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Family Newspaper



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

Vd. 40.

TORONTO, CANADA THURSDAY, AUGUST 28th, 1913

No. 35

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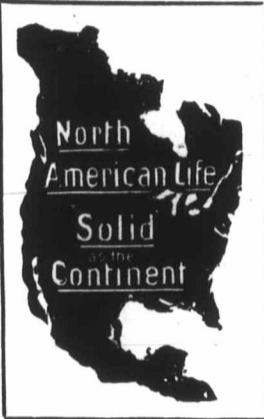
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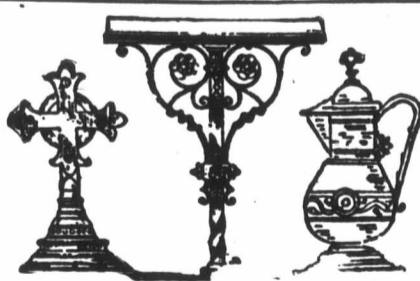
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The Canadian Churchman

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General: 423, 523, 654, 764.

The Outlook

The Geological Congress

The great gathering of the geologists in Toronto has naturally received very wide attention, for in many ways the Congress was unprecedented. As President Falconer said in his words of welcome, the Congress has conferred an honour upon Canada and provided an inspiration that will extend far beyond this country. It seems to have been the first of a truly international nature. It is, of course, from the Christian standpoint that the gathering is of special interest to us, and we have no doubt that the researches of these men of science will tend eventually to confirm the beliefs of Christianity as to the universe. Everything that can be discovered relating to the earth, its history, progress, and formation, is to be heartily welcomed, for we may be perfectly sure that nothing can ever come to light to set aside the plain words with which the Bible opens, "In the beginning God."

The Hamilton Centennial

The whole of Canada has been rejoicing with Hamilton in the celebration of its Centenary, and the testimonies at the Luncheon in regard to the tremendous commercial strides made by the city are as welcome as they are true. It is, however, impossible to forget that commerce is not everything, and while we wish industrial and civic prosperity to Hamilton, we cannot help desiring still more earnestly the spiritual progress of this important city. In these days of materialism it is more important than ever that the Churches of a city should

bear their testimony to the realities of things unseen, and in the coming days we pray that all those who profess and call themselves Christians in Hamilton may be not only led in the way of truth, but may be enabled to uphold the banner of the Cross before all men, in order to show that amid all earthly progress first things must be kept first.

The Individual and the Community

In reference to certain current political affairs, one of our papers remarked the other day that every aggregation of humanity seems to be lower in moral responsibility than the average of its individual units, whether it be a crowd, a municipality, or a nation. It was also pointed out that the average individual will support with voice and vote his political party while he would not think of adopting similar practices in his personal affairs. The point is one of great importance and has many applications. It is certainly curious that a crowd will do as a crowd what its individual members would not dream of doing. The only way to prevent this serious lapse from a true standard is to emphasize afresh and increasingly the necessity of applying our principles in every walk of life. Whether it be in business, or in civic affairs; in ecclesiastical or in national concerns, the community ought to represent the highest ideals and principles of its individual members. We must never remain satisfied with the view that in mental discernment, as well as in moral responsibility, the human aggregate will always remain lower than it is in individuals. On the contrary, we must insist with all possible strength that the morality of the community, be it civic, or political, or economic, or ecclesiastical, should be as high as that of the individual.

"Is there a Hell?"

Under this title a little book has just been published in which sixteen representative leaders of religious thought in England discuss the question. The contributors belong to various Churches and Schools of theological thought, and while generally they consider the conception of a material hell of physical torture inconsistent with the revealed character of God, there is a very general view that there must be a "hell" as the negative of heaven, as the result of neglected or misused opportunities, of character blighted by deliberate selfish living and wilful wrongdoing. Very strong emphasis is laid upon the idea of penalty and on the stern spiritual realities of the present life. It is urged that there is good reason to believe that these realities will obtain in the future state, and that with moral continuity between the two lives sin must necessarily bear its penalty. This is only another way of saying, as one writer remarks, that we make our own hell or heaven and we carry it with us. "There are plenty of people in hell to-day—a hell of their own making." These solemn truths are only the scientific and philosophical proof of what Scripture has said for centuries: "Be sure your sin will find you out."

A Testimony to the Bible

In connection with the above-named discussion on "Hell" a well-known English journalist, Mr. William Archer, who is apparently an agnostic, reviews the situation and discusses the differences of opinion. Among his words are the following:—

"So the pundits deliver their oracles, and some 'incline' to purgatory, and some

to 'evolutionary stages,' and not a few to hell, *sans phrase*. And, frankly, if we are to go by documentary evidence, one cannot see but that the *sans phrase* people have it. If, moreover, we decide to allegorize away certain rather explicit texts, the plain fact is that we have no evidence at all to go upon, and are fantasticating in the void."

We call attention to this because of its striking and significant testimony to the plain teaching of the Bible. There can be no doubt, as Mr. Archer says, that if we are to go by documentary evidence the Bible plainly teaches a "hell" hereafter. And if we attempt to "allegorize away certain rather explicit texts" no evidence is left to us. We are coming more and more to see in various connections that the Bible stands for something definite, that it says what it means and means what it says, and no proper exegesis can get rid of its plain assertions. The only way to avoid its teaching is either to ignore, or to allegorize, or to reject it. If we accept it as a Divine revelation we must necessarily endorse and follow its obvious message.

"The Unrest of the World"

The "Spectator" recently had an article with this title, calling attention to the fact that there is unrest in almost every direction. No man can foresee the end of these things. We have the Balkan confusion, the revolution in China, the labour question in South Africa, and the situation in Mexico. Through the rapidity of communications the management of the world has become complicated rather than simplified, for to-day every country is, as it were, joined together in permanent Committee. All these things necessarily make very urgent and solemn appeal to the Christian people of various countries and constitute a call to prayer and trust, and wherever possible, to effort. Meanwhile, as we look around and wonder what will come next, we must not fail to look above as well, and to remember that "the Lord Omnipotent reigneth."

Evangelism and Social Problems

In a very able address as President of the Wesleyan Methodist Conference, the Rev. F. S. Collier, of Manchester, England, spoke on the subject of "Evangelism." Social work has for years been part of Mr. Collier's great work in Manchester, and this makes his words about the relation of Evangelism to social questions all the more important and impressive.

"Those who have tried to do rescue and relief work know well that the change in the man is more important than the change in the environment. After twenty-eight years' effort in a big city, I bear my testimony that I have little hope of anyone until his face is turned God-ward. But I claim that it is the Church's responsibility to give the opportunity, to do her duty, whatever the response on the part of the recipient may be, and to act the 'Whosoever' as well as proclaim it."

We are glad that so earnest and largehearted a social worker should have given expression to these thoughts, for it is the universal experience of all, that social reform avails little without the Gospel. We must do all that we can to develop the social side of Evangelism and to further social reform in every possible way, but we must never overlook the fundamental prerequisite, "Ye must be born again."

The Wages of Hurry

A writer has remarked that while the wages of sin is death, there is another principle less frequently inculcated, but very important, namely, that the wages of hurry is perfunctoriness. At the present time there is a great deal of hurry and bustle to make progress, but the outcome is often perfunctoriness, which, while it implies reality, is really an equivalent to failure. In our ardent enthusiasm for progress, physical, social, moral, and political, there is constant danger, for many enthusiasts seem to think that disbelief in hurry is disbelief in progress. We are urged for our sympathy, or our donation, or our vote, and we are pressed to take steps to bring about perfection in various departments of life. But it would be well if we remembered from time to time that hurry is not everything, and that though we are not to become complacent and negative there is real danger in hustle and worry. Life is something more than a scramble, and the existence of difficulties, miseries, and sins shows that improvement is not likely to be accomplished all at once. While, therefore, we do our utmost to reduce the sum total of human ills and to add to the total of human blessings, we shall do well to recall the old word: "In quietness and in confidence shall be your strength."

St. Paul and the Mysteries

It is well known that during the last few years several scholars in Germany, England, and the United States have endeavoured to show that Christianity has been influenced by the Mystery Religions which were prevalent in the Roman Empire during the early days of the Christian era. Indeed, some have gone as far as to say that the distinctive elements of Christianity are due almost entirely to these heathen cults. Even the word "Salvation" was in common use, and writers have urged that the Apostle Paul may have caught the Greek word from the lips of thousands of pagans. All this gives special interest to the article in the current number of the "Contemporary Review," by Sir William Ramsay, on "The Mysteries in Their Relation to St. Paul." While he allows that the Apostle was no absolute enemy to philosophy, and that he regarded the Mysteries and their ritual as appealing to a certain religious feeling in mankind, the most important conclusion to which Sir William Ramsay comes is that "Paul in the last resort was an uncompromising enemy of the religious ideas and thoughts embodied in the mysteries." He condemned the attempt to introduce into the teaching of Christianity any element, or idea, or rite, or method, characteristic of the pagan mysteries, because to him the religion of Jesus was spiritual while the ritual of the mysteries was external and non-spiritual. Such testimony, coming from so untrammelled a thinker as Sir William Ramsay, is doubly important and will go far to show what other writers have been pointing out during the last few months, that notwithstanding all the influence of mystery religion in the Roman and Greek world Christianity remains unique in its spiritual, supernatural power. The Gospel is still, as it ever was, "the power of God unto salvation."

IMMIGRANTS

"Everybody and anybody can get into Canada. The undesirables are increasing rapidly; when they are turned back at a United States port, they head for Canada." Such are some of the things which "knockers" are saying all the time. It would be well if they would

procure and read the Immigration Report issued by the Minister of the Interior. They would find that the Canadian Immigration Act absolutely prohibits the landing in Canada of (1) idiots, imbeciles, feeble-minded persons, epileptics, insane persons, and persons who have been insane within five years previous; (2) persons afflicted with any loathsome disease or with a disease which is contagious or infectious, or which may become dangerous to the public health; (3) immigrants who are dumb, blind or otherwise physically defective, unless they belong to a family accompanying which gives satisfactory security or are going to relatives in Canada which give security or unless they have sufficient money, occupation, trade or employment to guarantee that they will not become a public charge; (4) persons coming into Canada for any immoral purpose; (5) professional beggars, vagrants or persons likely to become a public charge.

This is the law, but is it in working order? Since 1902, when the Medical Act went into force, 9,256 have been rejected for various causes at the ocean ports, and since 1908, when the inspection of immigrants from U.S.A. began, 68,454 have been rejected at the boundary. In the list we notice that at the ocean ports 1,675 have been rejected for lack of funds, 1,768 as likely to become public charges, 269 as mentally wanting. The largest number strikes the uninitiated as strange, 2,920 have been turned back for blindness, defective sight or eye disease, such as conjunctivitis or trachoma. The nationalities of the rejected are interesting. 1,187 Italians, 917 English, 867 Russian are by far the largest. In estimating the significance of these figures, it must be remembered that over twenty-five per cent. of our immigration is English. The rejections at the U.S.A. boundary shows 26,357 for lack of funds, 9,043 as likely public charges, 1,178 for vagrancy, while 22,352 were refused for indirect passage and another 5,627 for violations of the Immigration Act. Altogether 77,710 have been rejected. This is a small army in itself, but it is only 3.2 per cent. of our total immigration for the same period.

Since 1900, 2,621,144 is the total immigration from all sources. From the British Isles have come 973,730 (701,053 English, 202,632 Scotch, 59,000 Irish); from U.S.A., 891,129, and from Continental Europe and all other countries, 656,285. We have 25,016 Chinese who have entered this country since 1900. Their number has been increasing by about 1,000 a year. Last year 7,445 entered. Of the Japanese we have 14,617. No less than 7,600 of these got in in 1907. Since then their entries have never been more than 800 a year. Our Hebrew colonies have been increased by 61,384 newcomers during the period. 8,800 Italians have come to attend to our fruit trade and construction work; 67,000 Russians have found a refuge in this land of freedom. But the Austro-Hungarians in numbers no less than 164,000 have adopted us as fellow-citizens.

Welcome is the attractive sign which lures these myriads on from distant shores, but some of them wear their welcome out very quickly. 6,907 have been given free passage back to their home land within three years. Of these, since 1902, we notice that among others 3,474 English and 634 Scotch have had their backs turned on the land of promise. 1,066 citizens of U.S.A. have been given the honor of escort across the border. Why? Some 1,083 started indulging criminal propensities, 868 lost their mental balance wheel, and 2,853 commenced taking the rest cure at the country's expense, and were asked to try the bracing effects of a trip o'er land and sea. It is significant that 4,632 all told were deport-

ed from Ontario and eastwards. The derelicts are not carried far inland, even on such a tide of immigration.

Where did the two and a half millions go? All to the West? Only 700,000 odd went to Saskatchewan and Alberta. About 300,000 went as far as they could go, that is British Columbia. Almost 400,000 got as far as Manitoba. You see, that means a little over half travelled west. For the rest, the settled east looked greener than even the green pastures of the West. Ontario got 627,000, Quebec added 374,000, the Maritime provinces detained 109,000. About 13,000 got away without tags. So, there are the two and a half millions.

What can they do? Over 866,000 are farmers and farm labourers; 70,000 mechanics; about 125,000 clerks and traders, and another 118,000 domestics, and 528,000 general labourers were included in the new recruits from all sources.

What did they cost us? How do they cost us anything? The Canadian Government has no system of free or assisted passages, and no immigrant is ever brought to Canada at the expense of the Government. Numbers of immigrants are assisted to Canada by charitable and philanthropic societies in the United Kingdom. Free transportation on Canadian railroads is not furnished to immigrants by the Canadian Government. A special rate known as the overseas rate is obtained by overseas passengers in connection with their ocean tickets. A low rate is granted by the railway companies under certain conditions to persons entering from the United States to acquire land in Manitoba, Saskatchewan and Alberta. But we have regular agencies, newspaper advertisements, pamphlets, exhibitions, illustrated lectures. We pay bonuses to steamship booking agents for every farmer or farm laborer or domestic whom they induce to come to Canada. This all costs a tidy penny. We have paid bonuses on 17 per cent. of the Britishers; 6 per cent. of the Continentals, and 3 per cent. of the Americans. Then, after they get here, we look after the recent arrivals. There are immigration sheds and employment bureaus and immigration officials. The advantages of these are given, of course, absolutely free of charge to the newcomer. Then there is the expense of the Department at Headquarters. How much does this all cost us? Since 1900 we have paid out \$11,785,857, (last year about \$1,400,000).

Three hundred thousand or thereabouts came in last year. More than that are entering this year. One thousand a day for the whole year is the average. Already in this year 53,000 have come to Ontario. Can we assimilate these as rapidly as they come? What are we doing for them? Of the 5,000 who have been helped by the British Welcome League, 75 per cent. belong to our Church. Of the general influx, the immigration official estimates that more than one-third are Anglican. The individual rector and workers in the individual parishes and missions are the ones upon whom we must depend for the assimilation at the last point. Is there just a possibility that we have been lacking heretofore? The newcomers can give us little but numbers. Yet, is not this chance for work the main thing? We have heard some rectors speak of the newcomers rather resenting their intrusion, as bringing an "element" (favorite word) into the parish quite different from previous types. This spirit is the greatest obstacle to assimilation in both the Church and the nation. Are we taking all our chances to assimilate one thousand immigrants a day? Are we taking all our chances to look after two hundred newcomers a day who can claim the benefits and brotherhood of our Church?

The Heart of the Mohammedan Woman

By Mrs. Benjamin W. Labaree

WE sat in the apartment of a Mohammedan princess, not in her grand reception room where she had usually entertained us, but in the more familiar sitting-room upstairs. With our feet cosily tucked under the handsome quilt that covered the pan of charcoals, we sat on comfortable cushions on the floor and listened while she told us of her severe illness, of how she was going to Russia to see a specialist, and of her awful fear lest she should soon become blind. Suddenly she exclaimed:—

"Will you pray for me? Your hearts are good and pure, and God will hear you. He would not listen to me, for my heart is impure and bad."

It was a longing cry from the heart of a Mohammedan woman, a heart which she felt to be utterly unworthy of addressing her Maker, but a heart that reached out with intense desire to a Divine Power and to those who could put her in touch with that Power.

SUFFERING HEARTS.

Shall I tell you something about the heart of the Mohammedan woman? Listen, then, and try to realize first what a suffering heart it is. Why should it not be sad and sorrowful, when one of the Mohammedan holy books says, "The threshold of the house weeps 40 days whenever a girl is born"? Unwelcomed, considered inferior to her brothers and father and husband, and surrounded by so much in her religion and circumstances that simply means degradation and humiliation—who can blame her if her heart is not happy and care-free? The very physical trials which come to her because she is a Mohammedan woman add greatly to her suffering. The Koran itself allows a man to beat his wife, though with the distinction that he "must not beat her as he would a slave."

In Moslem lands there are no institutions for the care of the insane, the crippled, and others who are helpless, except such institutions as have been introduced through Christian missionaries or in imitation of their example.

There came once to our dispensary in Urumia an old woman with a girl of 16 or 17, who was deaf, dumb and blind. She appealed for help to the physician, and to her deep sorrow, found there was nothing that could be done to cure the girl. In despair, the old grandmother asked, "What can I do, Must I kill her?" The lady physician talked to them lovingly and sent them away. They came again and again, but nothing could be done to effect a cure. Some years after the doctor had returned from her furlough, a woman arrived on dispensary morning whose face seemed familiar. She brought a girl of about twelve who was deaf and dumb, and something about the case caused the doctor to look more closely and to ask, "Were you not here once before with another granddaughter? What has become of her?" With the tears streaming down her face, the poor, old woman answered, "I had to poison her. There was nothing else to be done."

FEARFUL HEARTS.

It is not only a sorrowful heart that the Moslem woman carries, but it is a heart full of fear, full of suspicion, dread and horror. We can scarcely realize how many things have to be avoided in order not to bring the "evil eye" upon her, nor how real and terrible is the suffering on the part of those subjected to these superstitious fears.

There is the fear that hangs over the young girl as she is sent out from her father's home to an unknown husband, an unknown mother-in-law, and the absolutely unknown future. The little, shrinking girl, after a question has been asked by a priest outside the curtain or a window, and some old woman has answered for her, must sit, silent and almost motionless through the long festivities, awaiting the moment when her husband comes into the room where she has been placed, lifts the veil and looks at her. In some regions she knows full well that if he does not like her appearance, he may spit in her face and send her back to her father. Even when this does not occur, she knows that if she fails to bear him a son, if her health or her beauty is lost, he may at a word divorce her, or may bring in another wife who will take the first place in his affections.

JEALOUS HEARTS.

We will not be surprised to find the heart of the Mohammedan woman a very jealous heart,

when we learn something of her home life. Never can I forget the scenes in some of the homes visited in Persia, where there were two or three wives of the same man, and the superior wife, the one in special favour, would receive her callers and do all the honours of the home, while some older woman who had borne children to her husband and had at one time been at the head of that home was not even allowed to sit in our presence. These conditions very often result in the poisoning of some favoured wife by others, or in inflicting some terrible injury. The results are disastrous, not only to those who are injured, but in the reaction upon the hearts of those whose jealousy drives them to desperate deeds.

IMPURE HEARTS.

Do you wonder that we must speak of an impure heart after we have visited these Moslem homes? It would be impossible for me to describe to you the sin and impurity of thought, word and deed which are revealed to us who try to take something of the light of Christ into Mohammedan homes. Once, as a man suddenly came into the room and the women who were not of the household cowered away in the corner and pulled their chudders over their faces, the incident led to conversation, and I can not forget how one woman exclaimed, "It is all right for you to see and be seen. Your hearts are pure, but ours are not."

HUNGRY HEARTS.

Not only do we find a sorrowful heart, a heart full of fear and jealousy and impurity, but it is a hungry heart as well. One day a Mohammedan woman, the sister of a high ecclesiastic, called on us with her daughter, daughter-in-law, several children and a number of servants. It was a call of curiosity, and one of the most uncomfortable I have ever received. It was with no pleasant anticipations that we started out to return their call. No one received us at the gate, nor at the threshold of the house. In the ante-room we had to pick our way around one of the daughters, who was ostentatiously saying her prayers towards Mecca. The atmosphere of the large reception room was absolutely icy; and though the proper refreshments were served with all due ceremony, our remarks and questions were answered with monosyllables or not at all. Suddenly one of the missionary ladies overheard the old grandmother asking, "How do these people pray?" Shouting across the large room, the missionary told of how we go to our Heavenly Father with all that concerns us, of family prayer and secret prayer; and then we were electrified, as our hostess asked, "Did you bring the Book? Will you read us something?" Next day they said to a mutual friend of ours, "Those women seemed so free and happy, while we—we are just like animals caged in."

GRATEFUL HEARTS.

Many a grateful heart have I found among my Mohammedan friends—a heart that tried in some way to express warm appreciation for love and sympathy and help. A woman who had accepted Christ as her Saviour came one day with her young daughter, whose wailing, sickly baby was improperly nourished, and who was forced by her mother-in-law to keep it quiet at night with doses of opium. After I had shown them how to prepare the baby's milk and had given them a much-prized American medicine bottle as a nursing bottle, the grandmother exclaimed, "Jesus Christ told us to take all our troubles to Him. We bring ours to you and you help us!"

RECEPTIVE HEARTS.

People in this Christian land ask us in tones of doubt if it is possible for a Mohammedan to become a Christian. Yes, indeed, for we have to deal with a heart capable of receiving Christ. Let me introduce you to my friend R—, who had, marvellous to say, learned to read, and was married to a renegade Christian. He proved to be superior to any of the husbands of her friends so that after his death she could never be persuaded to marry again lest a Mohammedan husband should not measure up to his excellences. One of my missionary neighbours became acquainted with R—, and after some effort prevailed on her to read the New Testament. However, as she insisted on beginning at the Book of Revelation, and was unable to understand all its contents, she declared the Koran to be far su-

perior to the Bible. After a while, however, she began to study the Gospels, and there she found Jesus Christ and learned to reverence and to love Him. After finishing the New Testament she was with difficulty persuaded to read the Old Testament, for she did not want to stop reading about Christ. But soon she came with a shining face to say she had found Him in the story of the creation. The Book of Leviticus thrilled her deeply. She came to say how she had been comparing it with the Book of Hebrews, and the matter seemed to her like this:—The Book of Leviticus was like a person who had a great, terrible debt (it is the chronic condition for a Persian to be in debt which rolls up at 10, 20, 60 or 100 per cent. of interest), and was trying to pay it half a cent. at a time, while the Epistle to the Hebrews showed how Christ paid it once for all!

Could any of us have explained the matter more satisfactorily?

One day one of our missionaries learned of an old Mohammedan woman lying sick, her eyesight gone. So she began to call on her regularly and to read her some of the beautiful Bible stories. Slowly the woman began to understand the "good news" through the glorious simplicity of those Gospel words, and when one day the reading was about the "many mansions," it really seemed as though a new light had burst in on that darkened soul. The next week, when the missionary made her call, the woman was too weak for conversation or reading, but she drew her visitor down by the bedside and whispered, "I am going, and when I get there I am going to sweep out a mansion and have it ready for you when you come!"

Oh, as we think of these sinful sorrowing, hungry responsive hearts of the more than 100,000,000 Mohammedan women and girls, may our hearts be stirred by the love of Christ to an eager response until each one of them has learned that for her there is a mansion waiting in the home above!—Missionary Review of the World.

THE TEMPLE OF THE BODY.

(Lines suggested by a sermon preached in St. Paul's Cathedral by the Bishop of Edinburgh.)

The Temple of the living God,
My body, shaped from earthly sod,
To lower forms of life akin,
So prone to fall, and full of sin;
Yet from the dust of age to rise,
And upward look with yearning eyes,
With hands outstretched to grasp the Love
That draws me to the Heart above.
With eyes to see the Light divine,
And ears to hear, Come child of Mine,
I dwell within the outer court
Where flesh is weak, for thy support;
I came and took a body, too,
And tempted sore, its trials knew,
There is no crown without a cross,
And none who trust Me suffer loss.
But dost Thou dwell, I asked, within
The inner court, and can I win
The peace that comes from tranquil mind;
Where guilty conscience now I find?
The voice of God within me spake,
The Christ Who came thy sins to take
Upon His shoulders bids thee cease
From doubt and fear, and brings thee peace.
O Christ! I come, my burden lay
Beneath Thy cross, and humbly pray
For Thee to keep Thy trembling sheep,
To help me when the way is steep,
And feed me in the pastures green,
Or guide me where no path is seen,
Content to know the Shepherd leads
Sufficient for the day, its needs.
One question more, the holiest place,
The soul of man, shall there I trace
The hand that made it as divine?
"The body, mind and soul are Mine;"
I heard the words of grace so sweet,
That told me heart to heart could meet;
In Him we live, and move and dwell,
My God, I thank Thee, all is well.
From out Thy temple drive away
The den of thieves, and with me stay,
To teach the lessons I would learn,
Thy will in all things to discern;
The sacrament of bread and wine,
I love, dear Lord, for it is Thine,
And yet I live not in Thy gifts,
It is Thyself my spirit lifts.

Arthur J. Gadd,
Vicar of Quarrington,
Durham.

From Scottish Chronicle.

BABYLON UNCOVERED

The Hanging Gardens of Nebuchadnezzar.

By EDGAR J. BANKS.

Field Director of the Recent Babylonian Expedition of the University of Chicago.

BABYLON—it is a magical word, recalling to mind visions of the wonders of the ancient world and the nursery tales repeated by pious mothers to children of a hundred generations. The Hanging Gardens of Babylon which the fancy of our childhood saw suspended from the clouds; the great city walls, loftier than most modern buildings and so wide upon their summit that chariots were driven abreast as upon a race-course; the temple of the god of Bel, renowned throughout the world for its size and wealth; the great statue of pure gold erected for the worship of strangers; the furnace of fire and the lion's den into which Daniel was cast; the banquet hall where Belshazzar saw the fingers of a hand writing upon the wall, and the great king Nebuchadnezzar who, grazed the grass of the field—such are the pictures which the word Babylon brings to mind. Of the greatest cities in the world's history, Babylon, Athens, Rome, Bagdad, Paris, London and New York, perhaps Babylon rightly belongs at the head. While the proud city was at the height of its glory, the Hebrew prophet Isaiah predicted its destruction. "It shall never be inhabited," he said. "Neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there, and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces."

The prophecy of the Hebrew came to pass, for within a generation after the words were spoken, the city was captured and gradually left to fall to ruins. Like scores of other Babylonian cities whose ruins dot the plains of the Tigris and Euphrates, so Babylon slowly crumbled away; the great, heavy roofs of the buildings fell in; the unburned bricks of the walls exposed to the rains of winters, disintegrated; the sand from the surrounding desert sifted in among them; the owl came to lodge in the hollow nooks of the dismantled palaces; the wolf, the jackal and the lion made their dens there until the shepherd shunned the place and only the fearless desert robber ventured near.

Thus the ruins of Babylon have remained until the recent generation. Over ten years ago the German Emperor, with his usual enthusiasm, sent out scientists to excavate the ruins, and Dr. Koldewy, with a force of two hundred men, has been patiently uncovering the great walls, the streets, the temples and the enchanted palaces of Babylon. Now the most wonderful and mysterious city in the world has finally revealed its long-guarded secrets.

Since its fall, Babylon has been represented by three huge mounds, the largest in Babylonia, and by several others of a smaller size, mostly lying along the left shore of the Euphrates, about sixty miles south-west of the modern city of Bagdad. The most northern of the three mounds, called Babil, rises one hundred and fifty feet in height and covers an exceedingly large area. Tradition has long said that in it lie the remains of the famous gardens which Nebuchadnezzar built for his foreign wife. During the past fifty years, since the Arabs of the vicinity have learned that the antiquities from the ruins have a financial value, they have dug there, burrowing their way through the rubbish like rabbits. Few small antiquities have been found, but walls and arches of vast construction have been uncovered. Still more profitable than the antiquities are the large square bricks which the natives still dig and pile upon the river's shore to sell to the modern builders.

Tradition is probably right in claiming that the vast mound conceals the ruins of the Hanging Gardens, and if so, their general construction is now known. The gardens, rested upon substantial arches upon the ground so arranged that one might see and walk beneath the overhanging trees. Each of the many platforms thus supported upon arches was smaller than the one beneath,

and thickly covered with the luxuriant semi-tropical vegetation of Babylonia, they towered upward like a mountain. The light visible through the many arches, and the thick vines concealing the masonry, gave the structure the appearance of being suspended by invisible cords from the sky, while the overhanging foliage drooped to the ground. The ruin is so vast that its systematic excavation has not been undertaken, yet the unscientific digging of the Arabs has thus explained this most mysterious title.

A mile to the south of the great mound of Babil is a second, called by the Arabs the Kasr, or the castle, because of the network of walls which project from the surface. Here the Germans are now doing their best work, and there they have made most valuable discoveries. It was early in the last century that an Englishman named Rich, while digging into the ruins, uncovered a huge granite lion crouching over the figure of a prostrate man, and reminding one of the story of Daniel in the lion's den. Too heavy to remove, the large stone has remained in the trench where it was found until recently, when Dr. Koldewy built for it a pedestal and placed it where it might overlook the ruins of the city which it once guarded. A few years ago, an English traveller, while surrounded by a group of curious Arabs, took a key from his pocket, inserted it into a little hole beneath the lion's mouth, and then showed to the wondering Arabs a handful of gold coins which he appeared to have taken from the stone. When the stranger departed the Arabs dug a deep hole into the stone for more of the gold; they said that the Englishman had taken it all.

The work of the Germans in this mound has been gigantic. Here their two hundred workmen have been loosening up the dirt, searching through it for antiquities, and carrying it in baskets to the small hand railroad which took it out to the desert. A vast network of wall has been revealed, and among other things was the huge palace of the great Nebuchadnezzar. Not long ago the archaeological world was startled with the news that Nebuchadnezzar's throne room had been discovered; recently, while I was at Babylon, Dr. Koldewy pointed out at the head of an immense chamber, the platform upon which the throne of that great king rested 1,500 years ago. About the walls the nobles of ancient Babylon used to stand when in the presence of the greatest of the Orient. Unfortunately the walls have now entirely disappeared, and only the bricks of the floor, each stamped with the name and titles of the king, remain.

In the same mound the Germans have made discoveries showing that art had reached as high a point in Babylonian as it ever reached in the Orient. The great gates of the palace were decorated with all the splendour which an Oriental monarch could imagine, and the principal element in the decoration was the brick. The art of brick-making among the Babylonians has never been equalled by any other people. The ordinary bricks of the walls are square, measuring thirteen inches on the sides and three in thickness, with an average weight of twenty-five pounds, and each is distinctly stamped or engraved with a long inscription, the substance of which reads:—"Nebuchadnezzar, king of Babylon, the restorer of the temples, Esagil and Ezida, the first-born son of Nabopolassar, king of Babylon." The number of times that this inscription has appeared upon the bricks is beyond computation, for every brick of the walls and palaces of Babylon, and most other Babylonian cities of that date, bore it. Bricks were made in other shapes to meet the requirements of the builder—circular or semi-circular, triangular or truncated triangular, or square with one or more of the edges convex or concave. With this variety of shapes adornment in brick work, unequalled in modern times, was possible. The process of enameling was known, and often the exposed edges of the bricks were a vivid green, or blue, or brown, or yellow, or white, or black. The gate of Nebuchadnezzar's palaces constructed of

bricks thus formed and coloured, possessed a still more striking ornamentation, for in relief upon it were huge, brightly coloured representations of lions, bulls and unicorns. Each brick employed in forming the figure was so carefully and accurately moulded that after it was baked and laid in the wall it perfectly fitted and formed the part of the animal which it was made to represent. The outlines of the life-like figures were perfect, and the colouring is still as vivid as when the gate was erected, two and one-half milleniums ago. Of the score or more of these huge figures in relief upon the walls, the bricks of several have been removed and sent to the National Museum at Berlin, where the gate will be reconstructed.

CHURCH AT WORK IN AUSTRALIA

By a visiting Australian Clergyman.

AUSTRALIA with its territory just a little less than the same area as the whole of Europe, is divided into six states, each having its own Parliament of two houses—and over all a Commonwealth Parliament, also of two houses (upper and lower).

The Church of England in Australia in its organization follows these lines. There are in all some 23 Bishops presiding over as many dioceses.

As soon as any state is divided into three or more dioceses, the Bishop of the senior diocese becomes an Archbishop of the province and one of the Archbishops becomes Primate of all Australia. In this way three Archbishops have already been created, Sydney, Melbourne and Brisbane and in the course of a few months we may expect to hear of the Archbishop of Perth, and it will not be very long before Adelaide will be similarly exalted. There are diocesan Synods meeting once every year, provincial Synods once every three years, and a general Synod meeting once every five years. A burning question that has already come up before all these Synods is what is known as the "Legal Nexus with Canterbury." The High Church party in Australia are anxious to sever the Legal Nexus with England and the Evangelical party are desirous of retaining it. One principal reason alleged in favour of cutting the cable is the necessity for Prayer Book revision to meet Australian conditions, which, it is argued, is hampered by the Legal Nexus. On the other hand the Evangelicals seem to think that what is really desired is to get rid of the decisions of the Privy Council of England, but this is regarded by many Churchmen in Australia as a very necessary safeguard if the Church is to become the great Church of the people of Australia, who have no desire to be led and lorded over by priest caste.

A few years ago Australia was favoured by a visit from the Rev. E. J. Woolloombe, now chaplain to His Grace of York. Mr. Woolloombe went out in the interests of the Church of England Men's Society and met with very great success, and established branches of this organization in nearly all the dioceses of Australia. The little metal badge of this society with the motto "All in One," may be seen hanging from the watch-guards of a very large number of men in the city and country towns. Last year the Rev. Watts-Ditchfield, of Bethnal Green, London (England), also visited Australia in the interest of the same society and created another eddy of enthusiasm. In Melbourne, Rev. A. B. Tress, has given up his important incumbency to become general secretary of the C.E.M.S., and he is establishing a headquarters with luncheon rooms and other advantages for men only in the grounds of St. Paul's Cathedral, Melbourne, which by the way is most centrally situated, right opposite the principal railway station of the city and Princess Bridge over the River Yarra. This society is certainly doing splendid work and is bringing together all parties of men to work in the common interests of the Anglican Communion.

The Church of England, according to the latest statistical returns is far and away above all other communions in point of numbers, and if she only uses her opportunities, ought to be the great dominant factor in the nation of Australia. She will need careful guiding and the great want is that leaders may arise in time with the national aspirations.

Columbia II. and its Splendid Work

DURING the last two years Rev. John Antle has had the advantage of the well-equipped steamer "Columbia II." in his work on the Pacific Coast. She is well equipped for the surgical and medical work of a deck-house hospital and dispensary, with an X-ray outfit, and every appliance for the work. The whole equipment was paid for by a member of the Montreal W.A. The main cabin is comfortably furnished as a living, with a "folding altar" for use in Divine service. Every appliance necessary for safe navigation has been supplied. She cost \$24,000, and could scarcely be replaced to-day for \$35,000.

The superintendent, Rev. John Antle, has just returned from a six months' leave of absence, during which he visited Eastern Canada and also Newfoundland, his old home. Mr. Antle also toured through England under the auspices of Canon Jocelyn Perkins, the well-known secretary of the British Columbia Church Aid Society, gave many illustrated lectures, and aroused considerable interest in the great work which the mission has been undertaking on behalf of the settlers and logging camps, as well as the Indians, up the coast.

The chief item of interest at the recent semi-annual meeting of the board of management of the Columbia Coast Mission, was Mr. Antle's report in which he gave a summary of his trip, and also gave the information that since his arrival home he had been able to make a personal trip over the area covered by the mission, and that the working staff of missionaries, doctors and nurses was now in the best condition he had ever known. He referred to the good work that had been done by Rev. C. W. Houghton, the financial agent, and Mr. T. F. Barton, the secretary, during his absence.

Mr. Barton, Vancouver, presented the financial report for the half-year ending with June, 1913, showing a total expenditure of \$11,659.27 for the six months. The floating debt has now been reduced to \$3,491.34, largely owing to the efforts of Rev. C. W. Houghton, who collected \$4,747.50 during the six months. The finances of the mission are showing a steady improvement.

During his visit to England Mr. Antle received a special donation from the British Columbia Church Aid Society of \$5,000 to cover the expenses of a new engine for the Columbia, which has been ordered from England. The engine is a semi-Diesel, the newest design, running on crude oil. This will not only lessen the cost of running the boat by half, but will also give much greater efficiency, and be easier to run.

The hospitals of the Columbia Coast Mission are situated at Van Anda, Rock Bay and Alert Bay, each with its staff of doctors and nurses, while the spiritual side of the work is being attended to by three missionaries centred at Pender Harbour, Quathiaski Cove, and on the Columbia respectively.

The meeting was very enthusiastic, and expressed great satisfaction at the present condition of the mission and its future prospects.

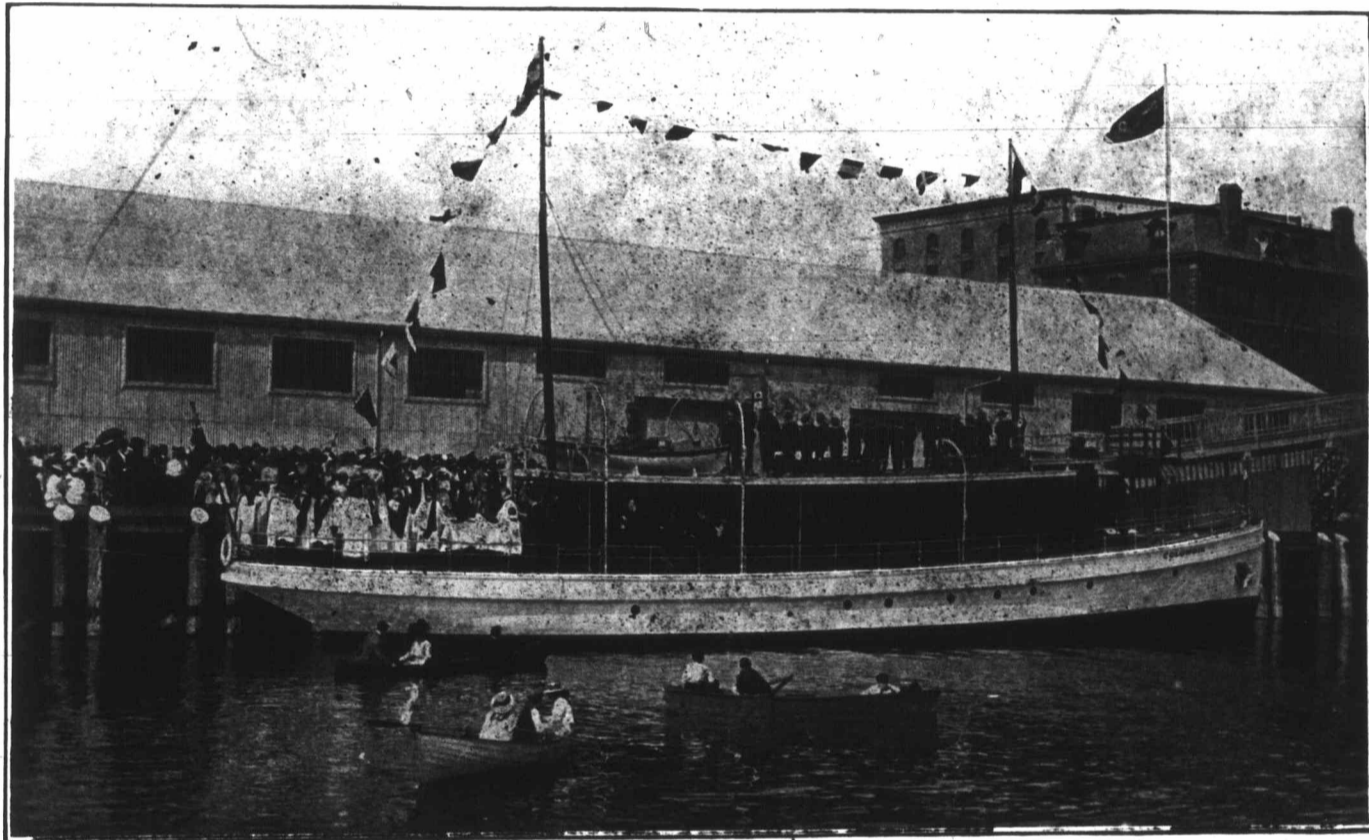
ETCETERA

This column is intended specially for laymen, and communications of interest to the life and work of the laity of our Church will be welcomed, addressed to "Laicus" at this office.

THE lazy husband law" is the popular name given to a recent act of the Washington state legislature. Its purpose is to make it easier to compel men to support their families. To this end it is provided that they can be taken into court by any one who chooses to allege neglect. Stiff penalties are provided, including imprisonment with hard labour, the proceeds to go to the family. Why use the Industrial Farm for such loafers?

A New Set of Beatitudes.—After summer vacation, and when we are looking forward to the resumption of life and work in our churches in the fall, there is a good opportunity for giving attention to what a well-known writer has recently suggested in the form of a new series of Beatitudes for the Churches. Here they are, and their plain-

STEAMER COLUMBIA II.



Our illustration shows the Late Bishop of Columbia and clergy on board, on the occasion of the Dedication of the Hospital Boat in August, 1910

ness, timeliness, and value need no comment:—

Blessed is the man whose calendar contains prayer meeting night.

Blessed is the man who is faithful on a committee.

Blessed is the man who will not strain at a drizzle and swallow a downpour.

Blessed is the man who can endure an hour and a quarter in a place of worship as well as two hours and a half in a place of amusement.

Blessed is the man who loves the church with his pocket as well as with his heart.

Blessed is the man who is generous to his neighbour in all things except the application.

Blessed is the man whose watch keeps church time as well as business time.

A Beautiful Testimony.—In some "Recollections of Bishop Westcott" recently contributed to "The Church Family Newspaper," the writer shows how deep was the impression made upon him by the great Bishop's personal testimony to Jesus Christ:—

We knew of his European repudiation and colossal scholarship, had heard of those addresses in London on "Ideas" and kindred subjects, which had captured the ear of England. What we were not prepared for was the confession of belief in a Living Lord, made so simply, with such a beatific lighting of eyes that could pierce and freeze, and warm and cheer: "I know I love the Lord Jesus"—

and (this almost in a whisper of devotion and half over-heard mystic wonder), "I think—He—loves—me!"

Although so great a scholar, the Bishop was one of the most simple-minded and true-hearted of believers in the Lord Jesus Christ. In the presence of our deep need of redemption we are all one, and when we face the profoundest realities of life we have only one thing to say, "I'm a poor sinner, and nothing at all; but Jesus Christ is my All in All."

Corruptio Optimi Pessima.—Yet there is more that is positively Christian in this sterile faith of the East than in much which goes under the name of Christianity in the West. Dr. Lepsius, of the German mission, reports an alleged conversation between a liberal theologian and a Moslem.

Lib. Th. I believe that Jesus was a great prophet.

Mos. That's my opinion also.

L. T. I believe that God is gracious and pitiful.

M. That is written on every page of the Koran.

L. T. I deny a Divine Trinity.

M. As I do.

L. T. I will not listen to Christ's being God's Son.

M. I agree with you perfectly.

L. T. I believe that man, in order to be well-

pleasing to God, must keep His commandments.

M. So think I. By the beard of the prophet you are a Moham-medân! But do you believe that Jesus was born of the Virgin Mary?

L. T. I must deny it.

M. Do you believe that Jesus has passed to heaven?

L. T. I cannot.

M. Has Jesus performed miracles?

L. T. No.

M. Do you believe that Jesus will come again to judge the world?

L. T. That, too, I must deny.

M. Then by the beard of the prophet you are less than a Mohammedan!

The Glasgow Herald gives the following statement of what Livingstone's life meant for Ny-

assaland:—"Thirty-six years ago," he says, "there was no commerce in Nyassaland beyond the slave traffic; to-day the external trade, imports and exports, amounts to £446,000. Livingstone saw the opportunity for successful plantations, but his first efforts failed. Last year over 2,000,000 lbs. of tobacco, 1,300,000 lbs. of cotton, and 750,000 lbs. of coffee, were exported. When Livingstone surveyed Nyassaland in his latter days he saw the land that he had opened abandoned as unfit for European residence; to-day there are 773 settlers in that land, and over 200 of these are women. Twenty-five years ago the natives contributed nothing to the revenue of the Protectorate; last year in hut taxes alone they paid £50,984. The trackless land in which the explorer lost his way, whose paths were closed by war, is now penetrated by over 3,000 miles of road. The people who lived in restless barbarism, whose languages were not reduced to writing, have to-day 1,527 schools, with 119,402 scholars on the roll. Men who knew few arts beyond that of war are to-day printers, builders, carpenters, clerks and telegraphists. A community of over 1,000,000 souls has entered into a new era of settled peace and constant progress."

Such significant facts as these entirely refute even the lowest class of argument against Foreign Missions, that "they do not pay." Besides this debt of commerce, can anyone estimate what the sciences, geography, philology, botany, geology, owe to missions? These are the by-products of missions.

Mission Field

THE SOCIAL TEACHING OF JESUS.

Rev. L. A. Dixon, one of our own clergy in Y.M.C.A. work in India, writes:—While I was at Alleppey on my way to the Kottayam Convention, where 65 Hindu college students gathered, I had a long talk with a young Hindu, whose case is, I think, typical. After a meeting in the Young Men's Christian Association, he came to ask if it would be convenient for me if he called the next morning. It seemed that he was a man of high caste, who was quite dissatisfied with the attitude of his people toward the depressed classes. He wanted to know what Jesus Christ taught as regards our attitude toward them. His ideas of Christianity were very crude and hazy, and were, as I found afterwards, derived chiefly from Haeckel's writings. After we had talked over the social teachings of our Lord, it was a very easy matter to go on to the subject of personal relationships. Before he left, he promised to read the Gospels carefully, and to pray daily that God would lead him to the light. I have not seen him since, as I was obliged to leave Alleppey soon after. This is a typical example of thousands of Hindu young men all around us. They are dissatisfied with their ancestral beliefs, and are open to the presentation of the Gospel of Christ.

THE MAHARAJAH OF TRAVANCORE.

The late Maharajah of Travancore had the reputation of being one of the most learned of all modern Hindu princes. When a young man, he used to give lectures to the young men of his own country. Although he himself never accepted Christianity, yet he said these striking words about the Bible:—"Where do the English people get their knowledge, intelligence, cleverness and power? It is their Bible that gives it to them; and now they bring it to us, translate it into our language, and say, 'Take it, read it, examine it, and see if it is not good.' They do not force it upon us as the Mohammedans did their Koran, but they bring it saying, 'This is what raised us; take it and raise yourselves.' Of one thing I am convinced, that, do with it what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work out the regeneration of our land."

BUDDHISM DECLINING.

"Mr. Sawayanagi, a well-known educator and a devoted Buddhist, considers Buddhism is out-classed by Christianity." This he believes was proven by the work of the Buddhist and the Christian chaplains in the late Russo-Japanese war. He avers, too, that Buddhism is failing in the production of fine types of character in priesthood. The young priests are not equal in character to them who preceded them in that important office.

Mr. Sawayanagi regards the outlook for Buddhism as dark. They are doing away with their literature; new investigations are being made in history, in philosophy, and in the advanced modes of thought.

But these stern words of indictment are not to be passed:—

"A religion that has no word of comfort for those who have reached a stage of life when physical and mental pleasures are alike curtailed, where gloom is apt to envelop the soul and loneliness of spirit to be a constant companion, lacks one of the most valuable of all the characteristics of religious faith; at such a time as this mere theories and logic-chopping fail to give satisfaction."

ANOTHER JAPANESE PHILOSOPHER ON BUDDHA.

Dr. Kato, a Buddhist and one of the foremost of the thinkers of the Flowering Kingdom, says:—"In recent times Buddhism has done nothing but go from bad to worse, and it is to-day in a pitiable condition. It is just living on the small amount of more than half-spent energy that remains to it. It still succeeds in giving a certain amount of comfort to ignorant old men and old women on

whom its priests manage to impose. It is not the Buddhist religion that is bad, but its professors. As a religion Buddhism is superior to Christianity, but Christian pastors are greatly superior to Buddhist priests. What the sect should aim to do is to effect a practical reform in the Buddhist ranks, to turn out a new class of Buddhist teachers, to save Buddhism from extinction. Although there are among the Buddhists a small number of highly respected and highly virtuous priests, they are known more as scholars and men of refinement than as teachers of religion. The influence they exercise on the millions of professing Buddhists is infinitesimally small. Speaking of the religion generally, we may say that it has descended to the level of a sale of prayers and ceremonies for such payment as people can be induced to make."

Brotherhood St. Andrew

A very little while longer and all thoughts of holidays will be over and everyone preparing for the work-a-day world once more. Whether that work is going to be effective or not will depend very largely, however, as to how we have passed the holiday weeks. If they have been wisely taken and the needed rest secured we will come back to work with new determination, and once the irksome task of getting into harness is over will bend to our task with renewed vigour.

What plans have we in mind for our Brotherhood work? Are we going to be content to jog along in the same old rut? Are there not some more effective methods that we could introduce? We have been going along in the same way for so long now and do not seem to have achieved very much, so why not look around for something which will produce a little more result? Of course it does not follow that because a chapter has been in existence for a long time and is still following out the rules of prayer and service as they received them that they are not doing all that could be expected. In many cases their work is absolutely incomparable, but only too often has a chapter allowed itself to become set in its ways and has kept out the younger members of the church because the older members would not fall in line with their ideas. Do not let us become too rigid in our definition of what constitutes Brotherhood work. Anything which has behind it the earnest desire to bring men nearer to Christ through His Church and is striving for this end through individual effort is in the highest sense Brotherhood work. Always provided, however, that it is founded on prayer, is backed up by prayer, and looks for its success through prayer.

We want men and more men actually at work in the Church to-day, and there is no grander field of work for real men than that offered by the Brotherhood. The living up to the truth of one's beliefs is after all the real test of a man's professions.

Church News

SYNOD OF THE ECCLESIASTICAL PROVINCE OF ONTARIO.

The Second Session is called for Tuesday, September 16th, 1913, at 3 p.m., in St. James' Parish House, Toronto. Divine service in St. Alban's Cathedral at 10.30 a.m. Special preacher, the Rev. L. Norman Tucker, M.A., D.C.L.

NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—There were two special preachers at St. Paul's on August 17th. In the morning Rev. A. R. Beverley, of Quebec, a former curate of St. Paul's, preached an admirable sermon on the character of Jehoshaphat and drew many lessons from his early training and life experience. The sermon was most timely in references to the dangers of gambling, and the evils arising from desecration of the Lord's Day. Archdeacon Armitage referred to the fact that there were present two former curates of St.

Paul's, the Rev. W. H. Sampson worshipping in the congregation.

At the evening service the preacher was Archdeacon Mackenzie, of Ohio. The Archdeacon took as his subject Pilate's question, "What is truth?" The sermon was a most thoughtful one covering many different fields of inquiry, and searching in its application.

TRINITY.—This church was packed to the coors, August 17th, by a very large congregation, including many visitors, to hear the Rev. W. H. Sampson, of St. John. Mr. Sampson was many years ago in charge of Trinity Church on Jacob Street and was also curate of St. Paul's thirty-three years ago. The service was conducted by the Rev. Canon Vernon, who is in charge of the parish during the rector's vacation. Mr. Sampson prefaced his sermon with a few remarks, referring to the fact that thirty years ago he preached his first sermon as an ordained minister to the then parishioners of Trinity Church. His sermon was based on the thought that while all things temporal change, the love of God is eternal. He spoke of the fact that each generation is wiser than the last. The books and encyclopedias of twenty-five years ago were not sought after now-a-days. Theologians did not study the works written on sacred subjects twenty-five years ago with the same avidity of the students of that time. They looked for the very latest works. As the engine took the place of the stage coach so did this generation change from the last. In spite of all these changes, there was something that never changed, something that was eternal and that was love of God, the love that comes from God. After the service a large number of people greeted Mr. Sampson in the vestry.

FREDERICTON.

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

CHATHAM DEANERY.—The Rev. W. J. Bate, Deanery secretary, sends the following particulars of the Bishop's visitation:—On Tuesday evening, August 12th, his Lordship the Bishop of Fredericton concluded a twelve days' visitation of a portion of the Deanery of Chatham. The parishes visited and numbers confirmed were:—Sunday, August 3rd.—Derby, Blackville and Grey Rapids, the Rev. H. T. Montgomery, rector, 41 confirmed. August 4th.—Bathurst, Rev. J. A. Cooper, rector, 22 confirmed. August 5th.—New Bandon, Mr. A. F. Bate, of King's College, lay reader, 43 confirmed. August 6th.—Dawsonville, Mr. G. W. Fisher, of Wycliffe College, lay reader, 10 confirmed. August 8th.—Bay du Vin, the Rev. L. A. Foyster, missionary, 10 confirmed. Sunday, August 10th.—Chatham, the Venerable Archdeacon Forsyth, rector, 30 confirmed. August 11th and 12th.—Harcourt and Weldford, the Rev. W. E. Best, missionary, 18 confirmed. Total number confirmed, 174. The Bishop expressed himself as being very well pleased with the present state of the Church in this North Shore Deanery.

MONTREAL.

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

QUYON.—ST. JOHN.—A very successful "lawn social" under the auspices of the Ladies Guild of this church, was held on Friday evening, August 15th at 8 o'clock, in the grounds of the rectory. Between three and four hundred people attended; and the success of the event was much helped by a concert which took place during the evening. The proceeds of the social were devoted to the repairs of the rectory.

OTTAWA.

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

OTTAWA.—ST. BARTHOLOMEW'S.—News of the drowning at Winnipeg of Arthur E. W. Hanington, son of Rev. Canon Hanington, rector of this church, has been received in Ottawa. He met his death at the Binawa channel, where he was employed on a hydrographic survey for the government.

TORONTO.

James Fielding Sweeny, D.D., Bishop.
William Day Reeve, D.D., Assistant.

TORONTO.—CHURCH OF THE MESSIAH.—Rev. S. A. Selwyn, vicar of Sherborne Abbey, Dorset, England, who has been in charge here for August, left last Monday for his home. Before he left a number of the friends whom he has made during his short stay presented him with a suitably-inscribed morocco-bound Hymn Book. Mr. Selwyn had expressed great admiration for our collection of hymns and pronounced them superior to anything they had in England.

Bishop Sweeny at the morning service announced to the congregation the coming of their new curate, Mr. W. R. Armitage, M.A., who is to be ordained in his father's (Archdeacon Armitage) church in Halifax, August 31st.

TORONTO.—ST. JOHN'S.—Rev. W. P. Reeve, of Brandon, addressed the congregation on Sunday the 10th, on Manitoba, its progress and historical features, specially touching on the Church's work.

Rev. J. Russell MacLean moves into the rectory this week. The rectory has been newly decorated and the church has been fully fitted with electric lighting, greatly brightening the interior appearance.

The Rev. Mr. Haughton, of Trinity College, has been appointed curate at this church.

HALIBURTON.—ST. GEORGE'S.—The Rev. E. F. Hockley, of Kinmount, reports as follows:—The annual chapter meeting of the Mission Deanery of Haliburton was held on the 19th inst., in this church, the Rev. P. B. de Lom, R.D., presiding. Others present were: Rev. C. E. Pratt, Minden; Rev. E. F. Hockley (secretary), Kinmount; Mr. A. Clark, of Essonville; Mr. W. E. MacKey, Maple Lake; Mr. G. Bemister, of Haliburton, and Messrs. Stringer and Knight, newly arrived workers from England.

Holy Communion was celebrated at 8 a.m. and Litany said at 10, after which Chapter opened with prayer. The minutes were read and approved and secretary re-appointed. Mr. J. H. Stringer was appointed secretary of Sunday School work.

Mr. A. Clark, a student of Wycliffe College, reported for the Cardiff and Monmouth Mission that \$75 had been raised towards a new mission horse, and other moneys collected towards important repairs at Deer Lake and Essonville churches, ten different points had been reached with services and confirmation classes arranged at Gooderham and Essonville.

Mr. MacKey, a student of Trinity College, reporting for Stanhope Mission, stated that much needed improvements and repairs were being undertaken at Maple Lake and Boskung churches, the people heartily co-operating; the envelope system had been introduced with success at the former, and \$65 sent to the Synod Office during the summer for special collections. The people earnestly desire a resident clergyman. Substantial confirmation classes were ready at two points.

The annual Missionary Sunday for the deanery was fixed for November 30th (St. Andrew's Day).

The Rural Dean read an excellent paper on "The Work to be Done," cordially welcoming Messrs. Stringer, Knight and Wrickson, who had come to help from the Motherland; it is expected these three experienced workers will take the place of the two students returning to college next month.

Copies of the new Marriage Laws, Catechisms and Family Prayers, were distributed and discussed. A strenuous day was concluded with Evensong at 8 p.m., all the missionaries taking part, when a deeply thoughtful and practical sermon was preached by the Archdeacon of Peterborough on the suicide of sin and the development and control of the human faculties by the Divine Spirit; the raw material of mankind being transformed in the Church of God into the full stature of the measure of Christ. Altogether three clergy and two students have ministered to nearly 40 congregations, touching 28 townships.

NIAGARA.

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

HAMILTON.—ST. MARK'S.—The annual parochial picnic of this church, held in Durdurn Park, August 20th, was the most successful in the church's history. The merry-makers began to assemble at 3 o'clock in the afternoon and with the approach of evening fully 200 children and mem-

bers of the church were present. During the afternoon the children engaged in the various open-air games and sports as only youngsters can, and by the time the elder male members appeared in the evening, all were ready to give immediate attention to the good things that the ladies had prepared on tables in the new pavilion. The supper was presided over by Rev. C. A. Sparling, M.A., B.D., who had recently become rector of the parish. During the course of the supper, Mr. Sparling delivered a very pleasing impromptu address in which he made mention of the splendid manner in which he had been received by his parishioners. He said that it was a delight to be with such a people, who apparently gave their untiring support to the work of the church.

HAMILTON.—Canon Spencer has organized a class for lay readers which is now meeting every Wednesday evening at 8 o'clock, at his residence, Queen's Park Avenue, Mountain Top, James Street Incline. The object is to bring the lay readers together for instruction in reading and expression, and also to study other matters of interest relating to Church history and doctrine. A study of the "Thirty Nine Articles" has now been started. These classes should fill a long-felt want for the lay readers of Hamilton, and it is hoped that many will avail themselves of this opportunity of advancing in this important line of work. Any lay readers or others interested, who desire to join, kindly send their names and addresses to Mr. F. G. Lamb, 88, Robinson Street.

HAMILTON.—ST. MARK'S.—Rev. Charles Ashbury Sparling, B.D., was inducted as rector of this church, Sunday, August 24th, by Bishop Clark, assisted by the former rector, Rev. Canon Sutherland, sub-dean, and Dean Abbot. Archdeacon Davidson, of Guelph, preached the sermon.

ST. CATHARINES.—CHRIST CHURCH.—The corner stone of the new parish hall for this church was laid on August 20th, in the presence of a large assembly, by his Worship, Mayor Merritt. The building will be completed by December and the formal opening and dedication by the Lord Bishop of the diocese of Niagara will then take place.

Marking the commencement of a new era in the history of the Western Hill parish, the laying of the corner stone created considerable interest. The fine new building when completed will serve the purpose of a Sunday School and a recreation hall, a fine gymnasium will be a feature of the building and the Sunday School room will have a seating capacity of over two hundred persons.

The building is being erected by public subscription at a cost of \$5,500, the site being donated by Mayor Merritt.

The service was conducted by the Rev. Ralph S. Mason, curate in charge of St. Thomas' Church, during the absence of the Venerable Archdeacon Perry, and was assisted by local clergymen; Rev. E. J. Harper, of Huntsville, who is acting rector at St. Barnabas, read the 84th Psalm and Rev. L. W. Broughall the lesson, in the opening exercises.

In welcoming those present and presenting Mayor Merritt with the silver trowel, Mr. Hubert West, who is in charge of the parish, paid a high tribute to his Worship, who had so materially aided in the erection of the hall. Besides giving the site he had assisted in many ways and the parish was indeed deeply indebted to him.

Mayor Merritt in reply said that the Western Hill was bound to share in the general prosperity of the city and Christ Church had a great work before it. The history of the church, though briefly told, was an interesting one. It was built in 1874, but for some years it was not felt possible to hold services in the church, but of late things had changed and it was indeed gratifying to those interested in the parish, that it had been able to procure a hall, something which the wealth of St. Thomas' Church had not yet secured.

A corner stone should be symbolic of something, his Worship remarked. It should be a sign of temperance, perseverance, honesty and other virtues and always point one to the higher ideas of life.

The stone was lowered after the box with the usual papers and coins had been placed in it, the Mayor tapped it with the silver trowel and declared it well and truly laid.

Splendid chance for young people to make money. We want canvassers in every town in Canada. Use your spare time in getting subscriptions for this paper. Write us at once for particulars.

Rev. Dr. G. H. Smith, of Knox Church, in a very stirring address, emphasized the fact, that to combat the evils that are undermining and sapping the life of the Christian nations in the present age, it was the duty of the Church to provide good, pure, entertainment which would draw the young people away from that which is base and low. The only way in which evil could be counteracted is by giving people something that is good and in the parish hall there was something which would greatly aid in the betterment and advancement of mankind.

Rev. E. J. Harper, in extending congratulations to Mr. West and the congregation, paid a nice tribute to the former, using the words he had heard quoted by a man in a western town, when asked how the new secretary of the St. Andrew Society, who was a stranger, looked. The answer was, "He looks like a kid, but speaks like a man of fifty." I think that will apply to Mr. West too, said Rev. Mr. Harper amid laughter.

The great responsibility of Christ's Church as the only Church of Protestant faith on the Western Hill, was pointed out by Rev. L. W. B. Broughall, of St. George's Church. He also cautioned that the building in the years to come should always have a Christian significance.

HURON.

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

BRANTFORD.—A very successful lawn social was held on the grounds of the Anglican Church Mission at Echo Place, August 20th, under the auspices of the Ladies' Aid of the Church. The affair was given in aid of the building fund, and over \$80 was realized. The grounds were prettily decorated with flags, bunting and Chinese lanterns. The social was largely attended, many going out from the city. The rector of the mission, Rev. C. W. Lester, stated that work on the erection of the new church would commence in about two months.

RIDGETOWN.—Through an error in the list of candidates sent us by the Sunday School Commission, the following names of successful candidates from the parish of Ridgeway, diocese of Huron, were omitted from the results of Teacher Training Examinations:—Three-year Course—Second Examination.—First Class: Sales, Elizabeth. Second Class: Backus, Evelyn.

TILLSONBURG.—ST. JOHN'S.—A very large gathering of the congregation of St. John's Church, Tillsonburg, assembled on August 18th, in the parish hall to bid the rector, the Rev. A. L. Beverley and Mrs. Beverley, good-bye, previous to their taking up new work in the parish of St. Mark, London. Mr. L. B. C. Livingstone presided and in his remarks said how he and the congregation and friends regretted the loss of the rector. During the evening a musical programme was arranged which was very enjoyable, afterwards an address to Mr. Beverley was read by the people's warden, Mr. T. H. Ormerod, which included the paragraph:—"For the past three years you have been working amongst us most successfully in the advancement of our church, of which we are proud, especially when we see that we now have a distinct parish of our own through your valuable services, which all of us most heartily appreciate. We trust that both of you will long be spared to continue the work for which you are so ably fitted, and we feel sure that you will be as great a success in your new sphere as you have been in the parish of St. John. In showing our gratitude and respect, the congregation ask you to accept this gold watch and purse and Mrs. Beverley a set of cutlery as tokens of our appreciation and the affection in which you are held by us, and we feel they will serve to remind you both of some happy times you spent with us in Tillsonburg." The address having been read the gifts were then presented by the rector's warden, Mr. A. R. Adams. The rector in responding, said that it meant a tight pull on the heart strings for both of them to part from friends and although separated by only a few miles, still they were all one in Christ and he hoped some time in the future he would come back to Tillsonburg to see all his parishioners who had all been so kind to Mrs. Beverley and himself, and urging the congregation to rally round the new rector, the Rev. T. B. Howard, B.A. (whom he knew personally), in the same way as they had rallied round him, then there would be a bright future for the parish of St. John, by so doing we should all feel that we were doing something to spread the Kingdom of God for Christ.

ALGOMA.

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

BYNG INLET, ONT.—ST. JOHN THE DIVINE.—On Sunday, August 17th, the Lord Bishop of the diocese visited the parish, the occasion being the induction of the new rector (Rev. W. Sydney Weary), the first anniversary of the church's consecration, and Confirmation. The day began with a celebration of the Holy Eucharist at 8 a.m., when every communicant of the parish, with very few exceptions, made their communion, the Bishop was celebrant. A large congregation attended the eleven o'clock service, when the new rector was inducted. At the evening service a class of 12 was presented for the solemn rite of Confirmation. The Bishop preached powerful and impressive sermons with his usual clear and logical forcefulness. He based his remarks in the evening upon the 1st Chapter of I. Timothy, 2nd verse—"Grace, mercy and peace from God our Father and Jesus Christ our Lord." The service was reverent and devotional throughout and although the heat was excessive, the congregation was a very large one. An informal reception was held after the service in the parish hall, giving all an opportunity to meet his lordship.

The church looked very pretty having just been decorated. The walls are done in ivory, all the wood work stained a cathedral oak, and the seats and furniture repolished. The work done by the Sisters of St. John the Divine, Toronto. The exterior of the church has been painted and new steps and walk for the main entrance put in place. All this helped mark the day (Sunday, August 17th) as a red letter day in the history of the parish of St. John the Divine, and one long to be remembered.

RUPERT'S LAND.

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

WINNIPEG.—SYNOD.—The Provincial Synod of Rupert's Land will meet in St. John's Cathedral, Winnipeg this week. The jurisdiction of the Provincial Synod extends over nine Anglican dioceses, including Moosonee, Keewatin, Rupert's Land, Qu'Appelle, Saskatchewan, Athabasca, Mackenzie River and the Yukon. At this meeting the following questions will be discussed:—1. The division of the diocese of Calgary, the preparations for which have been so successful that the scheme will be speedily consummated by the appointment of a new Bishop at Edmonton. 2. Legislation looking to the division of Rupert's Land. In this case it is hoped to secure enabling power which will make the division possible as soon as certain conditions are fulfilled. 3. The discussion of the problem of the assimilation of foreign-born immigrants. 4. Re-affirmation of the canons passed last Synod on the Metropolitan See. 5. The report of the committee on the Mission of Help.

Archdeacon Matheson spent Sunday, August 17th, at Rivers, where he consecrated a church at that point in the morning and confirmed 27 candidates at the evening service. Rivers is one of the newest towns in Manitoba—a railway town connected with the G.T.P. The Rev. S. D. Thomas has been incumbent for the past four years, and during that time he has done an excellent work in the parish. When he assumed charge there was a temporary building, which was used both for a church and school. That building he has succeeded in transforming into a very commodious and comely church, and it was a great joy to him to have it cleared of debt and consecrated on the date mentioned. Mr. Thomas has also been instrumental in building a very good parsonage in the parish. An accompanying photograph shows a creditable group of church buildings. The Archbishop in his address to the congregation complimented Mr. Thomas on the achievement, which was particularly commendable in view of the circumstances of the town, which for nearly two years suffered from a strike of the railway employees, and has since that time suffered the loss of a large number of families which have been transferred to Transcona. On Monday and Tuesday the Archbishop held confirmations at Miniota and Hamiota.

The Provincial Synod of the Ecclesiastical Province of Rupert's Land will hold its sixteenth regular meeting in Winnipeg on August 27th, when it is expected that all the nine Bishops of the Province will be present. The Bishop of

Yukon will preach the Synod sermon. The Ven. Archdeacon Lucas is daily expected to arrive in Winnipeg, and his consecration as Bishop of Mackenzie River will take place soon after his arrival.

The Archbishop has appointed the Rev. W. W. H. Thomas, of Selkirk, to the position of General Missionary, in the place of the Rev. Dr. Page, who has returned to England. Mr. Thomas is one of the best-known clergymen in the diocese. He is at present Rural Dean of Selkirk, and is a member of several important committees of the Synod.

A meeting of the congregation of All Saints' Church has been held to deal with the resignation of the rector, the Rev. F. C. C. Heathcote. A committee was appointed to confer with the Archbishop.

BRANDON.—ST. MATTHEW'S.—Rev. W. P. Reeve, rector of this parish, who recently suffered a nervous breakdown, has been advised to give up parochial work for some time and has therefore felt obliged to resign the incumbency as reported in our last issue. Mr. Reeve came to the diocese five years ago from Kemptonville, Ont., and has been an active force both in the city and diocese. It was under his direction that the new church was erected and having been appointed by Archbishop Matheson as chairman of the committee on diocesan division, he laboured earnestly in that important movement, which has now been ratified by the Synod. Mr. Reeve is widely known as a preacher and speaker and always took a keen interest in the life of the community, serving as a member of the school board and generally regarded as a representative citizen. He was a member of the executive committee and a delegate to the General Synod.

It is suggested in some quarters that the position will be offered by cable to Rev. Cecil Quainton, of Leeds, England, who conducted a highly successful mission here last fall.

PORTAGE LA PRAIRIE.—ST. MARY'S.—The corner stone for the new parish hall building for St. Mary's English church was laid on August 14th, with Masonic ceremony and was largely attended. The Archbishop of the diocese presided at the ceremony. The exercises were held at 5 o'clock, the Masonic lodge with members of the grand lodge marching from their hall to the church headed by the Highlanders' band. The box placed in the corner stone contained copies of the two daily papers, records of the church, a list of church members and subscribers to the building fund, present day coins of Canada and Masonic documents. Following the ceremony the Masons were entertained at lunch in the church parlors by the ladies of the church. The new parish hall is to be a two-story brick building and to cost \$16,000, the money for which was raised by popular subscription under the direction of the rector, Rev. D. T. Parker. It is to be finished early in December and will contain Sunday School rooms, a reading room and gymnasium and will be given up entirely to the work of the Sunday School.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop, Prince Albert, Sask.

SASKATOON.—EMMANUEL COLLEGE.—Rev. Professor Carpenter, B.D., has been appointed Professor of Old and New Testament to succeed Professor Ferguson, resigned, at Emmanuel College here. He has been for 11 years principal of the Church Mission Society College in Allahabad, India, and during the last two years has been lecturer in the London College of Divinity. Rev. A. C. Collier, of Sutherland, has been offered the chair of Church History and Liturgics.

By a unanimous vote the entire internal management of the college for a period of 10 years and the responsibility for the entire financing for the same time was transferred from the Saskatchewan diocese to the care of the Continental and Colonial Church Society, at a joint meeting of the College Board and the Diocese Executive Committee.

CALGARY.

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

SYNOD OFFICE.—Three clergymen in priests' orders and four laymen, three of whom are Uni-

versity graduates, will shortly sail under the auspices of the Archbishops' Western Canada Fund. At present the staff consists of sixty-five—thirty-seven clergymen, twenty-three laymen and five women. At present the secretary of the fund, Canon Beale, is in Canada on a touring visit to the centres at Edmonton and in Southern Alberta, and if time allows he will go as far as the new Peace River district.

BROOKS, ALTA.—Rich. P. Graham, a Wycliffe College student, writes:—On May the 25th, I was asked to come west on "Reading Camp Work" and left Toronto the next day at noon. On arrival at Fort William I received word that my destination was to be Brooks—the C.P.R. irrigation works. I was under the impression that all I had to do was to report to the C.P.I.D. office at Brooks and they would send me out to one of the camps. However, upon reaching there, I found that the work was all let out to contractors and by them to sub-contractors. After a few days I managed to get out to this camp with permission from the contractor to put up the tent I had with me. The superintendent of the camp received me most kindly and gave me the lumber I needed, and assisted me in various ways to put up my tent (14' 6" x 21' 8"). I got all ready and had a good meeting on the following Sunday evening. Since then I have been working as regularly as the weather has permitted, with the exception of a couple of days. My work is labouring work of various kinds. We get up at 6 a.m., breakfast at 6.20, work at 7 a.m. to 12 noon, then 1 to 6 p.m. The rest of the men mostly work overtime in the evening for a couple of hours. I did not because I had to look after the reading tent and teach any who wished to learn how to read, etc. I had to persuade them to come in—mostly foreigners—and I had great difficulty in making them understand what I wanted them there for. When they did understand a few of them were eager to learn, but very shy about coming to the tent and they had to be coaxed every time. Unfortunately, the men kept changing so much that I could not keep my pupils long. I had one young fellow—a Belgian—who has been with me until this past week, when he also left camp. On July 21st, I had just got into my tent after supper when a terrible storm came up and did considerable damage in the camp. I was the most unfortunate. The wind lifted the tent and frame up bodily and after carrying it 20 or 30 yards it turned over and dropped to the ground and got torn rather badly. The men in camp turned out in the rain and wind and helped me save my belongings. I lost all my papers and magazines, but saved my books and clothes, although many of them got wet before they were picked up off the prairie. We all got soaked to the skin in transferring my goods to the office where I am staying with the time-keeper since the storm. I am thankful to say that I escaped without injury, although I narrowly missed being hit on the head with the 2" x 6" sills as they went over my head. Things are in a very unsettled state here at present. The work is almost done and the contractor is opening up a couple of small camps of half-a-dozen men at some distance—10 or 12 miles away from here. Consequently, I am not sure how long I shall be here. Wages are lower than for the past three or four years. Labourers now only get 25 cents per hour and board, etc., is high. I am glad to say that I have been able to hold a service every Sunday until the last two weeks.

NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop, New Westminster, B.C.

CHRIST CHURCH.—The congregation was delighted to see Rev. C. C. Owen, their rector, able to be in the chancel again. It was reassuring to note how well he looked and his complete recovery is anticipated. It is expected that he will shortly leave for a prolonged holiday in the South.

ST. MICHAEL'S.—Rev. J. D. Mackenzie-Naughton, M.A., the new assistant at St. Michael's Church, Mount Pleasant, recently preached his first sermon at the evening service. The following week rector and wardens held a reception that the congregation might meet him. He is working in St. Michael's and the new mission, St. Thomas'. St. Michael's previous curates have been speedily attracted elsewhere. Mr. Mackenzie-Naughton's predecessor was there scarcely six months before he left and not alone at that. The church wardens were inclined to put

an embargo on all efforts to detach or attach the new assistant for at least a year. Mr. Naughton had a brilliant record at college. He graduated from Toronto University with first-class honours in Orientals in 1912 and from Wycliffe College this year. He debated successfully for the university against Ottawa in 1911, and for Wycliffe against Osgoode and McMaster in 1913. He also held the university interfaculty medal for oratory. In Wycliffe College he was president of the Literary Society.

LATIMER COLLEGE.—A local parish magazine reports the following:—The Principal has visited Chilliwack, Abbotsford, Prince Rupert and Surrey Centre in the interests of the hall recently, and as usual met with a very generous response. Wherever the work is known the laymen are willing to support it. Our financial statement has been printed and sent to subscribers. Others may have a copy on application. It is interesting to note that our receipts for the past year were 50 per cent. more than the year before and three times as much as two years ago. We are constantly in receipt of additions to our library. Two cases are being sent from England, while Rev. G. H. Wilson and others nearer home have remembered us. Enthusiastic letters have been received from students in their various fields of labour. Good reports of their work have come to hand from various sources. Two incidents gave us great pleasure recently. A subscriber voluntarily increased his subscription to two and a half times the promised amount. Another has been abroad for a year. On his return he asked how his account with the hall stood. On being told that he had already given \$400, he sent a cheque for two more and a promise to pay a similar amount for three years. These are bright spots in our financing. Friends in Chilliwack hope to furnish a room in the near future.

COLUMBIA.

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

VICTORIA. — THEOLOGICAL CONFERENCE.—The Pacific Coast Theological Conference (which is interdenominational in character), held its third session in Victoria, B.C., August 12 to 15, under the presidency of Principal Vance of Latimer Hall, Vancouver. The principal speakers were visitors from the old land, Dr. W. F. Adeney and Prof. James Moffat. Both dealt with questions of modern criticism, and in addition Dr. Adeney spoke on "The Sunday School of To-morrow," and Dr. Moffat on "The Pastoral Office." The latter was a peculiarly delightful paper and made a very deep impression on the large assembly. It took as its "peg" (to use the reader's expression) Baxter's "Reformed Pastor." Between 90 and 100 of those present registered as members of the conference. Eighteen of our own clergy were present, mostly from the diocese of Columbia. The Bishop conducted each morning a devotional half-hour with a meditation on one of the Divine attributes. The sessions were held in the First Congregational Church. Dr. Adeney spoke on "The New Testament after Criticism," and "The Bible and Modern Problems," Dr. Moffat on "The Date of the Synoptic Gospels." Bishop Keater, of Tacoma, Wash., was also one of the speakers. Next year the conference will be held in Bellingham, Wash.

YUKON.

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

DAWSON. — ST. PAUL'S.—The rector, Rev. John Hawksley and two laymen, with the Bishop, is in Winnipeg attending the Provincial Synod. Mr. Hawksley tells of the dangers attending the rush to and life in the new gold fields, which has given finds of gold, \$17 to the ounce unrefined. It is a 20 days' journey to the diggings, and any man who goes ought to take stores to last him through the winter.

Notwithstanding the known dangers and difficulty, Mr. Hawksley tells of men who have left all sorts of good positions in Dawson City to hit the trail on the newest "get-rich-quick" possibility. One man he knows left an assured post with a salary of \$250 a month to join the "stampede" for the new fields. So great is the excitement and rush, that in Dawson City it is difficult to get men for the ordinary labouring vocations.

Rev. John Hawksley is a regular "sourdough" when it comes to the work in the Yukon. He has been up there since 1887, and knows the country and its people as few men do, in his 26 years' experience he has spent most of his time in missionary work among the Indians, and speaks the languages of the Slavi and Takudh tribes. These are wholly different tribes, he says, from the Coast Indians and speak a different language. Mr. Hawksley first served as a Yukon missionary under Archdeacon Macdonald, the venerable clergyman of 84 years old, who now lives in Winnipeg and is fast failing. Mr. Hawksley paid a visit on Saturday to his old "chief."

One of Mr. Hawksley's sons, Leslie, had the unusual distinction of being the first white baby born in the Arctic circle. Mr. and Mrs. Hawksley spent some years away up one degree north of the Arctic circle and know something of the hardships encountered there. He spoke of the pluck and fine unselfishness of the average miner, whom he describes as a great fellow. In the main, these miners are "diamonds in the rough," though some have only a rough covering, being in reality men of fine breeding and education. Some have known the gentle nurture of Oxford's cultured halls and have not forgotten their Horace and their Homer. But he bears testimony to the fact that the gold takes its toll. The weaker and unworthier men succumb to the baser elements in the lure of gold, take themselves off to hidden creeks prospecting for a "find" and when the parson calls will beseech him not to let the "boys" know where they are. Many men of such type have gone insane while waiting for the "find" that never came, and the asylum at New Westminster receives them. One such, a poor decrepit, bent old man, was being conveyed there when Mr. Hawksley was coming on his present journey.

HONAN.

Wm. C. White, D.D., Bishop, Kai Feng,

HONAN FAMINE FUND.—Receipts to date for the assistance of Bishop White:—Geo. Hague, \$20; E. Hunt, \$5; E. O. Shewen, \$3; Andrew Atchison, \$1; Miss L. S. Curry, \$1; Robt. M. Gell, \$3; total, \$33. One of the contributors writes: "Thank you for placing the facts so clearly before us that we must see and know. Much should be done when these facts are known. May I ask you to send my mite to the most pressing need, either Hospital or Famine Fund?"

Correspondence

AN ACKNOWLEDGMENT.

To the Editor:

In your last issue you have reproduced in part a sermon recently delivered by me. If I had known that it was about to receive the honour of publication in your columns, I would have stipulated for space in which to acknowledge my indebtedness to others who in times past have spoken under circumstances similar to mine.

If you do not consider it to be too late, please allow this brief, general acknowledgment to appear in your next issue.

Yours truly,

R. G. Sutherland.

Hamilton, Ont., August 22, 1913.

CANADIAN FREE LIBRARY FOR THE BLIND.

To the Editor:—

Dear Sir,—By inserting the following notice in a prominent place in your journal, you will confer a benefit as a protector of the public, and a favour that will be appreciated by the Canadian Free Library for the Blind:—

A sudden falling off recently in the subscriptions by which the Canadian Free Library for the Blind is in a large measure maintained led to the discovery that certain parties of the "cadger" type have been collecting funds ostensibly for the publication of a magazine in raised letters for the blind—a publication which though advertised as having a large circulation amongst blind persons throughout the Dominion has been found upon searching inquiry to have reached only one

such person. It was, however, distributed in certain quarters where it was most calculated, by its studied terms of misrepresentation, to lead many friends of the Canadian Free Library for the blind—a publication which though advertised the new enterprise and thus to divert funds from a legitimate institution to one of obscure and questionable purpose. Owing to certain difficulties the Canadian Free Library for the Blind has been unable to secure the return of but a small part of this money. For the past six and one-half years this library has been supplying books and music to an increasing number of blind persons throughout Canada. It enjoys the confidence of the Ontario Government from whom it receives an annual grant of \$500 for the purchase of new books. It is required on the other hand to give vouchers to the Government for every cent spent, and to its credit be it said, none of its accounts have ever been challenged. The object of this communication is to warn the public against fictitious organizations soliciting support to any work for the blind. The Canadian Free Library for the Blind is, it may be said, the only organization of blind workers for the amelioration of the lot of the sightless at present in Toronto which enjoys the unanimous and sympathetic endorsement of the Toronto Social Service Commission. In order to confer their support intelligently, citizens should remember that all institutions of a charitable nature located in Toronto are now required to give proof of endorsement by the above Commission; failing such evidence no help is given by responsible business men to the alleged charity. All cheques should be made payable to the order of the Canadian Free Library for the Blind, and sent to the treasurer, E. W. Hermon, 37 Balmuto Street, Toronto.

Thanking you in anticipation of the courtesy requested, I have the honour to be,

Very truly yours,

F. W. Johnston,

Chairman, Canadian Free Library for the Blind.

AN ACKNOWLEDGMENT.

Editor, Canadian Churchman:—

Sir,—May I take advantage of your columns to thank those clergymen who answered the advertisement for an assistant priest which appeared recently in your paper, and to say that I have handed their letters to the church wardens, who will hold them in reserve until the new rector is appointed?

F. C. C. Heathcote,
Rector of All Saints',
Winnipeg.

AN INQUIRER.

To the Editor:—

(1) Would you please let me know if the Church has a book store in Canada.

(2) Is there in Toronto a book-shop that makes a specialty of handling the shilling edition of books?

(3) Have MacMillan, the publishers, a branch in Toronto?

Respectfully,

Tom Cumming, Jr.

(1) Church Book Room, 23 Richmond Street West.

(2) Upper Canada Tract Society, 2 Richmond Street East.

(3) MacMillan & Company, 70 Bond Street.—
Editor.

A BRITISH COLUMBIA LETTER.

To the Editor:

Referring to the letter signed Priest under the head "A British Columbia Letter" (August 14), your correspondent says that the rubric at the end of the Communion Service forbids Reservation. This is not true. The rubric was introduced in the year 1662 and is from the pen of Bishop Cosin. There is extant a document in Bishop Cosin's own handwriting entitled: "Suggested Corrections in the Prayer-Book." In this we read, "It is likewise here ordered (in the Prayer-Book of 1604) that if any of the bread and wine remain, the curate shall have it to his own use; which words some curates have abused and extended so far, that they suppose they may take all that remains of the Consecrated Bread and Wine itself home to their houses, and there

eat and drink the same with other common meats. Some words are needful here to be added. If any of the Consecrated elements be left, that he and others with him shall decently eat and drink them in the church, before all the people depart from it." (Vide Cosin's Works, Vol. V., p. 519, sec. 65). It is therefore not true to say that the rubric forbids reservation. The object of the rubric is to forbid irreverence to the consecrated elements and to limit and explain the rubric of 1604.

Your correspondent also refers to Article XXVIII., apparently under the impression that reservation is forbidden in it. This, however, is not so. Article XXVIII. makes a perfectly true and clear statement: "The Sacrament of the Lord's Supper was not by Christian ordinance reserved, carried about, lifted up or worshipped," but does not say that these practices are in themselves objectionable. To ask a plain and practical question: How would one set about communicating the people at a celebration of the Holy Communion, unless one were to reserve, lift up and carry about the Sacrament of the Lord's Supper?

J. C. Matthew.

Saltcoats Rectory, Sask., August 18th, 1913.

Books and Bookmen

The "Hibbert Journal" for July (London, England: Williams and Norgate. Boston: Sherman and Company, 10s. per annum), contains several important and valuable papers expressive of the broad and rationalistic view of things for which this quarterly stands. The opening article is by a well known Indian poet, Rabindranath Tagore, on "The Problem of Evil," and the position of the writer is seen from the opening words, telling us that as creation must be imperfect and gradual, evil is of course a necessity. Professor M'Giffert writes on "Christianity in the Light of its History," and maintains that there is nothing in the teaching of our Lord to warrant the distinction between Christianity and Judaism, and that it was St. Paul who made the figure of Jesus the centre of an independent worship. Professor Preserved Smith discusses "A New Light on the Relations of Peter and Paul," but his "light" will be regarded as "darkness" by those who prefer to follow the Gospels as they stand. This is another attempt to show the absolute contradiction between the Apostles Peter and Paul. One of the most helpful articles is by the well-known Unitarian scholar, Dr. Drummond, of Oxford, and deals with the "Occasion and Object of the Epistle to the Romans." Canon Rawnsley writes forcibly and well on "The Child and the Cinematograph Show." Other articles include "The Fall of Lucifer," by Dr. Smythe Palmer, and "Imagination in Utopia," by T. C. Snow. There are also the valuable departments of "Discussions" and "Survey of Recent Philosophical and Theological Literature." Among the books reviewed are Dr. Tennant's "Concept of Sin;" a pathetic notice of W. B. Smith's "Ecce Deus," by Canon Cheyne, and a searching criticism of Ogle's "Canon Law in Medieval England," by that able and accomplished scholar, Mr. G. G. Coulton. Although the "Hibbert Journal" will provoke conservative scholarship to disagreement and opposition, it is a publication which is indispensable to all those who desire to keep in touch with the trend of much contemporary thought.

The August number of "Scribner's Magazine," (New York, 25 cents), is almost entirely taken up with fiction, and is therefore particularly appropriate for the holidays. Mr. John Galsworthy and Mrs. Edith Wharton continue their interesting stories, and among other writers are Thomas Nelson Page, Vernon Lee, and Perceval Gibbon. The illustrations are as attractive and as well executed as ever.

The current number of "Canada Monthly," (Toronto: Vanderhoof-Gunn Company, 15 cents), has imitated "The American Magazine" in regard to size, the page now being quarto instead of octavo. The first article, entitled "A Dollar and Costs," gives some pictures from the seamy side of Toronto, dealing with its police court and with some of Magistrate Denison's experiences. Topical articles include, "After Mr. Moose," and "Corn Growing in Ontario," while several stories with interesting illustrations help to make up a holiday number.

The Family

A VAST EMPIRE.

The population of the mother country, the United Kingdom, is exceeded by that of several countries, but, with the possible exception of China, more people pay allegiance to the British Government than to any other. During the last forty years the Empire, by conquest or cession, has added forty per cent. to its area. In round numbers, it has grown from 8,500,000 square miles to 11,918,378. Much of this enormous increment is densely populated, but some of it sparsely. This gain in population during the interval was nearly forty millions, bringing the population of the Empire to about four hundred millions.

In the United Kingdom itself there are three hundred and forty-two persons to the square mile. In the Canadian possessions there is only one inhabitant to the square mile. Great Britain has more territory on the North American than on any other continent. Australia is also very sparsely settled, the density of population being practically the same as that of Canada. There is also room for the overflow of population from the mother country in Africa, where there are at present only sixteen inhabitants to the square mile.

Nearly half the number of cities of the Empire having a population exceeding fifty thousand are situated in the United Kingdom; and though the British Empire is probably the most populous in the world, it has only one city with a population in excess of one million. Calcutta's population is approaching one million. By the census of 1901 it was 850,000. The United States remains, and is destined to remain for some time to come, the only country in the world which contains three cities with a greater population than one million.—"Philadelphia Ledger."

WHAT THE MASTER FOUND.

The night was shading the landscape with winter twilight when the man entered this town. He was no common man, and was bent upon no ordinary mission. An empire was to be overthrown, and upon its ruins a new kingdom established. It was an enterprise environed with peril. Already it had cost precious lives and priceless fortunes.

The man bore himself as one who journeys through a hostile country, knowing that his enemies swarmed about him, vigilant, fearless, powerful. He took from his breast a little book and glanced at the list of names written therein.

"I have in this community," he said, "a band of five hundred friends, who have vowed ever to be loyal to me, faithful to my cause. They know that it is in danger. This is the night of their own appointment for meeting me, that I may instruct and encourage and strengthen them."

The deep tone of the bell broke upon the air. "It is the signal for their gathering," said the man, and hastened forward. Soon he paused before a large building, which, save for one dimly lighted room in the rear of the basement, was empty and silent. A man, evidently on guard, stood near the door. He started as the stranger saluted him.

"I am expecting to meet some friends here to-night."

The janitor looked suspiciously at him.

"You'll have to wait, then," he said presently. "There won't be anybody around here for half an hour yet."

"You are a member of the band that assembles here?"

"Um," replied the janitor.

"Is there great zeal among the brethren of the fraternity? Are they united, loyal, eager, aggressive?"

"Well," replied the janitor, cautiously, "things are a little quiet with us at present. Times are hard, and there's a good deal of opposition. We had a great many things to discourage us. Maybe in a couple of months we may get some outside help, and shake things up a little; but we don't feel justified in making any effort now. Will you walk in?"

The stranger entered the room indicated by a sweep of the hand. Presently an old woman came in, glanced timidly about her, and sat down as far away from the stranger as she could get. By-and-by came two women. Then a bevy of young girls fluttered in, sat down, bent their heads together for a convulsive giggle and lapsed into silence. A lame man limped to a seat behind the stove. After a while a group of women

rushed in, one of them leading a reluctant boy. A tired-looking man, in a labourer's garb, sank wearily into a seat apart from the rest. After a long interval there entered a man in black, who stealthily tip-toed his way to a seat behind the others. Others came dropping in, until twenty-three people were assembled in, or rather, scattered through the room. They were evidently there in peril of their lives.

Everything disclosed a scene of half-restrained fear. The repeated glances at the clock, the painful intensesness with which they listened to every approaching footfall until it passed; the quickness with which all eyes were turned toward the door as often as it was opened, deepening the impression that this was an unlawful assembly.

The stranger softly passed out, no one barring his way. Glancing at his book by the wind-shaken light of the street lamp, he went searching for his absent friends. Three of them he found on a street corner, discussing the political problems of the government under which they lived. Seven men he found in a club room reading, chatting, smoking. A score he found at public entertainments, a few at their places of business, lying in wait for belated customers; a half-dozen at a progressive euchre party. Some were in a neighbour's house whiling away the hour by social intercourse. Many were at home, some too tired to go out, because they had been out all day and were planning to go out again tomorrow, and some doing nothing and wearily tired of it. A few were sick, a few were ministering to them. Some were curing convenient headaches by reading the latest novels.

So in the course of the evening the band of five hundred was accounted for. Twenty-three at the rendezvous—four hundred and seventy-seven here, there and elsewhere; dawdling, sleeping—a discouraging outlook for a struggling revolution.

"And what is all this ancient history?" you ask.

Oh, nothing much. And not so very ancient, either. Only Jesus Christ dropping in at a recent prayer meeting in your church. That was all. And where did He find you?—Robert J. Burdette.

CURIOUS CALCULATIONS.

We reprint with all reserve the following curious calculations, which are said to have occupied three years of a student's life, and might require three years of another student's life to verify.

The Old Testament: number of books, 39; chapters, 929; verses, 23,214; words, 532,439; letters, 2,728,100; the middle books is Proverbs. The middle chapter is Job xxxix. The middle verse would be 2 Chronicles xx. 17, if there were a verse more, and verse 16 if there were a verse less. The word "and" occurs 35,543 times. The word "Jehovah" occurs 6,855 times. The shortest verse is 1 Chronicles i. 15. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet (except j). The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike.

The New Testament: number of books, 27; chapters, 260; verses, 7,058; words, 181,258; letters, 838,580. The middle book is 2 Thessalonians. The middle chapter would be Romans xiii. if there were a chapter less, and xiv. if there were a chapter more. The middle verse is Acts xvii. 17. The shortest verse is John xi. 35.

The Old and New Testaments together: number of books, 66; chapters, 1,819; verses, 31,173; words, 773,697; letters, 3,566,680. The middle chapter and least in the Bible is Psalm cxvii.

The above calculations refer to the Authorized Version of the English Bible. They require to be modified in some particulars if we take the Hebrew and Greek texts. Thus, for example, the shortest verse in our English version is John xi. 35; but as Dr. Nestle pointed out in a recent number of "The Expository Times," this is not true of the Bible in the original languages. For in Hebrew several of the Commandments consist of two words only, which in some cases contain together only six letters. Moreover, the Commandments in the Hebrew Bible are divided in a twofold way by the Babylonians and by the Palestinians—as may be best seen in the new Hebrew Pentateuch, edited by Dr. Ginsburg for our Society. Thus, in Deut. v., the Sabbath commandment forms, according to the Babylonians, one verse of 64 words and 254 letters, this being the longest verse in the Hebrew Bible. In the second part of the Hebrew Bible the longest verse is Jeremiah xxi. 7, consisting of 42 words and 160 letters; and in the third part the longest verse is Esther viii. 9, 43 words and 192 letters. These are the figures given by the Massorettes.

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Personal & General

Rev. E. C. Burch, of Prince Rupert, B.C., is visiting Ottawa.

Rural Dean Rev. W. J. Taylor, of St. Mary's, is in Winnipeg.

Rev. H. D. Raymond, M.A., has returned from his visit to England.

The visit of the celebrated Irish Guards' Band to Canada will prove a rich musical treat.

Rev. Prof. Hallam, of Wycliffe College, will be the special preacher at Long Branch next Sunday.

The Rev. Mr. Ingles, son of the Archdeacon, takes up work as curate of St. George's, Toronto, next month.

Reports from Rev. J. H. Teeney, of St. Philip's, Toronto, speak of a decided improvement in his condition.

The rains of last week were a great blessing, specially in the sections where the terrible bush fires were raging.

The Hon. R. L. Borden, Prime Minister of Canada, and Mrs. Borden, were welcome visitors in Toronto last week.

Rev. R. S. Forneri, rector of St. Luke's Church, Kingston, spent two weeks in Toronto and has returned home again.

Rev. Mr. Watkins, of St. Paul's, Toronto, leaves for England shortly and Rev. C. S. McGaffin has been appointed in his place.

Word from Halifax reports Rev. R. J. Moore as greatly improved in health; he returns to St. George's about September 1st.

Rev. T. G. Wallace, of St. Stephen's Church, Toronto, has just returned from a trip to Winnipeg, Saskatoon and other western points.

Lord Haldane, High Chancellor of England, sailed on Saturday, via the Lusitania and New York, for Montreal. He is to give the opening address at the American Bar Association meeting in that city.

Miss Trent writes very warmly of the gift of \$1,000 from St. Paul's, Toronto, for the new church in Nagoya, Japan, the opening of which will celebrate the 25th anniversary of the beginning of the work in this centre.

The Cunard Company states that beginning on October 2 the Canadian vessels will call at Queenstown for the purpose of taking up passengers and mails. The company has had the matter under consideration for some time, and it has decided to institute the call in order to establish direct connection between the south of Ireland and Canada.

A child who was late for Sunday School informed his teacher that he had intended going fishing that morning, but that his father would not allow him to do so. "That was quite right of your father," said the gratified teacher, "did he tell you his reason?" "Oh, yes, sir," said the child readily, "he said there wasn't enough bait for two!"

France lately gave back to Russia the great bronze bell taken from the Cathedral at Sebastopol and brought to France as part of the spoils of the Crimean war. Since then it has been in one of the towers of the Cathedral of Notre Dame in Paris. The bell, which weighs upwards of three tons, was formally presented by a representative of the French Ministry of Fine Arts to the Russian Ambassador. It will be sent to St. Petersburg.

An amusing story is told of a long-winded preacher. During the "fifthly" a young wife in the congregation remembered that she had left the Sunday dinner in the gas range without

regulating the flame. She hastily wrote a note and slipped it to her husband, who was a churchwarden. He, thinking it was intended for the vicar, calmly walked up and laid it on the pulpit. The preacher paused, took the note with a smile, which changed into a terrific frown as he read:—"Please hurry home and shut off the gas."

An interesting service was held at the Y.M.C.A., Yonge Street, Sunday night. It was conducted entirely in Gaelic, and the congregation of one hundred and fifty were all Gaelic speakers. The preacher was Rev. Ewan MacLeod, of Dornoch, Sutherland, Scotland, who has just completed a tour of Canada, having been sent out by the Free Church of Scotland to visit Scottish Highlanders who have settled in the Dominion. The preacher spoke for fully an hour, and was listened to with rapt attention by those present. The singing, which was also in Gaelic, was conducted by Dr. Fraser. It consisted of psalms sung to ancient, Highland chants.

"The English boy of to-day seems to play for safety in his choice of a profession much more than the boy of twenty years ago," says Mr. A. M. Cook, M.A., who is retiring after twenty-three years of service as an assistant master at St. Paul's School, Hammersmith. "In the past, if you asked a boy what profession he intended to enter, he would reply 'the Bar,' or 'journalism.' To-day nearly all the clever boys 'plump' for the Civil Service. They choose the way of safety and routine instead of more uncertain but more individual paths. The modern parent seems to encourage this lack of individuality. Fathers who are themselves successful professional men seldom or never wish their sons to enter their own professions."

As a relaxation from the cares of his duties as British Agent-General of Egypt, Lord Kitchener has taken up snake-hunting. A few days ago, when it was reported that a twelve-foot cobra had been seen near the Gezira Sporting Club's grandstand, the native police and keepers were ordered to kill it. They made one attempt and fled. Lord Kitchener heard of it and sent for a snake-charmer. On the promise that the famous soldier would personally attend to the snake when it should appear, the native began his whistling. Soon to the horror of the bystanders not one reptile, but six crawled from under the stand. The natives promptly bolted, but Lord Kitchener, with four of his aides, waded in with stout cudgels, and after an exciting fight despatched the snakes. His lordship was so pleased with the afternoon's sport that he has permanently retained the snake-charmer on his staff and has spent many "pleasant" afternoons hunting cobras.

Australia's fame as a pastoral and mining country has been so great that her immense agricultural resources have been somewhat overlooked. As a matter of fact, the Commonwealth's most important asset lies in its grand domain of farm lands. Already the country has between 11,000,000 and 12,000,000 acres under cultivation, and it is safe to say that a beginning has scarcely yet been made with the farming industry. As new railways are built large additional territories of rich soil are opened up for settlement. Last month the Premier of New South Wales turned the first sod of a new railway which will link up Wyalong and Lake Cudgellico. Mr. McGowen pointed out that the line will traverse 70 miles of the finest wheat country, the average annual rainfall of which is 18½ ins. Altogether there are about 6,000,000 acres of Crown lands in this territory suitable for wheat growing, provided railway communication be established. Within easy access of the Wyalong-

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"Evils which flourish unrebuked" was Canon Newbolt's reference to modern dances, which he strongly condemned, preaching on Sunday last in St. Paul's Cathedral. Canon Newbolt asked, "Would an indecent dance, suggestive of evil and destructive of modesty, disgrace our civilization for a moment if professed Christians were to say, 'I will not allow my daughter to turn into a Salome even although Herod were to give me half his kingdom, and admit me to the much-coveted society of a world which persuaded itself that immodesty is artistic, and that anything is permissible in society which removes intolerable monotony of its pleasures.'" It was also so with books. They knew the bitter cry which went forth regarding the character of books which found their way to drawing-room tables. An age which was shocked at a marriage service welcomed for its sons and daughters the sex problem dressed up in the nauseous unreserve of the society novel, and this in spite of feeble protests which no one regarded. A few more consistent, God-fearing lives would yet save England from the deadly peril which waited upon Godless materialism.

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The feature of the tea market during the past week has been the much higher prices realized at the auctions for Indian growtas. They have realized materially more than at the corresponding sales of last year. Ceylon teas also are bringing higher prices.—From the London, England, Standard.

British and Foreign

The Rev. Canon and Mrs. Warburton, of Winchester, recently celebrated the 60th anniversary of their wedding day.

The Right Rev. O. T. H. Crossley, Bishop of Auckland, has resigned owing to ill-health. He was elected Bishop in 1911.

The twenty-fifth thousandth emigrant from Dr. Barnardo's Homes, left London lately, as one of a party bound for Canada.

The Church Congress is to be held this year at Southampton on the last day of September and the first three days of October.

The Rev. Canon Wakeford, Precentor of Lincoln Cathedral, has been appointed to the Archdeaconry of How in that diocese.

The Rev. Canon Carmichael has been appointed Chancellor of Christchurch Cathedral, Dublin, by the Archbishop of Dublin. He is a brother of the late Bishop of Montreal.

The Rev. J. C. Featham was consecrated Bishop of North Queensland, in the place of Bishop Frodsham, on St. Mark's Day, by the Archbishop of Brisbane. The Bishops of Rockhampton and Carpentaria assisted.

The Archbishop of York has appointed September 29th (Michaelmas Day), for the consecration of Archdeacon Kilner and Prebendary Gurdon as the Bishops of Richmond and Hull respectively. The ceremony will take place in York Minster.

The Rev. W. T. Kingsley, of South Kilvington, near Thirsk, lately celebrated his 98th birthday. He is a relative of the late Charles Kingsley and his father fought at the battle of Waterloo. He has been the rector of South Kilvington for well over fifty years.

The Right Rev. and the Hon. B. J. Plunket, the new Bishop of Tuam, was enthroned as Bishop of the diocese in the old and historic Cathedral of Killala, on June 10th in the presence of a very large congregation. The Ven. the Archdeacon of Killala conducted the ceremony.

The Hon. John C. Lyttelton, M.P. for the Droitwich Division of Worcestershire, has offered to present the memorial floor-brass, which will be placed above the spot where the body of the second Duke of Hamilton lies in the sacristy of Worcester Cathedral. It is proposed to inaugurate this brass, as well as the more elaborate mural monument to be placed on the north side of the cathedral, on September 3rd, the 262nd anniversary of the battle in which the Duke of Hamilton was mortally wounded.

Boys and Girls

JOE, THE "SEEABLE" PET.

By Mrs. C. F. Fraser.

There was great excitement in our school for the blind one evening last week when it was discovered that Joe, the mischievous fox-terrier pup, the pet of the entire household was nowhere to be found.

"You don't suppose he has really run away?" said small Anna to her chum, Lexy, in an awed whisper. "I'm sure I don't see where he could get as much love as he does here."

"Most likely he got frightened by the wind and snow and so lost his way," mourned Lexy dismally as she pressed her forehead against the window pane and strained her ears for the sound of his loved bark above the rattle of the frozen sleet, "and anyway I'm sure he is starving for his supper at this very minute," and the salt tears coursed their way down the child's cheeks.

Meanwhile half a dozen boys of our school had gone out in active search of the truant. Round and round the neighbouring blocks they paced, lustily calling "Joe, Joe," stopping to ask passers-by if they had chanced to meet a brown and white fox-terrier, and ringing the bells of private houses to inquire if the missing pet could possibly be harboured within. But though everybody showed a lively interest in their quest and new searchers were impressed at each turn of the way, no dog was found, and presently by ones and twos the disappointed lads came back to the school. Then just as we were about deciding that our pet must have been lured away by some dog-stealer, Joe found himself. Where he had been we will probably never know, but just at the moment when our younger pupils trooped off to bed, an excited little dog dashed into the front porch and in shrill high barks, a score of times repeated, seemed to shout triumphantly, "I'm home, I'm home!"

And wasn't there a jubilee over his return! Teachers and pupils rejoiced alike over the vigorously barked tidings and I am quite sure that Anna and Lexy gave special thanks at their bedtime prayers because Joe had come home to be loved and cared for once more.

"How comes it that the pupils are so fond of that dog?" asked an interested but non-dog-loving neighbour as he came in next morning to ask

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if the missing animal had been found. "I should think they would be in constant terror of being snapped at or even bitten, and for my part, I am quite sure that I could never be fond of a pet that I could not see."

Small Anna overheard the somewhat slighting remark. She had already been greatly overwrought first with anxiety over the loss and then with joy over the return, and this combined with quick indignation gave unusual volubility.

"Joe is the most 'seeable' kind of a dog," she cried. "He does all sorts of things to let us know that he is about. Sometimes he patters on the floor with his feet, or jumps up against us as we run, or perhaps he puts his dear cold nose into our

hands just for sociability's sake, and sometimes, when he wants us to tickle him, he rolls over on his back and makes funny gurgling noises to attract our attention until we do as he wants us to. He doesn't talk exactly of course but he has a dozen different ways of barking and each bark has its own meaning, and he understands every single thing we say to him. But as for snapping or biting, why Joey wouldn't think of doing such a thing to a pupil 'cause he just loves us all like we love him. Sometimes, though," she added truthfully, "he does a few things that he shouldn't, but all puppies are like that when they are young, and so we don't mind if he does sometimes tear up our handkerchiefs, bite

the fingers out of our gloves and run away with our shoes."

The neighbour's face was very gentle as he looked at the earnest little speaker. "I can see now that he is a great pleasure to you all," he said softly.

Anna was quick to accept the implied apology. "You see," she replied, "Lexy and I always give him his bath, so of course we feel even better acquainted with Joe than most of the pupils and we know all his cunning ways."

"Does he enjoy his bath?" questioned the visitor.

Anna nodded proudly. "Every Thursday night I go to the superintendent's rooms for him," she said. "Most often I find him lying on the big soft rug before the open fire, but the sound of my voice is always enough to make him run to me and crouch close to my feet so that I can lift him up and carry him off. Bathing him is great fun," she went on, confidentially. "We get everything ready beforehand, of course, and I put him in the tub, lather him all over with soap, scrub him well with a little brush, and then rinse him off in fresh water. Sometimes he is very frolicsome and splashes us all over, but Lexy is always ready to rub him down with the crash towel before he gets too lively. He loves to be sprinkled with perfume, too, and one of the teachers often lends us her bottle, but he liked it still better the night that we puffed him all over with violet powder. He certainly does like nice smells."

"But once," and here Anna laughed merrily at the remembrance, "he was so very full of mischief that he got quite ahead of Lexy and me, for he ran away from us just when he was at his slipperiest and soapiest, and where do you suppose we found him but in the great dormitory jumping gaily from bed to bed, shaking the soapsuds out of him at every leap, and barking and wagging his dear stubby tail as if he was possessed. We had to get the matron to help us catch him, and a pretty race he led us up and down the big room. By the time we had got him, the coverlids and pillows were all awry and the matron said that the room was 'a disgraceful sight,' but somehow, she did not seem to care much, though it did take her a good while to straighten it, for you see she is just as fond of Joe as the rest of us."

After Anna had gone our friend turned to me in surprise. "I had not the least idea that a blind child would love a pet like that," he exclaimed.

"Blind children are exactly like other children in this as well as in other respects," I replied. "Joe quickly found out this important fact and realized at an early day that the only way in which they differed from other boys and girls was that they did not see him with their eyes. After that he seemed to study the situation and to adapt himself to the demands it made upon him. You

would smile to see him going about among the pupils wheedling them with his knowing ways. One boy he always challenges with short, staccato barks until he persuades him into a romp. Another he approaches stealthily intent on rifling a certain pocket of a fascinating tangle of string, and he shows a lively appreciation of those who are apt to carry about a supply of sweets."

"But does he never get in their way or trip them up?" was the question.

"Joe is far too clever to make such a mistake," I laughed. "If he is in a playful mood, he will perhaps contest my right to pass over the threshold and put up a mock battle of growl and gleaming teeth, but let a sightless pupil come along and he is out of the way in a flash. In his first days here, before he realized that many of our household did not see him, he was stepped on once or twice and since then he has shown great discretion in getting out of the way of all sightless persons."

"But here he comes to speak for himself," I added as an intelligent, pointed face thrust itself through the crack of the door, and Joe all a satiny gloss from his frequent bathings and with the airs and graces which he reserves especially for strangers, proceeded to introduce himself. So irresistible was he from the cock of his saucy ears to the merry wag of his be-shortened tail, that the heart of the non-dog-lover melted in an instant.

"I don't wonder the pupils were so distressed by his loss," he said as he stooped to stroke the pretty head, "for from what I have heard I can well believe that Joe, the unseen pet, is a most lovable, and as Anna said, a 'most seeable' little dog."

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