

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 30.

TORONTO, CANADA, THURSDAY, NOVEMBER 17, 1904.

[No. 44.]

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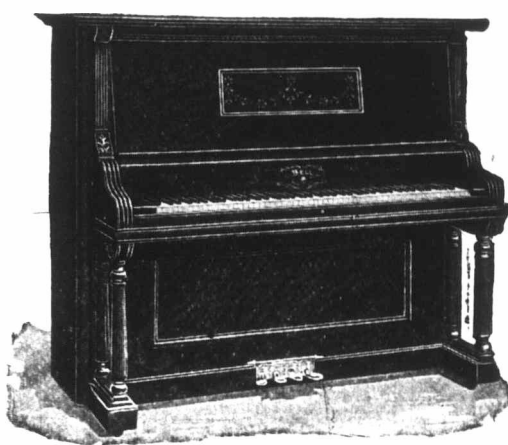
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## LESSONS FOR SUNDAYS AND HOLY DAYS.

Nov. 20—Twenty-fifth Sunday after Trinity.

Morning—Micah 4 and 5, to 8; Hebrews 12.  
Evening—Micah 6 or 7; John 6, 41.

Nov. 27—First Sunday in Advent.

Morning—Isaiah 1; 1 Peter 1, to 22.  
Evening—Isaiah 2, or 4, 2; John 10, 22.

Dec. 4—Second Sunday in Advent.

Morning—Isaiah 5; 2 Peter 1.  
Evening—Isa. 11, to 11, or 24; John 13, 21.

Dec 11—Third Sunday in Advent.

Morning—Isaiah 25; 1 John 3, 16—47, 7.  
Evening—Isaiah 26 or 28, 5 to 19; John 18, 28.

Appropriate Hymns for Twenty-fifth Sunday after Trinity and First Sunday 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 Hymns Ancient and Modern, many of which may be found in other Hymnals.

### TWENTY-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 173, 197, 321, 324.  
Processional: 189, 215, 219, 239.  
Offertory: 174, 184, 203, 217.  
Children's Hymns: 178, 240, 333, 334.  
General Hymns: 186, 210, 223, 226.

### FIRST SUNDAY IN ADVENT.

Holy Communion: 203, 310, 313, 314.  
Processional: 46, 49, 217, 261.  
Offertory: 51, 52, 205, 362.  
Children's Hymns: 281, 335, 343, 363.  
General Hymns: 48, 50, 53, 477.

### Our Christmas Number.

Is not prepared and printed the week before Christmas, but has been in preparation for months already. It is so far advanced that we have no hesitation in saying that it will be the best that the Canadian Churchman has issued, and our readers know that we have always striven to make our Christmas number and the illustrations a credit to Canada. This number will, we trust, be one which can be sent abroad with satisfaction to the sender and pleasure to the receiver. It is not too soon to send in orders for it, quite the reverse, and we wish that those who desire to have extra copies sent, either to themselves or to friends, would let us know at once. For twenty-five cents, the cost of a good Christmas card, we will send a copy, prepaid, to any part of Canada, Great Britain, or the United States.

### Apocryphal Times.

The efforts made to give the rising generation more knowledge than their predecessors are constant. Censorious people sometimes wish to know in the language of the legislator, "what has posterity done for us," or to prophesy that the more trouble that is taken for the young the less will they appreciate it. All the same, we appreciate a little volume sent us by the "Young Churchman," of Milwaukee, entitled: "From the Exile to the Advent," the preparation of the world for Christ, and being the history of the apocryphal age. It consists of a course of fifteen lessons covering the history of God's chosen people, the Hebrews, from 587 before Christ to the Christian era. We know, when we were young, the blank which seemed to exist between the captivity and the coming of Christ, the period which must have been filled with momentous events. This little work gives an excellent outline which the student can fill up, and it is designed to fit in, as an Inter-Testamentary course, between Old Testament history and the life of Jesus Christ the Messiah. We do not remember when we have seen a work like this, costing only twenty cents, so full of little-known but much-needed knowledge. One of these undesirable religious novels, called Deborah, by James M. Ludeon, was published a year or two ago treating of this period, but like all such works, subordinating history to story. The work we now mention is by the Rev. Wm. Walter Smith, secretary of the Sunday School Commission.

### The Metropolitan Parish.

To our old fellow-townsmen, the Rev. Dr. Rainsford, and to his work in St. George's, New York, the world is in great part indebted for the creation of the modern city parish. There are now in New York other immense parochial successes, notably that at St. Bartholomew's, practically created by Dr. Greer, now Assistant Bishop of New York. The idea has developed in other places and in other religious bodies besides our own. The necessities of an immense city like New York with swarms of poor of every nation and tongue, and of ambitious poor from every part of North America, has resulted in the development of agencies and charities before unheard of. What the old monasteries and modern Sunday schools aimed at, and much more is accomplished with appliances suited to present day needs. Connected with St. Bartholomew's, we read that an organization of men visit Blackwell's Island every week, the German pastor meets the emigrants, brightens the forlorn homes, and gets up entertainments to off-set the saloons; then there are a number of glee clubs and French and German choirs, services for Chinese, Japanese, Armenians, Syrians, Turks and Copts, besides the usual parish visitors, Girls Friendly, and other societies, that are to be found in every energetic parish. We in Toronto know that there are Chinese and other foreign Sunday schools and services, but (although we may be mistaken), we have not heard of any of these or of the other agencies of the Metropolitan parish being attempted by our larger down-town parishes, they seem to be left to others to initiate or carry out.

### Country Organizations.

These immense charities are, as we said, the result of large centres of population. Comparatively speaking, we have few large centres in Canada, even in Montreal about two-thirds of the population is French, with its own habits and language. But we have iterated and re-iterated that some modification of our present mode of work in country parts and in new settlements seemed to be necessary. In "Canada in the Twentieth Century," Mr. Bradley repeatedly says that out of the towns the Church is practically non-existent. Could not a modification of the new city organization be successful? Would it not be possible somewhere

to try the experiment of a centre from which, in regular duty, the workers could go and where the desolate and unhappy and the failures could find relief. We do not believe in handing everything over to bodies like the Salvation Army, instead of to our own people, and we know that our own people would do the same work. What we seem to need is direction, and what is irreverently called on the other side, business clergymen, men whose organizing power would inspire our richer laymen with confidence and their own enthusiasm.

### Australian Decay.

The Russo-Japanese war is awakening the colonies in the Antipodes from their golden dreams of security. They must give up herding in large cities, living luxuriously, paying high wages, and in fact, living for this world only. Would it not be better for them, for us also, to realize the fact that the Anglo-Saxon race succeeded so phenomenally in the past because it was a prolific race, which prided itself on its families, and whose greatest love was in providing for them. This old spirit needs being re-awakened, as well as the evil spirit of sterility being driven out. Bishop Frodsham, of North Queensland, has spoken out with great boldness on the birth-rate question. Perhaps his remarks have been more outspoken than those of any other public preacher or teacher in Australia. "There are," he said, "few Australians who do not know that the birth-rate is diminishing with such alarming rapidity as to endanger the existence of the nation. With a quickly diminishing birth-rate, the cry for a 'white Australia' becomes almost pathetic in its inherent futility. The decline is due to the deliberate avoidance of procreation, and is brought about by the growth of luxury and the decay of religion. Added to this there is undoubted proof that deliberate abortion is being practised among married and among unmarried women. Wherever such practice is detected, the civil law punishes, but behind the civil law is the Divine law, and behind the human judge is God. No matter how strongly men may deprecate a mediæval conception of hell, they cannot as Christians disbelieve in the terrible fact of eternal separation from God. With a feeling of deep responsibility, therefore, I warn those unhappy parents who do these things that all murderers have their part in that separation which is the 'second death.' And if aught can be said in extenuation of some poor mother, what can be said of those abominable women and degraded men, who, for the sake of a few pounds, assist in the crime of child-murder?"

### The First Loyalists.

We are glad to find from the New York Churchman that an organization is at last in existence to right the wrongful presentation of the history of this continent. So much is said of the "Mayflower" and the "Zealots" of New England, who sought a new home in order that they might persecute others in America, instead of being put down in England themselves; that the fact is overlooked that their advent to the Continent was long after the quiet coming of law-abiding Church people in Virginia. We are glad to read that this is being changed, that the descendants of the first comers will be heard from, and that we may hope for saner histories in the schools in the States by and by. The Order of Jamestown, 1607, tentatively formed on the occasion of the pilgrimage there six years ago, was formally organized in Boston during the sessions of the General Convention, with Bishop Randolph, of Southern Virginia; Bishop Nelson, Bishop Mann and Bishop Nichols, as the president and vice-presidents, while for acting officers the Rev. William T. Roberts was chosen president, Mrs. Roberts, secretary, and others notable in the councils of the Church. It is one of the chartered objects of the order to further the study of the beginnings of the Church in the nation, and it is an

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nounced by the secretary that Bishop Randolph has been asked to deliver an historical sermon before the order in Richmond at the next meeting of the General Convention, while Bishop Nelson has been invited to give an historical address in connection with a second pilgrimage to Jamestown on the same occasion. The insignia of the new order show the tower of the old church at Jamestown, twelve arrows, suggesting the Indian natives, a bishop's mitre and crozier, and the three ships which preceded the "Mayflower." The whole depends from a plain gold bar bearing the words: "The Mother of Us All."

#### Another Apt Text.

In a previous issue, we drew attention to the striking text found on Bishop Baldwin's last pastoral to his diocese, viz.: "The night is far spent, the day is at hand," Romans xiii., 12. In the printed letter in which his widow and family acknowledge the numerous letters and messages of sympathy and condolence which they have received, we find another striking text from the Song of Solomon ii., 17: "Until the day break and the shadows flee away." This text forms a beautiful sequel to the other, and marks a continuity of relationship that death cannot snap, and illustrates the deeper and sweeter messages that may be drawn from a Book that is often deemed mysterious and obscure.

#### The Prayer of Faith.

The work of hypnotism, faith healing, Christian Science, Dowie, and all the other "isms," is having an effect for good wholly unlooked for. In this material age men are realizing that medical treatment must be looked on as a gift from God, and that when accompanied, as it should always be, by faithful, fervent prayer, a blessing is bestowed. We take for granted that God is good and His gifts of healing and treatment, just as we take our daily food, without thanks or prayer to God. Writing at length on the subject, the Church Times says: "The Bishop of Worcester observed that the recent talk about faith-healing has at the bottom of it a witness against merely materialist views of sickness. Like King Asa in his disease, men have sought, not unto the Lord, but to the physicians. They have, perhaps, caught from a shallow science the idea that in the reign of law there is no room for prayer, except as a soothing, mental exercise, or that if to pray has any spiritual value, it is merely as the expression of resignation. But that it should be possible to affect the issues of life or death, or anything to them pertaining, by ghostly means, seems an antiquated superstition."

#### The Bishop of Lincoln.

How many years is it since Dr. King, the Bishop of Lincoln, was prosecuted for ritualistic practices before the Archbishop of Canterbury? The younger generation will never have heard of it, and most of the older will have forgotten it. The Bishop has recently held his triennial visitation, and addressed his clergy in the Cathedral choir for about an hour and twenty minutes. His Lordship referred to the commission to enquire into ritualistic troubles, and if possible to stop the perpetual disturbance of public peace and business by individuals, and proceeded: For themselves in that diocese, through the mutual good-will and good sense of the clergy and laity alike, they were free from any serious troubles of the kind. There was no need for any contentious argument, but he desired to mention one or two matters of principle for the guidance of the minds of any who may care to consider them. When Hooker was defending the use of the sign of the Cross in Baptism, he laid down the necessity for some kind of ceremonial with his usual force and clearness. In his Durham charge, in 1751, Bishop Butler expressed in equally forcible terms the need of some kind of ceremonial for external religion. After quoting these expositors, Dr. King offered to his audience two considerations: (1) No kind of ceremonial should be introduced which would suggest false doctrine; (2) we must remember that here in England we were

for the most part Teutons, and not Latins, and that what might be delightful in Italy or France did not necessarily suit our people. Our temperament was different. We did not like what was foreign. Our climate was relatively dull and severe, and our people were not accustomed to colours that suggested perpetual sunshine. English people, moreover, suspected and disliked anything that was tawdry and unreal, and they respected and liked what was good in itself. It must be remembered that there was more difference than was often considered in the pleasure and pain derived through the power of sight, as there was through the power of hearing. As some people had no ear for music, so some were colour-blind, and these two defects existed in every variety of degree. If some such general principles were more considered, it would, he was persuaded, be far more likely to bring peace in matters ceremonial than going to law. Let all things be done to the use of edifying, and in charity.

#### KING EDWARD'S BIRTHDAY.

On Wednesday, the 9th instant, King Edward attained the age of sixty-three years. Throughout the vast Empire, over which he so wisely and humanely rules, there arose the heartfelt wish for many a happy birthday for our beloved monarch. It was a note of distinction in the character of our Ruler to suppress the celebration of his own birthday, and to leave the people in undisturbed possession of the old, time-honoured, and fondly cherished day, on which since childhood so many of them have celebrated the anniversary of the birth of that good and noble woman—his queenly mother. Never, in a British heart is a son the loser, when by an act of pure and simple self-effacement, he proves his undying affection for the mother who bore him, and yields to her memory the honour which he could justly accept as his own. Whatever uncertainty existed at the outset, as to the manner in which the King would discharge his royal duties, was speedily dispelled, and his people soon began to realize that they were singularly blessed in their monarch. The noble qualities of the late Prince Consort which won for him the sobriquet of "Albert the Good" have in large measure descended to his son. And the inspiring example, and splendid reign of Queen Victoria have been to him a formative school of singular beneficence. To the ripe experience of a statesman of the first rank, the King adds a wide knowledge of the world and men; consummate tact; a kind and genial disposition; a personal interest in all his subjects, a constant effort to promote their welfare, and a quick and tender sympathy for the unfortunate, the suffering, and the sorrowing; a constitutional monarch, thoroughly in touch with the progress of events at home and abroad, knowing full well the genius and aspirations of the British race. It is his kingly aim to urge them along a plane of high endeavour, and by every means in his power to endeavour to promote the good of his own subjects and of the other nations of the earth. The United States, France, Germany, Italy, Portugal, Russia, Japan and other nationalities, have felt and responded to the courteous and kindly attentions of our King. Who can estimate the quiet, unostentatious, yet powerful, influence of such a man, working with deliberation, sagacity and most resolute purpose to promote peace and good-will amongst the nations of the earth? We venture to say that in myriads of foreign, as well as British hearts, the hope is ever fresh and sincere for a long life to King Edward, the peacemaker.

#### THE DOMINION ELECTION.

Once again the free and independent elector, from Gaspé to Vancouver, and from Nova Scotia to "farthest North," has been called upon to mark his ballot. To some the unexpected has happened. To others has come the solace of emphasizing the

familiar comment: "I told you so." To all there is the inevitable result of a Government secure in control of the ship of state for another long voyage, with virtually the same captain and subordinate officers, and a crew increased in number. Two dramatic features of the contest were the defeat of the chivalrous leader of the Opposition, Mr. Borden, whose devotion to his party, and unselfish aid to his followers, led him to neglect his own personal interests, and that of Mr. Aylesworth, the new Liberal Minister, whose first venture on the stormy sea of politics brought him a regretted disaster. Sir Wilfrid Laurier, with renewed health and vigour, led the fray for the Government with his accustomed fervour and eloquence. Ever a picturesque figure, whether in the house or on the hustings, the gallant French-Canadian knight stirs with no ordinary power the imagination of his followers, Celt and Saxon alike. He, more than any living Canadian, gracefully bears the mantle of personal popularity, which Sir John Macdonald so jauntily and effectively wore. No doubt the personality of the Premier largely contributed to the victory achieved by his government and party. Quebec will be slow to forsake the chieftain, who embodies so many of the most attractive features of her predominant race, whilst he moves so gracefully on the stage. More especially, when we consider that the virile "Cartier," the eloquent "Chapleau," and the astute and magnetic "Sir John" have long since passed from the "garish scene," and only their memories linger in deeds recorded in the pages of their country's history. Referring to the stirring times of the opposing statesmen, who have preceded him and the great measures of their Conservative rule, Sir Wilfrid might remark, with the complacent frankness of Sganarelle, in Molière's famous play: "Yes, it used to be that way, but nous avons changé, tout cela (we have changed all that), and we practise medicine now in a quite new way." There is, it is true, quite a difference between the conception and launching of the Canadian Pacific and the Grand Trunk Pacific Railways. And though the electorate have hastily swallowed the novel political medicine, it remains to be seen what the ultimate result will be to the body politic. There is a new measure of untold significance moving the minds of thoughtful men, which Sir Wilfrid has emphatically waved aside. It is gathering strength with time. It may be the rock on which his opponents will build more wisely, broadly, and beneficently than he wots of; the rock, it may be, on which his government will ultimately suffer shipwreck. This measure has an attractive, arresting title. It appeals to the imagination, and when interest is aroused, the heart is warmed, and the imagination of the people fired with the vision of "Public Ownership." We are inclined to think that witchery of tongue, grace of manner, personal charm will not avail, even though backed by all the power and patronage of office to keep the people from what they have gradually become convinced is their inherent and inviolable right. In a word, they will no longer be content with the skimmed milk, while contractor, grafter, and corporation take the cream. The people at large, who own the ground, till the soil, raise the stock which produce the milk, should to the full have not only the enjoyment, but the profit, of the cream, as well as of the milk. When the public come to realize that the Government is its servant and not its overlord and master, "Public Ownership" will be no longer a name but a reality, and Canada will demonstrate to the world that she is no longer a servant, but mistress in her own house. And what Glasgow and Birmingham have done in the municipal, she can do as well in the political field.

#### THE PRESIDENTIAL ELECTION.

Mr. Roosevelt is again firmly seated in the Presidential chair, and Mr. Justice Parker's excursion into the midway of politics is over, and he finds himself again free to devote time and energy to his judicial duties. The "solid South" supported



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the Democratic candidate. This is not to be won-  
 dered at in view of Mr. Roosevelt's broad and  
 humane views on the negro question. The cour-  
 ageous way in which he maintains the principles  
 of liberty, equality and fraternity, on which the  
 constitution of the United States is founded; in his  
 dealings with the negro race, and the strong feel-  
 ing against the negro current in the South. Like  
 our own Premier, Mr. Roosevelt is a picturesque  
 figure in public life, though in a somewhat differ-  
 ent way. The sturdy independence, the strong will,  
 the forceful character are typical of the good Dutch  
 stock from which he sprang. His public spirit,  
 great energy, and love of, and skill in sport, and  
 his determined courage all help to well equip him  
 for the great demands of high office. And though  
 his high courage and strong character led some  
 people to think they would have a tendency to  
 foster his military spirit, and lead to foreign en-  
 tanglements, this expectation has not been ver-  
 ified. The very strength and pluck which, on occa-  
 sion, make a man formidable, are, when well con-  
 trolled, often the best guarantee of peace. Had  
 Theodore Roosevelt been in command of the Rus-  
 sian Baltic fleet, the lives and property of harm-  
 less English fishermen would not have been sacri-  
 ficed, and the peace of two great nations jeopar-  
 dized. Apart from the personal factor, in the case  
 of the victorious candidate, he had behind him the  
 power and patronage of office. The strength of  
 matured organization, and the financial aid of trusts,  
 combines and all those vast commercial interests  
 and industries that are naturally averse to radical  
 change. Judge Parker, though the choice of the  
 Democratic party, has not shown unusual strength  
 or attractiveness as a leader. The Democrats will  
 have to propound a policy more in line with the  
 needs and aspirations of the people of the Union,  
 and produce a leader of sufficient strength and state-  
 craft to win the confidence of the electorate before  
 victory will be theirs.

FROM WEEK TO WEEK.

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

The General Convention of the Protestant  
 Episcopal Church in the United States has be-  
 come an institution of national interest and in-  
 fluence. Its place of assembly shifts from centre  
 to centre, and wherever it goes, there it absorbs  
 the attention of the citizens. Now on the Pacific,  
 now on the Atlantic, there in the South, or here  
 in the North, it flits about, but whatever the  
 location of its sessions, its discussions and find-  
 ings go out through the whole country. A few  
 weeks ago the Convention assembled in the great  
 city of Boston, the very centre of former Puri-  
 tanism and later Unitarianism, in the midst of  
 a population of about a million people of all  
 sorts of faith and faithlessness, and for a time  
 the whole city seemed to sit at its feet. The  
 press of Boston, New York, Philadelphia, to say  
 nothing of the minor towns, eagerly published  
 extended reports of its proceedings, and sent  
 them broadcast throughout the country. It is  
 impossible to imagine that these sermons, ad-  
 dresses, discussions and resolutions by men of  
 the Church, and all on the line of honouring the  
 Master whom we feebly strive to serve should  
 be without some considerable influence for good,  
 not only on members of our own communion,  
 but also on that larger body without. It must  
 at least be a wholesome lesson amidst the end-  
 less trash that finds its way into tens of thou-  
 sands of homes for perusal. Its effect in quick-  
 ening Church life no man may estimate. It is  
 one of those periodical revivals that give  
 strength and courage for a fresh campaign of  
 energy and fidelity.

On the particular legislation that specially  
 marked the progress of the Convention, or the  
 character of the discussions and utterances that  
 made that assembly so notable, Spectator does

not now propose to comment, but he would ven-  
 ture to say a few words that may possibly have  
 some bearing of importance upon our own Cana-  
 dian Church life. In less than a year's time the  
 General Synod of the Anglican Church in this  
 Dominion will meet in triennial session in the  
 old city of Quebec. May the question not be  
 asked, What preparations are in progress to  
 make that Synod not only a power in Anglican  
 Church life, but a power in the greater national  
 life of this Dominion? It is just possible that  
 processes are in operation with this end in view  
 of which we are entirely ignorant. We do not  
 profess to be in the secrets of our ecclesiastical  
 deities, and our ignorance may thus be easily  
 explained. But this we can affirm with some  
 degree of confidence, that no efforts that are in  
 any way adequate to the situation can possibly  
 be effective without publicity. It is vain to  
 imagine that the Church of this country or the  
 people of this country will look forward with  
 any degree of intelligent interest to a Synod of  
 whose proceedings no one knows anything in  
 advance. The Church must take itself seri-  
 ously, and assume that the people are interested  
 in its deliberations, and with this consciousness  
 it should rise to the expectations which its own  
 assurance creates.

Spectator has insisted with the utmost em-  
 phasis at his command upon the necessity of  
 public discussion of public issues affecting the  
 Church, particularly in their bearing upon ap-  
 proaching assemblies. With the result of his  
 advocacy he is by no means satisfied; yet he is  
 not without hope that an altered attitude may  
 soon be forthcoming. The one great council of  
 the Canadian Church is looming up in the dis-  
 tance, and upon its wisdom and power very  
 much of our future progress and influence de-  
 pend. We are much mistaken if the good sense  
 of lay and clerical Churchmen does not see the  
 necessity, not only of the careful preparation of  
 business in advance, but the preparation of public  
 opinion for the reception and consideration of  
 that business. Is it possible that a couple of  
 hundred delegates, representing the Church from  
 one ocean to the other, should come together in  
 Synod with briefs of one kind or another in their  
 pockets, and not one submitted beforehand for  
 general consideration in the press or from the  
 platform, that its strength or weakness might be  
 tested? Were such policy pursued, many cher-  
 ished schemes would be destroyed before they  
 had a chance to occupy the valuable time of  
 Synod, and others would be passed with a great  
 body of public approval behind them to give  
 them effect.

The modern Church council throws the chief  
 burden of its really important work upon com-  
 mittees. The committee is the actual centre of  
 power or impotence in our ecclesiastical economy  
 to-day. We regret that in its operation the weak-  
 ness of committee work is more apparent than  
 its strength. A skilfully-worded report that may  
 mean anything or nothing is too often the easily  
 detected alternative of serious activity. It, of  
 course, gives rise to discussion, long and tire-  
 some, but it fails to beget action. It is dynamic  
 rather than polemic force that the Church stands  
 in need of just now. In the hands of the com-  
 mittees of the General Synod lies the power of  
 making the coming session one of historic im-  
 portance in the annals of our Church. It  
 means downright hard, conscientious work, but  
 work that will repay all the pains that may be  
 bestowed upon it. The work of a committee is  
 not ended when it has gathered up the informa-  
 tion bearing upon the subject committed to it.  
 It is the special body entrusted with the task of  
 drafting the policy of action to be pursued in the  
 light of its enquiry and study of the question,  
 and to it belongs the duty of pressing for that  
 action. Its members are presumably experts,  
 whose special knowledge or opportunities entitle

their recommendations to serious consideration.  
 Every committee must be held accountable for  
 the thoroughgoing discharge of its duty, and, so  
 far as we are concerned, responsibility for failure  
 or success will be placed where we think it right-  
 fully belongs.

If we come to particulars, what are we to ex-  
 pect from the leading committees upon whose  
 shoulders the burden of the Synod work is cast?  
 What, for example, is the Committee on the  
 Prayer Book likely to do? Synod speakers in  
 the past have been nibbling at this subject, and  
 calling for "liturgical enrichment" and various  
 other harmless expedients. Has this committee  
 seriously attempted to ascertain the real feelings  
 of representative Churchmen on this great ques-  
 tion? Spectator's experience may differ from  
 that of other men, but he has noted a most  
 astounding difference in attitude on the part of  
 men when discussing the Prayer Book in pri-  
 vate or semi-private occasions and in public  
 Synods. Talk to men in their libraries, and they  
 will frankly tell you that our liturgy requires  
 compression, enlargement, and emendation to  
 adapt it to a new country and a new age. When  
 they rise in Synod, however, they cannot go be-  
 yond that evasive and elusive word, "enrich-  
 ment." Some weeks ago Mr. Dyson Hague wrote  
 frankly upon the subject in the Canadian Church-  
 man, and his attitude, in our opinion, is the ex-  
 pression of the inner feelings of a large ma-  
 jority of Churchmen in this country. Agree-  
 ment in details will be difficult, but the almost  
 universal liberties taken by individuals in ren-  
 dering our services show the widespread sense  
 of liturgical misfits. Why should the Church  
 now tinker with the Prayer Book by adding a  
 prayer here and there when the real conscience  
 of the people demands a more thorough-going  
 adjustment and adaptation to keenly-felt needs?  
 If men would only speak out boldly all they  
 think in private upon this subject, the work  
 would be begun at the next session of Synod.  
 Space compels us to hold over to another issue  
 what we desire to say on such questions as  
 "Temperance," "Permanent Diaconate," "Theo-  
 logical Training," "Church Extension," "Change  
 of Name for the Church," etc. Most of these  
 are supposed to be under the consideration of  
 committees, yet we hope that we are not guilty  
 of contempt of court in referring to them before  
 a finding is made.

SPECTATOR.

The Churchwoman.

This Department is for the benefit of Women's work  
 in the Church in Canada.—Its object will be to treat of all  
 institutions and societies of interest to Churchwomen.—Re-  
 quests for information, or short reports for publication will  
 receive prompt attention.—Correspondence will be welcome,  
 and should be brief, addressed to the Editor "Ruth," care  
 CANADIAN CHURCHMAN.

TORONTO.

Toronto.—The November meeting of the To-  
 ronto Diocesan Board of the Woman's Aux-  
 iliary was held on November 9th in the school-  
 house of Holy Trinity Church, Toronto, the  
 members of Holy Trinity, St. James', St. Mark's,  
 and Grace Church branches entertaining the  
 Board. After the opening prayers had been read  
 by the president, the corresponding secretary re-  
 ported that there were two new life members  
 since the last meeting, Mrs. Fitzgerald, of All  
 Saints', Peterboro', and Mrs. Morley, of Brad-  
 ford; that a Quiet Day had been arranged for  
 W.A. members for St. Andrew's Day, when ad-  
 dresses will be given in St. Margaret's Church,  
 Spadina Avenue, from 3 to 5 p.m., by the Rev.  
 Canon Welch; that the semi-annual meeting held  
 at Bradford on October 27th had been well  
 attended and most interesting, ninety-one dele-

ELECTION.

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 Parker's excursion  
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gates coming from different parts of the diocese, and thirty-eight branches represented on that occasion. Very helpful addresses had been given by the Lord Bishop of Algoma, Mr. Iwai, of Trinity College, and Miss Margaret Durnell. The corresponding secretary stated that, in accordance with the suggestion that life members should take up a special pledge of their own, the out-of-town life members had been communicated with in order to ascertain their views on the matter. The treasurer reported receipts to be \$426.82; expenses, \$91.36. The Dorcas secretary-treasurer stated that eight bales, one communion set and two small fonts had been sent away during the month. The Extra-Cent-a-Day Fund, which amounted to \$117.89, was divided between two appeals, \$87.89 being voted towards the new kitchen at Lesser Slave Lake School, and \$30 for the matron's salary at White Fish Lake. The secretary-treasurer of Junior Committee reported that a new branch had been formed at Holland Landing. The convener of the Literature Committee stated that forty books and thirty-one magazines had been distributed. The P.M.C. receipts for the month amounted to \$296. The secretary of Hospital Committee reported one patient visited during the month; and the convener of Babies' Branch stated that fourteen new members had been enrolled since September. Letters were read from the Rev. F. H. DuVernet; from the secretary of the Zenana Society; from the Rev. J. Cooper Robinson, asking for assistance towards support of a Japanese student who was about to enter Wycliffe College; from the General Secretary, asking if Toronto would contribute the following amounts to these General Board pledges: \$50 towards matron's salary at Lytton Hospital, \$30 towards matron's salary at White Fish Lake; also towards purchasing land for a church at Ueda, Japan. A letter was read from Miss Edgar, of Lesser Slave Lake School, earnestly asking that an assistant matron might be sent to that important Mission. The president announced that Miss Cameron had been asked to fill the vacant position, and had accepted, but owing to the long journey in the winter it was not thought advisable that she should go alone, and that Miss Margaret Durnell, who had been for ten (10) years a worker at Lesser Slave Lake, and who had only returned last June had offered to accompany Miss Cameron on her long, trying journey, the last week or two of which is made, after leaving Athabasca Landing, in a caboose on sleigh, covered with canvas, and heated by a small stove. This announcement of Miss Durnell's self-sacrificing offer was received by the meeting with great enthusiasm. Algoma, South America and Mexico being the subjects for current events for the month, an interesting account of the missionary boat, the "Ellen Mary Williamson," was read by the Dorcas secretary, and accounts of mission work being done in Mexico and South America were given by Mrs. Grant, Mrs. Walker and Mrs. Cooper, of the Church of the Messiah branch. During the afternoon Miss Archer, from Japan, gave a most delightful address upon the work that is being accomplished in the Japanese mission field.

#### POINT ANN, ONT.

On Sunday last a special thanksgiving service was held in our little church, and, while it lacked the usual decorations of flowers and fruit, being so late in the season, it had the better and more desirable adornment of a good congregation. The service, which was conducted by the incumbent, was congregational, all with one accord singing and saying. The sermon, which was appropriate and well delivered, was by the Rev. W. B. Heeney, rector of Christ's Church, Belleville, and was much appreciated. The thankoffering was for the missions in the North-West.

## CANADIAN CHURCHMAN

REV. RICHARD SYKES FORNERI, B.D.,  
PROMOTED.

The announcement is made that His Lordship Bishop Mills has appointed the Rev. R. S. Forneri, rector of Merrickville, to the rectory of St. Luke's, Kingston, and to be examining chaplain to the Bishop of Ontario in succession to Bishop Worrell. We heartily congratulate Mr. Forneri on his promotion and His Lordship of Ontario on the choice he has made. There is, we are persuaded, no worthier man in the diocese than Mr. Forneri, a modest, humble-minded, God-fearing man. Mr. Forneri began his career by taking a high degree in classics in the Trinity University of that day. He has been a diligent parish priest during his now somewhat long life, and what is almost more important in these times, he has been a diligent student and constant reader all his life, and has been able, in spite of his exacting parish work, to keep abreast of the rapidly progressive movements of these times. There are but few men in the Canadian Church who know as well as Mr. Forneri does all the twists and turns of the destructive criti-



Rev. Richard Sykes Forneri, B.D.

cism of the present day. And the Bishop has done wisely in setting at the door of entrance into the ministry a man who will be able to detect the incipient poison of this most deadly heresy to detect and correct it, and to guard the flock against the entering in of wolves in sheep's clothing. We heartily endorse the appointment.



#### CLERICAL GARB.

Sir, Through your columns, I ask an opinion on clerical garb, which was suggested when the Archbishop of Canterbury visited us. I noticed at the function at Trinity College that Canons from all over the different dioceses were dressed in the ordinary clerical coat and hat. This would not happen in England, and I would like to know if the custom is different in Canada? There is a proper dress that the Canon is expected to wear, and I, with many others, would like to see them adopted. The Archdeacons wear theirs, and why should not the Canons? An expression of opinion might stimulate the matter. Please let us have it, for I am sure the Bishops would like to see it

CHURCHMAN.



—It is a dangerous thing to live good, if that is all our living.

—The only preaching that counts is that which makes us be things and do things.

—There is such a thing as having a life empty of Christianity and a mouth full of beautiful phrases about heaven.

[November 17, 1904.]

## ADAPTATION OR ENRICHMENT OF THE BOOK OF COMMON PRAYER.

Sir,—Every change or development in the national religious life gives rise to difficulties and perplexities, which leaders of thought endeavour to explain and dissipate. History is full of such results, and also reveals men working along the same old paths endeavouring to adapt the old to the new. How much we have in common with the mother Church! Her thoughts are often ours; and certainly as we develop into a national Church her problems become ours. We are face to face with such questions as the use of the Revised Version in the services of the Church, the supply and training of men for the priesthood, and the adaptation, enrichment and improvement of the Prayer Book. And even as we Canadians glory in our independence and strength as a young nation, and we Churchmen look with pride upon a splendidly organized Church, so we must prove our independence and worth by facing these questions and answering them to suit Canadian needs. A few weeks ago a young man read a paper on the adaptation of the Prayer Book at the conference of the Diocesan College Alumni. It provoked considerable and varied discussion. Unfortunately for paper and discussion, both came in at the end of the conference, and therefore suffered in attention and development. The hope was expressed that the subject would be made and kept a live one. With that end in view, the writer submits these lines with also a humble suggestion to the Montreal men who have charge of the conference, that they bring the subject up next year and give ample time and opportunity to serious discussion. The subject will not then be passé, for it takes much discussion to change the standards which have been honoured for centuries. To our subject! The Book of Common Prayer is a rich liturgical heritage. The Catholic past has given it to a Catholic present. The mark of the reformer is upon it. Perhaps in some places there was too much change and elimination. It commands the reverential love of those to whose spirit of devotion it gives expression in terms scriptural and comprehensive. And yet the very fact that on every hand we hear the cry for adaptation or enrichment seems to indicate that we are not prepared to refer any longer to the Prayer Book as "our incomparable Book of Common Prayer." No book of devotion compiled by a body of men should be considered as a fixed standard for all time. No one wants to change the truth, but only to change or adapt our expression of it. The Catholic faith does not change, but our recognition and appreciation of it are deepened and therefore we are justified in offering a better statement of the truth. So with regard to our prayers and services. Life is always changing and becoming more complex. And it becomes necessary that the Church whose services are fixed and regulated by a Liturgy should authoritatively add to or adapt the existing services and draw up new services to meet the demands of the years which bring about changes. The Church has done so in the past (e.g., the Office of Public Baptism of Adults). Why, then, can she not do it now? We may take for granted two points. Changes in the Prayer Book are necessary. The Church is conscious of her freedom from any restrictions in changes, and when the time is thoroughly ripe and the way is opened up, she will make the desired changes. In the meantime vagueness and party spirit must be cleared away, so that we may all enter upon the work as much unbiased as mortal men can be. An open, frank, hearty discussion will go a long way towards the accomplishment of the above desideratum. We are agreed that some adaptation and enrichment are necessary. But before we note a few of the new things sought after, let us make a remark of caution. According to our terms, any change in the Prayer Book must be along the lines of liturgical worship. Because a man is unable to read, and therefore unable to follow the service, it does not follow that the Church is going to hand that man over to the uncertainties of extemporaneous worship. Liturgical wor-



**MENT OF THE PRAYER.**

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ship is congregational worship. For among the Protestant bodies there is little or no congregational worship. And whatever congregational worship they have is fixed and therefore comes within the sphere of liturgical worship. And further, whatever adaptation is made must be to meet national needs. In this respect we shall have the old Gallican idea once more—the nation, the national Church, the national liturgy, guiding and controlling, expressing and suggesting the devotions of the people. There are some who look upon the Roman Church as stationary in this matter of adapting services. But this is not so. She is ever on the alert to win her way into the hearts of a nation by giving honour to a nation's penates. Take, for instance, the eight new masses granted for England and Wales by Leo XIII., December 20th, 1888, and April 6th, 1889; and wherever the demand arises, new prayers, services, and litanies, are authorized. Rome acts quickly, and in her promptness lies much of her success. The writer would not have his readers infer from this remark that he considers the Anglican Church to be dilatory. He has abundant faith in Ecclesia Anglicana, that she, too, will consider, discuss and give decision to the matter of enrichment. What particular adaptation do you require? What particular enrichment are you anxious for? Ask Sacerdos! Ask Episcopos! And you will get many answers the vague, conflicting character of which we hope will pass away in the discussion. We certainly want prayers and intercessions for missions; we ought to have a definite form for cottage services; short special Litanies for Advent and Lent would help many a clergyman to solve the question: "What service shall I have so as to bring out the lesson of the season?" And we should have more prayers and directed readings for the sick; and of course family prayers, such as are contained in the American Prayer Book (which, by the way, presents very little change in form and matter from our own); and of course we want explicit guidance in re the Holy Eucharist, so that Sacerdos may be justified in adding the Agnus Dei, and Presbuteros may be justified in having a hymn at the same point in the service. Here are a few suggested changes—more in the line of enrichment than adaptation. The writer's mind runs more to enrichment. Another will likely favour adaptation because of longer experience and deeper meditation. Other changes were suggested in these columns by an experienced priest and writer. Let us talk and write about these, and then some day we shall get what we need, even though some may not get all they think they need. But in all discussion, let us remember that whatever authoritative changes may come, these will not alter the general aspect of the Prayer Book. None of the bold, comprehensive, suggestive lines will be rubbed out, but a little detail here and there will be added which will make a very precious book still more precious to us. By whom are these things to be brought about? A most important question to ask, to ponder over, and to answer. But here is another one. Who is there who does not take some liberty with the Prayer Book, There is more than "ritual anarchy" in the Church of England; and, therefore, before there can be any great adaptation of our Church services, we shall all have to agree—if we possibly can—as to the proper authority in the matter. The National Church is the proper authority, and the way to the ear of Cæsar is discussion in Conférences, Church papers, Diocesan Synods, Provincial Synods, and then in the General Synod of the Canadian Church. With all due respect to Canterbury and York, we need not wait for the mother Church in Convocation assembled to pronounce upon these things for us. As a national Church, with a national Synod, we are fully equipped to face the problem of adapting the services and adding new ones for the fuller expression of the devotion of Canadian Church men and women. In the meantime, let us not lose our hold upon a rapidly developing nation but let us be prepared to make the changes which will commend the Anglican Church to all sorts and conditions of peoples, and which will adequately ex-

**CANADIAN CHURCHMAN**

press the needs, love and praise of the faithful men and women of the twentieth century. W. J. J.

**BROTHERHOOD OF ST. ANDREW NOTES.**

General Secretary, Fred. W. Thomas, Imperial Bank Building, Toronto.

A probationary Junior Chapter has been formed at St. Anne's, Toronto, making another of the Toronto parishes which have both Senior and Junior Chapters.

The secretary of St. Peter's Chapter, Cobourg, writes a most encouraging letter, stating that a probationer has been added to the list, and that good, effective work is being done by the members.

The annual report, which will be issued shortly, will show a distinct advance upon that of any previous year, the total strength being 172 active Chapters, or 1,550 members, against 112 Chapters, or 800 members, of year 1903. Forty-six new Chapters have been formed and thirty-four dormant ones revived during the year.

The Travelling Secretary and Mr. R. B. Lowndes, of St. Luke's, Toronto, were present at the meeting of Christ Church Probationary Chapter at Deer Park. Mr. Thomas gave those present a stirring, practical address on the various points of Brotherhood work. A very interesting discussion took place, and the men, who are all good workers, will shortly be admitted as regular members.

The rector of Thamesford has written, asking that the Travelling Secretary may pay a visit to his parish for the purpose of laying the Brotherhood work before his men. It is very probable that Mr. Thomas will call upon the Rev. T. G. A. Wright (who assures him of a warm welcome) when visiting London on the 25th inst.

Mr. B. Kirk, for many years the efficient secretary of St. Thomas' Chapter, Bracebridge, is at present in Toronto attending college.

At London a Local Assembly meeting will be held on Monday, 28th inst, the evening before the meeting of Huron Synod. It is expected that a number of clergymen and laymen, who will be in attendance at the Synod, will also be present at the Brotherhood meeting.

Mr. Richard Postans, director of St. Bartholomew's Chapter, Toronto, was seized with a sudden illness during church service on 6th inst., but recovered sufficiently to return home with assistance.

Mr. D. M. Stewart, general manager of Sovereign Bank, and one of the members of Dominion Council, was in Toronto for a day or two recently.

A larger number of annual reports than usual have been sent in this year, showing work being done at military camps, amongst sailors and miners and amongst men at railroad shops and at steel works. Cottage meetings are held, mission services conducted, open-air services, with views, carried on, church services held at summer resorts, such as Mountain Top, Hamilton, and Hanlan's Island, Toronto, and wharf services held for sailors and seamen. Railway stations are visited, guests at hotels are invited to church services, and services are conducted in fire halls. Homes, Houses of Refuge, hospitals and prisons are also regularly visited by members of the Brotherhood.

Mr. John T. Symons, director of St. Luke's; Mr. Richard Postans, director of St. Bartholomew's, and Mr. A. W. Connor, secretary of St. Mary Magdalene Chapter, visited St. Matthew's Chapter, Toronto, on 1st November, and a very interesting meeting was held. A great deal of good is done by visiting between Chapters, new ideas and points about the work being exchanged.

**REVIEWS.**

Sermons by the Devil, fully related by Rev. W. S. Harris, with Commendatory Preface by the Publishers, Banner Publishing Co., Penn. Sold only by subscription; price, \$1.

The title of this book is not quite accurate; a better one would have been, "Talks by the Devil," but this, perhaps, would not have been so taking. Most of the talks have an answer appended by Mr. Harris. Some of these answers are not very strong. That on Jonah is weak, as is also the one on "Tobacco," as to which we think Mr. Harris does not score. There is a good deal of hard hitting at "the Churches," but, on the whole, the book must be found very useful among the class of professing religious people whose views are in accord with Mr. Harris. To these we especially commend it.

**Home & Foreign Church News**

From our own Correspondents.

**NEWFOUNDLAND.**

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

St. John's.—At 11 a.m. on Sunday, October 30th, there was ordination service at the cathedral, when Revs. E. Rusted and A. Tulk were admitted to the priesthood, and Mr. R. Mercer to the diaconate. Bishop Jones was assisted by Rev. G. H. Bolt as chaplain, while Rev. Dr. Harvey, Canons Pilot, Noel and Dunfield, and Revs. W. R. Smith and G. H. Bolt assisted in the "laying on of hands." The other clergy who were present were Revs. Bell, Woodward, Wilson, B.A., Whitehouse, Leggo and Carpenter. The gospeller was Rev. Mr. Mercer, and Rev. Canon Noel delivered an excellent sermon appropriate to the occasion. There was a very large and devout congregation present.

**NOVA SCOTIA.**

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

Sydney.—Christ Church.—The Rev. S. J. Woodroffe, who was recently appointed rector of St. Paul's, Charlottetown, was tendered a farewell by the members of this congregation before he left Sydney to enter upon his new duties in Prince Edward Island. During the evening he was presented with an illuminated address and several gifts, which included a gold watch, seal and a sum of money. Mrs. Woodroffe was presented at the same time with a silver dish and tray. Mr. Woodroffe entered upon his new duties at Charlottetown on All Saints' Day.

Halifax.—St. Luke's Cathedral.—The enthronement of the Lord Bishop of Nova Scotia took place in this cathedral Thursday morning, November 10th, and the ceremonies were attended by a large number of people, the edifice being filled. The Bishop at 10.30 went to the main entrance to the cathedral, and, as provided by the ceremonial, which is much the same in this respect as that for the induction of a rector, found the door closed. He demanded admittance, after telling who he was, and the doors were thrown open. His Lordship being met at the door by the dean, canons and choir of the cathedral. Then a procession was formed, the choir leading with the canons next, and His Lordship at the rear of the chapter. As the procession reached the chancel the dean proceeded to the altar, and from there he conducted the service. Psalms were sung by the choir, and there were several collects. Then followed a



question from the Dean to the Bishop, as required by the ceremonial, and His Lordship's response promising to observe when enthroned the rules of the cathedral. The Dean then led the Bishop to the throne, and prayers followed. Next Holy Communion was proceeded with, and at that part of the service when the sermon is usually preached, His Lordship made his inaugural address to the congregation of the cathedral. The ceremonies lasted about an hour and a half, and were very interesting. Among those present were His Honour Lieutenant-Governor Jones, and also Major-General Sir Charles Parsons, K.C.M.G., and staff. Sir Charles had been confined to his residence by sickness, but risked attending the enthronement services. The clergy present included a number from outside the city, but only the Dean, Canons and cathedral staff were robed, the other members of the clergy taking their places in the congregation. Bishop Worrell was a guest at the State dinner at Government House in the evening in honour of the King's birthday. It is likely His Lordship will occupy Bishopthorpe, the residence provided by the diocese for the Bishop. The residence was occupied by Bishop Courtney and family for some time, but owing to the absence of Mrs. Courtney and members of the family from the city Dr. Courtney found it more convenient to have a smaller residence on Coburg Road, and Bishopthorpe was closed up.

The Bishop's address on the occasion of his enthronement was plain and practical, and very short. He said he felt thankful that his work here began under such good auspices, a service with Holy Communion, where all met at the Lord's Table, and received specially appointed means of grace and strength. If he were to preach a sermon he would feel like taking as his text the words of the Lord: "Follow Me, and I will make you fishers of men." The real duty of all is to follow Christ, that they may lead useful lives and furnish a good example, thus fulfilling the Divine word. He exhorted them to do this, and he asked for their prayers for himself in his work.

St. Paul's.—On Wednesday evening, November 6th, a public reception was given in St. Paul's Hall to the new Bishop of the diocese, who was accompanied by Mrs. and the Misses Worrell. This function was attended by hundreds of citizens, and passed off most pleasantly. The kindly and cordial manner of the Bishop created a most favourable impression of him amongst all of those who met him on this occasion for the first time.

#### QUEBEC.

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

**Shawinigan Falls.**—The Bishop of the diocese visited this parish lately and dedicated a new east window, erected by the Ladies' Guild in memory of their founder and first president, the late Mrs. Barton, the wife of the Rev. W. Barton, who did so much for the well-being of this Mission. His Lordship's address, based on St. Matt. 28:20, was most helpful and inspiring.

**East Angus.**—On Thursday, October 6th, the Bishop held a Confirmation service in this parish. Ten candidates were presented to His Lordship to receive from him the apostolic rite by the incumbent, the Rev. E. R. Roy, M.A. On the previous day the annual meeting of the Ladies' Guild of the parish was held at the house of Mrs. Henry Buller. After the meeting had been opened with prayer and a hymn, the minutes were read and adopted, and reports presented which showed a balance in hand of \$97. The following officers were then elected for the ensuing year: President, Mrs. S. B. Warner; vice-president, Mrs. Wm. Tugman; secretary, Mrs. G. North; treasurer, Mrs. Fred. Little. Next day the members of the Woman's Aux-

iliary held their annual meeting at the home of Miss E. Bryant. After the usual form of opening, with a special litany and hymn, the minutes and correspondence were duly read, after which the following officers were elected: President, Mrs. J. F. Wilson; vice-president, Mrs. James Hillman; recording secretary, Miss Frances Cowling; corresponding secretary, Mrs. S. B. Warner; treasurer, Miss Florence Cook.

#### MONTREAL.

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

**Montreal.**—The Sabrevois Mission is preparing to celebrate its fiftieth anniversary, and Rev. H. E. Benoit, rector of l'Eglise du Redempteur, of this city, has written an interesting historical sketch of this Mission of the English Church among the French-Canadians. A church had been built at Sabrevois, and in 1847 Rev. Daniel Gavin, M.D., was ordained and sent there as missionary to the French people. In order to place the Mission on a more efficient basis, the Montreal Association in aid of the Colonial Church and School Society was founded; the first annual meeting being held in St. George's Church in January, 1854. Dr. Gavin organized a day school in Sabrevois, and later a girls' school was opened. From this the Mission grew to its present flourishing condition.

The regular quarterly meeting of the Executive Committee of the Synod of the Diocese of Montreal was held on the 8th inst in the Synod Hall. A report from the Committee on the Widows' and Orphans' Fund was read, which showed that the fund is not sufficient to meet all the claims upon it. It will be placed before the Synod for action. Resolutions congratulating Mr. Strachan Bethune, K.C., chancellor, on the attainment of his eighty-third birthday, and congratulating His Grace the Archbishop on becoming Primate of All Canada, were moved, and carried by a standing vote. The Rev. Canon Baylis submitted a statement of the funds. The Mission Fund plan report was read and adopted. Rural Dean Robinson read a report on the condition of the parsonage at Sabrevois village. Rural Dean Sanders read a report on stipends, showing that efforts were being made in the parishes to increase them. In connection with the insurance on churches, it was ordered to send a circular to the incumbents and workers of the several parishes, warning them to exercise great caution with the heating appliances of their churches, and to see that all was in readiness for the winter. During the meeting prayers were offered for Mr. Charles Garth, who is very ill. His Grace the Archbishop presided.

#### ONTARIO.

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

**Kingston.**—St. George's Cathedral.—On Saturday, the 5th inst., Mrs. Robert Deacon, a valued and beloved member of this congregation, passed to her rest. Her long-continued illness was borne with a bravery and cheerfulness that had characterized her life throughout. For interest in the Church's welfare Mrs. Deacon had few equals, and no scheme, however arduous, in the Church's cause was ever suggested that did not meet from her an enthusiastic response, and St. George's will long lament a faithful and devoted member. In his sermon on the Sunday following her death the Dean of Ontario made feeling reference to her estimable qualities in the Church and in society. Mrs. Deacon, who was possessed of unusual gifts, was a leader in musical circles of Kingston. For months the inevitable termination of her illness was apparent, and she waited patiently for the end, only regretting lest she might become a burden to those who faithfully watched by the bedside. At last the

suffering was ended. God touched her and she slept.

**St. Luke's.**—The Bishop has appointed the Rev. R. S. Forneri, M.A., B.D., rector of Merrickville, to be rector of this parish in succession to the Bishop of Nova Scotia. The Bishop of the diocese has also appointed Mr. Forneri his examining chaplain.

**Camden East.**—The Bishop of the diocese held a Confirmation in this parish on Sunday, the 6th inst., when twenty-two candidates were presented by the rector, the Rev. C. E. S. Radcliffe. The churches were filled to overflowing at the three stations.

#### TORONTO.

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

**Creemore.**—On October 23rd the anniversary harvest services were held in St. Luke's Church, when the Rev. E. R. James, of Alliston, preached excellent and suitable sermons. The church was prettily decorated, and the services bright and attended by large congregations. The thank-offerings amounted to \$71.50, which sum, added to a similar one last year, completes payment of the new shed erected this summer. This congregation has now all its buildings and property complete and free of debt.

**Rosemont.**—Special mission services were held in St. Luke's Church here, in October, and in St. David's Church, Everett, in September, by the Rev. F. Macaulay Holmes, Missioner, of Leamington, Ont. They were well attended, and his earnest work much appreciated.

**King.**—The Rev. Wm. Burns, after a brief incumbency of King and Maple, has removed to the Diocese of Calgary.

**Cookstown.**—The Rev. Mr. McGonigle has been appointed incumbent of this parish in succession to the Rev. E. L. Howe.

**Bowmanville.**—St. John's.—The Rev. Canon H. C. Dixon preached in this church on Sunday, October 16th. Canon Dixon's visit to the parish was in the interest of the Mission Fund of the diocese. In his usual clear and forcible manner he set forth the importance of the missionary work in the diocese and the urgent need of the Diocesan Mission Fund. Canon Dixon also gave a most interesting lecture on Wednesday evening, 19th October. The subject was, "The Passion of Christ," which was illustrated by lime-light views.

#### NIAGARA.

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

**Hamilton.**—St. Thomas'.—The anniversary services in connection with this church took place on Sunday, November 6th, when the sacred edifice was filled at both morning and evening services with large congregations. The excellent choir of the church turned out in great force; in fact, there seemed to be hardly room enough for them in the chancel, and as usual the musical portion of the service was very attractive under the leadership of Mrs. Papps. In the evening the choir rendered a selection from Gaul's "Holy City," and it was very acceptably received by all those who were present. The solo parts were taken by Mrs. Palmer and Mr. Williams. The sermons delivered at both services by the Rev. E. J. Etherington were eloquent and well thought out. This gentleman seems to have gained the affections of his congregation to a very great extent, and is very highly esteemed by both old and young. At the morning service the rector was assisted by the



Ven. Archdeacon Clark, and the latter was much pleased at the heartiness of the responses and the interest taken in the worship by the congregation.

**Ancaster.**—St. John's.—The Young People's Literary Society of this parish has been reorganized for the season. Three years ago this society was inaugurated under the auspices of St. John's Church. Last year it was thrown open to the public, and proved the banner season, and promises this year to beat the record. The object of the society is improvement of the mind, quickening of the intellect, through the debates and general sociability. In addition to the debates, there is always a first-class programme, and one evening a month is given up to social intercourse. The meetings will be held on Thursday evening, instead of Friday, as heretofore. This year ushers have been appointed to welcome strangers and to look after their general welfare. At the opening meeting, held on November 4th, the following officers were elected: President, F. O. Egleston; vice-president, Walter Barr; secretary, Mrs. W. S. Thomson; treasurer, Mrs. E. Egleston; guard, Edward Henderson; ushers, Miss E. Farmer and Frank Howell; reporter, H. G. Irwin.

**Guelph.**—St. George's.—The service in this church on Tuesday evening, November 8th, in connection with the Deanery of Wellington Missionary Conference, drew a fair-sized congregation. The vicar, Rev. G. F. Davidson, took the service; Rev. C. P. Sparling, rector of St. James' Church, and Rev. Canon Farthing, Woodstock, read the lessons. Rev. Dr. Tucker, secretary of the M.S.C.C., preached an able sermon, his remarks being principally of a missionary character. Other clergy present at the services were Rev. V. E. F. Morgan, rector of St. John's Church, Elora; Rev. F. H. Hansfield, Colbeck; Rev. L. Naptell, Rothsay, and Rev. H. J. Johnson, curate at St. George's. At eight o'clock a.m. Holy Communion was celebrated in St. George's Church, and at ten o'clock Morning Prayer was said, followed by a Quiet Hour for the clergy and Church workers. Rev. Canon Farthing conducted the service. A business meeting of the clergy of the deanery took place at 11.30 a.m. Lunch was served to the visiting clergy at one o'clock. The clergy of the deanery met in the school-room from 2.30 to 4.30 o'clock in the afternoon. The following papers were read: "Ritualism," Rev. W. F. Rushbrook; "New Testament Eschatology," Rev. D. R. Smith; "Parochial Lectures," the Rural Dean.

HURON.

**Woodstock.**—A meeting of the Rural Deans of the Archdeaconry of Norfolk was called by Archdeacon Young at Woodstock on the 10th November to devise plans for raising the missionary apportionments for the General Board of Missions, and to arrange for missionary deputations. After this routine work was done the Rev. Dr. Mackenzie moved, seconded by the Rev. John Ridley, "That this meeting of the Rural Deans of the Archdeaconry of Norfolk desire to congratulate the Ven. Archdeacon Young, D.D., upon his appointment as Archdeacon and to express their gratification thereat, and to place on record their sense of his exceptional qualifications for the office, he having been for so many years one of the leading clergymen in the Synod of the diocese, and who, by the exercise of his ability as a man of business and an administrator, has done much to advance the interests of the Church, and by his unfailing patience, courtesy and his high sense of honour, has won the respect of all who know him; and they pray that God may long spare him to continue His work for Christ and His Church.

**Brantford.**—St. James.—The Rev. E. W. Hughes, formerly of Tilsonburg, has been appointed curate-in-charge of this church and assistant at Grace Church in the place of the Rev. E. Bushell, who has gone to London. Mr. Hughes has been filling the vacancy caused by Mr. Bushell's departure, temporarily, and he has filled the position in every way most satisfactorily.

ALGOMA.

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

**Emsdale.**—St. Mark's.—On Thursday evening, October 13th, a special harvest thanksgiving service was held in this church. Various members of the congregation very tastefully decorated the church with grain, fruit, flowers and vegetables. An encouraging number of persons filled the seats, the service was refreshing and inspiring, and the singing was feelingly and heartily rendered. The prayers were said by the incumbent, the Rev. Rural Dean Allman, and the sermon was delivered by the Rev. T. E. Chilcott, M.A., rector of Parry Sound. It was excellent, both in spirit and matter, and was listened to with earnest appreciation. The offertory amounted to \$6.10, and was devoted to the Diocesan Superannuation Fund.

**Kearney.**—St. Luke's.—On St. Luke's Day (October 18th) a special harvest thanksgiving service was held in this church. Much pains were evident in the decorations, which were simple, but effective. A faithful few had employed both skill and taste in the disposition of grain, fruit, vegetables, and plants. A nice congregation assembled at 8 p.m.; the responses were devoutly rendered, and the singing was hearty and good. The incumbent, the Rev. Rural Dean Allman, said the prayers, and the Rev. C. W. Balfour, B.A., rector of Huntsville, delivered the sermon, which was both eloquent and instructive, and was much enjoyed. The offertory, amounting to \$2.26, was given to the Diocesan Superannuation Fund.

**Sand Lake.**—St. Mary's.—The annual harvest thanksgiving service in connection with this church was conducted on Sunday morning, October 30th. The church was prettily decorated by loving hands with grain, fruit, and evergreens, and an encouraging congregation was present. The Rev. Rural Dean Allman, B.Sc., said the Prayers, delivered a suitable discourse, and celebrated the Holy Communion. The service was solemn and refreshing, and the offertory, amounting to \$1.50, was given to the Superannuation Fund of the diocese.

RUPERT'S LAND.

**Samuel P. Matheson, D.D., Coadjutor Bishop, Winnipeg.**

**Elgin.**—St. John's.—Sunday, November 6th, saw the opening of this new church, a handsome \$5,000 brick church in the centre of the village. The other denominations had closed their services for that day, and the whole village and countryside turned out to hear Bishop Matheson's impressive addresses, to see the new church, and to enjoy the worship of God in the liturgy of the Church of England. At the afternoon service a small class of candidates was presented for Confirmation, and the Bishop's words to the newly-confirmed will long be remembered by all who heard him.

**Winnipeg.**—The special meeting of the Synod for the Province, embracing the Canadian North-West, was closed at noon on Friday, November 11th, with the proposed constitutional amend-

ment in the election of the Archbishop left in statu quo. The matter stands exactly as before the convening of the Synod. The House of Bishops in the morning sent down a message to the effect that no amendment relating to matters referred to by the other House had obtained the necessary two-thirds vote. This, it is presumed, announced the defeat of the proposed constitutional amendment in the House of Bishops, as it had been defeated yesterday in the lower House. The amendment offered proposed a change in the constitution so that the Provincial Synod might have a voice in the election of the Metropolitan, instead of only the Diocesan Synod of Rupert's Land, as at present. Notice was then given that a motion similar to the defeated proposal, calling for the desired amendment would be brought before the next meeting of the Synod, which will be held at Calgary in August, 1905. Many Churchmen take the development of the matter as an assurance that Bishop Matheson will be chosen the second Archbishop of Rupert's Land, in succession to the lamented Most Rev. Robert Machray. A special meeting of the Diocesan Synod will be called before the next meeting of the Provincial Synod, when Bishop Matheson will be elected. The House recorded, by a unanimous standing vote, a resolution of regret at the death of the Right Rev. Maurice Baldwin, Bishop of Huron.

**Swan Lake.**—Very successful harvest thanksgiving services were held in this Mission on October 30th. The Rev. C. W. F. Jeffery was the special preacher, and made the annual appeal on behalf of the Home Mission Fund of the diocese. The substantial sum of \$91 was promised, and it is hoped that before full returns are made \$100 will have been promised and paid.

COLUMBIA.

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

**Victoria.**—The members of the Diocesan Synod met in this city on October 19th. After Evening Song had been said in the cathedral on that day the Lord Bishop of the diocese addressed the members of the Synod as follows:

"My Reverend Brethren and Brethren of the Laity.—The main object of our gathering in Synod is that we may discuss the details of our diocesan work, and organize new schemes for its development. While we are thankful for what is being done, we all of us must be conscious of much that is left undone, or only undertaken in a halting spirit. The Church exists to do battle against evil, and to advance the Kingdom of our Lord upon earth, and "there is no discharge in this war." It may seem at times that our resources are pitifully small, but the command, "Give ye them to eat," is still the same, and if we will but give into His hands the "five loaves and two fishes," He is ever able and willing to accept and bless our efforts—and that which seems impossible from a human point of view shall be done. It is no time for murmuring and complaining. We want to take courage and "go forward," however difficult it may seem. Sometimes we fancy that if there were more active opposition to the Church, it might be easier. Ages of persecution have produced martyrs and roused enthusiasm. The indifference of to-day, and the tendency to explain away the great dogmas of the Christian faith have a blighting effect. Be it ours to stand fast and (as has been said) "aim at forming strong centres of spiritual life, rather than a weak diffusion of it." With regard to the general work of the Church, it seems to me that greater stress ought to be laid upon Confirmation. Apostolic in its origin and universal in practice in the Church for nineteen centuries, it stands as the great means of grace for children, as they go out to meet the stronger temptation of the world, the flesh and



the devil. It is in no sense a taking their sins upon themselves, nor only a renewal of their baptismal vows and an open profession of their faith, but the divinely appointed means by which the strengthening gift of the Holy Ghost is imparted. "Then laid they their hands on them, and they received the Holy Ghost." That the Church believes to be equally as true now as in the apostolic age. No Christian body that has separated itself from the external organization of the Church maintains it, and some even boast that they believe nothing of the kind. With Church people it is different, and god-parents promised that they would take care that children, in whose names they made the threefold vow of baptism should "be brought to the Bishop to be confirmed by him as soon as they could say the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Church Catechism set forth for that purpose." Unhappily in this Province we have no Church day schools, as in England, where the Catechism is regularly taught, so that it is only in the Sunday Schools that such public instruction can be given, and the Sunday Schools fail, if the children are not brought to Confirmation. But the duty remains on parents and god-parents to see that the children are taught at home and in private. I am convinced that a course of instruction upon Confirmation, and a constant bearing it in mind in pastoral visitation, would largely increase the number of candidates, which at present falls short of the proportion which should be with our large number of nominal Church people. God forbid that quality should be sacrificed to quantity! In this diocese, I am thankful so say, that great care is taken by the clergy in the preparation of those presented, and the service itself is invariably conducted with every sign of devotion. The due and careful administration of the rite of Confirmation is of the greatest value in pressing the doctrine and discipline of the Church. To us "undenominationalism" is abhorrent. With the consciousness of all our past heritage, and the historical position which we enjoy, with our unbroken line of orders and our primitive and catholic liturgy, it is our bounden duty, clergy and laity alike, to teach clearly the whole of the faith committed to our charge. Other teaching may be more popular, but it is a distinct breach of trust. We can be in charity with all other Christian bodies, but it is the test of true charity to show them that better way which God in His mercy has vouchsafed to us. Nor only in doctrine, but in practice also. All Christian people are deploring the secularization of the Lord's Day. It should be our boast as Church men and women that we, by word and example, protest against all unnecessary work on the Sunday—such work, for instance, as must be involved in excursions by land or sea. If anywhere in the world, here in the Far West, the cry for such excursions should have the least effect. It is a fact, for which we are most thankful, that the great majority of our people have more leisure and amusement than, perhaps, anywhere else in the world. Holidays can be taken, and are taken, more freely than elsewhere, and, therefore, Sunday ought to be kept more carefully, and the duty of public worship ought to be more religiously observed. It is not a question of what people get from coming to church. Men say that they can pray and read their Bibles just as well in private, and surely there are sermons printed which they can read infinitely better than any they are likely to hear. All which is plausible, as are the excuses given for carrying a gun, or playing a game of golf on a Sunday; but the fact remains that public worship is a duty we owe to God, and if this duty is neglected, except for just cause, there is a terrible danger of the spiritual life becoming attenuated and our moral character growing more and more lax. In season and out of season this must be pressed, and Church people must—if they be loyal—show their steadfastness in word and act:

in faith and life. Again, no one can deny that betting and gambling are on the increase. Public advertisement of lotteries upon the great English races are becoming frequent in our local newspapers. Let no one say that this is for the improvement of the breed of horses. It is simply catering to the instinct of betting. So, too, in playing cards for money—not only in saloons, but in private houses; not only amongst men, but amongst women, the practice of gambling is becoming sadly prevalent, and it is the duty of Church people, who do not think it a sin to play a game of cards, to enter their protest against this growing abuse. And lastly, with regard to the sanctity of marriage, the Church must keep the standard high. The union between man and wife is "until death us do part," and "What God hath joined together, let no man put asunder." We thank God that no alteration has been made in Canada from the law that exists in England in granting divorce. It is far otherwise, alas! in the United States of America, where last year 60,000 divorces were granted, and so-called re-marriage followed in the majority of cases. Our close proximity to the States makes it imperative upon our clergy to be most careful in not performing the service in such cases. There is no requirement, as undoubtedly there should be, of at least fourteen days' residence before a license is granted, and the particulars that are required in the issue of such licenses are lamentably insufficient. In the case of divorced people, the certificate of the court in the State should be produced, and unless granted in accordance with our law for adultery, the license should be refused, in order to prevent a bigamous union. This would remove from the clergy the responsibility which now rests upon them to discover whether those to whom a license has been carelessly given can legally be married. A single word as to the marriage service itself. Every effort should be made to conduct it in such a manner as to impress not only upon the bride and bridegroom, but upon the congregation, the solemnity of the service, and attention should be called to the rubric: "It is convenient that the newly-married couple should receive the Holy Communion at the time of their marriage, or at the first opportunity after their marriage." From these burning questions let me turn to the more special condition of our own diocese: It is with the deepest regret that I have to record the enforced resignation of the Rev. W. D. Barber, through ill-health. More than once I have feared that we should lose his valuable help; but under present circumstances there was no course open but to accept his resignation, with an earnest prayer that God would give him grace to take his sickness patiently, and, if it be His will, recover his bodily health, so that again he may be spared to undertake active work in the ministry of the Church. His successor at St. Saviour's, Victoria West, the Rev. C. E. Cooper, will be received most cordially, and I am confident that he will carry on the work zealously and faithfully. Mr. Cooper leaves Nanaimo a united parish. Old sores, if not quite healed, yet have been mollified, and there is every prospect of harmonious working for the future. The Church Lads' Brigade is the most successful work of its kind in the diocese, and must produce the best results. Mr. Cooper will also be missed in the effective work which he has done as rural dean in his visitation of the parishes and missions in the northern part of the Island. He will enter upon his new sphere at Victoria West as a self-supporting parish, with church and schoolroom free from debt—a monument to the zeal and energy of his predecessor—and more than that, will find the foundations of the spiritual life are faithfully laid. The Rev. W. W. Bolton has resigned the charge of Metchosin, on account of the growing claims of his boys' school. For the last four years he has laboured most wisely and perseveringly, having never missed a service, and

has received the hearty support of the people, both at Metchosin and Rocky Point. No successor has yet been appointed, but the Sunday services at Metchosin have been maintained entirely owing to the ready help of the Archdeacon and the Rev. W. Baugh Allen. During the two months of my absence in England the strain upon them was very great, but they cheerfully carried on the work. We were deprived of the help of Canon Paddon during the past few months, owing to an accident, and the Rev. H. F. Wimberley had to undergo a serious operation, which incapacitated him for a time. I am deeply indebted to the Rev. Canon Newton for his great assistance under these difficult conditions. During the long illness of the Rev. F. Jenks, the services at St. John's have, through the liberality of a layman of Victoria, been maintained, first by the Rev. Mr. Collison, and now by the Rev. Mr. Ard. Mr. Jenks has borne his sufferings of body with a wonderful bravery, and during the last fortnight has been able to again be present in his church. Canon Beanlands, whose presence we shall all miss at the Synod, has derived great benefit from his year's term of absence in England, and we hope to welcome him back to his parish in December. The grant of £200 a year for mission work amongst the Chinese from the Society for the Propagation of the Gospel has been withdrawn, and the Rev. J. Grundy has gone to England to act as a deputation for the society for six months. If the grant is renewed, he will return to his work, but during his absence the mission will be closed. The reports of the Indian mission at Alert Bay continue to be full of interest and hope. I had the privilege of visiting the mission in April, and I only wish that those who speak slightly of missionary work amongst the heathen could have the same advantage. The change from "the camp" to "the mission" is from darkness to light. All honour to the men and women who remain faithful at their posts, amongst much discouragement and active opposition. Very little human thanks or praise fall to their lot. They themselves in no way complain, but have learnt to "commit their way to the Lord," and thank Him for what He has allowed them to do in His name. The teaching and discipline of the Boys' Industrial School, under the charge of Mr. and Mrs. Corker, are admirable, and the sawmill, which has practically been rebuilt during the past year, acts as a technical school, and the work done is a standing proof of the material development of the Indians. It is in no sense a money-making enterprise, but its value cannot be over-estimated in training and developing the young Indians, who are keenly interested in the work. The Girls' Home, under the care of Miss L. Edwards and Miss Humphreys, and the day school, which Mrs. Hall still ably superintends, are in excellent order, and the children, whom I carefully examined, would hold their own with any white children in the Province. From the returns already received, it is clear that an effort will have to be made in order to collect the \$1,000 for the Missionary Society of the Canadian Church. Some of the parishes have already sent the amounts which it was suggested they should contribute, not in any sense as an assessment, but as a free-will offering of their share in the determination of the Canadian Church to raise \$100,000 this year. The need of men and money in the great North-West is evident amongst those settlers who at first must be unable to provide for their own clergy, while the claims of the Indians scattered over the Dominion must be met. In addition to this the M.S.C.C. has its share in missionary work amongst the heathen in Japan and elsewhere. If the circulation of the "New Era"—the official organ of the society—were largely increased, I am confident that there would be no difficulty in this diocese in raising our \$1,000; but too many of our people are only interested in their own parish, and read no reports of the work that



of the people, Point. No success but the Sunday maintained en- the Archdeacon During the two the strain upon ceerfully carried of the help of st few months, ev. H. F. Wim- operation, which am deeply in- on for his great onditions. Dur- F. Jenns, the ough the liber- een maintained, and now by the borne his suf- ul bravery, and n able to again non Beanlands, s at the Synod, his year's term ope to welcome ber. The grant rk amongst the Propagation of and the Rev. J. act as a deputa- is. If the grant work, but dur- be closed. The Alert Bay con- hope. I had the in April, and I k slightly of then could have nge from "the arkness to light. men who remain much discour- n. Very little their lot. They but have learnt ord," and thank em to do in His ne of the Boys' rge of Mr. and d the sawmill, nilt during the school, and the of the material is in no sense its value cannot l developing the nterested in the he care of Miss ys, and the day ly superintends, ildren, whom I their own with nce. From the ar that an effort to collect the y of the Cana- es have already suggested they se as an assess- of their share in ian Church to ed of men and est is evident st must be un- ergy, while the over the Do- on to this the ssionary work d elsewhere. If a"—the official ly increased. I e no difficulty \$1,000; but too ersed in their f the work that

is being done throughout Canada, and in the foreign fields. The "New Era" would supply the information and keep them in touch with the larger work of the Church. We are deeply indebted in the Far West to the M.S.C.C. for substantial help, and the grant of \$2,500 has been renewed for the general work of the diocese, without which it would be impossible to maintain our present body of clergy, and parishes would be left vacant and without the regular supply of the means of grace. I trust, therefore, that we shall not be found wanting in collecting the \$1,000, and that each parish will make a real effort. At our last Synod a resolution was unanimously passed to alter our relation to the Archbishopric of Canterbury, and with the consent of the Archbishop to transfer our allegiance to the Primate of All Canada as Metropolitan. It is proposed at this Synod to make the necessary alterations in our canons. This will in no way interfere with our connection with the mother Church of England so far as doctrine is concerned, but is the logical result of the consolidation of the Canadian Church. The Diocese of Caledonia has already taken the step, and the successor to Bishop Ridley will be consecrated by the Primate of Canada and take his oath of obedience to him. It remains to be seen whether the Diocese of New Westminster will take similar action. The time must come when a Bishop will be appointed for Kootenay, which already has a Synod, and when the development of the northern part of British Columbia takes place, it will be necessary to divide the Diocese of Caledonia, in which case an ecclesiastical province will be formed west of the Rockies, with our own Metropolitan, as is the case in the east of Canada and in the Province of Rupert's Land. The question of a Superannuation Fund for the clergy presses. The Widows' and Orphans' Fund is gradually growing, and the capital now amounts to \$5,600, and the response to the Christmas Day appeal for this object is liberal throughout the diocese; but I am afraid that the churchwardens will find it difficult to allow another special offertory for the Superannuation Fund. With the existing small stipends that are paid to the clergy, it is most difficult for them to provide for old age. A system of insurance would clearly be the best, but premiums are high—if the sum insured is paid at the age of 65—and in the small parishes it is clearly out of the question to expect that the necessary sum could be raised. The solution of the problem depends upon the liberality of the laity. The sums collected for the Mission Fund of the diocese in the Lenten offerings and Advent and Whitsuntide offertories are almost identical with those of last year, but there is still room for a considerable increase, and the expenditure has been kept within the income. While it may be said that the Church is constantly appealing for money, the scheme for expending a large sum in organizing a new mission to those engaged in the logging camps on the north-eastern part of the island and to the scattered settlers on the coast may daunt some. The report of the Rev. J. Antle, who visited the whole district last June will be in your hands at this Synod. The steamer will cost \$4,000, and the expenses of the mission will be not less than \$2,500 a year. But I am thankful to say that the M.S.C.C. has most generously made a grant of \$2,000 towards the purchase of the steamer, and \$500 towards the working expenses. The Diocese of New Westminster is willing to co-operate heartily in the work, and has undertaken to raise \$1,000 for the steamer, and to bear its share in the maintenance of the mission. I have every hope that as a diocese we shall respond to the appeal, and that before long this crying need may be adequately supplied. The loggers themselves have promised liberal aid, and it is quite possible that within a short time the work may be self-supporting. The appeal is quite different from those ordinarily made, and it is hoped may find a response not

only from those who are always ready to assist in any good work, but from some who would refuse, for instance, to help in building a new church, or organizing a new district. God grant that this new venture may be the means of stirring up a holy enthusiasm in this diocese. Warning notes of caution will be raised—we shall be reminded that we must "look before we leap," which is good and reasonable, only forgetting to "look" so long that we never "leap" at all, and opportunities are missed and work is left undone. Let us cherish a spirit of hopefulness as we enter upon our deliberations in this Synod, and while we thank God that we are free from all party feeling and animosity, determine by His grace to devote to Him and His service our very best. "Be filled with the Spirit." "Work, for I am with you, saith the Lord of Hosts."

The third session of the ninth Synod of the Diocese of Columbia met in the cathedral school-room on October 20th after Morning Prayer in the cathedral. There was an excellent representation from the various parishes. Perhaps the most considerable business before the Synod was the question of providing a boat and missionary for the logging camps on the north-east coast of the island. The Rev. C. E. Cooper, the rector of St. Saviour's, Victoria West, introduced the matter in a very able and telling speech, in which he outlined the history of the movement, gave reasons for taking up the work, and showed how he thought it could be maintained. The Ven. Archdeacon Pentreath, representing the Diocese of New Westminster, gave an account of the feeling in that diocese, and declared his willingness to co-operate in the scheme. As announced in the Bishop's address to the Synod, the Missionary Society of the Church of England in Canada has promised liberal support, both to the building of the necessary vessel and to the maintenance of it and of its staff. The Rev. R. Connell moved an amendment, which, while affirming the necessity of the work, asserted the inexpediency of the method proposed. After a lengthy discussion, in which the matter was thoroughly ventilated, Mr. Cooper's resolution was carried by a majority of the Synod. The matter of a Superannuation Fund was brought before the Synod, and a committee appointed to investigate the matter thoroughly and report to the Executive Committee. The resolution proposed by the Executive Committee to make the necessary alterations in the canons by which the Primate of All Canada should become the Metropolitan of the diocese in the stead of the Archbishop of Canterbury was unanimously carried. A resolution of congratulation to the Archbishop of Montreal on his election to the office of Primate of the Church of England in Canada was passed. A resolution was also passed expressing sympathy with the Diocese of Huron in the death of Bishop Baldwin. Resolutions relating to divorce, Sunday desecration and gambling were passed. The following were elected delegates to the General Synod: Ven. Archdeacon Scriven, Rev. C. E. Cooper, Rev. Canon Beanlands, Rev. Mr. Taylor, and Messrs. Lindley Crease, P. Wollaston, Jr., Hiscocks and E. Musgrave.

### Correspondence.

#### McGILL UNIVERSITY, MONTREAL.

Sir,—I beg to acknowledge receipt of a marked copy of Canadian Churchman, sent me from Toronto, with your name attached, in which "Spectator" severely censures the McGill students for their conduct during the devotional exercises which preceded the conferring of our honorary degree of LL.D. on Mr. John Morley, at a recent convocation. While no one regretted the occurrence more than I did, a little Christian charity enabled me

to anticipate the explanation, which was afterwards forthcoming from the students themselves. If "Spectator" was seated in the body of the hall with his back to the students, he must have laboured under an additional disadvantage. He could not see, as I did, that, owing to defective accommodation, the students were crowded together in the most inconvenient way possible, on the staircase by which the Molson Hall is entered, and that probably not one-third of their number could see what was going on at the commencement of the proceedings. Moreover, they could not hear. The clergyman officiating on the occasion spoke in a voice which was unfortunately inaudible beyond the first benches, and it is therefore little to be wondered at that the students on the staircase at the back of the hall knew absolutely nothing of what was going on. I do not believe that any student of McGill University would knowingly interrupt a prayer or applaud its conclusion. Mr. Morley himself was listened to with the greatest possible attention and respect. (Sgd.) W. PETERSON, Principal.

#### THE SCOTTISH ECCLESIASTICAL TROUBLES.

Sir,—The British Parliament has no dispensing power upon the Free Church property. If the Free and the United Free come with a scheme mutually agreed upon, then Parliament can ratify the scheme, but it has no jurisdiction over private rights. If it assumed it in this one case, it would be laying down a vicious precedent for indiscriminate confiscations. JAS. GAMMACK, LL.D.

#### MUTILATION OF THE CHURCH SERVICE (?).

Sir,—I beg to differ from your correspondent, "Churchman," who writes under the above caption. It was never intended that the Litany should immediately follow on the top (if I may so express myself) of Morning Prayer. It was intended to be a distinct office, for Henry VIII. had it put forth as a separate book, independent of the Prayer Book. It was such until the time of Edward (1547), when he ordered it to be said immediately before high mass. We find that a Rubric in the first English Prayer Book (1549) ordered it to be said Wednesdays and Fridays. In those times it was a distinct service, independent of Morning Prayer. Elizabeth (1559) renewed the direction that the Litany should be said before the time of communion of the Sacrament. There is no doubt, whatever, that the practice of following up Morn-

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ing Prayer with the Litany has much to do in keeping many away from the house of prayer. It is in a measure tantology. Does not the Litany meet all the wants and estates of the human family? Neither the King nor the subject is forgotten. It is truly most beautiful and comprehensive. It has ever been the complaint of worshippers that the Church's service is too long and tiresome. Perhaps those whose lives are as "the days of heaven upon earth," may not find the service irksome, but there are very few, indeed, of such. What the Church should aim at is to bring into her fold the many stray sheep without any shepherd's care. The attendance of the Lenten services in St. James' goes to show what a short, bright service can do for the worship of Almighty God.

GEORGE HENDERSON.

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### WINTER AND OUR MISSIONARIES.

Sir,—Will you kindly allow me through your paper to make a request on behalf of some of the Missionaries of the diocese. Last winter on account of the great depth of snow, for days together, it was impossible to travel on the roads with horses, and consequently services had to be omitted, and the sick could not be visited. In some instances staves of barrels were used, but this made walking both laborious and dangerous. I am desirous of supplying all who can use them with snowshoes, and ask the friends of home missions to assist by sending me small donations.

H. C. DIXON,  
Diocesan Organizing Secretary,  
15 Toronto Street.

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### ADDITIONAL HYMNS.

Sir,—It is pleasing to note your advertisement of "Additional Hymns" in issue of October 13th. These are really supplemental to any hymn collections, containing hymns of merit and tunes appropriate. The approval of any cursory examination of the 172 hymns is challenged, and is strengthened by practical use. They supply an entirely new repertory for domestic devotion and public worship. The publishers, however, cross their own interests in the price demanded; 75 cents would be an adequate return. It is to be hoped that more liberal terms may prevail, providing opportunity for popular use equal to that gained by "Hymns Ancient and Modern." No cheap edition, we are informed, is presently in contemplation by Messrs. Novello. It is to be regretted. An issue of five cent copies would invade every church, Sunday School and Christian home. Could not permission under "royalty" be secured from Messrs. Novello for a Canadian issue of words within general reach? It would be proof of the enterprise of our Church in Canada, and afford an impetus to a wide circulation far beyond. In the "Ecclesiastical Art Exhibition" of the Church Congress in England "Additional Hymns" took a promi-

nent place. I write to suggest that "Additional Hymns" assume a form corresponding to "Hymns Ancient and Modern," and that by moderate cost and diverse editions the door may be opened to general use and benefit?

CHURCHMAN.

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### SUNDAY NEXT BEFORE ADVENT.

Sir,—The Prayer Book says: "Note—That the lessons appointed in the above table for the twenty-seventh Sunday after Trinity shall always be read on the Sunday next before Advent." In accordance with this rule, our almanacs have hitherto given Ecclesiastes xi. and xii. for the morning lesson on that Sunday, and Haggai ii. to v. 10. or Malachi iii. and iv. for the evening. But this year the Churchman's almanac has made the mistake of assigning lessons from Micah to the Sunday in question, those, in fact, which belong to the 25th Sunday after Trinity, which should have been displaced in this instance by those of the Sunday next before Advent. The insertion of this letter may prevent some from unwittingly reading the wrong lessons on November 20th. They should be Ecclesiastes i. and ii., and Haggai ii. to v. 10. or Malachi iii. and iv.

C. B. KENRICK.

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The Very Rev. Charles Pressley Smith.

The Very Reverend Charles Pressley Smith, M.A., Dean of Argyll and the Isles, Rector of St. John's, Oban, Scotland, who made a hurried visit to Toronto last week as the guest of Mr. and Mrs. John Catto, and who, owing to previous arrangement to preach at St. Mark's, Philadelphia, on Sunday, 13th inst., was regretfully unable to spend a Sunday in Toronto. The Dean intends visiting several other important points in the United States before leaving for home on the 26th inst. The reverend gentleman was appointed Dean in 1895 by the Bishop of Argyll and the Isles, in succession to Rev. Dr. Arthur John MacLean, at present Bishop-elect of Moray, Ross and Caithness.

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### THE PROCEEDINGS OF THE MISSION BOARD.

Sir,—In your issue of October 27th, among the comments of "Spectator," the statement is made that "not a word has yet been published concerning" the proceedings of the Missionary Board, a meeting of which was held during the late session of the Provincial Synod. It is a great pity that a writer, assuming the critical attitude taken by "Spectator," from week to week, does not take more

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pains to be accurate. An account of the doings of the Board was prepared by myself at the time, and was vainly urged upon several of the daily papers on the next day, insertion being promised by the reporter of the "Star." When the MS. was taken to the office, it was refused, on the ground that the paper being so full of other matter room could not be found for it, nor would the editor promise to give it publicity on the following day. The "Witness," however, after pruning the account by about one-half, did insert it, and devoted a column and a half to it, which, under the circumstances, was as much as could be expected. The full report will appear in the "New Era," and for it the Church must be content to wait. It is only right, however, to say that the condensed report did appear in the "Witness," and that it was owing to no neglect on the part of the Board that a full account was not published in the daily press at once.

FRANCIS PARTRIDGE.

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—Often our trials act as a thorn hedge to keep us in the good pasture; but our prosperity is a gap through which we go astray.—C. H. Spurgeon.

—We are to respect our responsibilities, not ourselves. We are to respect the duties for which we are capable, but not our capabilities, simply considered.—W. E. Gladstone.

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### WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide), and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets, and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples, and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

India, where it flourishes on low, swampy lands, with China, and with America.

But in Europe, too, rice has been successfully cultivated for some centuries. The Arabs introduced the plant into Spain under the name of aruz, whence is derived the Spanish word arroz, and the Italian riso. Rice was first grown in Italy near Pisa in 1468. It is still extensively cultivated in the valley of the Po, where it has the high temperature it needs in spring and summer, whilst the moist soil in which it thrives is secured to it by means of artificial irrigation.

There are, however, several varieties of rice, and while some grow best in marshy lands, others flourish on the hillside. Some kinds come to maturity in three months, and some take five or six.

Rice is a less valuable food than some other cereals. It furnishes good farinaceous food, but it needs to be combined with fatty substances, such as milk or meat gravy, to fully satisfy the requirements of the human frame. A large proportion of the rice imported from abroad is used for starch-making. Some is also employed by distillers of alcohol, which is responsible for so large a proportion of the sin and wretchedness which mar human lives, not in great cities alone, but in some of the fairest rural parishes.

A field of full-grown rice with its long, smooth green leaves and drooping spikelets, is a beautiful sight. It is one of the most prolific of crops. Sown broadcast, it requires no special tilling, but weeding is necessary. Not far from Milan, in the broad plain of the Po, peasant women may often be seen toiling at this irksome task, ankle-deep in the liquid mud.

With their graceful white linen headgear and gay-coloured bodices, these women look very picturesque; but their life is often pitifully hard. Observations made in passing through the country lead a traveller to suppose that in Italy women work harder than men, yet are paid less. In Lombardy, day-labourers sometimes earn no more than 5d. a day. No wonder that their bodies are frequently diseased for lack of sufficient and proper nourishment.

One and another will leave her work for a few minutes to kneel in prayer at a rude shrine. It is done quietly, without self-consciousness, or any other thought of how others may regard the action. No one seems ashamed to be seen at prayer, or to shrink from being thought religious.

But you may be inclined to ask, What is their religion worth to them? Does it make their lives really better? Is not the idolatrous worship of images too often a feature of their religion, and do they not regard with superstitious reverence those tokens of our Lord's death upon the cross?

This, alas! is true. Too often these

poor peasants have but a very inadequate notion of the love of Christ. They do not understand that He died

## Do You Choose

### YOUR MEDICINE WITH CARE AND INSIST ON HAVING

# Dr. Chase's Syrup of Linseed AND Turpentine.

FOR AILMENTS OF THE THROAT AND LUNGS.

You cannot be too particular in buying medicine.

It may be a question of life or death.

There are so many cough and cold remedies that there is a tendency to be careless in the selection of treatment, and yet what is more dangerous than a cold?

You would not think of taking any medicine that might be offered for heart trouble or kidney disease, and yet far more people die from the result of neglected colds than from these ailments.

INSIST ON HAVING A MEDICINE OF RELIABILITY AND REPUTATION, SUCH AS DR. CHASE'S SYRUP OF LINSEED AND TURPENTINE.

This great family medicine has stood the test of years, and never disappointed those who put their trust in it as a cure for croup, bronchitis, whooping cough, asthma, coughs, colds, and throat troubles.

Do not be satisfied with substitutes and imitations, for they lack the curative powers which have given Dr. Chase's Syrup of Linseed and Turpentine its world-wide reputation.

MRS. GEO. GOOD, Tichborne, Addington Co., Ont., writes:—"It is with pleasure that I certify to the wonderful success of Dr. Chase's Syrup of Linseed and Turpentine as a cure for colds. It is the best and surest treatment for coughs and colds that we have ever been able to find.—Mrs. Geo. Good, Tichborne, Addington Co., Ont."

MRS. A. A. VAN BUSKIRK, Robinson Street, Moncton, N.B., writes:—"For years I have used Dr. Chase's Syrup of Linseed and Turpentine for my children when they have colds in the winter. I first used it with my daughter, who suffered from a severe form of asthma. The least exposure to cold would lay her up and she would nearly suffocate for want of breath. I must say I found it to be a most satisfactory treatment and it has entirely cured her. It seems to go direct to the diseased parts and bring the desired relief."

Dr. Chase's Syrup of Linseed and Turpentine, 25 cents a bottle, at all dealers, or Edmanson, Bates & Co., Toronto.

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**PUTTING IT STRONG.**

But Doesn't It Look Reasonable?

This may read as though we were putting it a little strong, because it is generally thought by the majority of people that Dyspepsia in its chronic form is incurable or practically so. But we have long since shown that Dyspepsia is curable, nor is it such a difficult matter as at first appears.

The trouble with Dyspepsia is that they are continually dieting, starving themselves, or going to opposite extreme, or else deluging the already overburdened stomach with "bitters," "after-dinner pills," etc., which invariably increase the difficulty even if in some cases they do give a slight, temporary relief. Such treatment of the stomach simply makes matters worse. What the stomach wants is a rest. Now, how can the stomach become rested, recuperated, and at the same time the body nourished and sustained?

This is a great secret and this is also the secret of the uniform success of Stuart's Dyspepsia Tablets. This is a comparatively new remedy, but its success and popularity leaves no doubt as to its merit.

The Tablets will digest the food anyway, regardless of condition of stomach.

The sufferer from Dyspepsia, according to directions, is to eat an abundance of good, wholesome food and use the tablets before and after each meal, and the result will be that the food will be digested no matter how bad your Dyspepsia may be, because, as before stated, the tablets will digest the food even if the stomach is wholly inactive. To illustrate our meaning plainly, if you take 1,800 grains of meat, eggs or ordinary food and place it in a temperature of 98 degrees, and put with it one of Stuart's Dyspepsia Tablets, it will digest the meat or eggs almost as perfectly as if the meat was enclosed within the stomach.

The stomach may be ever so weak, yet these tablets will perform the work of digestion and the body and brain will be properly nourished, and at the same time a radical, lasting cure of Dyspepsia will be made because the much-abused stomach will be given to some extent, a much needed rest. Your druggist will tell you that of all the many remedies advertised to cure Dyspepsia none of them have given so complete and general satisfaction as Stuart's Dyspepsia Tablets, and not least in importance in these hard times is the fact that they are also the cheapest and give the most good for the least money.

to save them from their sins. But, while we pity their ignorance and deplore their blindness, we might well imitate them in their recognition of God in their daily life. We are too prone to keep religion for Sundays, and to banish the thought of God from our minds when we are about our daily tasks. We are slow to believe that our work would be better done if we learned to "practise" constantly the "presence of God," and did all things as "in the Great Taskmaster's eye." If we honoured the Lord in our places of business, or of toil, and in all the social intercourse of our lives, He would

surely honour us and make all our work more fruitful of blessing.

In a busy life it may be impossible to seek special places or to set aside certain hours for prayer. We may pray as we work. There is an inner sanctuary into which we may enter in all times of need, difficulty, or danger, and find the help we want. In hours of toil or sorrow, in weariness of body or of mind, the heart knows perfect rest that has learned to stay itself upon the Lord, who is never far from any one of us.—Eglanton Thorne.

**"BE CAREFUL FOR NOTHING."**

Hast thou within a care so deep,  
It chases from thine eyelid sleep?  
To thy Redeemer take that care,  
And change anxiety to prayer.

Hast thou a hope with which thy  
heart

Would almost feel it death to part?  
Entreat thy God that hope to  
crown—  
Or give thee strength to lay it  
down.

Hast thou a friend whose image dear  
May prove an idol worshipped here?  
Implore the Lord that nought may be  
A shadow between heaven and thee.

Whate'er the care which breaks thy  
rest,  
Whate'er the wish that swells thy  
breast,  
Spread before God that wish, that  
care,  
And change anxiety to prayer.



"Yes, little man,  
of course your  
nose is broken;  
but take this can of Nestlé's Food  
home to Baby Brother, and you will  
feel ever so much better."

Nestlé's Food has been the stand-  
ard infant's diet for forty years. It  
nourishes the child so that the in-  
crease in weight is immediately  
noted. It contains the right elements  
of nutrition, so combined that it  
closely approximates mother's milk.  
The danger of cow's milk is avoided.  
It requires the addition of water only  
(no milk) in preparation, as the basis  
of Nestlé's Food is the purest cow's  
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A sample of Nestlé's Food, sufficient for eight  
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**WHAT THE MINISTER SAYS**

Is Most Convincing.

"I thought I would write you what Pyramid Pile Cure has done for me. I had a most aggravated case of bleeding piles; indeed, I dreaded when I had to go to stool. One fifty cent box cured me. I feel like a new man. I have recommended it to others as being the most wonderful remedy known. It is, indeed, a great blessing to suffering humanity. You are at liberty to use this for all it is worth, and I hope it may do good." Rev. W. E. Carr, 355 No. Holbrook Street, Danville, Va.

Clergymen (like all professional men who lead sedentary lives) are especially addicted to piles, in various forms, and are continually on the lookout for a remedy which will give relief, with little or no idea of obtaining a cure.

Recognizing this fact, Rev. Mr. Carr consents to the use of his name in order that other sufferers may know there is a cure called Pyramid Pile Cure, which is sold by druggists everywhere for the low price of fifty cents a package, and which will bring about for every one afflicted with piles the same beneficial results as in his own case. Be careful to accept no substitutes, and remember that there is no remedy "just as good."

A little book describing the causes and cure of piles is published by Pyramid Drug Co., Marshall, Mich., and will be sent free for the asking. All sufferers are advised to write for it, as it contains valuable information on the subject of piles.

**THE RATTLER'S CALL.**

"What is the rattlesnake's rattle for?" Walter asked of the zoo keeper.

"It is a call," he answered, "with which it calls its mate. A man was telling me the other day that he studied the rattle question last year in the West. He said it is mainly as a call that the rattle is used, though different sounds can be made with it and these

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Absolutely Pure





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vincing.

write you what is done for me. I dreaded stool. One fifty I feel like a recommended it the most won- It is, indeed, suffering hu- liberty to use and I hope it W. E. Carr, street, Danville,

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sods appear to have different mean- ings.

"Once this man saw several hogs at- tack a rattlesnake. The reptile began to fight pluckily, and while he fought he rattled loud and long. Three other snakes came with great speed and courage to his aid. A dreadful battle

**Fruit-a-tives**  
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are the juices of apples, oran- ges, figs and prunes—purified evaporated, and compressed into tablets. They never fail to cure all Stomach, Liver and Kidney Troubles. At druggists, 50 cents a box.

followed. The snakes, though they fought well, were all killed.

"The rattle is also said to charm or hypnotize birds, so that the snake can seize them easily, but in this story I have not much faith. It's as a call that the rattle is used mostly—a love call, generally, with which the snake summons its mate.

"The worst place for rattlers, they say, is Ten Mile Point, out in Mon- tana. It is called by the farmers Rattlesnake Point, on account of the large number of rattles that thrive in that vicinity. A noted snake catcher was engaged to clear the place of rep- tiles, but without success. Finally a little farmer's wife came to the rescue. She secured a number of common cir- cular mouse traps, which she baited and set around in various places. Then she retired. The next morning every trap was filled. Sixteen rattlers had been attracted by the bait and had been choked to death. She expects to rid the Point of snakes.



—Happiness consists in the enjoy- ment of little pleasures scattered along the common path of life, which, in the eager search for some great and ex- citing joy, we are apt to overlook.— Samuel Smiles.

—The temper of the mind in which we meet the hundred and one tiny cir- cumstances of every hour determines our happiness or unhappiness far more than does the detail of what those cir- cumstances are. We cannot choose the circumstances, but we can choose the temper.—Lucy H. M. Soulsby.

Don't let the children get the Calomel and "Li- ver pill" habit. Give them the natural laxative that is gentle and effective, pleasant to take, never gripes, and CURES con- stipation—

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THE CANADIAN NORTH-WEST

**HOMESTEAD**

REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person—residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

JAMES A. SMART,

Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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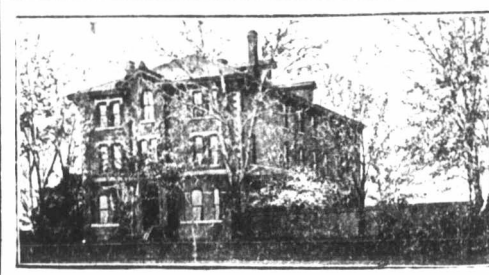
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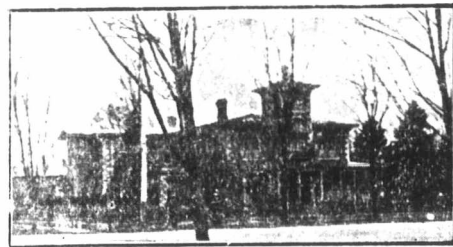
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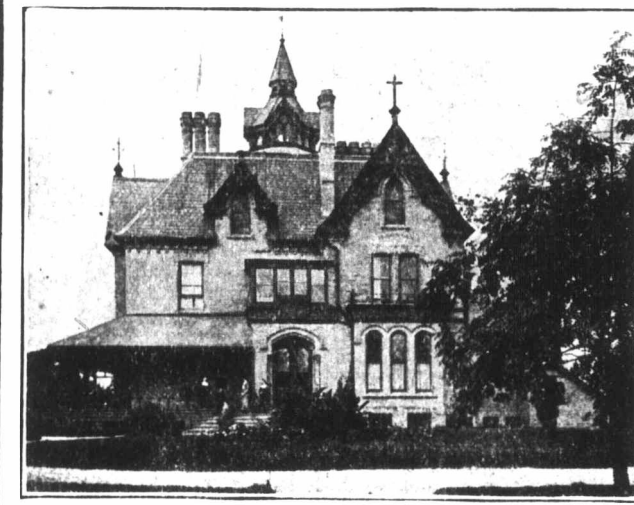
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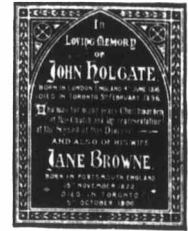
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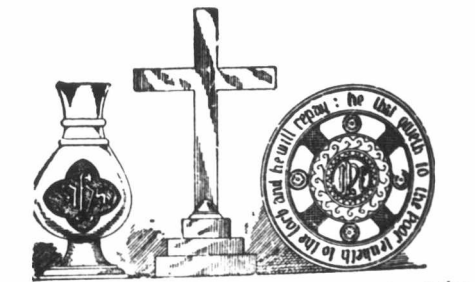
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