

Canadian Churchman

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TORONTO, CANADA, THURSDAY, NOVEMBER 30th, 1911

No. 48

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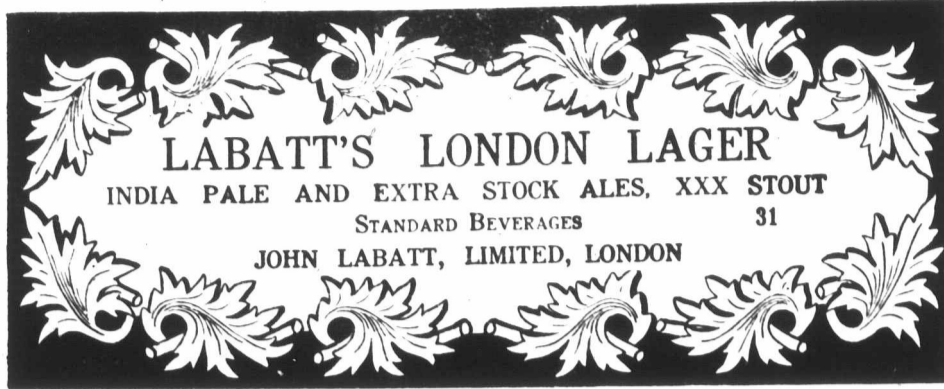
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A very handsome processional cross has been given to St. Paul's Cathedral, Dundee. It is of ancient workmanship, and is a beautiful example of the metal-worker's art.

On a recent date an anonymous gift of £6,000 was received by the rector of Slough towards the completion of the parish Church of St. Mary. In 1875 a determined effort was made to rid the parish of a very unsightly building, which had been erected in 1835. Under the guidance of Mr. John Oldrid Scott, the chancel, transepts, and one bay of the nave were erected at a cost of £12,500. Not until 1907 was any further attempt made to complete the structure. Then funds were collected, and during this year three bays of the nave have been built at a cost of £4,400. Just as this section of the work was nearing completion, this anonymous gift has been received. It is intended that this sum should not only complete the nave, but also build the tower and spire. The parish only a few months ago received two other large anonymous gifts, the one for the rebuilding of the Church Institute, whereby a Central Hall, capable of holding 450 people, is nearly completed, and the other for the increase of the clerical staff.

The Central New York Branch of the Women's Auxiliary has presented to the Onondaga Indian Mission near Syracuse, N.Y., a beautiful sterling silver communion service in memory of the late Bishop Huntington, who did much for the Indian mission. This service is given to replace a communion service sent by Queen Anne in 1712 to the Onondagas, but which never reached them, though two other services, sent by Queen Anne to the Mohawks and Oneidas were received safely. The one intended for the Onondagas got somehow to Albany, and was held in trust at St. Peter's Church, Albany, and owing to there being no permanent mission, even in 1803, the service has been in constant use in St. Peter's to this day, when the new service was presented by the W.A. The old one has the quaint inscription (similar to those given to the Six Nations and Mohawks in Canada, which were exhibited in Toronto some years ago) as follows:—"The gift of her Majesty Anne, by the grace of God of Great Britain, France, Ireland, and of her plantations in North America, Queen, to her Indian Chapel of the Onondagas."



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Bishop Alexander Mackay Smith, of the Diocese of Pennsylvania, and one of the leading Churchmen in the country, died suddenly on the 16th inst. at his residence in Philadelphia. He was sixty-one years of age, and was to have retired from office in February next.

At a recent meeting of the Liverpool Cathedral Committee it was stated that the present position is that there is sufficient sum in hand for the completion of the choir vestries, chapter house and Lady chapel, and that £70,000 will be required to build the transepts and to provide seating accommodation for a congregation of 2,500. The committee have approved Mr. Gilbert Scott's designs for the sculptural ornamentation of the porch, which is the gift of the children of the diocese. The gable contains a representation of the Good Shepherd accompanied by a boy and a girl, while the rest of the designs embrace four figures—the child Samuel with the lamp, the boy David with the sling, the boy with the five loaves and two fishes, and the young Timothy with the Bible. The building is being rapidly pushed forward.



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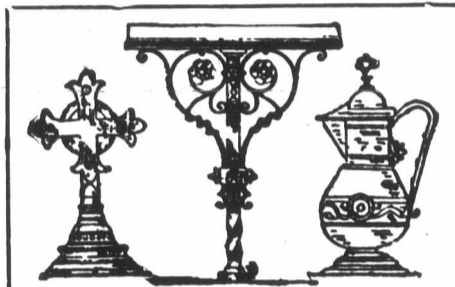
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Lessons for Sundays and Holy Days.

November 30—St. Andrew, A. & M.
Morning.—Isai. 54; John 1: 35—43.
Evening.—Isai. 65: 1—17; John 12: 20—42.
December 3—1 Sunday in Advent.
Morning.—Isai. 1; 1 Pet. 5.
Evening.—Isai. 2 or 4: 2; John 13: 1—21.
December 10—Second Sunday in Advent.
Morning.—Isai. 5; 1 John 3: 1—16.
Evening.—Isai 11: 1—11 or 24; John 18: 1—28.
December 17—Third Sunday in Advent.
Morning.—Isai. 25; Rev. 1.
Evening.—Isai. 26 or 28: 5—19; Rev. 2: 1—18.

Appropriate hymns for first and second Sundays in Advent, 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 the New Hymn Book, many of which may be found in other hymnals.

FIRST SUNDAY IN ADVENT.

Holy Communion: 237, 241, 250, 257.
Processional: 58, 59, 63, 527.
Offertory: 63, 304, 413, 506.
Children: 685, 697, 702, 704.
General: 454, 460, 481, 548.

SECOND SUNDAY IN ADVENT.

Holy Communion: 235, 254, 260, 397.
Processional: 70, 298, 307, 475.
Offertory: 319, 327, 320, 621.
Children: 58, 481, 685, 726.
General: 69, 311, 753, 778.

There is a twofold intention in the observance of the Advent Season. It is a time of preparation for the observance of the Festival of Christmas; it emphasizes the need of constant preparation for the Day of Judgment. Advent is not called a season of fasting. But inasmuch as during Advent we consider the last things—Death, Judgment, Heaven and Hell—there will necessarily be some discipline which is akin to fasting. Our hearts will be filled with joy, the joy all believers experience in contemplating the salvation wrought by the Incarnate Son of God. And we shall rejoice all the more if by a hearty repentance we are preparing ourselves to stand on the right side when Jesus comes to judge the quick and the dead. The Apostles sorrowed when they realized that Jesus was to leave them. In Judas that sorrow became disappointment, and being disappointed he became the traitor. In the case of the others sorrow brought them closer to Jesus. For though they could not understand all things, still they trusted Jesus when He said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you." There is a double expediency in Jesus' departure. (1) Like faithful Abraham we are looking for the city which hath the foundations, whose builder and maker is God. . . . "We desire a better country, that is, a heavenly country. Wherefore God is not ashamed of us, to be called our God; for He hath prepared for us a city" (Hebrews 11: 10 and 16). Jesus went into Heaven to prepare a place for us. (2) He departed that He might send the Holy Ghost the Comforter into the hearts of men to prepare them for their heavenly citizenship. For the work of the Spirit is to sanctify the elect people of God, to fit them for the heavenly habitations. These thoughts comfort us. But we are also comforted by the Lord's promise, "I come again." In many ways this promise finds fulfilment. Jesus comes to us in the laver of regeneration, at conversion, at Pentecost, in the Holy Eucharist, and at death. But the consummation of all these comings will be at the Last Day when He will come to manifest the justice, mercy and love of God in His providential ruling of the world, to reveal His own majesty where He was despised and rejected of men, and to proclaim the glory of the true Israel, the elect people of God. "I come again, and will receive you unto myself; that where I am, there ye may be also." The centre of all our joy and glory is in Christ Jesus. Therefore in every Christian heart there is a longing for the Presence of Jesus. That longing is partially met in many ways in this world, but the perfect satisfaction will be only at the Last Day. Therefore when Jesus says:—"Yea, I come quickly," our response is, "Amen, come Lord Jesus." In this earnest expectation we have the motive for faithfulness. That motive explains the missionary zeal and evangelical fervour of St. Paul. Let us, acting under the same motive, be faithful in fulfilling all our duties in the proper time and place and in the most befitting manner. Hear the call of the Church to-day. Cast away the works of darkness, put on the armour of light "that in the last day . . . we may rise to the life immortal," having been found an acceptable people in His sight. The tomb of General Gordon is seldom unadorned. The fading garlands prove that he was worthy; they are an earnest of the unfading crown of glory, which he, with all faithful men and women, will receive at the hands of the Chief Shepherd when He appears. "The Lord is at hand!" Be ready to go out and meet Him when He cometh!

Religion and Science.

Dr. Griffith-Thomas has recently been publicly stating the religious position with regard to Genesis, and stating it so far as we have gathered from the press in a temperate and scholarly way from the Christian standpoint. One thing, by the way, we have observed in the writings and addresses of Dr. Thomas: a desire to be courteous and fair to those who differ from him. This attitude, especially in a theologian, is highly to be commended. It has been well said with reference to the scientific scrutiny of the Book of Genesis, that one does not look for theology in a scientific text book. Why, then, look to the Bible for scientific instruction? The transparent purpose of the Bible is not to teach science but to teach the doctrines of religion and exemplify them in the lives of their great exemplars.

British Christianity.

In discussing the published opinion of the Bishop of Manchester that "we may yet be called to encounter in England a spirit of hostility to religion as keen and aggressive as any that has been experienced on the Continent," an observant writer points out that the continental attack on religion is anti-sacerdotal and is the outcome of the intolerance of the priest and of his assumption of the right to dragoon conscience and proclaim himself as a privileged person in the State. This, he says, has led to the violence and bitterness displayed against religion in Latin countries. He then gives this clear and concise statement as to English (why not British?) Christianity: "English Christianity is essentially personal. Character and creed go hand in hand, and the spectacle of a man being at once religious and immoral is considered a scandal that is unendurable. It is generally recognized that profession of creed carries with it moral obligations that cannot be avoided, and in the State many of the most trusted leaders of both parties are men of profound religious convictions, which add to their hold on the community."

Ministerial Commission.

Everyone who has studied the Prayer Book knows that John xx, 23, is a text that has entered and must enter vitally into the life and labours of Christ's Church. But the Bishop of Salisbury (the late Dr. Wordsworth) preaching on last St. James' Day in St. Paul's Cathedral, London, at the consecration of three Bishops, pointed out a thought relating thereto which is not often pressed home. Bishops found authority and commission in this text which sometimes led them to grasp at place and power, to override opposition and to punish those who offended them. The Bishop reminded all of his own order that Jesus at that time has just displayed pierced hands and a wounded side, all of which he bore without reproach or resistance. Commission there is for Christ's ministers in these words, but what sort of commission? The commission to offer hand and heart to be crucified in the Lord's service, the commission to serve and suffer in the name of Christ. Again He spoke with startling, piercing plainness on Bishops' letters. He said Christ's apostles are chiefly known to us through their letters. The hand that writes should truly express a father's heart. If a letter is ever written hastily or harshly that does not display the fatherly heart it should be torn up. This sermon reminds us of Dr. Moberly's sermon at the consecration of Bishop Gore. He dwelt with startling emphasis on the truth that the Bishop is, or ought to be, a "father in God." The father's love and the father's sympathy are the most Godlike exhibitions that any Bishop can give of his fitness for the office.

The City and Country.

We have misconceptions regarding other countries just as they have of ourselves and of Canada. The popular idea is that France is a land of small farmers. But France suffers from the rush from the country to the city, and town just as we do. Dijou is the capital of the Department of the Cote D'Or, part of old Burgundy, a land of wine and wheat. In the beginning of this year the Congress on Rural Depopulation was held there, and during this summer the report was issued. In 1851 the population was 401,000, in 1911 it was 347,000. This decline is all in the country, Dijou and the other towns having grown in population. So it is in France and so it is in Ontario. The report of this congress says: "It results from these figures that the depopulation of the rural districts is a fact that grows more serious year by year. It is due in part to the movement of the inhabitants from the country to the town, but still more is it due to a lowering of the birth-rate, which specially affects the persons employed in agriculture, including possibly peasant proprietors, but certainly labourers who do not own land, and farm servants." Several minor causes are enumerated as contributing to this desertion of the country, but it is frankly admitted to be owing to the social and industrial attractions of the towns. France suffers, as we used to read of Ireland suffering, from the absentee landlord. There are still large landowners in France and they set the example of living for the great part of the year in Paris and spending the holidays at the resorts at the sea or in the mountains. And their example is followed through the other classes. In Burgundy the girls complain that the sun tans the face, the farm work spoils the hands, and the husband that is looked for is the shop assistant or government employee who will rescue her from the monotony of life in the fields. We in Ontario owe more than has yet been acknowledged to the Hon. Adam Beck for his efforts to make country life more interesting and less laborious by showing how electricity can be used for saving labour and brightening the home. What seems needed is an industrial revolution which will enable the articles now furnished by factories to be produced again on the farm by the women.

Canadian Common Sense.

We have no hesitation in saying that the stand taken by the present Dominion Government on the naval question is one that cannot fail to appeal to the sound common sense of the people of Canada. Apart altogether from the consideration of political honesty and courage, we believe, and in these columns have frequently affirmed, that the naval defence of Canada, in the broadest sense, is but an arc in an Imperial circle, which, in its complete circumference embodies the naval defence of our whole British Empire. The greater includes the less. And as in the case of a chain, its strength is that not only of its weakest link but of that weak link joined to the other links—so Canada's naval policy to be effective, must be a part of, and in harmony with, the naval policy of the Empire as a whole.

The Galicians or Ruthenians.

The late Dr. Robertson who worked so hard for the Presbyterian missions in the Northwest was greatly attracted by the Galicians, who belong to the Greek Church, but responded gladly to his efforts on their behalf. The result was the establishment of the Independent Greek Church, fostered by the Presbyterian body, which has now more than seventy-five congregations, and their clergy are educated at Manitoba College. This example has animated the Presbyterians in the Eastern States who are training pastors for them at Bloomfield Seminary. There, these people are known as Ruthen-

ians, and there are over twenty thousand in New York. A book is published by the Board of Publication of the Presbyterian Church containing an order of worship taken from ancient Greek Church sources and including a translation into Ruthenian of a statement of faith, an order of service for the administration of the Lord's Supper and other devotional matter for private use.

"Ne Temere."

How regrettable it is that the Church of Rome should in the first place, adopt and promulgate a decree that is not only capable of, but has worked irreparable harm in families where it has been put in force, and in the second place, should, if reports from Montreal are true, discriminate in favour of the wealthy and powerful. We have no desire to say harsh things against the Roman Church. Doubtless she tries to bring about good results in her own way. But the way she chooses is not always the right way. Where this is the case and she seeks to enforce her will by coercion, not only does she stultify the cause of true religion but she exposes Christianity to the disparagement of the agnostic and the derision of the atheist. Bishop Gore's words (not written with regard to the Ne Temere Decree) may well be applied to it: "There is no guarantee that the Church (of Rome) may not, if she neglects the means provided to keep her right, get upon a false line of development. . . . Surely that is 'a false line of development' that brings trouble and division to Christian homes and tacitly ignores the established law of the community which has been enacted to safeguard the rights of the individual, to ensure the peace and happiness of the home, and promote harmony and good will amongst the people. It is all very well to accuse non-Roman Catholics of ignorance, but we aver that the enforcement of the Ne Temere Decree is like the placing of a wrecker's light on a rocky headland, which is bound to bring separation and trouble to many a home that otherwise would have been peaceful and happy. It is, as we have already said, too late in the day for our friends of the Roman Catholic Church to resort to medieval methods. The persistence in such methods will not only rouse the determined opposition of other members of the community to an ecclesiastical procedure that tends to infringe on their cherished rights, but it cannot fail to loosen the hold of the See of Rome on many of its liberal and progressive sons and daughters."

Toynbee Hall.

We confess to ignorance of the reason for the adoption of the name of Toynbee as a mission in the poorest part of London. We have now a work by Gertrude Toynbee entitled "Reminiscences and Letters of Joseph and Arnold Toynbee," and we find there are already published memoirs by Dr. Jowett and Lord Milner of the letters. Dr. Toynbee, the father, an eminent aurist, possessed a deeply religious, sunny nature, which shed its radiance over a singularly attractive household. His more distinguished son was hampered by constant ill-health and died at the age of thirty, yet he bequeathed to the world a permanent legacy of high ideals and wise philanthropy. Arthur Sidgwick, who knew him at Oxford, wrote to Miss Toynbee: "He was a rare combination of a man who was an absolute master in his own special work, and yet found time not only for a great variety of interests, intellectual and artistic, but for practical sympathy and help in all manner of good causes."

False Evangelism.

Sober-minded people naturally shrink from needless publicity. Fifty years ago the camp meeting was the great so-called religious at-

traction, and it doubtless did good in certain cases, but quiet people shrank from it with horror. The modern successor has been the evangelist, but the purely professional and business side is, said a contemporary, fast becoming an offence. "Let an evangelistic work begin in any large city, let the placards be big enough and black and red enough, let the machinery be elaborate enough, let the power of the singer and his chorus be great enough, and the audiences will pack the auditorium. The overwrought souls that can be carried off, or better, up upon their feet, will rise and throng the altar spaces by the platform. The personal workers will go hustling here and there, speaking effusive words in ignorance of the wants or circumstances of those to whom they speak, and next morning in great headlines the daily journals will report, 'Dr. Peter and Dr. John took twenty-five sinners in the dragnet last night. Twenty-five more souls delivered from the devil'—and other legends of similar import. As a fact, neither Dr. Peter nor Dr. John has ever delivered one single soul from the devil; and souls are not saved by the netful caught like herring in shoals." This is plain speaking, and it is just as well that it should come now and check the exuberance which enjoys being carried away by excitement and froth.

Bad Spelling.

A clever leading article in the Church of Ireland Gazette treats of "Spelling in Olden Days." Very diverting it is to read the specimens given of the "King's English" in the days of our forefathers. It is a well-known fact that a man may be a distinguished scholar and yet an almost illegible writer. "We cannot help regarding illegible handwriting as unforgivable. We wish we could devise a suitable punishment for those who write illegibly," says the writer of the article. "A prominent offender in this respect was the late Dean Stanley; so, too, was Thomas Carlyle. The former wrote to his poor friend Charles Kingsley when Mrs. Kingsley was dying. Kingsley had been conning the letter slowly and carefully, but at last said, 'Here is a letter from dear Stanley. I am sure it is sympathetic and affectionate, but there are only two words in it that I can make anything of; and I don't think I can have got even them quite right, for they seem to be 'beastly devil.'" The pen is said to be mightier than the sword—but in some cases we believe that a sword prick would be preferable to the exasperation produced by an undecipherable letter—even though it comes from the hand of an old and valued friend.

UNCONVENTIONALITY AND ITS DANGERS.

Unconventionality, like everything else in existence, has its true and counterfeit forms. There is the unconventionality which is the genuine outcome of a vigorous, original intellect and character, and there is that which is simply a weak imitation and a piece of conscious or unconscious affectation. Undoubtedly in the vast majority of cases unconventionality is more or less a matter of affectation and of direct, if unacknowledged imitation. One may go further, perhaps, and say that the element of affectation always enters into it to a certain degree. No deliberately unconventional man can wholly eliminate self-consciousness from his life, and this in a peculiarly self-conscious age. To some extent, it would seem, that such a man, who is consciously and avowedly at odds with the established order of things, adopts a pose. Of course there are a type of people, fortunately a small minority, who are fundamentally and incurably incapable of "falling into line," and who by a fixed and unchangeable instinct are bound, under all conceivable circumstances, to "gang

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their ain gait." Even with people of this description, self-consciousness cannot be entirely absent. The fact that they are playing a part must be always before them. Still granting that there are a certain number of perfectly sincere and single-minded unconventionalists, the undeniable fact remains that they are apt to have a large number of feeble imitators. This is an evil which, we think, is very little realized. All of us at times are tempted to do or say unconventional things. Some men of whom you would expect better things are continually transgressing in this respect, and they undoubtedly do harm by their example. There is a temptation to try and impress people with a sense of our own superior strength and force of understanding, by doing or saying something contrary to the accepted and established order, which few can resist. This tendency, so curiously a compounded thing is human nature, coexists with another equally widespread, viz., the opposite tendency to go with the crowd and the fear of being thought peculiar. With the great majority of people, the tendency to unconventionality is a matter of moods; with a small minority, as we have said, it is a fixed law of their being. But with the great mass of mankind, with those who may be termed the normally minded, it is a question of how or when "the notion takes them." As a very small percentage, indeed, of people are wholly exempt from this temptation to occasionally assert themselves by "kicking over the traces," this is a matter of considerable practical importance. Deep down in nearly all of us there is the spirit of rebellion. It is not altogether an evil spirit, but it may very easily become so and needs, like all our primitive instincts, careful and vigilant watching. The young and inexperienced are especially prone to it, and if given the free rein in the formative stage, it may easily become the ruling factor in a man's life, or at all events it may assume undue predominance, with disastrous results. Now, in a sense we never grow old, i.e., we never wholly outgrow our primitive tendencies, and the danger of these occasional blind and aimless ebullitions of revolt against the settled order of things is with us to the end of our days. It is really astonishing how otherwise sensible, well-balanced, self-disciplined people, will remain subject all their lives to this temptation of, what is expressively called, "making a break." Like some imperfectly broken horses we have known, to the very last, and as long as they could hold up the shafts, they were liable to take the bit in their teeth and run away. You can never be absolutely certain of their ability to resist the sudden onrush of the temptation to occasionally outrage the proprieties, and, like Pickwick's "fat boy," to make people's "flesh creep." The example of such people, in responsible positions, has often a very injurious effect on the young and thoughtless. With them the outbreak is only a momentary swerve, they soon regain the beaten track, they say their say and make their "break," and there it ends. But not so always with the young. Unconventionalities in persons of more or less prominent stations and mature age, while in reality one of the most meaningless of things, is not so regarded by the young. People of this description, therefore, it seems to us, should be particularly circumspect in this connection. The young, prone to impatience under restraint, and inclined to question established authority in everything, are invariably encouraged and hardened in this tendency by the outbreaks of their elders. They see the matter in a different light. They do not realize the fact that these manifestations of and impatience with the established order in people of mature age means nothing more than a mere survival of a youthful instinct. They take it seriously as a reflection upon the principle of lawful authority. We commend the serious consideration of this subject to teachers, parents, clergymen, and all directly or indirectly con-

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cerned in the training of the young. A man owes to the younger generation a certain amount of self-denial in this respect. It is a very serious thing to destroy or help to destroy a young person's faith in the established order, and some clergymen are not the least offenders. Unconventionalities in a parson, studied or unstudied, it is questionable, ever pays. But this is a subject of its own.

THE LAYMAN'S MISSIONARY MOVEMENT.

The Layman's Missionary Movement has evidently come to stay. It is no sudden sporadic outburst of undisciplined enthusiasm that has flared up like a fire of straw, but it is the orderly uprising of long generating forces, that for many years have been silently gathering strength, and unconsciously shaping themselves. The occasion presented itself a few years ago, and the movement came almost automatically into being. The possibilities of the movement are so vast and far-reaching that he would be a bold man who would attempt to specifically indicate them. There can be no doubt but that it will ultimately greatly promote the cause of Church Reunion. Its immediate result no doubt will be the abandonment in the majority of cases, in all new fields at all events, of overlapping in foreign mission work. Its final result it seems inevitable will be the breaking down of denominational barriers. Just at present its effects are mainly personal. The spirituality of thousands has been quickened and deepened, languid interest in missionary work has been vivified into zealous co-operation, a doubtful and suspicious attitude has been completely reversed, and in many cases downright opposition has been changed into enthusiastic support. A vast mass of prejudice on the subject of missions has been vigorously combated and removed. The whole question has been put upon higher and broader ground, laymen have appealed to laymen, as perhaps no clergymen could, to make the question of missions a personal matter, and to no longer leave it to "parsons and women." The general public has been at last awakened up to the immense practical importance of missions in the work of the Church at large, in its reflex action upon the life of the Church at home and its general effect upon the well-being of native races and incidentally in its relation to the general stability and prosperity of the Empire. It is safe to say that since the inception of the movement the whole viewpoint of the average church member, and indeed of that of a large number of non-professing Christian people, towards missions has been more or less transformed. The general public is beginning to realize the fact that the support of missions is not an amiable fad of a few well meaning people, but a vital factor in the life of the world and the Church to-day. Of course much ignorance and prejudice still lingers. Old established and

long rooted notions cannot be overcome in a day. For some years to come, no doubt, the disbeliever in missions, within as well as without the Church, will be in evidence. But this great mass of inert hostility, which for generations has dogged and hampered the activities of the Church, is being visibly dissipated. The opponents of missions, active or passive, declared or undeclared, will to all appearances, ere long, be in a hopeless minority. The flowing tide is with the friends and advocates of Christian Missions. This movement, we feel convinced, can bring nothing but clear gain to our Church, and the way in which our representative men have taken part in it, is to be heartily commended. All branches and departments of Church work are bound to materially benefit by this awakening interest in a work which appeals to the very highest religious instincts. The less is contained in the greater, and the man whose heart is large enough to take in the cause of Foreign Missions will find ample room in it for the claims of the work at home. This fact, we think, is at last becoming fixed in the minds of Church people generally. The Church owes it to herself to encourage missions. It needed a movement like this, inaugurated, organized and carried on by hard-headed business men to finally convince the great doubting, irresolute mass of Anglican Churchmen, that after all there is "something in missions," and that the general well-being and prosperity, in some sense the very life of the Church, is bound up with their maintenance. No religious body, therefore, in our opinion, stands to gain so much by the Laymen's Missionary Movement as the Church of England in Canada.

PRAYER BOOK STUDY.

The questions are published weekly for a year, and the answers from time to time. They are intended for studying the Prayer Book.

277. At the end of the Sundays after Trinity come the Saints' Days, but what three are omitted here and found elsewhere?

278. What is the meaning of "comfortable" words?

279. What words are omitted from a special preface in the Holy Communion on Trinity Sunday?

280. May the first is Saint Philip and St. James' Day. Which James is it?

281. July the twenty-fifth is Saint James' Day. Which St. James is this?

282. Is Saint John the Baptist Day, 24th June, in memory of his death or his birth?

ANSWERS.

271. In the Collect for St. Luke's Day.

272. The tribe of Dan is left out. The reason is not known.

273. The Archbishop in the Consecration of Bishops.

274. Standing.

275. Some of those omitted after the Epiphany.

276. The over-plus is to be omitted.

277. St. Stephen's Day; St. John the Evangelist; and the Innocents are found after Christmas Day and not with the other Collects.

278. "Comfortable" is derived from the Latin conforto and means to strengthen, to relieve, to cheer. Hence the Comfortable words are parts of Holy Scripture meant to be strengthening, etc.

279. Holy Father, this is omitted on Trinity Sunday.

280. May the first is for St. James the Less, the Bishop of Jerusalem and brother of our Lord, who wrote the Epistle that bears his name, part of which is read for the Epistle for the day.

Ecclesiastical Gifts

The greatest gift-giving time of the year is at hand.

Our Ecclesiastical Department is offering a particularly full assortment of Communion Silver for the consideration of those interested.

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MONTREAL.

THE ISSUE ON THE SUBJECT OF MIXED MARRIAGES.

By the Rev. Henry Kittson, Canon and Rector of Christ Church Cathedral, Ottawa.

"May I be permitted to say that the comprehensive title of Sir Richard Scott's letter on the subject now so freely and widely discussed must be very disappointing to many who have the right to expect, from such a source, a clear, definite and final statement on the Ne Temere decree and on all questions concerning the marriage laws of Canada. But again we have an utterance that obscures the main question, disguises the real issue, and confuses the minds of those who have a sincere desire to see this difficult and disquieting question settled by some legislative action or the decision of some high court of justice. The common complaint against Roman controversialists and Church authorities is that they are inconsistent in carrying out their own regulations and ever changing the course of their ecclesiastical politics. The notorious decree itself contains a variety of marriage laws or orders; one for Germany in a different form, another for England and Ontario, and a third order for the Province of Quebec. No wonder there is confusion in the lay mind and that there is a demand for further explanations concerning the actions taken by Roman ecclesiastics on its authority. Sir Richard Scott's pronouncement is very far from meeting this demand, but rather thickens the foggy atmosphere that obscures the true position of the Church of Rome in this matter. It may also be objected that irrelevant matters are being dragged by the Honourable Senator into the arena of a useless style of controversy. His statements could easily be met by allusions to the immoralities of the Popes—the serious consideration by the Roman Curia of granting dispensations for kings to commit the crime of bigamy, and to give tacit permission to high ecclesiastics to enter into the bonds of a legalized concubinage. Allusions might also be made to the easy consciences of those who in France or Italy held so lightly the sacred vows of marriage, feeling assured that an accommodating confessor would not be harsh in his judgment against the pious sinner nor the penance too severe upon the fair penitent. St. Bartholomew's massacre and other crimes and murders justified by Roman authorities could be ranged as witnesses of the results of the Roman code of morals. These are historical facts, presented on the authority of the noted and sincere Roman historian, Lord Acton; but it is not by such methods that we can make clear the questions at present under discussion. Although the Ne Temere decree has been forced to the front and used partly as the title to many a conference and newspaper report, nevertheless it should not monopolize the whole attention of the interested public. The decree is but an incident in the current history of Canada. It is only the instrument by which the perversions of the marriage laws of Quebec have been brought to the surface. Back of this decree lies the real question at issue, and in this question are involved not only the rights of the Roman Catholics of the Province of Quebec, but the natural and personal rights of every citizen of the Dominion of Canada. The question may be put before the reading and thinking public in this form: HAS THE CHURCH OF ROME EVER RECEIVED POWER OR JURISDICTION UNDER THE SUPREMACY OF THE CROWN TO CONSTITUTE ITSELF A JUDGE AND TO SUMMON PARTIES AND SOLEMNLY DECIDE AS TO THE VALIDITY OF THE MARRIAGE TIE BETWEEN THEM? Some may consider this question to be altogether a legal one; but, notwithstanding its legal character, history and especially the Canadian Archives can be quoted as trustworthy witnesses to give the necessary evidence. We may, therefore, leave the intricacies of Ne Temere decree to those who are most afflicted by it while we consider the validity of the claims of the Roman officials in their interpretation of the marriage laws of the Dominion of Canada. Sir Richard Scott does not give us a clear and candid answer. He is too much occupied in denouncing his enemies and engrossed in vindicating the terms of the Ne Temere decree. Possibly we may find some kind of an answer in the last utterance of the Roman Catholic Archbishop of Montreal as published in the Gazette of November 22nd. His Grace, as reported, concludes with these words: "Then in the Province of Quebec where we demand that the Civil power recognize the impediments in marriage ordained by the Catholic Church, we do not solicit any favour but demand a right, guaranteed by treaty, by the Constitution of the country and by the laws of our Civil Code. And

can anyone believe that they are doing the work of justice and peace in thus seeking to distort the rights of Catholics." This amazing statement of claims and rights has been disproved repeatedly by the evidence of the treaties themselves and by the records that any one can read in the Canadian Archives. Who is distorting the rights of the Roman Catholics but the Roman Archbishop himself! Is it not historically true that the rights of the bishops in Canada were very much more limited under the French kings than under English rule? It would be a sad day for Archbishop Bruchesi if he had to receive his orders from Louis XIV. and to feel the rod in the hand of a Frontenac. A thorough searching study of the Archive reports will clearly define the limits of the freedom of worship which the members of the Church of Rome then enjoyed. At the Cession the title of the Bishop of Quebec ceased to exist, he being known as the Superintendent of the Roman Catholic Missions. Subsequently the title Bishop of Quebec was given to the Anglican Bishop by letters patent. Attempts were made through terms of the Capitulation of Quebec and Montreal and by the treaties to preserve the rights, titles and jurisdiction of the Church, but all in vain. Whatever privileges the Church enjoyed were accorded by the favour of the king, who could not go beyond those which the laws of Great Britain would permit, and that was close confinement indeed, so that Sewell could say to Bishop Plessis, "There is no Catholic Bishop of Quebec." The pleadings of Plessis in a conference with the Attorney-General, and the humble petitions of Bishop Denaut to the King of England, reveal the fact that while the Church of Rome was tolerated, and enjoyed, by favour of the King, certain privileges, it had no coercion jurisdiction and no legal standing. Even the Acts of 1774 and 1791, which added certain privileges, must be interpreted by the instructions to the Governors of Canada which carefully guarded the Crown from any interference or usurpation of power on the part of the ecclesiastics. It was not until 1818 that Bishop Plessis was summoned to the legislative council under the title of "Roman Catholic Bishop of Quebec," on the terms added by the Government: "With a clear understanding of the limitations that apply to it." Thus, for more than half a century the Roman Church in Canada was only tolerated and had as a body no legal standing. Space cannot allow me to quote the copious evidence printed in the public records of the Dominion. The claims made by Archbishop Bruchesi and the language used by him in his last pronouncement would have received scant courtesy from the Government of England or even from the French authorities. The claims made by the Roman hierarchy are more far reaching than is generally known and the policy of extending the limits of encroachment can be traced from the first years of Canadian history. The French kings sternly resisted it and the English Government watched the intrigues and by instructions to governors, curbed the ambition of designing foreign born ecclesiastics, and our present experience has been that of every nation on the continent of Europe. Even the Ne Temere decree, although declared harmless, and confined to the private and personal discipline of Roman Catholic members is not as innocent as it is made to appear by Sir Richard Scott. The first clause of section XI. reads as follows: "The above laws are binding on all persons baptized in the Catholic Church, and on those who have been converted to it from heresy or schism (even when either the latter or the former have fallen away afterwards from the church) in all cases of betrothal or marriage." This carries out the principles of the Church of Rome that "once a Catholic always a Catholic" and therefore always subject to the discipline of the church. This goes beyond the limit of the ecclesiastical authority, invades the territory of the civic powers and disturbs the citizens of the Dominion in his rights. It is this usurpation of civic jurisdiction that we strongly protest. We do not wish or intend to intrude upon or disturb the spiritual authority of the Archbishop, but on the other hand we cannot allow him to intrude upon the spiritual and temporal freedom of our British citizenship. It is surprising that Archbishop Bruchesi, who poses as a fair and just interpreter of the law and order of the State, has not added to his list of judges who have given decisions on the marriage laws of the Province of Quebec, the names of Torrance and Archibald, who have given adverse judgment and whose decisions have not been disputed or challenged by appeals to higher courts. The name of Pothier, the celebrated French authority, might also have been added, as his opinion on the civil contract of marriage militates against the views of his Grace. The appeal made by Sir Richard

Scott to the Anglican Church has long been answered by the General Synod, in ordering her clergy to denounce divorces by refusing to marry divorced persons. Permit me to quote a part of Judge Archibald's decision in the *Delpit v. Cote* case: "To sustain the position of the Archbishop you must set aside the unanimous jurisprudence of France; You must forget the British North American Act, which assigns marriage and divorce to the Federal parliament; you must abolish the civil code of the Province of Quebec, which makes provision concerning the whole ground and assigns the administration of them to the civil courts. The secular power had always been acknowledged and even taught in France by the doctors of the Church. It was the doctrine of England at the time of the cession. The same principle prevailed here at the time of the French regime. Surely it is enough to say that the civil code of Quebec leaves no doubt as to what authority governs laws relating to marriage." If we are to believe history and the records of the Canadian Archives, then we must conclude that the "guaranteed treaty right of the Province of Quebec" as understood by the Archbishop and Sir Richard Scott are mythical; that the reference to French laws was limited to a small section of the Province of Quebec; that only toleration of the Church of Rome was conceded by the terms of the capitulation and the Treaty of Paris; that the jurisdiction of the Church and Pope of Rome as superior to His Britannic Majesty was never admitted; that the Roman Catholic Bishop in Quebec was designated only as the "Superintendent of the Romish Church" and was without legal title or jurisdiction."

Brotherhood of St. Andrew

OTTAWA.

Ottawa.—St. George's.—The annual meeting of the Ottawa Local Assembly of the Brotherhood of St. Andrew, was held in the Parish Hall, on Wednesday evening, the 20th inst. A short business session for the election of president and other necessary business, was held, followed by an address by the Rev. W. W. Craig, along the line of preparation for the annual Corporate Communion which was held the following morning at 7.30 o'clock in the church. Breakfast was served immediately afterwards in the hall, so those attending could proceed direct to their office or school.

Grace Church.—In this church last Sunday afternoon at 4.30 a meeting of the juniors of the Brotherhood of St. Andrew was held. This was the annual meeting and in addition to the business transacted was partly devotional.

St. Matthew's.—The annual meeting of this chapter was held last week when satisfactory reports were received.

The Churchwoman

ONTARIO.

Kingston.—St. James'.—This branch of the W.A. held its monthly devotional and business meeting on a recent afternoon. The resignation of Mrs. Tilly, the energetic treasurer, was received with regret. A successor has not yet been appointed. After the business meeting Miss McAuley addressed the gathering on the triennial meeting held at Winnipeg, and the ladies adjourned to the parsonage, where refreshments were served.

Recently a very pleasant event took place at the rectory when the members of the W.A. met for the purpose of bidding good-bye to their treasurer, Mrs. Tilly, and also to present to her a dainty remembrance—a token of their esteem and affection. Mrs. McCormack read an appropriate address, voicing the esteem in which the members of the auxiliary held their retiring treasurer, and presented to her a gold chain and pendant of amethysts. Mrs. Tilly thanked the members for their kindness, saying it would ever serve as a loving link between the past and future work in the Auxiliary's cause. Mr. and Mrs. Tilly have gone to Toronto, where they will in future reside. Their departure from Kingston is regretted by a host of friends.

At St. Paul's Muskegon, there are 18 former Roman Catholics in communion with the Church, two having been received early in April in connection with the large confirmation class of thirty-four confirmed at that time.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The Rev. Principal Rexford of the Diocesan Theological College, Montreal preached in this church on Sunday morning, November 19th, on the subject of "The Child Life of the Church." The Sunday school was visited by Dr. Rexford in the afternoon. He considered it a great privilege as chairman of the Sunday School Commission to speak in the oldest Sunday school on the Continent. He said our friends in the United States have inaugurated many good things, but it was left to Nova Scotia to begin this work on the American Continent. Dr. Rexford gave a most helpful address to the teachers and scholars. Archdeacon Renison followed with stories of Indian life, which proved of great interest to all, but especially to the boys. The addresses of the distinguished visitors will long be remembered. At the evening service the Ven. Archdeacon Renison of the Albany Mission, Hudson Bay, was the preacher.

On Tuesday morning, November 21st, in spite of the inclement weather, the attendance at the opening sessions of the Nova Scotian Diocesan Sunday School Association was both satisfactory and encouraging, between fifty and sixty delegates being present, from various districts throughout the Diocese. A Corporate Communion for Sunday School workers was held in St. Paul's Church at 10 o'clock, at which the Bishop of Nova Scotia was the celebrant. Rev. G. R. Martell, epistoller and Archdeacon Armitage, gospeller. Very Rev. Dean Crawford gave a deeply spiritual address on the privilege, duty and reward of the Sunday School worker. At the conclusion of the Communion service, the delegates repaired to St. Paul's Hall, where a splendid exhibit of Sunday School work and literature was examined with interest. Great credit is due to Miss Hamilton, of Dartmouth, for arranging the exhibit. Handiwork in the Sunday School is proving a great success among the young scholars, and in this Dartmouth Christ Church leads the way. Little booklets, written, made and illustrated by girls of that church were much admired. "Queen Esther," by Dorothy Ormon, aged 12 years; "Queen Esther," by Joan Vanbuskirk, aged 10 years; "Daniel in the Lions' Den," by Dorothy Sterns, aged 12 years, and "Epiphany," by Dorothy Harris, aged 12 years, deserve special mention, all these girls belonging to Christ Church, Dartmouth. St. Matthias, St. Paul's and St. George's also had exhibits. Among the clergy present were Rt. Rev. The Bishop of Nova Scotia, Very Rev. Dean Crawford, Rev. Principal Rexford, Ven. Archdeacon Armitage, Rev. G. R. Martell, T. C. Mellor, C. K. Masters, R. J. Donaldson, H. Crawford Frost, E. Underwood, S. H. Price, and the Secretary, Rev. F. C. Ward-Whate. There was also a large number of lady delegates present. After the exhibit had been thoroughly examined, the meeting was called to order and opened with prayer. Ven. Archdeacon Armitage, in his opening remarks, said he was pleased to welcome the delegates to the Convention. He also paid a graceful tribute to the work of Rev. Dr. Rexford, the Principal of the Montreal Diocesan College, who had come from Montreal especially for the Convention. A message to Mr. C. E. Creighton, congratulating him on his advance to health was proposed by Rev. L. J. Donaldson and seconded by Rev. S. J. Woodroffe. The reports of Superintendents of Departments, and Deanery Association were then read, and were found to be most encouraging, especially that of the Cradle and Font Roll, which has 1,000 names, being an increase of 700 names since 1909. The annual Convention of the Nova Scotia Division Sunday School Association was brought to a close at the evening session with addresses full of interest and much suggestion by Rev. Dr. Rexford of Montreal and Rev. G. R. Martell of Windsor. The meeting was widely representative of various Sunday Schools the Diocese over, and His Lordship Bishop Worrell presided. After the opening prayers of the session the Bishop speaking briefly recalled the opposition of early Synods, and latterly referred to the splendid growth of interest in the work of Sunday Schools generally and in the Diocese of Nova Scotia. He urged the necessity for work constant and continual in behalf of the cause, closing with a plea for unceasing prayer. He then called the principal speaker of the evening, the Rev. Dr. Rexford, who held the rapt attention of the gathering for nearly an hour

with an address, highly practical and plain, while at the same time scholarly and deeply suggestive. Defining as the purpose of the Sunday School the development of the entire spiritual nature of the child, the Rev. Doctor declared that the great factors to be brought into the reckoning of the teacher were: A God-given Home; A God-given Child-nature; A God-given Book; A God-given Church. Amongst all these he selected as the central and defining factor the child itself. All things must minister and contribute to its growth. The principle of placing the child in the midst is the solar fact in the Sunday School system. This is the great distinction between the old and the new method of treatment. Step by step the new point of view was developed and shown to be the only rational method. Food and exercise are equally necessary to child growth. It is not enough to give spiritual teaching; spiritual exercises suitable to the child need to be provided. He must be taught to recognize occasions of prayer and service. Continuing the speaker pointed out that the child was a bundle of possibilities and that his life was broken up into different periods of development; for instance memory develops later than some perceptions. It is the office of the teacher to discover what period is at the time dominant, and what faculty is temporarily most acute, and adapt the teaching thereto. "The most solemn thing in all the charts of child development is in the line of commitment to the Christian decisions. I never see that maximum at the age of 16 years, and rapidly descends. Few comparatively after the age of 20 make great Christian decisions. I never see that line pictured but there passes over me a deep thrill, as I realize the multitudes passing through the all important years and the responsibility attaching to those whose duty it is to influence them in their practices." Rev. Mr. Martell followed with a powerful appeal to place missions in their proper place in S. S. curriculum. He showed practical lines upon which this might be practically done. A vote of thanks was tendered to the speakers, being proposed in fitting terms by the Rev. H. W. Cunningham and seconded by Mr. H. D. Romans. The afternoon session was occupied almost entirely by Dr. Rexford in a series of addresses upon practical Sunday School work, the chairman being Archdeacon Armitage. Bishop Worrell at the opening of the session dwelt upon the need of consistent life in order to have success in the work.

St. George's.—On Sunday morning, the 19th, the rector, the Rev. H. W. Cunningham, preached on the subject of "The Lord's Service." He took occasion to impress upon the men the great importance of the Laymen's Missionary Movement and of their attending at least some of the meetings which were to be held during the week in connection therewith. The new entrance to the church, which will make a decided improvement, is just about finished. Special services are being arranged for the re-opening. On Monday evening, at the annual meeting of St. George's Branch of the Diocesan Churchmen's Society, the following officers were elected for the ensuing year: Hon. President, Rev. H. W. Cunningham; president, F. W. Drake; vice-president, D. Colquhoun; secretary, F. G. James; treasurer, J. G. Mitchell; executive committee, J. Carr, J. D. Gladwin, T. H. Shinner. The following delegates were also elected to represent this branch of the parent society at the annual meeting to be held Saturday evening at the Church of England Institute: Messrs. C. H. Harvey, J. D. Gladwin and F. G. James. Most encouraging reports were also given about the work done during the past year.

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

St. John.—Trinity.—On Wednesday evening, November 15th, a large number of people gathered together in the schoolhouse for the purpose of hearing the Rev. Canon Powell, the president of King's College, Windsor, N.S., explain the work and aims of the college. The Lord Bishop of Fredericton presided. Following the meeting, those of the audience who are members of Trinity congregation held an enthusiastic meeting and organized committees of the men and women to canvass the congregation in aid of the campaign fund.

The vestry of Grace Church, Baltimore, has voted the Rev. Dr. Arthur Chilton Powell, the rector, a nine months' leave of absence. Much of the time will be spent in Europe.

QUEBEC.

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

Lennoxville.—Bishop's College.—A strong and influential deputation from this university waited upon Sir L. Gouin, the premier of this province, in the city of Quebec on the 23rd inst. with a view to asking a substantial increase in the annual grant from the Provincial Government. The delegation included among others the Chancellor, Dr. John Hamilton, Bishop Dunn, Principal Parrock, Archdeacon Balfour, Dean Williams, W. Morris, K.C., Chairman of Trustees; Dr. Farwell, Sherbrooke, and Canon Scott. Premier Gouin assured the delegation that the Government appreciated the work done by the university, and whatever assistance was granted to McGill and Laval they might feel assured would, in fair proportion, be given to Bishop's College.

ONTARIO.

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

Kingston.—St. Luke's.—The social evening held lately by the men of this congregation proved a decided success, a large number being present. The rector, the Rev. R. S. Forneri, occupied the chair, and in a very short and terse address extended a cordial welcome to all the men of the congregation. The reverend gentleman declared that the meetings were instituted with the idea of forming a parochial branch of the Laymen's Missionary Movement. Short addresses were given by the Rev. J. W. Forester, and Messrs. W. Carroll, A. J. Murray, W. J. Saunders, and W. H. McFedridge. Each speaker drew attention to the worthy objects of the society. The following officers were elected: Hon. president, the Rev. R. S. Forneri; hon. vice-president, James Schofield; president, W. Carroll; vice-president, W. J. Saunders; secretary, H. J. Jennings. The annual meeting of the Sunday School teachers was held in the evening. The following officers were re-elected: W. Carroll, superintendent; A. J. Murray, assistant superintendent; Miss V. Wiltshire, secretary-treasurer; Miss E. Spencer, organist. Arrangements were made for the Christmas tree, which will be held on Thursday, December 28th.

St. Paul's.—A meeting was held in the Sunday School room on a recent evening, when a branch of the Laymen's Missionary Movement was formed. The Rev. W. F. Fitzgerald, M.A., occupied the chair, and the following officers were elected: H. W. Snelling, president, and C. Bunt, secretary.

Barrie.—St. Mark's.—A bazaar was held lately in the schoolhouse under the auspices of the Ladies' Guild, which proved a great success. The proceeds amounted to about \$125.

The Rev. A. H. McGreer, who for the past two and a half years has been the rector of this parish, has resigned in order to accept the curacy of Christ Church Cathedral, Montreal. During the time that he has been at Barrie Mr. McGreer has endeared himself greatly to his parishioners, both old and young, and he will be greatly missed. On Saturday evening the 18th Mr. McGreer was presented by the church-wardens on behalf of the congregation, with a purse of gold, and on the following morning he preached his farewell sermon which was a simple but impressive one, choosing for his text St. Matthew xxvi., 33. He left on Monday evening the 20th for Deseronto to pay a short visit to his father, who resides there, and from thence he went on direct to Montreal.

Tamworth.—The Fall meeting of the Rural Deanery of Lennox and Addington was held at this place on Wednesday, the 8th inst. The Reverends Rural Dean Jones, Tamworth; Canon Roberts, Adolphustown; R. W. Spencer, Camden East; A. L. McTear, Bath; and A. G. McMorine, Selby, being present, with the Reverend F. G. Kirkpatrick, Tweed, as a visitor. The meeting opened with a celebration of the Holy Communion at 10.30 with the Rural Dean as celebrant, after which a business meeting was held, and the financial possibilities of the various parishes was discussed. The afternoon session was agreeably and helpfully taken up with a "Talk" on our Book of Common Praise by the Reverend Canon Roberts, who very minutely and carefully led us through the Hymn Book, pointing out first certain omissions which Hymns Ancient and Modern contain, and then telling us the gains we made by the use of the B.C.P., and

dwelling particularly upon the many beautiful tunes which are placed before us in this book. On account of the lack of time it was necessary to omit a paper the Rural Dean had prepared on the "millennium." The meeting closed with evening service, when the Rev. A. L. McTea preached a strong and stirring sermon, taking as his text Ephes. VI, 10.

Kitley.—We have had missionary meetings in the parish with good results. Rev. J. Cooper Robinson, of Japan, gave his interesting address on Japan illustrated with lantern slides at the Redan, which was much appreciated. The Dean of Ontario spoke very well on the important subjects of missions at St. Thomas', Frankville; those who heard him were delighted. The Rev. Rural Dean Dobbs addressed two meetings at Easton's Corners and at Newbliss, and the addresses were excellent. These meetings were held on work evenings and consequently not as well attended as they should have been. Now an effort is to be made to try and raise the apportionment. A ten days' mission will (D.V.) be held at Frankville, January 10th to 20th. The Rev. C. F. Lancaster, M.A., Macdonald College, near Montreal, will conduct the mission. A new Polga wire fence has been put up, greatly improving the appearance of the rectory and grounds. Also a new Polga wire fence is being put round the church. The Rev. J. H. H. Coleman kindly canvassed Easton's Corners for clerical stipend and soon we hope that the Redan will be canvassed for the same purpose. A strong effort is being made to keep the Sunday Schools going, one of the most important branches of church work, when it can so truthfully be said in these latter days "from all false doctrine, no doctrine, heresy, and schism, good Lord deliver us."

Westport.—The Bishop of the Diocese has appointed the Rev. F. Cooke, rector of this parish, to the parish of St. Mark's, Barriefield.

OTTAWA.

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

Ottawa.—The Executive Committee of the Synod of the Ottawa Diocese met last week at Lauder Hall. About thirty members were present, the proceedings being presided over by His Grace the Archbishop of Ottawa. The morning was occupied in receiving and passing the reports of the standing committees which had been meeting during the two preceding days. Most of the funds are in a flourishing condition and meet all the demands upon them. Trinity College, Toronto, has 108 students, mostly in residence. 78 students were entering the ministry and of these 33 were in the divinity course. Many of the Trinity students took high standing in the university examinations. The Central Missionary Committee has added \$20,000 to its responsibilities and the Ottawa committee expressed the hope in their report that the diocesan contributions will be increased accordingly. The name of Canon Muckleston was placed on the superannuation list and preliminary steps were taken to raise the clerical superannuation from \$150 to \$200. A special committee reported a new scheme for reorganization of committees, which was favourably received. A canon on this subject will be brought forward at the next meeting. The proposal of the night collegiate class committee to appoint special masters was amongst the reports agreed upon.

Lauder Hall.—"The great Province of Ontario, with its splendid system of secular education, disregards the religious instruction of the children," said Canon Henry Kitt-on at the semi-annual meeting of the Sunday School Association of the Ottawa Diocese, held last week in Lauder Hall. Canon Kitt-on was speaking on the proper observance of Children's Day, and impressed the need of the religious instruction of the children by the church owing to the disregard of the state. He admitted that provision was made for this instruction in the state system, but it was not properly and effectively given. He would like to see in the Anglican churches a special children's eucharist service. Mr. F. Hayter, the local secretary of the Children's Day collection in aid of the Sunday Schools, informed the meeting that Ottawa had been assessed for a sum of \$354, and of this sum \$273 had already come in, representing an assessment of \$240. Rev. J. M. Snowdon delivered an address on methods of teacher training, and a resolution was passed calling the attention of the Sunday School Com-

mission to the need of teacher training classes. Rev. J. I. Abbott, of Lanark, spoke upon the application of the Sunday School Commission's methods in various dioceses. Canon Kitt-on presided over the meeting.

St. John's.—The night collegiate class at this church, which was organized by the Rev. Edward H. C. pp., and is now under the chairmanship of Rev. F. A. Anderson, has been so entirely successful that the committee appointed to manage the class will request the Executive Committee of the Diocese to appoint three masters as soon as possible. This class was formed for the assistance of those young men who had not the means and the time to attend college to prepare for the matriculation examination, with a view to taking holy orders.

Deanery of Lanark.—The first annual meeting of the Sunday School Association was held in St. Paul's school-room, Almonte, on Nov. 22nd, when the Rev. R. A. Hiltz, gen. sec. of the Sunday School Commission, gave most practical addresses on "Teacher Training," and also held a "Round Table Conference." The following officers were elected for 1912:—The Rev. C. F. Bliss, president; Rev. C. Saddington, vice-president; Rural Dean Fisher, sec.-treas.; superintendent of teacher training, Rev. T. Aborn; superintendent of Home Department, Rev. A. D. Floyd; delegates to the Diocesan Association, Mrs. Fisher, Port Elmsley, and Miss Elliott, Carleton Place.

Cornwall.—Trinity.—A men's supper was given in the Trinity Hall on a recent Wednesday evening. The supper was served by the ladies of the congregation and was much appreciated by those who partook thereof. The rector, the Rev. T. J. Stiles, occupied the chair. Several short addresses were made by various gentlemen who were present, but the principal speaker of the evening was the Rev. A. P. Shatford, M.A., of the Church of St. James the Apostle, Montreal, who spoke for an hour on the subject of "Manhood," and his address was very much enjoyed.

Smith's Falls.—St. John's.—The Rev. Forster Bliss, the rector of this church, was recently appointed at a convention of the Anglican Young People's Association one of the vice-presidents of the Dominion. Mr. Bliss' interest in the young people of the church and his enthusiasm and activity are well known beyond his own parish and diocese and the London Convention desiring influential advocacy made no mistake in nominating Mr. Bliss as their vice-president in Eastern Ontario. The Archbishop of Ottawa has recently obtained Mr. Bliss' acceptance, notwithstanding the incessant claims of his own parish, of the chairmanship of an important Diocesan Committee to enquire into the conditions of the various missionary parishes of the diocese and their relation to the board of mission. Mr. Bliss goes to Ottawa next week to organize and lay out the work to be done by the committee.

The Rev. Durlin S. Benedict, LL.D., of St. John's mission, Sawtelle, Diocese of Los Angeles, has bought a lot on which he proposes to erect a new church.



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TORONTO.

James Fielding Sweeney, D.D., Bishop.
William Day Reeve, D.D., Toronto.

Toronto.—St. Alban's Cathedral.—At a meeting of the Great Chapter held in the Chapter House November 10th, 1911, the following resolution was carried by a standing vote: "That the Great Chapter of St. Alban's Cathedral have heard with deep sorrow of the death of one of their number, the Rev. John Davidson Cayley, M.A., D.D., Canon and Precentor of this Cathedral. A true man of God, a wise counselor, a devout and loyal churchman, a warm friend of St. Alban's Cathedral, he will be missed in the councils and work of the Church of England in Toronto. And we, the members of this Chapter, write in expressing to the members of his family our sincere sympathy at the time of their great sorrow."—Alex. W. Macnab, Chapter Clerk.

In connection with this Cathedral the Bishop hopes to have some visiting Bishops to preach on Sunday evenings in Advent. The Bishop himself will take the Wednesday evening services during the season, and the following, amongst others, are expected to preach on Sunday evenings:—The Lord Bishop of Ontario, the Bishop of Western New York, and the Bishop of Chicago. A course of illustrated lectures is being arranged in connection with the St. Alban's Cathedral campaign during the winter months.

Synod Office.—The Rev. T. B. Winter has been appointed by the Bishop assistant curate of St. Mark's Church, West Toronto. The Bishop will endeavour to visit during the coming season, on Sunday evenings, new centres of work. His object is to make himself acquainted with conditions and the possibilities for future extension. The canvassing of a new district in East Toronto has begun, in which, shortly, the Church people hope to form a Sunday School and arrange for "cottage" Sunday evening services. The Bishop preached last Sunday morning in St. Mark's, West Toronto, and in the evening at St. Chad's.

On Friday, the 17th of November, the business sub-committee of the committee of the General Synod on Prayer Book Enrichment and Adaptation, met in the Synod Office, Toronto. There were present the Bishop of Toronto (in the chair), Archdeacon Cody, Chancellor Worrell, of Toronto; Mr. Matthew Wilson, K.C., of Chatham; Mr. E. G. Henderson, of Windsor; and Mr. John Ransford, of Clinton. The committee was in session for nearly three hours. Mr. Henderson was appointed vice-chairman and Mr. Wilson, secretary. The chief subject of discussion was the resolution of the General Synod adopting the contract. "The necessary action involved in this resolution was provided for. The committee adjourned to meet again in January, 1912.

Holy Trinity.—In the course of a very interesting service in this church last Sunday evening the rector, the Rev. D. T. Owen, referring to the fact that it was the last Sunday in the church year, made a very touching reference to the recent deaths of two ladies who had been prominently connected with that church: one a young lady who for some years had worked in the Sunday School, and another lady, Mrs. Locke, who had always been ready for any labours in connection with the church. The sermon was preached by Rev. Arthur Strothers, of Wilberforce, Ont., who delivered a most striking discourse from the words "Why art thou cast down, O my soul?" Memorial hymns were sung, including "Jesus Lives," "Jerusalem the Golden," "On the Resurrection Morning," concluding with "Peace, Perfect Peace." The Rev. Arthur Strothers, the rector of Wilberforce, Ont., has, most unfortunately, been completely burnt out, the residence which he occupies in his northern parish being quite destroyed by fire.

Wycliffe College.—The annual meeting of the Students' Missionary Society was held on the evening of Thursday the 23rd inst. There were a large number of people present in the Assembly Hall. Missionary work accomplished by the students of the college during the past summer was the principal feature of the meeting, six very interesting reports being read by as many different students. The Rev. W. J. Southam, the rector of All Saints', also gave an address on missions in general. The president of the society, Mr. G. S. Saywell, occupied the chair. The Executive Committee for the coming year is as follows:—President, Mr. G. F. Saywell; vice-president, Mr. G. W. Tebbs; secretary, Mr. E. Morris; treasurer, Mr. G. W. B. Jones; councillor, Mr. G. H. Williams.

A glebe farm belonging to the Toronto rectories, 147 acres in extent, has just been sold for

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the sum of half a million dollars, which is at the rate of \$3,300 per acre. The glebe farm is two miles north of Bloor Street, is lot No. 18, in the third concession from the bay, fronts on Yonge Street, and runs a mile and a quarter east to Bayview Avenue. It is a quarter of a mile north of Mount Pleasant Cemetery, Merton, Baliol and Davisville Ave., and it is the last of the big holdings in North Toronto to be sub-divided. The lot was a Crown grant to the Church of England over 80 years ago, under the old law, which established the Church of England in Canada and which has subsequently been repealed.

Innisfil.—The Rev. Dr. Langfeldt and family moved into the new rectory which was built this summer, on Oct. 26. Unfortunately, five of his children contracted scarlet fever, so that the rectory is under quarantine. The Bishop was to have visited the parish on Nov. 19 and 20, which visit had to be postponed until January on account of the quarantine.

Weston.—Mt. Denis Mission.—Only a few months ago this mission was begun by the Rev. J. H. Jones in connection with his parish and already congregation and Sunday School have outgrown the accommodation. When Bishop Sweeney recently visited the Mission for the first time he expressed himself as delighted with everything in connection with it and warmly congratulated the officers and congregation on their church loyalty and progressiveness. The rector conducted the service and the layman in charge read the lessons. The Bishop preached and took for his text "Despise not the day of small things." His sermon was a practical and eloquent one. His Lordship's timely words of congratulation, encouragement and counsel were much appreciated by all. His greeting to each one personally at the close of the service endeared him to every one present. The congregation are eagerly looking forward to the Bishop's promised return to lay the corner stone of the church for which plans have been prepared and a good sum of money subscribed. The site secured is the most desirable in the locality—the corner of the Weston Road and Eglinton Ave. It is expected that building will begin early in the Spring.

Caledon East.—On October 25th the friends of the Rev. J. Gander assembled at the rectory to bid him farewell before his departure to his new field of labour in Cobocok. During the evening an address was read by Mr. Judge, voicing the great regret that the people felt at his leaving the parish and wishing him God-speed. The address was accompanied by a purse. Mr. Gander acknowledged the gift and the kindly worded address in appropriate terms. Short speeches were made by several others amongst those who were present.

Apsley Mission.—We are glad to report a visit from the Rev. J. B. Anderson, who is always very welcome here in the Mission and much appreciated. This time, his visit was short, and not confined to any particular part, except that he was for three nights at one of the School Houses. He arrived in the Mission on Wednesday, October 25th, after a drive of thirty miles. On Thursday he was driven out to one of the lumber camps 22 miles from here, where he preached to the lumbermen and stayed over night. Next day there was evangelistic work done in some of the homes in the neighbourhood, and 14 miles driving, winding up with a night in another lumber camp, where also he addressed the men. Next morning (Saturday) we were up at 4.30, and away before breakfast, reaching the third camp at breakfast time, 6 a.m., addressing the men also there. After this we started for our Sunday appointment, reaching the church warden's house at about 11.30 at night, after making several calls on the road on possible candidates for confirmation and covering the distance of 40 miles. Mr. Anderson preached three times on Sunday, viz., at St. Andrew's in the morning, St. Paul's in the afternoon, and St. George's, Apsley, in the evening. There was a good congregation at St. Paul's Church, and about 100 at Apsley in the evening. The distance travelled in the day was 18 miles. On Monday we drove 10 miles, on Tuesday 5 miles, and on Wednesday, Nov. 1st, 13 miles, making evangelistic visits, and at night preaching at Hale's school house. On Thursday Mr. Anderson left us, travelling 30 miles from Apsley to Lakefield, totalling 182 miles in the week. If he was tired at the end of the week, or down at all in weight, it can easily be accounted for, considering the rough roads and the nerve strain and

some narrow escapes, and a few things besides; but one thing, at least, is certain, no one was ever better appreciated by the lumbermen, who would like to have him back again. In one camp the men numbered 76, in another 63, and in another 49, making in all 198. All were equally well pleased, including Roman Catholics.

Confirmations by Bishop Reeve.—Following closely upon this visit, and only three days later, came the confirmation tour of Bishop Reeve, who drove 39 miles from Lakefield to a house within three miles of St. Paul's Church. From there, next morning, he drove on 8 miles to St. Andrew's Church, where two were confirmed, then back to St. Paul's Church for afternoon service, where three more were confirmed, and then on to Apsley, where again there were three confirmed. Next day, his Lordship was driven to Clanricarde school house, 10 miles distant in a northerly direction, where owing to the heavy rain, there was only one candidate. Then on some eight miles further in a northwesterly direction towards Gooderham to the nearest of the three lumber camps, where he addressed the men after tea (about 60 of them). There was to have been a confirmation at a house near by, but for the heavy rain, so making our way over a very rough road in the darkness and rain, we arrived late at the next nearest camp, where we stayed for the night. Up at 4.30 a.m., the Bishop addressed the lumber men after breakfast, and later on, as they were kept in by the weather, he gave them some account of his life in Mackenzie River and then we decided to face the storm which had moderated. However, what with the weather and bad roads and narrow escapes of upsets in the buggy, we got so late at St. Stephen's Church on our circuitous trip back to Apsley, that we found that the few that had ventured out had gone home. So we continued on our rough way to Apsley, where we got a late dinner, after which the Bishop went on another 16 miles to Haultain. Here, again, owing to the weather, there was no one in attendance (in all 36 miles were driven in the day) and next day his Lordship bade us good-bye and went on to catch his train at Lakefield. The trip was a heavy one, and discouraging, and the part of it to the lumber camp fraught with dangers of serious mishap. Many that were expected for confirmation failed us, but it is to be hoped that they will present themselves next opportunity. It must have been a heavy and rough trip for Bishop Reeve whose kindness and devotion we greatly appreciate. We sincerely hope that he has been none the worse for it. We are sure his Lordship's visit to the camps will do much for the cause, as the men were delighted with his visit.

NIAGARA.

W. R. Clark, M.A., Bishop, Hamilton, Ont.

Queph.—St. James'.—A bequest of \$4,000, which was left to this church under the will of the late Mr. Matthew Jones, will be applied to the reduction of the church debt in accordance with the testator's desire. It was decided at the vestry at its last meeting, in recognition of the deceased's long connection with the parish, to erect a memorial. This will take the form of an oak altar, which will be ordered at once and placed in position by Christmas Day. In view of the improved condition of the finances of the church, all the debt now remaining on mortgage being the sum of \$3,000, it was decided that the time was opportune to undertake the securing of a rectory.

Welland.—The plans for the new church here are now in the hands of the architect and tenders will be asked for in a short time.

Air Line Junction.—All Saints'.—On Sunday, Nov. 19th, the Lord Bishop of the Diocese visited this pretty little Mission church. He was accompanied by the Rev. Jas. Thompson, of Welland, in whose church he held a confirmation service in the morning. The Bishop preached an excellent sermon to the large congregation present. He has separated Marshville and the Air Line from Port Colborne and licensed the Rev. J. F. Carson, M.A., as incumbent of the new parish. The following amounts have also been received upon the church debt: Bishop of Niagara, \$10; Rev. F. C. Walling, \$1; Rev. A. D. Caslor, 10; Rev. E. J. Etherington, \$1; Mrs. Monro Grier, \$1; Mr. E. Reaveley, \$1; and Mr. W. M. Hendershot, \$1; total to date, \$228.76.

Fergus.—St. James'.—The anniversary of the opening of the present church was celebrated by a service on the evening of 25th November, at which the rite of confirmation was administered to 11 candidates. Even-song was sung by the rector, the Rev. C. H. E. Smith, and the lesson was read by the Rev. Rural Dean Nafiel, of Flota, who also read the preface in the confirmation office which followed. A large and attentive congregation listened to the earnest words which the Bishop addressed to the candidates. There is a neighbourly feeling happily prevalent in Fergus, and we were pleased to note that the ministers of the three protestant denominations were present at this service in the church on the occasion of its anniversary, and of the Bishop's first visit to this parish.

Port Dalhousie.—St. John's.—Work on the new Parish Hall is progressing well. It is being built on the corner lot adjoining the church. The sum of \$3,000 has been subscribed.

HURON.

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

London.—A pleasing feature of the recent gathering of the General Synod which was recently held in this city, was the meeting together of almost all the Bishops of our Church at a dinner in their honour given by Mr. F. P. Betts, K.C., at the London Country Club. The toast of the evening was "The Church of England in Canada," and after proposing it, the host left it in the hands of His Grace the Archbishop of Rupert's Land, the primate, to call upon a number of the guests to respond, expressing the hope that a large number would be heard from. The Primate fulfilled this duty by calling upon one Bishop from the far east (Fredericton) and one from the far west (New Westminster) to open the replies, and subsequently a number of short speeches were heard from others of the guests, including the Archbishop of Ottawa, the Bishops of Ontario, Huron, Montreal, Toronto, the Hon. Adam Beck, and others. Some very interesting and amusing speeches were listened to, their Lordships making it apparent that they are fully as keenly appreciative of the humorous side of life as their less exalted brethren. Notable among the speeches was one by the Archbishop of Ottawa. His Grace, speaking in his characteristic courtly manner, referred to the fact that he was the oldest member of the House of Bishops and to the great privilege that had been his of having been associated with the many grand men of that house who had performed distinguished service to the Canadian Church, and had now passed away. Amongst other interesting reminiscences His Grace told the following amusing story of that distinguished Churchman, the late Bishop Medley of Fredericton. On one occasion that good Bishop on his yearly rounds had occasion to leave a certain hotel at a very early hour. He arose about five o'clock and wandered to the lower regions of the hotel with a view of procuring breakfast, but, alas, he could find no one about. At length, in his peregrinations, he wandered into what must have been the barroom. Here he discovered an individual lolling in an armchair and apparently in a semi-somnolent condition. The Bishop approached and politely wished him "good-morning." No answer from the sleepy individual. The Bishop approached more closely and repeated in a louder tone "good-morning, sir." Still no response. Thereupon the good Bishop, feeling assured the man must be hard of hearing, went close up to him and bending down, said in a much louder tone "You ought to have a horn, sir." "By all means," said the man, springing into activity at once. The Bishop fled. Resuming his investigations in other parts of the hotel the Bishop at length discovered a bell-boy. To him he explained that he was the Bishop of Fredericton and that he had to take an early train and would like to have some breakfast before starting. The boy said he would see what he could do, and the Bishop resumed his wanderings. It so happened that his Lordship arrived in the neighbourhood of the kitchen at the moment the boy delivered his message to the cook, and to his horror he heard the message delivered in the following terms: "Say, cooky, there's a little Bishop up there!" (here the courtly old Archbishop paused in his recital and said with a laugh, "I really do not like to say the next words," and then continued) "a cussin' and a swearin' and a tearin' of his hair 'cause he says you aint give him no breakfast." The

Bishop got his breakfast. Much good-natured fun was poked during the course of the evening by various speakers at the Bishops from the North West Territories on the alleged propensity of all dwellers in that part of the Dominion to (in the language of "the little vulgar boy") "boost" their country. Two stories in particular are worth recording. The first apropos of the disappointment of an officially appointed collector of missionary funds who had been led to believe from the glowing accounts he had heard of the wealth and enthusiasm of the dwellers in the Northwest Provinces, that he would reap a golden harvest there, but the result of whose efforts was not at all commensurate with his expectations. A certain person had recently purchased land in one of the back townships, and found on moving to it that there was a large tract of swamp quite near his house. This seemed to be the haunt of innumerable frogs. They kept him and his family awake at night with their continual croaking and for a time were an intolerable pest. At length a happy thought occurred to the farmer. He had heard that frogs' legs brought a high price in New York, and he conceived the idea of making money out of his tormentors. He accordingly wrote to a New York dealer saying that he could supply unlimited numbers of frogs' legs, and asking how many the dealer would like. The dealer replied asking how many dozen the farmer could contract to supply by a given date. To this the farmer replied that he could supply any number required—several million if necessary. The dealer promptly wrote ordering a million. As the date approached and no word had been received from the farmer the dealer telegraphed: "Send on frogs' legs—urgent." To this the farmer replied by shipping twenty-five dozen with the following letter: "Dear sir,—I send you twenty-five dozen frogs' legs. It's all I could get. I found there wasn't so many frogs as I thought there was. I was deceived by their hollerin'." The other story was to the same effect. Certain citizens of Winnipeg were engaged in sounding the praises of their city to an American visitor. They painted the glories of their city and its ultimate destination to their Yankee friend in glowing colours. They told him Winnipeg would be a second Chicago; in fact, that if it only had a large contiguous body of water it would even surpass Chicago in very short order. The citizen of the republic, who was a quiet man, listened without comment to these extravagant eulogies, but at length when the large body of water was mentioned, he broke silence. He said, "Stranger, about how large a body of water would you want?" "Oh," they said, "a large lake, say about the size of Lake Superior." "And how large is that?" he asked. "Well," they replied, "it's about 400 miles long and about 130 miles broad." The American paused for a few moments apparently in thought, and then he said, "Wal stranger, ef that's so, you take my advice: just you lay a pipe from here right along to Lake Superior, an' ef youse can suck as hard as youse can blow, youse'll have the whole lake right here in the mornin'." The Bishops expressed themselves as highly pleased with the reception the General Synod had met with in London and the work that had been accomplished there.

Brantford.—Trinity.—The S. S. room built a few years ago when the services of the church were begun in that part of the city, has proved to be much too small for the growing community, and now an addition equal in size to the original school is being built. Trinity is a mission of St. Jude's Church which with St. Luke's mission situated in the opposite direction, make up the entire parish. The rector, Rev. T. A. Wright, and curate, Rev. W. N. Ward, conduct the services and pastoral work of the parish. St. Luke's S.S. room is also too small for the scholars attending and soon an addition there will also have to be built. There has been faithful and wise missionary work done in St. Jude's and now the harvest is ripening and not only bearing fruit locally, but in a deeper interest and in larger contributions to the work abroad.

Listowel.—Christ Church.—This branch of the A.Y.P.A. held a most successful meeting lately at which there was a large attendance.

Wedstock.—St. Paul's.—Members of the A.Y.P.A. visited Ingersoll recently where they were entertained by the members of the local branch, when a most pleasant and enjoyable evening was spent by all present. The visitors arrived at home again about midnight. They numbered in all about 100.

Tara.—The Anglican Young People's Association met at the rectory lately and voted the sum of \$5.00 for the purchase of Muskoka Free Hospital Christmas stamps, each member undertaking to take a certain number. A committee of four ladies was appointed to buy curtains and blinds, etc., for the Sunday School building, the expense to be defrayed by the A.Y.P.A. A paper was read on the "Life and Character of Joseph," and a most interesting discussion of a very wide range followed. Spiritual gifts, the interpretation of dreams, the power of thought, vegetarianism, prayer, thought vibrations, concentration of will, cheerfulness as a sine qua non of a Christian, were all touched upon. Light refreshments, a vote of thanks, and the young people departed to their homes. Their beaming faces augured a thaw. The Ladies' Guild are holding their annual bazaar and entertainment next Thursday, Nov. 30.

Blyth.—Trinity.—The A.Y.P.A. of this parish is one of the oldest in the diocese, having changed over to the Anglican Young People's Association when it was first organized in the diocese. This branch recently sent two delegates to the provincial convention, and at its meeting on Nov. 15th heard excellent reports from them. Both Miss Metcalfe and Miss Tierney spoke well and fully of the impressive gathering. The Rev. T. B. Howard was present and gave an address.

Leamington.—St. John's.—The members of the Rural Deanery of Essex met in this church Friday, Nov. 17. The business of the day was preceded by Holy Communion at 9 o'clock. There were several outstanding features in connection with this gathering. First and foremost was the presence of so many laymen; in fact, one of the best papers read was by a layman, Mr. J. A. Deadman, of Leamington, on "A lay reader's view of the church's needs," which elicited much useful discussion by both clergy and laity. In the second place, the programme itself, which had been prepared very carefully by Rural Dean Ward, presenting for the consideration of the members a variety of useful subjects; and also the businesslike manner of the said Rural Dean in keeping strictly to the programme. So much was his ability as Rural Dean appreciated that a vote to this effect was passed at the conclusion of the day's work. Thirdly, the hospitality extended to the members of the Chapter by the rector, wardens, and Ladies' Guild of the church. Such a banquet as was provided on this occasion is a rare thing indeed, and the exclamations of the various guests, including the Archdeacon of Elgin, proves conclusively that preachers really do like chicken. To show their appreciation, a hearty vote of thanks was tendered the ladies for their deed of love, given, no doubt, at some sacrifice. Lastly, the beautiful service in the church in the evening, when the surpliced choirs of Kingsville and Leamington provided the musical part of the service, and the Rev. H. Atwater, of Detroit, was the special preacher. Eleven clergymen were present including Archdeacon Hill, of St. Thomas. Taking all in all this was the best Rural Deanery meeting ever held in this, the banner deanery of the diocese.

Port Dover.—St. Paul's.—Sunday, November the fifth, was a day that will be long remembered in this parish, for it was marked by the re-opening of this church, after its having been painted and decorated in a most artistic and thoroughly ecclesiastic manner by the well-known firm of Thornton-Smith and Co., of Toronto, and the chancel re-furnished in oak of most

Church Decoration

May not our artists consult with you with regard to the decoration of your church? They have had vast experience, and will submit colored sketches of the desired scheme of decoration.

Correspondence is invited

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pleasing and harmonious design. The colouring of the walls of the nave is, perhaps, best described as a grey-green. The ceiling is a deep cream and gives the effect of greater height and brightness. A dado of light chocolate-brown surrounds the nave and is surmounted by a broad border of elaborate design, executed in numerous colours and shades most beautifully harmonized. In this border, which is a pronounced feature of the decoration, a shield of gold bearing the letters I.H.S. stands out prominently between each window. A golden crown is also conspicuous midway between the shield and windows, and under it the suggestion of a cross in silver grey. About each window a stencilled pattern is effectively and neatly executed. Between the windows and high up on the walls are circular designs containing a quatre-foil enclosing different emblematic designs in rich but quiet colours. A text, "Enter into His gates with thanksgiving," is placed about the chancel arch. The colouring of the chancel walls is a tan with an overglaze of rich green. About the east window is a representation of the Angel Choir of Bethlehem, and the text "Glory to God in the highest." The ceiling of the chancel is panelled in squares each containing upon a rich terra cotta ground a large quatre-foil in gold offset by deep red and rich blue. The organ pipes are re-gilded and the case finished in walnut in keeping with the woodwork of the church. A handsome memorial pulpit to Bishop Baldwin stands to one side of the chancel and a most beautiful prayer desk is placed on the other side, in memory of one of the oldest and most respected members of the congregation, Theodore Butler Barrett. Between the two stands a most handsome brass lectern commemorating the long and faithful services of Lawrence Skey, a lay reader, church warden, and superintendent of the Sunday School for many years. Behind the memorials are the new choir seats and screens which are churchly in design and in keeping with both the pulpit and prayer desk. The Bishop of the diocese being unable, through illness, to be present, requested the Ven. Archdeacon Young to take his place. The service began with the singing of a hymn, after which an appropriate psalm was read antiphonally by the Archdeacon and the congregation, during which the Archdeacon and the rector advanced from the door up the church. After prayer for God's blessing upon the church renovated and re-opened, the Archdeacon, in a few simple but impressive words, dedicated the pulpit "To the Glory of God and in memory of Maurice Scollard Baldwin, D.D., at one time rector of this parish and later Bishop of the Diocese of Huron." He then advanced to the lectern and prayer desk which he also dedicated, the rector meanwhile kneeling on the chancel steps. The Archdeacon preached from Romans 1:7, on just the words "Called to be Saints." After an explanation of the Biblical meaning of the word saints, he spoke of the three men to whom the memorials had been placed in the church, saying he had known them all for many years and could testify that they all exhibited saintliness of character and he reminded his hearers that they, too, were "called to be saints." It was a characteristic of all God's children more or less wrought in them by God, the Holy Spirit, as they yielded themselves to His moulding. A celebration of the Holy Communion followed. At the evening service the interesting and impressive ceremony of the induction of the rector, the Rev. H. J. Johnson, M.A., took place. There were good congregations present both morning and evening and the musical portion of the services was, as usual, well and efficiently led by the choir. The rector and the ladies of the congregation are certainly to be congratulated most heartily on the enthusiasm they have displayed for months past and their lavish outlay of time and energy necessary to bring about the complete renovation of the church which to-day presents a more handsome appearance than, we venture to say, its most ardent admirers ever expected to see.

ALGOMA.

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

Callender.—St. Peter's.—Though weakened numerically by the removal of quite a few Church families this Mission has successfully maintained itself financially, and was enabled to contribute double its apportionment to the M.S.C.C. The Harvest Festival was fittingly observed on Oct. 8th, and the following Sunday a special service for Children's Day was held. The Sunday School sustains a loss in the return

of Miss A. Hope, niece of the people's warden, Mr. H. Jervis, to London, England, after spending the past summer here. After enjoying services twice a Sunday for past 4½ years by having a resident student, Mr. Bartels, the congregation for a while will be served by him but once a Sunday owing to his removal to North Bay where he will be ordained to the Diaconate at the Advent ordination as curate to that parish. This arrangement permits the rector of latter, Rev. C. W. Balfour, to give more frequent celebrations than hitherto in Callender. A visit from the Bishop of the diocese is expected on the 2nd Sunday in December for Evensong and Confirmation. The girls' branch of the W.A. plan a sale of work and concert shortly before Christmas. Along with the Sunday School they have presented to the incumbent a set of handsome stoles and B.A. hood.

Fort William.—St. Paul's.—The autumn meeting of the Rural Deanery of Thunder Bay was held at the rectory on Tuesday, November 14th, Rural Dean King presiding. There was celebration of Holy Communion in St. Paul's Church at 8.30, the celebrant being the Rector, Rev. H. G. King, assisted by Rev. W. S. Weary. After breakfast at the Rectory, matins was said in St. Paul's by Rev. A. A. Adams, St. Thomas Church, West Fort William, the lesson being read by Rev. S. M. Rankin of St. Luke's. At 10 a.m. adjournment was made to the Rectory, where an excellent paper was given by the Rev. F. G. Shering, of Port Arthur, on the "Introduction to the Pastoral Epistles," followed by an exegesis of Greek testament by Rev. S. M. Rankin. 11 a.m.—Business session. Reading of minutes of previous session by the secretary, Rev. S. M. Rankin, who had held the position for nearly five years, tendered his resignation which was reluctantly accepted. On motion the appointment was left in the hands of Rural Dean King, who appointed Rev. A. A. Adams to the position. It was decided to hold meetings quarterly, January, April, July, and November. After lunch a most interesting talk was given by Rev. C. W. Hedley, of Port Arthur, of the late meeting of the general synod in London, and the members signified themselves as greatly indebted to Mr. Hedley for his clear and comprehensive sketch of the main features of that notable gathering. The newly appointed secretary gave a sketch of "Mission Work in the Diocese of Keewatin," from which he had recently come. In the evening a largely attended meeting of men was held in the rectory to discuss problems connected with church life, and this was addressed by Rural Dean King, Rev. C. W. Hedley, the Secretary, Mr. Jarvis, J. J. Wells and others, and proved a very interesting gathering. The next meeting of the Deanery will be held at St. John's, Port Arthur, on the second Wednesday in January.

St. Thomas.—A very pleasant social gathering took place in the parish hall on Wednesday evening, Nov. 1st, to bid farewell to Rev. J. C. Popey, who had had charge of this parish for some months, and also to welcome the new incumbent, the Rev. A. A. Adams and his wife and daughter. A large number were present and a happy hour was spent in music and conversation. On behalf of the congregation, Mr. Popey welcomed Mr. Adams, who responded to the address, thanking those present for their very cordial welcome. Mr. Thornborrow, church warden, then read an address to Mr. Popey, accompanied by a testimonial in the shape of a purse, setting forth the deep regret of the people at his departure and wishing him God-speed in his new field of labour. Mr. Popey responded in a few well-chosen words. Refreshments were served by the Woman's Auxiliary. Mr. Popey goes to Schreiber to take up the church recently vacated by Rev. M. Rainer.

St. Luke's.—A month ago and more this church celebrated its Patronal Festival for the first time in its history. The idea conceived at first was to make a thankoffering to Almighty God on St. Luke's Day, in order to clear the church from debt. However, as time went on it was decided that the whole octave be kept as a time of thanksgiving and rejoicing, and also as a time for deepening the spiritual life of the parish. Tuesday, the day before the Festival, was kept as a Quiet Day and solemn preparation for what was to come. From then (Oct. 17th) onwards right up to Oct. 25th, with the exception of one day, there was always something, either of a spiritual or social nature to engage the minds of the people. The rector had impressed upon the congregation beforehand that there were three sides to a Patronal Festival, viz., a devotional, a social, and self-denying, or thankoffering, side, and he wished them to keep this in view, and divide up their time and energies accordingly. The result, taken as a whole,

was distinctly encouraging, the interest being well maintained throughout. The thankoffering resulted in a sum of \$1,300, taken up solely at the Festival services, and had the whole year been devoted to the enterprise instead of three months only, no doubt the total would have been doubled. The sum of \$1,200.00 is still required, and already preparations are being made to collect this during the Patronal Festival of 1912. Boxes are being given out to all the members who are asked to put in 10 cents a week, which should bring in a sum total of \$5.00 in the year from each person.

Sundridge.—Rural-decanal Meeting.—On Tuesday and Wednesday, Oct. 24th and 25th, the chapters of Muskoka and Parry Sound met jointly at this place. On the evening of the first day Evensong was taken in St. Paul's Church at 8 p.m., when (owing to the unavoidable absence of the Rev. L. Sinclair) the Rev. P. Mayes kindly filled the office of preacher, and also delivered an admirable sermon. The Rev. L. A. Trotter, incumbent, had all the clergy comfortably billeted with the various church families. On the morning of the 25th proceedings opened with Holy Communion at 7.45 a.m., and the Rev. Rural Dean Hazlehurst was celebrant. Matins was read at 9.30 a.m. by the Rev. Jos. Waring, and the session opened at 10 a.m. with Canon Allman, R.D., in the chair. There were present both Rural Deans, and the Revs. J. Waring, L. Trotter, F. Hincks, P. Mayes, and P. Bull. The Bishop kindly wrote expressing his regret that the order of his engagements prevented his being present. Several letters from the absent clergy were also read with one of resignation and good wishes from the Rev. C. W. Balfour, now of North Bay. A portion of the Greek text in Acts ix. was taken up and profitably discussed, the same being kindly and ably led by the Rev. F. H. Hincks, M.A., Bracebridge. Routine business disposed of various matters, and among them the election of the Rev. F. H. Hincks, as secretary to the two deaneries and the acceptance of Gravenhurst as the next place of meeting in Feb. 1912. A paper on "Church work in a country parish in England," having been kindly sent by the Rev. A. P. Banks (now on leave in England) was read by the secretary, and responded to by a vote of thanks. After noon-day prayers an adjournment took place until 2.30 p.m. Upon resuming, the same clergy were again in attendance with the addition of Rev. E. M. Rowland, Powassan. A discussion took place on the subject of "Beneficiary Funds," and it was finally decided to bring it up again at the next meeting. Another discussion arose on "How we may best serve the decadent Missions of our deaneries with a view to economy and efficiency." Divergent views found expression, but the presence of the Bishop was needed to give practical point. In the absence of the Rev. A. J. Oakley, his able paper was read by the secretary upon "The function of miracles," the same being warmly approved in discussion, ending with a vote of thanks. Three important matters from the Bishop's pen were then read seriatim and were also earnestly discussed, and notes made upon them. Votes of thanks were duly taken, and passed, in order. To the former secretary, the Rev. C. W. Balfour; also to the hosts and hostesses of Sundridge, including the incumbent and church wardens; to the Rev. P. Mayes for his sermon, and the Rev. Canon Allman, R.D., for presiding. A reception was held by the W.A. and given at the residence of Mr. Joseph Edgar, to whom fitting acknowledgment was made by the Rev. Rural Deans Allman and Hazlehurst, and a happy reply elicited.

MOOSONEE.

John George Anderson, D.D., Bishop, Selkirk.

The Rev. Robert Rennison, Moose Factory, Hudson's Bay, has just been appointed police magistrate without salary in and for those portions of the districts of Nipissing, Sudbury and Algoma, extending from 50 degrees north latitude to the northern boundary of the province.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

York Factory.—The Rev. and Mrs. R. Faries are out on furlough and are spending their vacation at Abbotsford, P.O. They left their distant station on Aug. 20th and were 10 days travelling by canoe. At the end of that time they came to Norway House, where they board

a steam tug boat which took them to Warren's Landing at the north end of Lake Winnipeg. Here they waited five days for a steamer. The steamer "City of Selkirk" steamed out from the north end of Lake Winnipeg in a blinding snow-storm and during the night the passengers experienced one of the roughest nights ever spent on Lake Winnipeg. When morning came the captain steamed into Beven's River for shelter. Here they stayed until the evening when the wind went down and the boat again ventured out into the lake. A 24 hours' run more brought the boat into West Selkirk, Man., and the passengers were able to set their feet once more on "terra firma." The returning missionaries spent some time in Winnipeg, trying to shake off the effects of their isolation in the far north, the long journey and the rough passage across Lake Winnipeg before coming on to Mrs. Faries' old home at Abbotsford, Que. They have many stories to tell of the good work going on, on the western shores of Hudson's Bay, and how the Indians and the Esquimaux are searching after the truth and the light.

RUPERT'S LAND.

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

Minnewankin.—His Grace the Primate consecrated the church which has recently been erected in this parish on Sunday, November 10th, and he afterwards held a confirmation service.

Morden.—Rural Deanery of Pembina.—This Deanery comprises five clergymen, all of whom have come into the Deanery within the past year. A meeting was held at Morden to elect a Rural Dean and to learn something about the forthcoming Mission of Help in 1912. Besides the rector of Morden, Rev. B. L. Whittaker, there were present Revs. J. H. Gibson and F. Longmore of Manitou and Pilot Mound, respectively, and Dr. H. M. Speechly of Pilot Mound. Rev. J. H. Gibson (Manitou), was elected Rural Dean, and Rev. B. L. Whittaker (Morden), secretary. A local committee to further the aims of the 1912 Mission of Help was formed by the clergy of the Deanery, with Dr. Speechly as secretary, who supplied the meeting with complete information of the plans for the Mission of Help. It was decided that Manitou, as the most central and convenient spot in the Deanery, should be the centre for the Mission which will be conducted by the Rev. F. Lisle Carr, vicar of Woolton, Liverpool, England. The next Deanery meeting will be held at Manitou on Jan. 17 and 18, as at present arranged, when a complete plan of preparation for the Mission will be made. Correspondence with the Missioner will be conducted during the next year. It was felt that this opportunity for deepening the spiritual life of the Church in the West will be a great one and worth much prayer and planning.

COLUMBIA.

Victoria.—After a very protracted session of the Synod of this diocese, which was held in this city on the 23rd inst. for the purpose of electing a successor to the Right Rev. Dr. Perrin, now Suffragan Bishop of Willesden, in the Diocese of London, the Rev. J. C. Roper, D.D., professor at the General Theological Seminary in New York, was selected to fill the vacancy. Nine ballots were taken before any of the candidates secured a majority of both the clerical and lay delegates and the final vote was taken at 8.30 a.m. on November 24th.

The Rev. Charles John Roper, D.D., is a native of Kent, England, and was educated at Tonbridge School in that county, from whence he went up to Keble College, Oxford, where he had a distinguished career, winning amongst others the Ellerton Theological (University) Prize. He graduated in 1881 and a year later was ordained deacon by the Bishop of Chichester, Dr. Durnford, and appointed to the curacy of Hurstmonceaux near Eastbourne in Sussex. He was ordained to the priesthood in the following year by the same prelate, and after holding his curacy for a little over a year he returned to his Alma Mater, being appointed a Lecturer in Theology at Brasenose College. Here he was brought into close contact with the late Bishop of Salisbury, Dr. Wordsworth. After remaining there for two years in 1885 Dr. Roper was appointed Professor of Divinity in Trinity College, Toronto, a position which he held for three years. In 1888 he became the first vicar of St. Thomas' Church, Toronto, and he remained there for nine years. In 1897 he severed his connection with Toronto

and with the Canadian Church and went to New York and from there up to the present time he has been a Professor of Theology at the General Theological Seminary in that city.

The Rev. John Grundy, who was for about twelve years in charge of the Chinese mission of the Church of England in this city, has just been appointed to the benefice of Scarborough, a pleasant country parish in Somersetshire, four miles from Crewkerne. He will be settled, he hopes, in his new home by Christmas.

Correspondence

APPEAL FOR MISSION HOUSE AT NAGAOKA, JAPAN.

Rev. T. G. A. Wright begs to acknowledge the following contributions for a mission house at Nagaoka, Japan, for Rev. C. H. Short:—Previously acknowledged, \$489.20; Rev. C. P. Sparling, Baltimore, Md., \$1.00; Rev. G. S. Anderson, Morrisburg, \$2.00; Christ Church, Delaware, \$2.10; Rev. J. F. Wiseman, \$5.00; Rev. W. G. O. Thompson, \$1.00; Rev. S. E. Harrington, \$1.00; D. M. Rose, \$2.00; R. S. Tippet (additional), \$1.00; total, \$504.30. Amount required, \$800.00. Contributions may be sent to Rev. T. G. A. Wright, 851 Hellmuth Ave., London, Ont.

CHURCH UNITY.

Sir,—Most of the clergy are pleased to read in our Bishops' charges, that we all be careful not to prematurely hasten church unity. We, in turn, who live in the towns and villages, would warn the clergy and people in the larger centres not to be too strongly impressed by the apparent success of our separated brethren. Hundreds of our clergy have been battling for principles amidst most embarrassing circumstances; and we feel at last that we are on the eve of victory. Look at the church in Wales. Though she has been harrassed by evil machinations, yet she is surely forging ahead while the Methodists, by their own showing, are declining. Here are two facts, and while we contemplate them let us be humble, watchful and untiring in our work. In the first place, the children of our separated brethren are not "joining their church." In the second place, our clergy in older Canada, especially Ontario, are constantly opening new services in country places. The writer is now engaged in the second enterprise of this kind, the first resulted last year in paying its rector \$220.00. Would it not be a useful thing for the Canadian Churchman to collect statistics in verification of these two facts?

H. J. Leake.

TORONTO L.M.M. CO-OPERATING COMMITTEE.

Sir,—My attention is drawn to the fact that your report of the annual meeting held on the 13th inst. mentions "The following denominational increases in missionary giving were recorded: Presbyterian, \$14,691; Baptist, \$7,000; Church of England, \$2,803.00; Methodist, \$6,220," without mentioning that these were increases for the last recorded Church year of the various communions. It was also pointed out to me that without the total givings these figures were misleading and I therefore give them as follows: Methodist, \$130,116; Presbyterian, \$124,259; Baptist, \$72,232; Church of England, \$78,863, whilst the objective before the various bodies for the next Church year was reported as follows: Methodist, \$180,000; Presbyterian, \$130,000; Baptist, \$85,000; Church of England, \$82,000. All these figures refer, of course, solely to the Churches of the Deanery of the city of Toronto only. Up to the present time it seems to have been impossible for the Church of England to gather as complete figures with regard to missionary givings of its various congregations as are procured by the other bodies. Mr. A. H. Campbell, the energetic chairman of the Toronto Anglican Committee informs me that ever since Easter he and the Church of England L.M.M. office have been endeavouring to obtain first hand reports from each parish tabulating not only givings reported direct to the Synod office but also all other missionary givings in each

parish, but less than one-half the parishes have supplied the information, notwithstanding repeated requests! The main heads of missionary givings naturally come under (1) M.S.C.C., (2) Diocesan Missions, (3) W.A., and (4) Church Extension. Under the first head it has been found almost impossible to get any information for the year Easter, 1910, to Easter, 1911. How long are our people going to be satisfied with a less intelligent, less business-like, less enthusiastic and a less united stand on the great question of missions, than some of our other Christian brethren? It is true that a few of our congregations take a worthy and outstanding position but with a great many, notwithstanding the co-operation of the L.M.M. committees, etc., lack of returns are still outstanding features.

N. F. Davidson.

THE PRINCE COAST MISSION.

Sir,—As the Columbia Coast Mission steamer does not come within a hundred miles of the southern boundary of the Diocese of Caledonia, and as we have many deep inlets and large islands making a coast line within this diocese of over fifteen hundred miles, I have decided to found a mission to be called "The Prince Rupert Coast Mission." The equipment which we need at first is a good-sized gasoline launch and a capable missionary whose headquarters will be at Prince Rupert. In the Rev. W. F. Rushbrook, B.A., a master mariner, we have the very man best suited for this work. While in charge at Port Essington he was endeavouring to do a little of this coast work, but the gasoline launch which he bought through the assistance of the Toronto W.A. is too small to be safe when he ventures out to the islands. We wish to sell it and get one double the size, if we could get some assistance to enable us to do this and also a small annual grant for maintenance, I am sure a most helpful work could be done for Christ and humanity up and down this North Pacific coast with its mountain-walled channels and deep inlets and rows of outlying islands, the sentinels of the Last West.

F. H. Du Vernet,

Bishop of Caledonia.

Nov. 15, 1911.

LOW WAGES.

Sir,—In the General Synod of the Church at London, Ont., I noticed a resolution introduced by Canon Murray relative to the "White slave traffic" in which he is reported as saying, "Many firms pay so low a rate of wages that girls are virtually forced into lives of shame and immorality." I wonder very much that such a statement was allowed to pass unnoticed. I was so disgusted with Canon Murray making low wages an excuse for doing wrong. Our Saviour said in His temptations, "Get thee behind Me, Satan," and He is our example. Does Canon Murray believe the gospel? There is another text he seems to pay little regard to. "Whosoever will come after Me, let him deny himself, take up his cross daily and follow Me." I suppose our crosses nowadays must be something dainty and handled with kid gloves. To roll up one's sleeves and work in earnest in whatever place God put us does not seem to suit some people. My mother paid for house work \$3 or \$4 and I \$5 to \$7; my daughter from \$12 to \$20—she is paying \$20 just now, and not nearly as good workers or as willing as when wages were less. Wages are out of reason to the amount of work done from government officials down; it seems to me the less work they do the more pay. If some of the males that are in high positions would keep the inner man as clean and well to look upon in the Lord's sight as the outer man is to our human eyes, it would soon do away with the "White slave traffic." They seem to forget that the eyes of "The Lord are beholding," etc. From an old and busy woman over 70; I am a reader of your paper for twenty years or more.

ARCHDEACON ARMITAGE WRITES AN OPEN LETTER TO "SPECTATOR" ON "THE ORNAMENTS RUBRIC."

Sir,—I am greatly interested in what you have to say about the "Ornaments Rubric," although I cannot for the life of me understand how any one who accepts the XXXVIIth Article, and consequently the judgments of the King's courts, can even for an instant, allow that it permits, much less orders, any other vestments and ornaments, except those which have been in constant use in

the Church since the Reformation, to the exclusion of all others until recent times. The judgment of the Privy Council in the Folkestone case (Rid-dale v Clifton) still stands, and is the only interpretation which can be given to the subject, until it is reversed. To take any other position is to give place to anachronism in the Church. It is worse, for it is virtual denial of fact, as well as law. "The practice," as the judges said, "has been uniform, open, continuous, and under authoritative sanction." Now, your mistake is in assuming without a title of evidence that the Ritualists are the strict "rubricans," and that they are desirous of restoring the observance of a practice or practices, under the "Rubric," which though almost universally neglected, are yet legal. There is no real ground upon which to base such a supposition. True, the Ritualists claim that the "taking of other order," by the advertisements, had no statutory obligation; but the Privy Council decided otherwise. The Vestments and Ornaments in question have never been lawful in the Church of England since 1559. You are quite right, however, in endeavouring to safeguard the interpretation of the so-called "Ornaments Rubric," which is not a rubric at all, but only a "note." This was done in 1661 by placing in the forefront of the Prayer Book Elizabeth's Act. This Act had been the standard for more than a century, and had swept the Church clean of Mass Vestments, etc. The "Ornaments Rubric" was never a self-contained and independent enactment, but a note of reference to the Act. The word "RETAINED," introduced in 1663, clarified the whole subject, showing that the intention was only to maintain the ornaments existing then in the Church, not to revive those which had been long discarded. The Visitation Articles of the Bishops who enforced the Prayer Book of 1662 show this clearly. They ALL REQUIRE the use of the SURPLICE, which was not allowed in the Book of 1549, but was required in 1552. There is not the slightest ground then for your statement:—"The General Synod by its action has, in our judgment, commanded these ornaments to be the ornaments of the future," viz.:—the "mitre, cope, alb, maniple, chasuble, altar lights, incense," etc. . . . "as soon as the Canadian Prayer Book is issued." The mitre and pastoral staff have never been subjects of litigation, (the latter was deservingly omitted by authority from the Ordinal, and has never since been given to a Bishop), but are believed to be illegal. Even the Roman Catholic Dictionary admits that the mitre was unknown to Christian antiquity: "for the first thousand years of her history there was no general use of the mitre in the Church." The alb and chasuble have been declared illegal by the Privy Council, "Hebbert v. Purchas," 1871; "Ris-dale v. Clifton," 1877; by the Dean of Arches, (Sir Robert Phillimore), in "Martin v. Mackonochie," by the Dean of Arches, (Lord Penzance), Clifton v. Rid-dale. The maniple was declared illegal by the Dean of Arches, (Sir Robert Phillimore), in Elphinstone v. Purchas. The use of incense during Divine service is clearly illegal, under the same judgments. As for so-called "altar lights," lighted candles upon the Holy Table when not required for the purpose of giving light, have been declared illegal in a number of judgments: Dean of Arches, in Elphinstone v. Purchas; Dean of Arches, Hudson, and others v. Tooth; Dean of Arches, Clifton v. Rid-dale, etc., etc. The Act of Uniformity (2 and 3 Ed. VI. c. 1), "In the 2nd year of King Edward VI.," superseded all previous ritual. There is ample proof of this. The first of the Royal Injunctions of 1549 ran: "Item for an uniformity, that no minister do countenance the Polish Mass as . . . setting any light upon the Lord's board at any time." Cardwell Doc. Ann. No. 15. Dean Milman tells us that on Ridley's appointment to the See of London, "before he would enter the choir, he commanded the lights on the altar to be extinguished" at St. Paul's. The contemporary evidence is interesting. *Creyfriar's Chronicle* says: "At that same time the Bishop commanded the light of the altar to be put out or he came into the quere." The mature judgement of the Supreme Court (Martin v. Mackonochie) is well worth pondering in this connection. "The rubric of our present Prayer Book might have said: those ornaments shall be retained which were lawful, or which were in use the second year of Edward VI. and the argument as to the actual use at that time, and as to the weight of the injunction of 1547 might, in that case, have been of weight. But the rubric speaking in 1661, more than 100 years subsequently, has defined the class of ornaments to be retained by a reference, not to what was in use *de facto*, or to what was lawful in 1548-9, but to what was in the Church by authority of Parliament in that year."

W. J. Armitage.

BOOKS RECEIVED.

The following books have been received from The National Society's Depository, 19 Great Peter Street, Westminster, S.W., London, Eng.,

"**Church Study.**" Suggestions for a course of lessons on the church building, its furniture, its officers, &c., by Miss M. M. Penstone, price 4s. net, post free, 4s. 4d.

"**Lessons on the Life of our Lord Jesus Christ.**" Intended for children between the ages of eight and twelve. By Hetty Lee, M.A. With 23 illustrations. Price 2/- net.

"**The Foundation of the Church of Christ.**" Intended for use with scholars over fourteen years of age. By Miss M. M. Penstone, with 15 full page illustrations. Price 2/- net.

"**Talks and Stories for Beginners.**" A series of lessons for very little children. By Miss M. Griffin, with eleven full page illustrations. Price 1/6 net.

"**The Story of Christ's First Missioners.**" Intended for use with scholars between the ages of eleven and fourteen. By Miss M. M. Penstone, with 20 full page illustrations. Price 2/- net. Post free, 2/4 net.

"**History of the Church in England, 1170-1547.**"

"**History of the Church in Britain, 33-597.**" By Rev. Arthur Carr, M.A. Price one penny each.

From A. R. Mowbray & Co., Ltd., London: 28 Margaret St., Oxford Circus, W. Oxford: 9 High Street.

"**Counsels to Nurses.**" By Edward, Lord Bishop of Lincoln. Being his addresses and letters to the

Guild of St. Barnabas for Nurses. By E. F. Russell, M.A. Price, 1/-, 1/6 cloth.

"**The Arts of the Church.**" Church Embroidery. By Alice Dryden. With twenty-eight illustrations and thirteen figures in text. Price, 1/6 net.

"**Daily Readings.**" From the Works of Bishop Westcott. With an introduction by Arthur C. Benson. Price, 2/6 net.

"**Christianity and Citizenship.**" By W. Edward Chadwick. Price, 18d. net. Cloth, 2/- net.

"**The Marden Manuals.**" For graded Sunday School. By Rev. R. E. Johnston, M.A., Vicar of Marden, Kent, England.

Grade 1, Stories from the New and Old Testaments. Grade 3, The Works of Our Blessed Lord Jesus Christ. Grade 5, The Stories of the Ages Before Christ. Price, 1s. each, net.

"**The Church and the Children.**" A handbook of the Graded Sunday School and the Catechism. By Rev. R. E. Johnston, M.A.

"**The Boy and his Work.**" By the Rev. Spencer J. Gibb. Price, 18d. net. Cloth, 2/- net.

"**The Sign.**" A monthly Parish magazine. Annual Volume 1911. Price, 1/- net.

"**Prayer Book Revision.**" By Athelstan Riley, M.A. Price, 2/- net.

"**Mysteries for the Meek.**" A series of little sermons. At the Lord's Service. On the Lord's Service. Addressed to the Lord's little ones and others of the childlike mind by a priest of the Diocese of Worcester. Price, 2/ & 1/6 net.

"**The Epistles of Saint John.**" Meditation for simple and devout Christians. By Rev. Frederic Noel. Price, 1/6 & 1/- net.

"**Plain Sermons on the Sacrament of the Altar.**" By the late Rev. W. H. Cleaver, M.A. Price, 1/- net.

From Longman's, Green & Co., Fourth Ave. & 30th St., New York. London, England.

"**Cod in Evolution.**" A pragmatic study on Theology by Francis Howe Johnson. Price, \$1.60 net.

"COMFORT YE MY PEOPLE."

In Memoriam, R. B. N., November 11th, 1911.

"Be comforted! No pain he had and in his end was peace."

"Good God! 'His end was peace; be comforted!' ye cry,

And I beloved! am bereft of thee,
Of thee, whose love to me was ever-welling life."

"Blessed are the dead which die in the Lord." "Ah, yes!

But then thy love I've lost; my ever present helper gone!

For light and life, is mocking vacancy.
Here is Death's sting; here, Grave, thy bitter victory!"

"Even so in Christ shall all be made alive," "Ah, dost thou live in Christ, and does Christ live in me?"

God grant,—oh Spirit loved!—That in this living Bond

Still ever thou my light, strength; comforter may be!"

Toronto. W. F. C.

The Primus dedicated a new altar and choir stalls and the new sanctuary in St. Mary's, Broughty Ferry, recently. The church has been very greatly improved by the alterations made on it. The nave is larger and lighter, while the chancel, with its greater size, its new floor, its handsome choir-stalls, enlarged altar and hangings, is now very dignified, indeed. The enlargement of the altar has in itself been a great improvement, and, with the cross and vases containing lilies placed on the table in the traditional British way and not on that Roman innovation, the retable, the altar now looks worthy of its sacred purpose.

THE FOOD QUESTION.

Collier's (Canadian edition) of August 26th contains an article, entitled "Westfield—a Pure Food Town," which is sure to be interesting to all housekeepers. The people of Westfield (Mass.) woke up to the fact that they were not getting pure food or pure material for use in food. They do not want, and now will not have, fruits, jams, etc., in which certain preservatives are used, peanuts that have been varnished to make them look nice, etc. Of the groceries tested in the laboratory one of the most frequently adulterated is baking powder. A delightful concoction known as a tart proved to be puff-paste made with alum, with a jelly centre dyed with coal-tar. The article goes on to say: "So little baking powder is used in some homes that this product would seem comparatively unimportant. But a great deal of baking powder, however, is used in the bought cake and biscuits, and a great deal of this is adulterated." The adulteration may be by ammonia, which is fraudulent but not injurious, or by alum, which is decidedly injurious, as it hardens the tissues of the mucous membranes. As a

precaution, look at label and see if ingredients are stated. Better refuse it if alum or something that looks like alum (such as alumina) is one of them, or if the ingredients are not stated by the manufacturer it will be well to select some other brand.

Jams, jellies, catsups, confections, gelatine, desert powders, flavoring extracts are often colored with coal-tar dyes. These dyes are sometimes harmless, but very frequently injurious, depending on the particular combination. There is one bottle of Creme de Menthe at the Normal School which contains a coal-tar dye sufficiently poisonous to have killed two people. The bottle is almost full, but the small amount used caused the death of a man and his wife, and the product was sent for analysis. Extracts are also adulterated with wood alcohol and with tumeric, a fraudulent adulterant.

No doubt many cities and towns will profit by Westfield's experience and follow its example.—Canadian Home Journal.

Children's Department

TEDDY'S "ANGEL."

By George A. Best.

She pair of human derelicts who drifted slowly up the centre of Dover-road were scarcely visible from the pavement, for the dismal January afternoon was fast drawing to a close, and the gas-lamps were still waiting a touch from the magic wand wielded by their labour master. The householders hereabouts were economically inclined too; here and there a light shone dimly in the basement kitchens, but at this early hour denizens of Dover-road, who purchased their gas by pennyworths, had no money to waste upon unnecessary il-

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will save you hours of misery. They stop the headache but do you no harm. 25 cents a box at all druggists.
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lumination. So the street looked dreary and depressing enough in the half light; and when the slowly-moving figures in the roadway began to sing, the air of melancholy which pervaded the place was intensified a hundredfold.

Yet the song was one of hope and of gladness:—

We shall meet on that beautiful shore.

The line was chanted in a husky baritone, and the singer, possibly realizing that the advertisement was scarcely an attractive one, paused for a moment to allow his tiny companion to add the saving clause. The boy's voice rose shrill and tremulous, piercing the street from end to end:—

The melodious songs of the blest—

A muffin bell broke in clamorously upon the refrain at that moment, punctuated at intervals by the warning toot of an approaching motor-car.

"Take it 'ome, do!" cried the bell-ringer jeeringly, as he passed the outcasts with a brisk, swinging stride. The elder singer answered the taunt with a volley of oaths, but the lad's voice still rose triumphantly above the clamour and jangle of the bell—

In the sweet by 'm by,

We shall meet on that beautiful shore;

In the sweet—

The song ceased abruptly, and the man leaped suddenly aside with a hoarse cry of alarm. In the roadway an iron monster stood motionless, breathing noisily. Two flaming eyes shone brightly on a tiny white face

pathetically upturned towards the quivering, palpitating thing which had struck it down.

A pair of strong arms raised the boy gently. The child murmured the one word "Copper," in an agitated whisper, and then lapsed into unconsciousness.

"He's fainted, I expect, poor little chap," said the constable, gathering the little heap of rags and bones to his breast. "Better take him to the hospital on your car, sir," he added, addressing the driver. "So far as I can see there's no bones broke, and it'll be a long job to fetch the ambulance."

The driver hastily arranged the cushions on the floor of his car.

"Lay the child down here, and I'll drive him at once to my house in Park-lane," he said, huskily. "He shall have every attention. Here is my card; you might look in yourself this evening when you are off duty."

The policeman glanced at the card in his hand.

"Very good, Sir Henry," he said, touching his helmet with a heavily-gloved forefinger. "I'm sorry we allowed the old was'el who was with the boy to make off; I'll make what inquiries I can with a view to tracing him."

"You shall have a five-pound note if you succeed," said Sir Henry Crampton, taking his seat beside the chauffeur. "And I'll add another guinea if you'll remove the heartless scoundrel from my premises after I've horse-whipped him."

The policeman saluted again, and, in response to a touch from the master hand, the great machine fled,

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panting loudly, into the growing shadows.

And in a neighbouring street the muffin bell still clanged unceasingly. After many hours of unconsciousness the child opened his eyes in a new world—a world created by the great Money God; the earthly paradise of an all-powerful millionaire, in which every light was a sparkling

H. H. NIGHTINGALE

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diamond or a glowing ruby, and the very bedstead a thing of burnished gold, set with priceless mother-of-pearl, and canopied in the richest and softest of silks.

There was an angel, too. One who passed noiselessly too and fro over the thick carpet—an angel who could change the twinkling diamonds to rubies with a single turn of that mysterious golden key which revolved in a circular lock of pure silver—one whose touch was as soft as that of the silken pillows on which the weary little head lay. It was good to watch the angel at work "tidying up Heaven," the boy thought. It was a pretty large Heaven to be kept in order by a single pair of hands. He wondered vaguely where the other angels were.

"I s'pose this is the sweet 'm by," he murmured aloud.

The "angel" glided swiftly to the bedside.

"Did you speak, dear?" she asked, smiling down upon him.

"I only asked whether this was the sweet 'm by, miss."

A puzzled expression passed over the "angel's" face.

"You must not talk too much yet, little one," she said, gently. "What is your name?"

"Teddy, miss. Wot's yourn?"

"They call me Violet, Teddy."

"That's a nice name, miss. It reminds me of Cov...ording. I usgd to 'awk violets in the Tottenham Court Road 'fore I took to singin' 'the melodious songs of the blest.' Ole Gruffy took me outer the flower trade cos of my vice."

"Because of your vice, Teddy?"

"Yes, it's much stronger than his'n, miss. Ole Gruffy can't sing fer nuts! He used to knock me abart something' cruel cos I couldn't remember what come after the 'sweet 'm by.'"

"And what relation were you to Old Gruffy, Teddy?"

"'Is 'prentis. 'E was kind to me sometimes, Gruffy was—when we'd 'ad a good day. Then we'd sit an'

talk abart the beautiful shore. 'E told me that it was somewhere art Sarthend way; an' that you could bathe from it when the tide was in an' pick up winkles and cockles without payin' for 'em. 'E said 'E was tellin' me all that so's I should know wot I was singin' abart. But somehow, miss, the words didn't seem quite to fit in wiv Sarthend, although I never let old Gruffy see that I thought he wasn't 'alf lyin' to me. This 'ere place is somethin' like wot I 'magine'd the'sweet by 'm by to be, only it's much more comfor'ble. Will it last for ever an' ever, amen, miss?"

"You won't go out into the world again until you are quite well and strong, Teddy. That hard, cold world which you and old Gruffy know so well is still very far away from you. Sir Henry Crampton is going to pack us both off to a beautiful home by the seaside when you are well enough to bear the journey."

The boy's face hardened.

"Oh, yes! I remember now, miss," he said with a frown. "'E was the ole fool wot knocked me darn wiv 'is motor-car; seemed to jump on me, it did, an' I never so much as saw the copper till 'e'd got 'old o' me, or I'd ha' warn'd old Gruffy before."

"He is my father, Teddy."

"What, the copper, miss?"

"No, Sir Henry Crampton."

"Oh!"

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Dr. Chase's Ointment truly has a wonderful record as a cure for piles and all itching skin diseases. Here is a case which was reported recently:—

Mr. John P. Marshall, 14 Barnes Road, St. John's, Nfld., writes: "For upwards of twenty years I was troubled terribly with itching piles; at times so bad that I was obliged to lay up, unable to attend to business."

"I tried many treatments without benefit, until I accidentally read of Dr. Chase's Ointment, and found at last a cure by using this ointment. I only used one box and part of a second one when I was completely cured, and have had no return of the piles. That was eighteen months ago, and, needless to say, I attribute this cure to Dr. Chase's Invaluable Ointment."

Many sufferers from piles have tried so many scores of treatments that they cannot believe that cure is possible. In order to convince the skeptical we are always willing to send a sample box free to anyone who encloses a two-cent stamp to pay postage.

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The lad buried his face in the bed-clothes.

"I won't say it no more, miss," he whispered, brokenly.

"Say what, Teddy?"

"Ole fool!"

"I'm quite sure that you won't, dear."

She took the tiny hand, which was feeling feebly for something on the silken coverlet.

"Thank you, miss. We're—we're still pals, ain't we?"

"Yes, Teddy, greater pals than ever!"

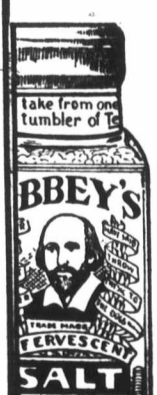
The pinched face emerged slowly from its hiding place.

"I thought you was a decent sorter angel when I first woke up," said the child, speaking very slowly and earnestly. Now I know that you're one of the best!"

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INCORPORATED 1855

Three months had passed by since the Dover-road accident—an accident which was not considered of sufficient importance to warrant even the briefest of Press notices. Yet the great surgeon from Harley

"For the land's sake use Bowker's Fertilizers; they enrich the earth and those who till it. Address Bowker Fertilizer Co., Buffalo, N.Y."

Street, who cut away with his own hands the rags which scarcely served to cover the emaciated body of his little patient, had given no hope of a permanent recovery.

"Phthisis," he announced gravely. "The child would not have lived for many months in any case. The shock has merely accelerated matters, and there is also some slight internal injury. We can only patch him up, at best."

The "patching up" process included a residence at the seaside, absolute quiet, and the best of nursing.



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Writes long letter with one filling. Always ready. No coaxing. No blotting. Best for ruling, manifold- ing and constant use. Fine or medium points. Sent postpaid, 16 for 20c, 3 doz. 40c, 6 doz. 75c. Postal Note or Money Order, Money back if wanted. **J. RANTON, Dept. Ch., P.O. Box 1754, Winnipeg**

So the little invalid was transferred to a cottage charmingly situated in a village on the South Coast. And for several months Teddy's "angel" had exchanged the pleasures and vanities of London Society for the companionship of a beggar child. The boy appreciated the sacrifice to the full; but his nurse spoke truly when she declared that there was no sacrifice involved in the exchange, for a beautiful friendship existed between the millionaire's daughter and the little outcast. Each learned many things from the other, and the knowledge obtained by both was something to be treasured as a great and holy privilege.

Teddy grew weaker each day, and the end came with dramatic suddenness. He lay before an open window, framed by honeysuckle and clematis, where he could gaze between the tops of the tall pine-trees at the white-tipped waves which broke incessantly upon a beach of golden sand in the bay beneath.

"It makes other music sound very thin, don't it, miss?" he said, referring to the monotonous roar of the breakers.

"It is God's voice, little one."

"Why don't Gawd sing a bit in the city sometimes?"

"He does, Teddy—in other ways. It is only when you have learned to love the Great Singer that you are able, at all times, to recognize His voice."

The child leaned forward in the bed-rest, an anxious, strained expression on his face. The scarlet spots which had burned fiercely on each cheek faded slowly away, and a deathly pallor succeeded them.

"I can recognize 'is voice, miss," he whispered, excitedly. "Listen, it is comin' nearer! Louder than the voice of the sea, louder than any- think—Ole Gruffy!"

"There, there, darling, don't excite yourself," said the nurse soothingly; "it's nothing, Teddy, nothing but a man singing in the vil- lage street."

Teddy's "angel" rose quickly and closed the window. Her fingers touched the ivory button in the wall, and an electric bell answered noisily from below. The man in the street was directly beneath the tiny latticed window by this time. His voice rose and fell drearily as he turned his head slowly from side to side. The words, uttered with the rankest Cockney accent, were distinctly ag- gressive:—

In the sweet by 'm by,

We shall meet on that beautiful shore.

"Ole Gruffy don't know," gasped the child, brokenly. "He don't know what we do. He still thinks that the place he's singin' abart is art Sarthend way!" Poor—ole—Gruffy!"

And when the maid entered Ted- dy's bedroom in answer to the hasty summons of her young mistress the

eyes of the little outcast had closed in their last slumber.

The song of the street singer ceased abruptly, but down below, on the beautiful shore of the bay, the waves still murmured their message of immortality—the echo of a vanis- hed past and the promise of a sweet by-and-by.

I Am Willing To Prove I Can Cure You

To That End I Am Giving Away \$10,000 Worth of Medicine

In order to show beyond all doubt that I am in possession of a medicine that will cure kidney trouble, bladder trouble or rheumatism, I will this year give away ten thousand dollars' worth of this medicine, and anyone suffering from these diseases can get a box of it absolutely free. All that is necessary is to send me your ad- dress.

I don't mean that you are to use a part of it or all of it and pay me if cured. I mean that I will send you a box of this medicine absolutely free of charge, a gift from me to the Uric Acid sufferers of the world, so I can show them where and how they may be cured. I will not expect payment for this free medicine, nor would I accept it now or later if you sent it. It is free in the real meaning of the word.

For twenty-five years—a quarter of a cen- tury—I have been trying to convince the public that I have something genuine, something better than others have for the cure of stub- born, chronic rheumatism, for torturing kid- ney backache, for annoying calls to urinate. But it is hard to convince people—they try a few things unsuccessfully and give up all hope and refuse to listen to anyone thereafter. Happily, I am in a position now to demon- strate to sufferers at my own expense that I have a medicine that cures these diseases. I don't ask them to spend any money to find out; I don't ask them to believe me, nor even to take the word of reliable people, but all I ask is that they allow me to send them the medicine at my own cost. That is surely fair.

To this end I have set aside ten thousand dollars, which will be used to compound my medicine. Much of it is ready now to be sent out, all of it fresh and standard. There will be enough for all sufferers, though there be thousands of them. And anyone who needs it can get some of it free. But in order that I shall know that you have a dis- ease for which this medicine is intended, I ask you to send me some of your leading symptoms. If you have any of the symptoms in the list printed here you need my medicine and if you will write me I will gladly send you a box of it free with full directions for your use. Look the symptoms over, see which symptoms you have, then write me about as follows: "Dear Dr., I notice sym- ptoms number"—here put down the numbers, give your age, full address, and send it to me. My address is Dr. T. Frank Lynott, 837 Franklin Building, Toronto, Can.

The ten thousand dollars I am spending for the compounding of my medicine is only a part of the money I am devoting to this cause, for the package of medicine I send you will be fully prepaid at my expense. From any standpoint you view it, YOU incur no expense or obligation. Just tell others who you know are suffering who sent you the medicine that cured you.

I am promising to give away ten thousand dollars' worth of medicine, and I will do that; I am promising to send any sufferer who writes me a box of this medicine and full directions free of charge, and I will do that.



DR. T. FRANK LYNOTT
who is giving away \$10,000 worth of medicine.

I can say further that this medicine has been vouched for according to law as complying in every detail with all requirements. It will stop rheumatism, it will stop pain and back- ache, it will stop too frequent desire to urinate; it will heal, soothe and strengthen. You will be better in every way for having taken it. There is not an ingredient that can injure; not one but will benefit. All that I ask is that you use it yourself so that you may be personally convinced.

Owing to the large number of requests, I have had ten thousand more copies of my medical book printed. This book is new and up to date and contains complete descriptions, symptoms, causes, effects and cures of kidney, bladder and rheumatic diseases. All who write for the free medicine will be sent a copy of this grand illustrated medical book—the largest ever written on these diseases for free and general distribution.

If you need medicine such as I have, if you are anxious to be cured and don't want to spend any money LOOKING for cures, write me. Read the symptoms over and let me hear from you today.

These Are the Symptoms:

- 1—Pain in the back.
- 2—Too frequent desire to urinate.
- 3—Burning or obstruction of urine.
- 4—Pain or soreness in the bladder.
- 5—Prostatic trouble.
- 6—Gas or pain in the stomach.
- 7—General debility, weakness, dizziness.
- 8—Pain or soreness under right rib.
- 9—Swelling in any part of the body.
- 10—Constipation or liver trouble.
- 11—Palpitation or pain under the heart.
- 12—Pain in the hip joint.
- 13—Pain in the neck or head.
- 14—Pain or soreness in the kidneys.
- 15—Pain or swelling of the joints.
- 16—Pain or swelling of the muscles.
- 17—Pain and soreness in nerves.
- 18—Acute or chronic rheumatism.

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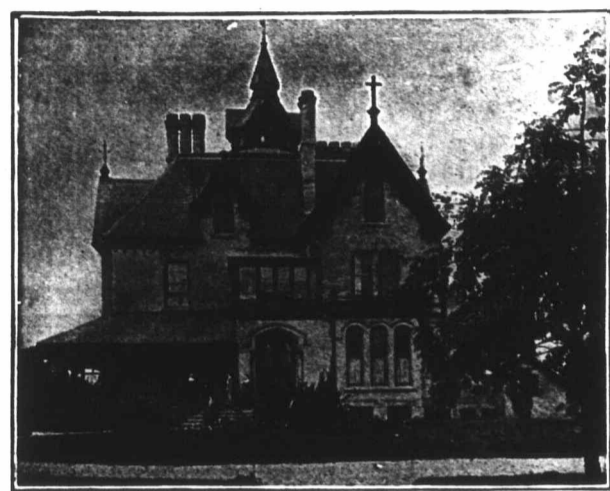
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