

Canadian Churchman

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 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
 ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, MAY 4, 1905.

[No. 18.]



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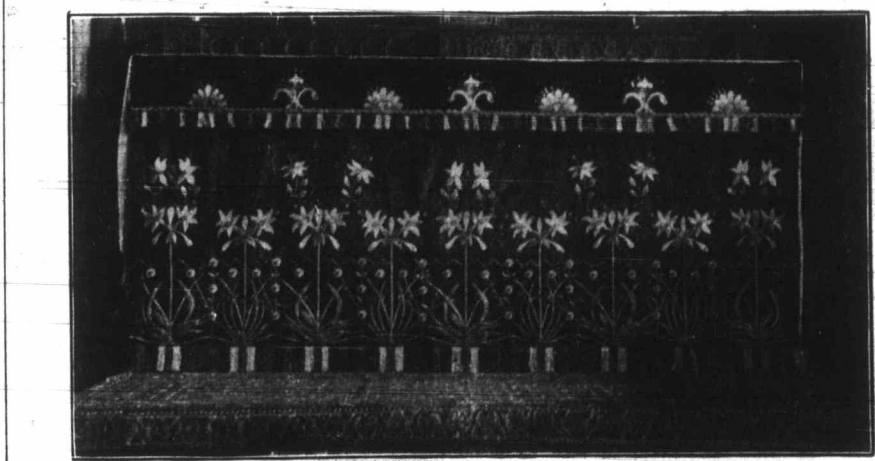
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THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.
Entry may be made personally at the local land office or the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.
A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.
Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion-Land Agents in Manitoba or the North-West Territories.

W. W. CORRY,
Deputy Minister of the Interior.

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[May 4, 1905.]

Canadian Churchman.

TORONTO, THURSDAY, MAY 4, 1905.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

May 7—Second Sunday after Easter.

Morning—Num. 20, to 14; Luke 23, 50—24, 13.
Evening—Num. 20, 14—21, 10, or 21, 10; 1 Thess. 4.

May 14—Third Sunday after Easter.

Morning—Num. 22; John 4, to 31.
Evening—Num. 23 or 24; 1 Tim. 3.

May 21—Fourth Sunday after Easter.

Morning—Deut. 4, to 23; John 7, to 25.
Evening—Deut. 4, 23 to 41, or 5; 2 Tim. 4.

May 28—Fifth Sunday after Easter.

Morning—Deut. 6; John 11, to 17.
Evening—Deut. 9, or 10; Heb. 3, 7—4, 14.

Appropriate Hymns for Second and Third Sundays after Easter, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other Hymnals:

SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.
Processional: 34, 133, 215, 547.
Offertory: 132, 173, 219, 520.
Children's Hymns: 330, 334, 335, 337.
General Hymns: 222, 469, 501, 550.

THIRD SUNDAY AFTER EASTER.

Holy Communion: 312, 548, 556, 559.
Processional: 179, 215, 302, 306.
Offertory: 307, 498, 499, 532.
Children's Hymns: 336, 565, 568, 569.
General Hymns: 294, 500, 527, 537.

Private Schools.

We all know what a great factor the common school has been in the States. It never attained the same position in Canada. But in the States during recent years with the advance of wealth, the growth of large towns, and the increase of learning itself there has grown up the private school. To Scribner's Magazine we are indebted for some statistics gathered by circular letters to over 400 of the institutions for private training. There were in the States, according to the Bureau of Education, in 1903, 1,093,876 pupils in private schools, and, calculating from the data supplied, viz., that during the past five years there has been an increase of such pupils of thirty-three per cent., there will be about 1,200,000 pupils who are now not brought under the influence of the public school. Such pupils will be the children of what, in other lands, would be

called the upper classes, and which will comprise the wealthy, professional and leading mercantile people of the cities and towns. It must be remembered that the birth rate among these people is very low, on the average probably about fourteen per thousand. The majority of births is among the poorer and foreign element, and among them a considerable number of children are drafted into the parochial schools. This is a serious matter, and probably sooner or later will give ground for an attack upon the present system. The better class, not using the word in an invidious sense, will tire of supporting almost entirely the schools of their poorer neighbours, and will demand a modification so as to get some benefit themselves from the taxation. And the Romanists will also claim a portion. To prevent the break-up of the public school there are some modifications apparent to everyone, and which might be made in the larger centres, and which, if done, would give the schools a new lease of life. The parents who send their children to private schools give as their reasons the lack of individual attention in public schools, overcrowding, cramming, the lack of religious training, the lack of character development, of training in manners and morals, and of able male teachers, and (that blight) local politics in school boards. Lastly, we may say chiefly, contact with undesirable companions. This last is necessarily intensified by the character of the people who crowd the large centres, and who largely differ from our poorer class. Finally, it seems reasonable that a different system for villages, towns, and especially cities, should be adopted in place of the present one, which works well in the country.

Mission Aid.

The lessons of the Easter vestry meetings will be considered in another portion of this periodical, but in advance we may note the general prosperity of the community as shown by the results of the past year. In some cases there have been additions to the clergyman's income and other expenditures which indicate a satisfactory parochial life. We are, however, disappointed in the apparent relative reduction of contributions to the mission funds. Certainly there has been no marked enthusiasm for the spiritual aid of the workers in the North-West and the missionary parts of our older dioceses. Whether this is owing to our too great parochialism or to the uneasy feeling that there is need of better and more economical management of this branch, or general indifference, we cannot say, but the result apparently is a disappointing one.

Hymnal.

We find a general desire for a common Hymnal. Certainly, compared to compilations like the Presbyterian or the Methodist ones, we have need of improvement. There are a number of reasons why we have no common Hymnal. We have not the discipline to begin with. If a book equal to the best now in use were to be published by Church people it would never be generally used. One clergyman would object to it for one reason, another for another, and an English collection would be preferred by a third, and so it would go on, as it has done in the past, until the book produced at home would be everywhere displaced by more fashionable and cheaper collections imported from England, and which would be preferred by the influence dominant in the several parishes.

Bishop Strossmeyer.

There has just passed away at a venerable age, over ninety years, a Bishop of the Roman

Church, whose name was a well-known one half a century ago. Joseph George Strossmeyer, whose German ancestors had moved south over a hundred years before, was born in 1815, and lived a long life a southern Slav. Educated at the University of Pesth, his energy and eloquence soon brought him into prominence, and, while professor at Vienna in 1849, when the wave of insurrection was receding, he was made Bishop of Diakovo, a vast diocese in which was then comprised the whole of Bosnia and part of Servia. He at once set to work to foster education and to give such education a strong Croatian tendency. He was a Nationalist, and asserted it with his greatest energy as Bishop at Diakovo, in the Croatian Diet, and as a member of the Reichsrath, adding to the troubles of the distracted Emperor of Austria. Equally independent in clerical matters, he was Archbishop Dupauloup's great ally in the council called at the Vatican to proclaim the dogma of Papal Infallibility, but as we know they were outvoted. He was a prince prelate of an old character; his position gave him the control of vast estates, from which he drew a large income, and lived in feudal fashion in a huge old palace, surrounded by parks and gardens, and was the idol of the southern Slavs, the leading farmer, horse breeder, builder and gardener, besides spending his income in establishing education in Croatia, Slavonia and Dalmatia. He founded a museum at Agram, and enriched it with a great picture gallery. He built a cathedral at Diakovo, which took twenty years to erect, and is big enough to hold five or six times the population, but he builded in sanguine faith that it would be too small for the crowds of worshippers. It may be so. The changes which must come in eastern Europe may show that his was a far-seeing life-work.

House Plants.

With our winters and our long, chilly springs there is in Canada a great deal of window gardening. Certainly we never looked for danger to health from that quarter, but the Literary Digest translates an article which has collected a number of reports, showing that plants vary from harmful to harmless. Poison ivy, we all know; but surely no one would cultivate it indoors. Of the plants we are warned against, and are likely to cultivate, the worst seems to be the China primrose, as there are several well-authenticated cases of eruption from contact with it; and next to it we are warned against chrysanthemums, if cut and handled immoderately. Upon the whole, we conclude that our house plants are harmless, and find that when an eruption does take place the treatment is washing with alcohol to dissolve the irritant matter, and then with soap and water, when the smarting will soon stop.

Russian Frontiers.

Bishop Wilkinson, who is the Bishop of our Church for northern and central Europe, has been much struck with the effect of the war, not in the East, but on the western frontier of the Russian Empire. Describing visits in Prussian Poland among the old strongholds of the Haurseatic League, he tells of old English churches in towns about 400 miles from Berlin, such as Konigsberg, Dirchau (the birthplace of Fahrenheit), or Newfahrwasser, at the mouth of the Vistula, old centres of English trade and residence which we little dream of, but where our countrymen and women still live and flourish, keep up their Church and home connections. But it is chiefly at Dantzig that the interest lies. The Bishop refers to Merriman's Barlasch of the Guard as giving an admirable and graphic description, not only of Dantzig, but of the

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dreary and inhospitable country which stretches from it across the Russian frontier. The Bishop, even with his special passports, could hardly this time enter Russia, and when across the frontier could never have got on without the aid of a porter who had been in the States. No one knew German. From the last station in Prussia to the first in Russia is, he says, but a few yards, but these make all the difference. Race, language, appearance of all and every kind—even to the rolling stock of the railways, the stations, the very colour of the posts and the sentry boxes, which stand looking at one another across the little, nameless stream which divides the two great empires, all are different. . . . From the Baltic to the Black Sea extends a line of sentry boxes, three deep, at intervals of a rifle shot, so that fugitives escaping one line of rifle fire have to run the gauntlet of the other two. As soon as the train passes the rivulet, and it passes very slowly, Russian soldiers step upon the footboards on either side to prevent any possibility of passengers dropping out of the train without duly accredited passports. No racial change in all the world of travel can be more striking and complete than on passing this frontier.

Desecration.

The growth of wealth and luxury and the spread of knowledge is bringing about unexpected results. The discovery of the cope which Mr. J. P. Morgan bought in good faith shows that the desire of possession breeds theft in order to gratify it. Instead of admiring old things, and leaving them in their natural custody, the desire to acquire, accompanied with the means of purchase, is a growing evil. The Church Times said: "A correspondent informs us that he lately received a copy of the annual report of a local museum, in which it stated that the committee has been successful in obtaining good examples of Church plate—a paten, believed to be one of the oldest hall-marked pieces in the country, and a chalice from another church, obtained through the liberality of a gentleman who supplied the vicar and churchwardens with a replica. Our correspondent adds that he has himself been sounded by a frequenter of auction-rooms, and that it is becoming a common practice for collectors to make proposals to custodians of Church plate to buy their old examples at a price that would make it worth their while to part with them, and enable them to get modern substitutes quite as good as the originals. More than once we have called attention to these iniquitous proceedings, and we have reason to think that the evil, so far from being abated, is greatly on the increase. Interesting as are the books and illustrations describing and figuring the Church plate of the various dioceses, they have had the disastrous effect of exactly pointing out to unscrupulous collectors the most favourable hunting-grounds. This is a matter with which parishioners should concern themselves. They have so little left in their churches, as a rule, that their forefathers once lavishly gave, that they ought not to sanction by their apathy any further spoliation of the relics which give interest and distinction to their parish church. Otherwise it will not be long before the bulk of the Church plate of historic interest or value will have been removed from our altars to the shelves of private cabinets or public museums."

Irish Loss of Population.

England is not the only sufferer, the Church of Ireland Gazette says: "The statistics of Irish emigration for the first quarter of the present year are most appalling in their significance. During the three months 6,071 persons, of whom 5,680 were steerage passengers, left Queenstown for New York, Boston, and Philadelphia. For the corresponding period of last year the total

number was 2,243. It is computed that at least 80 per cent. of those who have left are emigrants in the strict sense, and that the majority are not yet twenty-one years of age. They come principally from Mayo, Galway, Sligo, Roscommon, Leitrim, Limerick, Kerry, and West Cork. Over 50 per cent. of them had their tickets sent to them by relatives in America, and at least 20 per cent. of the remainder got the money from America to purchase their tickets. There must be some definite cause for this terrible and increasing drain on the life-blood of Ireland. In spite of the gloomy pictures which are drawn for them of the fate of the Irish emigrant in the great cities of the United States, the people continue to prefer that fate to staying in Ireland, and their friends in America continue to tempt them away. Yet very many of them could get work at home, for it is pointed out that, in the districts from which they come, the demand for agricultural labour is much greater than the supply." The Gazette knows that so methodical has been the emigration in recent years that the boys and girls do not now go out to a strange land, but to friends and relatives who have preceded them.

FORWARD!

How cheering and encouraging to all lovers of, and workers in, the Church has been the outcome of the vestry meetings held on Easter Monday evening! Perhaps the feature which gave to one and all the deepest and truest satisfaction was the spirit of harmony and peace which everywhere prevailed. It recalled vividly to mind the old-time saying: "See how those Christians love one another." To refer to but one section of the Church, what "glad tidings," indeed, it must have been to the good Bishop of Toronto in a retirement enforced by illness to have realized that the good seed which he had for a quarter of a century so patiently, perseveringly and faithfully been sowing throughout his diocese was bearing such beneficent fruit. Men may conscientiously differ in opinion from one another and still be not unmindful that they are Christians and gentlemen. The large and gratifying measure of prosperity which the vestry meetings disclosed is solid and satisfactory proof that a revival, none the less real because quiet and orderly, is in evidence. An arousing and quickening of men's consciences; a stirring of their hearts; an awakening of their interest; an increasing spirit of self-denial, both in giving and working for the Church, are here as clearly and fully disclosed as the product proves the sum total of a column of figures accurately added together. Increased numbers in Church membership and communicants; mortgages paid off, or substantially reduced; larger stipends for rectors, curates or Church officials; in some places new churches being built or old churches enlarged; new organs being erected and ampler provision made in necessary church equipment—all mean earnest effort, steady progress, sincere and hearty co-operation amongst Church men and women. One of the noteworthy incidents of the vestry meetings was the large measure of support given to the proposed resolution to be brought before the next Synod of the Diocese of Toronto, advocating the compilation of a hymn book for general adoption and use by the Church in Canada. This is a distinct step in advance. It has always been a subject of regret that there should be more than one Hymnal used by our Church. The recent compilation of a revised edition of "Hymns Ancient and Modern" in England, and the strong protests which have appeared from authoritative sources as to the omission of some hymns and the inclusion of others, has led Canadian Churchmen to look askance at the prospect of a change in hymn books, which may prove far from satisfactory. From another point of view it may be urged with all due deference that

the time has come when our branch of the Church is competent to provide for our own distinctive use a book of praise which shall be adapted to the especial aspirations and needs of our own people. The genius of the Canadian Church, whilst in essentials in harmony with that of the Church of the Motherland, is undoubtedly influenced by the characteristic features of our own individual and national life. What may be well adapted to the aims and requirements of an old and matured State may be not in the same degree so well suited to a young and rapidly progressive Dominion. The time has, we think, fully come when in a large, generous and truly devotional spirit this important matter can be adequately and, on the whole, satisfactorily dealt with by the Church in Canada. We cannot be sufficiently thankful to Divine Providence that during the past year we, His children, have been so honoured and blessed, that success has attended our work and labour of love for Him in such a marked and encouraging degree. How gratifying it must be to those devoted and unsparing men and women who, in season and out of season, in storm or sunshine, through the cold of winter and the heat of summer, under discouragement, opposition, toil, weakness, and even despair, have bravely done their duty, now to be permitted, what has been so often denied to others, to see with their own eyes this large measure of success. But there is one stern, unyielding fact that faces us all. There must be no staying the hand! No sleeping at the post of duty. Von Moltke's watchword was, "Forward!" In the indomitable and persistent practice of his watchword lay the secret of his wonderful success. "Follow Me" is the command of our Divine Master. "If any man will come after Me, let him deny himself, take up his cross daily and follow Me." These are the marching orders which have won the success of the year that was; and they, and they alone, can win for us even greater success in the year that is. And the battle—and it is the only real battle of life—must be fought by each one of us, not to-morrow, or the day after. The word of consummate wisdom, of Truth inviolate, the word of the Lord is, "daily."

A STATESMAN'S VIEW OF CANADA.

Amongst the British statesmen who have held the office of Governor-General of Canada, and who, from education and training, from the knowledge and experience of men, affairs and countries acquired by those who help to direct and govern the Empire are qualified to express a weighty opinion on our country's future, Lord Grey does not rank lowest. It certainly calls for imaginative power—we had almost written prophetic insight—to appreciate the possible growth and development of our young and vigorous country. In our pride of ownership; consciousness of extent of our vast and varied territory; assurance of the energy and enterprise of our people, and the great progress already made on occasion, we are apt to speak of the time to come with a warmth and feeling that in our sober moments may appear somewhat excessive. But after reading the glowing speech of Lord Grey, delivered before the Toronto Club, in which that sober-minded, exemplary and progressive statesman used some enthusiastic expressions with regard to Canada, we feel more confident of our ground. "It is difficult for anyone," said the noble Lord—"even for a native born—to adequately appreciate the vastness of the Dominion, and when one realizes that a continuous rich belt of land, several thousand miles wide, stretches from the Atlantic to the Pacific, no man, however bold an imagination he may have, can venture to set a limit to the horizon of your future greatness. . . . The history of humanity all the world over has shown that the king-like qualities that adorn mankind are chiefly to be found among the

aces who in earth. So y congratulated try which is from your S engrossed i thoughts ma anxieties an in life, the av in retrospect project his t to come. B cate the cha to be profo foundation f perial mind what was a settled, with sified by me with civiliz tion insigni ritory, and like the an trapper and of the wilc raiment ar scene of n vanguard c steel road towns and by new an occupy the world's bes and charac of our gl mendment s great whe favour with regarded i is bound t the almos prove to c led Lord C to that in when born with just that "it is keeping o trade, and is keeping ada does dollar to porary, ir fact, give by the su spent in I would no the Emp ships." question. will be b which Ca railway is for settle ducing p Canada : profit fro pockets. this road for by C car to sl sea, the brother and prot equivalent British knowing gain and way stre dred mil of an A one to reasonin sense, passed

aces who inhabit the northern regions of the earth. So you, gentlemen of Canada, may be congratulated on the fact that you own a country which is destined one day to lift the prize from your Southern neighbours." With mind engrossed in the daily round of duty, and thoughts mainly centred on the achievements, anxieties and responsibilities of his vocation in life, the average Canadian is not apt to indulge in retrospection. It may be he is more apt to project his thoughts ahead and consider what is to come. But if the past may be taken to indicate the character of the future, one cannot fail to be profoundly impressed by the substantial foundation for the splendid augury of the Imperial minded speaker. A half a century ago what was a lot of scattered Provinces, sparsely settled, with vast tracts of waste lands, diversified by mountain, forest, prairie, lake and river, with civilized settlement at intervals, cultivation insignificant in proportion to extent of territory, and over which the fur trader held sway, like the ancient baron, whilst his vassals, the trapper and the redman, paid toll with the skins of the wild beasts, which were to them food, raiment and livelihood, to-day is largely a scene of magnificent enterprise, pierced by the vanguard of civilization, linked by the great steel road of commerce. Dotted with cities, towns and villages, and invaded year after year by new armies of immigrants, who come to occupy the virgin soil, to develop one of the world's best granaries, and by their lives, labours and characters to hasten the coming greatness of our glorious northern heritage. The tremendous significance of the cultivation of the great wheat area, as regards the increasing favour with which that important cereal is being regarded in the East; the demand for it, which is bound to grow to enormous proportions, and the almost fabulous source of wealth it will prove to our countrymen by a natural sequence led Lord Grey to speak of the protection afforded to that important traffic by the British navy, when borne across sea to China or Japan, and with just and temperate criticism to point out that "it is the arm of the Old Mother which is keeping open the door of Asia for Canadian trade, and it is the fleet of the Old Mother which is keeping the way to that door open, and Canada does not as yet contribute a single ship or dollar to this Imperial service." A contemporary, in commenting upon this statement of fact, gives what seems to it a sufficient answer by the suggestion, "whether a hundred millions spent in building a railway across the continent would not do more to magnify and strengthen the Empire than if spent in building battle-ships." This may well be called begging the question. The money with which the railway will be built is British money, for the use of which Canada, of course, will have to pay. The railway is being built to open up Canadian land for settlement, to increase the population, producing power and public and private wealth of Canada and Canadians. The direct and main profit from this enterprise will go into Canadian pockets. The protection of the land traffic on this road, it is true, will be provided and paid for by Canada. But when the grain goes from car to ship, and thence passes out on the high sea, the British taxpayer is expected by his brother Canadian to provide adequate policing and protection through the British navy. As an equivalent for his taxes, navy and protection the British taxpayer has the pride and glory of knowing that Canada, for her own development, gain and urgent national need, has "magnified and strengthened the Empire by building a railway across the continent at the cost of one hundred millions." It does not call for the humour of an Artemus Ward or a Mark Twain to enable one to appreciate the weight of such Imperial reasoning. As a matter of fair play and common sense, it is a palpable fact that the time has passed for Canada to be a suppliant and depen-

dent of the British taxpayer. She should at once set about contributing her just proportion for naval defence as those lesser portions of the Empire, Australia, New Zealand and the Cape, have already done. Great public works are from time to time undertaken and carried on in Australia, the Cape and New Zealand as well as in Canada, but their respective Governments do not attempt to argue that they should be accepted as adequate contributions to Imperial defence instead of battleships. Lack of space forbids our dwelling on other important features of Lord Grey's admirable, just and patriotic address.



FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

Many of our universities and colleges have already closed their doors for the long vacation. Professors and students have dispersed over the face of the earth in quest of rest and health, after what is presumed to be a season's vigorous work. The lecture-rooms are deserted and silent, and the varied sounds of convocations are but a fading memory. The occasion may not be inopportune for saying a word or two on some aspects of the Canadian student's relation to his college. The first thing that Spectator would like to call attention to is what seems to him to be the Americanization of Canadian student life. By this he means the growing tendency to look to the American colleges for inspiration in the matter of what may be termed student customs and institutions. American student customs are no doubt admirable in American colleges, because they represent the student point of view in certain directions, but the students of Canada ought to build up their own customs and their own traditions, which will in some measure reflect our young Canadian life. Not so many years ago we knew nothing of the Greek Letter Societies that form such a feature in university social life in the United States. Today we are familiar with the existence of these fraternities, each of which is a sort of club for the entertainment of its members. It is but a few years since our convocation proceedings included the participation of students in the delivery of valedictory addresses. In one great Canadian University at least this has been done away with, and now the students plant a tree instead. Around this tree they gather, and according to an arranged programme, a youthful orator orates, and a prophet prophesies wonderful things about the destiny of his classmates, and a poet gathers into verses the presumed aspirations of his fellows. All this, we understand, has been brought wholesale from across the line. Spectator observed the students of one of the chief universities of Canada some months ago as they celebrated "sports' night" by going to the theatre. The clownish outfits in which these young men decked themselves was a sight to see. This is an innovation of recent years, and like so many other things, it came without variation from a foreign land. Is it not possible for our Canadian students to impart to their collegiate customs a peculiarly Canadian character—an individuality that marks them as ours, and not merely the imported garments of a foreign people. Is this too small a matter for the heads of our colleges and educational leaders to look into, if haply they may cause our seats of learning to more fully inspire and reflect our Canadian national life.

The prolonged feud that has prevailed between the students and authorities of Toronto University, the more recent, but none the less acute differences that exist in Dalhousie College, Halifax, to say nothing of the less emphatic murmurs that come from some of our theological colleges, indicate that either some men have not learned to rule wisely, or others have not learned to obey graciously. Spectator has no intention of discussing the merits of either of the

particular cases mentioned, for he is not familiar with them, but he would venture a word or two in regard to the management of students. He has not left his own student days so far behind him that he has forgotten the student point of view, in some things at least. He thinks he has observed on more than one occasion that college authorities have looked upon the granting of student petitions as a confession of weakness. Give these young men an inch, they say, and they will take an ell. When a dispute arises, the first thing to be done is to assert authority. Their complaint cannot be entertained, their petition must be denied else they would get a wrong impression as to who the real authorities were. If the student contention be a reasonable one it must appear to be negatived while all that is asked for is quietly granted later. To Spectator all this is supremely unsound in policy, to say nothing of justice or injustice. The straight-forward course of threshing these matters out face to face with student representatives; an effort to lay hold of the real trouble that agitates the minds of these young men; an honest acknowledgment of their justice, or a firm demonstration of their injustice is to our mind more honourable and at the same time more effective. Most of the student troubles that seem so formidable at the time fade from memory with advancing years, but some abide. They were not properly handled at the time, and so deeply did their wrongs enter into the feelings and convictions of the men, that they mar the recollections of what is usually the happiest part of a man's life. We have no sympathy with student rule but our experience has been that the majority of students are reasonable, law-abiding young fellows, preferring to do the right thing. If they are wrong we ought to be able to convince them, and if they are right, why should we not say so and be done with it?

The Board of Management of the Missionary Society meets this week, in semi-annual session. In practice it may seem impossible, but the importance and magnitude of the work this board has to attend to, calls for quarterly meetings at least. We think the Church has not yet fully comprehended the place this Board takes in its councils. It represents, not a diocese, or a province, but the whole Canadian Church, and transacts its business between the sessions of the General Synod, which are separated by the space of three years. Its personnel should therefore include the most active and level-headed men of the Church. They should be regularly in attendance at its meetings to represent the opinion of their respective dioceses, and add to the wisdom and energy of a body that is charged with the extension of the Church in the newer sections of the Dominion. We would like to call special attention to the necessity of members attending the meetings regularly. It is the only way in which they can command much influence. The men who are always present become familiar with every detail, and of necessity largely direct the actions of the Board. It is particularly important that men from the West should come. A full representation may not be expected, but each diocese should have one man at least in addition to its Bishop. It would be disastrous if at any time the Board of Management failed to represent the whole Church.

The time and place of the next meeting of the Board of Management will probably be arranged at the present session. There will probably be a plea made for the holding of the autumn meeting in Quebec during the session of the General Synod. It will be advocated on the ground of convenience and economy. Our impression is that the work of the Board is so important that it cannot bear the distractions of Synod, and the Synod should not be subjected to the loss of members incident to concurrent meeting. Next General Synod should make a record in the systematic way in which its business is presented for consideration, and the Board of Management should lead in this much needed reform.

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There seems to be some difference of opinion among Churchmen concerning the number of delegates each diocese is entitled to in the next General Synod. If we remember correctly, the number was doubled at the last session, and the question arises, is the deputation from each diocese to be according to the old, or the new canon; the latter, of course, has not yet been confirmed? This point ought to be settled if possible, at once, so that no confusion may exist at the time of Synod. Spectator is constrained once more to call attention to our clumsy methods of legislation. To amend a canon it is necessary that a majority should declare in its favour at the time, and repeat their approval three years hence. Before the Dominion Parliament there is at present a bill to incorporate two new provinces out of our western territories. It enunciates the great principles that will affect provincial legislation, and what it does now it cannot undo. Yet when the vote on that bill is taken it becomes one of the laws of Canada. The thing is done once for all, and there is no provision for confirmation years after such as is imposed on ecclesiastical legislation. In our opinion we erect unnecessary barriers in our path and assume that we are prone to ill-judged haste. If we cannot go the whole length of putting as much confidence in ourselves as the lawmakers at the capital do in their judgment, we might at least say that all amendments to canons carried by a two-thirds majority should become operative at once. If carried by a majority less than two-thirds should stand for confirmation. Too many things happen in three years to warrant so deliberate method.

SPECTATOR.

Thomas Whittaker is doing well in keeping before the public the Life of Robert Stephen Hawker, entitled: "The Vicar of Morwenstow," of which reprints are frequently announced. Baring-Gould is at his best in depicting this more than eccentric character, whose curious idiosyncrasies have been the wonder of several generations.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Amherst.—St. Stephen's.—Mrs. Thomas Dunlap has presented this church with a very handsome baptismal font in memory of her late husband, Thomas Dunlap and their only son, W. H. DeV. Dunlap. The base and bowl are of grey free stone, the bowl being supported by handsome granite columns, and is suitably engraved in gilt letters. The font was unveiled on Easter Sunday morning, when the ordinance of baptism was administered by the rector, the Rev. Geo. Wood. This is the second presentation Mrs. Dunlap has made to the church, within a short time having previously presented a pair of handsome hymn boards.

Halifax.—St. Paul's.—The members of St. George's Society attended this church. The Bishop was the preacher. His sermon was a happy blending of the Easter and St. George's Day ideas. He dwelt upon the influence of patron saints upon the countries they represent, and represented the allegorical story of St. George's fight with the dragon as a triumph of justice and right over evil. His Lordship spoke from the First Epistle of Colossians, 3rd chap., 1st verse: "If ye, then, be risen with Christ, seek those things, which are above, where Christ sitteth on the right hand of God."

St. Paul's.—There was a large attendance at the meeting. The financial statement showed the church to be in a prosperous condition. The total amount raised for all purposes was over \$14,000. In the general account a surplus of

\$138 is shown. The number of Easter communicants was the largest in the history of the church. Wardens, H. E. Mahon and W. A. Major; auditors, R. D. Taylor and A. R. Dimock.

St. Mark's.—The financial statement of this church shows a credit balance of \$316.67. During the coming year the ladies have decided to hold a bazaar for the purpose of supplementing the funds of the church, and at the meeting it was decided to light the church with electricity. Wardens, John W. De Wolf and D. L. Tremaine. A new Communion table of most beautiful design of quartered oak was used for the first time on Easter Sunday. It was presented by Mrs. Robie Uniacke and Miss Lily Uniacke in memory of the late Mr. Robie Uniacke. The design was made by Mr. R. A. Johnson, of this city, and the woodwork was executed by Messrs. Wright, of Toronto. Mr. Wright did the woodwork of the memorial pulpit in St. Paul's a few years ago. The carving on the holy table is splendidly executed, the general conception being a vine laden with grapes and ears of wheat. The texts are most appropriate, "This do in remembrance of Me," "I am the True Vine," "I am the Bread of Life." The central panel contains a text from St. Paul's Epistle to the Corinthians, "The Lord's Table." The rector fittingly accepted the memorial on behalf of the parish.

Holy Trinity.—There was a very large meeting at this church. During the year there had been an increase in the revenue, and the financial outlook was encouraging. The salaries of the rector, organist and sexton were increased, and the enlargement of the parish room was discussed, but no definite action was taken. Wardens, I. Hutchins and W. O. Kaizer.

St. George's.—One of the principal items of business discussed at the annual meeting was the renovation of the Sunday School hall, and it was decided that the work be done. The collections during the past year amounted, in all, to \$4,256.89. A special effort will be made this year to raise an extra \$1,000 for repairs and contingencies. Wardens, W. J. Baxter and George H. Findlay.

St. Luke's.—Wardens, Thomas Brown and G. W. Mitchell; delegates, J. T. Wylde and E. D. Tucker. The receipts for all purposes amounted to \$8,014.38. During the past five years the parish debt has been cut down by about \$1,000 yearly, so that now it amounts to only \$5,001.74.

Parrsboro.—St. George's.—At the annual meeting of St. George's parish, held to-day, the following parish officers were elected: Wardens, Robert Aikman and William J. Hunt; vestrymen, Captain Nordby, Elihu Woodworth, Joseph Cutt, William Aherm, Thomas R. Harrison, Jules Choisset, Thomas C. Choisset, Harold Upham, Edward Beaty, John Gilbert, H. A. Webster, Frederick Pierce.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

St. John.—St. Luke's.—Wardens, Henry Hilliard and Wm. H. Smith; delegates, Wm. B. Wallace and J. Kimball Scammell. St. Luke's offering on Easter Sunday was: St. Luke's parish church, \$1,192.66; St. Clement's, Millidgeville, \$32.91; total, \$1,225.57. This is regarded as probably the largest collection taken in any church in St. John.

Trinity.—Wardens, J. H. McAvity and C. P. Clarke; delegates, F. J. G. Knowlton and W. S. H. Fisher. Since 1900 the number of communicants has grown from 364 to 500. In 1900-1 the receipts for Church purposes were \$6,022.74; in 1904-5 they were \$7,508.86. There were 41 baptisms, 58 confirmations, 19 marriages, 29 interments. The entire income, including \$797.30 on hand from last year and \$7,409.25 from ground rents, is \$15,856.90. The number of children in the Sunday School is 292.

St. Paul's.—Wardens, John K. Schofield and Frank P. Starr; delegates, G. S. Smith and J. Roy Campbell.

St. Mary's.—Wardens, J. N. Wetmore and S. H. Girvan; delegates, W. O. Raymond, Jr., and Jas. Sproule.

St. James's.—Wardens, Geo. Bridges and S. S. Deforest; delegates, S. S. Deforest and C. H. Smith. The financial statement showed total receipts \$2,180.93, and expenditure \$1,296, a substantial balance of \$884.93. The total collections for Easter Sunday amounted to \$254.21, of which \$197.90 is for missions.

St. Jude's.—Wardens, S. L. Brittain and Chas. Coster; delegates, W. O. Dunham and W. L. Harding.

St. George's.—Wardens, Jos. H. Mosher and Martin Peterson; delegates, Wm. J. Cornfield and Chas. Pidgeon.

St. John's.—Wardens, H. W. de Forest and H. M. Jarvis; delegates, W. N. Jarvis and A. H. Hamington.

Fairville.—Church of Good Shepherd.—Wardens, Thos. Stears and Jas. Bryant; delegate, Wilfrid Betts.

Rothsary.—St. Paul's.—Wardens, J. S. Armstrong and Wm. McMahon; delegates, A. C. Fairweather and W. R. Allen.

Fredericton.—Christ Church.—Wardens, C. S. Brannan and A. D. Thompson.

Burton.—St. John's.—Wardens, Henry Wilmot and C. H. Gilmour; delegates, G. W. Gilmour and H. Wilmot.

Kingsclear.—St. Peter's.—Wardens, C. H. Giles and J. C. Murray; delegates, C. H. Giles and F. W. Hatheway.

Dorchester. Trinity Church.—Wardens, J. H. Wickman and W. H. Chapman; delegates, Mr. Justice Hamington and W. Palmer.

Hampton.—Church of the Messiah.—Wardens, G. O. Dickson Otty and E. R. Demill; delegates, G. O. Dickson Otty and J. F. Giggey.

Sussex. Trinity Church.—Wardens, S. H. Petluck and S. J. Goodlittle; delegates, S. H. Petluck and G. F. Smith.

Moncton.—St. George's.—Wardens, G. A. Dodge and J. G. Wran; delegates, J. H. Wran and J. G. Wran.

Sackville.—St. Ann's.—Wardens, J. F. Allison and Seth Bulmer; delegates, J. F. Allison and Seth Bulmer. J. F. Allison read a letter from his cousin, J. Walter Allison, of Halifax, expressing a desire to insert in St. Paul's Church two memorial windows in memory of his father and mother, the late Henry B. Allison and wife; also, that Miss Annie Allison, of Halifax, desired to erect a memorial to her sister, Mrs. Toddings, who died several years ago in Bermuda. The meeting unanimously resolved to accept the gifts.

Chatham.—St. Paul's.—Wardens, Geo. Burchill and M. S. Hockin; delegates, Hon. J. P. Burchill and M. S. Hockin.

Woodstock.—Christ Church.—Wardens, F. Byron Bull and W. D. Smith; delegates, W. D. Smith and J. C. L. Ketchum.

St. Stephen.—Trinity Church.—Wardens, F. E. Rose and L. A. Mills; delegates, Henry Graham and W. Gillespie. It was unanimously decided

to ask Rev. J. Island, to acc

Parrsboro.—Aikman and V

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Montreal.—at the vario tremely enc a whole, in condition.

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St. Jude's; deley; The financi

to ask Rev. J. A. Winfield, of Prince Edward Island, to accept the rectorship of this parish.

Parrsboro.—St. George's.—Wardens, Robt. Aikman and W. J. Hunt.

Gondola Point.—St. Luke's.—Vestrymen, Jas. Mullett, Arthur Kirkpatrick and Ralph Harrison.

Campbellton.—Christ Church.—Wardens, C. Murray and T. Wren; delegates, K. Shiver and O. Smith. The various reports were satisfactory, and showed progress all along the line.

Hammond River.—Trinity Church.—Vestrymen, A. E. Dickson, Geo. Prince and Chas. Prince.

QUEBEC.

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

Quebec.—The annual vestry meetings were held throughout the city on the evening of Easter Monday. They were well attended, much interest was taken in the proceedings, and the utmost harmony prevailed. The various reports presented were of a generally satisfactory character.

Holy Trinity Church.—Wardens, Lieut.-Col. G. E. Allen Jones and Mr. St. George Boswell. The various reports presented were most satisfactory.

St. Matthew's.—Wardens, C. J. Piggott and R. Campbell.

Trinity.—A very hearty vote of thanks was passed and ordered to be sent to Lieut.-Col. Turnbull in acknowledgment of the handsome bequest made to this church in the will of his late wife. After the churchwardens' and other reports had been read and adopted the hour was found to be so late that it was decided to adjourn the meeting till May 8th.

St. Peter's.—Wardens, A. P. Doddridge and A. E. Hookes; delegate, E. T. D. Chambers. The reports presented were of a very satisfactory character.

Sherbrooke.—St. Peter's.—Wardens, J. A. Wiggott and A. H. Anderson; delegates, Dr. J. F. Austin, Messrs. J. Mackinnon and R. N. Robins. The financial report was a satisfactory one.

MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal.
James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—The financial reports presented at the various annual vestry meetings were extremely encouraging, showing the Church, as a whole, in this city to be in a very prosperous condition.

Christ Church Cathedral.—Wardens, W. J. Turpin and W. J. Learmont; delegates, Sir Melbourne Tait and S. Carsley. It was decided, after some discussion, to hold the annual vestry meeting in future on March 1st. This action was taken in view of the irregularity of Easter Monday. The meeting was adjourned to May 10th next.

St. Mary's.—The financial report presented was the most satisfactory in the church's history. **L'Eglise du Rédempteur.**—Wardens, L. Crepelle and A. Vallières; delegates, H. T. Kerley, J. Boudoux.

Grace Church.—Wardens, F. R. Hunt and T. A. Veary; delegates, W. McWood, C. Manning. Receipts, \$5,327.28.

St. Judq's.—Wardens, N. Wight and J. Forgrase; delegates, H. Tucker and H. J. Elliott. The financial report presented was a most satisfactory one, leaving a substantial balance in hand.

factory one, leaving a substantial balance in hand.

St. Martin's.—Wardens, D. M. Stewart and J. R. Meeker; delegates, S. Bethune, K.C., and A. Hendry. Meeting adjourned to Monday, June 19th.

Church of the Ascension.—A most satisfactory financial statement was presented. The meeting was adjourned for a fortnight.

St. John's.—Meeting adjourned for a week.

St. George's.—Meeting adjourned till May 1st, when, according to a new regulation, the annual vestry meeting will be held hereafter. Delegates to Synod, G. F. C. Smith and R. White.

St. Luke's.—Wardens, S. Stone and E. Lambe; delegates, J. Elliott and R. R. Neild.

St. Barnabas.—Wardens, Messrs. McCallum and Hooper; delegates, Messrs. Hill and Hetherington. Receipts, \$1,943. At this meeting the rector's stipend was increased to \$1,000 per annum.

St. James' the Apostle.—Wardens, H. Frost and O. R. Rowley; delegates, E. J. Coyle and A. M. Crombie.

All Saints.—Wardens, D. Hoemer and W. C. Kennedy; delegates, A. M. Weston and W. Flawn. Receipts, \$2,273.

Trinity.—Wardens, T. T. Wilkins and J. Mitchell; delegates, A. Baile and J. Mitchell. Meeting adjourned to May 15th.

Church of the Advent.—Wardens, E. T. Spence and J. G. Brock; delegates, E. Smith and A. P. Tippet.

St. Edward's.—Messrs. McCrudden and Maybury. Meeting adjourned for a week.

St. Thomas.—Wardens, T. Edwards and F. W. Martin; delegates, H. Cross and A. Robertson. A satisfactory financial report was presented.

St. Simon's.—Wardens, R. C. Charles and G. E. Robins; delegates, B. T. Sillars and L. Pillar.

St. Stephen's.—Wardens, G. M. Bosworth and W. D. Birchall; delegates, T. Montgomery and J. Oliver. Very satisfactory reports were presented.

Lachine.—St. Paul's.—Wardens, A. C. E. Delmage and A. P. Bastable; delegates, A. S. Noble and W. S. Johnston. A very satisfactory financial report was submitted to the meeting.

Lacolle.—Wardens, R. Outhet and E. O'Connor; delegates, J. Stuart and J. Braithwaite. Most satisfactory reports of all kinds were presented, and very kindly references were made to the advent of the new rector, the Rev. C. Caruthers.

ONTARIO.

William Lennex Mills, D.D., Bishop, Kingston.

Kingston.—Reports from all parts of the diocese are most encouraging, both as regards Easter services and vestry meetings. Fine weather, bright services, and good congregations made Easter a day long to be remembered. The unusually large number of communicants, reported for nearly every church, would seem to indicate a zealous clergy and an earnest laity, and bodes well for the future of the Church. Easter offerings were also exceptionally good. **St. George's Cathedral** reports upwards of 500 communicants, and \$1,260 collection for the day. **St. Mary's, Picton**, 215 communicants, and upwards of \$1,100 offertory. The church at Tyandinaga was the recipient of a handsome memorial window, and the parish is making good progress under the earnest direction of the Rev. Mr. Creegan, the present incumbent.

The Bishop of the Diocese held confirmation at Tweed, Actinolite, and Stoco, on Sunday, the 30th inst.

Kingston.—The various reports presented at the vestry meetings held in this city on Easter Monday last were of a gratifying and satisfactory character.

St. George's Cathedral.—Wardens, F. W. Spangenberg and R. Waldron; delegate for three years, R. J. Carson. Receipts, \$4,789.55.

St. James'.—Wardens, Messrs. Hague and King; delegate, J. E. Hague. Receipts, \$4,125.

St. Paul's.—Wardens, Messrs. Elliott and Joy; delegate, Dr. R. W. Garrett. Meeting adjourned for two weeks.

St. John's.—Wardens, S. Watts and J. B. Walkem; delegate for three years, A. Maclean. Financial report very satisfactory. Meeting adjourned pro tem.

St. Luke's.—A very successful tea and concert in aid of this church was held at Mr. John Hamer's, and was largely attended. A programme of music was furnished by Mrs. Forneri and the Misses Kate and Connie Forneri and Miss Spencer. There was an auction sale of cakes and flowers, and a good sum was realized.

Belleville.—St. Thomas'.—Wardens, J. P. C. Phillips and A. A. Roberts. The meeting was adjourned for a week. A number of gifts have been made to the church during the year, and resolutions of thanks to the donors were unanimously adopted. These gifts were as follows: Mr. H. Corby, memorial window; Mrs. (Dr.) Clinton, memorial altar; Miss Smart, credence table and Litany desk; Altar Guild, rich altar cloth, beautifully worked by Miss Barber; Mr. H. Carre and family, two service books for use on altar desk and prayer stall; the Misses Hatt, memorial pulpit, and Mr. A. I. Bird, hymn board.

Christ Church.—Wardens, F. P. Thompson and Chief Newton. For St. George's, F. Palos, Sr.; delegate, R. P. Hamilton. Receipts, \$3,490.87.

St. John's.—Wardens, S. Symons and W. Harden; delegate, Col. McGill, of Kingston. The various reports which were presented showed the church's organization to be in a prosperous condition.

Shannonville.—Trinity.—Wardens, W. Mayell and J. Bunnett; delegates, W. C. Macdonald, J. Mayell and J. Leverton. Very satisfactory reports were presented at the meeting.

Picton.—Church of St. Mary Magdalene.—Bright as Easter Day itself this year was the old parish church in its festal white—bright the music and bright the faces of the people as they gathered together to worship and to offer the result of their Lenten self-denial. The total offertory for the day amounted to \$1,103.78, in addition to which several appropriate gifts were received. Mr. and Mrs. E. A. Bog, of Toronto, former members of the church, sent a very handsome brass alms dish, the Junior Auxiliary gave a new set of fair linen, while members of the congregation gave white pulpit and lectern falls, white markers and embroidered collection-plate doileys. The four services were conducted by the Rev. W. L. Armitage, the Rev. Mr. Seaborn, of Milford, being the preacher for the evening. There were 215 communicants at the two morning services. On Monday evening the annual vestry meeting took place in the parish house, and the reports showed the financial standing to be eminently satisfactory. A printed statement of the same will be placed in the hands of the congregation at the adjourned vestry meeting to be held two weeks later. Resolutions of thanks were given to the retiring warden, Mr. H. S. Willcocks and to the members of the various working societies in connection with the church, particularly to the Woman's Guild, which has been unsparing in its work. Wardens for the ensuing year are Mr. Widdifield and Mr. Albert Seeds; delegate to the Synod, Mr. D. J. Barker.

Odessa.—St. Alban's.—Wardens, Robt. Bennett and Harvey Shaw; delegates, Messrs. Shaw and Graham. The wardens' report showed a very healthy state of finances. After paying all liabilities there was a nice balance on hand. Rural Dean Dibb, on behalf of the congregation, presented Miss Lily Lee, the organist, with a purse

of money accompanied by a few words of sincere appreciation.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa.

Ottawa.—All the reports which were presented at the various Easter vestry meetings were of a very gratifying and satisfactory character, showing material progress all along the line. St. George's congregation have decided to erect a new \$12,000 Sunday School hall.

Emmanuel.—Wardens, J. H. Spencer and W. J. Montgomery; delegates, the two wardens. Receipts, \$2,690.63.

St. John's.—Wardens, J. R. Armstrong and W. H. Pennock; delegates, Col. White, J. R. Armstrong and W. H. Bowie.

St. Alban's.—Delegate for three years, H. A. F. McLeod. Meeting adjourned for two weeks.

St. Matthias'.—Wardens, R. Routh and J. Milk.

St. George's.—Wardens, R. V. Sinclair and Capt. D. W. Cameron; delegates, Col. White, Mr. Justice Burbidge and C. Mackeb.

St. David's.—Meeting postponed for a week.

St. Bartholemew's.—Meeting postponed for two weeks.

St. Matthew's.—Meeting postponed until the latter part of May.

Grace Church.—Meeting postponed for a week.

St. Luke's.—Wardens, J. E. McCleneghan and R. Barnett; delegate for three years, W. Farmer. for two years, J. Daley; for one year, J. E. McCleneghan. Receipts, \$1,768.15. Meeting adjourned for three weeks.

All Saints'.—Wardens, T. C. Bate and D. M. Finnie; delegate for three years, J. M. Courtney.

St. Barnabas'.—Warden, M. C. Dunleire. Receipts, \$1,909.57. Meeting adjourned for a couple of weeks.

Christ Church Cathedral.—Wardens, A. E. Frupp and J. F. Orde; delegates, J. Bishop, J. F. Orde and W. H. Rowley. Receipts, \$11,569.

Almonte.—The Lenten week day services were unusually well attended, and the Sunday congregations comfortably filled the church. On the Easter Sunday there were one hundred and ten communicants at the early celebration, and seventy-four at the eleven o'clock. Ninety-nine communicants have been added during the year, making the present number two hundred and thirty-six. The financial statement presented at the vestry meeting showed an increased revenue, all accounts paid, and a balance to credit of \$22. The wardens reported that there were no arrears worth mentioning, which was a great improvement on last Easter. All the societies reported favourably in the year's work which closed in each case with funds on hand. The Sunday School reported an addition of twenty-three scholars, making the number in roll 143. The outlay by the Sunday School exceeded the income by a few dollars, owing to purchase of books. The Sanctuary Guild reported having raised and expended on new altar hangings, twenty-seven dollars. The rector's report showed an increase of 12 families, present number 121. Baptisms, 25 children and 6 adults; confirmed, 47. The church debt was reduced to six hundred dollars. Elections: Churchwardens, H. H. Cole and T. A. Thompson. Treasurer, John M. Rosamond. Sidesmen, Joseph Paul, Louis Fligg, R. Needham, Geo. Oakes, J. H. Proctor, John Lossie. Delegate to Synod, T. A. Thompson. Executive Committee, Rector, Wardens, Treasurer, James Rosamond, D. Williams, A. F. Shearn, L. Coulter, Jas. Parritt, L. Fligg. The thanks of the vestry were tendered to Messrs. B. Rosamond and James Parritt for generous aid given to the choir, which now numbers 41 members. The officers of the church and Sunday School, and the ladies of the congregation were thanked for valuable work done. Messrs. Thompson and Rosamond on behalf of the congregation conveyed to the rector expressions of regard and esteem, and rejoiced to see the work of

the church making such steady progress. The rector acknowledged and thanked them for their cheering words, closing a very successful meeting with the blessing.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Toronto.—We note another son of Canada who is advancing in the States, the Rev. Frederick Arthur Reeve. He is a son of the late W. A. Reeve, K.C., who was chosen as the first principal of the Law School at Osgoode Hall, Toronto, and whose place after his sudden death was filled by the appointment of Dr. N. W. Hoyles. Mr. Reeve graduated from Nashotah, Wisconsin, in 1900, and for the past three years has been curate at Middleton, Connecticut. He has now been appointed to the rectorship of the Church of the Ascension, Waltham, Mass., which is evidently an important post. There are many friends, especially in Toronto and Napanee, who will be pleased to have the memory of the family pleasantly recalled.

The reports presented at the annual vestry meetings in this city on Easter Monday were of a very satisfactory character in every way, and showed that the Church as a whole in this city had made good progress during the past year all along the line. The following is a synopsis of the reports presented at the various meetings:

St. James'.—Total receipts, \$13,322.

Church of the Ascension.—Wardens, R. Kincaid and W. Currey; delegates, R. C. Bickerstaff, C. E. Ryerson, and T. Langton, K.C. Total receipts, \$4,848.

All Saints'.—Wardens, S. Trees and J. L. Morrison. Receipts, \$10,968.14.

St. Luke's.—Wardens, W. H. Fairbairn and C. Walker; delegates, Clarkson Jones, P. Galt, G. S. Holmstead, K.C. Total receipts, \$8,025.

St. George's.—Wardens, L. S. McMurray and R. A. Baines; delegates, G. F. Harman, E. D. Armour and H. Murray. Total receipts, \$5,932.77.

St. Philip's.—Wardens, J. L. Bird and C. Evans-Lewis; delegates, Messrs. McClelland, Macrae and Brooks. Receipts, \$3,487.

St. Margaret's.—Wardens, J. R. Code and H. H. Drury; delegates, Beverley Jones, J. Maughan and Dr. Harley Smith. Total receipts, \$5,095.

St. Thomas'.—Wardens, R. Greenwood and J. Monypenny; delegates, H. J. Patterson, H. T. Beck and J. R. Cartright. Total receipts, \$5,508.90.

St. Matthias'.—Wardens, J. R. Davis and E. Reeves; delegates, J. W. E. Boyd, F. J. Perrin and E. J. Roy. Receipts, \$2,047.28. By a unanimous vote the salary of Mr. H. W. Hodgins, the organist, was increased by the sum of \$50.

St. Stephen's.—Wardens, C. A. C. Jennings and Capt. Melville, R.N.R.; delegates, W. W. Nation, W. A. Browne and W. Corke. Total receipts, \$7,531.

Grace Church.—Receipts, \$3,260.72. Meeting postponed for a week, when the election of officers will take place.

St. Jude's.—Wardens, W. E. Squire and E. P. Howe; delegate, W. C. Rogers. Total receipts, \$1,065.75. Several handsome presents were made to the church on Easter Day.

St. John's.—Wardens, L. G. McKibbin, M.D. and D. Henderson; delegates, A. R. Boswell, K.C., J. Wilson and C. W. Postlethwaite. Total receipts, \$3,921.33.

St. Matthew's.—Wardens, Messrs. Parker and N. Marshall. Receipts, \$5,105.80.

St. Mary the Virgin.—Wardens, A. M. Kirkpatrick and G. D. Mackenzie; delegates, G. B. Kirkpatrick, S. T. Sheppard and C. Bell. Total receipts, \$2,992.43.

St. Barnabas'.—Wardens, R. Purns and F. Pennal; delegates, T. W. Blakeman, S. Mitchell and A. Tritton. Receipts, \$2,273.40.

St. Augustine's.—Delegate, J. A. G. Crozier. Receipts, \$5,221.01.

St. Bartholemew's.—Wardens, J. Hogan and W. G. Pierdon; delegates, R. Postans and W. H. Canniff. Receipts, \$1,573.26.

St. Peter's.—Wardens, J. S. McCaffry and C. E. Blachford; delegates, J. Herbert Mason, F. J. Stewart and E. B. Pearson. Receipts, \$6,742.

St. Paul's.—Wardens, W. R. Smallpiece and D. D. E. Cooper; delegates, Hon. S. H. Blake, K.C., S. Caldecott and J. R. Roaf. Receipts, \$12,961.

St. Simon's.—People's warden, W. J. Parsons. Receipts, \$6,694.

Trinity.—Wardens, C. R. Cooper and G. Hagg, Sr.; delegates, C. A. Carter, C. H. Beavis and E. W. Trent.

Church of the Redeemer.—Wardens, A. S. Wigmore and H. W. Beatty; delegates, A. H. Campbell, Dr. T. Millman and N. W. Hoyles, K.C. Receipts, \$13,700.

St. Mark's.—Wardens, T. Jenkins and F. Kelk. Receipts, \$2,280.25.

Church of the Epiphany.—Wardens, A. C. McConnell and E. S. Ball; delegates, H. Mortimer, W. Wedd, Jr., and A. F. Hatch. Receipts, \$4,205.74.

Holy Trinity.—Wardens, J. J. Clarke and M. Thrush; delegates, H. P. Blachford, W. Ince, J. A. Worrell, K.C. Receipts, \$5,744.60.

St. Martin's-in-the-Fields.—Wardens, T. Needham, A. A. Mackay; delegates, Messrs. Mackie, Doane and T. Needham.

St. Cyprian's.—Wardens, H. C. Kesteven and D. Winslow; delegates, Messrs. Bland, Bruce and Wood. Receipts, \$1,569.64.

St. Mary Magdalene.—Wardens, Messrs. Brooks and Dykes; delegates, A. H. Lightbourne, P. Dykes and W. B. Thompson. Receipts, \$3,113.

St. Clement's.—Wardens, G. Giles and T. S. Strugnell; delegates, J. E. Willows and Capt. G. Vennells. Receipts, \$3,471.38.

St. Anne's.—Wardens, Messrs. Coleman and A. Johnston; delegates, J. Blacklock and T. N. Sampson. Receipts, \$7,734.58.

St. Saviour's.—Total receipts, \$1,200. Meeting adjourned till May 1st.

Church of the Messiah.—Wardens, W. R. Strowger and J. Walker; delegates, W. S. Battin, J. Patterson and W. Carter. Receipts, \$4,642.

St. James'.—An echo organ is shortly to be placed in this church as an addition to the present instrument. This auxiliary organ will probably be placed in the old gallery at the west end, which was at one time occupied by the choir. It is hoped that this new arrangement will materially assist the congregational-singing, especially at the west end of the church, as also the choir when singing the processional hymn on entering the church.

St. Alban's Cathedral received the following donations from L. N. E., Orillia Township: Diocesan Mission Fund, \$7; Episcopal Endowment Fund, \$10; M.S.C.C., \$10; St. Alban's Cathedral, \$5.

Toronto Junction.—St. Mark's.—Receipts, \$796.24. Meeting adjourned for two weeks.

St. John's.—Wardens, G. Nicholls and J. G. Wright. Receipts, \$2,024.

Eglinton.—St. Clement's.—Wardens, Messrs. Howson and Boddington; delegates, Messrs. Sturdy, Boddington and Howson. Total receipts, \$2,107.64. The stipend of the rector, the Rev. T. W. Powell, was increased from \$900 to \$1,050.

Deer Park.—Christ Church.—Wardens, W. McRae and J. Burwell; delegates, Messrs. Auden, Wilcott and Williams. Total receipts, \$1,487.59.

Chester.—St. Barnabas'.—Wardens, F. C. Broomhall and A. E. Playter; delegate, F. C. Broomhall. Receipts, \$682.

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Norway.—St. John the Baptist.—Wardens, C. H. Wagner and J. H. Curran. Receipts, \$2,296.99.

Mimico.—Christ Church.—Wardens, F. Horner and W. C. Cubitt. Receipts, \$544.

York Mills.—St. John's.—Wardens, B. K. Brown and J. Mack; delegates, J. Smith, F. C. Jarvis and G. W. Chadwick.

Humber Bay.—St. James'—Wardens, F. S. Reeves and F. Bragg. Receipts, \$380.39.

Swansea.—St. Olave's.—The annual vestry meeting was adjourned for a week.

Peterborough.—St. John's.—At 3 p.m. on Easter Eve two handsome articles of church furniture were dedicated in this church, an eagle lectern of oak to the memory of the late Mrs. (Judge) Weller, and a prayer desk, also of oak, which was given as a thank-offering for recovery from illness by Miss Eileen Fair. There was a large congregation present, with many friends of the parties concerned, and the services were of an impressive and devotional character. The rector, the Rev. J. C. Davidson, made a short and appropriate address, after which a hymn was sung and a dedicatory prayer was offered. The lectern is a beautiful specimen of artistic woodwork. It is of English oak, richly carved with artistic execution. It consists of a carved eagle, the bird of St. John, with semi-extended wings, which form the desk part and support the Bible. The eagle, which is strikingly natural, both in pose and detail, is supported on an octagonal pillar, enriched with bands of floral carving, and rests upon an octagonal base, whose several facets are richly panelled. A brass plate contains the following engraved record: "To the Glory of God and in Loving Memory of Martha, Wife of Judge Weller, a Devoted Member of this Congregation. Died November 3rd, 1898." The beautiful prayer desk, erected in the chancel by Miss Fair, is also of oak of correct ecclesiastical design, and also enriched with carvings. It bears a brass tablet with the following engraving: "To the Glory of God a Thank-offering for Recovery from Illness. Eileen Fair. 1904. 'Effectual, fervent prayer availeth much.'" Both of these memorials form a beautiful addition to the many memorial tablets and otherwise which adorn this beautiful church.

There was a large attendance at the annual vestry meeting. The report of the churchwardens was most satisfactory, showing the receipts from all sources \$5,543.85. The vestry tendered a warm welcome to the Rev. Mr. Tandy, the new curate, and congratulated the congregation upon securing such valuable assistance for the work in the parish. Wardens, K. Eardley Wilmott and W. H. Cluxton.

All Saints'.—The churchwardens' report of this church shows a remarkable progress during the past year, the income from all sources being more than doubled, being about \$3,500. Delegates, T. E. Bell, D. H. Burritt and J. H. McClellan.

Ashburnham.—St. Luke's.—On Easter Day the services were very bright and inspiring, and the floral decorations were most beautiful, the altar being covered with white roses, the gift of Mrs. R. Hamilton. The rector, the Rev. E. A. Langfeldt, officiated at all services. After the Te Deum had been sung the rector walked into the body of the church to unveil and dedicate a brass tablet presented by Dr. Geo. Burnham. It is placed on the south wall, above the seat formerly occupied by Rev. and Mrs. Mark Burnham. The tablet is artistically executed in fine

brass, the work of the Pritchard-Andrews Company, of Ottawa. Its size is 29 x 38 inches. After the unveiling and dedication of the tablet the rector dedicated a prayer desk and seat, the gift of Mrs. R. Hamilton, in honour of her beloved husband, the Hon. Robert Hamilton, who entered into rest January, 1890. The desk and seat are made of quarter-cut oak, of excellent workmanship, made by the Peterborough Canoe Company. Both are in addition to the church furniture, which was presented to the church several years ago by Mrs. Hamilton as a memorial to her husband. A part of the office for the burial of the dead was then said by the rector, and the hymn, "For all the saints who from their labour rest," was sung, after which Morning Prayer was proceeded with.

At the annual vestry meeting, held on Easter Monday, the following were elected wardens and delegates to Synod respectively: Wardens, G. F. Warde and F. Adams; delegates, G. F. Warde, R. B. Rogers, C.E., and A. O. Sawyer. The total receipts for the year were \$300 in excess of any previous year. The Easter offertory amounted to \$367.

Weston.—St. John's.—The reports presented at Easter Monday vestry meeting, the rector, the Rev. J. Hughes-Jones, M.A., in the chair, show that St. John's Church has just completed a very successful financial year. Receipts—Free-will offerings, \$744.93; Y.P.A., \$43.15; W.A., \$161.44; Sunday School, \$131.88; mortgage debt interest fund, \$42.91; donation, \$27; total, \$1,151.31. Easter Day offerings were \$100.02. During the past year the interior of the church has been greatly beautified, chiefly through the instrumentality of the W.A. at a cost of \$155 (all paid). Officers for the ensuing year: Rector's warden, Geo. W. Verral (re-appointed); people's warden, Harry G. Musson (re-elected); rector's sidesmen, W. J. McKitterick, T. E. Ambler, E. J. Musson, J. J. Dalton, John Mattison, Dr. Adams; people's sidesmen, John Humphreys, J. K. Keefer, C. W. Denison, H. Roberts, W. Webster, Wm. Keys; auditors, W. J. McKitterick, S. H. Scott; delegates to the Synod, Geo. W. Verral, Harry G. Musson and T. E. Ambler; vestry clerk, J. J. Dalton. The rector read his annual address to the vestry, and pointed out the good work that had been accomplished in the parish. His Lordship the Bishop of Huron (for the Bishop of Toronto) will (D.V.) hold Confirmation on Friday evening, May 5th.

Brampton.—Christ Church.—The annual Easter vestry meeting was held on Easter Monday evening, the Rev. Wm. Walsh, rector of the parish, presiding. The financial report showed the receipts for the year to be the largest in the history of the church. The attendance, both at the Sunday School and the church services, was larger than the year previous. The officers elected were as follows: Rector's warden, Mr. E. S. Anderson; people's warden, Samuel Charters; sidesmen, Messrs. W. S. Morphy, E. C. Dennison, J. C. Fletcher, F. O. Hollis, J. Pexton, Wm. Hooper; representatives to the Synod, His Honour Judge McGibbon, Dr. Mullin and Thos. Morphy, Esq.

NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

Hamilton.—St. Philip's.—On Tuesday afternoon, the 18th April, a pleasant event took place at 143 Princess Street, when the Woman's Auxiliary of this church met and presented the student in charge, Mr. W. G. Davis, with a beautiful surplice, accompanied by an address, together with a bouquet of roses for Mrs. Davis, as a slight token of the regard in which they are held by the parishioners. Mr. Davis has by his earnest zeal and self-denying efforts greatly en-

deared himself to the hearts of the people. The congregations are steadily growing, and there is a bright outlook for the new parish.

Hamilton.—Judging from the reports presented at the various Easter vestry meetings the temporal affairs of the Church in this city appear to be in a prosperous condition, and the outlook for the coming year is very hopeful.

Christ Church Cathedral.—Wardens, Ald. H. B. Witton, P. J. Myler; delegates to Synod, R. A. Lucas, R. B. Bruce and G. More. Receipts, \$6,907.22.

Church of the Ascension.—Wardens, A. Brown, and A. Powis; delegates to Synod: For one year, A. Wilson; for three years, T. Hobson. Receipts, \$7,490.89.

All Saints'.—Wardens, Major J. H. Herring and Mr. J. F. Leishman; delegate, C. Lemon. The meeting voted in favour of putting the choir into surplices.

St. Thomas'.—Wardens, R. T. Steelg and T. W. Lester; delegate to Synod for three years, C. R. McCullough. Receipts, \$6,217.27.

St. George's.—Wardens, J. Cole and W. Nicholson; delegate for three years, W. Nicholson. Receipts, \$2,040.

St. Mark's.—Wardens, E. V. Wright and W. Sherrett; delegate to Synod for three years, K. Martin, K.C., Chancellor of the diocese. Receipts, \$2,246. A few weeks ago the residence adjoining the church property on West Hunter Street was acquired at a cost of \$3,000. This will be known as the parish hall, wherein will be held the meetings of the various branches working in connection with the church.

St. Peter's.—Wardens, W. G. Buchanan and W. Jaggard; delegate for three years, H. P. Bonny.

St. Philip's.—Wardens, Messrs. Cooper and Ponton.

St. Matthew's.—Meeting adjourned for two weeks.

St. Luke's.—Wardens, J. Irwin and J. A. Savage; delegate, R. Woolley. Meeting adjourned.

St. John the Evangelist.—Wardens, Mr. Kenard and D. L. McKeand; delegates, J. H. Collinson, B. J. Throop and E. Finch-Noyes. Receipts, \$2,884.52.

St. Catharines.—St. Barnabas'.—Wardens, W. J. Elliott and W. Canute; delegate, J. Gray. Receipts, \$2,633.

St. George's.—Wardens, H. J. Taylor and J. H. Ingersoll; delegate for three years, Lieut.-Col. Carlisle.

St. Thomas'.—Wardens, H. G. Williams and J. Wood; delegates, H. G. Wilson. Three new memorial windows will be placed in this church during this year.

Milton.—The Rev. G. F. Davidson, of Guelph, preached at the three hours' service on Good Friday, and the Rev. T. G. Wallace, Oakville, at the evening service on Palm Sunday. On Easter Day the services were all bright and hearty. The rector was assisted in the morning by Mr. G. C. Robinson, of Trinity College, and in the evening by the Rev. Robert Cordner, of Hamilton. Mr. Cordner officiated at Omagh and Palermo during the day. The offertories for the day amounted to \$215. The mortgage debt will be reduced by \$100, thus bringing it down to \$1,300. Over \$1,400 of floating debt and mortgage have been paid during the last four and a half years, and the rectory has been much improved. A special donation of \$50 towards the purchase of an additional furnace for the church is included in the Easter offertory. The W.A. and Y.P.S. have done an excellent work. We have had an addition of twelve or fifteen families from England during the past year, and many of these have had to be helped, and our loss in the removal of several old and faithful workers in the parish is

sorely felt. The children's Lenten offering on Easter Day was \$7.35. After the evening service Mr. R. E. Gollins was presented with a purse in recognition of his faithful and efficient services as choirmaster. In Milton, Omagh and Palermo both the M.S.C.C. and diocesan appointments have been fully made up. A memorial tablet to the late Jasper Belt has been placed in Grace Church. It is of Vermont grey marble, and the inscription upon it has been cut with great carefulness, the workmanship being of the very best. It was dedicated at the early service on Easter Day.

Palmerston.—St. Paul's.—Rector, the Rev. A. Grasett Smith, M.D., C.M. Wardens, T. M. Elliott and A. E. Essery; lay delegates, Chas. Shortt for two years, Herbert Barnes for three years. The Easter offerings amounted to over \$360, wiping out an old-standing floating debt and putting the balance on the right side.

Guelph.—St. George's.—The reports of the various departments of the church were presented. The churchwardens' report was most gratifying, showing a net increase of about \$450 and a very satisfactory condition of affairs generally.

St. James'.—Wardens, C. L. Nelles and R. MacKenzie; delegate, A. E. Smith. Receipts for the year, \$4,792.38.

Rothsay.—St. James'.—Wardens, D. Corbett and Wm. Mitchell. The wardens' report was very satisfactory, indeed.

HURON.

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

London.—The reports presented at the various vestry meetings were of a generally satisfactory character. The meetings were well attended.

St. Paul's Cathedral.—Wardens, C. B. Hunt and J. Mattinson. Receipts, \$11,528.14.

St. John the Evangelist.—Wardens, Judge Elliott and Mr. George Elliott; delegates, Col. Fisher and Mr. J. Macklin. Receipts, \$3,320.

St. George's.—Wardens, C. W. Nicholls and F. G. Turville; delegates, Messrs. Higginbotham and Ellis. Receipts, \$3,549.64.

Memorial Church.—Wardens, A. F. Nash and R. W. Evans; delegates, Major H. Cronyn, F. E. Leonard and Dr. English. The following resolution was unanimously tendered to the Right Rev. David Williams, Bishop of Huron: "That the vestry of the Memorial Church, at this their first meeting since the occasion of the Right Rev. David Williams, D.D., to the important dignity of Bishop of this diocese, desires to tender their hearty congratulations to His Lordship, and to express their pleasure at his selection, and their entire confidence in his ability and faithful devotion to the important work which has now been placed under his charge. They desire further to assure His Lordship of their complete loyalty and devotion, as well as to express their gratification at the fact that the Synod of Hamilton has found so worthy and well-qualified a dignitary within the diocese."

Christ Church.—Wardens, R. H. Cullis and J. W. Rowland; delegates, A. E. Welch and R. M. McElheran. Receipts, \$2,246.04.

St. Matthew's.—Meeting adjourned for a week. All Saints'.—Wardens, R. H. Westby and W. T. Rogers; delegate, John Pennell. Receipts, \$1,252.05.

St. James'.—Wardens, J. A. Thomas and J. M. Shaw; delegates, J. K. H. Pope and B. Cotnam. Receipts, \$5,228.60. It was recommended by the select vestry that as soon as means will permit a curate be secured for the rector.

Galt.—The Easter services were very largely

attended. A large number of communicants were present at the early and mid-day celebrations. The services at 11 a.m. and 7 p.m. were fully choral, and exceptionally well rendered, all the members of the surpliced choir, both men and boys, being present, adding greatly to the dignity and impressiveness of the services. With processional and recessional hymns appropriate to the day, together with special anthems, the entire services were an inspiration, and deservedly appreciated. A children's service was held in the afternoon, when the Lenten offerings were presented for missions, and were a handsome contribution. The total Easter offerings amounted to \$250. At the vestry meeting held on Monday, 24th, there was a large attendance, and a most successful showing in all departments of Church work. Since the installation of the vested choir nine months ago the ordinary collections have increased nearly \$400, the weekly increase being largely in excess of what it was before. In view of this the organist's salary was increased by \$100, making it \$500 instead of \$400 as heretofore. The salary of the sexton was also raised to \$400. The wardens were re-appointed, viz.: Messrs. C. R. H. Warnock and William Philip. R. S. Strong and C. R. H. Warnock were elected delegates to Synod. The total revenue for the year was \$4,590.

Woodstock.—Old St. Paul's.—Wardens, H. G. Benfield and Thos. Dent; delegates, H. G. Benfield and John Peers. The vestry reported in every department there were signs of prosperity, which will be a great encouragement to the church for greater efforts in the future.

Huntingford.—Christ Church.—Delegates, J. Donaldson and C. W. Marshall.

Brantford.—Grace Church.—Wardens, G. Balachey and F. W. Frank; delegates, F. W. Cockshutt, M.P., J. Stanley and G. Ballachey. Total receipts, \$6,774.68.

St. Jude's.—Wardens, G. Westbrook and G. Whitwill; delegates, Messrs. Lambden and Westbrook. Receipts, \$1,849.15.

St. James'.—Wardens, Messrs. Harper and Harris L. Walsh. It is understood that the members of the choir will in future be supplied with surplices. This change will serve to help the interest in the choir work. At the present time it consists of fifteen young ladies and eight men.

Trinity.—The annual vestry meeting was held on Easter Tuesday evening. Wardens, L. W. Wood and H. Noble; delegate, G. A. Ward. The meeting was adjourned for one week. The churchwardens' financial statement showed the church to be in a very prosperous state.

St. John's.—On Easter Day the congregations were large, and the services bright and hearty. The communicants were more numerous than last year. The total offerings for the day amounted to \$300, exceeding last year's by \$20. Of this \$150 was given by the Sunday School as against \$115 last year. The flowers were particularly beautiful. At the subsequent vestry S. Suddaby and George Leinster were re-elected wardens, and S. Suddaby lay delegate.

Mount Pleasant.—All Saints'.—The services were of a special nature. The number of communicants was exceptionally large, and the Easter offerings double those of last year. A present received was a most handsome brass-mounted and polished oak chest for the communion vessels, the handiwork of Mr. Albert Goold. The floral decorations were specially noteworthy. At the vestry the wardens were re-elected, T. Mordue and A. T. Briggs (pro tem). R. Anderson was elected lay delegate.

—Resignation is putting God between one's self and one's grief.—Madame Swetchine.

ALGOMA.

Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.

Huntsville.—All Saints' (Rev. C. Wilfred Balfour, rector).—Easter was a day of great gladness in this parish. A marked cause for joy was in the number of Communion made. At the early celebration thirty-eight communicated, at the later sixty, making a total for the day of ninety-eight. This number is an increase upon previous years, and it is hoped a sign of spiritual awakening and growth. Large congregations attended all the services, which were joyful and hearty. The self-denial offerings of the people amounted to \$90, and the children's offerings for missions \$15.80. Both amounts are above those of last year. For the first time there were used three new panels for the altar, and antependia for the lectern and pulpit, which, with the flowers, made very beautiful the house of God. The altar panels and antependia are of white silk, worked in colours, the work of the Sisters of St. John the Divine, Toronto, and, needless to say, they are of exquisite workmanship. For the first time also were used a delicately-worked white silk burse and veil, a memorial gift presented by the Sisters of St. John the Divine for one of their number, who at one time made a stay in this parish, and is now resting in the paradise of God. On Easter Even the rector was presented by the Altar Society with a beautiful white silk stole, corresponding with the above-mentioned articles, also worked by the Sisters. At the vestry meeting Easter Monday night the wardens' financial report showed no liabilities. Two exceptional and heavy expenses incurred since last Easter had been fully met, and running expenses at the same time maintained. The wardens, Mr. W. M. Duncan and Mr. O. Wieler, were re-elected. The congregation are about to erect a new church hall, and realize that the building of this will mean financial obligations for some little time to come. Still encouraged and thankful to Almighty God for the past, all are looking forward with faith and hope to the future.

RUPERT'S LAND.

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

Winnipeg.—St. George's.—The Rev. T. J. E. Wilson, who has been curate at this church for a year past, preached his farewell sermon on Easter Sunday evening. He chose for his text 1 Cor. 15:35. Mr. Wilson has been appointed to the cure of Swan River.

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Holy Trinity.—Wardens, R. F. Manning and H. Bruce Gordon. Total receipts, \$15,475.87.

All Saints.—Wardens, E. M. Robinson and A. M. Stow. Receipts for the year, \$9,582.46.

St. Luke's.—Wardens, W. H. Gardiner and F. H. Anderson. Receipts for the year, \$3,850.15.

Christ Church.—Wardens, F. W. Rimer and R. R. Taylor; delegates, Messrs. Rimer, Fry and Stone.

St. George's.—Wardens, H. S. Perry and A. Coulter; delegates, W. R. Mulock and R. Magness. Total receipts for the year, \$6,994.08.

St. Peter's.—Total receipts for the year, \$6,799.15.

St. Matthew's.—Wardens, S. Carter and A. L. Norran. Total receipts for the year, \$4,760.75.

Weyburn.—The Rev. Richard Cox, late rector of Napinka, is now resident at this place. His postal address is Weyburn, Assa.

COLUMBIA.

William Willcox Perrin, D.D., Victoria, B.C.

Nanaimo.—St. Paul's.—On Palm Sunday, the Bishop of Columbia held an Ordination in this church, when the Rev. Arthur Bagshawe was admitted to the priesthood. The church was well filled with a reverent and devout congregation. The service was choral throughout, the Bishop preaching, and the Ven. Archibald Scriven, with the rector, the Rev. A. Silva White, assisting. In the afternoon the Bishop addressed the Sunday School, his inspiring words being much appreciated. The Lenten services in St. Paul's have been very well attended, the church in the evenings being much overcrowded. At the Easter meeting it is expected that plans and specifications for a new church, costing approximately \$8,000, will be laid before the congregation, and work upon it should commence early this summer.

Correspondence.

MOSES ON THE NILE AND SARGON ON THE EUPHRATES.

Sir,—Some few months ago I accidentally became acquainted with the "Canadian Churchman," and was so much impressed by its handsome typographical appearance, and its excellent weekly bill of literary fare, that I at once enrolled myself among its numerous subscribers. As an old newspaper publisher of some thirty-five years' experience, I feel fully justified in stating that the Churchman is a credit to its enterprising publisher, and deserves to be well supported by the branch of the Catholic Church of England, which it represents. Under these circumstances, it is only natural to expect that I should look carefully over its columns when it comes to hand, and accordingly noticed in its issue of the 13th ult. a communication under the heading of: "Moses on the Nile," and over the signature of S. R. Richardson, who, I presume is a layman like myself. That communication, I may say, is at once anti-Christian and anti-Biblical, and in admitting it to your columns you evince much liberality. I trust you will be equally liberal as regards myself, and so permit me to make a full answer thereto. Mr. Richardson begins by telling us that "the story of Moses in the ark of bulrushes is one of the Old-World idyls, which has its perennial charm for the readers of all ages." He then proceeds to show that this story is a mere myth, and simply a repetition of a somewhat similar story related, about an ancient ruler, Sargon I., who, according to Babylonian tablet literature, was also sent floating in his babyhood on the river Euphrates, and became the especial protégé of the goddess Ishtar, the Venus of Chaldean mythology, under whose protecting care he rose to be a great king. I may add that a huge temple was erected

to this goddess (possibly by Sargon himself), at the ancient city of Erech (see Genesis x. 10), and the tablets tell us that her worship there was conducted with the same immoral rites which marked the worship of Venus and her prototype, Ashtoreth, elsewhere. Sargon I. was the founder of the great pagan state-church, which lasted from his day until the Persian conquest of Babylonia, a period of nearly nineteen centuries; and it was only to be expected, therefore, that his name should be associated with the goddess Ishtar, one of his own deities, and that he owed, according to the pagan mythological story, his good fortune to her favour. Mr. Richardson next vouchsafes the information that Nabonidus, King of Babylon (550 B.C.), "a careful and accurate historian," places the commencement of Sargon's reign at 3750 B.C. He then gravely tells us that the original story of Sargon's ark would be learned by the Jews during their Babylonian exile; after the destruction of Solomon's temple by Nebuchadnezzar, and captivated by its dramatic beauty, the author of the Book of Exodus applied it to Moses. It was Nopherari, he adds, the favourite daughter of Rameses the Great (II.), who is said to have adopted Moses "in a kind of a way;" and that in the elucidation of the whole story, he has humbly followed the great light shed thereupon by the Higher Critics. On this point I may say that according to the best authorities, when Moses was born Rameses II. was about twenty years of age, and therefore could not have had a daughter sufficiently old to adopt the future law-giver; and that Josephus tells us (see Antiquities of the Jews, Book II., section 5), that it was the Princess Thermuthis who drew Moses out of the water, and afterwards adopted him, having no son of her own, thus showing that she was a married woman. Biblical Egyptologists state Thermuthis to have been the sister and not the daughter of Rameses II., and that Leti I., the second Pharaoh of Dynasty XIX, was the father of both by separate mothers. The monuments support this view of the case, and Josephus, who had much more historical data before him than is now available, had a vastly better knowledge of early Jewish life than the Higher Critics. Having mixed up a little sentimental religion with his higher critical philosophy, Mr. Richardson next proceeds to effusively clap the recently self-avowed heretic, "the scholarly Canon Hensely Henson," of Westminster Abbey, on the back, and tells us approvingly about the nasty things that degenerate son of the Church says about the Old Testament Scriptures; how unfit they are to be read publicly in the Church, and that the "Lives of the Saints" should be read instead. Now, when Canon Henson was admitted to the diaconate of the Church of England, he was asked by the officiating Bishop: "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?" and his answer was: "I do believe them." When he was afterwards admitted to Priests' Orders, in the same Church, the Bishop again asked him: "Will you, then, give your faithful diligence always so to minister the doctrines and sacraments and the discipline of Christ as the Lord hath commanded?" His answer was: "I will do so by the help of the Lord." But in addition to these public pledges, as to his future orthodox religious conduct, Canon Henson had, before being licensed to preach, to take a solemn oath that he assented to the "Thirty-nine Articles of Religion," to the Book of Common Prayer, the Ordering of Bishops, Priests and Deacons, and that he believed in the doctrines of the Church of England. Under all these circumstances, it is little wonder that Canon Henson's outrageous teachings from his pulpit, and in that refuge for the Higher Critics, the "Contemporary Review," and elsewhere, during the past year, should have awakened a storm of censure in the English-speaking religious world of thought. Canon Henson, and Cheyne, and the other extreme Higher Critics of the Anglican Church, have won their way to their present influential positions by solemnly pledging themselves to support the Bible and the doctrines of the Church of Eng-

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land, and are now doing all they can to discredit both. University professors and high leaders otherwise in other Protestant Churches are doing precisely the same. If these people were at all actuated by a feeling of honour, they would at once resign their positions, instead of clinging to salaries and other emoluments which they no longer honestly earn. The late Professor Huxley, the intellectual giant of the past century, who invented for his own use the term agnostic in order to avoid being termed infidel, while declining to accept the Bible as a rule of faith or belief, bore most willing testimony (vide Contemporary Review of December, 1870), to its great value in the education of young people, and to the fact that it has always been the Magna Charta of the poor and the oppressed. "The human race," he adds, "is not yet, possibly never will be, in a position to dispense with the Bible." In dealing with the narrative of Moses in the ark of bulrushes, and his providential rescue by the Princess Thermuthis, Mr. Richardson and his higher critical mentors follow precisely the lines of thought laid down for them by Baruch Spinoza, the atheist Dutch Jew, the original founder (1675), of the Higher Criticism cult, who taught that not only the Pentateuch, but also all the other historical books of the Old Testament were written by Ezra after the Captivity—a teaching wholly disproved by direct evidence in some of these books themselves, and by other facts and circumstances. There is not an existing tittle of evidence to prove that the Jews acquired any knowledge whatever of Sargon's pagan mythological ark during the Captivity. There is not the faintest allusion to tablet literature of any kind, Acadian or Babylonian, in Ezekiel, or Daniel, or Ezra, or Nehemiah. Even Berosus, the Chaldean historian, who wrote in Greek in the third century B.C., does not appear to have made use of tablet literature to any extent. No doubt the greater part of that literature had centuries before his day been entombed among the ruins of the great Nineveh libraries of Sennacherib and Assurbanipal, while the heathen temples throughout Babylonia, owing to the refusal of Cyrus and his successors to keep them in repair, had fallen into decay. When Alexander the Great entered Babylon, the temple of Bel-Merodach, its tutelary god, which had been so long the glory of that city, was little better than a mass of ruins. All those temples were principally constructed of adobe or large sun-dried brick, 12 by 15 by 4 1/2 inches in size, and in the wet, winter climate, of Babylonia soon commenced to decay, and cost large sums for their frequent repair. When they finally came to be neglected, their clay cylinder libraries would necessarily share the same fate, and would gradually be forgotten. The Jews of the Captivity, whose adversities had taught them to hate idolatry in every form, would be the last people in the world to even enter pagan temples, or to make use of their tablet literature in any way. Under all those circumstances, we must entirely dismiss, from serious consideration, the idle and wholly unproved speculation that the ark story of Sargon formed the foundation of the ark story of Moses. Mr. Richardson and his Higher Criticism confers to

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the contrary, notwithstanding. As to Mr. Richardson's statement that "Nabonidus was a careful and accurate historian," we must also take it cum grano salis. Nabonidus was the last native king of Babylonia prior to the Persian conquest. Like Rameses II., who lived nearly a millenium before his day, he associated his eldest son, the Belshazzar of the Book of Daniel, with him on the throne, and piously employed himself, afterwards in repairing the old temple of his Pagan gods throughout his kingdom, and in occasionally examining the records placed in their foundations by their original builders, among whom were Sargon I. and his son Narum Sin, a fact which proves conclusively that their period was not by any means a very remote one. The few tablet records left behind him of these facts constitute the sole claim of Nabonidus in the historical line so that properly speaking he was neither a careful nor a careless historian. According to the best Assyriological authorities, the Sargonic period was some 1,900 years before his day, or about 2400 B.C., and not 3750 B.C.; and Mr. Richardson knows quite as much about locating that period correctly as Nabonidus did. The chronology of the ancient Pagan world stood in the most inextricable confusion consequent on the fact that it never had any true starting-point to begin with. No remote ancient events can accordingly be placed in their proper sequence. Even the great histories of Herodotus and Thucydides, who wrote in the fifth century, B.C., had no starting-point, and are accordingly mere stories without dates. Not until Eratosthenes the learned Alexandrian librarian discovered in the second century B.C., that the true way to date history from was by the year, as we do now, did a real starting-point for ancient profane history arise. Even as regards sacred history, the birth of Abraham, 2211 B.C., must be regarded as its first clear chronological commencement. The Jews themselves did not commence to date from the creation until the fifteenth century, A.D. When any person accordingly attempts to place dates to ancient events arising in Egypt, or Babylonia, or Assyria, or in any of the other Pagan nations of the Old World, they speak without due warrant, and can produce no facts to sustain their statements. It was at one time hoped that when the hieroglyphical writing of Ancient Egypt came to be deciphered, its chronology would be made straight; but now that it has been deciphered, the confusion is worse than ever, and even the great Egyptologists, Mariette Bey, and Lepsius have utterly failed to disentangle its numerous Gordian knots. In conclusion, Mr. Editor, I have to apologize for trespassing so much on your valuable space, but I could not well condense my argument into smaller compass, while the information I have supplied can scarcely fail to be useful to many of your readers.

J. MERCIER McMULLEN.

Brockville.

DR. SAYCE AND DR. HOMMEL.

Sir,—I am greatly in sympathy with Dr. Langtry's position, inasmuch as in time past I myself held the same views, and fought on the same side. I was not, like Canon Welch, brought up in the higher criticism. And my change in views, so far as I have changed them, has been the result, not so much of the attractions presented by any particular theory of criticism, as for what appeared to me to be the weakness of the ultra-conservative position. Upon this general subject it is not my purpose now to enter. Dr. Langtry will, however, I trust forgive me if, in answer to his letter in your last issue, I venture to raise the question whether he has altogether done justice to Mr. Cayley, when he says that the reference made by that gentleman to Dr. Sayce's book ("Higher Criticism and the Monuments"), is "exploded" by Dr. Sayce's letter, which Dr. Langtry appends to his own. This double reference to Dr. Sayce, claiming his partisanship on two different sides, would seem to be an illustration of a point which I have urged on a former occasion, I mean

the necessity of keeping a clear issue before us. What is the exact nature of the criticism which is being criticized? Dr. Langtry at the outset of the correspondence stated his own view of the case clearly and definitely,—namely, that the higher criticism to which he objects is that which pronounces the Pentateuch to be a composite production. He goes to the extent of denying that there are two accounts of the Creation. He claims Dr. Sayce and Dr. Hommel as allies in supporting his view of the subject. Both these distinguished authorities indeed declare themselves as determined opponents of the "higher criticism." But is their definition of the term the same as Dr. Langtry's? Dr. Sayce's letter is very far from explicit. He indeed seems to lay himself open to the same charge which he visits on Dr. Peters. "He confines himself to general assertions, and avoids specific facts." We are driven to refer to his works for an explanation of what the term "higher criticism" means to him. And Mr. Cayley has shown that (in his book, "The Higher Criticism and the Monuments,") Dr. Sayce himself appears as decidedly a higher critic in Dr. Langtry's sense of the term. For one thing, he lays it down as a recognized fact that "the Book of Genesis commences with two different accounts of the creation of man," (p. 61), and goes on to point out a discrepancy between the two. Further on (p. 172), he says "the accounts of the Creation and the Flood have shown us that Babylonian documents underlie both the Elohist and the Jehovistic narratives." Again (p. 231), "It may yet turn out that below the documents which the higher critics claim to have discovered, there is a stratum of literature, partly Babylonian, partly Egyptian, partly Aramaic, partly Edomite, partly Canaanite. It is this literature which may after all prove to be the true source of the Book of Genesis." "A large part of the book is drawn from literary sources which are not Palestinian." Truly, we gain little by throwing over our moderate P. J. E. D. critics, and substituting Sayce. But he goes yet further. Not content with maintaining the composite authorship in this extended sense, he intimates his adhesion to the view of the mythical and non-historical character of (at all events) portions of the sacred narrative, though, as he qualifies it, "the existence of myth or legend must not blind us to the existence also of authentic history." (p. 172). With other portions of the Old Testament Dr. Sayce deals in a still more sweeping manner. If we turn to Dr. Hommel, we shall find his attitude substantially the same as Dr. Sayce's. In the S.P.C.K. translation of his book,—"Hebrew Tradition Illustrated by the Monuments,"—(p. 9), we read,—"Students of the Old Testament are almost unanimous in recognizing four different main 'sources,'—first, the so-called Priest's Code, etc." Further on, (p. 12), "As a general rule the 'sources' mentioned above can be readily distinguished one from another by the name which is applied in each to the Supreme Being, and by their style and language." Again, (p. 19), "It is unquestionable that the higher critics have gone virtually bankrupt in their attempt to unravel, not only chapter by chapter, but verse by verse, and clause by clause, the web in which the different sources are entangled. . . . On the other hand, the denial of the existence of different sources is an equally drastic remedy. It would give us back, it is true, the Mosaic writings in their indissoluble unity; but, in the face of all that the study of the Old Testament has revealed during the last century, it would carry us distinctly too far, and would be cutting the Gordian knot instead of untying it." On page 208 he says "It is not impossible that the clearly distinguishable Jehovistic portions of Genesis represent generally a recension of traditional material made in the times of Judges." But enough, I think, has been said to show conclusively that these two learned archaeologists must certainly be included in any censure pronounced on higher critics in the ordinary and moderate sense of the term. Who then are the "higher critics" whom we find pilloried by them, and stigmatized by Dr. Hommel as "virtually

gone bankrupt?" They are those (as he explains) who carry the analysis of the "sources" to a microscopic extent, those who deny in toto the historical character of the records; those, too, who deny the element of miracle, and the fact of inspiration. Can we not agree to bear with one another on the lines of some iremicon, which may combine the fullest recognition, of the Divine presence and inspiration in God's Word with a reasonable degree of liberty of thought as to the arrangement of its external structure?

F. J. B. ALLNATT.

Lennoxville, 25th April, 1905.

STATISTICS OF THE CHURCH OF ENGLAND.

Sir,—In the Canadian Churchman of the 6th inst., you publish some interesting statistics communicated by "J. H.," whoever he may be, for which I am obliged, though the "Church's Year Book" has made them familiar as "household words" to Church people generally. To many even in Canada, so much is this the case, that, but for what I may, without offence, call the "tail" of the communication, I should not have written a line respecting it. Let me tell "J. H.," who appears to me to write as if he or the Church in Canada, had some grievance, or are enduring some wrong from the mother Church in England; that he is labouring under a serious error, if he believes there are "thousands" of the clergy who are, not like Goldsmith's vicar, "passing rich on 40 pounds a year," but are luxuriating upon more than necessary annual incomes. In spite of the endowments, to which he refers, whether of an early or later date, I can assure him, and those who may labour under the same mistake—and I speak after half a century's experience, north, east, south and west, in dear old England—that the "thousands" among the clergy, there as here, are on the contrary side of an abundance by an overwhelming majority. It is true, some livings are much better, i.e., have larger incomes than others. But that is due to the fact that the endowments are due to individual party and munificence, and not at all to the State, as is so perpetually and falsely stated by political dissenters, whether calling themselves "liberalionist," or by the more recent and favourite designation of "passive resisters," a good many of whom have crossed swords with me on the platform and through the press. I can scarcely understand why "J. H." should even seem to make a grievance, if it be the case, that England recently declined to comply with the request for help from Canada. I am not writing for controversy, nor do I intend to enter into one. I only desire to point out that Churchmen in Canada can have but very little, if any, cause to complain of their treatment by the mother Church in the past, nor can they do so very justly at present. It must not be forgotten, the Motherland has other colonial daughters, who stand in as much, aye, more, need of help than we do in Canada. I would like to remind "J. H.," whoever he may be, or any readers of the Canadian Churchman holding similar views, that no one has a right to complain in so many words, nor by hints and innuendos that the mother Church will not help them, until they have done the best they can, as grown-up children, to help themselves. It should also be remembered that men and families who, since I can well remember, were among the most liberal supporters of both the Church and her schools, have had their incomes so reduced that in very many cases they average nearly, if not quite, fifty per cent. less than they did fifty years ago. Let us at any rate show our gratitude—rather than even seem to complain—and thus repay the dear old mother, who reared and nourished us in our childhood and youth, rather than ask for more.

GEORGE WARD.



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TAME SQUIRRELS AT HAR- VARD.

Probably nothing makes a greater impression on the visitor to classic Cambridge than the surprising tame- ness and absolute fearlessness display- ed by the squirrels and pigeons to be found in the college yard. This im- pression is especially emphasized if the visitor happens to come from the West, for in that section it is difficult to get even within gunshot of the little rodents, which are there treated only as wild game. It is a very ordi- nary thing, when a person is passing through the yard, for one of the squir- rels to jump upon his shoulder from some neighboring tree perhaps, or run up his legs, and, having thus unceremoniously "boarded" him, with the greatest business-like dispatch, not to say with brusqueness, that verges on impudence, to go through his pockets in search of nuts. And these squirrels are very particular about the kind of nuts they eat. They scorn peanuts, and will eat them only when hard pressed for food; but once let them understand that you have pecans about you, and you will have difficulty in escaping them until the last nut is gone. The pean- uts seem to make them thirsty, but their appetite for pecans never seems to be satisfied.—Leslie's Weekly.

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WHO WAS RICH?

"If I were only as rich as he is!" muttered a boy that had just found a crust of stale bread in a garbage barrel as he eyed a poorly dressed boy leaving a baker shop with a basket of whole, fresh loaves.

"If I were only as rich as he is!" said the boy with the fresh loaves, as he saw another boy on a bicycle munching candy.

"If I were only as rich as he is!" sighed the boy on the bicycle as another boy rolled past in a pony cart.

"If I were only as rich as he is!" grumbled the boy in the pony cart as he caught sight of a lad on the deck of a beautiful yacht.

"If I were only as rich as he is!" this lucky fellow wished, as his father's yacht cruised in foreign waters, and he spied one day a young prince attended by a retinue of liveried servants.

"If I were as free as that boy is!" impatiently growled the prince, think- ing of the boy in the yacht.

"If I could drive out alone with a pony and nobody to take care of me but myself!" thought the pampered boy on the yacht.

"If only I could have a good time like that boy on the bicycle!" longed the driver of the pony.

"How happy that boy with a basket looks!" said the boy on the bike.

"If I could relish my dinner as that boy does his crust!" said the baker's boy. "I'm sick and tired of bread." Which was rich?

ROBBIE AND THE STAR.

A bright, rosy-cheeked boy sat with a dissatisfied look, gazing skyward. "Oh, dear!" he sighed. "Why wasn't I a little star? Boys have to go to school, and mind their mothers, and go to bed just when they want to stay and watch the stars. I should so love to be up there with nothing to do but twinkle and shine. I think they sit up all night, too," he added, with another sigh. Then the queerest thing happened. While Robbie still watched the little star, it seemed to come nearer and nearer, until it entered the room and shone bright and dazzling by his side.

Then the star said: "I have watched you many times playing here, and envied you, because you have more to make you happy. You have your dear papa and mama, and toys and books, and loving friends, while I am all alone up in the sky—just a star. So to-night, when I heard your wish, I was glad, for we can exchange. Would you be a star?"

"Yes! yes!" exclaimed Robbie. "I would much rather be a star than a boy."

Then the star came still closer and touched him gently, and instantly Robbie began floating through the air. As he rose slowly and felt the cool

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breezes, Robbie laughed delightedly. He was above the housetops and trees, and then the lights of the city grew dim. As he looked back at the window into his home, he saw his mother put her arm about a little boy and kiss him. Then she took him on her lap, and Robbie knew she was telling him the regular good-night story. He almost wished he had not changed places with the star. But an invisible power seemed to draw him swiftly upward until he reached a certain place in the blue heavens. He wanted to run about among the

other stars and see what they were made of, and if they were all alike, as they looked to be from the earth, but the power, which he could only feel, held him to his place. He could twinkle, shine, and glow all night, and that was all. He learned that even the stars obey. He looked sorrowfully earthward, and thought how happy he would be to climb into his mother's lap once more. He was so lonely in the sky. As he looked, a big cloud slowly spread its black face between him and his former home. He could see flashes of lightning, and imagined he heard thunder, which frightened him. So he cried out in a very pitiful little voice: "O Star! Star! Won't you please come and take me home? I'll never want to be anything but my never, never cry when I am told to mamma's little boy again, and I'll go to bed."

Then the cloud parted, and in its place was a beautiful bright light, that seemed to come nearer and nearer as he looked. The light changed from red to orange, then to purple, then to blue, and many other colors, until it grew only a fleecy white mist, which grew thinner and thinner, when, to Robbie's astonishment, the cloud was one no longer, but a shining maiden, with long, floating, yellow hair, and a bright dazzling face, which smiled kindly upon him, while she said in a low, sweet voice: "Dear Robbie, I am the star you have so long loved and envied. I changed places with you to teach you the lesson our kind heavenly Father wished you to learn. He knows where we can do the most good. We all have a work to do, and by doing it cheerfully, willingly, we grow to be good, useful and happy." The maiden vanished as she ceased speaking. A wild fear filled Robbie's breast. Was he to be left in the sky? He reached out his arms and tried to follow her—there was a

fall, and Robbie's mamma came running in, to find him lying on the floor, rubbing his eyes and looking very much surprised at seeing her. He jumped up quickly, and, throwing his little arms around her neck, he held her tight, and said:

"Mamma! mamma! I love you most of anything in the world, and I'll never be a naughty boy again."—Helen E. Middlebrook, in Sunday-School Times.

AN OLD MAN'S STORY.

Half a dozen boys were gathered about an old barn under which a defenceless dog had taken refuge from their tormenting attentions.

Some were lying flat on the ground peering under; some were hurling small missiles as far as they could reach, while two others, more enterprising still, were trying to pull up a board in the floor.

Amid their excited shouts "There he is; I see him!" "Hold on, there, I'll fix him!" and kindred exclamations, they did not hear carriage wheels in the soft, dusty road, or see the occupant, until a quiet voice said: "What is it, boys?"

One or two slunk away in a shamefaced manner, but two or three others began all together to tell him what their victim was.

"He hain't nobody's dog," said one. "Nd we think he's got hydrophobia," said another, while a third added: "He's a no 'count dog anyhow, 'nd if we can git him out we're going to tie a stone to his neck 'nd drown him over in Simmond's pond."

"Has he bitten any of you?" the quiet voice inquired again.

"He sort o' snapped at Wallie's hand, 'nd he'd a bit me if I hadn't been too smart for him," said the largest boy, while "Wallie" examined his dirty fingers with a martyr-like air.

"I suppose you boys were quietly playing somewhere and the dog pitched into you?"

There was a profound silence for a few moments, when one bright-eyed little fellow said, manfully:

"No mister, he didn't. He was lyin' down by the brew'ry with a bone—just gnawin' it, ye know—'nd we sort a got to pleggin' 'nd pesterin' him, 'nd 'twas when Wallie snatched the bone that he snapped."

"Have you time to listen to an old man's story?"

Instantly sticks and stones were dropped, though two of the lads tried to put on an indifferent front.

Driving his horse into the shade of the building, the stranger began:

"You boys do not realize it any more than I did when I was a boy, but nevertheless it is true that every day of our lives we write out a page in the book of life; and when one is old he has a great deal of time in which he must look back and read over these pages, and when I saw you tormenting that helpless dog it seemed to me as if some unseen finger swiftly turned the leaves of my life back to a page—a page which I wish to God could be blotted out forever, but it never can. No, boys, we may be sorry for things, may get forgiveness for them, may even forget them for a time; but if we do a wrong, it is somehow bound to rise up before us at times when we least expect it. I hold that in this world we never get entirely away from our wrong doing. But I did not intend to preach a sermon, but to tell you a story.

"As a boy I was naturally cruel; I delighted to rob birds' nests, torment cats and dogs and smaller children. As I grew older and helped my father on the farm, I was rebuked for my abuse of the animals, and my mother used to say that if she had her way I would never get a horse to go anywhere. Also, as I grew older, I became fond of hunting, and spent many days with my noble dog Stanley in the woods. I professed to be very good to him; but of a truth 'the tender mercies of the wicked are cruel,' and when I think of the whippings and kicks the noble fellow received from me while, as I called it, I was 'training him,' I am amazed at the affection he gave me in return, but the worst was yet to come.

"He had never been a good retriever. You know what this is, of course—a dog that will go anywhere after you have shot your game, and bring it to you without muzzing or tearing it in the least. I had repeatedly beaten Stanley for his failure in this line, though I knew it came from the fact that his former master had whipped him for carrying home dead chickens, or anything like that he found in the neighbourhood during his puppy days, true to his retrieving instinct. One day, while shooting ducks, I said to him: 'Now, sir, you'll bring me that bird out there on that island or I'll kill you; do you understand it?' I shall always think he did, from the troubled look he gave me, and the pleading way in which he crept to my side and attempted to caress my hand. Roughly I shook him off and bade him go fetch that bird. Obediently he plunged into the ice-cold water,

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duck. Angrily, I shouted my orders, swam to the island, and then stood in an irresolute manner beside the but he only put his nose on it, then swam back toward me. I sent him back three times; then he attempted to land. I knew that he was too chilled to make it possible for him to return to the island, but my passion mastered me, and again and again I struck him back into the water with my gun butt, fiercely declaring that he would bring me that bird or never land alive. Oh, the look in those brown eyes as he turned them upon me at each effort to land! Boys, I'll never, no, never, forget it, and I expect to meet it when I stand before God's bar of justice."

The stranger paused here for a little ere he found voice to go on.

"Presently he grew so helpless from cold, struggles and blows that he let himself drift beyond my reach, but, frenzied with rage, I dropped my gun, and, snatching up a long pole, I leaned over the water's edge to strike him. As the pole came down some sod or root under my foot gave way, and I found myself struggling in the coldest water I was ever in; but it was only for a few brief moments, for, with the icy hands of death already tightening about his faithful heart, that noble dog roused himself at sight of my peril, worked towards me as best he could, and with a last desperate effort, born of love and fidelity, he dragged me to the shore, sank down,



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and, with a few short gasps, was dead.

"Chilled and stupefied, yet perfectly conscious of the enormity of my sin, I watched by his side, gazing into the still open eyes, and alternately cursing myself and calling him names of endearment that he had never heard in life.

"How long it was before another hunter's voice recalled me to myself and my condition I do not know, but I know that during that time the sufferings of my mind made me unconscious of my bodily suffering. I was helped home, but for many weeks lay between life and death, and they said all of my unconscious ravings were of Stanley and that awful transaction by the lakeside. I have been a different person since, but I can never, in life, get away from that page in the book.

"You understand what I mean now, and all I have to say further is, boys, be kind to every living creature, and if you can do any good by repeating an old man's story, tell it again and again."

There was silence in the little group as once more the carriage wheels rolled noiselessly away; but presently the largest boy took some pennies from his pocket and bade two of the smaller ones "run to the market and get a good meaty bone." On their return it was laid where the stray dog could smell it, and then the boys quietly dispersed, each to tell some one else the old man's story, and put in practice, we trust, his admonition, "Be kind to every living creature."—Practical Farmer.

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If boys should get discouraged
At lessons or at work,
And say, "There's no use trying,"
And all the hard tasks shirk,
And keep on shirking, shirking,
Till the boy become a man,
I wonder what the world would do
To carry out its plan?

The coward in the conflict
Gives up at first defeat;
If once repulsed, his courage
Lies shattered at his feet.
The brave heart wins the battle,
Because through thick and thin
He'll not give up as conquered—
He fights, and fights to win.

So, boys, don't get disheartened
Because at first you fail;
If you but keep on trying,
At last you will prevail;
Be stubborn against failure,
Try, try, and try again;
The boys who keep on trying
Have made the world's best men.

GETTING THE WORST.

A boy came to the door of a lady's house and asked if she did not wish some berries, for he had been out all day gathering them.

"Yes," said the lady, "I will take them." So she took the basket and stepped into the house, the boy remaining outside, whistling to some canary birds hanging in their cages on the porch.

"Why don't you come in and see that I measure your berries right?" said the lady; "how do you know but I may cheat you?"

"I am not afraid," said the boy, "for you would get the worst of it." does a wrong to another always gets the worst of it.

"Get the worst of it," said the lady; "what do you mean by that?"

"Why, madam," said the boy, "I should only lose my berries, and you would make yourself a thief. Don't you think you would be getting the worst of it?"

The boy was right. He who steals or does anything wrong or mean just to gain a few pence or a few shillings burdens himself with a sin which is worse than all gain. Let this be borne in mind; the one who

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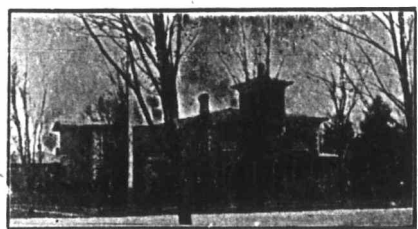


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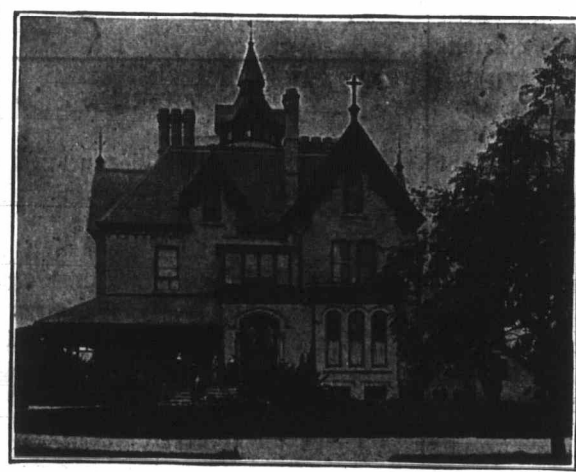
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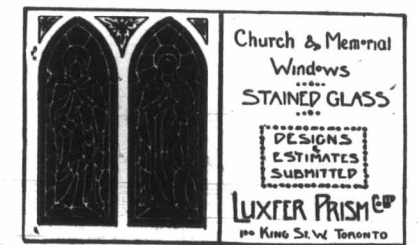
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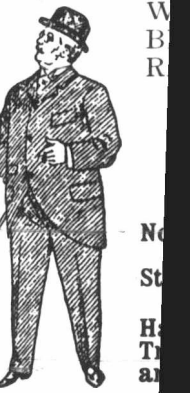
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