

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 22.]

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[No. 8.]

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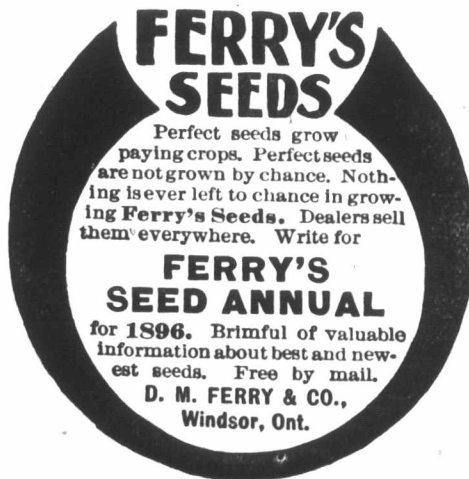
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## Lessons for Sundays and Holy Days.

February 23.—1 SUNDAY IN LENT  
Morning.—Gen. 19, v. 12 to 30. Mark 1, to v. 21.  
Evening.—Gen. 22, to v. 20, or 23. Rom. 7.

February 24.—ST. MATTHIAS.  
Morning.—1 Sam. 2, v. 27 to 36. Mark 1, v. 21.  
Evening.—Isai. 22, v. 15. Rom. 8, to v. 18.

APPROPRIATE HYMNS for first and second Sunday in Lent, compiled by Mr. F. Gattward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### FIRST SUNDAY IN LENT.

Holy Communion: 107, 311, 314, 559.  
Processional: 261, 432, 445, 465.  
Offertory: 91, 252, 408, 618.  
Children's Hymns: 94, 331, 332, 568.  
General Hymns: 84, 88, 92, 254, 354, 537.

### SECOND SUNDAY IN LENT.

Holy Communion: 279, 312, 317, 321.  
Processional: 109, 248, 265, 465.  
Offertory: 86, 95, 104, 256.  
Children's Hymns: 92, 334, 338, 567.  
General Hymns: 87, 94, 183, 285, 452, 491.

### FIRST SUNDAY IN LENT.

The Sundays in Lent are not fasts, for the Lord's Day can never be observed otherwise than with holy joy; yet, as they are intended to furnish us with meditations through the week, their services all speak to us of repentance and fasting. The great design of Lent is to make us forsake sin and overcome temptation. Having lately seen how we were made subject to sin and temptation through the weakness of Adam, we are now to be taught how we may rise above it by the power of Christ. The temptation of our Blessed Lord and Saviour Jesus Christ is therefore set before us as a fit subject for our meditation during Lent, and is especially brought before us in the services for this day. The Gospel gives us the details of this wonderful part of our Lord's history; and from the Collect we learn that what He then underwent was endured "for our sakes." That He might comfort us by His sympathy, and instruct us by His ex-

ample, our Blessed Redeemer condescended for a time to lay aside His divine power, and be "in all points tempted like as we are, yet without sin." He Himself also "suffered being tempted, that He might be able also to succour them that are tempted." And thus has our divine Master not only conquered for us, but He has given to us, His members, grace to conquer with Him. By resisting the enemy in those very points in which he most assails us, our Saviour has taught us how we may also overcome his attacks. He struggled for us against the temptations of the world and the flesh, that when the devil works against us by these means, we may have His blessed example to observe and follow. Thus we read that the "lusts of the flesh" were the means by which the devil first began to tempt Christ our Lord. Taking occasion from the hunger of our Blessed Saviour, he endeavoured to persuade Him to work a miracle for the satisfying of His bodily appetite, and so to distrust the providence of God. In like manner does the evil one tempt us when we are over-careful for the things of this life, taking "anxious thought for what we shall eat, or what we shall drink, or wherewithal we shall be clothed"; "careful and troubled about many things" which must perish in the using, rather than about the one thing needful, which can never be taken away from us. To resist such a temptation we must apply, as our Saviour did, to the Word of God. From it we shall learn "not to labour for the meat which perisheth, but for that meat which endureth unto everlasting life." From distrusting the providence of God, the devil would lead our Lord to the opposite sin of presuming upon it. He would have Him tempt the Divine Providence by exposing Himself to unnecessary danger. And do not we fall into the same snare when we think ourselves so high in the divine grace and favour as to neglect the duty of continual watchfulness and precaution? To such the Scripture would say, "Let him that thinketh he standeth take heed lest he fall." It is by spiritual presumption that we tempt the Lord our God. Again was Satan allowed to make one more attack upon our Blessed Lord through the "lust of the eyes and the pride of life." These are also the favourite instruments by which the devil seeks to devour the souls of men. Knowing our different tastes and characters, he sets before us the particular object which is most likely to tempt us, making it appear pleasant and good. To some he promises worldly honours and greatness, to others worldly praise or admiration, to all worldly ease and self-indulgence, if they will be his servants and commit sin. Here, again, the Word of God comes in for our instruction, teaching us to worship the Lord our God, and serve only Him, and asking what it would profit us were we to gain the whole world and lose our own souls? We see, then, that as long as we are in the flesh the devil will use the works of the flesh to destroy in us the works of the Spirit; and that he must be resisted by the Word of God, by fasting and prayer. Humbly endeavouring to follow the footsteps of our most Holy Lord, we must, in the words of the Collect, "use such abstinence" as will "subdue" or make obedient our flesh to the Spirit, and so leave to the devil a weaker hold over us. We must not, however, expect that while engaged in the exercises of this holy season, he will flee from us alto-

gether; on the contrary, we are sometimes the most tempted during seasons of abstinence and mortification; for as the devil tempted our Saviour while fasting in the wilderness, so he now tempts those whom he sees to be using most active measures against him. Fasting, and watching and prayer, do not take us out of temptation, but they give us strength to bear up against it; they procure for us increasing strength in proportion to the increasing temptation, according to the promise, that "as our days, so shall our strength be." Lest, however, we should think the example of our Blessed Lord too high and holy to aim at, the Epistle turns our eyes to that of the Apostles. It shows us how men of like passions with ourselves were able to overcome by the Blood of the Lamb, serving the Lord in stripes and imprisonments, in watchings, and fastings, and labours. To the former of these we may never be called; yet the sufferings and self-denials of these holy men will be a profitable subject for our meditation at this time. It will make us feel how very far short we now come in the duties of abstinence and self-discipline, and quicken us to a more diligent performance of them. But there is also another reason why this Epistle and Gospel are selected for the service of this day. We are now entering upon the Spring Ember week, when many amongst us are preparing to enter the sacred ministry of Christ by receiving holy orders. The Church, taking example from Him Who underwent forty days' fast before entering upon His ministry, appoints this time for remembering, with fasting and prayer, those who are about to undertake the sacred office. Our thoughts are, therefore, directed to the labours and fastings of the Apostles, that, bearing in mind the labours and responsibilities of those who watch for our souls, we may be so much the more diligent in offering up prayers in their behalf. The example of Abraham, in the evening lesson, adds one more to the "cloud of witnesses" who are now teaching us to "lay aside every weight, and the sin which doth so easily beset us, that we may run with patience the race that is set before us." From his self-denying obedience we learn how entire is the obedience and submission of those who have endeavoured to subdue themselves and bring their will in submission to the will of God. The terrible destruction of Sodom is set before us at this time as an awful warning to the impenitent and careless. "Pride and fulness of bread"—self-indulgence and security, were the sins which caused the fall of Sodom; as they are now the cause of ruin to numbers, churches and nations as well as individuals. It is to preserve us from so great a danger that the Church lifts up her warning voice this day. Reminding us that "now is the accepted time, now is the day of salvation," she would have us take heed that our hearts be not over-charged with surfeiting and drunkenness, and so the great day come upon us unawares; therefore is she so diligent in exhorting us to overcome self, and lead in triumph our own passions. Let us, then, each according to the rules prescribed for us, spend this holy season in so "subduing the flesh, as to obey in all things the godly motions of the Spirit"; for "if we live after the flesh, we shall die; but if we through the Spirit do mortify the deeds of the body, we shall live."

## THE REMEDIAL BILL.

It would be affectation to ignore the fact that no question affects the public mind so deeply as this measure. We do not purpose touching more than is necessary on the political aspect of the subject. To our minds the one great question is, admitting that there is a grievance, will the action of the Government remove it, and in doing so, will it advance the great cause of religious education? Without going into unnecessary detail we must remind our readers that previous to the time the School Bill was passed in Manitoba, a considerable amount of religious education was given in schools maintained, not only by Romanists, but by Church people, Presbyterians, Mennonites, and, we believe, other religious bodies. All suffered alike and were more or less dissatisfied. One important fact has been lost sight of—while the litigation by the Roman Catholics was in progress, an identical action on behalf of the Church schools was conducted. Both actions shared the same fate until the final Court of Appeal, the Privy Council, was reached, when judgment was given in favour of the Roman Catholics and against us; not because of the absence of cause, but on purely technical grounds. It was admitted that on all principles of right and abstract justice, each suffered from the same wrong and was entitled to the same relief; but because the governing statute treated only of Roman Catholic and Protestant minorities, and the Church was included under the head of Protestant—which collectively formed a majority—the Court, as such, was obliged to refuse us relief, leaving it to the proper legislative body to do complete justice. Through all subsequent stages it has been a matter of great disappointment and regret that we have never seen a single expression of sympathy from a single Roman Catholic, bishop, priest or layman. We did think that they would desire to advance Christian education on other lines than those of their own sect—that they would desire to assist a comrade and ally who had helped them to the position they now hold,—and would aid to right our wrong which the fortune of war had hitherto failed in doing. Keeping the history of the contest in view, it has always seemed to us that a broad measure of relief was the only one to do justice and bring contentment to the people. From all indications it seemed to us that any measure that would be introduced would be of a character to aid religious education and commend itself to and conciliate all classes of the people. Religious school education is being urgently insisted on in all parts of the English-speaking world, and it behooves our people to press on every government and legislative body the adoption of measures to keep Canada in the lead. Principal King, of Manitoba, had a resolution adopted by the Presbyterian General Assembly, advocating that school trustees in each section might adopt religious training when desired by a certain majority of the parents of the children. The scheme is worthy of a practical trial. It is said to have been practically adopted by the Manitoba Government in Roman Catholic sections, and that in fact, so far as that body is concerned, no real grievance at present exists. We had hoped in the measure to have been introduced to the House, that the requirements of the present Manitoba law would have been adopted as the minimum of religious education, with leave given to Romanists, Church, Presbyterians, Mennonites, or other religious bodies, where they constitute a certain majority, to adopt the exercises prescribed by their respective leaders. But we are disappointed. The bill seems to go much further in aid

of the Roman bishops than the grievance complained of, and leaves all others without redress. There are many details of it copied from Ontario legislation which experience has shown are open to criticism, but while tempted to criticise we had better leave this subject to the daily press. But we are forced to the conclusion that the incorporation of the Roman schools and giving exclusive privileges to the largest body in Manitoba, is a grievance and injustice to the minority; that the result will be disastrous to religious education; and that the Government and people of Manitoba would be justified in opposing the measure on these grounds.

## MENNONITE SEPARATE SCHOOLS.

WINNIPEG, Feb. 18.—A deputation of Mennonites from Emerson waited upon the Government and asked that the Mennonites be freed from taxation to support the Separate Schools, as they preferred to keep up the private schools. They were informed that this was an impossibility under the school act of Manitoba. They would be obliged to pay taxes for the public schools, and if they would have their private one, it was no concern of the Government.

## MEMORIALS FROM THE BISHOPS.

The Bishops of the Episcopal Church in the United States, who recently sent a petition to President Cleveland asking that the Government interfere in saving the Christian Armenians from continued massacre at the hands of the Turks, have forwarded to the powers of Europe and to the Archbishop of Canterbury a memorial praying that immediate measures be adopted to compel the Turks to cease from slaughter and persecution. On the advice of the State Department the several memorials were forwarded, addressed to the Ministers of Foreign Affairs of France, Germany, Austria and Russia. At the same time in which the letter was despatched to President Cleveland a letter was sent to the Archbishop of Canterbury, at the head of the English Church. Notice of the reception of the letter to the Archbishop of Canterbury has been received. This action thus taken by the bishops of the Episcopal Church in behalf of Armenia, is the result of a letter sent to each of the bishops by the Right Rev. John Williams, D.D., Bishop of Connecticut and presiding bishop, enclosing a circular showing the condition of affairs in Turkey at the present moment. The letters have been signed by 62 bishops of the Church in the United States.

## OBITUARY.

We regret to have to announce the death of John Holgate, Esq., who passed away in his eightieth year, at his rooms on Spadina Avenue, Toronto, early Wednesday morning, after a short illness. Mr. Holgate was born in London, England, and at an early age came out to Quebec. After a few years he came west and settled in Hamilton. From thence he went into business in Acton—and on Milton becoming County Town, he moved there and carried on a mercantile business for many years. He removed from Milton in 1870, leaving behind him many warm friends. After this he resided for a short period in Oshawa and another short time in Allandale, but the most part of his last years were spent in Toronto. Mr. Holgate was one of that class of men who are looked upon as the salt of the earth, and to whom the Saviour and His Church are first, not second, and Mr. Holgate ever manifested the character of an earnest, sincere and intelligent Christian Churchman. During his residence

in Milton he always took a deep interest in the work of the Church, and was Churchwarden for many years. He also several times represented the congregation there as delegate to the Synod. Mr. Holgate also had a warm interest in the Sunday-school, in which he was a most efficient teacher, and for several years was Superintendent of the Sunday-school of Grace Church, Milton. And although not holding the same official positions after leaving Milton, yet to the end of his life his interest in the cause of Christ and the prosperity of the Church which he loved never ceased, but rather grew warmer as he advanced in years. Mr. Holgate lived a sincere Christian life, and so he passed away, at a good old age, with the sure and certain hope of a blessed resurrection. Mr. Holgate has left a wife and several children, all of whom are married, to mourn his loss. He was buried in Milton on the 6th inst. The services in the church were largely attended by those who had known him where he had lived so many years, and who had respected and trusted him for his integrity and Christian faithfulness and courtesy.

## "MUST" AS A MENTAL DISEASE.

"I must do it;" "I felt that I had to;" "A higher power compelled me." These are the excuses of the "crank," as we call him, when he does some strange act. Sometimes what he does is harmless and simple; at other times it is murderous, as when the assassin of President Garfield committed his crime, as he asserted, by command of the Almighty. This idea that one *must* do something is, however, a very common one, and it is only when exaggerated that it becomes morbid; even then it is not strictly insanity, though it is a symptom of mental disease. Such compelling impulses are known to students of mental aberration as "imperative conceptions." They are thus described in an article by Dr. Theodore Diller, of Pittsburg, in a paper published in *The Medical News* (New York, January 11):

"The term imperative conception is somewhat misleading in that the command it implies is by no means always obeyed. Morbid impulses may frequently and for many years arise in an individual, and yet always be successfully resisted.

"Probably in all of us impulses, fears, or doubts arise suddenly in consciousness as isolated thoughts or emotions, and which may be apparently totally disconnected with the mental state immediately preceding their appearance. For instance, many of us, I presume, have been seized with the desire to count the windows or doors in passing along a street, or in walking to avoid carefully the cracks in a pavement, or to touch fence-posts. Looking from a great height the idea occurs to most persons to precipitate themselves below. The sight of a fragile piece of china or glassware suggests the idea that it could be readily crushed. A helpless child or a feeble invalid suggests how easily each could be killed. Certain words or phrases, lines of poetry or bars of music, may thrust themselves into consciousness at odd times.

"These simpler forms of imperative conceptions can not, of course, be considered abnormal in view of the fact that they probably occur in some shape to all persons. In normal individuals they never result in action contrary to volition. In their exaggerated form, whether seen alone or in conjunction with some neurosis or psychosis, they constitute a serious symptom, and may be the dominant feature of a grave form of insanity. Between the

extremes there are all gradations; and to say when an imperative conception ceases to be physiological or within the bounds of health, would be as difficult as to say where sanity ends and insanity begins.

"Many morbid impulses and fears have received special names. The impulse to steal has been called kleptomania; to set fire to property, pyromania; the fear of open places, agoraphobia; the fear of narrow places, claustrophobia; the fear of dirt, mysophobia; the fear of crowds, anthropophobia; fear of fears, phobophobia. . . .

"There can now be little doubt that certain crimes are due to sudden impulses which arise in the minds of persons who are not ordinarily regarded as insane, and which the subjects are wholly unable to resist.

"Impulses to suicide, or to make assaults, or do deeds of violence, or commit crimes, arise in many persons, and yet do not result in action—are not obeyed because they are put in subjection,

AMONG THE CHURCHES.

ST. JAMES', WOONSOCKET, RHODE ISLAND.

In 1870, the Right Rev. Bishop Clark, in giving a history of the early Missionary Convocation in Rhode Island, said: "In the year 1830 the Church in Rhode Island consisted only of seven parishes, of which three were in a feeble condition." In alluding to its work in Woonsocket, Bishop Clark said: "In another section of the State, a manufacturing district, there were not less than 7,000 souls without a Christian Church or minister. One Episcopalian was found in the principal village and he was superintendent of the largest factory in the place. In an upper room, half-filled with machinery, the first service was held. A large congregation assembled, and that Sunday's labour led to the appointment of a missionary and the establishment of the Church in the village." In February, 1832, the Protestant Episcopal Convocation of Rhode Island appointed the Rev. Joseph M. Brown to

1845 that St. James' Church became self-supporting, for the records show that in 1843 it was still receiving aid from the Convocation. Rev. Baylis P. Talbot was the next rector. He entered upon the discharge of his duties in September, 1845, and closed his life and labours together just twenty years afterward. During his rectorship 211 persons were confirmed. In the fall of 1847 or spring of 1848, the church was enlarged by the addition of transepts, and a new organ was bought for \$800. In his convention report for 1856, Rev. Mr. Talbot says: "On the 8th of June, we held the last service in our old church edifice in its present form. The church is to be repainted, enlarged and otherwise improved, with the addition of a Sunday-school room. While this work is being done we expect to continue our regular services in a house of worship belonging to the Congregationalists." The church was reopened for the first time on Christmas Day, 1856. It contained sit-



YORK CATHEDRAL—WEST FRONT.

so to speak, by the inhibitory forces of the mind. When an impulse to commit crime arises and the inhibition to check it is insufficient, the crime is committed. This is the philosophy of the suicidal and homicidal impulse. . . .

"The simpler forms of impulses, doubts and fears, can not, as I have said, be regarded as abnormal. In certain individuals, however, they may be so strong or persistent as to be distinctly morbid. For instance, the impulse to touch fence-posts might be obeyed, without exciting comment by a person passing along a quiet country road, and successfully resisted without great effort, when under other circumstances these actions would excite astonishment or subject him to ridicule. On the other hand, if he acted on the impulse, being unable to resist it, while walking with friends in city streets, the impulse would be distinctly abnormal. It might be present in the absence of any other abnormal manifestation of the mind."

Woonsocket. In April of the same year, a parish was organized and preparation made for the erection of a church, the first ever built in that section of the country. On the 16th of May, 1838, the new church was completed, and it was consecrated by the Right Rev. A. V. Griswold. The church contained 58 pews, which were immediately sold, and many more were wanted. The church numbered at this time about 20 communicants, which were increased to 30 the following year. In 1839, the number of communicants reported is 60, with about 25 persons ready to be confirmed. The Sunday-school numbered 120 with 18 teachers. Dr. Waterman was rector of the church until 1841, when the Rev. Azel Dow Cole, D.D., began to officiate. He afterward became President of Nashbolah House, a theological school, which, to use his own words, he strove to make "the headquarters of the Catholic school of theology." It must have been somewhere about

tings for 600 people, and was the second enlargement in a period of ten years. This, too, in the face of a large number of removals and the very small increase of the population of the village. For the rebuilding of the church \$5,000 was raised mostly by people in Woonsocket. In the beginning of the year 1865, as the Rev. Mr. Talbot was preparing for the services of the sanctuary, he was struck by a flash of lightning, and was buried on the 8th of September, the same year. He was succeeded by the Rev. Robert Murray, who, during his seven years' pastorate, had 116 persons confirmed. Rev. James F. Powers, who had formerly been a Universalist minister, next served the church, but upon his acceptance of a call to Philadelphia, the Rev. Joseph Lyons Miller became the rector of St. James' Church, and served a period of nine years from 1874; 97 persons were confirmed and the Sunday-school increased in size: The next rector was the Rev. O. W. K. Worrill

who served the church from September, 1883, to June, 1885, when the present rector of the church, Rev. Wm. Sheafe Chase, M.A., began to officiate; since then the debt on the old rectory has been paid and a new rectory erected at a cost of nearly \$8,000. A large and commodious parish house has been built and equipped; more than 300 persons have been confirmed, and more than 400 persons baptized. The growth of St. James' Church may be seen by the following table of Church communicants:

1834—30		
1844—78	increase	48
1854—121	"	43
1864—184	"	63
1874—208	"	24
1884—229	"	21
1894—400	"	171

The present number of communicants is 477, while the total number of persons who claim affiliation with St. James' Church is over 1,300. As illustrating the growth of the Protestant Episcopal Church in the United States, it is worthy to note that while the total Protestant population of the city of Woonsocket has decreased from 5,100 in 1888 to 4,500 in 1895, those who claim affiliation with St. James' Church have increased in the same period from 900 to 1,300. On the other hand, the total Roman Catholic population has increased by more than 10,000. At present the city of Woonsocket numbers about 27,000, of which about 15,000 are French Canadians. An appeal has recently been made by the rector of St. James' Church for an appropriation of \$1,000 to pay the salary of a French assistant, who could minister to a large class of French-speaking people who in ever-increasing numbers are drifting away from the Roman Church. The writer of these lines owes a personal debt of gratitude to the rector of St. James' Church, for it was through his instrumentality that he was led from the Methodist Society into the fold of the Church.

#### "THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

#### SUBSCRIPTIONS RECEIVED.

Previously acknowledged	\$239	00
Mrs. Lillcrap, Lakefield	2	00
Rev. Canon and Mrs. Osler	10	00
Mrs. Warwick Sr.	10	00

#### THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

#### REVIEWS.

JULIAN HOME. By Dean Farrar. Price 6s. London: Longmans; Toronto: Copp Clark Co., 1895.

"Julian Home" is a work of Dr. Farrar's youth, and can hardly be said to belong to the highest style of art. Indeed, some critics have handled it rather roughly. We do not feel inclined to do this. In the first place, the author disarms criticism by a very modest preface, in which he seems to say that he would willingly forget it and let others do so. But it appears that the public are not equally willing, and have demanded a fourteenth edition, which is here supplied. Dean Farrar is quite right. The book must have good in it, or it would not have held its own so long and with more than two generations. It will certainly do no harm, and it is calculated to do good. The new edition is a very pretty book and sold at a reasonable price—about a dollar and half.

GATHERING CLOUDS: A Tale of the days of St. Chrysostom. By F. W. Farrar, D.D., Dean of Canterbury. Price, \$2.00. New York; Longmans, 1895.

We can recommend, and very strongly recommend, this excellent tale on three or four grounds, some negative, some positive. In the first place, it is remarkably well written, almost entirely free from the florid ornamentation which, to many, was so offensive in some of his earlier books. Indeed the tone is so excellent that we wish the author had not made some of his very just censures of the ecclesiastics of the fourth and fifth centuries sound almost like an attack on some of his contemporaries. On the positive side, two things are to be noted: first, which will interest the general reader, that we have here a remarkably good story, full of interest and movement from beginning to end. Some of us might like it to be a trifle shorter; but the public at large seem not to object to its length, so the minority must give in. Secondly, the book is a thoroughly true picture of the age which it describes, and most of the leading characters are historical, so that a large amount of information respecting the history and condition of the Church at the beginning of the fourth century may be obtained from these pages. Thus, besides Chrysostom, the central figure in the picture, we have the Emperor Arcadius and the Empress Eudoxia, very much (we think) as they lived. We have the Eunuch Eutropius represented in his good and in his evil, in his power and in his fall. Not to

mention a number of other bishops, historical characters, who are here represented with conspicuous fairness, we have Theophilus of Alexandria, in what we must call a very well-defined life-like picture. Those who think that Kingsley, in "Hypatia," dealt hardly with his nephew Cyril, may be inclined to think Dean Farrar is hardly fair to Theophilus; but we think a careful study of his history will justify the representation here given. Some will be a little startled at the quotations which the Dean gives from the writings of Jerome; but at any rate he did so write, and whilst we lift up our eyes in horror, we must remember that he did other things besides rail. The Church owes Jerome much, if it were only for his splendid Latin Vulgate. There is much instruction in this volume, and much excellent entertainment.

PIVOT WORDS OF SCRIPTURE.—By Rev. P. B. Power, 50c. Christ and Modern Unbelief. —By Randolph H. McKim, D.D., Rector of the Church of the Epiphany. Washington, D.C. 50c. New York: Thomas Whittaker. Toronto: Rowsell & Hutchison.

These two volumes belong to the well-known Whittaker's Library series, and each in its place is exceedingly suitable. The former gives a careful study of passages of Scripture relating to certain incidents, devotes much care and thought to make the dissertations complete, and makes us feel, as we close the volume, that Mr. Power has attained the knowledge of the true mind of Christ. The second volume is written for a more purely intellectual purpose, and its dedication is to the St. Andrew's Brotherhood. It regards Christ as the centre of the whole Christian system, and discusses tersely and clearly the question of evidences, facts and principles in the Christian faith. It is written for those who are going out among men of the day, and who require to understand the difficulties, intellectual, moral and spiritual, that are pleaded to excuse the wretched doubt that has fallen upon so many of our young men. The seven lectures are full of earnest thought, and are well adapted to their purpose.

MAGAZINES.—The *Cosmopolitan*, February.—There are several things worth especial notice in this magazine. The frontispiece, a group of girls admirably drawn by Madeline Lemaire, and cleverly printed. Walrus Hunting: An exciting piece of business, with some capital drawings of the scenes narrated, including a spirited portrait of the author, Mr. Dyche. Mesmer and Animal Magnetism: Being an account of some cures effected by the old clairvoyant in the last century, with copies of engravings published at that time, all very interesting. The Charm: Fragment of comedy in two short acts by Sir Walter Besant, and Walter Herries Pollock. That two such transcendent names should be needed to prepare so flimsy a conceit, reads like a jest. The plot is as old as the hills. One Aldeboran, a wizard, has the power to restore youth. This favour he confers on two elderly dames, whence arise some obscure complications between themselves and two of their old beaux, who, to make things pleasant, magnanimously refuse rejuvenescence. The engravings which accompany the play are admirably drawn by Eric Pope. To Sleep, by Chandler: A sweet thought embodied in a couple of verses, with the usual skill of the authoress. There are also two or three stories well up to the average; and last, but not least, some examples of recent art, of which beautiful specimens one cannot speak too highly.

#### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

#### FREDERICTON.

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON.

CHATHAM, N.B.—The clergy of the Rural Deanery of Chatham met in Chapter at St. Paul's Rectory, Fredericton, on January 28th and 29th. The clergy present were the Rev. Canon Forsyth, Rural Dean, Rev. C. O'Dell Bayles, of Derby, Rev. P. G. Snow, of Newcastle, and Rev. Geo. L. Freebern, of Weldford. The Rev. W. J. Wilkinson, of Baie des Vents, Rev. H. B. Morris, of Dalhousie, and Rev. T. W. Street,

of Bathurst, were unable to be present at the Chapter meeting. On Tuesday morning, January 28th, there was a celebration of the Holy Eucharist in St. Mary's Chapel at 7.30 o'clock. The Rural Dean was celebrant and was assisted by the Rev. Geo. L. Freeborn, the other clergy not arriving until later in the day. Morning prayers were said at 9 o'clock. The first meeting of the Chapter was delayed from the usual hour, viz., 10 a.m. on Tuesday until 10 a.m. on Wednesday, in order that the clergy who could not arrive earlier might be present. At the latter hour the Chapter was opened with the usual devotional office. In the absence of the Secretary, the Rev. W. J. Wilkinson, B.D., who was prevented by sickness among his parishioners from being present, the Rev. C. O'Dell Baylee was elected secretary *pro tem*. After the reading of the minutes of the previous meeting, the Chapter proceeded to read in the original and discuss 2nd Cor. ix. The reading of Psalm xxix. in the original Hebrew and Greek was postponed until the next meeting. After an adjournment of two hours, the Chapter met again and proceeded to make arrangements for the next meeting, which is to be held in Newcastle on May 5th and 6th next. On Wednesday evening, the usual Deanery service was held in St. Mary's Chapel at 7.30 o'clock. The service began with the Processional Hymn, "The Church's One Foundation," and the prayers were said by the rector and the lessons read by Revs. C. O'Dell Baylee and P. G. Snow. The Rev. Geo. L. Freeborn was obliged to return to his parish on Wednesday afternoon, and consequently was not present at this service. The hymns, "Lord Pour Thy Spirit," &c., "O Thou Who Makest Souls to Shine," &c., and "As with Gladness Men of Old," &c., the latter as a recessional, together with the Canticles and Psalms, were heartily sung, the organist, Miss Helena Goggin, as usual, doing her part well. The select preacher, the Rev. P. G. Snow, delivered an able and appropriate sermon, admirably suited to the occasion. On Tuesday afternoon the Sunday-School Teachers' Association met at the rectory at 8 o'clock. The members present were the Rev. Canon Forsyth, president; Rev. P. G. Snow, secretary; Rev. C. O'Dell Baylee, Rev. G. L. Freeborn, Miss Winslow, Miss Reed, Miss Staples and Miss Anderson. Several teachers from St. Andrew's school, Newcastle, being members of the choir union which was to meet in Chatham on the following day, were obliged to be absent. After the usual devotions by the president, the secretary read the minutes of the previous meeting, which were confirmed. The Rev. G. L. Freeborn read an excellent paper upon "The Sunday-School Teachers' Responsibilities," which was followed by an interesting discussion. An object lesson which was to have been given by Mrs. T. W. Street, of Bathurst, was deferred until a future meeting, owing to Mrs. Street's absence. The meeting was closed with prayer, and was followed by a meeting of the Executive Committee, at which arrangements were made for the next meeting and service to be held at Newcastle on May 5th next. On Tuesday evening a service in the interest of Sunday-school work was held in St. Mary's Chapel at 7.30 o'clock. The service began with the processional hymn, "Onward Christian Soldiers," &c. The prayers were said by Rev. Geo. L. Freeborn, and the lessons were read by Rev. C. O'Dell Baylee and Rev. P. G. Snow. Mr. Freeborn, by request, read again his excellent paper on "The Sunday-School Teachers' Responsibilities," and was followed by Mr. Snow, who gave an admirable address. The service concluded with the recessional hymn, "Come sing with Holy Gladness," after the benediction. On Thursday evening the annual Choir Union Service of the Rural Deanery was held in St. Mary's Chapel at 7.30 o'clock. The choir was composed of representatives from the choirs of Chatham, Newcastle, Bathurst and Dalhousie. The service, which was choral, began with the processional hymn, "Ten Thousand Times Ten Thousand." Tallis' Festal Evensong was then admirably sung, the Rev. P. G. Snow taking the prayers. The Canticles were sung to Stainer's Setting, and the Psalms to chants from Psalter A. and M., Monk & Baker. The anthem was by Simper, "Break Forth into Joy," &c., and the other hymns were: "Jesus is God," &c., "Sing Alleluia Forth," &c., "Saviour, Blessed Saviour," &c., the latter a recessional. The Rev. Thos. W. Street, of Bathurst, delivered an able and appropriate sermon, and the whole service was most edifying and worthy of its object, viz., the expressive and reverent worship of the Almighty. Before and after the service, the clergy, choir and members of the congregation were hospitably entertained and afforded an opportunity for pleasant social intercourse, in the school-room. Addresses were made by the rector, Revs. P. G. Snow and C. O'Dell Baylee, and by Mr. Churchwarden Winslow, D. G. Smith, vestry clerk, F. E. Neale, Mr. Geo. Burchill, the accomplished organist of the occasion, and Mr. J. G. Kethro, of Newcastle. Rev. Mr. Street was obliged to leave for Bathurst immediately at the close of the service. All the speakers remarked upon the great success of the

Choir Union Service, the happy social reunion in the school-room, and the admirable manner in which the ladies of the congregation had provided the sumptuous refreshments.

#### QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

QUEBEC.—The annual meeting of the Church Society of the Diocese of Quebec was held in the Cathedral Church Hall, February 5th, presided over by the Lord Bishop. Some forty members, clerical and lay, were present. The proceedings, after the reading and confirming of former minutes, included the presentation of seven reports, the election of new members and of life members, of vice-presidents, of the Central Board and Diocesan Board, a cordial vote of thanks to the hon. counsel, auditors, treasurers and secretaries, the confirmation of certain articles of by-laws, etc. The report of the Central Board of the Church Society presented by Rev. Mr. Balfour, the secretary, touched at some length upon the various branches of work administered by the Society, and witnessed to a healthful progress in all directions. It spoke of extended missionary operations, of an increase in the number of labourers, clerical and lay, and of a considerable increase in the amount raised both for parochial and diocesan objects—the revenue from voluntary sources being in fact the largest ever yet received in the history of the Society. From the general fund \$1,826 had been expended during the past year in free grants alone, \$1,100 of it towards eleven new churches and parsonages completed during the year; 17 schools in the poorer districts of the diocese had been very materially aided; several of the clergy had received much appreciated aid in behalf of the education of their children; several widows and orphans of clergymen to a large extent supported, etc., and many other topics of interest to Churchmen were alluded to, and finally an affectionate tribute paid to the memory of deceased members. The report from the district of St. Francis spoke of \$81,278 having been raised during the year for all Church purposes, an increase of \$4,000 over the previous year. Of this sum nearly \$3,000 had been given to extra parochial objects within the diocese, and \$1,038.25 to objects beyond the diocese. The report of the Diocesan Board of Missions, presented by Rev. Canon Von Iffland, was of an equally encouraging nature. This board has to do with the support of missions in contra-distinction to "parishes," which are self-supporting. \$27,468.61 had been paid in stipends to missionaries serving under the board. In addition to this, there were five clergymen and several lay-readers working in the mission field, some in Labrador, others in the Magdalen Islands, etc., towards whose support \$2,566.51 had come from a different source, making in all more than \$80,000 devoted to this branch alone of the Church's manifold work. Thirty-five names were added to the list of incorporated members of the Society, and the names of the Very Rev. the Dean of Quebec, Miss M. C. Dunn and Mr. Armitage Rhodes to the list of "life members." The vice-presidents of the Society were re-elected for the ensuing year. In the Central Board and Diocesan Board a few changes were made, rendered necessary by removal of old members. The good work of the Church Helpers' Association and of the "Church Society Helpers," scattered over the diocese, was gratefully acknowledged. A warm and affectionate tribute of respect was paid to the memory of Mr. Cornelius Judge, for thirty years or more one of the most active and efficient members of the Society, and a resolution placed on the minutes of the meeting witnessing to the deep and general esteem in which he was held personally and for his work's sake. The bishop expressed the hope that some further action would be taken to mark the Society's sense of the loss they had sustained in the death of Mr. Judge, who had laboured so long and successfully in its behalf. He thought that after the close of careers of such usefulness, a small memorial should be provided, not only by the congregation with which the deceased worshipped in life, but which could be contributed to by himself and others as well. The suggestion was approved, and Mr. John Hamilton expressed a desire in accordance therewith, that a wider scope should be given to a movement for a slight memorial of the late Mr. Judge, which had already been initiated by St. Matthew's congregation. The reports and proceedings were, on the whole, of an encouraging and hopeful nature.

LEEDS.—On Saturday, January 18th, the Lord Bishop of the diocese visited this mission. On Sunday, the 19th, His Lordship held a confirmation at St. James' Church, Leeds, when seven candidates were presented for the holy rite by the incumbent. The church was filled and the congregation listened with great attention to the bishop's earnest and convincing words on confirmation. After the laying-on-of-hands, the Holy Communion was administered, the bishop being celebrant, assisted by the incum-

bent, when about forty partook of the Lord's Supper. His Lordship was then driven to St. Sylvester Church, where there was a large gathering of people. Evening prayer was said by the incumbent, and the bishop preached an eloquent sermon on foreign missions, to which object the offertory was devoted. The bishop was then taken to St. Matthew's Church, Beattie's Settlement. The church was crowded and five candidates were presented for confirmation, three men and two women. The bishop was then driven back to the parsonage at Leeds, having travelled a distance of twenty-eight miles and having held three services. A good work by God's help had been done, and we pray that His blessing may rest upon it. On Monday, the bishop, who is always ready and never tired of doing good, spent the afternoon in calling upon about eight families, who were very pleased to have a visit from their chief pastor. At 7 o'clock, a missionary meeting was held at St. James' Church. There was a large congregation of people and His Lordship gave an excellent address on missions, giving a very vivid account of the good work done in India and Africa, with a short history of the Church in Canada, from the time of the first Bishop Mountain down to the present, showing what progress the Church has made in this country. The offertory was for foreign missions. On Tuesday, the bishop drove to Lyster Station and returned to Quebec. Thus a visit which had been most enjoyable both to clergyman and people, was brought to a close, and it is to be hoped that the good impression made will be lasting.

#### MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Rural Deanery of St. Andrew's.—The annual meeting of this Deanery was held on January 20th, in St. Simeon's Church, Lachute. There was a public celebration of Holy Communion at 11.15 a.m., and a good, practical sermon was preached by the Rev. William Harris, of Grenville. The Chapter met for business at 2 p.m., the Rev. Rural Dean Sanders, B.A., in the chair. The following clergy and laymen were present: Revs. A. B. Given, Lachute; William Harris, Grenville; J. W. Dennis, St. Andrew's; James Carmichael, Vaudreuil; H. A. Meek, Mille Isles; A. E. Mount, Lakefield; R. Emmett, Papineauville, and R. F. Hutchings, Arundel; and Messrs. H. Frost, E. R. Smith, George Durnford, George Rowe, from the parish of Lachute; R. Weldon, E. Dawson, Grenville; Henry Morrison, James McGrandle, Arundel; Thomas Copeland, George S. Rogers, Captain Good, William Morrison, Lakefield; Dr. G. F. Shaw, George Rennie, St. Andrews. Reports were read from Arundel, Grenville, Lakefield, Lachute, Mille Isles, Papineauville, St. Andrew's and Vaudreuil. Incomplete returns were presented from Buckingham and Portland. The Rural Dean read an interesting and encouraging report of the Church's work within the Deanery during the past year. Among the resolutions passed were the following: Moved by Rev. A. B. Given, and seconded by H. Frost, "That whereas, in the past, no uniform and systematic record of the financial accounts of the Church in the rural districts of this diocese has been kept, but, on the contrary, in some cases each successive warden of an individual parish has kept the accounts in his own particular way, thus often rendering it difficult for his successor in office to continue the same method; whereas it is expedient and in the interest of the Church, especially in view of the adoption of the 'Mission Fund Plan,' that a uniform system of accounting should be adopted in all the rural parishes, thereby assuring continuity of entries in the records of any one parish: Resolved, that with the above object in view, it is hereby suggested that the Rural Deanery of St. Andrew's take steps to bring the matter before the Synod, so that the Executive Committee may be authorized to draw up and adopt, and to issue, free of charge, to the rural parishes, a simple form of book (or books) to be used by the said rural parishes in keeping the Church accounts, said books being the property of Synod for all time to come." Resolved, that the Rev. Rural Dean Sanders, B.A., represent this Deanery upon the Executive Committee of the Diocesan Sunday-School Association." Resolved, that George Durnford, Esq., be lay representative from this Deanery upon the Executive Committee of the Diocesan Sunday-School Association." A vote of thanks was tendered to Rev. A. B. Given, Mrs. Given, and the Church people of Lachute, for their kindness and hospitality. The Rural Dean pronounced the benediction and the meeting adjourned.  
R. F. HUTCHINGS, Secretary.

#### ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

LEEDS AND LYNDEBURST.—The members of the congregation of St. John's Church have presented their rector, the Rev. Wm. Moore, M.A., with a handsome carriage. The Ladies' Guild of St. Luke's

Church, Lyndhurst, recently presented their president, Mrs. Moore, wife of the rector, with the sum of \$30, the proceeds of a social given by them.

#### TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

*Church of the Messiah.*—The choir of this church gave a successful service of praise last Thursday evening before a large and appreciative audience.

*St. Saviour's.*—Rev. Mr. Creswick is now rector of this newly formed parish, a district in which, until the past week, he has been holding merely an incumbency. The new parish has been carved out of that known as St. John's, with the central church at Norway.

The monthly board meeting of the Church of England Woman's Auxiliary took place last Thursday in the Y.M.C.A. Hall, Queen street west, corner of Dovercourt Road. The usual devotional meeting was held at St. James' Schoolhouse on Wednesday last.

*St. Albans Cathedral.*—*The Quiet Day.*—Tuesday, February 11th, was observed as a "Quiet Day" for the clergy of the diocese—the addresses being given by the Lord Bishop of Qu'Appelle. At the eight o'clock service His Lordship the Bishop of Toronto was the celebrant, assisted by Rural Dean Sweeney. The communicants numbered about thirty-five. Matins was said at 10 o'clock, after which followed addresses at 10.30, 12, 2 and 3.30, by the Bishop of Qu'Appelle, on "The Spiritual Life," in its threefold aspects, viz.: "The Life of Prayer," "The Life of Penitence," and "The Life of Sacrifice." The instructions were in every way admirable and most helpful—marked, as they were, by that high order of spirituality which is characteristic of Dr. Burns' teaching and preaching. The services of the day were attended by a large number of the clergy who had gathered from the city and country parishes to spend a "Quiet Day" in their Cathedral Church. Breakfast and luncheon were served in the crypt of the cathedral by the ladies of St. Albans congregation, and their excellent provision for the entertainment of the clergy called forth many compliments from those who partook of their kind hospitality.

The monthly Board meeting of the Woman's Auxiliary, Church of England, was held in one of the parlors of the Y. M. C. A. hall, Dovercourt Road, at 10.30 on the a.m. of the 13th. It was a numerously attended meeting; the business of the combined parishes of St. Mark's and Church of Epiphany, Parkdale, and that of St. Anne's, being presented. These three branches of the W. A. entertained those present; a most generous luncheon being partaken of at 1.10, the close of the meeting. Mrs. Williamson, with her well-known ability, presided: After opening with the usual prayers, Mrs. Cummings, diocesan secretary, read the minutes of the previous Board meeting, in which much interest was manifested, and passed as exact in every item. Changes of address of subscribers were asked for by the CANADIAN CHURCHMAN, through the diocesan secretary. A resolution of deep regret at the death of Mr. Gilmour, late auditor to W. A., was read as passed in a standing vote at the last meeting of the Board. Next item being report of treasurer, the diocesan secretary then read her interesting report *re* proposed change of date of annual meeting; as also that it had been deemed expedient to discontinue the luncheon hitherto tendered at such like gatherings of the W. A., owing to the expense involved, as also the absence entailed upon some of the members—a very wise decision having been arrived at, viz., the providing by each lady of her own luncheon. The diocesan secretary also announced the fact of Mr. Cooke having kindly promised to act as auditor for the W. A. An exhaustive financial report was read *re* expenditure in many avenues. Mrs. Banks, of York Mills, read a gratifying report of grateful thanks from missionaries for comforting bales received. The Ministering Children's League having affiliated with the W. A., their report read that sixty dollars had been sent as the fruit of the labours (of their tiny fingers, but willing hands) to two adjoining city missions. The junior branches of the W. A. in country places and outlying districts have been promised girl representatives in town, to write a letter monthly of our work here at Toronto. Mrs. Banks read a letter from the Bishop of Mackenzie River, preferring bales to money, the former being permeated by sympathy and prayers. The wife of the Bishop longs for a striking clock as company during the absences of His Lordship. The transit of bales to Mackenzie River is something enormous. At 12 o'clock the Bishop of Qu'Appelle, accompanied by Rev. Mr. Ingles of St. Mark's, Parkdale, entered after His Lordship concluded reading a few appropriate verses from Corinthians; those present had the pleasure

of listening to a most interesting address on mission work among the Indians. His Lordship said that missionary work among the Indians is, as every one is aware, both dreary and monotonous, and that at Qu'Appelle is no exception. His clergy are 18 in number; stations on the C. P. R., 5; a few others in the interior. Life there is one continual struggle; climate severe; places scattered; isolation very trying; it is the heroism of loneliness; excluded from outside daily sympathy; out of touch with the minds and hearts of these children of the forest; scarcely any increase of population. And yet with all its disadvantages, English settlers who have, in a few cases, returned to England, have actually returned to the freedom of these wilds. Villages of 300 people are invariably called cities. Stipends of clergy very low. C. P. R. take a bushel of wheat for every one they carry. The greatest need, said the bishop, is money; men are now willing to come who would not do so ten years ago, but we cannot accept them without your aid. Immense gratitude has been evinced by clergy and their families for good warm clothing. Rev. Titlebaum craves a cottage hospital which would be a very great blessing. Five new churches were opened by the bishop last year, of which His Lordship gave a graphic description; these edifices hold about 20 persons in each, but they have no church debts on 33 churches. A boarding-school is greatly needed at Medicine Hat; the children, and indeed all Indians, become extremely degraded who live in tents near a railway station. Children when old enough are drafted from boarding-school to Industrial. The greatest needs are at Fishing Lake and the Gordon Reserve, the bishop making an eloquent appeal for money to bring down the castles in the air he and his clergy have been building to solid ground and an everlasting foundation for good. One hundred miles north of Touchwood is another "castle in the air, which I hope will soon come down," said His Lordship. The hostility of the Indian to the "pale faces" is rapidly dying out, and a spirit of tolerance springing up for the white man, for whom the proud Indian, in his native state, has a supreme contempt. "The Indian," said the bishop, "is as proud as the Emperor of Germany." When the Indian comes in contact with the white man, and only gets his vices and not his religion, he is a pitiable creature. The Indian is naturally devout; referring to the brilliant aurora—the northern lights—an Indian poetically expressed himself in that such auroral display "is the lamp of the Great Father to show the Indian the right path." The bishop concluded his interesting address by urging Canadians to endeavour to realize the great responsibility resting upon them to bring those children of the forest into the fold of the Mother Church. Rev. Mr. Ingles, in fitting speech, tendered His Lordship the staiding vote of thanks which the W. A. unanimously and gratefully passed. A substantial luncheon being then at 1.10 p.m. partaken of, the meeting adjourned.

We notice that Mr. W. R. Brock, with two of his daughters, have gone for a few months' holiday tour through Italy.

**FAIRBANK.**—The festival of the dedication of St. Hilda's Church was celebrated on Friday, 31st January, by a choral evensong. The following clergy were present: The Rev. the Provost of Trinity College, the Revs. C. E. Thomson, C. H. Rich, W. Carter, H. W. De Pencier, G. F. Davidson, R. W. Creswick and G. Card. The choir of Grace Church conducted the musical part of the service in a very able and helpful manner. Mr. Creswick sang the first half of the service and Mr. Davidson the latter. Dr. Welsh preached the sermon, taking as his text St. Matthew ix. 21, "If I do but touch His garment I shall be made whole." The sermon showed in a very convincing way the need of coming to Christ, and coming to Him as the poor woman did, with faith, and not in the heedless and unthinking way in which the multitude came; this woman came for a definite purpose, feeling conscious of her great need, a need which could only be supplied by the power and goodness of Christ. On the Sunday following the Rev. G. F. Davidson celebrated at 11 a.m. and preached to the children at 3 p.m. At the evening service, Mr. Rounthwaite preached his farewell sermon. Mr. J. R. H. Warren, who took charge the Sunday after, preached on confirmation. He is starting a confirmation class, and so far has been very successful in doing so.

**ESSONVILLE.**—It is now some time since you had any news from this large backwoods' mission, and perhaps your readers will be interested to know a little of our doings lately. I will mention, in the first place, a pleasing incident which took place at the parsonage on a very recent date, which will at once show that the services of the Church are appreciated. On the evening of February 4th, a small surprise party arrived at the parsonage, as a deputation from the people of Wilberforce. The respected incum-

bent (Rev. H. T. Bourne) was and is confined to his room on account of sickness; although in a feeble state, the deputation was admitted to his room, when one read the following address:

"To the Rev. H. T. Bourne, Essonville."

"REV. AND DEAR SIR,—We, a few of your friends of Wilberforce, have assembled here on this occasion with the design of tendering you our sincere gratitude for your services as a pastor at Wilberforce. Hoping your visits will not be discontinued and that you will remain long with us in your good work, we ask you to kindly accept this coat, not as a full reward for your services, but as a slight token of our esteem for you. Our united wish is that Providence may continue to guide you, as at present, in a life of usefulness, a life that leads to future joy. Signed, on behalf of the people of Wilberforce, C. Holmes, R. Hill, G. Stevenson."

A beautiful fur coat was then presented to Mr. Bourne; he seemed to be quite overcome at the unexpected event, as it was indeed a genuine surprise. Mr. Bourne, in a few words, thanked them for the kind and most seasonable and useful gift; the deputation then withdrew. The services at Wilberforce have gone on every two weeks for two or three years; the congregation averages 40 to 45 on a Sunday afternoon. Another service or station has been opened at Wilberforce. The Ottawa and Bancroft Railway has got as far as this place, and have regular trains running. The railway station is about two and a half miles from Wilberforce Settlement; a great many Church families have settled near the station; in fact, there is now quite a small settlement. Nearly all the families belong to the Church and have asked for regular services and for a Sunday-school. The incumbent has been able to meet their demand, and a service will be held every two weeks in a house which will be shortly fitted up to hold services in. As a certain amount of money is required to do this, the incumbent (Rev. H. T. Bourne, Parsonage, Essonville) will be glad to receive any outside help for that purpose. In the meantime, services have been commenced there, and the first took place last Sunday in rather a novel place. One of the railway cars had been put at our service by the kindness of Mr. Pusey, the manager; the first service therefore took place in the railway car, when 60 people assembled for worship. So now we have a service at Wilberforce every Sunday, one Sunday in the settlement and the alternate Sunday at the railway station; this now makes eight stations in the mission. The new church at Urso has now been opened for some time, and this seems to have increased the spiritual life of the people; there is a good congregation every two weeks and a very good Sunday-school every Sunday, superintended by Stephen Kettle, Esq. The church is by no means in a completed state. Funds are still required to purchase seats; any outside help will be very gratefully received by the incumbent. A handsome altar cloth has been given to this church by ladies in England, also an exceedingly handsome reading-desk, presented by Mrs. Hibbert, of Bowmanville. Communion linen and vessels have also been presented to the church. A large amount of voluntary work has been done by Stephen Kettle, Esq., and family, for the church at Urso. The services, etc., at the other mission stations have gone on as usual; our hope and prayer is that the good work may increase more and more, and that our incumbent may be long spared to continue his work for Christ and Holy Church for many years to come.—F. N. Shepherd, Assistant Missionary Priest, Cardiff and Monmouth Mission.

#### NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

**ST. CATHARINES.**—The members of the congregation were rejoiced to learn of the noble gift made to the church by Mr. Thomas R. Merritt on the 30th of January, of \$5,000 on the mortgage debt of the church. Mr. Merritt is continually showing the deep interest he ever takes in the welfare of St. Thomas' Church, and on several occasions has given large sums, but this is the crowning act of his liberality. On Sunday, February 2nd, the rector placed the receipt on the Lord's Table, and asked the congregation to give glory to God, who had put it into the heart of His servant to give so freely to His cause. It was very impressive to hear the whole congregation join in "Praise God from whom all blessings flow."

#### HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

**HANOVER.**—The congregation of St. James' Church held a social at the residence of Mr. G. Cooper, on the evening of February 4th. A most enjoyable time was spent. Music, singing and games were first order of the evening. Excellent coffee and lunch was served by the ladies of St. James'. A happy spirit ruled throughout the evening's enjoyments. The success of the event was complete.



INGERSOLL.—In the midst of an active ministry the Rev. Arthur Murphy finds time to give substantial help to several of his brother clergy. On February 17th, he begins a twelve days' mission at Dresden, and on March 9th and 10th he is at Tilsonburg doing duty for Rev. Mr. Ryan.

BURFORD.—On Sunday, 2nd inst., the bishop of the diocese visited this parish and administered the rite of confirmation in Trinity Church to twelve candidates, all of whom afterwards partook of the Holy Communion with a large number of others. The bishop gave two most searching and eloquent addresses at the morning service, and also preached a beautiful Gospel sermon at the evening service. Every available seat was occupied. The services were bright and hearty, and the music excellent.

OWEN SOUND.—*St. George's*.—On the last Monday evening in January the annual meeting of the Girls' Auxiliary was held, the rector, Rev. James Ardill, presiding. The president gave a short sketch of the working of the society during the past seven years. The secretary's report showed that the year's work, besides actual work for missions, included the preparation of clothing for many children belonging to the parish. The following officers were elected: Vice-presidents, Mrs. Ardill and Miss Vick; secretary, Miss Ferguson; treasurer, Mrs. Read; work committee, Misses Agar, Fox, Hopkins, L. Vick, T. Hibbert and M. Cobean. After the business of the meeting was concluded, the members had the pleasure of hearing some kindly remarks from the Ven. Archdeacon Mulholland.

#### RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

WINNIPEG.—An important meeting was held in Holy Trinity school-house to prepare for the reception of the General Synod of the Church of England in Canada. His Grace the Primate presided and those present were Dean Grisdale, Archdeacon Fortin, Archdeacon Phair, Canons Matheson and Coombes, Revs. F. V. Baker, J. J. Roy, A. E. Cowley, R. G. Stevenson, W. A. Burman, C. C. Owen, the Lieut.-Governor, ex-Mayor Gilroy, J. H. Brock, F. H. Mathewson, E. L. Drewry, H. S. Crotty, W. B. Sweatman, T. Robinson, H. M. Howell, R. H. Agur, H. Swinford, J. R. Dutton, G. A. Simpson, A. Kirkland, W. J. Tupper, W. S. Becher and W. R. Baker. His Grace outlined the events leading up to the meeting of the General Synod, stating that the Church of England had entered Canada at three different points, by the Atlantic, Pacific and Hudson's Bay, and for a long time had been separated into three sections. But a conference was held in Winnipeg in 1890 to take steps for the consolidation of the church, which led to a meeting of the General Synod in Toronto in September, 1893, and that Synod decided to hold the next meeting at Winnipeg in September, 1896. His Grace stated that the bishops and clerical and lay delegates of the following dioceses would be present: Nova Scotia, Quebec, Toronto, Fredericton, Montreal, Huron, Ontario, Niagara, Algoma, Ottawa, Rupert's Land, Moosonee, Saskatchewan, Mackenzie River, Athabaska, Qu'Appelle, Calgary, Columbia and New Westminster. The Bishop of Newfoundland with his delegates was also expected. Altogether from the dioceses mentioned His Grace said there would be present eighteen bishops, forty-seven clerical and the same number of lay delegates. The following committees were struck:

*General Committee*—His Grace the Primate, the Lieut.-Governor, Sir John Schultz, Mr. Justice Kilam, Judge Walker, Col. Holmes, Col. Irvine, Mayor Jameson, ex-Mayor Gilroy, Canon Coombes.

*Finance*—Dean Grisdale (convener), Messrs. J. H. Brock, F. H. Mathewson, C. C. Chipman, E. L. Drewry, T. W. Taylor, H. S. Crotty, W. P. Sweetman, T. Robinson, A. M. Nanton.

*Hospitality and Reception*—Archdeacon Fortin (convener), Sheriff Inkster, L. A. Hamilton, H. M. Howell, Q. C., R. H. Agur, H. Swinford, H. Fry, E. D. Kerby, W. R. Baker, J. A. Dutton, Capt. Caruthers, G. Patterson, G. A. Simpson, Dr. Jones, W. R. Mulock, Q. C., A. M. Patton, A. Kirkland, J. M. O'Loughlin, Capt. Adams, Canon Matheson, Rev. F. V. Baker, G. F. R. Harris, Rev. J. J. Roy, A. E. Cowley, Archdeacon Phair, Rev. C. C. Owen, Rev. J. A. Richardson, Rev. R. G. Stevenson, H. H. Smith, J. S. Tupper, Q. C., W. J. Tupper, W. S. Becher, Rev. H. T. Leslie.

*Press*—Dean Grisdale, convener, Canon O'Meara, Rev. W. A. Burman. All members of the special committees are also members of the general committee. Rev. H. T. Leslie was appointed secretary of the general committee and Mr. F. H. Mathewson, treasurer.

*Christ Church*.—The Rev. Mr. Bradshaw has resigned through ill-health; he is now in Colorado. The parishioners of Christ Church have called the

Rev. Mitton, M.A., rector of Moosomin; he has accepted and will be welcomed back to the diocese. He was formerly incumbent of Birtle, the only church in the diocese possessing a chime of bells.

SELKIRK.—The Rev. C. R. Littler, B.D., has resigned the parish of Selkirk; during Mr. Littler's incumbency, the parish of Selkirk has become a rectory—that is, a self-supporting parish.

The Rev. E. Cowley is Rural Dean of Selkirk.

The Rev. J. W. Matheson has been appointed Rural Dean of Souris. Chapter meetings are supposed to be held every three months, and we believe the clergy of the Deanery of Manitou, under Rural Dean Hewitt, find these meetings very profitable.

Winnipeg will be a city of Synods during 1896. The Diocesan, Provincial, and General Synods will meet here.

The children of the diocese are again asked to give their Lenten offerings to the Lenten scholarships, to provide ten scholarships in St. John's College of \$100 each.

The constitution of St. Andrew's Guild—a Church of England "Christian Endeavour" society—has been reprinted. Copies may be had from the Rev. H. T. Leslie, Synod Office, Winnipeg. Price 5 cts.

During Synod week we heard something of a special appeal to be made on behalf of St. John's College. Have the College authorities forgotten this? The appeal should be made by one of the professors who can tell our people something of the history and aims of our College.

### British and Foreign.

The Queen has contributed £100 towards the fund for the preservation and restoration of the Salisbury Cathedral tower and spire.

The Bishop of Norwich has appointed the Rev. J. E. Rogers, vicar of Great Yarmonth, to an honorary Canonry in Norwich Cathedral.

A good Church hymn-book in Welsh is a most important desideratum, and a new one is about to be published by the Bishop of Bangor.

The Suffragan Bishop of Dover has accepted the post of Chaplain to the Lord Warden of the Cinque Ports offered to him by the Marquis of Salisbury.

According to some of our latest lights, the Church of England is the only religious body which may not teach its members that an act of schism is sinful.

The Bishop of Peterborough has just dedicated the tower and spire of the early English church of All Saints', Pilton, Northamptonshire, after thorough restoration.

The Bishop of Maritzburg, who went out at the request of the Archbishop of Canterbury two years ago to try and heal the Natal schism, is still engaged in his difficult task.

An interesting gathering was held at the Bishop of Rochester's residence, when representative Non-conformist ministers met to welcome the new bishop to his diocese.

The Bishop of Rochester was the recipient of a hearty welcome by the Church workers of the Rural Deanery of Battersea at a great gathering held in the Town Hall, Lavender-hill.

The meeting of the Armagh Synod for election of a bishop took place on the 18th inst.; and the meeting of the bishops for the election of a primate will take place on the 25th inst.

The lay missionary, Mr. Evans, is doing excellent work at Nara, Japan. His lectures on the Holy Bible and religion have been well attended, and many conversions have followed.

Prince Christian Victor, while in the Ashante expedition, paid a visit to the Bishop of Sierra Leone and viewed the Diocesan Cottage Hospital, which is named after Princess Christian.

The Standing Committee of the S.P.C.K. will propose at the general meeting in February that a grant of £500 shall be made towards the augmentation of the Endowment Fund of the See of St. John's, Kaffraria, to the total of £15,000, which is required to produce the necessary stipend.

Following the example, and at the request, of Oxford and Cambridge, Durham intends to offer a course of summer lectures to the clergy in the second and third weeks of July this year.

A public meeting was held at Salisbury, on Tuesday, under the presidency of the Mayor, to consider what further steps should be taken for the preservation and repair of the cathedral spire.

The January number of the *Church Quarterly* opens with the first of a series of articles on "Anglican Orders," which promises to prove a valuable summary of modern discussion on the subject.

The election of members for the York House of Laymen is now complete. In some dioceses there has been a direct vote at the Diocesan Conference; in others it has been by means of voting papers.

The first list of contributors to the proposed new cathedral at Wellington, New Zealand, contains nine names, and the amount promised is £2,436. The largest amount, £1,000, is from a clergyman.

Canon Eytton preached to a crowded congregation in Westminster Abbey. The attitude of Paul, "all things to all men," was, he said, the attitude that the Church of Christ should take up at the present day.

The Bishop of Chichester has appointed Sir Robert Raper as his secretary, and has conferred upon him the office of Registrar of the Archdeaconry of Chichester in the room of Mr. Richard Durnford, resigned.

An impressive memorial service was held in St. George's Cathedral while the "Blonde" was in harbour at Sierra Leone, with the remains of Prince Henry on board, the service being conducted by Bishop Ingham.

Churchmen will deplore the death of Sir Joseph Barnby. He was a chorister of York Minster, a Church trained musician, and the repertory of English Church music has been greatly enriched by his hymn tunes.

The Rev. A. T. Prout, late Baptist minister at Coventry, having entered the Church of England, has been appointed to lay work in the parish of St. Lawrence, Birmingham, of which the Rev. W. Kipping Cox is vicar.

The Rev. A. F. Sim, whose death at Kota Kota, on Lake Nyassa, has just been announced, represents another calamity for the Universities' Mission, who have lost no fewer than six of their members in Africa within six months.

Speaking at the annual meeting of the Liverpool Diocesan Branch of the Church of England Temperance Society, Bishop Ryle said the members of the society were engaged in a wonderful, useful, important and most necessary work.

Nine new lady missionaries have been designated by the C.M.S. for the Fuh Kien Mission, the scene of the recent massacres. They have gone as far as Fuh Chow, which is a treaty port, and are there studying the Chinese language.

A correspondent from Chili, where the agents of the South American Missionary Society are at work, writes that the Roman Catholic population of Santiago de Chile is not disposed to yield implicit obedience to its spiritual guides.

St. James' Church, Melbourne, possesses a font which stood for centuries in St. Katherine's Church, London. When the church was pulled down to make room for the docks, the font was presented to St. James' by Governor Latrobe.

The oldest Church missionary in New Zealand has just died. Joseph Matthews went out in 1831. He has seen more than fifty of the once cannibal Maori ordained to the priesthood. Several of them were converts won and trained by himself.

The Bishop of Stepney has consecrated a new aisle with a second altar that has been added to the pretty little church of Holy Trinity, Shoreditch. This parish is in the heart of what was once one of the worst of the slums in East London.

GREAT PAXTON.—This beautiful village church has lately been enriched by some very handsome ornaments. A processional cross in lacquered brass, studded with jewels, a shell mounted in silver, and a richly chased cover for the font, have been presented by the late Miss Lane-Towgood, who for many years endeared herself to the people by her loving work in the parish.

It is proposed to rebuild the schools of Holy Trinity Church, Southport, which were destroyed by fire a fortnight ago. It is estimated that the work will cost about £5,000, and the greater part of the expenditure is already provided for.

The organ of the Missions to Seamen, *The Word on the Waters*, states that there was great joy in Kobe when the telegram arrived announcing help to sustain the Missions to Seamen amongst the British and American crews in that Japanese harbour.

Mrs. Newman, of Mallow, daughter of the Archbishop Dublin, is dead. She had only been married a few months. The news of her untimely death, and of the circumstances under which it occurred, will be heard with the deepest pain and sympathy.

A treatise on the Thirty-nine Articles of the Church of England is being published in two volumes by Messrs. Methuen. The author is the Rev. E. C. Gibson, who was principal of Well's Theological College, and became vicar of Leeds in succession to Dr. Talbot.

The annual meeting of the Church Extension Society for the Archdeaconry of Birmingham, was held on Monday, under the presidency of the Bishop of Coventry. The income of the Society for the past year was reported at £2,107 13s. 8d., and the expenditure £2,126 17s. 2d.

Perhaps the highest price ever asked for a single book is the sum which appears against a volume in the Liturgical catalogue which has been issued by Mr. Quaritch—£5,250. It is printed on vellum, and is the Psalter for the use of the Benedictine monastery of St. James at Mentz.

In Johannesburg and its suburbs there are some five or six parishes. According to the last reports the creation of new parishes was imminent. Without extra support from home the local clergy cannot meet the needs of places—into which a thousand souls are pouring every week.

The Bishop of Calcutta, in view of the general depression of trade, the depreciation of the rupee, and other causes of pecuniary difficulty in India, has proposed to the congregations throughout his diocese that each parish should contribute to the General Diocesan Fund a tithe of what is received for general Church expenses.

We understand that the Rev. G. Callaway, of St. Cuthbert's Mission, Kaffraria, will probably visit Edinburgh in May. It is also said that the Rev. Peter Masiza, the native priest of St. Mark's, Kaffraria, is on his way to Scotland. Mr. Masiza was the first native deacon ordained by the late Bishop Cotterill at Grahamstown.

The Consistory of the Huguenot Church at Canterbury has by a majority agreed to the proposals of the Cathedral Chapter that the church shall remove from the crypt, in which it has worshipped for centuries, and shall occupy instead the Black Prince's Chantry. A minority of the consistory refuses to sign the agreement to surrender the crypt.

Lord Rosebery speaking of the late Rev. W. Rogers, said: "There was no man whose exact place it was so impossible to fill. His wide sympathy, his dauntless pluck, his tenderness, his manhood, his constancy, his influence for good when no other influence would avail, made a combination unique in excellence and kind, that we cannot well see again."

It will be remembered that the Archbishop of Canterbury invited the C.M.S. and S.P.G. to contribute equal sums toward the stipend of a new missionary bishop to be chosen by himself for Osaka, Japan. The C.M.S. offered to contribute the entire sum of £500 per annum if they were permitted to nominate the persons, from whom the Archbishop should select one for the appointment.

The Bishops of the Church of Ireland have unanimously adopted the following resolution: "The House of Bishops desire to express their deep regret at the death of the late Lord Primate. For more than twenty years he was a member of their House, and during that long period, by his calm and far-seeing judgment and by his unfailing kindness and courtesy, he won the confidence and regard of all its members."

Rev. Alfred Goulden, the vicar of St. Alphege, Southwark, who was locally known as "The Costers' Parson," was buried at Woking. Southwark is a borough in South-East London. He began his work in a stable, for the use of which he was indebted to a coster woman, and it was this circumstance, perhaps, which led him to take an especially active in-

terest in the coster class. He established not only a church and something like forty different agencies for the moral and material benefit of the district, but he set up a night-school exclusively for costers, and a club, which was also confined to their use. At this last-named institution many exercises, such as boxing, were not discouraged, and absolutely the only rules were: "Don't throw the gloves about," and "Don't swear or gamble." He died, aged only 59 years, of typhoid fever, caught in a visit to a poor parishioner.

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

### The Clergy Utterly Indifferent.

SIR,—I enclose \$1.00 towards the fund for St. Alban's. The narrow spirit of parochialism which is so very prevalent here is, I take it, responsible for the utter lack of interest manifested in the fabric of the cathedral. I venture to say, sir, that not a rector within the diocese has made a direct appeal to a congregation on behalf of his bishop's scheme, and when the clergy are so utterly indifferent what may be expected from the laity?

COMMUNICANT, St. Luke's, Toronto.

### The Proper Colours.

SIR,—I should like to warn "Query" against placing much reliance on the colours given in the S. P. C. K. Almanack. Among other wild blunders it gives the Roman colour for St. Luke's day as green, for St. Peter's eve, white; Visitation, white; the Conception, violet; and feasts of confessors, green. In the sarum column St. Chad's day is the only one ordered to be kept in yellow, yet yellow was the sarum colour for all confessors. None of the almanacs are entirely free from error, but the Church Kalendar (Letts & Co.) is, perhaps, the most accurate for sarum use, and the Kalendar of the English Church (Church Publishing Co.) is also good. I believe the sheet Churchman's Almanack is more accurate than the one "for use in the prayer desk," but I have not seen it.

ROBT. W. RAYSON.

### Unfermented Wine.

SIR,—In reply to "Enquirer" may I say that while I do not feel able to say exactly when the movement in favour of the use of "unfermented wine" at the Sacrament of the Lord's Supper began, I can refer him to a time when heretics began to reject the use of wine—which is very much the same thing—in that Sacrament. Wordsworth says that Tatian (Church History to the Council of Nicea, p. 198) imbibed the opinions of Gurbicism, especially of Saturninus; and (says Eusebius) "elated by spiritual pride and vainglorious conceit of his own learning and ability, and spiritually founded the sect of the Encialites or Abstinentes. He condemned marriage, and animal food and the use of wine, for which he substituted water in the Holy Communion." These were developments of Gnostic doctrines which were afterwards displayed to the world in Manicheism. Manicheism, in its efforts to account for the existence of evil, declared that matter is essentially evil, and those who professed it "imagined that evil could only be accounted for by supposing that side by side with the self-existent Holy One there had existed from everlasting a self-existent evil one; a second principle of existence coeval with the first, and its eternal antagonist—especially has it been prone to suppose that evil has its home in matter, while good is confined to spirit." This takes us back to the second century, and I refer to it because those people who condemn wine and intoxicating spirits so strongly follow closely upon the steps of these heretics, and dishonour Him Who is the "maker of all things," including all the processes necessary to their production. In reply to his second question, if he will consult the proceedings of the Provincial Synod of the Church of England in Canada, thirteenth session, 1886, p. 80, he will find a resolution which was carried, "only five voting against it," p. 92, which reads of follows: "That whereas, of late years, in different quarters, and under various pleas, other liquids than wine have been employed in the Sacrament of the Holy Communion, and the lawfulness of wine, as usually understood, denied for the same, thereby affecting the reality of the Sacrament,

and greatly endangering the peace of the Church, this Provincial Synod feels bound to express its strongest disapprobation of such unauthorized acts, and does hereby admonish the clergy of this Ecclesiastical Province to make no innovation in so sacred a matter as the elements divinely ordained in this Holy Sacrament, and to adhere faithfully to the custom and tradition of the Catholic Church in the same." This resolution was concurred in by the Upper House, p. 90. A clergyman in Canada is not justified in using anything but wine at the Holy Communion. Unfermented wine so called is not wine at all. Without some means used to prevent the natural process through which the juice of the grape inevitably must pass, there must be fermentation. Every one who has made or has seen wine made, knows this. If in some artificial way the natural process is interfered with, you have an unnatural thing which is not wine. I have Smith's "Dictionary of the Bible" before me. He says: "The most general Hebrew term for 'wine' is yayin (probably from the root signifying to boil up, to ferment, Ges.) which is undoubtedly connected with the Gk. oinos, the Lat. vinum, and our 'wine.' The Hebrew tirosh (A.V. 'wine,' 'new wine,' once 'sweet wine') is referred to the root yarash—to get possession of—and is applied, according to Gesenius, to wine from its inebriating qualities, whereby it gets possession of the brain." He refers to a large number of passages in Holy Scripture and adds: "The impression produced by a general review of the above notices is, that both yayin and tirosh in their ordinary and popular acceptation referred to fermented, intoxicating wine." The Rev. Eli Smith, a well known American missionary in Syria, describes the methods in Mount Lebanon. He reduces them to three, and says that "the only form in which the unfermented juice of the grape is preserved is that of dibs, which may be called grape molasses." It is a lamentable thing when any priest runs his fad so hard that he mutilates or runs even a risk of mutilating a Sacrament of the Church, and he does do it if instead of using wine he uses dibs or molasses, and in spirit, though he perhaps is not conscious of it, is the same with Tatian, who denied that wine, a "creature of God," was good, but who substituted not dibs or molasses, but water.

CHURCHMAN.

### The Cathedral Fund.

SIR,—A letter in your last paper from a Churchman in the Coldwater mission ought to stir up many others to help in the good work of clearing the cathedral of debt and then furthering the work of building, and thus in a measure wipe out the shame and disgrace of past negligence. I enclose one dollar.

A SUBSCRIBER.

### Very Wide of the Mark.

SIR,—Dean Farrar's assertion respecting the term "altar" is so very wide of the mark that it is hard to characterize it in parliamentary language. Wheatly says that the holy table was constantly called "altar" for the first three centuries, during which time the term table is only used once; and that Athanasius found it necessary to explain that when he used the word "table" he meant "altar," which was then the familiar term. It is found three times in the short Greek recension of St. Ignatius' Epistles, and in numerous other places in primitive writings. The Dean might be excused for calling it unscriptural, for opinions have notoriously differed as to St. Paul's meaning in the Epistle to the Hebrews, but to call it unprimitive is either grossly ignorant or basely dishonest.

ROBT. W. RAYSON.

### BRIEF MENTION.

The Ladies' Aid Society of St. Mark's Church, Deseronto, raised \$200 last year towards the debt of the church.

The first of the modern bank notes were made in China about the year 1,000 A.D.

A bald eagle, with a big steel trap hanging to one of its legs, flew over Licking, Ky., a few days ago.

Cleopatra's Needle, on the Thames embankment, weighs 186 tons, 7 cwt., 2 st., 11 lbs., and stands 68 feet 5½ inches high.

Rev. William Lowe has been installed as pastor of St. Paul's Church, Wingham.

The Bishop of Qu'Appelle, during his mission in Toronto, is staying with the Provost of Trinity College.

Thomas A. Edison has discovered a pure blue fluorescent ray that will affect a sensitized plate through a sheet of steel one-eighth of an inch in thickness.

The latest invention in gloves is fitted with a palm mirror.

There is but one factory in Japan where leather shoes are made. The natives, except about the court, wear sandals of straw or wood.

The Rev. P. T. Mignot, rector of Milton, has been forced to give up his charge for a time, owing to ill-health. He purposes taking a trip to England.

Cuvier is authority for the statement that the life of a whale may extend over a period exceeding 1,000 years.

It is customary for Japanese workmen to wear on their caps and backs inscriptions stating their business and the names of their employers.

The Talmud, Jewish book of fundamental and canonical law, says that there were thirty persons besides Joshua who possessed the power of "stopping" the sun.

Rev. Canon Beanlands, rector of Christ Church Cathedral, Victoria, British Columbia, has been appointed Chaplain to the Governor-General of Canada.

Gold, silver, copper, iron, tin, lead, mercury, sulphur, carbon, antimony, bismuth and zinc were the only minerals known at the time of the discovery of America.

The delta of the Nile was the first mentioned in history. It took its name from its shape, bearing in this particular an exact resemblance to the Greek letter delta or D.

Reinhold Rost, LL.D., formerly oriental lecturer in St. Augustine's college, Canterbury, England, and librarian to the Indian office, is dead. He was seventy-four years of age.

Canterbury Cathedral is the largest one in England; its extreme length is 545 feet, and that of St. Paul's, London, 512 feet. Salisbury is the highest spire in England, its altitude being 404 feet.

Theological colleges in England and Wales have nearly all drifted to the university towns. St. Bee's has just been closed for the lack of support, and Queen's College, Birmingham, may soon imitate it.

The Emperor William celebrated his birthday by arousing several regiments from their beds to answer night alarms. It is not narrated that the faithful soldiers wished the war-lord many happy returns of the day.

The Jordan is the "Descender." During its course it falls over 1,200 feet and presents the unique spectacle of a river which has never been navigated, flowing into a sea which contains not one living creature.

The Rev. J. H. Bell, incumbent of Alleyne, Quebec, is leaving for six months to take a course in medicine. During his absence his parish work will be in charge of Mr. F. A. Major, a former student of the Montreal Diocesan College.

## Family Reading.

### Ash Wednesday.

The first day of Lent is commonly called Ash Wednesday, because the priest used to place ashes in the form of a cross on the heads of the persons who sought pardon for their sins. The word Lent is derived from the Anglo-Saxon *Lencten*, i.e., Spring. There is evidence that in the early Church the fast preceding Easter was not always the same length. Cassian, A.D. 420, says that some churches kept their Lent six, others seven weeks, yet none exceeded thirty-six days—Sundays were deducted, and in case of seven weeks Saturdays also, except Easter Even. Ash Wednesday and the three days preceding the first Sunday in Lent, were probably added by Gregory the Great to complete the number (forty) which seemed peculiarly consecrated as a fasting season. From the earliest times during Lent the faithful were to abstain from public shows, from the celebrations of birthdays and other amusements. Marriages were not allowed, and frequent religious services and sermons were enjoined. The Homily says, "To chastise the flesh that it be not too wanton, but tamed and brought in subjection to the spirit."

### The Sacred Feast.

Thy spotless Body sets us sweetly free;  
Thy Blood is wine of immortality;  
We take the cup and taste angelic bliss.  
Lord give us grace Thy Body to discern,  
And through the lattice of the broken Bread  
To see the loving Face for which we yearn;  
And on our hearts Thy precious Blood be shed,  
Like drops of fiery dew, to make them burn  
With loyal love to Thee, our glorious Head.

### How Shall I Keep Lent?

General Rule.—Withdraw from the world, draw near to God.

Special Rules.—Give much more time and carefulness to daily private prayer.

2. Single out some special sin or failure for special amendment.

3. Attend, unless absolutely hindered, every week-day service. Make business and pleasure give place to God's worship.

4. Receive the Holy Communion as often as it is administered.

5. Give very freely to the poor, and visit them personally.

6. Lay aside by self-denial, every day, something to be given on the altar at Easter.

7. Do your utmost to forgive, to be gentle, and to seek reconciliation of any one at variance with you.

8. Make devotion your first duty in Lent, and for every day in it. And for this,

9. Fast; *a*, spiritually, by real sorrow for sin; *b*, mentally: have less light reading and more of God's word and books of devotion; *c*, socially: by refraining from ordinary amusements and gaieties; *d*, bodily: by real and regular self-denial in meat and drink.

Results to be hoped for: a truer sense of your own position as a sinner; a warmer love for the Lord Jesus who died to save you; a life in some respect nearer to God, and more alive with holy affections.

### One Object of Lent.

Lent is the time to form habits.

This Lent, form the habit of being present at every service of the Church, absolute necessity alone preventing.

This Lent, form the habit of reading God's Holy Word daily, if it be but a single verse each time.

This Lent, form the habit of never closing a day without examining that day's thoughts, words and deeds, asking God's pardon for Jesus' sake wherever you have done amiss.

This Lent, form the habit of letting no day pass without some act of self-denial for Christ's sake and for the good of others.

This Lent, form the habit of receiving the Holy Communion regularly, and the habit of preparing for each reception with the greatest care.

This Lent, form the habit of "remembering always our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him."

Lent is the time to form habits. Habits once formed are not for Lent only, but for life.

### Some Rules for a Good Lent.

1. Attend at least one church service every day.
2. Receive Holy Communion at least once a week at one of the early celebrations.
3. Say a short prayer daily at noon.
4. Abstain from food on Ash Wednesday and Good Friday until afternoon.
5. Eat no meat on Wednesdays and Fridays.
6. Deny yourself something you like every day.
7. Abstain from all parties and places of public amusement.
8. Try to save some money each day by self-denial for your Easter offering.
9. Do something every day (if only to say a prayer) for some poor, sick or troubled person.
10. Do not be afraid to speak to your priest about your doubts and troubles.

K.D.C. imparts strength to the whole system.

### "Some Time."

Some day when the winds are soft and the skies are clear,  
And the freshed-lipped flowers are everywhere,  
And the bird-songs float on the balmy air,  
Perchance I'll see  
O'er the troubled waters a gleam of sail,  
And you will know that the boatman pale  
Has come for me.

It may be at noon on a summer's day,  
'Mid the heat of toil I shall pass away,  
And sweetly rest through the livelong day,  
Forgetting all care,  
And the sheaf shall drop from the reaper's hand  
And lie unbound where the stubbles stand,  
And there'll be grief in the family band  
I shall not share.

Perchance when the sheaves are all gathered in,  
And the corn is drawn to the waiting bin,  
And the golden apples are stored within,  
And the bright leaves fall,  
I shall look my last on the sunset's gold,  
And joyfully pass by the heavenly fold  
At the Master's call.

It may be at noon of a winter's night,  
I'll slip from the darkness into the light,  
On the other shore.  
It matters not where the place may be,  
Or the time, if the Saviour waits for me,  
At the heavenly door.

### Fasting.

It is the handmaid of piety and charity; it gives fervour and confidence to prayers. "Prayer obtains strength for fasting, and fasting strengthens prayer; prayer sanctifies fasting and makes an offering of it to the Lord." It kindles our zeal, and makes us fit for every good word and work. It testifies sorrow for sin, punishes us for our former excesses, makes us partakers of the sufferings of Christ, teaches us to live by rule, undermines the hold of Satan, checks sensuality, and gives wings of contemplation to the soul. It is one of the best shields to quench the fiery darts of the devil, a remedy against his temptations, and is the foundation of many virtues; but it is not a virtue in itself, nor to be rested on as a duty, unless to the ends thereof; it is an instrument and help to religion and virtue.

The Fathers speak of fasting as "a victory over nature, the light of the soul, the guard of the mind, the gate of religious sorrow, a joyous contrition, the guard of obedience, the tranquility of mind, the gate of paradise." However, we must always bear in mind that no fasting can be acceptable to God that really injures the health, which we are bound to preserve as a special gift from Him. On the other hand, we may not make every little feeling of discomfort a plea for neglecting or laying aside that which the Scriptures and the Church alike enjoin; for fasting is necessarily painful and irksome to the flesh, since the object and end of it is to mortify the body, to restrain its appetites and passions, and to bring it into subjugation to the Spirit.

The Bible bids us fast,  
The Church says now.

—George Herbert.

### Lord Tennyson and the Horse.

A gentleman farmer, some years ago, happened to be at Haslemere Station, when Mr. Tennyson arrived there carrying a heavy parcel of books. His own carriage was not to be seen, and so he was glad to accept the neighbourly offer of a lift home. Going up the steep hills to Blackdown, Mr. Tennyson, with his characteristic consideration for animals, suggested that they and the books were too heavy for a small pony to drag. They therefore got out and walked some distance in front of the trap, until suddenly it was discovered that the books had dropped out by the way. Mr. Tennyson was asked if he would stand by the pony's head while its owner went back for the books. These were found a hundred yards or more down the hill, and on his return he found that the pony had been very restive. Knowing its dislike to strangers, he asked how Mr. Tennyson had managed to keep it quiet, and was astonished to find that this had been accomplished most effectually by the device of holding a watch close to the animal's ear.

## At Boarding School

He was writing a note to his mother,  
For you see he had so much to say,  
A great many questions to ask her,—  
He had been from home nearly all day!

Of course he must be very careful  
Not to tell her he missed her to-night,  
Nor how he had worked all day, trying  
To keep the tears back out of sight.

But he'd ask if the pony was lonesome,  
And whether the kittens had grown,  
And if Jack had his place at the table  
Close by her—“But it isn't his own,

“And you tell him he can only keep it  
Just while I'm away.” This he wrote  
While the tears kept coming and coming,  
And big lumps swelled up in his throat.

Then he told her what he'd been doing  
Since he left home such ages ago,  
‘Twas really only this morning,  
But some days are long ones, you know.

“Give my best love to Jack and the puppies—  
I must get into bed, mamma dear.”  
Then the poor little baby lips trembled  
As he added, “I wish you were here.

“I do want to say ‘good night’ awful,—  
I wonder so much if you know:  
But, mamma,” the sobs now came faster,  
“Don't think I'm one bit hoarse, though!”

## The Hidden Treasure.

## CHAPTER XXIV.—CONTINUED.

“Aye!” said Jack; “but suppose I lie to the Church, how shall I know that the Church will not lie to me? Once more, Father, I thank you. I do believe you are willing to save my life, but I tell you plainly I have no mind to be saved in any such way. I know that the God I serve can yet deliver me out of your hands if such be His will, and I am content that His will shall be done. In all kindness, I pray you trouble me no more, but to leave me to the rest I need.”

“It is well, ungrateful, obstinate boy!” said Father Barnaby, rising. “I leave you to your fate. I shall pray for you that your eyes may be opened before it is too late.”

“I shall also pray for you!” said Jack; “and so I bid you good-night!”

## CHAPTER XXV.

## A FRIEND IN NEED.

Early the next morning Jack was aroused by the entrance of the jailor and his men.

“You are to go before the priest!” said the jailor shortly.

“It is well!” returned Jack calmly, rising from his bed. “I shall be glad of water to drink and wash in, Master David, if such be your will!” The jailor looked at Brother Joseph, who answered sharply, “What need of such fopperies? The reverend fathers cannot be kept waiting.”

“As you will!” returned Jack. “Master David, since it may be that I see you no more, I thank you for all your kindness to me, and beseech you to convey these little tokens to my father with my love.”

“What are they?” asked Brother Joseph.

“You may see them!” Jack was beginning, but the jailor interrupted him—“What then! I am captain of this jail, I trow, and not you, Master Joseph. Take your prisoner away as quickly as you will, but I will have none of your airs here. Marry, come up! You are no such great man! Goods left by my prisoners belong to me, I will have you know. I will do your errand, Jack Lucas, and I heartily wish you well out of this scrape.”

The offended sacristan deigned no reply, but hurried his prisoner away as quickly as possible. Early as it was, the streets were full, and in the short passage between the jail and the convent gates, Jack heard many words of encouragement and met many kindly glances. He was taken into a room in the Benedictine convent, where he found his judges already waiting, and a secretary ready to take down his answers. He was asked the usual questions as to his belief and warned to answer truly.

“I have no desire to answer otherwise!” said Jack with an expressive look at Father Barnaby.

He was then questioned as to his belief in the authority of the Pope, the Sacraments, and Purgatory, to all of which he returned straightforward answers.

“Where did you obtain your heretical books?” was the next question.

“I am not here to criminate others!” replied Jack. “Neither do I own to having any heretical books.”

“Call in the witness!” said Father Barnaby. Jack looked toward the door, and started as Anne entered followed by her father. Anne gave him a look which he could not understand. It was full of love and supplication, and then brightened into a sort of triumph.

“This maiden is the sister of the prisoner!” said Father Barnaby; “and with a degree of faith and piety rare in this age, she hath herself delivered him into the hands of the Church that his soul may be saved, even by the destruction of the body. Speak, daughter, without fear. How did you first suspect your brother's heresy?”

“He came to me to comfort me one day when I was in trouble!” answered Anne, clearly and readily. “He found me in tears and strove to console me by telling me what he had read from the Bible.”

“And did you refuse to listen to him?” asked the prior.

“I did at that time!” returned Anne.

“What did he say?”

“He told me that all my penances and exercises were of no avail—that—”

“That will do!” said Father Barnaby. “We have heard all this from his own mouth, and will not trouble you to repeat it. Is it your belief that your brother is wholly a heretic?”

“He is a believer in the Gospel as set forth by Master Tyndale!” said Anne—“as I am also!” she added firmly. “I was blinded for a time—blinded and besotted by spiritual pride and selfishness, and I fought against my convictions with all my might. Tempted by the devil, I betrayed my brother into your hands, but God in mercy hath given me the grace of repentance. I desire no more than leave to die with my brother.”

All present stood as if stupefied for a moment, when Jack, wrenching himself from his detainers, sprang forward and clasped his sister in his arms.

“Your prayers have been heard, dearest brother!” said Anne, kissing him. “I am not now ashamed to confess the truth. A long time I fought against it, but it would not be withstood. I am now come to confess it, and to die by your side.”

“The maid is frantic!” said Father Barnaby, recovering himself. “This distress hath driven her beside herself, and she knows not what she says. She hath ever been a faithful child of the Church.”

“I know right well what I say!” returned Anne. “It is no new thing. The work was begun in the convent by Agnes Harland and was finished by the reading of God's word.” She stopped, strove to continue, raised her hands as if grasping for something, and then slipping from Jack's arms, she sank senseless on the floor.

“So, did I not tell you she was ill!” said Father Barnaby. “Master Lucas, hath your daughter been ailing?”

“She hath not complained!” said Master Lucas, kneeling and raising Anne in his arms; “but she hath looked very ill since yesterday when she came to visit a family of children in our lane, who are down with the sweating sickness.”

“The sweating sickness!” exclaimed the prior in alarm. “Let her be removed at once! It is as much as our lives are worth to be in the same room with her. Master Lucas, you will take home your daughter?”

“Aye, that will I!” said Master Lucas. “My son, my dear son! Must I leave thee here?”

“Think not of that now, dear father, but take care of Anne and of yourself!” said Jack. “I trust we shall soon meet again, in a better place, where no malice of our enemies can divide us!”

“Let us have no more of this!” said Father Barnaby. “Master Lucas, take this poor maid home and let her have fitting attendance. I at-

tach no weight to her words, spoken in the delirium of disease. Brother Joseph, secure the prisoner!”

But Brother Joseph had clearly no mind to the task. “He has just embraced and kissed this woman, your reverence, and the sickness—”

With a smile Jack kissed his sister once more and walked back to his place. His bearing evidently made an impression on the prior, who whispered something to his fellow inquisitor, to which Father Barnaby answered with a frown. As soon as Anne was removed, Jack was again questioned as to the person from whom he had received his books. He resolutely refused to answer.

(To be continued.)

## Hints to Housekeepers.

A raisin broth acceptable to an invalid is made by boiling one pound of raisins slowly in plenty of water for an hour. Strain and return to the fire. Add a small piece of butter and thicken with cornstarch, moistened with cold water. Grate in a quarter of a nutmeg, and season with a tablespoonful of brandy or two of wine. Sweeten to taste, and serve hot with a toasted cracker. Raisins are known to be nourishing and stimulating, and the broth is both palatable and useful.

FIG JAM.—Take one pound of good figs, chop fine and put them on to cook with a half pound of sugar, one cup of water, and half a grated nutmeg. Cook until thick; place in a wet mould, and when cold they are ready to serve. Will keep some time if put in glasses and sealed.

For immediate relief after eating use K.D.C.

SOUR MILK GINGERBREAD.—One-half cup molasses, one-half teaspoon soda, pulverized and sifted and thoroughly stirred into molasses, one-half teaspoonful salt, one-half cup sugar, one tablespoon ginger, one tablespoon butter, melted, one cup sour milk with one-half teaspoon soda well stirred in, two and one-half cups sifted pastry flour; bake in gem or muffin pans.

JOHNNY CAKE.—One and one-half cups cornmeal, one and one-half cups flour, two teaspoonfuls baking powder, one teaspoonful of sugar, two tablespoonfuls melted butter, milk to make a thin batter. This will probably be sufficient for two breakfasts, reheating for the second meal or serving the second day in hot milk for luncheon.

Digestion is assisted and a very pleasant flavor given to a glass of milk by adding a tablespoonful of bran. Stir well into the milk, and if a milk diet is prescribed, you will be able to take a large quantity of the milk without distaste or discomfort.

K.D.C. Pills tone and regulate the bowels.

For a lung cold, which causes troublesome coughing attended by the feeling of soreness in the chest, let the home doctor prescribe a simple measure of relief—a plaster or poultice to be worn all night. Take four tablespoonfuls of ground flax-seed, two teaspoonfuls of mustard, two salt-spoonfuls of red pepper, mix it all together, and add sufficient boiling water to make into a poultice thin enough to pour. Have ready a flannel bag 12 inches long and four or five inches wide. Turn the poultice into this, and put it on the centre of the chest so that it lies up and down. It gives comfort and relief, and will not blister—if covered with extra flannels it will keep hot for many hours.

K.D.C. the great Spring remedy.

SUGAR COOKIES.—Cream a cup of sugar and half a cup of butter; half a cup of milk; stir in flour sufficient to make a dough firm enough to roll, into which has been sifted two teaspoons baking powder and a little grated nutmeg. Roll out very thin, cut, and sprinkle over a little sugar. Bake in a quick oven till brown. Serve with preserves or jam.

To make ordinary stock put in a pot soup meat, the shank and other meat bones, the carcass of roast turkey or chicken, or trimmings of roasts or steaks. Cover with cold water, a handful of salt, and boil gently for several hours. Add no vegetables or spices. Skim from time to time and add water as stock boils away. Strain, put in stone jar and set in cold place.

# WHEN COTTOLENE IS USED

You fry fish or oysters in Cottolene they will not be greasy. Always have the skillet or frying pan cold when the COTTOLENE is put in. Remember that COTTOLENE heats to the cooking point sooner than lard and that it must not be allowed to burn.

when rightly used, never imparts to food any disagreeable greasy odor or flavor. For pastry or any shortening purpose, but  $\frac{2}{3}$  the quantity that was formerly used of lard, is necessary, if Cottolene

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## Children's Department.

### Cheer Up.

Why that look of sadness?  
 Why that downcast eye?  
 Can no thought of gladness  
 Lift thy soul on high?  
 O thou heir of heaven,  
 Think of Jesu's love  
 While to thee is given  
 All His grace to prove.

Is thy spirit burdened  
 With the weight of sin?  
 Think of Jesu's merit;  
 He can make thee clean.  
 Think of Calvary's mountain,  
 Where His blood was spilt;  
 In that precious fountain  
 Wash away thy guilt.

Is thy spirit drooping?  
 Is the tempter near?  
 Still in Jesus trusting,  
 What hast thou to fear?  
 Set the prize before thee,  
 Gird thy armour on;  
 Heir of grace and glory,  
 Struggle for thy crown!

# Headache

## Horsford's Acid Phosphate.

This preparation, by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

DR. F. A. ROBERTS, Waterville, Maine, says: "Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

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### In a Dolls' Hospital.

PATIENTS OF HIGH AND LOW DEGREE ON AN EQUAL FOOTING.

There are various inmates of the hospital. Many come to be healed and others come to yield themselves up as a sacrifice, that the healing may be carried on satisfactorily. Now, a finely dressed dame, whose joints rattle with each movement, comes to get her system toned up, and, again, a one-legged, one armed wreck of a doll is placed at the surgeon's disposal in order that other wrecks in need of arms, legs, or even a new body, may avail themselves of a substitute.

There are no private wards. All the patients—big, little, young, old, of high or low degree—are provided with the same accommodations. And the surgeon at this hospital? The surgeon is feminine and combines the office of trained nurse, head physician and maid-in-waiting with her own calling. She looks not unlike a doll herself, with her smooth, round cheeks and shining hair, her plump figure and light print gown. "She wants new rubbers put in," says a boy patron, handing a much-wrapped parcel into the surgeon's hands.

The unwound wrappings reveal a good sized bisque doll garbed in a single garment of white muslin. The head has a complement of blonde curls, but the face is crushed into a shapeless mass.

Consternation settles on the boy's features as he catches sight of the mashed face. "I should think she needed something more than only new rubbers," says the surgeon.

"I must have hit her head against something on the way down here," explains the boy. "She was all right when I started, except about the joints."

"Shall I put a new head on her?" "Yes; and fix it as near like this one was as you can."

The doll is lifted to a place in the long row of waiting patients seated up on the table against the wall, and the surgeon turns to greet her next customer.

"Want her mended?" she enquires of a girl, who extends a curly-haired doll toward her.

"I want to sell her," states the child; "one of her legs is off, but it don't show with long dresses on."

This customer is shabbily dressed and her eyes look wistful.

"Are you going to get a new doll?" "No; I'm going to buy aprons with the money."

"Aprons?" "Yes. I go to a sewin' school, and

I can't go no more unless I have a couple of aprons. Mother says I ought to get a dollar for the doll."

"What sort of a body has she?" lifting up the dress to see.

"Kid. She cost \$4, and I ain't had her but a year."

After some bargaining a trade is made, and the surgeon puts a saucepan on the stove and sets to work stirring the contents.

"I have to put on that Mitchel doll's great toe," she explains. "I cook the papier mache very carefully."

"Can you make a living from your dolls' hospital?" she is asked

"Oh, yes. I have all that I can do, now that the people know me. You see, a doll that costs \$8 or \$10 or \$12 can be mended up to look as nice as new for \$3 or \$4. I buy damaged or cast-off dolls now to repair with, but my husband is going to get a mould and make over dolls' bodies soon. He learned how in a toy factory in Germany."

She stops talking to wait on a quietly dressed lady who desires to enter a patient.

"Do you think you could put new eyes in to look well?" she is asked, after inspecting the subject.

"Oh, yes; what colour?"

"Brown. I think she had brown eyes before, and it would never do to have them changed."

A box full of eyes is produced.

"Will you choose the French eyes?" asks the surgeon.

"What is the difference?"

"Oh, the French eyes are fuller and have a better expression. They are 50 cents. These others are 25."

"By all means have French eyes; these pretty brown ones."

"And a wig? Her hair looks course and rumpled."

"What charge for the wig?"

"For a real hair wig, that can be dampened and curled, \$1.75."

"Well, give her a new wig."

"How long must she stay in the hospital?"

"Until Thursday."

"Very good. But stay, I want to take her measure; if she is to have a new wig and new eyes she must have a new suit."

"I have a cousin who is a doll dressmaker," ventures the surgeon. "She would be glad to get orders."

The lady looks relieved; even blissful.

"You have!" she exclaims. "Well have her make a navy blue visiting costume, hat and all, and add it in the bill."

As the lady goes out she almost runs into two rough headed little youngsters not more than three or four years old.

# Catarrh

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**CANADIAN HOUSE, 6 Hospital St., Montreal.**

"Your children?" she asks the surgeon.

"No. I have no children. These live upstairs; they come in nearly every day to play."

It is about four o'clock in the afternoon when a picturesque little dame in a green velvet coat and hood approaches the surgeon.

"She used to say 'pa' and 'ma'; she don't say nothin' no more," this little creature lisps as she reaches up to put a doll on the table.

"Put new machinery in her," interprets the sedate-looking nursemaid. "We have bought other dolls for Matilde, but she won't have anything to do with them. She likes her old doll best."

"And fix new slippers to come off," directs Mme. Matilde, "and curl her hair fresh."

"And would you like her to have a new dress?"

Matilde nodded. "A white dress," she stipulated. Then, glancing askance at the rough-haired cherubs in their soiled dresses who were romping in the next room, she bade the surgeon a formal "good-day" and marched off with her nurse.

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A Lenten Sacrifice.

BY L. R. S.

Arthur was sick in bed with a very bad cold. "Oh, dear," he groaned as he tossed about, "it's just dreadful. I'm so tired of being sick; I'm so tired of staying in bed. Oh, my head aches so, and I wish I was well, I do."

Just then Mabel came in from school.

"Mabel," said mamma, in the kitchen, "can't you go and amuse Arthur a little while? He has had to stay by himself nearly all day, and it's very lonesome for him."

"Oh, I can't," said Mabel, "I've just got to go to service now. I promised Miss Hadley. She said we ought to come to service as often as we can during Lent."

"But you went to service yesterday

and the day before, and there are other ways of keeping Lent beside that. I think it would be more of a sacrifice to you just now to stay at home with Arthur."

Mabel stood and looked out of the window, and frowned all over her face. She wanted to go to service. Of course, she ought to go to service; and Arthur shouldn't be so selfish as to want her to stay. She didn't see what Arthur had to be sick for, any way, and bother everybody so. Well, she supposed she had to stay, when mamma talked that way.

She turned away from the window and took off her cloak with a jerk.

"Better go and wash your face first," looking around at her, "and try to wash the frown off," she added, smiling. Mabel laughed at the idea. Then she ran off to her own room, washed her face and hands well, and laughed again, and when she came back again, sure enough, the frown was all gone.

"Don't you want to play checkers with me, Arthur? We haven't played for a long time. I'm afraid we've most forgotten how," she said, going in where Arthur was.

"Oh, yes," said Arthur eagerly, "Let's play checkers." So Mabel got out the checker-board and laid it on the table by the bed. "Which men will you have?" inquired Arthur.

"Oh, I'll take the white."

"Then I'll have the black," said Arthur, and they set to work, or rather to play, and in a few minutes Arthur had forgotten all about his headache, and how tired he was of being sick, and how dreadful it was to have to lie in bed, for they did have such a nice game.

When it was quite dark and they had to stop, mamma came in to light the lamp and found them still laughing and talking together.

"Well, who won?" asked mamma.

"It was just even," answered Arthur, "Mabel got four games and I got four. It's hard work to beat Mabel," he laughed.

"I'll go and bring Arthur his supper," said Mabel, and away she ran. "How glad I am," she thought, "that I made a Lenten sacrifice after all, if I didn't go to service."

But Arthur said to himself, "Mabel's a brick."

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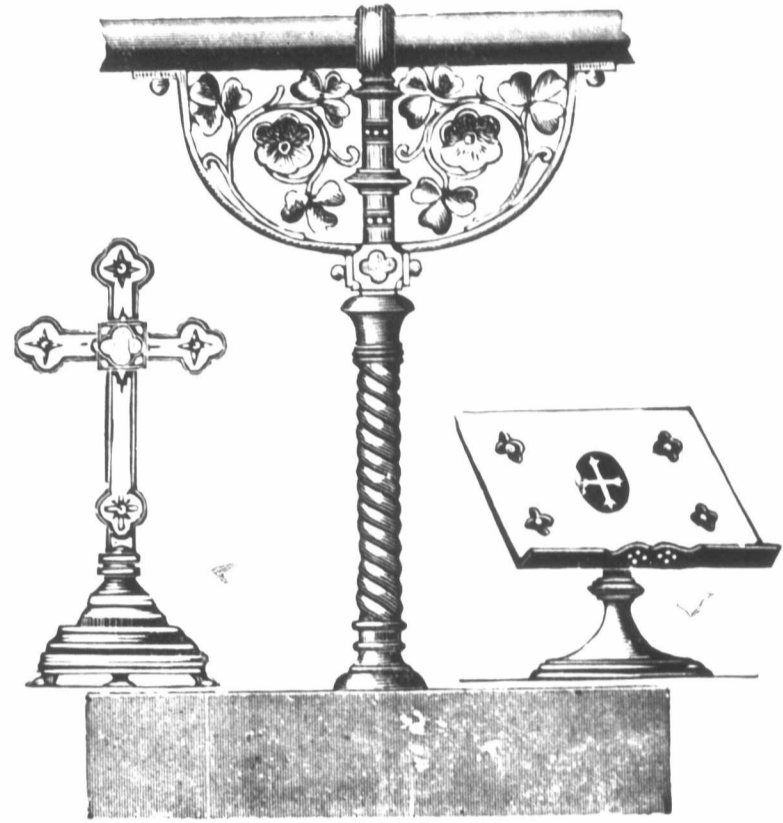
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Let us toil in earnest still;  
Trusting Faith's own glad to-morrow  
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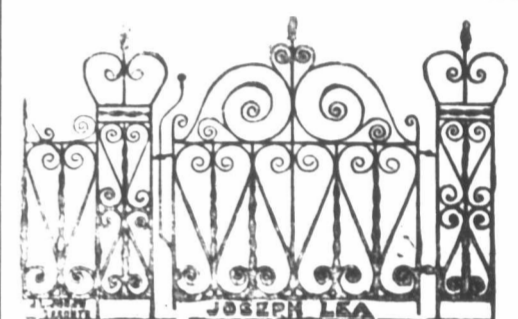
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