that their excellent example must be followed by others. When Mr. Rainsford explains his *modus operandi* I will have something more to say on this subject. Canon Grisdale, the secretary treasurer of our Mission Board, has informed me that the Provincial Board at Montreal has already sent, for mission purposes, since July last, the sum of \$965; and we gratefully acknowledge a gift of \$50 from the Bishop of Niagara. I take an especial and personal pleasure in mentioning this last donation, since I think I owe an expression of kindly feeling to this prelate.

I have much to say yet about our pressing want of clergymen to fill the new missions, the future of the Church in the North-west, and about our Sunday schools; and I have a good deal to say about Dr. MacLagan, late of Montreal, now organist of Holy Trinity here, who is revolutionizing the musical world of this part of Canada, by his brilliant rendering of the splendid and pure ecclesiastical music of the highest quality—but I will do all this in subsequent letters.

Yours,

Wm. LEGGO.

Winnipeg,
Sept. 17th, 1881.

Family Reading.

LONDON BIRDS.

We have sung for long in the low-walled garden,
We have fitted among the ivies;
And oh! we knew that some hearts will pardon
The tiny sins of such tuneful thieves.
We have flown and hopped, to settle and flutter
Near some poor toiler's window-pane;
How happy we were, when we heard her utter
A gentler speech, for our song in the rain!

We have seen some London sights; one neighbour
Tending a lonelier, poorer wail,
Sharing the fruits of hard toil and labour,
To lesson her grief, to keep her sare;
An old man led by a tender daughter,
To feel the kiss of the April sun;
A little child lifting a jug of water,
To help the sick woman whose work was done.

A SURPRISED PHYSICIAN.

A DYING PATIENT RECOVERS THROUGH THE INTERPOSITION OF A HUMBLE GERMAN.—Some weeks ago Dr. G—, a very respectable and widely-known physician, living on C— street, was called to attend a complicated case of rheumatism. Upon arriving at the house he found a man about forty years of age, lying in a prostrated and serious condition, with his whole frame dangerously affected with the painful disease. He prescribed for the patient, but the man