

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper



Dominion Churchman, Church Evangelist
and Church Record (Incor.)

Vol. 41.

TORONTO, CANADA, THURSDAY, MAY 28th, 1914

No. 22

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THE CANADIAN CHURCHMAN
36 Toronto Street, TORONTO

The Canadian Churchman

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The Outlook

Empire Day

It was well that on Empire Day we should hear about nation building from our clergy. There used to be a time when the average reference to Canada, whether from pulpit or platform, was much of the spread-eagle type. We hope that boastfulness is being purged from our utterances. Every youth passes through the era of boasting. When he first sees the muscles swell and the sinews stand out under his skin, he thinks that manifestation is peculiar to himself. When the youth has grown to maturity, we expect that boastfulness to pass. If it does not, it shows a deplorable weakness. It seems to us that when we talk so much about nationhood it is time to put on the toga and cease playing the role of the boastful youth. We may have the biggest things in all creation, but we certainly have not handled them in the biggest way and that we are daily finding out. We are beginning to find it a bit uncomfortable to live with some of our mistakes. Canada had free land for millions, incalculable natural resources and the fostering care of the mother country. If we could not do something with that start, we should not be worth much. But whither are we moving? We are duplicating old world conditions in some things rapidly. The glitter of gold has fascinated us. The people's domain has been plundered by the adroit. We need to pray for the awakening of a true national spirit, not to boast about having one.

Georgina Houses

We hear a great deal about the loneliness, discomfort and dangers of city life for women. It is a stock subject of eloquent pathos with many a convention speaker. The Georgina House in Toronto is the best kind of argument because it is a real, working, successful experi-

ment to meet those conditions. Its promoters have not allowed their sympathies to evaporate in talk. The house is designed to provide for the well-being—physical, moral, and spiritual—of young women coming as strangers into a large city to earn their own livelihood. There is in charge an experienced superintendent who is always ready, with her colleagues, to guide and counsel the young women who are or have been resident in the house. The house itself is designed to be a real home to which they may come at any time. Certain rooms are always reserved for transient guests, to meet the needs of women coming to town on business and desiring a quiet home where they may board and not be alone. Among the features of the house are a large common-room where everyone meets on an equal footing, a writing-room and library; an infirmary where cases of sickness can be cared for; a gymnasium, shower baths, and other like conveniences. Five years of operation have shown the necessity of this house and the widespread influence for good it exerts. Not at all forgetting the generosity of other benefactors, or the interest of other workers, we believe that we are right in saying that without the active interest of Mrs. A. J. Broughall, of Toronto, a woman who has given her life to Church work and whose praise is in all the churches, the Georgina House would not have been the success it is to-day. Personality is the greatest gift anyone can give. All other gifts are supplementary to that and derive their real value from it. The charter of the Georgina Houses contemplates the establishment in many other cities in Canada, of houses similar to the first "Georgina House." The movement deserves the widest co-operation and support.

City Planning

The sixth International Conference on City Planning was held at Toronto on May 25th-27th. The financial difficulties were overcome by a generous grant from the Dominion Government, which appointed the Commission of Conservation to act as hosts. The Ontario Government and the city of Toronto also contributed. The relative importance of city planning as compared with all other functions of city government, Provision for future rapid transit, Protecting residential districts and Recreation facilities in the city plan, were some of the subjects discussed. Anything that can emphasize the importance of city planning to the present and future generations, and the need of educating the public and civic officials to the gravity of the problems confronting our Canadian cities, and the means to their solution, is certainly well advised. It is our own peril if we neglect to make the city a sane, safe, healthy place, and that not for the suburban dweller, but for the workers who have to stay in the city year in, year out. It is interesting to see that the arguments advanced in New York against the building of any more "sky-scrapers," "They cut off light and air and depress neighboring values," have an ethical as well as a financial side. The secret of municipal perfection may after all be restraint and uniform development.

Amusements and the Church

We were more than surprised to see a published report of the closing meeting of a certain parochial branch of the A.Y.P.A. mentioning that "the programme opened with a whist drive, Miss —— winning the lady's prize and Mr. —— the gentleman's." The report goes on to say that after a short business meeting and light refreshments "dancing

was kept up till about one o'clock, the music being provided by the members." This method of running the entertainment part of an A.Y.P.A. is certainly something new to us—and perhaps to some of our readers. The affair took place in the Parish Hall. We are not saying anything about the particular form of entertainment in itself at any other time, but it strikes us when such is held under Church auspices, the managing committee are not particularly fertile in invention, to say the least. We have an idea that such proceedings are scarcely in harmony with the ideals of the A.Y.P.A., and could hardly be included under its entertainment policy. Honestly, we should like to see a little difference, at least, between an ordinary social gathering and one held under the auspices of the Church, in Church buildings, by a Church society. That's our idea. If any of our readers think otherwise, the correspondence column is open.

Cost of Schooling

\$10,230,736 on Public Schools, \$1,953,061 on High Schools, has been spent by the Province of Ontario during the last year, according to Dr. Pyne's report of the Department of Education. The total enrollment in the Public Schools is 405,725, and the average daily attendance is 255,475. This makes the cost per enrolled pupil \$25.21, and per average attendance \$40.60. We have 32,273 in the High Schools, making \$60.51 the cost per pupil enrolled or \$90.36 per average attendance. The cost has doubled within the last ten years. Everything, salaries, sites and buildings has increased. We notice that the cost in the Roman Catholic Separate Schools is only \$17.01 per pupil enrolled (61,297 total). One item which may explain some of this difference is the higher salaries paid to teachers in the Public Schools. \$788 for men, \$543 for women is the average. In the Separate Schools \$593 is the average for men and \$375 for women. The number of university graduates teaching in Public Schools is 81, in Separate, 2.

Religion in Schools

We are glad to read that 97 per cent. of the schools in Ontario are opened and closed with prayer. Are the teachers in the other three per cent. atheists or agnostics, theoretically or practically? Sixty-five per cent. use the Bible for reading. The majority of the other thirty-five per cent. are rural schools, but that may be explained by their use of the authorized Scripture Readings issued by the Department. In only four per cent. is religious instruction given by clergymen. So, is it not time that we heard a little less about the neglect of religious teaching in our schools when our clergy who have the right to instruct their own pupils if they desire let the opportunity pass? We do not suppose the provision is ideal, but vigour of action equal to vehemence of speech would use the opportunity afforded.

A Noble Foundation

Many a person has difficulty, financial or otherwise, in preparing for a university course. They require some school where they have an opportunity of working their way. Such is the Mount Hermon School, founded by D. L. Moody thirty-five years ago. Since that time eight additional buildings have been erected. A campaign to raise \$1,000,000 for the endowment fund has been opened, following immediately upon the announcement of an anonymous gift of \$100,000. The real purpose of the campaign is to enable the administration to continue unchanged the policy established by

Dwight L. Moody when he founded the schools of keeping them open exclusively for young men and women of good character who desire an education and cannot afford to secure it elsewhere. Under this plan, students are received at one-half the cost of their tuition and board, and the balance of the expenses has to come from endowment and the gifts of the public. Owing to the immense growth of the schools, the annual deficit has become more than \$100,000. Every summer the schools are used for students' conferences, which have become famous the world over.

Religion in Germany

The reports of recent years of the decay of religion in Protestant Germany have been discouraging. But the tide has turned, according to the "Literary Digest," and German Protestantism is coming to its own. The modern rationalism fails to satisfy the deepest longings of the heart and, on the other hand, preachers of the old faith who are filled with its spirit are drawing the people after them. Many of their Churches are filled to overflowing not only by Bible Christians but by the Modernists as well. Another indication of hunger for the old faith is the fact that multitudes of people seldom seen in Churches, from among those who are supposed to be out of sympathy with the Church, are attracted to services conducted by evangelists where the old Gospel is preached in its simplicity and power. In some Churches standing room is at a premium. There is a remarkable change in the student world, as shown by the increase of the German Union for Christian Students. Some years ago only fifty attended the annual conference. Last year 700 were there.

Sunday Parades

Three thousand volunteers attended Divine Service on May 17th in the Arena in Toronto. But that was not all they did. They held a parade from the Armories to the Arena. It was not a case of simply marching to the Armories but it was a *parade*. The longest way round was the shortest way home, evidently. About two thousand lads, big and little, marched with them in uniform as Public School Cadets, etc. Notice the result. They were ordered to muster at the Armories at an hour which to most of them meant not going to Morning Service. Between three and six o'clock they were on the march when not at the service. They missed Sunday School. They got home any time about seven and were too tired, if not too late, to go to Evening Service. Whatever you may think about the men of the regiments being out, do you consider that the Militia Department of this country acted wisely in ordering out two thousand lads on parade on Sunday with the foregoing consequences? Let alone the wisdom of the action, do you think it had the right to so order. We think the action had neither wisdom nor right. Loyalty, patriotism, is a virtue which is fostered by Christianity. Any thinking man knows that religion is the true and ultimate basis of national and all life. It was the height of shortsightedness, not to say folly, to give the appearance of any conflict between religion and patriotism. Nor is this all. When Johnny came marching with his gun, Johnny's sisters and brothers and father and mother had to be there to see. We are not surprised to read that over 75,000 people lined the route, for Johnny's relatives and friends are a large company. How many of the 75,000 do you think attended Evening Service? How many of Johnny's brothers and sisters attended Sunday School? Why do the volunteers receive orders that every man *must* be present? We are told on the best of authority that Church parades are not popular things among the volunteers. That order cer-

tainly looks like it. Why are they not popular? Because a parade consumes the whole Sunday practically. We feel that if proper representations were made to the Department, Sunday parading would be stopped; at any rate, we have this confidence in the Department, that there would be no more cadets called out on Sunday.

Libraries, Public and Postal

It is reassuring to remark that the circulation of books for adults in all the free libraries of Ontario for non-fiction is 617,094 and only 330,701 for fiction. The Association Libraries give similar proportions in smaller figures. The library exists that the normal man may continue his education. From Lethbridge, Alberta, comes the suggestion that a National Postal Library be founded, that men scattered far and wide over the Dominion may have this same advantage of continuing their education. The means of distribution, storage and management are all at hand in the present post office service. There are about 16,000 post offices in Canada. Notwithstanding the many services performed and the immense spread of sparsely settled country covered and the nominal fees charged, the postal service of Canada is conducted at a profit. Last year the Postal Department earned a surplus of \$1,310,000.00 over expenses. It is now proposed to provide an adequate library service for the people of Canada through the Post Office Department. It is conceived that by an adequate library service the circulation of books among the people should be as easy and inexpensive as to receive or send ordinary mail. A library in every post office is the plan. Mr. J. P. Tracy, president of the Postal Library League, figures that one volume per capita will be an adequate supply of books. Let us assume \$1.00 per volume as the average cost. The population of Canada may be estimated at ten millions. Ten million dollars is a sufficient amount to purchase all the books required for the Postal Library for Canada. It would include all reputable books for which there is a demand. It would include sufficient duplicates. It could include the literature of all languages spoken in Canada. Each post office will receive as many books as there are people in the locality with a minimum of, say, 250 books. It is estimated an average of 50 cents per volume will equip the post offices to receive and operate the library. The whole amount required for equipment would be \$5,000,000. The whole establishment will cost \$15,000,000. This is a comparatively small sum for the Government of Canada to appropriate. One battleship would cost as much. By means of a bond issue at 4 per cent. annual interest and allowing for amortization in 20 years the annual cost of providing the library would be much less than the annual profits of the Post Office Department at the present time. The larger libraries would supplement the needs of the smaller. It is believed a fee of 2 cents on each loan of a book would be sufficient to support the Postal Library. It seems to us that settled parts are scarcely in need of this move. But if Mr. Tracy can work out his scheme to apply to the remote-districts, it will be a boon. We gather from the reports that Travelling Libraries have been very useful but they are necessarily limited. This Postal Library would be a decided improvement.

Veni Creator Spiritus!

So sings the whole Church this week in words that carry us back to the days of St. Ambrose, the great Archbishop of Milan in Northern Italy—words sung by the ordaining bishop over his kneeling priests (that are to be) in almost every part of the Church for so many

centuries. What significance have they for the Church Catholic in this, the second decade of the 20th century, that the members of that Church love to make such words part of public worship at Whitsuntide? Nay, does not the tone deepen, does not the chord become more full of woven melodies, does not the very cadence become more solemn and emphatic as the ages roll on—in *sæcula sæculorum*, for ever and ever?

Ascensiontide has come and gone, climax of the Church's panoramic study of Christ's life, and Ascension Sunday breathed its special aspiration—in the same breath with exultation of the "Lord's Great Triumph"—*send thy Holy Ghost to comfort us and exalt us!* Therein lies the key of the soul's position. Christ is gone, His work of atonement being done. He has laid the foundation of twelve precious stones Apostolic, Himself the tried corner stone of all, elect, precious above all. Another stage of building in the temple of human souls has begun, is going on; and it needs, it calls for this our mastering and over-ruling supervision. So it sings—the stones cry out—"Come, Creator, Spirit, our souls inspire."

As the Collect says, "Grant us to have a right judgment in all things and evermore to rejoice in His holy comfort. That is the result desired from the Sacred Presence we invoke at all times. At baptism, confirmation, communion, on all solemn occasions of rites and ceremonies of public worship, in crises of family and private life, in personal supreme efforts of energy in the discharge of onerous duty—we need that "right judgment" to guide, that "evermore rejoicing" to keep us free and forceful. As time rolls, the ages accumulating, there seems an over-burdening weight of experience in human life, an increasing need of the directing and sustaining power—something far more than human counsel can give. So—in this special "dispensation of the Spirit"—the Church's cry is increasingly justified and explained to the inner consciousness of all her devout and reverent members. She thrills with feeling while she sings "Veni Creator."

We are not, however, without considerable danger that this gift of boundless value may be regarded with less attention than it ought; and the tendencies of the present age are of such a nature, and of so powerful an influence, that great watchfulness on the part of the Church is imperatively demanded, lest the work and agency of the Divine Spirit, on the Church collectively, and on the individual Christian, should come to be too little regarded. In the first and purest ages of the Church, and when her triumphs over the world and sin were the most remarkable, it was in the assemblies of the Church, it was when they met together in the breaking of bread and with prayers, that the Divine Spirit was eminently vouchsafed. That primitive upper room, whose walls could testify to the devotion, the united accord, and the daily assemblies of the disciples, was the first to be filled with the tokens of the Holy Ghost, as it was poured forth from the Throne of Heaven, whither the Redeemer had just ascended. The Holy Spirit indwelt in men's hearts impelling to service, strengthening to endurance and guiding to wisdom. The heart willing to be cleansed is the only dwelling place of the Spirit. Without the Spirit we have not life. His presence differentiates the Church from any other agency. No change can ever take place in the means whereby the graces and virtues of the Divine Spirit can be attained, until Messiah shall come in His glory and establish His reign on earth according to the purposes of His will. He comes only to His Church when communion with the Master is her controlling thought. He comes only to His children, making them His when the heart is open to be purified and the will ready to be consecrated.

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PART II.

Prayers and Thanksgivings Upon Several Occasions.

Rubric.—Prayers.—To be used at Morning or Evening Prayer, after the Prayer for Clergy and People, or in the Litany after the Prayer, "We humbly beseech Thee."

Thanksgivings.—To be used before the General Thanksgiving.

The following Prayers have been added:—

- (1) At the New Year. (From the Scottish Prayer Book.)
- (2) For Unity. (From the Accession Service.)
- (3) Alternative to above. (Adapted from the Missal.)
- (4) For Christian Missions. (From the Irish Prayer Book.)
- (5) Alternative to above. (From the American Prayer Book.)
- (6) For Missionaries in our own country. (From the Form set forth by M.S.C.C.)
- (7) For Missionaries in Distant Lands. (From the Scottish Prayer Book.)
- (8) For those about to be Confirmed. (From the Scottish Prayer Book.)
- (9) During the vacancy of a See. (Adapted from the Report of the Irish Committee.)
- (10) During the vacancy of a Pastoral Charge. (Adapted from the Scottish Prayer Book.)
- (11) For the Synods of the Church. (Adapted from the Form set forth by the House of Bishops.)
- (12) During Parliamentary and other elections. (Adapted from the Scottish Prayer Book.)
- (13) A Prayer for Fair Weather. (Taken and adapted from that in the Scottish Prayer Book, and substituted for the Prayer now in the Prayer Book.)
- (14) For Fruitful Seasons. (To be used on Rogation Days and at other times.)
- (15) Prayer for Rogation Days.
- (16) Prayer for a blessing on Fisheries. (Adapted from the Scottish Prayer Book.)
- (17) Prayer for Hospitals. (Adapted from the Scottish Prayer Book.)
- (18) For the Recovery of a Sick Person. (From the Scottish Prayer Book.)
- (19) For those who travel. (From the Scottish Prayer Book.)

The Prayer for Parliament has been adapted to include the Dominion Parliament and Provincial Legislatures.

The Prayers in the time of dearth and famine and in the time of any Common Plague or Sickness appear in the following adapted forms:—

In the time of dearth and famine:—

O GOD, Heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase; behold, we beseech Thee, the afflictions of Thy people; increase the fruits of the earth by Thy heavenly benediction; and grant that the present scarcity and dearth, which we have most justly deserved, may through Thy goodness be mercifully turned into plenty; for the love of Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honour and glory, now and forever. *Amen.* (Adapted.)

In the time of any Common Plague or Sickness:—

O ALMIGHTY GOD, the Lord of life and death, of health and sickness, have pity on us miserable sinners, now visited with great sickness (*and mortality*). Withdraw from us, we pray Thee, this grievous affliction. Teach us so to understand and obey Thy laws, that under Thy good providence we may live in health and well-being all our days. Enlarge our charity to relieve the distressed, and above all, bless this visitation to the welfare of Thy people and the glory of thy holy Name, through Jesus Christ our Lord. *Amen.* (Adapted.)

The Prayer in the Time of War, from Forms of Prayer to be used at Sea, is substituted for the Prayer in the Time of War and Tumults in the present book.

Thanksgivings.

(1) For Fair Weather.—The following adaptation has been made as in the Irish Prayer Book:—

O LORD GOD, who hast in Thy mercy relieved and comforted our souls by this seasonable and blessed change of weather: We yield Thee hearty thanks for this Thy goodness towards us, beseeching Thee to give us grace to use this and all Thy mercies to the honour and glory of Thy holy Name; through Jesus Christ our Lord. *Amen.* (Adapted as in Irish Prayer Book.)

(2) In the Thanksgiving for Restoring Public Peace at Home the words "and stillest unruly people" have been struck out, and "unhappy" substituted for "seditious."

The Collects, Epistles and Gospels.

The following Rubric from the Order how Holy Scripture is appointed to be read is printed as a second Rubric here:—

Note, also, that the Collect, Epistle and Gospel appointed for the Sunday shall serve all the week after, when it is not in this Book otherwise ordered.

In the Rubric after the Collect for the First Sunday in Advent "with" is changed to "after." The Collect for the Fourth Sunday in Advent. In its ancient form this Collect was addressed to the Second Person of the Trinity. It has been adapted and furnished with an ending suitable to a Prayer to Our Saviour, as it was originally intended to be.

O LORD, raise up (we pray Thee) Thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

Dates of all the Festivals which fall on fixed days are placed at the foot of the page.

After the Gospel for the Epiphany this Rubric appears: "The same Collect, Epistle and Gospel shall serve for every day after unto the next Sunday."

After the Gospel for Ash Wednesday the above Rubric is repeated with the addition of the words, "unless it be otherwise ordered in this Book." To the title The Sunday Next Before Easter is added, commonly called Palm Sunday. The Collect for Palm Sunday is printed in full before the Epistle on the Monday, Tuesday, Wednesday and Thursday in Holy Week.

The Third Collect for Good Friday is thus amended: The words after "Have mercy upon . . . Hereticks" are removed and it now reads: "Have mercy upon the Jews, Thine ancient people, and upon all who reject and deny Thy Son."

After the Gospel for Ascension Day the following Rubric appears: "The same Collect, Epistle and Gospel shall serve for every day after, unto the next Sunday, except upon the Feast of St. Philip and St. James."

The title of the Twenty-fifth Sunday after Trinity is changed to the Sunday next before Advent, and the following Rubric takes the place of the present one:—

If there be twenty-six Sundays after Trinity, the Collect, Epistle, and Gospel for the Sixth Sunday after Epiphany shall be used on the twenty-fifth Sunday.

If there be twenty-seven Sundays, the Collect, Epistle, and Gospel for the fifth Sunday after Epiphany shall be used on the twenty-fifth Sunday; and the Collect, Epistle and Gospel for the sixth Sunday after Epiphany shall be used on the twenty-sixth Sunday.

And if there be fewer than twenty-five Sundays, the overplus shall be omitted: Provided that this last Collect, Epistle and Gospel shall always be used upon the Sunday next before Advent.

The following are the proposed Proper Anthems, printed before the Collect for the Day, as on Easter Day:—

The Nativity of Our Lord, or the Birthday of Christ, Commonly Called Christmas Day.

At Morning Prayer, instead of the Psalm, "O come, let us sing," these Anthems shall be sung or said:—

Behold a virgin shall conceive and bear a son: and shall call his name Immanuel.—Isaiah 7:14.

Unto us a Child is born: unto us a son is given.—Isaiah 9:6.

In this was manifested the love of God toward us: because that God sent His only begotten Son into the world that we might live through Him.—1 St. John 4:9.

And of His fulness have all we received: and grace for grace.—St. John 1:16.

Blessed be the God and Father of our Lord Jesus Christ: who hath blessed us with all spiritual blessings in heavenly places in Christ.—Ephesians 1:3.

Glory be to the Father, &c.

Good Friday.

Behold the Lamb of God: which taketh away the sin of the world.—St. John 1:29.

He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him: and with His stripes we are healed.—Isaiah 53:5.

Herein is love, not that we loved God, but that He loved us: and sent His Son to be the propitiation for our sins.—1 St. John 4:10.

Worthy is the Lamb that was slain: to receive power and riches and wisdom and strength and honour and glory and blessing.—Revelation 5:12.

Glory be to the Father, &c.

The Ascension Day.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in.—Psalm 24:9.

Who is the King of Glory: even the Lord of hosts, he is the King of Glory.—Psalm 24:10.

Thou art gone up on high: thou hast led captivity captive, and received gifts for men.—Psalm 68:18.

Wherefore he is able also to save them to the uttermost that come unto God by him: seeing he ever liveth to make intercession for them.—Hebrews 7:25.

Glory be to the Father, &c.

Whitsunday.

O sing unto the Lord a new song: for He hath done marvellous things.—Psalm 98:1.

Christ being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost: hath shed forth this, which ye now see and hear.—Acts 2:33.

And because ye are sons, God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father.—Galatians 4:6.

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory: even as by the Spirit of the Lord.—2 Corinthians 3:18.

Glory be to the Father, &c.

The Transfiguration has been added to the Red Letter Festivals, and a Collect, Epistle, and Gospel provided.

The Transfiguration of Our Lord.

O GOD, who on the holy mount didst reveal to chosen witnesses Thy well-beloved Son wonderfully transfigured: Mercifully grant unto us such a vision of His divine majesty, that we, being purified and strengthened by Thy grace, may be transformed into His likeness from glory to glory; through the same Thy Son Jesus Christ our Lord. *Amen.* (From the American Prayer Book. Adapted.)

The Epistle.—2 St. Peter 1:16-18 incl. (as in Authorized Version).

The Gospel.—St. Matt. 17:1.

After six days Jesus taketh Peter, James and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with Him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. (From the Scottish Prayer Book.)

In the Epistles for Trinity Sunday and All Saints' Day "beasts" is changed into "living creatures."

The Holy Communion.

The Rubric after the Alternative Collect for the King now appears as follows:—

Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, "The Epistle (or, the portion of Scripture appointed for the Epistle) is written in the . . . Chapter of . . . beginning at the . . . Verse." And the Epistle ended, he shall say, "Here endeth the Epistle." Then shall be read the Gospel, saying, "The Holy Gospel is written in the . . . Chapter of . . . beginning at the . . . Verse;" and the people, all standing up, shall devoutly sing or say "Glory be to Thee, O Lord."

And, the Gospel ended, the people shall in like manner sing or say,

"Thanks be to Thee, O Lord."

Then shall be sung or said this Creed following, the people still standing as before.

In the Rubric after the Nicene Creed the words, "the Banns of Matrimony published and Excommunications and other ecclesiastical notices" are substituted for "Briefs, Citations, and Excommunications."

The words, "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive, Acts 20," are added to the Offertory Sentences.

In the Prayer for the Church Militant "indifferently" becomes "impartially."

The Rubric before the First Exhortation now reads:—

When the Minister giveth warning for the Celebration of the Holy Communion (which he shall always do upon the Sunday, or some Holy-Day immediately preceding) after the Sermon or Homily ended, or else after the Nicene Creed, he shall read this Exhortation following, or at the least the first paragraph thereof, the people all standing; provided always, that he read the whole Exhortation upon some Sunday before Christmas Day, Easter Day and Whit Sunday.

In paragraph three of the same Exhortation the word "damnation" is changed into "condemnation," and all the words after "holy Table" to the end of the paragraph are struck out.

In the Rubric before the third Exhortation the word "shall" is changed into "may."

In the same exhortation the word "damnation" is changed into "condemnation" and "considering" into "discerning." The words, "We kindle . . . kinds of death" are omitted.

A Proper Preface for THE EPIPHANY and seven days after is inserted.

"THROUGH Jesus Christ our Lord, who, in substance of our mortal flesh, manifested forth His glory, that He might bring us out of darkness into His own marvellous light. Therefore, with Angels, &c."

In the Whitsunday Proper Preface "divers languages" is changed into "tongues"

The following Rubric is inserted at the end of the Prayer, "Almighty and everliving God, we most heartily thank Thee, &c."

Note that at the discretion of the Minister both the foregoing Prayers may be used.

In the first Rubric after the Communion Service the word "shall" is changed to "may."

The eighth Rubric after the Communion Service is amended as follows:—

And note that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And every Parishioner shall contribute regularly of his substance to the maintenance of the worship of God, according as God shall prosper him.

Public Baptism of Infants.

The following are the opening Rubrics, as added to and amended:—

The Ministration of Public Baptism of Infants to be used in the Church:—

The Minister of every parish shall often admonish the people that they defer not the baptism of their children longer than the fourth or fifth Sunday next after their birth, unless upon a great and reasonable cause.

The people are also to be admonished, that it is most fitting that Baptism should be administered upon Sundays, and other Holy-days, when the most number of people come together: as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every man present may be put in remembrance of his own profession made to God in his Baptism, for which cause also it is expedient that Baptism be ministered in vulgar tongue. Nevertheless (if necessity so require), children may be baptized upon any other day.

And note, that there shall be for every child to be baptized three sponsors; for every male, two Godfathers and one Godmother; and for every female, one Godfather and two Godmothers. Nevertheless, when three sponsors cannot be had, one Godfather and one God-

mother shall suffice. Parents may be sponsors for their own children, if necessity so require; but no person shall be admitted to be a sponsor who hath not been baptized.

When there are children to be baptized, the parents shall give timely notice thereof to the Minister. He shall thereupon appoint the time for baptism, which shall be either immediately after the last Lesson, or after the third Collect, at Morning or Evening Prayer; or at such other time as he by his discretion shall appoint.

The sponsors and the people, with the children, being ready at the Font, the Priest coming to the Font (which is then to be filled with pure water), and standing there, shall say.

The words, "God being my helper," are added to the words, "I will," in the response to the question, "Wilt thou obediently keep, &c." The words, "in the vulgar tongue," are omitted in the two closing Exhortations.

At the close of the Service is inserted: "Here may follow: The Grace of our Lord, &c." And the following Rubric is added:—

When Baptism is administered at Morning or Evening Prayer, then all the Prayers after the Third Collect may be omitted, except the prayer of St. Chrysostom and The Grace of our Lord Jesus Christ, &c.

Private Baptism.

The first Rubric is omitted, having already appeared in another form in Public Baptism

The title of the Service is now as follows: The Ministration of Private Baptism of Children and the Public Receiving of such as have been privately Baptized

The words, "The Curate of every Parish shall warn, &c.," are substituted for, "And also they shall warn, &c.," in what is now the first Rubric. After the Prayer, "We yield Thee hearty thanks, &c.," there is added, "The grace of our Lord, &c." In the Rubric before the brief Certification of Baptism the words, "at the time appointed for Public Baptism," are inserted after "brought into the Church." Immediately after the brief Certification the following new Rubric appears:—

Then shall follow the Gospel as hereinafter provided, the Minister first saying, Hear the words of the Gospel written by Saint Mark in the tenth Chapter at the thirteenth verse.

"With what matter, &c.," is changed into "Was this child baptized with water?" The response, "I will, God being my helper," and the omission of the words "in the vulgar tongue" appear in this Service also. The instruction, "ye are to take care, &c.," is repeated in this Service. The words, "all kneeling," are added to the Rubric before the prayer, "We yield Thee hearty thanks, &c."

Baptism of Those of Riper Years.

The amended Rubrics appear as follows:—

When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.

And if they shall be found fit, then the Godfathers and Godmothers shall be ready to present them at the time appointed for Public Baptism.

And standing there, the Priest shall ask, whether any of the persons here presented be baptized, or no: If they shall answer, No: then shall the Priest say thus.

The following rubrical additions are made at the end of the Service:—

If it be doubtful whether one that is of riper years hath been duly baptized or not, the Priest shall baptize him in the form here appointed: Saving that he shall use this form of words:—

"If thou art not already baptized, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

When an unbaptized person of riper years is in immediate danger of death, if he have satisfied the Minister as to his repentance, faith, and desire to be baptized, then Baptism may be administered in private on this fashion: First, let the Minister, with them that are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in this form of Baptism as the time and present exigence will suffer. And then the Minister shall pour water upon him and say:— "N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost, Amen." Then, all kneeling down, he shall further say the Thanksgiving beginning, "We yield Thee

humble thanks," and "The grace of our Lord Jesus Christ."

The Catechism.

The Note to the Apostles' Creed is appended as in the Morning and Evening Prayer regarding the Descent into Hell.

The first three Rubrics at the close of the Catechism are amended as follows:—

The Curate of every Parish shall diligently upon Sundays and Holy-Days, or at such other times as he shall think convenient, instruct and examine the children of his parish in this Catechism; and it is most expedient that this should be done openly in the Church, from time to time, either after the Second Lesson at Morning or Evening Prayer, or at some other fit time.

And all Fathers, Mothers, Masters, Mistresses and Guardians shall cause their children, servants, apprentices, and wards to come to such instruction at the time appointed.

The third Rubric remains as at present with the addition of the words "to be confirmed, And where possible" after the word "Bishop" and before "every one."

Order of Confirmation.

The following Enrichments and Additions are proposed:—

The Order of Confirmation, or laying on of hands, upon those that are baptized and come to years of discretion.

Upon the day appointed, all that are to be then confirmed, being placed and standing in order before the Bishop, the Minister shall present them unto the Bishop, and say:—

Reverend Father in God, I present unto you these persons to receive the laying on of hands.

Bishop—Take heed that the persons whom ye present be duly prepared and meet to receive the laying on of hands.

Minister—I have instructed them and enquired of them and believe them so to be.

Then the Bishop, or some other Minister appointed by him, shall read this Preface following:—

Dearly beloved, To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order that none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer and the Ten Commandments, and can also answer to such other questions as in The Catechism are contained, and forasmuch as these persons present, being by Baptism Members of Christ's Church, are instructed and prepared as aforesaid, we are assembled together here to pray for them and to bless them by the laying on of hands. This order is very convenient to be observed for divers reasons.

First—Because it is evident from sundry places in holy Scripture that the Apostles prayed for and laid their hands upon those who were baptized; and the same is agreeable with the usage of the Church since the Apostles' time.

Secondly—In order that by prayer and laying on of hands they that are to be confirmed may be strengthened by the Holy Ghost.

Thirdly—In order that persons, having now come to the years of discretion and being mindful of their bounden duty to acknowledge openly the vows made by them, or by their Godfathers and Godmothers for them, in baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise that by the grace of God they will evermore endeavour faithfully to observe such things as they by their own confession have assented unto.

Then the Bishop, or some Minister appointed by him, shall say:—

Hear the words of holy Scripture written in the eighth chapter of the Acts of the Apostles, beginning at the fourteenth verse, and also in the nineteenth chapter, beginning at the first verse. [Then follow, printed in full, Acts 8:14-17 (inclusive), and Acts 19:1-7 (inclusive)].

Hear also the words of holy Scripture written in the sixth chapter of the Epistle to the Hebrews, beginning at the first verse. (Then follows printed in full Hebrews 6:1-3, inclusive).

In the Bishop's question to the Candidates the words, "ye made, or that," are inserted between "vow that" and "was made"; and the words, "ye then undertook, or which," between "things which" and "your Godfathers."

The rest of the Service remains the same as before.

(To be continued.)

The Anglican Laymen's Missionary Movement

NOTES BY THE SECRETARY

THE "last lap" of a long railway journey towards Toronto is the occasion of writing a few notes regarding the work of the Laymen's Missionary Movement during the past winter. Activities have centred around the following Campaigns:—

1. The 35 Interdenominational County Conferences in Ontario during the first three weeks of November. The object of these conferences was to carry the message of the Movement to as many of the smaller centres as possible, especially to those which had not hitherto been reached, and to prepare the way definitely for a simultaneous canvass throughout the Province during the first week of December. These conferences were of one day each, morning, afternoon and evening sessions. Many have said that they constitute the best piece of work ever done by the Laymen's Missionary Movement in Canada. Certainly they demonstrated the fact that considerable numbers of men can be got together at local conferences, and that what the men of the Churches are looking for is the small meeting where details of methods can be fully discussed, rather than "inspirational" gatherings. While the canvass was not carried out in every congregation, it was made in very many places which would never otherwise have attempted it. This very definite aim of these meetings was perhaps one of the most important factors making for large success. Several places have asked that the meetings be repeated next year. Others have suggested that similar gatherings be held in other points in their county. While the total attendance of Anglicans was less than could have been wished, in only three or four centres did Anglicans altogether fail to co-operate in the meetings. In a few places the conferences were made possible by their enthusiastic leadership.

Thanks are due to Canon Gould and Mr. Allin, of M.S.C.C., who each gave about two weeks to these meetings, to several laymen from Toronto, and to a number of our clergy in different parts of the country who rendered valuable service as speakers.

2. The Toronto City Campaign was conducted along the usual lines during January, viz. :—

Special missionary addresses on three consecutive Sundays.

A special meeting for Intercession.

The annual supper for Anglican men.

Organization within the various parishes for the canvass.

An encouraging feature of the campaign was the fact that a number of parishes hitherto practically unreached, requested the committee to provide speakers on one of the special days. Probably twenty parishes made a more or less systematic canvass, several of them for the first time. Full reports as to the results have not yet reached the office.

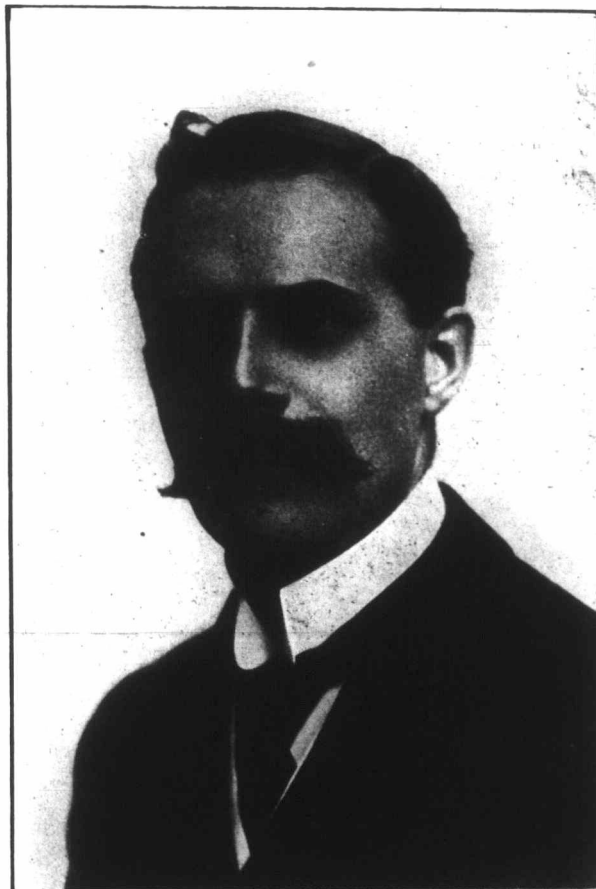
3. St. John City Campaign was a great success. At the request of the Bishop of Fredericton we assisted in a similar campaign in St. John during the first two weeks of February. From many points of view this was the most satisfactory city campaign yet carried out. Every parish co-operated most heartily, and every suggestion made was very willingly followed. In this work we had the invaluable assistance of Dr. Archer, of India, and Mr. Allin, of M.S.C.C. together with that of Bishop of the Diocese and three or four diocesan missionaries. This made it possible to provide a special speaker at each of the services in each church on two consecutive Sundays. The supper for the men of the ten parishes was a pronounced success. The Bishop called it "the biggest and most representative gathering of Anglican laymen we have ever had in St. John." The only reports which have yet come to hand say, "So far as we can gather from the different parishes the results of our campaign promise great things."

Ours is good here. \$500 increase pledged to parochial funds and \$300 to missions." (This is nearly the smallest parish in St. John). Another says, "At the regular meeting of the Laymen's Missionary Movement committee of the St. Luke's Church, it was resolved that the committee place on record its gratitude to God for the results of the late Missionary Campaign."

4. Interdenominational Conferences in British Columbia. Following much upon the lines of the Ontario some 18 conferences were held in British Columbia from Feb. 13 to March 3. The Anglican

Secretary joined the other speakers in Vancouver on February 16th, and then attended Conferences in New Westminster, Chilliwack, North Vancouver, spending the Sunday again in Vancouver, then going to Vernon, Kelowna, Summerland and Penticton, in the Okanagan Valley, then to Kamloops and Revelstoke. In Victoria a striking meeting of 1,200 men, over which Premier McBride presided, was held in one of the theatres on Sunday afternoon. On the following Sunday a similar meeting of 1,400 was held in Vancouver. In practically every place we found men very responsive and most appreciative. The Vancouver conference especially was well attended by Anglicans, Bishop de Pencier giving up other work to be present at all the meetings both on the weekday and Sunday afternoon. At a meeting of our own men it was decided to carry out an Annual Campaign along the lines developed in Toronto, and in order to secure assistance of officials of M.S.C.C. and L.M.M. to conduct the first such campaign in May, 1915.

5. Following the work in British Columbia, March 6th to March 29th was spent by the Secretary in the Diocese of Saskatchewan. At the last



MR. D. M. ROSE,

General Secretary for Canada, Anglican Laymen's Missionary Movement.

Synod, the diocese adopted the new Canon on Parochial Finance, in which, among other things, the Duplex Envelope System and annual Every-Member Canvass are required in every parish. An effort was being made to have the Canvass made throughout the diocese by April 1st. Interdenominational conferences were held in Saskatoon and Prince Albert. Then the Anglican Secretary visited the parishes of Old Battleford, North Battleford, Lloydminster, Streamstown, Radisson, Humboldt, Wilkie, Scott, Wainwright and Hardisty. Our meetings were usually small, but will be, I believe, quite productive, and clergy and laity alike seemed very appreciative of any help one was able to give.

Three weeks and a half in the small towns on the prairie gives one some little insight into the needs and tremendous difficulties of work in the West. In many places absolutely heroic work is being done of which the half has not been told. The ground is being held for the Church, and the way is being made possible for the Anglican Communion in the years to come, when the West shall have a population of many millions, to hold a position greatly superior to that she holds in many rural districts in older parts of Canada.

While the Church's work in Canada is enormous and urgent, it will never be accomplished until she undertakes even wider and more diffi-

cult problems in lands other than our own. After travelling twice across Canada in the space of nine weeks and addressing between 60 and 70 meetings, I have returned more impressed than ever with the large fields of endeavour still before the Movement. But a fringe of our constituency has been reached. The presentation of nothing less than the whole task of the Church must be insisted upon. Not merely to introduce mere methods but to bring to men a larger conception of a life of service for the world is our aim. To this end the Laymen's Missionary Movement must work with plans larger and more aggressive than in the days behind us.

KING'S COLLEGE CONVOCATION

The annual convocation of this, the oldest Colonial University in the British Empire, was held on May 13th. There was a large attendance. On the platform were Chancellor Chief Justice Townshend, Bishop Worrell, Bishop Richardson, Rev. Dr. Scott, of Quebec, President Powell and members of the Faculty, Archdeacon Draper, Canon Simpson, and many other of the clergy and graduates of the College. Rev. Dr. Bambrick and Rev. Dr. Vroom shared the duty of introducing the candidates for degrees. Honorary Degrees of D.C.L. was conferred upon, J. H. Plummer, Esq., the Venerable Thomas F. Draper, M.A., B.D., the Rev. Frederick George Scott, M.A., D.C.L. The degree of D.D., *jure dignitatis*, was given to Very Rev. A. J. Doull, M.A., Dean of Columbia. The Chancellor congratulated the President and Faculty upon the present high state of the College, mainly due to the energy and ability of the esteemed President. It was over fifty years since he had attended King's. J. H. Plummer, of Toronto, expressed great pleasure at the honour conferred upon him. He showed the advantages of combined technical and intellectual training, and urged the students of King's when they graduated to make their influence felt for the uplift of the College, and the betterment of humanity. Bishop Worrell congratulated President Powell and the assisting staff upon the most satisfactory year of the College just closing, and the standing of the students.

During the proceedings President Powell said that there were so many ladies present he wished to beg for their sympathy to steal their hearts and borrow their cash. They were going to build a ladies' residence. The Alexandra Society had for several years raised and given \$1,000 for the University. They deserve the heartiest thanks, for they have raised a sum towards the work. What will Alumni do to help? He hoped next year to be able to announce the completion of the ladies' residence.

At the meeting of the Alexandra Society President Powell gave an address, and there was a corporate communion for the members in Christ Church.

The Alumni placed on record their appreciation of the work of Thos. Trenaman, D.C.L., recently deceased, who was their President for thirty years. Their report referred to the progress made at the College. The appointment of Rev. A. W. Teed as parson of the College and accountant of the Collegiate School; renovation of Convocation Hall, benefactions to the College, notably those of Sir Henry Pellatt, and J. H. Plummer, with the hope that others may be led to follow their example; the death of Ven. Archdeacon Smith, D.D.; congratulations to Rev. T. F. Draper, M.A., B.D., on his promotion to the Archdeaconry of Cape Breton, in succession to Dr. Smith. Reference also made to the Collegiate School, which had successful year, 67 in attendance, 51 of whom are in residence, and satisfaction expressed that more boys of the school are now desirous of entering King's College. The treasurer's accounts show a balance of \$327 on general account, and of \$222 (towards prizes for the Collegiate School) on Alumni prize account. They also show investments on general account of \$3,695, and on prize fund account of \$2,250.

At the Board of Governors' meeting, E. T. Sturley, of Oxford, England, was appointed Professor of Mathematics and Physics in place of Prof. Howorth, resigned.

THIS AND THAT

Thoughts of an Eastern Churchman

Rev. T. F. Draper, Rector of Louisbourg, Cape Breton Island, who has been appointed Archdeacon in succession to the late Archdeacon Smith, is a native of Halifax, and a graduate of King's College. He has the distinction of having held only one parish since his ordination some thirty years ago. A most successful parish clergyman, and a man of engaging and attractive personality, an excellent preacher and of great physical vigour he will doubtless prove a worthy successor to the late Archdeacon. Archdeacon Draper has considerable literary ability, and is an authority on the early history of Cape Breton Island. He is very popular among his clerical brethren, and his appointment is universally approved.

The proposed division of the Diocese of Nova Scotia has again been renewed. It takes the form this time of combining Cape Breton Island, P.E.I., and portions of the Dioceses of Fredericton and Quebec. There can be no doubt that a change of the kind is urgently needed. The present diocese consists of two entire provinces, and in a sense three, for Cape Breton was for many years (until 1820), a separate province. The diocese as at present constituted includes a great deal of very rugged country, imperfectly provided with facilities for travel, which involves a very severe strain upon a Bishop, more severe in many respects than what is encountered in some of our western dioceses. This long deferred, and now over-due division, it is to be hoped, will receive the attention it demands at our forthcoming Synod.

I have recently been reading "Foundations," the collection of essays published last year by seven Oxford men on the fundamentals of the Christian Faith. Though written with considerable literary ability and a great display of learning, they have on the whole, with the exception of those written by Dr. Temple, so far as I am personally concerned, a distinctly irritating effect. There is an almost exaggerated tone of detachment and superior mindedness about these essays, coupled with an almost equally feverish eagerness to discredit the older methods of Christian apologetics, and to accept the current scientific and philosophic theories of the hour, that the effect, to me at least, is not "convincing." The writers seem to go out of their way to conjure up "difficulties," which when found they fail to effectively deal with. They hunt about for "sleeping dogs," and when they wake them up, either run away from them, or barely hold them at bay. Such books, I fear, suggest a great many more difficulties than they ever settle.

Why should Religion be in such a tremendous hurry to get itself "reconciled" with Science and Philosophy (if I may separate the two things)? When Science and Philosophy get reconciled with each other, or better still, when each speaks with an united voice, it will be time enough for Religion to try and come to some "understanding" with them. Science (including Philosophy) is such an elusive thing. What it often scorned yesterday or utterly ignored, it recognizes and respects to-day, and vice versa. Compare, for instance, the attitude of the great scientists to-day towards Religion and the unseen world, with that of the giants of the mid-Victorian era, who had "no use" for Religion at any price. The scientist of the day is now ready to acknowledge that Religion is not a mere excrescence, an accidental by-product of the human consciousness, but an essential part of the cosmic order. All this I have personally witnessed during the last forty years, and yet during that time Christianity has not fundamentally changed. And then as regards philosophy, the question is, "Whose philosophy?" The tone of the writers, as the Bishop of Kingston pointed out the other day in his excellent letter to the "Church Times," is far too apologetic. They seem to assume that Christian doctrine is in immediate and urgent need of "re-statement." But the trouble about restatement is, who is to do the restating, the whole Catholic Church, or "Seven Oxford Men"? When once you go into the business of restatement, where are you going to end? Now, to speak for ourselves, we Anglicans have certain statements of Christian doctrine as old as Christianity itself, which express the mind of the undivided Church, and I for one, am quite content to leave it at that.

This is, of course, not to decry the science of theology. It is well that men should express their individual ideas about God and Religion, and theology, I don't deny, may, in a certain sense, be a progressive science. But we must not confound the theology with the Gospel. The facts remain, the deductions change and change again. It is with the spirit, not so much with the matter, of these essays that I am out of agreement. They claim too much. They are far too oracular. They assume too sweepingly. That blessed word "re-statement" is far too much in evidence. The need of the age is not restatement. It is simplification. We are getting weary of "restatements," that state nothing definitely, and only darken counsel with words.

I was wondering the other day if there has ever been a modern novel written without a man in it. There have been some great stories without women, notably in our own time, "Kidnapped" and "Treasure Island," by the late lamented R. L. Stevenson, but can any one tell me if there has ever been an entirely manless novel in modern days?

So far Christianity has regenerated and transformed individuals, and it has done something towards regenerating society as a whole. Is it capable of, or better, is it intended to regenerate society corporately? Sometimes one wonders how far Christianity is destined to go in this direction. Is it intended to establish an ideal state of things here on earth? The great difficulty seems to be, judging from the past, that when men pass a certain limit of material comfort, they begin to spiritually and morally deteriorate. There seems to be a certain standard of material comfort and well being which cannot be exceeded without moral degeneration. Comfort ends and luxury begins, and luxury we know is a deadly thing. All the civilizations of the world have died of it in some form or another,—too much material prosperity. But no one ever has or ever will be able to draw the line between reasonable comfort and luxury,—much less at the present day. Will Christianity, then, purify and preserve our modern civilization, or will our modern civilization, like all civilizations hitherto, devour its own children?

Downeaster.

Brotherhood St. Andrew

DOMINION NOTES.—St. John's Chapter, Saskatoon, has undertaken the formation of a Men's Bible Class. A list has been opened, and when twenty-five men have pledged themselves to attend, the first gathering of the class will be called. The idea is to avoid a weak and possibly discouraging start. The class is to be self-directed, with its own president and secretary. There will be no teacher in the common sense of the term, but a leader. The subjects for study will be divided into topics, which will be presented for the consideration of the class by members who will volunteer for this weekly. This is to spread the preparation, reading and study as widely as possible among the members. Canon Smith, the rector, who is unable to conduct the class, has proffered the use of books from his library for the use of the members. The prospect is excellent. Eighteen men have announced their intention to enter the class. By this time the number probably exceeds greatly the minimum of twenty-five.

The Pro-Cathedral of St. Alban, Prince Albert, Sask., has now three active chapters at work—senior, intermediate and junior. The senior chapter was revived following the Saskatoon Conference, and has some splendid men in it.

St. George's Junior Chapter, East Prince Albert, also a new chapter, is going to have occasional joint meetings with the St. Alban's Juniors. This will be helpful to both chapters.

In the formation of new chapters recently a more marked tendency has been manifest on the part of the churchwardens and other officers and workers in the Church to enter the chapter as active members. This is a step in the line of progress, for it will help to make the work of the chapters more far-reaching and inclusive. In one or two notable instances both the churchwardens and a majority of the other office-holders actively identified themselves with the chapters.

A number of new chapters are pending in Victoria and Vancouver, in both of which cities an active campaign is now going on for a decided increase in the strength of the Brotherhood, not only in new chapters, but chiefly for the strengthening of the present chapters.

The Victoria men have permanently established the custom of having monthly devotional gather-

ings and prayer circles. It is well to emphasize the prominent place which prayer should have, and the necessity for Divine guidance in that work which the Brotherhood holds up before its members and before all men who are named after the name of Christ.

TORONTO.—The spring meeting of the Local Assembly of the Brotherhood will be held at St. Aidan's, Balmy Beach, on Saturday, June 6th. Rev. R. M. Millman, of Japan, will be one of the speakers. He was an enthusiastic Junior Brotherhood worker before going to the Far East.

The Churchwoman

OTTAWA.—The eighteenth annual meeting of the Woman's Auxiliary of the Ottawa Diocese was held May 12th-14th. Miss Phoebe Read, Editor of the "Leaflet," reports that at the opening evening service, held in the Cathedral, Dean Abbott, of Hamilton, was the preacher. Next morning the beloved Archbishop celebrated at the Holy Communion. Mrs. Lennox Smith, wife of the Rector of the Cathedral, welcomed all the delegates in the name of the city branches. First Vice-President Mrs. Muckleston's review of the past year showed a decided increase in every branch of work, though not one board meeting had been held with its full complement of officers. Two girls from the diocese are now in training for work in the North-West. Mrs. Story, of Carp, responded. All spoke of our loss in Mrs. George Greene's death, and yet felt that by our common sorrow we might all be drawn nearer together in prayer and sympathy, and thus the work expand. Mrs. Hall, the General President, wished all God-speed.

The Recording Secretary reported 47 W.A. branches, 1,537 members; 25 G.A. branches, with a membership of 618 (an increase on both of 146 over last year), 17 J.A. branches, with 444 members. The Babies' branches had 569 members. There are now 93 life members on the roll, 11 having been made so this year. One member was made a general life member by a Junior branch.

The Extra-Cent-a-Day Treasurer reported \$102 increase over last year, and that 10 branches had joined the Fund during the year. The following appeals had been responded to: Prince Rupert Coast Mission, \$95; Sikhs and Hindoos, \$158; Parsonage Fund, Qu'Appelle, \$20; Combermere Mission (Ottawa), \$45; Peigan Reserve, \$25; Rock Bay Hospital, \$11; towards loss of Mr. Fry's boat to the Eskimos, \$32; total, \$388. The following sums were voted at the annual meeting from the E.C.D. Fund: Parsonage Fund, Saskatchewan, \$129, and Jack River Mission House, \$118.

The "Leaflet" Editor reported an increase of 24; total, 1,185. The Treasurer reported receipts for the year, \$6,116. The Junior Secretary-treasurer reported that the Junior and Babies' branches would gradually undertake all Kindergarten work. Receipts for the year, \$468. Those foreign districts, and also those children that are outside the Canadian Dioceses of Kangra, Mid-Japan, and Honan will gradually be dropped and our efforts centred in our own fields.

The Dorcas Secretary reported that, though the actual cash received has been less, the value of the material in the bales is much greater. Sum total, \$2,612, including cash, bales, freight and church furnishings. The bales were sent out as follows: Algoma, 5½; Athabasca, 4; Calgary, 15½; Columbia, 1; Moosonee, 3; Mackenzie, 3¼; New Westminster, 4; Newfoundland, 1; Ottawa, 1; Qu'Appelle, 6¼; Rupert's Land, 1¼; Saskatchewan, 15; 1 leper bale to Honan, and parcels to India and Mid-Japan. There was not enough to give Archdeacon MacKay his usual \$75, but the plea was made, and in five minutes different branches voted the entire sum. The Life Members' fees of \$300 were voted as follows: Kaifeng Church, \$37; Diocese of Caledonia, \$93; new school at Hay River, \$170. Mrs. McLaren spoke on "Social Betterment Organization and the Efficient Social Worker," while at the public missionary meeting Dean Abbott gave a spirited address, and Miss Higham, of St. Christopher's College, London, England, wove foreign missions into Sunday School work. Mrs. Stephens spoke on Jewish work, and an instructive paper was given by Miss Houston on Summer Schools. The money from the Babies' branches was divided as follows: Peigan Reserve, \$25; Bird's Nest, China, \$25; Japanese Kindergarten, \$25; Chinese children, \$25; to redeem a Temple child, \$25; children of Kangra, \$25; Caroline Greene Memorial Bed, endowed somewhere in Canada, \$50; Shingwauk Home, \$35; expenses for branches, \$26.

Delegates for the Summer School of Port Hope, Miss Elliott, of Carleton Place, and Mrs. Shaver, of Cornwall. These two ladies are responsible for "study classes" in their deaneries after the

school. It is decided to have a memorial to Caroline Greene, late President of the diocese, somewhere in the West. \$160 towards this was promised at the annual.

Receipts from the Junior Evening, \$19, devoted to the Travelling Fund. Travelling Fund at present is \$219. United thank-offering, \$1,428; Diocesan thank-offering, \$478. One-third of the Diocesan devoted to the Diocesan Clergy Superannuation Fund, the remaining two-thirds added to the United Thank-offering. Delegates to the Triennial: Miss Hunter, of Pembroke; Mrs. White, of Cornwall; Mrs. Netten, of Cornwall; Mrs. W. P. Anderson, of Ottawa. Mrs. F. H. Smith was elected President.

Church News NOVA SCOTIA.

**Clarendon Lamb Worrell, D.D., Bishop,
Halifax, N.S.**

HALIFAX.—TRINITY.—A reception was tendered last week to the new Curate of Trinity Church, Rev. C. E. D'Arcy, and Mrs. D'Arcy, in the Parish Hall, under the auspices of the Aid Society.

LUNENBURG.—Rev. H. L. Haslam and Rev. F. C. Ward-Whate were the preachers at the evening service at the last deanery meeting in Caledonia. The following resolution was unanimously passed at this Deanery:—"Resolved that to promote and encourage a better observance of Good Friday all Christian people be asked to contemplate for five minutes at three o'clock on that day the death of Christ for man."

SYDNEY.—At the 121st meeting held at Glace Bay recently, the Deanery sermon was preached by Archdeacon Draper. The ad clerum address was given by Rev. W. H. Goddard Fenwick. A visit was received from Rev. J. A. McGlashen, Presbyterian minister stationed at Dominion. He was the bearer of a letter from the Sydney Presbytery, offering condolences on the death of Archdeacon Smith, and congratulations on Archdeacon Draper's appointment. It was resolved that a suitable memorial to the late Archdeacon Smith be placed in St. George's Church.

BLISSVILLE.—The church at Blissville has benefited by the gifts of an oak pulpit and an oak gospel stand, the former being presented by Mrs. Dibble, of Blissville, and the latter by Arthur Hailstone, Esq., of Jersey, Channel Isles. The great need for this Mission is the erection of a rectory. Plans have been prepared and the cost is estimated at \$2,500. The parson hopes to start building very shortly. The scheme has the approval of the Bishop, and the Board of Missions has guaranteed the interest, on a small loan for four years. But the resources of our people are small. Surely Churchmen who are interested in the advance of the Church in this diocese will come to the help of this young Mission. May all who read these notes send some contribution, however small, to the Rev. E. Hailstone, Central Blissville, Sunbury Co., N.B. Please do not forget us.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

TRINITY CHURCH.—Special services were held in Trinity Church, May 18th and 19th, under the auspices of the Quebec Branch of the Church Unity League. The Rev. H. Symonds, D.D., preached Sunday evening on "The Principles of Church Unity," and Monday evening on "The Church of England and Church Unity." Large congregations were present on both occasions.

MONTREAL.

**John Cragg Farthing, D.D., Bishop,
Montreal.**

MONTREAL.—ST. MARTIN'S.—The Rev. W. W. Craig was inducted into office as rector of this church on May 18th before the churchwardens and a few of the congregation. The ceremony, which took place in the chancel, was conducted by Bishop Farthing and Dr. Davidson, Chancellor of the diocese. Mr. Craig has been in charge of the church since February.

TRINITY.—To cope with the problems that the increasing complexity of city life are con-

tinually bringing to the fore, the adjourned vestry meeting of Trinity Church devoted a large part of its attention to a great forward movement for increased efficiency in every branch of the church's service. A large committee was appointed to carefully consider the erection of buildings to fulfil the various functions of clubhouse, lecture hall, church parlours and other means by which the Church extends its influence into the every-day lives of its members and the community. There was a considerable increase in receipts during the year, \$10,000 being taken in. Last year the church started with a balance on the wrong side of \$1,800, and this has been reduced to \$700. This is the only liability of the church, and this reduction in the indebtedness was accomplished after giving \$1,000 to various Mission objects. The salaries of the Rector and the assistant were increased by \$300 a year. The Rector, Rev. Canon Almond, presided. A special vestry meeting will be held in about three weeks' time to consider the report of the committee on the plans for the forward movement.

DIOCESAN COLLEGE.—We have received the following additional information regarding the College Convocation reported in our last issue:—

The Principal stated that there were at least three of their strongest men in the classes of this year who have their minds set upon work in the foreign missionary fields of the Church. During the past year two of the more recent graduates of the College have been approached with offers of positions on the professorial staff in a sister institution. The Diocesan College is making special efforts in three directions in order to foster the idea of vocation among the youths and young men of the Church. First—She has established a Candidates' Guild, by which young men of the Church who have some idea of giving up their lives to this service are brought into organic connection with college life. In the second place, the annual offerings from the several congregations of the diocese are devoted to the formation of a Bursary Fund, from which assistance is given for desirable candidates who are unable to bear the whole cost of their training themselves. In the third place, the College is providing educational facilities under conditions to meet the needs of all classes of candidates. A Matriculation Class under a regular staff of qualified teachers is provided for those who have not yet reached Matriculation standing, and during the coming session evening classes will also be provided to meet the cases of those who are not yet in a position to give up their situations in order to give their whole time to study.

ONTARIO.

**William Lennox Mills, D.D., Bishop,
Kingston.**

**Edward John Bidwell, D.D., D.C.L., Bishop
of Kingston and Coadjutor of Ontario.**

KINGSTON.—ST. LUKE'S.—The members of St. Luke's A.Y.P.A. held a special entertainment, May 13th, at which they had as guests the members of the A.Y.P.A. of the other city churches. An excellent programme was provided.

KINGSTON.—Dean Starr has been allowed a leave of absence and has left on an extended trip to Europe for the benefit of his health. At the last meeting of the A.Y.P.A. of St. George's Cathedral he was made the recipient of a handsome dressing robe by the members accompanied by an address full of the most kindly feeling for him.

ST. LUKE'S.—In this church May 20th the Y.P.A.'s of the Anglican churches of this city and Portsmouth were entertained. The opening address of welcome was delivered by the Rev. R. S. Forneri, M.A., the Rector. Games and other amusements were indulged in and a musical programme was given.

OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa.

STORMONT DEANERY.—The annual chapter meeting of Stormont Deanery was held at Newington on May 12th and 13th. The following clergy were present: Revs. Carson, (Rural Dean), Archer, Palmer, Floyd, Jones, Rollit, R. S. Jones, and T. J. Stiles. Rural Dean Carson preached an able sermon on the Third Person of the ever-blessed Trinity. Reports from the several parishes were received and showed progress. The Chapter Clerk, Rev. C. R. Palmer, wishing to resign, Rev. P. J. Rollit was appointed in his place. Rev. W. Netten, Cornwall, was appointed President of the Sunday School Association of the

Deanery. Regrets were expressed over the loss to the Deanery of Revs. Stiles, Anderson and Bailey. Welcomes were extended to the newcomers, Revs. Fisher, Netten and Iveson. The Deanery passed the following resolution: "That we as a Deanery wish to put ourselves on record as discouraging Sunday funerals and social entertainments on Friday." Rev. Archer invited the Chapter to hold its next meeting in Winchester. A hearty vote of thanks was accorded Rev. C. R. Palmer and the members of All Saints for their kind and generous hospitality.

TORONTO.

**James Fielding Sweeney, D.D., Bishop,
William Day Reeve, D.D., Assistant.**

ST. JAMES' CATHEDRAL.—The Duke of Connaught and the Royal Party were present at the service here last Sunday. Canon Plumtre preached an able sermon, specially suitable for Victoria Day, and dealing with the Unity of the Empire and the Church. The music under Dr. Ham was unusually good and appropriate to the occasion. The Cathedral was crowded.

GEORGINA HOUSE.—Institutions whose aim is similar to that of the Georgina House, Beverley Street, are among those in which Their Royal Highnesses the Duke of Connaught, the Duchess of Connaught and Princess Patricia have been particularly interested since coming to Canada. This interest was exemplified Friday last, when the Governor-General formally opened the new Osler wing of Georgina House, and afterwards spent half an hour inspecting the premises, asking many questions, and otherwise indicating his keen interest in the undertaking. The ceremony was attended by several hundred people. The new wing of the house is known as the Anne Osler Memorial Wing, and was erected by Sir Edmund Osler at a cost of about \$50,000 in honour of his late wife, who was so actively interested in the institution. Just outside the entrance to the dining-room is a bronze tablet bearing the following inscription: "This wing of Georgina House, Toronto, erected by the generosity of Sir Edmund Osler, M.P., and his wife, Anne Farquharson Osler (died April 5, 1910), and known as the Anne Osler Wing, was formally opened on 22nd May, A.D., 1914, by H.R.H. the Duke of Connaught, and dedicated to the glory of God and to the service of young women by his Lordship the Bishop of Toronto." His Royal Highness recognized the generosity of Mrs. Broughall and the late Mrs. Osler, and paid a high tribute to them. The first Georgina House was opened in 1909, said Bishop Sweeney, and contained accommodation for between 30 and 40. In this enlarged house there is accommodation for 85 residents, and suitable quarters for an adequate working staff.

DEACONESS AND MISSIONARY TRAINING HOUSE.—A service will be held in St. Alban's Cathedral on Wednesday evening, June 3rd, for the purpose of the "setting apart" by the Bishop of Toronto of two graduates of the House, Miss Georgina Wibby and Miss Linda Gladstone, as Deaconesses. The special preacher will be the Rev. Canon Greene.

CALEDON EAST.—The meeting of the rural-decanal chapter of Peel was held at St. James' Church, Caledon East, May 19th-20th. Archdeacon Ingles was the preacher at the Deanery service. A Sunday School and Young People's convention was held May 20th. Rev. C. V. Pilcher, M.A., of St. James' Cathedral, introduced the Model Sunday School Lesson, and gave a number of valuable suggestions in teaching. Mr. John Keir of Dixie parish gave a report of the Sunday Schools of the deanery, 900 scholars and 140 teachers. The receipts amounted to \$450. Mr. S. Charters contributed a paper on Closer union between the home and the Sunday Schools. Rev. T. O. Corliss, of Streetsville, contributed a valuable talk on "Some Elements of Sunday School Work," pointing out the importance of instructing the child in his duty in relation to missions, and also emphasizing the need of the Sunday School working in harmony with the church. Rev. F. Vipond, of Islington, gave an interesting paper on some peculiarities in the reading of the church service, suggesting some amendments that might be made by the clergy. A general convention of the Sunday School workers and members of the Y.P.A. of the deanery will be held in Brampton in September. The meeting will be held in the afternoon and a big public gathering at night. Rev. F. Herman is being warmly congratulated by all who were present on the splendid arrangements made for the deanery meeting and

for the reception tendered the visitors. A pleasing feature of the proceedings was the presentation of a handsome bouquet to Mrs. Herman, the day being the eleventh anniversary of her marriage.

AGINCOURT.—ST. TIMOTHY'S MISSION.—A bazaar was held May 14th in Heather Hall. The tables were prettily decorated by the ladies of the Guild, and proved most attractive. In the evening an excellent concert was given—provided by friends who motored out from Toronto, assisted by the well-known local orchestra. All the visitors, amongst whom were a large number from Scarboro Junction, partook of an excellent supper before driving back home. About 250 were present at the concert. The chairman announced that the amount realized by the bazaar and concert, after deducting all expenses, was about \$75. The Mission is a small one and has been in existence only two and a half years, so this is a great encouragement.

PETERBOROUGH.—ALL SAINTS'.—A very interesting meeting of the Rural Deanery of Northumberland and Peterborough was held at All Saints' Church, Peterborough, recently, when the following of the clergy were present: Rev. Rural Dean Pickford, of Brighton; Canon Davidson, Revs. R. B. Grobb, J. Price, E. Soward, F. J. Sawers, all of Peterborough; C. W. Holdsworth, of Havelock; H. O. Ben Oliel, of Lakefield; T. J. O'C.-Fenton, of Colborne; R. N. Noble, of Norwood. Mr. D. M. Rose, of Toronto, was also present. Mr. Fenton was the preacher at Evensong, and he also read a paper on the use of the word "Catholic." The Rural Dean read a paper on the "Inside of the Cup." A valuable discussion took place in regard to L.M.M. canvass. The next meeting is to be held at Havelock.

NIAGARA.

W. R. Clark, D.D., Bishop, Hamilton, Ont.

HAMILTON.—CHURCH OF THE ASCENSION.—On May 12th the A.Y.P.A. of this church held their annual missionary banquet. A large number were present and after the banquet speeches were delivered. Rev. Canon Tucker of St. Paul's Cathedral, London, was the speaker of the evening. In a very interesting speech Canon Tucker gave short word pictures of some of the Canadian pioneers and nation builders, paying eloquent tribute to the work done by such men as Bishop Bompas, Rev. John Antle, Canon Osler, Archbishop Macrae and Bishop Horden, and urged the young men and women before him to go forward and build as well for the future as these heroes had done for them.

HURON.

David Williams, D.D., Bishop, London, Ont.

BRANTFORD.—GRACE CHURCH.—A union service of the Anglican churches was held in this church on Ascension Day. There were present the Rectors and choirs of Grace, St. John's, St. Jude's, St. Luke's, St. Paul's, St. James' Echo Place Mission and Trinity churches. Bishop Williams preached from the Acts 1:9. The ascension of the Saviour was the theme, and his works were marked by a singular simplicity and spiritual earnestness. Ascension Day was not observed, he said, with the same feeling as Christmas and Easter. This was not as it ought to be. A distinct loss to the church is evident when the revelation of the Ascension of Christ is lost sight of. It was a scene, that human eyes had witnessed, an event chronicled in human history, and was one of the most impressive episodes in Bible stories. It made the disciples realize, because they saw Him go—it brought home to them and through them to us, the great divinity of man, and the truth that we are capable of rising by our own efforts towards God. "Lo, I am waiting for you," and He awaits, and though unseen, His Spirit dwells among us, inspiring and guiding, and if we serve aright what have we to fear if He is with us. "For me to live or die in Christ is gain," is the Christian's heart song, who lives to follow in His footsteps. The last words He uttered were "Go preach ye the Gospel unto all the world," and were we doing it? Whether in a crowded city, in the North West or in China, no matter where, if the Church was not following up the Master's command, it was failing in the fundamental part of Christ's work.

TILSONBURG.—To-day the annual meeting of the Deanery of Oxford is being held, including

the Chapter Sunday School Association, Woman's Auxiliary Missionary Association, and the Anglican Young People's Associations.

STRATHROY.—ST. JOHN'S.—On May 27th Rev. R. M. Millman, of Japan, gave a lecture on that land in St. John's Hall.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop and Primate, Winnipeg.

BRANDON RURAL DEANERY.—The Rural Deanery of Brandon recently held a series of successful gatherings in Carberry, Man. The proceedings opened with a special service on 12th inst., held in St. Agnes' Church, when the Rev. W. Bertal Heeney, B.A., of St. Luke's, Winnipeg, delivered a very inspiring sermon based on John 10:10.

The following clergy and lay delegates were in attendance at the Deanery meetings, viz.: Rev. W. Robertson, Rector of Virden and Rural Dean; Rev. G. W. Findlay, M.A., Rector of Carberry and Secretary of the Deanery; Revs. C. S. Quainton, M.A., D. P. J. Biggs, J. McKinney, R. E. Park, F. Longmore, J. A. Shirley, M.A., T. Dewhurst, H. W. A. Brand, and two lay readers, Mr. Mallinson and Mr. Dobson.

The Deanery sessions were held on 13th inst., preceded by an early celebration of Holy Communion at 7.30 a.m. At the morning business session the Rural Dean read an interesting paper on "The State of the Church in the Deanery." The afternoon session opened with a discussion of the Synod Agenda Paper, followed by the reading of three interesting and instructive papers, the first on "The Church of St. Patrick," being read by Rev. F. Longmore, the other two treating of "The Church and Social Problems," being submitted by the Revs. C. S. Quainton, M.A., and H. W. A. Brand.

BRANDON SUNDAY SCHOOL ASSOCIATION.—On May 14 the Brandon Deanery Sunday School Association held a convention. The Rural Dean of Winnipeg, Rev. R. B. McElheran, M.A., gave a helpful talk on the subject of "The Teen Age of Boys," conveying much useful information. A Round Table Conference was held in the afternoon, short papers being submitted by the following: Revs. J. McKinney, J. A. Shirley, G. W. Findlay and W. A. Fyles, each touching upon some special phase of Sunday School work. The Field Secretary, Rev. W. A. Fyles, M.A., tendered some valuable information, and had with him his exhibit of Sunday School supplies. Miss Parsons, of Oak Lake, read a paper on "The Church's Relation to the Child." Rev. R. B. McElheran, before returning to Winnipeg, gave an earnest devotional address, taking as his theme John 1:6. In the evening Rev. C. S. Quainton, M.A., delivered an instructive lecture, which was much appreciated, on "How the Church Came to Britain," illustrated by lantern views. The best thanks of the Deanery were given to the Rector, the W.A. and all others, who did their utmost in the way of entertainment and so on, to make the gatherings the success they were.

WINNIPEG.—Archdeacon Cody's programme for the four days of his visit to this city included addresses to the Deanery of Winnipeg, the Canadian Club, the University Convocation, the Women's Canadian Club, the University Club, and sermons at Holy Trinity and St. Matthew's. It was a great treat for Dr. Cody's many admirers here.

SELKIRK.—At the adjourned congregational meeting of this parish a strong resolution was passed urging the Rev. W. H. Thomas to withdraw his resignation. About a year ago Mr. Thomas was given leave of absence to undertake the work of General Missionary for the diocese. So successful has he been in this sphere that the Archbishop has offered him the position permanently. His former parishioners, however, are making every effort to induce him to return to them. Mr. Thomas has not yet given his answer. It is delightful to see such a bond existing between clergyman and congregation.

QU'APPELLE.

McAdam Harding, D.D., Bishop, Regina, Sask.

REDCLIFF.—ST. AMBROSE.—Rev. H. C. B. Gibson, Rector of this church, broke all records in church building last week, by erecting a handsome chapel on the rear of the church lot. The chapel is to be used for church services until the

permanent church edifice is completed, and after that for Sunday School and other assemblies in connection with the church work. Services were held in the new chapel for the first time last Sunday morning, with a good attendance of communicants, in spite of the inclement weather. Work upon the new church will commence within a few weeks, and will be completed before the autumn. The new church of St. Ambrose will be the first church erected in the new town of Redcliff. It is named after St. Ambrose Church, Bournemouth, England, which parish has aided largely in the establishment of the new church here.

SASKATCHEWAN.

Jervols A. Newnam, D.D., Bishop, Prince Albert, Sask.

EMMANUEL COLLEGE.—Two of the missionaries who formed the party to go with Bishop Lucas to Mackenzie River were Messrs. Bowring and Girling, Divinity students from Emmanuel College. Their ordination to the diaconate will take place as soon as they reach Chipewyan, in the Diocese of Mackenzie River, and then it is expected that Mr. Bowring will be stationed at Fort Simpson, N.W.T., and Mr. Girling at Fort MacPherson, Mackenzie River.

This is a great addition to the clerical forces of Mackenzie River. Messrs. Bowring and Girling have won for themselves the esteem of the staff and students of Emmanuel College as being thoroughly spiritually-minded, earnest, sincere men, who will make missionaries of the right type to represent the Church of Christ, in these distant northern missionary fields. This departure is significant in that it is the first contribution which Emmanuel College has made to the missionary forces of the Dominion outside of the Diocese of Saskatchewan, and is the direct result of the agreement with the Colonial and Continental Church Society by which graduates in Divinity of Emmanuel College may now serve in any Diocese of the Plains or in the North.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.

ARCHDEACONRY OF RED DEER.—The following particulars additional to the report in our issue of May 7th are sent in by Rev. A. D. Currie, secretary: The second Conference of Red Deer Archdeaconry was held in St. Luke's Parish Hall, April 27th-May 1st. A chapter meeting of the Rural Deanery of Red Deer was held concurrently. Owing to the absence of the secretary through illness the Rev. A. D. Currie was elected to that position pro tem. Apportionments, Sunday School work, election of lay delegates to the executive, were taken up on the first afternoon. The Bishop gave a very instructive address on the "Importance of Teaching Church History." The Bishop told how important it was at this time to be thorough in this teaching as well as systematic. When the talk on union was in the air we should see that our people have a proper understanding of what our Church stands for. A short, but at times sharp, discussion took place on loyalty to the Prayer Book.

Every morning during the Conference there was a celebration of Holy Communion at 8.00. On the second day the Bishop gave an account of the History of the Church in Prince Rupert's Land. He mentioned the coming of the first Bishop (Anderson), whose See endowment was raised by an officer in the employment of the Hudson Bay; the first episcopal visit which was made in 1842 by Bishop Mountain; the planting of men in the Red River settlement; the building of the old cathedral in Winnipeg in Bishop Anderson's time. When he came to the West there were only 22 clergy in Western Canada, that is to say, between Labrador and the Rocky Mountains.

At the evening session an address was given by the Rev. A. P. Hayes, Principal of the Bishop Pinkham College, on the Ordinal. He called the clergy to task for their disloyalty to the Prayer Book. His paper was thoughtful and instructive. At the close there was a discussion, which waxed rather sharp at times.

April 29th was conducted by the Dean of Calgary as a quiet day. In the evening the Archdeacon gave a paper on the "Temptations of the Priesthood."

On April 30th, in the morning, a paper on Timothy was given by Rev. H. F. Harris, of

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Stettler, and a devotional study on St. John 20: 24-29. Some of the members of the other religious bodies were present at lunch and took part in a discussion afterwards on Prohibition in the Province of Alberta. The Anglican clergy seemed to be divided on the subject. In the evening Archdeacon and Mrs. Dewdney held a reception. Too much cannot be said about the kindness of Archdeacon and Mrs. Dewdney in entertaining the clergy and doing everything for their welfare and comfort.

COLUMBIA.

J. C. Roper, D.D., Bishop, Victoria. B.C.

VICTORIA.—ST. SAVIOUR'S.—On May 17th there was a double anniversary service at this church, when the 26th anniversary of the founding of the Victoria West Anglican Mission was celebrated conjointly with the 23rd anniversary of the erection of the church. Rev. Robert Connell preached on "The Past, Present and Future of the Congregation." In the evening the Bishop preached.

It was 26 years ago that the Rev. W. W. Bolton, then rector of Esquimalt, opened a mission in a room over a wagon shop on Esquimalt Road. A little band of men and women, some of whom are still with the church, met there. Things progressed, and later the Rev. W. Davin Barber came out from Manitoba, and in 1891 the present church was erected. Rev. C. E. Cooper, for some years rector of Nanaimo, became his successor. In 1901, Rev. Robert Connell, who was at work in the Diocese of California, came here at the invitation of the Bishop.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

METLAKATLA.—ST. PAUL'S.—There were eight candidates—six native and two white—confirmed in this church by Bishop DuVernet on Sunday morning, May 10th. Of these, seven were young men and one a young woman. Rev. R. W. Gard, the clergyman in charge of this old, historic C.M.S. Mission, presented the candidates.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

DAWSON.—ST. PAUL'S.—On March 31st, Rev. John Hawksley resigned his position as Rector of Dawson in order to undertake his new duties as Indian Agent for the Yukon Territory. The appointment of an Indian agent is a new departure on the part of the Government in dealing with the Indians in the Yukon, and the feeling is general that, in securing Mr. Hawksley, the Department has obtained the best man possible for the position. Mr. Hawksley's connection with Indian work goes back many years, the first of which were spent in Mackenzie River. He took up work on this side of the Rockies during the rush to the Klondike. Since then he has been stationed at Forty Mile, Carcross, Selkirk, Moosehide and Dawson. Since the death of Archdeacon McDonald it is thought that he is the best Takhud scholar, which language is at least understood by over half the Indians of the Territory. Mr. Hawksley's successor, Rev. John Davies, was delayed a week, but arrived in Dawson in time to fill the pulpit for Easter Sunday. Mr. Davies graduated last year from Wycliffe College, Toronto, and has since that time been engaged in work in the Middle West. He has been recently married, and Mrs. Davies accompanied him to Dawson.

WHITE HORSE.—CHRIST CHURCH.—Four Indian chiefs and 80 Indians were present at the Easter Day service held here. The singing was led by a choir of 24 Indian boys and girls of the day school. After the service, which lasted two hours and forty-five minutes, Chiefs Hutchi John and James Boss asked permission to express a few words of gratitude to the incumbent for his good work among the Indians, especially among the younger members. On the Monday night in the town hall lantern slides were shown to the delight of the Indians.

At Easter vestry meeting the financial reports in particular gave cause for congratulation. Despite the fact that many church families moved away during the past year, there was a balance on the credit side. The receipts were \$839.

HONAN.

William C. White, D.D., Bishop, Kai Feng, Honan.

MR. O. H. IE WELCOMES CANON GOULD AND MR. L. A. HAMILTON.

KAIFENG.—Rev. N. Lascelles Ward, our correspondent in Honan, writes that Canon Gould and Mr. L. A. Hamilton arrived April 16th. A reception was held for them in the City Church at which there were over 400 people. He sends us a translation of the most important speech of welcome.

Translation of speech delivered by Mr. O. H. Ie, at the reception held for welcoming the two delegates from the M.S.C.C., April 17, 1914:—

We extend to the two delegates from the Canadian Church our heartfelt thanks in that they have been so kind as to accept, and to attend, this our reception of welcome to them. This is the fourth month of the year 1914; and the Church has been established now in Honan for just four years. We feel that you two delegates have come to us from the Mother Church of Canada to help us to celebrate our fourth birthday! Prior to four years ago our infant church of Honan did not exist. During the last four years we have had churches established, schools opened, hospitals erected. In other words, we have had opportunities of worshipping God; of studying the Bible; of having our diseases cured. And not only so, but we have the additional privilege to-day of welcoming two Church delegates. What we ask is this? From where have come all these blessings? There is no need to answer, because our hearts tell us plainly, from our Mother Church in Canada. We regret very much that our Mother Church is in the Western Hemisphere, and we in the Eastern; that Canada is in the Frigid Zone, and we in the Temperate. The distance between us is so great that we cannot see one another. Hitherto we have had to be contented with a very vague knowledge of events in the Mother Church of Canada. And she in turn has had to content herself with mere reports of the work in her Daughter Church in Honan. We have heard each other's voices, but not been able to see one another's faces. And consequently to-day we are like children looking up for the first time into the face of their Mother. Our hearts are filled with joy.

It is well known that travelling in China is no easy matter, that the state of the country is unsettled; and that Honan is very far inland. Since this is so, we ask you two delegates why it is that we are so glad to welcome you. We know you have not feared the dangers of travel; you have not been afraid of the unsettled state of the country; and you have not minded coming into the heart of China. All this because you wanted to come and see your young Infant Church in Honan, to find out her condition, and to take note of what she has accomplished. We assure you in return that the Infant Church is glad to see you; and we shall now take the opportunity of talking with you face to face.

One of the first things for which we have to thank you is for the good choice you made when you sent us the person who was to be our "Foster-Mother." Why do we congratulate you on sending to us such a good "Foster-Mother"? We shall now tell you. There are in China eleven dioceses, belonging to the Anglican Communion. Our diocese is practically the last diocese established in a place where there was as yet no church. Why then is it that we have grown so rapidly during the past four years? It is because the "Foster-Mother" you appointed to be our overseer had the three following qualifications:—

At the time of his appointment, he had been in China for nearly 20 years. Secondly, he was one who understood, and still understands, the customs, conditions, temperament and mind of the Chinese people. Thirdly, he is one who is possessed with a progressive mind, and endowed with great administrative ability. Supposing that, at the time when the Mother Church was sending out a "Foster-Mother" to us, she had sent out one who was totally unacquainted with the customs, conditions, temperament and mind of the Chinese people, could he have accomplished all this work in four years?

We have just said we were very glad to have as our overseer, one who had been in China for nearly 20 years. One who has been in China as long as that has three following advantages:—

(1) He has become quite accustomed to the Chinese way of looking at things. He has mixed with them so much that he has grown accustomed to their point of view. He and the Chinese are one in heart. (2) Secondly, a man who has been nearly 20 years in China, has had

full experience of things Chinese in the Chinese Church. He knows the difficulties, the pit-falls, the dangers and hardships of Chinese Church work. Thirdly, a man who has been in China nearly 20 years as a missionary, does not look down upon the Chinese people, but treats them with courtesy, respect and equality. Our rapid growth during the last four years is entirely due to our "Foster-Mother," who has had the above qualifications; and who has known how to make the Infant Church grow up in health and strength. Now, all that we have said has not been with the express purpose of praising our overseer in your presence; but simply to thank you publicly for having sent such a qualified person to be our chief Pastor. If you had not appointed him, there would have been very little for you to inspect to-day.

In the third place, we wish to thank the Mother Church for the financial aid which she has so liberally bestowed upon us. They have enabled us to establish our City Church, open our schools, and erect our hospital; and many other things too numerous to mention. And not only this, but the Church has even seen fit to send us you two worthy delegates. We are exceedingly glad that you have been able to come; because you will be able to carry back a report to the Mother Church. In this way the Mother Church will be able to understand better our cries for help and nourishment, in this our early struggles for existence. Now that you have come you will be able to see that it is no easy matter to preach the Gospel in Honan, and to work here for the extension of the Kingdom of God. All local difficulties and hardships you will be able to report to the Mother Church on your return home. When we think of this, we are much pleased; and so to-day we welcome you in our midst.

We have great hopes and dreams of what the Church in Canada is going to do for us. A child of four needs a great many things every year. He soon grows out of his clothes; he needs new boots and shoes; and every year the expenses increase until he is able to support himself. The Christians in Canada cannot begin to comprehend the needs of their Honan diocese in the Eastern Hemisphere. And so now that you have come to inspect our progress and condition, you will be able to tell them everything. In conclusion, we would again say that we thank you for this opportunity of seeing the countenance of our Mother Church; for appointing such a well-qualified overseer; for assisting us financially to accomplish so much; and for giving us such bright hopes for the future. While we thank you thus with all our hearts; we also give praise and glory to God.

Books and Bookmen

"The Romance of Bible Chronology." By Martin Anstey, M.A., B.D. In 2 Volumes. Vol. I. The Treatise. Vol. II. Chronological Tables. (London, England. Marshall Bros.)

It is not customary to associate the word "romance" with "chronology," and yet the title of this volume is thoroughly justified. Mr. Anstey explains his work as "an exposition of the meaning and a demonstration of the truth of every chronological statement contained in the Hebrew text of the Old Testament." It is very refreshing to find one who is courageous enough to believe in the Old Testament and to assert his conviction that its statements are true. The work is a marvel of industry, ability and independence, and it is a real contribution to the subject. Mr. Anstey bases all that he writes on the Hebrew text of the Old Testament, and after an examination of the various other texts and versions he comes to the conclusion that however valuable they may be as witnesses, they cannot compare in accuracy with the Hebrew text. Then there are examinations of "Ancient Literary Romance," and "Ancient Monumental Inscriptions," together with a consideration of the classic literature of Greece and Rome, astronomical observations and calculations, and a brief but acute criticism of ancient and modern chronologists. One of the main points of Mr. Anstey's contention is that the canon of Ptolemy is wrong by 82 years. He believes that the writers of Holy Scripture are credible witnesses, being at once "honest, capable and contemporary." Every date or reference in the Old Testament is carefully examined and the writer does not fear to face all the attacks on Biblical Chronology from the standpoints of biology, anthropology and criticism. We have read the book with great interest, and it thoroughly fulfils the claims made for it, for it is at once comprehensive, graphic, evidential, expository,

scholarly, and evangelical. No student can afford to be without it. Whether the conclusions of Mr. Anstey will be accepted by scholars, conservative and critical, is, of course, a matter of question, but, taking it as it stands, the book is a magnificent plea for the conservative position and quite apart from its special subject of chronology, it illuminates not a few passages of the Old Testament. We observe that the book is being criticized from both standpoints, critical and conservative, but this is just what the author would desire in order that the truth may be more thoroughly understood and appreciated. No student of the Old Testament, whatever his standpoint may be, can afford to ignore this remarkable volume, and certainly no one in the face of it can ever say that there is no such thing as conservative scholarship.

"The Prince of Peace." S. B. Macy. Longmans and Company, 548 pp., 3/6.

The author has given us a needed treatment of our Lord's Incarnate life. In modern language with scriptural flavour the author narrates the story in continuous form. The passing descriptions of scenery and setting are good. We notice that Joseph becomes St. Joseph, not exactly Prayer Book usage. 21 full-page engravings of subjects by Dolci, Stulter, Murillo and others, with good paper and printing make the book a marvel of cheapness.

"The Hymn Book of the Ages." S. B. Macy. Longmans and Company.

The author provides a devotional commentary on the Psalms, that is devotional and not critical or introductory. It makes a good companion book for the daily Psalter.

Correspondence

A WOMAN'S PRAYER.

To the Editor,—

As I am an inmate of this institution and for awhile withdrawn from outside work, may I ask if you will please do me the favour of printing the enclosed prayer.

I thought it would be so nice if all the W.A. would save it and use it personally. I brought it from England with me scarcely two years ago.

A Daughter of England.
Gravenhurst Sanatorium.

O Lord who knowest every need of mine,
Help me to bear each cross, and not repine,
Grant me fresh courage every day,
Help me to do my work alway,
Without complaint!

O Lord, Thou knowest well how dark the way,
Guide Thou my footsteps, lest they stray;
Give me fresh faith for every hour;
Lest I should ever doubt Thy power
And make complaint!

Give me a heart, O Lord, strong to endure,
Help me to keep it simple, pure;
Make me unselfish, helpful, true
In every act, whate'er I do,
And keep content!

Help me to do my woman's share,
Make me courageous, strong to bear
Sunshine or shadow in my life;
Sustain me in the daily strife
To keep content!

A. B. B.

WOMEN ON VESTRIES.

Dear Sir,—I enclose an extract from the charge of the Primate of Ireland in opening the General Synod. He emphasized his feeling at such length that I have had to omit much of his eloquent appeal.

The Synod will, I feel sure, receive with respectful consideration the petition to be presented from some of the most faithful daughters of the Church asking for a certain definite position in the management of Church affairs. With a part of their claim I have long been in entire agreement. The value of women on our vestries in some of the more remote parishes where the Sustentation Fund owes its success to women's zeal and self-denial cannot be exaggerated. I know of parishes in my former diocese of Ossory

and Ferns where the parochial funds are altogether collected by them, and of parishes where one or two ladies of rank and influence are the main support of the Church in spite of the fact that they have no voice or vote in the distribution of the Church funds. This has not always been the case. Prior to disestablishment women could attend and vote at all vestry meetings, and could fill the office of churchwarden, as women do today in England. Moreover at least one great English diocese (the diocese of Carlisle) has passed a resolution making it possible for women to sit on the Diocesan Conference. I am sorry that in the petition the question of the admission of women to select vestries and as nominators should have been brought forward together, for many who approve of the former will not readily sanction the latter. I would only ask that no prejudice created by the sex war of women who fear not God neither regard man, may be allowed to obscure the real gravity of the question at issue. The women whose appeal is sent to us are amongst the noblest Church workers in Ireland, and by the help of many of them the two grandest agencies for the elevation of the race—the Mothers' Union and the Girls' Friendly Society—are being faithfully worked. Thank God that such women are still the chief glory of our land. They provide most of life's atmosphere. They do the larger voluntary part of our Church work.

I hope you will insert this.

Scotus.

THE GENERAL SYNOD AND ARCH-BISHOPS.

To the Editor:—

The General Synod in its Constitution has enacted that the Primate of All Canada shall be styled the Archbishop of the See over which he presides. As the Primate is a General Officer of the Church, this is within the powers of the General Synod. The General Synod has not enacted in its Constitution, or by any Canon binding on the whole Church, that the Metropolitan of a Province shall be styled Archbishop of the See over which he presides. As the Metropolitan of a Province is a Provincial Officer, this is a matter outside the jurisdiction of the General Synod. In 1893, to meet a special case, the General Synod passed a resolution bearing upon this subject giving a "direction." Plainly this was not an enactment, but only as the word used indicates a direction which only becomes operative when turned into an enactment by the bodies empowered to deal with Provincial matters, viz.:—the Provincial Synods.

The making of the Civil Province the area to be covered, if possible, by the Ecclesiastical Province is an entirely new policy in Canada, not contemplated in 1893. In view of this new policy of multiplying Ecclesiastical Provinces it is quite in order to ask that the General Synod at its next meeting should re-consider the "direction" given in 1893 before the Provincial Synods take action separately.

F. H. DuVernet,
Bishop of Caledonia.

Prince Rupert, B.C., May 12th, 1914.

DISCARDED CLOTHES.

Sir,—Would you be good enough to insert a notice in the next issue of the "Canadian Churchman" to the effect that donations of old clothes would be gratefully received by us for use in our various Mothers' Meetings?

Yours sincerely,
T. A. Connell.

The Deaconess House,
179 Gerrard Street East.

CONFIRMATION.

Sir,—I observe in the letter you were good enough to insert in your issue of the 21st May on Confirmation one or two errors which your proofreader (generally so correct and exact) has overlooked. As the one in the last sentence of my letter quite destroys the meaning I intended to convey, may I offer this correction? I am made to say: "It is a remarkable and significant fact that while now episcopally ordained ministers, etc.," the words "now episcopally ordained" should read "non-episcopally ordained."

What I mean is that it is a remarkable and significant fact that, while non-episcopally ordained ministers have not hesitated to celebrate the Holy Communion (although there is no Scriptural authority for so doing), very rarely, if ever, have they ventured to administer the sacred rite of Confirmation, or the laying on of hands, for the bestowment of the Holy Ghost on the baptized.

J. Maclean Ballard.

THE ROMAN INDEX.

Sir,—Referring to your recent comment on the action of the Church of Rome in connection with the works of Maeterlinck, some of your readers may be interested to know that a Roman Catholic writer in the English Roman paper, the "Universe," has written very strongly on what he calls "the hideous anomaly" of the Index, in censoring "a few of the prominent writers here and there," while "the faithful are allowed to flounder" among "magazine and newspaper articles by writers of less repute without any guide but their own good taste and conscience." Then the writer makes this striking comment:—

Is it not time we recognized that the prohibitions of the Index are a survival from an age when publications were not too numerous to censor effectively, and that under present circumstances it is far better to train critical and selective faculties than attempt impossible mental coddling?

Nothing could more definitely show the futility of the action of the Roman Catholic Church than these words of one of its own members.

Yours,
Truth.

A CORRECTION.

Sir,—A most unfortunate typographical error has occurred in the article re "Social Service Congress" you have been kind enough to insert this week by the substitution "Jesuit" for Jewish. The sentence should have read, "Roman Catholic, Jewish and Unitarian." This lays me open to uncalled-for criticism, as putting in "Jesuit" is an absurdity! I am extremely sorry this should have occurred.

Yours very truly,
May 23rd. R. L. Brydges.

[The error was evidently made by Mr. Brydges' typist, as the word "Jesuit" not "Jewish" appears in copy sent us.—Editor.]

The Family

LISTENING TO THUNDER.

How You May Judge of the Character of a Lightning Flash.

Lightning is the glare of a prodigious electric spark that is turned loose from some place no longer strong enough to hold it, and forms a tremendous blazing arc as it leaps from cloud to cloud, or from cloud to earth. The little spark of a laboratory machine makes a crackling noise, and the gigantic one in the sky makes a corresponding great one, as it tears through the air, and sets up vibrations of tremendous intensity.

But it is noticeable in a thunderstorm that the thunder-claps are of very different loudness and quality of sound. The length and strength of a thunder-peal, as a meteorologist points out in "Knowledge," depend mainly on the size of the accompanying lightning discharge, but the loudness and sharpness of the crack that comes before the peal depend chiefly on the direction taken by the electric current relative to the hearer.

The first crack, or rending noise, comes from the flash itself; the peal that follows consists of echoes from the clouds or from mountainsides, when hills are near. Furthermore, the noise of the actual flash comes to us from all along the lightning's path; we hear first that at the beginning of the flash, and later the noise made toward the end of its path. When this is short, and we are so situated with reference to it that the whole report reaches our ears almost simultaneously, say in a quarter of a second, it sounds like one terrific thump or crash. But if the electric arc is long, and the noise takes two or three seconds to reach us completely, it translates itself into a long, tearing roar. Thus you may judge of the character of a lightning flash from its own report of proceedings.

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Personal & General

The Bishop of Ontario and Mrs. Mills were in Montreal last week.

Dr. Griffith Thomas was the preacher at the annual service of the National Church League on May 12th in London, England.

The Missionary Conference was in session over the holiday at Brant House, Burlington. A number of Anglicans were present.

The Earl and Countess of Grey are visiting in Canada. Our former Governor-General has been warmly welcomed by many old friends.

Rt. Rev. James Richard Lucas, Bishop of Mackenzie River, has the largest diocese in the world, and his field includes the North Pole.

Mrs. H. A. Boomer, of London, who has been an associate of the Order of St. John of Jerusalem, has had the full honour of Lady of Grace conferred on her.

For libraries in Canada, Mr. A. Carnegie, or the Carnegie Corporation of New York, has given \$2,883,215. Ontario has received the most, \$1,866,800. (The Carnegie library gifts for the world total \$60,795,322.)

Sir Francis Henry Laking, physician in ordinary and surgeon apothecary to the King and Prince of Wales, died in London, May 21st. He was born in 1847, and was the recipient of a number of decorations. He was created a baronet in 1902.

The Hon. George E. Perley, will leave for England at the end of the week to spend a considerable time in the Mother Country straightening up affairs in connection with the High Commissioner's office and other Canadian interests in London.

"Peace Sunday" was observed May 17th in the United States as the result of the request made by the commission on peace and arbitration of the federal council of churches of Christian America. "Peace Sunday" is the anniversary of the first Hague conference.

Rev. Canon Gould, who is on a tour of the foreign Mission stations of the Church, is at present in Japan and hopes to arrive home, via Vancouver, by the end of June. Canon Gould has visited Palestine, where the Missionary Society has a medical Mission in Jerusalem and the Kangra district in the Punjab, India, and also Honan, China. He reports that the work is in a satisfactory condition.

The King has been pleased to approve of the appointment of the Right Rev. George Nickson, D.D., Canon of Durham and Bishop-Suffragan of Jarrow, to be Bishop of Bristol in place of the Right Rev. George Forest

Browne, D.D., resigned, and the Right Rev. John W. Quirk, D.D., some time Bishop-Suffragan of Sheffield, to be Canon-Residentiary of Durham in succession to Bishop Nickson. It is expected that Dr. Quirk will be appointed Bishop of Jarrow.

Princess Mary was arrested as a suffragette while at Aldershot recently with the King and Queen. The Princess went before breakfast to the aircraft enclosure in order to take some photographs. A sentry immediately placed the Princess under arrest and expressing with soldierly plainness of speech his conviction that she was a suffragette. She was detained for a quarter of an hour in the enclosure before an officer who knew her escorted her to the King's quarters.

It is the intention of the Australian Postmaster-General that the new six-penny stamp, which is to bear a representation of a kookaburra as a main feature, shall be printed in ink which will give as near as possible the colour of the bird's plumage. It will probably be a month or two before the stamp is available for general circulation. It is estimated that for the current twelve months no fewer than 500,000,000 stamps will be required for the Commonwealth, of which about 400,000,000 will be of the penny denomination.

Sir Arthur Conan Doyle sailed on the Olympic, May 20th, with Lady Conan Doyle for America. He said he would stay a week in New York seeing some friends, then he would try camping in Jasper Park in the foothills of the Canadian Rockies for a fortnight. He expects to be gone seven weeks. "Mostly pleasure tempered with some business," he concluded. "The chief reason of going now with Lady Conan Doyle to America is that she has not seen the United States and I have not seen Canada. I am looking forward to the camping trip. I am an outdoor man, you know."

Nothing if not ambitious, the young minister of Popham, determined on a plan to gain him greater popularity. "Well, John," he said to the beadle after service one Sunday, "I was just thinking it might greatly enhance my sermons if you would oblige me by saying 'Amen' now and again." "Right! Right! I will, sir. But how am I tae ken whaun tae say 'Amen'?" enquired sturdy John. "I'll have a bag o' green peas beside me, John, and if you just sit under the pulpit, I'll drop one when I wish you to speak," was the reply. The following Sunday all went well, until of a sudden John exclaimed hurriedly: "Amen! amen! ame—" "Hush, John," the minister whispered, "the bag's burst."

What is called an "unofficial wager" has been made by the Bishop of Lon-

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SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 19th June, 1914, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, six times per week each way, over Caledon (North) and Rural Mail Route, from the Postmaster General's pleasure next.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Caledon and at the office of the Post Office Inspector, Toronto.

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Post Office Inspector's Office,
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don, and he wants Londoners to help him to win it. Speaking at a meeting in support of his fund for building churches in the metropolis, the

Bishop said that at a great banquet given in his honour in New York he made the "unofficial wager"—it would not have done for a Bishop to make a bet, he added—that he would make London a better, squarer and soberer place before they could make New York so. There was now a sort of friendly rivalry between the two nations as to which could make the finest town in the world. "You don't want to see me beaten, disgraced and ashamed to go to New York again," remarked the Bishop, amid encouraging cheers.

Take your anti-typhoid treatment before going to war or on your vacation. That is the advice of Dr. S. S. Goldwater, United States Commissioner of Health. The Commissioner has just issued a warning to those who go on vacation regarding the danger of contracting typhoid fever while in the country. The preparation of the typhoid vaccine has been so perfected within recent years that the number of marked reactions is small, and anti-typhoid inoculations now need cause no more disturbance than the average smallpox vaccination. As the value of typhoid inoculations is now thoroughly established, the Commissioner of Health strongly urges all physicians to advise patients who are about to go to the country to submit to this simple and effective protective measure.

On May 8 a hundred years passed away since the consecration of the first Bishop, who was sent out to carry on work in our Indian Dominions. Bishop Middleton was born in 1769, and in 1814, he was consecrated the first Bishop of Calcutta, where he did excellent pioneer work, being laid to rest in the Cathedral in 1822. At the time of his consecration, Bishop Middleton was the Vicar of old St. Pancras' Church, and a scheme has been set on foot to place a memorial tablet in that ancient place of worship with which he was so intimately associated. The idea of combining the memorial with the restoration ought to command the sympathy of those who realize all the difficulties and anxieties which Bishop Middleton had to face in India.

The Great-West Life Assurance Company report that the early months of 1914 have been in all respects the most progressive in the Company's experience—a striking commentary upon the improving business situation.

The "SALADA" Tea Co. have commenced using bright Aluminium sheets for packing their well-known tea. So light is this wonderful metal that a single sheet of it weighs no more than a similar sized sheet of writing paper.

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W94

British and Foreign

The Rev. Canon Babington has been appointed Dean of Cork, and was recently installed in his new office by the Bishop of that diocese.

The Rev. Canon Sedgwick, the Vicar of Christ Church, N.Z., has been chosen to succeed the present Bishop of Warapu on the latter's translation to Auckland.

The trustees of the Cathedral of St. John the Divine in New York have decided to proceed at once with the building of the nave. Land has been set aside also to be used as sites for the residence of the Cathedral Canons.

The Rev. W. T. Capers was consecrated Bishop-Coadjutor of West Texas on May 1st in St. Mark's, San Antonio. The presiding Bishop was the consecrator, and he was assisted by eight other Bishops in the formal act of consecration. The Bishop of Lexington preached the sermon.

The Archbishop of Canterbury recently visited Birmingham for the purpose of unveiling a statue of Dr. Gore, the first Bishop of Birmingham, the present Bishop of Oxford. The statue, which is of bronze, represents his Lordship clad in his Convocation robes in the act of blessing and holding the pastoral staff in his left hand.

The Rev. Canon Rhodes Bristow who was one of the best-known clergy on the south side of the Thames, died recently in London after a short but severe illness, aged 76. The deceased clergyman was a Residentiary Canon of Southwark Cathedral, and an honorary Canon of Rochester Cathedral. He was for nearly 30 years the Rector of St. Stephen's, Lewisham.

The Rev. Canon D. F. Wilson, vicar of Mitcham, Surrey, celebrated his golden wedding on a recent date. He has been the vicar of Mitcham for the past 55 years, and, although he is now in his 84th year, he still regularly takes part in the church services and the parochial activities. He has seen the population of the "Lavendar Village" grow from 4,000 to 31,000, and three new parishes have been formed.

Sir George Martin is soon to resign the position he has held so long as organist of St. Paul's Cathedral.

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This position he has held since 1888, though his connection with the cathedral really began in 1874, when he became master of the choristers. Unofficial announcement of this step was made recently at the annual dinner of the St. Paul's Cathedral special service choir. Sir George C. Martin was born in Berkshire, in 1844, and was a pupil of Pearson and Stainer. Before coming to St. Paul's, in 1874, he was organist of Lambourne Parish Church; later he was organist to the Duke of Buccleuch, at Dalkeith (1871), and simultaneously was organist of St. Peter's Episcopal Church, Edinburgh. He was created Mus.D. by the Archbishop of Canterbury in 1883, and was knighted in 1897, when he directed the musical

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arrangements at the thanksgiving service held June 22nd on the west steps of St. Paul's in celebration of the sixtieth year of Queen Victoria's reign. King Edward made him a member of the Royal Victorian Order. He is known the world over as a composer.

Boys and Girls

LEGEND OF BANANA TREE

Was Believed to be Source of Good and Evil.

There exists a legend relative to the Christian inhabitants of the East, says the National Geographical Magazine, that they believe the banana to be the tree of the source of good and

evil, in a bunch of the fruit of which the serpent that tempted Eve hid himself, and they add that when Adam and Eve became ashamed of their nakedness they covered themselves with the leaves of this plant.

The origin of the banana is given as India, at the foot of the Himalayas, where it has been cultivated since remotest antiquity. Its origin in the New World is as doubtful as the origin of the American Indian. Natural to Asia and Africa, where more than twenty distinct species of the genus are known, it is said to have been brought first to America from Spain early in the sixteenth century and planted in the Island of Santo Domingo whence its spread was rapid through the surrounding islands and the mainland. This has never been authentically established, however, and some authorities include the banana among the articles that formed the base of food supply of the Incas and the Aztecs before the arrival of the Spaniards.

Certain it is that throughout the whole meridial America there is a strong tradition that at least two species of the plantain were cultivated long before the coming of the Europeans. Furthermore, it is singular that in all the languages indigenous to the region where the banana appears that the plant has a special name, not proceeding from the conquerors, as was the case with the names of many other plants, animals and various articles introduced into America after its discovery.

Grown over the entire extent of the meridian of the earth, the fruit of the banana to-day forms in large part the principal food of a majority of the peoples living under the tropical zone.

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THE SEA LIONS

By S. L. Bacon.

Ralph came in from school greatly excited. "Say, mamma," he exclaimed, "there's the jolliest show in town, sea lions, and just a nickel for kids. Can't I go to-morrow afternoon? All the fellows are goin'?"

Here Ralph paused for breath, but his earnest little face expressed his eagerness and suspense, for he knew very well that mamma did not approve of shows.

"Kids, Ralph?" said mamma, gravely.

"Please, I forgot; but mayn't I go, mamma?"

"Aunt Mary 'phoned me this morning that she wanted you to come over to her house to-morrow afternoon," replied mamma.

The little boy's face grew very long. Aunt Mary's husband, Uncle Dick, travelled, and when he was away Aunt Mary often sent for Ralph to do chores for her. Usually he went willingly to fill her coal box and chop kindlings for her; but to-morrow—why, it didn't seem fair.

"It's such a fine show," he pleaded, "Jim Lacy's seen it a'ready, and he says the sea lions toss balls and

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beat drums an' do the wonderfulst things; an' to-morrow's the last day." Ralph wound up with a little break in his voice and he had to wink violently.

"Well," said mamma, "We will see when to-morrow comes, but we mustn't disappoint Aunt Mary."

Ralph could not think of anything but the sea lions. He got out his natural history book to read about them. He was quite sure he had never wanted anything so much as to see them.

The next day he hurried through his chores. Mrs. Brice, next door, called him to bring up some buckets of coal. The boy who comes every Saturday to fill my coal box hasn't appeared," said she, "so I shall give you his dime instead."

Ralph explained that mamma did not like for him to take money for things like that, but Mrs. Brice insisted.

"You can buy some marbles or a ball," she said.

Ralph rushed to mamma. "See," he cried. "I don't have to open my bark to go to the show."

"I am sorry," said mamma, "but Aunt Mary has just telephoned for you to be sure to come. Uncle Dick is away, and I guess she needs you."

"O, an' I can't see the sea lions!"

"Dear, I am very sorry, but you will have other opportunities, and I would not have my little boy lacking in a quality which even the sea lions possess."

Ralph was puzzled. "What, mamma?"

But mamma only smiled.

Ralph started very slowly for Aunt Mary's. He was wondering what mamma meant. At the corner he met Tom Harris.

"Hello, Ralph," cried Tom, "goin' to the show?"

Ralph shook his head.

"O come on. I'll treat."

Ralph showed his dime proudly.

"But I can't go," he explained. "Uncle Dick's away, an' there isn't any man to do for Aunt Mary."

"But it's early. You can go there afterwards. The show doesn't last long."

Ralph hesitated. It was early, and he could go later—but then, that would not be obeying—and, all at once, Ralph knew what mamma had meant—it was obedience. The sea lions had learned to obey.

He turned resolutely. "No, I can't go," he said, and he began to walk very fast indeed.

When he reached Aunt Mary's, he was surprised to find her waiting on the porch with her bonnet on. "Why, are you going out?" he exclaimed.

Aunt Mary smiled.

"I am going to see the trained sea lions," she said, "and I wanted an escort, especially one who could appreciate a plate of ice-cream after the show. Do you know any little boy who would like to go?"

And Ralph rather thought he did.

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