

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, MARCH 2, 1905.

[No. 9.]

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THE CANADIAN NORTH-WEST

## HOMESTEAD REGULATIONS.

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

### ENTRY.

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

### HOMESTEAD DUTIES.

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1899.

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

### APPLICATION FOR PATENT

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

### INFORMATION.

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

W. W. CORRY,

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

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

March 5—Quinquagesima.

Morning—Gen. 9, to 20; Mark 6, 30.  
Evening—Gen. 12 or 13; Rom. 14 & 15, to 8.

March 12—First Sunday in Lent.

Morning—Gen. 19, 12 to 30; Mark 10, 32.  
Evening—Gen. 22, to 20, or 23; 1 Cor. 4, 18, & 5.

March 19—Second Sunday in Lent.

Morning—Gen. 27, to 41; Mark 14, 27 to 53.  
Evening—Gen. 28 or 32; 1 Cor. 11, 2 to 17.

March 26—Third Sunday in Lent.

Morning—Gen. 37; Luke 2, to 21.  
Evening—Gen. 39 or 40; 1 Cor. 15, 35.

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

## QUINQUAGESIMA.

Holy Communion: 259, 307, 317, 323.  
Processional: 4, 179, 215, 217.  
Offertory: 36, 175, 196, 210.  
Children's Hymns: 233, 336, 347, 341.  
General Hymns: 22, 34, 177, 186.

## FIRST SUNDAY IN LENT.

Holy Communion: 304, 318, 319, 321.  
Processional: 263, 270, 291, 302.  
Offertory: 85, 87, 259, 491.  
Children's Hymns: 92, 332, 338, 342.  
General Hymns: 88, 91, 94, 249.

## Bishop Sweatman's Appeal.

His Lordship has, in an earnest and feeling letter, appealed to the loyalty and generosity of the Church men and women of the diocese for aid in paying the interest and reducing the debt on St. Alban's Cathedral. Surely, as Lent approaches, our faithful Church people could not wish a better opportunity of proving that when their Bishop appeals to them in terms of affectionate entreaty to do their utmost to assist him in meeting and decreasing a debt in which the honour of each of them is involved he will not appeal to them in vain. No heart warmed by love to God and His Church, can fail to respond to the hope of our laborious and self-denying Bishop, that during his lifetime the present debt will be fully paid.

## The Need of Clergy in Canada.

The English Church weeklies, published on the first of February, contained the following letter: "Sir,—By request of our Bishop I am writing to point out the opportunities that the Canadian Church might offer to young men anxious to enter the ministry who are unable to do so in the Old Country on account of the expense. The need of clergy here is very great—in the Diocese of Nova Scotia there are at present fourteen vacancies; in the adjoining one of Fredericton there are five—and the salaries that can be offered are sufficient to support a married man in fair comfort. The necessary expenses of taking the course in Arts and Divinity at this college, which was founded in 1790, and received a Royal charter, may be estimated at about \$200 (say forty guineas) a year for four years. Something may be earned by teaching school or lay-reading during the vacation. Matriculation requirements include six books of Euclid, algebra to quadratics, Cæsar, Xenophon, etc. Nova Scotia is, without a shadow of doubt, on the eve of great industrial development, and the field of work for an earnest clergyman is as interesting as it is important. I hope to be in England this year during the month of August (address: The Deanery, Chichester), and might arrange a meeting with any young man anxious to come out. The sooner any one contemplating such a step can write to me the better. Assuring any one who comes to us of a hearty welcome at the college, and of a profitable field of labour when he goes forth from our doors, Ian C. Hannah, president of King's College, King's College, Windsor, N.S., January 14, 1905." We congratulate the Bishop and King's College on this step in advance, and join with them in assuring the young men of a kindly Canadian welcome. If a man is to spend his life in Canadian work, he would undoubtedly be better prepared for it by obtaining his professional training and spending his vacations among Canadian people. Even if he went elsewhere, his knowledge would be broadened by contact with different modes of thought and habits of life. It is ungracious to even suggest a criticism, but there are two questions which the Bishop and Dr. Hannah are sure to be asked, and which they had better answer in advance, answers which we will gladly publish. How does it come that in the fair Provinces of Nova Scotia and New Brunswick there are nineteen parishes vacant, the stipends of which are sufficient to maintain a married man in fair comfort? And secondly, how does it come that in these Provinces there is such a dearth of candidates and students that this offer is made to young Englishmen?

## Bishops' College, Lennoxville.

This great subject, the supply and the education of the clergy, is a serious matter to other dioceses than Nova Scotia. We again remind our readers that Dr. Whitney has resigned the principalship of Bishops' College, Lennoxville. In our issue of the 9th February we published an address by the Bishop of Quebec, the chairman of the Committee of Selection, which deserves serious consideration, and, we trust, will result in the selection of a thoroughly suitable principal. The field is full of inspiration, the situation is delightful, and the residence, stipend of \$2,500 and surroundings ought to appeal to our abler younger men. What is desired is a man between thirty-five and forty. Surely among our own people, either native-born or those who have made Canada their home, there are suitable candidates to be found.

## Algoma.

The never-resting Bishop of Algoma is expected to arrive in England at the beginning of

June. The anniversary of the Algoma Association has been fixed, therefore, for July 6th, at the Church House, when the Bishop of Stepney, Dr. Lang, has promised to preside. Canadians who have friends or relatives in England who would wish to assist in making the Bishop's visit a success, or to meet him, should write to them at once. In England it is desired that clergy or others wishing to arrange for sermons, meetings, or garden parties, should communicate at once with the Hon. Organizing Secretary for the Bishop's visit, the Rev. F. Hall, Dingley Rectory, Market Harborough. It is hoped that on his way the Bishop can be met in the larger centres of Ontario and Quebec; we are sure that were due notice given there would be large meetings of his friends and those of his diocese.

## The Temple Spoils.

There is a tradition that the golden candlestick of the Temple, figured on Tragan's column, was never carried in triumph in Rome, but mysteriously disappeared before that event. That, according to Professor Nispi Laudi, was not the case. In an article in the February number of the Pall Mall Magazine, he says that the sacred candlestick of Moses, together with the two golden and the seven silver trumpets, and the golden bottles and cups mentioned in the ancient chronicles, were all safely and securely packed in a box that he believes has lain in the Tiber since July, 546, when the Gothic King Totila stopped at the gates of Rome, and when the Romans, feeling that they were not safe, withdrew from the city, and threw into the Tiber as much movable property as possible. The candlestick, he says, has seven branches, corresponding to seven torches; it is nearly three feet high; its weight is 41 kilos and 250 grammes; its intrinsic value is \$33,000, and its historic value too great to be reckoned by money. It was made of the purest gold, solid, hammered by Aholiab, son of Ahisamach, of the tribe of Dan, nearly 3375 years ago.

## The Zionists.

We are interested to know the result of the offer of the British Government to place at the disposal of the Hebrew race a tract of land in eastern Africa, healthfully situated, and about as large as Ireland. Mr. I. Zangwill draws attention to the need of a refuge for these people of the wandering foot whom no one wants now as follows: "The British Foreign Office perceives—what the Sultan cannot perceive—how profitable it is to have your empty territory worked up by an industrious people. Nobody appreciates more than I the magnanimity of the British offer to a suffering race. But it is as large-brained as it is large-hearted. It saves England from breaking with her ideals as a land of refuge—for the anti-alien party is raging more furiously every day—and it helps greatly to populate the British Empire.

## The Mission to Deep-Sea Sailors.

Which for many years carried on a continually growing but unobtrusive work, has suddenly had the searchlight of fashionable notoriety turned upon it. Nowadays too often the novel does what other means fail to do, and as often does harm as it does good. Mr. Duncan's story, "Dr. Luke of the Labrador," and Miss Sandford's "Wandering Twins" have drawn attention to the work of Dr. Grenfell. The Mission maintains Dr. Grenfell's boat and two marine hospitals in Labrador. Dr. Grenfell is a graduate of Oxford who began his seaman's mission work in the North Sea. He was sent to Labrador six years ago, and he intends after this vacation to start again on his northern work on the Labrador coast far up toward Greenland.

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### Medical Work on the Labrador.

Dr. Grenfell says: "I have Canadian and Newfoundland fishermen, United States, British and Scandinavian sailors, whalers of nearly all nationalities, Indians and Esquimaux. Some of the diseases they spring upon me would puzzle a specialist. Last summer I had a ward full of beri-beri. The victims were Scandinavian whalers. The Esquimaux are all Christians; the Moravian missionaries converted them long ago. In general morality I should say that they rank higher than most Christian communities. Christianity is a saving influence with them; but for it I am sure that they would have been extinct long ago from the vices which follow trade. As it is, their number is decreasing with every decade."

### Raphael.

In Good Words Sir Wyke Bayliss points out the one-sided way in which the great painter, Raphael, is represented in England. "The cartoons now at South Kensington were designs for the decoration of the Pope's private chapel. The Madonna Ansidei, and the Archangels, in our National Gallery—the Holy family in the Bridgewater collection—the Crucifixion, in the possession of the Earl of Dudley, are all ecclesiastical subjects. Moreover, the paintings most widely known amongst us, by means of copies or engravings, are of the same character—the Transfiguration, the Madonna della Sedia, the Madonna di San Sisto. And yet these religious pictures represent only one phase of Raphael's work. More than half his life was given to the painting of mythological and classic designs, of which we do not possess a single example."

### Diet.

A correspondent, referring to a recent paragraph on non-nutritious food, wishes that we would issue a dietary. However versatile the abilities of writers in a Church paper are supposed to be, that is a task which we must decline. But we suggest that he apply to his dentist. Our teeth are bad; the want of nourishment is said to date from the parents' habits, but much may be done by attending to the diet of parents and children, and we are told that it should be plain. The first generation of Australians were called cornstalkers. The food was largely coarsely-ground Indian corn, which supplied bone, and the frames developed amazingly. The development of a race, physically, mentally and morally, is largely in the control of each generation.

### The Small Brown Men.

The Japanese are small compared to their opponents, the Russians, and to many neighbouring nations. But they are indefatigable. They find that their bodies are long in proportion to their legs; that at table they sit up high—about as high as other people. The failure in leg length, they are satisfied, is owing to the national habit of crouching down on them, and it is intended to change that. They believe that the next generation will have a larger physical development.

### A Contrast.

In contrast to Ibsen's hopeless teaching in the terrible drama so lately given among us comes a brief extract from another teacher, whose last message has, alas! been spoken to us. To all lovers of H. Seton Merriman's books the following lines will seem a sort of summary of their spirit: "The little priest, whose mental impress upon all who came in contact with him was to the effect that there is nothing in a human life that need appal, no sorrow beyond the reach of consolation, no temptation too strong to be resisted." Such, too, was the impression left by the books themselves: life held sorrow, tragedy and sin, but hope was never lost.

### The Poles in the States.

The failure of arrangements with the Polish bodies is indirectly told us in the news from the United States. Negotiations had been carried on with, at one time, great hopes of success by the Protestant Episcopal Church. At the end of January it was announced that the two Polish bodies had united in one Synod, Bishop Koylowski to remain Bishop of the West, and Father Hodour, of Scranton, in Pennsylvania, of the East. The union was effected at a Synod held in Chicago, where Bishop Koylowski resides, and the body thus formed takes the name of the Polish National Church. The number of priests is forty-two, and of communicants about 60,000. The body has a number of churches, schools and other property, which is to be held for the exclusive use of the Polish people in the States, and not in the name of any Bishop. Although others than Poles may be taken under the spiritual care of the Church, they can have no interest in the property. All priests are to be unmarried. One has only to look forward for a generation to see that such a constitution must be radically modified, as the generation descended from the present Poles will be English-speaking United States citizens. Even Rome does not insist on unmarried clergy only.

### The Scottish Troubles.

The officers of the Wee Frees have put their case before the Royal Commission, claiming that through the assurances of the larger body the fear of loss and the belief that Parliament would interfere, the clergy had not joined the small and poor body. They also announced that there was a union possible between the Free Presbyterians, who left in 1892, the Reformed Presbyterians and original Secession Churches, all minor bodies existing separately in the small country.

### INADEQUATE STIPENDS.

President William Harper, of Chicago University, has recently given public expression to an opinion on the above subject which has had deservedly wide circulation. "Inadequate salaries," writes the learned president, "tend more than anything else to diminish the influence and importance of the minister in the social and civic life of the community." We will go further than President Harper, and say that they bring upon both priest and people a moral blight. The former is placed by the latter in the pitiable position of having his heart chilled and his mind harassed by the ever-pressing necessities of life, and the not infrequent burden of debt incurred for the very food he eats and the clothing he wears. The latter expects from the former cheerfulness, buoyancy of spirit and hopefulness when with his own hand he is withholding from him the source from which, humanly speaking, these estimable qualities so largely spring. As well might a farmer scatter a few handfuls of seed in a field and expect in return a bountiful harvest. The people who stint their priest, and dole out to him with the petty spirit of the sharp trader a paltry stipend, which hardly suffices to enable him to "keep body and soul together," are sowing "tares with the wheat." And, though they may little think it, they are dwindling and diverting the stream of spiritual blessing, whose province it is to enrich and sanctify their own souls. They retain for their own use, it is true, so many dollars a year, but at the same time are they not measurably making a mockery of religion, and refusing to lay up for themselves "treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal"? There is another phase of this question, as to which a few serious words may not be out of place. It is one thing to have good intentions, but good intentions that end where they begin are not unlike the "chaff" which the

patriarch tells us "the storm carrieth away." We are tempted to add after storm "of words." It is sometimes charged against our Synods that there is too much talk and too little action. It may, perhaps, be not unfairly said that, were a resolution of vital importance to certain interests in a bank, or loan company, or any ordinary business concern passed at a meeting of the shareholders, the subject matter of such resolution would in due course receive prompt and practical attention. Now let us apply the same commonplace rule to a resolution passed at the last Synod of the Diocese of Toronto. A resolution long called for by the urgent need of a devoted and faithful body of men—a resolution which aroused cheerful anticipation, and the fulfilment of which discloses the efficiency or otherwise of the methods of the Synod referred to as compared with those of the various mercantile concerns, whose offices one is constantly passing on the busy streets of our towns and cities. On the 8th of June, 1904, p. 55, Synod Journal, we read that it was moved by the Rev. W. Creswick, seconded by the Hon. S. H. Blake, and resolved: "That a committee of five missionaries, together with Col. O'Brien and Capt. Whish, be appointed to consider and report to the present session of Synod upon the subject of stipends of missionary clergy." At page 63 of the Synod Journal we read that on the following day the Rev. Rural Dean Talbot read the report of the special committee appointed to consider the stipends of the missionary clergy of the diocese, the material part of which is as follows: Your committee beg to recommend: 1. That the stipend for a missionary in his first year in orders be \$500. 2. That for the second year it be \$600. 3. That for the next five years he should receive \$700 with a horse, or \$800 without. 4. After that at least \$900. 5. And that the Mission Board be instructed to call upon the diocese for a sum sufficient to carry out these recommendations. 6. And that the Rural Deans shall, with the Organizing Secretary, visit any Mission requiring an appointment to discover the part of such amount that can be raised by the Mission. Nearly nine months have come and gone since the Synod passed this important resolution. Meantime the farmer, fruiterer, and market gardener all have had good crops. What crop has our faithful missionary had? What has this "Forward Movement" done for the modest, self-denying toiler on the rough sidelines?

### THE BEGINNING OF THE END.

The formation of Alberta and Saskatchewan into Provinces by the present Government of Canada is a large and progressive measure—a distinct step in advance in the constitutional development of our country, and one which is in some respects wise and just, and in other respects undeserving of the like commendation. Indeed, though we make no claim to the prophetic gift, we have an instinctive feeling that in retaining control of public lands and in depriving the people of the new Provinces of the right to direct their own educational polity, the Government of Sir Wilfrid Laurier have, especially as regards the momentous subject of education, tampered with the keystone of the arch which has so long supported them. We cannot help feeling that with the imposition upon the will of these free people of the West of this dominant restraint as was seen of old "there ariseth a little cloud out of the sea (of politics) like a man's hand," which forebodes tempestuous weather—it may be disaster—to the present controllers of the ship of State. The power behind the throne, invisible, yet masterful in this, its latest inspiration, is the same organization of which Macaulay wrote so impressively: "It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. In truth, nothing but such a polity could, against such assaults, have borne up such doctrines. The experience of

twelve hundred years of patient care of faith have improved it the contrivances pies the highest that it was not a restraint imposed Canada on the D Mennonites that I tate the mould in of these latest Pro be permanently c "polity" so graph In theory doubtle alluring and attra are, however, inter practical bent is in table freedom. Y turn the St. Law compel Canadians rially change the c system. Though t Government is bei people with studi the reasoning tha that conceived it plausible is the principle laid dow Act and ending the settler in the presented and so that to the unw mantle of the late fallen on the shc and at the last t was receiving gov proval, and for all their educational heritage of the katchewan. The it is not truly an the Canadian p polity, formed a thought and ca crystallized in the the innumerable face of our count erations of sturdi erations to whom l dear than even l to be said at this space will at pre

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### Spectator's Com Inter

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## The Churchwoman.

### INDIA ORPHAN WORK.

Very gratefully do I thank the following contributors: Miss M. E. Austin, Quebec, \$3; "Well-wisher," \$11; O. M. Church, London, \$2; Mrs. H. M. Martin, Toronto, to continue the support of a child, \$15; A. H., Guelph, \$1. It is most kind of the readers of the Churchman to patiently listen and respond to my appeals for the little orphans of India. I am grateful for every dollar. We must be patient, we must be enduring if we wish this and other such work to be furthered by our aid. I think we shall be so when we think how pitiable was the condition of these little children when they were rescued during the famine, or when we think of the patience of the good missionaries who look after them day after day, doing all they can to give them a home, and earnestly longing and praying that means may not fail; and perhaps we may not only be patient, but thankful and glad, when we remember that in all our missionary work we are humble instruments for our God and Saviour, Him to whom we owe all our spiritual joy here and our hope for everlasting bliss. He permits us to help Him in His work. May He "grant we may not faint nor fail." Probably all who read this remember that \$15 supports a child for a year, but all offerings are thankfully received. Also received for the poor in London: S. B., \$10; from a Friend, \$1; Friend, Stittsville, 25c.; "A Willing Mind," \$1; Mrs. Kaulbach, the Rectory, Truro, N.S., \$5. Please address Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

### BROTHERHOOD OF ST. ANDREW.

A meeting of the Western District of the Toronto Local Assembly was held on Monday, February 13th, in the schoolhouse of St. Mark's, Toronto. Upwards of forty-five were present, and a considerable amount of business was transacted. The meeting was called for the discussion of two subjects, viz., the organizing of work at the Central Prison, Toronto, and hospital work. Mr. S. R. Heakes spoke remarkably well on the former matter, and in the discussion which followed it was urged that it would be to the best interests of all denominations doing work in this institution to appoint a permanent salaried Protestant chaplain to look after the spiritual welfare of the prisoners and that unity in this work was most essential. Mr. Heakes, who represents the Prisoners' Aid Committee of the Diocese of Toronto, has made arrangements for a meeting of the sub-committee of the Toronto Local Assembly of the Brotherhood, which is looking after this work, to discuss this matter with the Synod Committee. The Rev. William Farncomb, chaplain of the Toronto General Hospital, addressed the meeting on the second topic, "Hospital Work." The point that he especially emphasized was the importance of securing employment for many of these men when they leave the hospital, as many of the men have great difficulty in securing work at once. The Rev. W. Farncomb stated that one of the best ways to help these ex-patients would be to have an employment bureau in connection with the head office of the Brotherhood, and thus put the men in the way of earning an honest living instead of allowing them to drift into crime. This is a matter that is certainly worth consideration, and the Local Council of the Brotherhood may well follow the matter up. One of the features of the meeting was the large delegation from the newly-formed chapter at the Church of the Epiphany, Toronto, this being their first attendance in a body at any public meeting of the Brotherhood in Toronto. Notices were given to those present for distribution of the mass meeting, which was held on Sunday, February 19th, in St. Mark's

twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen have improved it to such perfection that among the contrivances of political abilities it occupies the highest place." We may rest assured that it was not a burning sense of the unjust restraint imposed by the public school system of Canada on the Doukhobours, Scandinavians or Mennonites that led Sir Wilfrid Laurier to dictate the mould in which the educational system of these latest Provinces of the Dominion should be permanently cast, but rather the insistent "polity" so graphically described by Macaulay. In theory doubtless a separate school system is alluring and attractive. The people of Canada are, however, intensely practical; and this strong, practical bent is informed by a spirit of indomitable freedom. You might as well attempt to turn the St. Lawrence from her course as to compel Canadians to limit the freedom or materially change the character of their public school system. Though this grave step of the Dominion Government is being discussed by both press and people with studied moderation, none the less the reasoning that led up to it and the mind that conceived it are unerringly discerned. So plausible is the reasoning, beginning with the principle laid down in the British North America Act and ending with the inalienable rights of the settler in the new Provinces; so subtly is it presented and so eloquently and forcibly urged that to the unwary it would seem as if the mantle of the late D'Alton McCarthy had veritably fallen on the shoulders of Sir Wilfrid Laurier, and at the last the principle of "Equal Rights" was receiving governmental recognition and approval, and for all time to come would, as regards their educational polity, become the precious heritage of the people of Alberta and Saskatchewan. The defect in this reasoning is that it is not truly and fairly founded on the will of the Canadian people as to their educational polity, formed after long years of searching thought and careful and earnest endeavour, crystallized in the law of the land, operative in the innumerable schoolhouses that dot the surface of our country, and exemplified in the generations of sturdy, intelligent and educated Canadians to whom liberty and progress are more dear than even life itself. There is much more to be said at this serious juncture than time and space will at present allow expression.

### FROM WEEK TO WEEK.

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

A correspondent writes us at length with respect to the comparative table of religious statistics of Canada supplied in a recent article. His communication contains various suggestions upon which we may offer a few remarks. He points out that a few years ago these figures attracted serious attention, and became the basis of a number of resolutions at the Diocesan Synods, designed, on the one hand, to arrest the leakage from the Anglican Church, and on the other to inaugurate a forward movement. What has happened as a result of these resolutions? Has anything at all come of them? Have the Committees on the State of the Church made full reports of the result of their enquiries? We do not ask these questions in a satirical spirit. We do not forget that, so far as our home and foreign missionary work is concerned, the forward movement is realized. The Y.P.A., which was promoted by Canon Brown, of Paris, was the outcome of the cry for a Forward Movement. Nevertheless, we doubt whether the spirit of progressiveness aroused amongst us has been sufficiently systematized and organized.

Our correspondent suggests that the subject be taken up at the Easter vestry meetings. Our experience of vestry meetings does not en-

courage the faith that this will be done. What is wanted is an united movement, and such a movement can only come through the medium of the Church itself and its organization. The Anglican Church has (on paper) a splendid machinery: the General Synod, the Provincial Synod, the Diocesan Synod, the Archdeaconry, the Deanery, the Primate, the Bishop, the Archdeacon, the Rural Dean. The trouble with it is that it is not sufficiently used. Now, any movement worthy of the name of Forward must begin at the head and not at the tail of our organization; and the heads are not the parochial vestries, nor the deaneries, but the Bishops and the General Synod. We look to them for initiative, direction and stimulus. The Church is looking forward to the forthcoming General Synod, and it will, no doubt, report on the state of the Church. We earnestly trust the Synod in both the Upper and Lower Houses may recognize the fact that this is the most important matter with which they have to deal, and that the future welfare of the Church largely rests in their hands.

The report of the General Synod on the State of the Church may set in motion new activity in every parish, and then our correspondent's suggestion is practical. Why should not every parish, not at a regular vestry meeting, but at a special parochial meeting, consider this question of the State of the Church, and, realizing the need of greater devotion to its interests and the more earnest co-operation of the laity, take a new lease of life. Before the next General Synod these suggestions which the General Synod of this year may make could be carried out. Every Deanery could report to the Archdeaconry, the Archdeaconry to the Diocesan Synod and from these materials the Committee of the General Synod should have no difficulty in compiling a report, both instructive as to facts and valuable for future work. We look first to the General Synod, and then to the regular machinery of the Church.

It is probable that at this point some of our readers will be saying: The Church was never revived by machinery. It is the living fire within the breast that kindles a like fire in others. Machinery without the Holy Spirit may make a good deal of noise, but it is fruitless. Yes; the objection is well taken. We are tempted again and again to put our trust in machinery, and disappointment ever dogs the path of such a faith. Not a line that we have written or shall write on this subject is to be understood as the ascription of all our losses to the lack of organization or the use of organization. For the present, however, we assume that the Anglican Church has an ideal of the Christian life to present to the people of this country; we assume that on the basis of that ideal it has a message for Canada; we assume that, in spite of all that may be said about it, her Prayer Book and Order of Public Worship is spiritual and scriptural. The spirit of faith in our message needs revival, but given that spirit it still remains to cut for it the channels through which it shall more effectively flow through every parish into every home. Organization has ever accompanied every permanent movement, and the most enthusiastic spirit suffers dissipation of its energies and ultimate stagnation unless it find an appropriate and active body through which to work. Like the molten iron, it is only a potential good until it is run into the mould prepared for it.

### SPECTATOR.

—The Lord help each one of us to lay these words to heart. How sad that any should be idle when the Master is so gracious, the field so spacious, the labourers so few, and the rewards so great.

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Church, Parkdale. The ladies of St. Mark's Parish very kindly provided refreshment for those present, which was enjoyed by all.

#### REVIEWS.

The *Cosmopolitan*.—In the current number of this magazine will be found an interesting article by a Japanese on "The Early Days of Christian Missions in Japan." Julian Hawthorne, under the caption, "Barbaric Pearl and Gold," tells something of the great riches and the state and ceremony which surround the native princes of India. The opening article gives many details concerning a number of American women who have married Englishmen. H. R. Evans writes on "The Rationale of Ghosts," and Miss E. M. Gilmor on "The Art of Wooing," as depicted by a number of well-known actors on the stage. There are several stories of fiction, and the eighth instalment of "Great Industries of the United States," this particular one dealing with the manufacture of boots and shoes. New England is the centre of this industry, Massachusetts alone contributing 44 per cent. of the total production. The editor, Mr. J. B. Walker, contributes an editorial on Pastor Wagner's charming little book, entitled "The Simple Life."

The *Paramount East* is much in evidence in the *Nineteenth Century* for February. No less than four articles—and they respectively standing in the forefront of the number—make this clear; the most notable being the "Moral Teaching of Japan," by Baron Suyematsa. There are some papers of interest to Churchmen, not the least noticeable being D. C. Lathbury's review of Canon Johnston's "Life and Letters of Henry Parry Liddon, D.D.," etc.

#### LITERARY NOTES.

The report of the English Church Congress of 1904, held at Liverpool, has just been published. It discusses, exhaustively, many topics of immediate importance, among others the "Decline in Church Attendance," "Intemperance," "The Problems of Poverty," "Supply of Candidates for the Ministry," "Ethics of Commerce," "Church Unity." Thomas Whittaker will supply the American market.

"Inspiration in Common Life" is the title of a volume of practical religious essays just published by Thomas Whittaker. The author, the Rev. W. L. Watkinson, is a preacher of note among the English Wesleyans.

### Home & Foreign Church News

From our own Correspondents.

#### NEWFOUNDLAND.

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

**St. Johns.**—St. John the Baptist.—The memorial window for the late Mrs. Jones, the late wife of the Lord Bishop of the diocese, subscribed for by the Church women of Newfoundland, arrived last week, and now lies in the Crypt Chapel. It represents the crucifixion, is from the best manufacturers in England, and cost \$1,000. It will not be put in position until April or May. It will be placed in the east window of the north choir aisle, and when the cathedral is completed will be immediately over the altar in the Daily Service Chapel.

### CANADIAN CHURCHMAN

#### NOVA SCOTIA.

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

**Halifax.**—St. Mark's.—The parishioners of St. Mark's have erected a new edifice on Russell Street (on the west side of the church) for Sunday School and other parochial purposes. The building, which was designed by Mr. Walter Busch, architect, and is the work of the contractor, Mr. Charles Carmichael, is one of the finest of its kind in the city. It consists of two halls, an upper and a lower. The former is 75 feet in length and 35 feet in width, and is capable of accommodating 500 persons. The walls are plastered, and the ceiling and wainscoting are finished in white wood, oiled, presenting a very clean and bright appearance. At the south end, opposite the main entrance, is a large platform with two rooms, which may be used for Sunday School classes. This stage is splendidly arranged for concerts, entertainments and public meetings. At the north end is a large compartment for primary classes, which may be separated from the main hall. The lower part of the building consists, of a large dining hall and kitchen, with lavatory, etc. The whole is heated by hot air and well lighted by electricity. The inauguration took place on Thursday evening, the 9th of February, under the management of the Ladies' Committee. Invitations had been previously sent out to parishioners and their friends to attend a "Birthday Party," and it is needless to say the building was crowded to its utmost capacity. The chair was taken by the rector, the Rev. N. LeMoine, who has been in charge of the parish for the last eighteen years. The rev. gentleman delivered a clear and forcible address, extending a cordial welcome to all present, and setting forth the history of the parish, its present condition and its future prospects. It could not, like other parishes, boast of an ancient heritage, as St. Mark's was only erected in 1866 as a chapel of ease to St. George's, and the district converted into a separate parish in 1881; but during its short period of existence it had made great progress in spite of many difficulties, such as frequent emigration and numerous changes. This was the second great undertaking during his incumbency, the first being in 1888, when the church was enlarged and made twice its original size at a cost of \$7,000, and now they had erected a new, up-to-date parochial hall, costing \$4,000, a commodious, well-arranged, well-lighted building, which was a credit to the church in the north end of the city, and which would meet the requirements of the parish for many years to come; and he was pleased to say that the greater portion of the cost had been sent in without his having personally to beg for a single cent; people saw the need, and they liberally responded. Ten dollars was handed him by one parishioner as he entered the hall, and he felt sure that others who had not yet contributed would gladly do so without waiting to be asked. The new hall, affording larger and better accommodation, would be a stimulus to greater effort, and it would not be long before the small debt now on the building was wiped out. The Rev. H. W. Cunningham, rector of St. George's, an old school friend of the rector, and the Rev. W. H. Bullock, also delivered addresses, congratulating the congregation of St. Mark's upon the possession of such a fine building.

**Waverley.**—The Bishop of Nova Scotia visited Waverley and Hammondville on Sunday, the 5th February, and confirmed eighteen persons. Later on His Lordship will visit the three other churches in the large Mission of Sackville, under the charge of the Rev. V. E. Harris. The new church at Bedford, where the rector now resides, is almost completed.

[March 2, 1905.]

#### MONTREAL.

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

Thursday, February, 9th.—The case of Mrs. King, wife of a clergyman, who died without ranking upon the Widows' and Orphans' Fund, again occupied the attention of the Synod most of the forenoon to-day. Dr. Davidson had been asked to give a legal opinion as to whether it would be possible for the Synod to place Mrs. King upon the fund in consideration of that lady giving up one thousand dollars which she had received from a certain benevolent society to which the late Rev. W. T. King belonged. The Church advocate while expressing full sympathy with the case took strict legal ground. The Synod, in his judgment, had the naked power to make the order that Mrs. King should be placed on the fund. The Legislature, the Parliament, had the power to alter its laws, to rescind them, but strong reasons must first be adduced. The point was, whether there were not vested interests in the case, whether clergymen ranking on the fund who had paid for years, might not object to a fresh annuitant, who had no legal status in the premises, why the widows now receiving their annuities would not also protest against this new claimant, who had no legal right to be on the fund. Dr. Davidson recommended that the matter be referred to the executive committee with power to act, after that body had received the legal opinions of the Chancellor and himself, if necessary. Mr. Lansing, Lewis seconded the motion, in a strong speech, in which he urged, not sentiment, which he also felt, but rather right and legality. He would not support a mere technicality; he would support legality. The clergy of the House who taught them on Sunday that they should do right must also themselves set an example, and as the fund was now in a precarious state they must not ask him as treasurer to pay out money which he had not got. On the other hand, the Rev. F. B. A. Pratt argued for more than justice, for if we all got bare justice we would be in a sorry plight; argued for charity, and for such a kindly interpretation of the law as would enable Mrs. King to be placed without delay on the fund, for if there was delay, serious inroads might be made upon the thousand dollars which she offered. Besides, there was the consideration that Mr. King, if he had paid up his arrears in life, would only have had to pay in some sixty dollars, whereas the fund would, if the proposition of Mrs. King were accepted, benefit to the extent of one thousand dollars. If Mrs. King lived for twenty years the fund would suffer but little loss, while if, again, the world lasted for a hundred years from date the fund would actually be the gainer. The Rev. N. A. F. Bourne argued for a charitable attitude, while, at the same time, blaming the twenty-six married clergymen in the diocese for complicating the issue by their refusal to subscribe to the fund; the Rev. Dr. Symonds, for kindly consideration, at the same time pointing out how impossible it was for the clergy to obtain, in a business way, an insurance guaranteeing three hundred dollars for a paltry sum of five dollars per annum; the Rev. Mr. Charters asked that the matter be referred to the Executive Committee, satisfied that that body would do more than bare justice if possible; the Rev. O. Troop pleaded for Christian consideration, which he was quite sure the committee would accord; the Rev. Canon Norton for respect for the opinions of their legal advisers; Mr. Edgar Judge, that the clergy themselves should support the fund before the latter asked the laity to make contribution to the same; Mr. Smith, that the clergy who had not supported the fund should not be allowed to vote on the matter. Finally, the matter was referred to the Executive Committee, in accordance with the motion of Dr. Davidson. During the morning a large number of reports were read,

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including the following wants of young people. Rev. Archdeacon Noel Jews," the Rev. O. of the Lord's Day "Andrew's Home," Mercy," the Rev. F. day-School Association of Renaud. In connection Davidson showed that society had become a missionary society. of the Church in the body was commended; and pointed out that they should thank the Church for the tained by this body first year of its existence thousand dollars reports were adopted. D. Clayton. His Lordship, the Right Rev. to a seat on the platform a motion on the government of the every Sunday in the and game. The sixth annual session concluded in the number of matters of record. The ballot Executive Committee to Church bodies, the afternoon session opening of the diocesan Missionary Society number of opinion Osborne Troop, in marks as to the raising the addition the society had less experience, and was public. (To

William Lennox

**Kingston.**—The Winnipeg last week opening of St. I churches have been snow and almost The congregation arranged to have encased. A marble reredos of the late Arch

Arthur Sweatt

**Toronto.**—St. Moberly wishes, the clergy and laity kindly assisted by lists for the purpose the Bishop for aid in the payment of the debt

**St. Jude's.**—The Sunday morning diocese, who give vice. This church service on Sexa 1890, by the Lord May 7th, 1890, appointed incumbent until he was pr Matthias' in Apr

including the following: "Caring for spiritual wants of young people coming to Montreal," the Rev. Archdeacon Norton; "Evangelization of the Jews," the Rev. O. Troop; "Better Observance of the Lord's Day," the Rev. Mr. Troop; "Andrew's Home," Canon Renaud; "Works of Mercy," the Rev. E. McManus; "Diocesan Sunday-School Association," Archdeacon Ker; "Missionary Society of Church in Canada," Canon Renaud. In connection with the latter, Dr. Davidson showed how the old missionary society had become merged in the great common missionary society, which represented the whole of the Church in the Dominion; how this larger body was commending itself to the Church people; and pointed out, at the same time, how thankful they should be to the great Head of the Church for the success which had been attained by this body, which had received, in the first year of its existence, the sum of one hundred thousand dollars or almost so. All these reports were adopted. On the motion of the Rev. D. Clayton, His Lordship the Bishop of Mooseonee, the Right Rev. Dr. Holmes, was invited to a seat on the platform. Canon Chambers has a motion on the agenda to the effect that the government of the province be asked to make every Sunday in the year a close season for fish and game. The final meeting of the forty-sixth annual session of the Synod was concluded in the afternoon, after a number of matters of routine business had been transacted. The balloting for the members of the Executive Committee, and the various delegates to Church bodies, took place at the opening of the afternoon session, and was followed by a re-opening of the discussion in connection with the Missionary Society for the Canadian Church. A number of opinions were expressed, Rev. G. Osborne Troop, in reply to Mr. Pratt's remarks as to the possibility of the society's raising the additional funds required, stated that the society had learned a number of lessons by experience, and was gaining the confidence of the public.

(To be continued.)

#### ONTARIO.

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

Kingston.—The Bishop of the diocese left for Winnipeg last week, where he officiated at the opening of St. Luke's Church. The mission churches have been seriously affected by the deep snow and almost impassable roads this winter. The congregation of St. George's Cathedral has arranged to have the handsome new organ richly encased. A movement is also on foot to erect a marble reredos in the cathedral to the memory of the late Archbishop Lewis.

#### TORONTO.

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

Toronto.—St. Alban's Cathedral.—Mr. T. E. Moberly wishes, through our columns, to thank the clergy and laity who have so promptly and kindly assisted him in the revision of the parish lists for the purpose of the appeal of His Lordship the Bishop of Toronto to our Church people for aid in the payment of the interest and reduction of the debt due on this cathedral.

St. Jude's.—This church was consecrated on Sunday morning last by the Lord Bishop of the diocese, who afterwards held a Confirmation service. This church was first opened for Divine service on Sexagesima Sunday, February 9th, 1890, by the Lord Bishop of the diocese. On May 7th, 1890, the Rev. F. H. Hartley was appointed incumbent, and held the appointment until he was preferred to the rectorate of St. Matthias' in April, 1900. On May 2, 1900, the Rev.

J. L. Puleston Roberts was appointed, and is still the incumbent. On November 2, 1903, extensive alterations and improvements to the church were commenced, and these improvements have been all paid for and in addition a mortgage of \$1,000 of fifteen years' standing has been entirely liquidated.

Trinity College.—We were pained to see the notice of the death of Mrs. Clark, the wife of our veteran professor at Trinity College, the Rev. Dr. William Clark. Mrs. Clark was always most kind, and many who have passed through Trinity will regret to hear of her passing away. True, of late years her health had been impaired, and the vital power had gradually given way, but the actual passing away of a loved one gives a sense of loss very different to that of illness.

Church of the Redeemer.—The members of the Chancel Guild of this church have been instrumental in purchasing a handsome brass pulpit to take the place of the old wooden one. The new pulpit is the work of Messrs. Keith & Fitzsimons, of King Street West, Toronto. It was placed in position on the 18th February so as to be ready for the services of Septuagesima Sunday, and was much admired by the members of the congregation present on the morning and evening of that day. The Chancel Guild has done much since its organization for the church, but this, its latest gift, is also its most valuable one. The president, Mrs. R. H. Greene, is deserving of great praise for her untiring work. She has been ably assisted by all the members of the Guild.

On Monday evening, February 13th, in this church, Bishop Sweatman formally set apart as a deaconess Miss Dobbs, who leaves shortly for Montreal, where she will assist in the parish work of the Church of Christ Cathedral, under the direction of the Rev. Dr. Symons. The Rev. A. H. Kuhring, President of the Church of England Deaconesses Society, presented Miss Dodds to the Bishop. The sermon was preached by the Rev. C. C. James, rector of the Church.

St. Thomas'.—The Rev. Father Davenport has returned to this city from his trip to the West Indies after an absence of about seven weeks. We are pleased to be able to state that his health has been greatly benefited by the sea voyage, and the change and rest consequent thereupon.

St. Cyprian's.—Aid for Church Extension.—I cannot help asking you to lay before your many readers a letter that will speak for itself; and I do so the more confidently as once before through your kindness I made a similar venture, and great success followed by reason of their ready response and kind liberality. It is for St. Cyprian's Church, Toronto (a daughter of St. Stephen's), that I plead now. Last year a former member of my Bible Class, now a worker at St. Cyprian's, asked me "to let the Lenten offering of the class be given to their Building Fund on Easter Day." I put her request before our members, and on Easter Eve our treasurer was able to send the Rev. C. A. Seager \$36.79. Two other Bible classes volunteered to help, with the result that about \$50 went to the aid of a church which is doing a splendid work, and to one where each member has done to the utmost possibility, many women giving a day's pay, as did also many of the men. In all the Nonconformist bodies the strong churches help the weak, and we who, day by day, say: "I believe in the holy Catholic Church," are not as catholic in this respect, and are infinitely more congregational than they. Church extension is much talked about just now. Here is a grand opportunity to practise, and to return to the time when Christians had for each other's need, whether spiritual or temporal, a common interest, common sympathy, common pride in the success of the Gospel preached, and

a common purse. May I suggest before copying the letter referred to above that many of the Bible classes in Toronto give this year's Lenten offering to St. Cyprian's, and that others will send contributions either to the rector of St. Cyprian's, or to myself if more convenient. Once more commending this cause to you and your friends, I am,

GEORGINA H. BROUGHALL.

St. Stephen's Rectory, Toronto.

918 Palmerston Ave., Feb. 2, 1905.

Dear Mrs. Broughall,—You were good enough last year to ask some of the Bible classes in St. Stephen's to devote their special Lenten offerings to St. Cyprian's new church fund, with the result that nearly \$50 was sent us by them. You also kindly offered to do anything that lay in your power on our behalf. May I draw upon that offer now? Perhaps the best way will be for me simply to state the facts of the case, which, if you will, you can make use of in any way you please. I would say, therefore, that our new church undertaking has reached a stage when one final effort will enable us to start building. We have our present church property free of debt. That is a considerable asset, as the old church will make an excellent school and meeting-house. We have also bought and paid for a site for the new church, costing us \$1,500. Besides this we have \$1,100 or so subscribed toward the new building. Many friends and fellow Churchmen have been generously subscribing as well as our own congregation. We shall need about \$4,000 more before beginning the building. Of this, our own congregation will be able to subscribe \$2,000 this spring and summer. I feel that we are justified if ever a church was in appealing to outside friends for the remaining \$2,000. You who know St. Cyprian's so well are aware of the very real "missionary" character of its work. It is situated in what is simply a workingman's settlement. Little homes are here in hundreds, and the district is rapidly filling up with them more and more. Last summer alone two whole streets sprang up, besides a number of scattered houses. This fact, together with the further one that the Church of England through St. Cyprian's has already a considerable influence in the district, form a notable and golden opportunity for the Church to strengthen her borders immensely in this new part of Toronto. With the present church building this is impossible. It is, as you know, a little roughcast structure, set upon posts, and was built to carry on the earlier stages of the work. It has become quite inadequate to our growing needs. To give an instance, we have had to hire a room in a private house for one of our Bible classes, the rest of the Sunday School overflowing the basement, as well as the church proper. The old church could be enlarged, of course, but only at great outlay, with no satisfactory results. What is wanted is a proper permanent church building. Our own congregation has been bending every effort toward the gaining of our object for the last few years; and, as I said before, as a result the undertaking has been brought to a point when one final effort will accomplish our end. I wish I had time to recount some of the many instances of interest and self-denial which have occurred among our poorer people in this effort for the new church; but I must not do that. I might say that in this appeal we are only adopting a method of Church extension which other Christian bodies in Toronto have made a settled policy and department of the missionary work of the whole institution, with notable and praiseworthy success, and which the Church in the great cities in England has found necessary. There is no doubt that local "missionary work" is an absolute necessity in every growing city if the Church is to hold her own. If you can use these facts and this appeal to help us in our undertaking, which, I feel, ought to interest the whole Church in Toronto, I shall be deeply obliged. With kind regards,

C. A. Seager.

## NIAGARA.

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

**Guelph.**—St. George's.—A very beautiful brass lectern was used for the first time on Sunday, February 12th, a brief service of dedication being held by the vicar immediately after the early celebration. It bears the inscription: "In loving memory of Edward Huger Wells, M.D., who fell asleep July 18, 1903," and is the joint gift of his mother and wife. The lectern is entirely of Canadian workmanship, and reflects great credit upon Messrs. Keith & Fitzsimons, Toronto, who manufactured it, and also upon Messrs. Holbrook & Mollington, who carved the original eagle from which this one was copied. It is over six feet in height, and weighs about 500 lbs. The pedestal is of very handsome design, the capital and crown which surmount the central pillar being particularly well executed. It adds greatly to the appearance of this very beautiful church. At the morning service the vicar alluded to the gift of the lectern, pointing out its fitness as a memorial to the late Dr. Wells, and explaining the symbolism of the eagle.

**Caledonia.**—St. Paul's.—It is with great pleasure we record the gift to this church of a handsome brass alms-basin. The presentation was made by Mrs. Trotter in memory of her late beloved husband, W. H. Trotter, for many years superintendent of this Sunday School, and a prominent member of the church. The rector, the Rev. J. K. Godden, dedicated the alms-basin during morning service on Sunday, 12th February, by a short prayer, appropriate for the occasion, accompanied with a brief address.

**Hagersville.**—The quarterly meeting of the Rural Deanery of Haldimand was recently held here, the members present being: The Rev. Rural Dean Spencer, of Jarvis; Rev. A. W. H. Francis of South Cayuga; Rev. J. K. Godden, of Caledonia; Rev. Robt. Atkinson, of York, and Rev. F. W. Hovey, of Hagersville. At the opening of the meeting, which was held at the rectory, the Rural Dean extended a very hearty welcome to Mr. Atkinson, who was appointed to the incumbency of York, made vacant a year ago last fall by the removal of the Rev. C. Scudamore to Harriston. During the course of the meeting several very interesting papers were given by the clergy showing considerable thought and careful preparation, especially that by Rural Dean Spencer on the "Present Needs of the Church." In the evening Divine service was held in All-Saints' Church, and in the unavoidable absence of the Rev. J. Perdue, who was to have been the preacher, the Rural Dean preached an excellent sermon on the subject of "Wisdom," based on Job 28, the Rev. R. Atkinson read the shortened form of service, and the Revs. J. K. Godden and A. W. H. Francis read the lessons. Before the adjournment of the meeting it was decided that if arrangements could be made the next meeting should be held at Cayuga some time during the month of April.

**Oakville.** St. Jude's.—On Thursday, the 16th of February, the local branch of the A.Y.P.A.

staged a play entitled "The Coming Woman." Most of those who took part were new to the work, but they acted their several parts splendidly. Perhaps if any name may be mentioned it must be that of Mrs. Bristol, who took the part of Miss Griffin. The A.Y.P.A. has been successful beyond all expectations, and this is without doubt due to the deep interest and untiring energy of the various officers, and especially the president, Mr. F. G. Oliver, manager of the Merchants Bank. During Lent Canon Macnab will deliver a series of his celebrated lectures on the Bible and English cathedrals.



Brass Lectern, St. George's Church, Guelph, made by the Keith & Fitzsimons Co., Toronto.

A united meeting of the various committees was held to discuss the objects to which the surplus funds of the Association should be devoted, and it was decided to give a donation to the Chancel Guild. The St. Jude's Athletic Club has also been doing excellent work among the young men and boys of the town under the capable management of Messrs. Oliver, W. A. Chisholm, B. L. and J. G. Wood, of the Bank of Toronto. The boys have rooms on the main street, which serve as reading-room and gymnasium, and they have the distinguished record of never having lost a match yet at baseball or Rugby or hockey, though they have played against some strong teams.

Mr. J. W. Edmond, formerly organist of the Church of the Redeemer, Toronto, has been appointed organist of this church, and has taken up his residence in Oakville. Soon after appointment Mr. Edmond gave an organ recital, which was very favourably received. The soloists were drawn from the local choir, and acquitted themselves very creditably.

A very pleasant function took place in the schoolroom on Tuesday afternoon, February 21st, when Mrs. C. P. Chisholm, for ten years president of the Branch, was presented with a life member's badge and certificate. The presentation of the cross was made by Mrs. Walker Smith, and the certificate was presented by Mrs. Sutherland, and the bouquet of roses by Mrs. Bristol. Mr. C. P. Chisholm and the Rev. T. G. Wallace also addressed the meeting. Mrs. C. P. Chisholm was re-elected president, and Mrs. Bristol secretary for the ensuing year.

The parish church of Oakville formerly stood on Colborne Street, where the Merchants Bank now stands. In the year 1883 it was decided to erect a new edifice, and a beautiful site was chosen near the shore of Lake Ontario, where William Street and Thomas Street intersect. A commodious schoolhouse was built later, in 1887, on the corner of King and Thomas Street. In memory of the Jubilee Mr. Christopher Armstrong donated a large east window, giving a life-size representation of Queen Victoria in her robes of State. The tower of the church was raised and completed in 1889. All this work was carried out during the incumbency of Rev. Canon Worrell, M.A., and reflects great credit on his parochial energy and influence, and will in years to come stand as a monument of his work. Canon Worrell resigned in November, 1903, after nearly thirty-five years' service in Oakville, and was succeeded by the Rev. T. G. Wallace. Canon Worrell still resides in Oakville, and enjoys excellent health. St. Jude's Church will seat about 400 persons. Within recent years a new pipe organ has been installed; also pulpit, lectern, choir-stalls, screen, etc., and three new stained glass windows have lately been added as memorials. The church grounds are most beautifully kept by Mr. Charles Brain, sexton. The church is lighted by electricity, the present of Mr. C. P. Chisholm.

—Reserve a place in your heart's garden for the seed of daily trust. Dig the furrow and nurture it well, and then plant it. God's sun will shine and His rains will fall; and soon the seed will grow. In a little while will spring up the stalk, and upon it will bloom the flowers of peace.

## HURON.

David Williams, M.A., Bishop, London.

**Seaforth.**—St. Thomas'.—Much regret is felt in Seaforth and throughout the rural deanery at the resignation of the Rev. Rural Dean Hodgins as rector of this parish. Mr. Hodgins has been a resident of the deanery for twenty years, twelve of which he has been Rural Dean, and his kindness and ready sympathy towards his brother clergy has endeared him to all. On his taking charge of the deanery he arranged for an annual meeting of Sunday School and Church workers, which has been one of the most

helpful institution experienced. His from a struggling prominent in the Hodgins is taking Chatham, a city field for his act tages for his fam tion, a hastily-su him an increase he asked to be a The Church in t very much, and wishes of all cla

**Windsor.**—All ruary, special se for the purpose floating debt. Tl and the music very high order. by an orchestra rector, appealed realized. In the of St. Joseph's congregation is cessful effort t affairs of this c

**St. Mary's.**— preacher for th day, the Rev. 9th Bishop Wi Rev. Dyson H 22nd, Rev. Pro 29th, Ven. Arc nesday, April Wednesday, A Holy Week: Wednesday, R Rev. A. Carlyl Taylor.

## Geo. Thornelo

**Huntsville.**— Sunday this p the consecrati This edifice, t was begun in crated on Fel services were Bishop of the church, was 1 preached very sermon had t saries as a he in and for the much by pre beautiful wor Church's help on the subje dealt with in This was ad opportunity f the probation sacramental s were confirm beginning of anniversary.

## Samuel P. I

**Winnipeg.**— dedicated by 03 Sunday n preached fro sons were re: A. Burman, the Rev. T. V was crowded Lord Bishop



helpful institutions for the Church we have here experienced. His own parish has been raised from a struggling Mission to one of the most prominent in the diocese. We understand Mr. Hodgins is taking the living of Holy Trinity, Chatham, a city parish, which offers a wider field for his active energies and better advantages for his family. On hearing of his resignation, a hastily-summoned vestry meeting offered him an increase in stipend of \$200 to remain, but he asked to be allowed to carry out his decision. The Church in the north will miss Mr. Hodgins very much, and he carries with him the best wishes of all classes for his success.

**Windsor.**—All Saints'.—On Sunday, 12th February, special services were held in this church for the purpose of wiping out the remaining floating debt. The congregations were very large, and the music by the surpliced choir was of a very high order, in the evening being augmented by an orchestra. Rev. F. A. P. Chadwick, the rector, appealed for \$700, and this sum has been realized. In the evening the Rev. S. S. Marquis, of St. Joseph's Church, Detroit, preached. The congregation is greatly pleased at the very successful effort that was made, as the financial affairs of this church are now in splendid shape.

**St. Mary's.**—The following will be the special preacher for the Season of Lent: Ash Wednesday, the Rev. H. A. Thomas; Thursday, March 9th Bishop Williams; Wednesday, March 15th, Rev. Dyson Hague, M.A.; Wednesday, March 22nd, Rev. Prof. Sage, B.D.; Wednesday, March 29th, Ven. Archdeacon Richardson, D.D.; Wednesday, April 15th, Rev. Canon Dann, B.A.; Wednesday, April 15th, Rev. J. Bushnell, M.A. Holy Week: Tuesday, Rev. W. T. Hill, M.A.; Wednesday, Rev. J. Thompson, B.A.; Thursday, Rev. A. Carlyle; Good Friday, Rev. Rural Dean Taylor.

ALGOMA.

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

**Huntsville.**—All Saints'.—On Septuagesima Sunday this parish kept the fifth anniversary of the consecration of its beautiful stone church. This edifice, under the late Archdeacon Lloyd, was begun in 1894, opened in 1895, and consecrated on February 18, 1900. The anniversary services were most profitable and helpful. The Bishop of the diocese, who had consecrated the church, was present, and morning and evening preached very impressive sermons. The morning sermon had to do with the keeping of anniversaries as a helpful corrective to living too much in and for the present, and being influenced overmuch by present and transient things. Some beautiful words were spoken descriptive of the Church's helpful year. The evening sermon was on the subject of Temptation, the word being dealt with in its secondary sense of probation. This was adapted to the occasion, and gave an opportunity for an appeal to all to stand firmly the probation for which the Church, with her sacramental system, in part exists. Seven adults were confirmed. It is hoped that this may be a beginning of keeping this church's consecration anniversary.

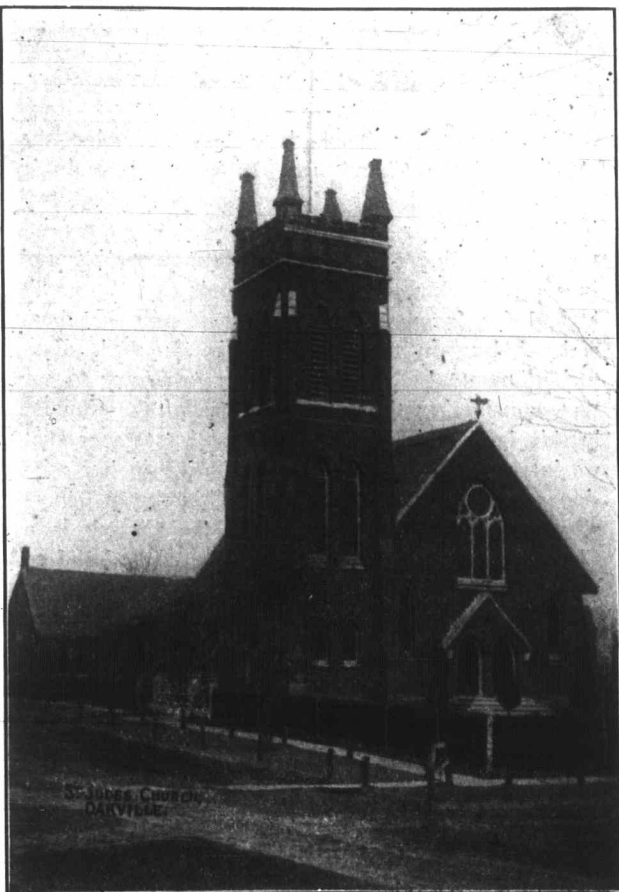
RUPERT'S LAND.

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

**Winnipeg.**—St. Luke's.—This new church was dedicated by the Bishop-Coadjutor of the diocese on Sunday morning, February 19th. The Bishop preached from the text Ps. 122, v. 1, and the Lessons were read by the Revs. C. W. McKim and W. A. Burman, the Prayers being read by the rector, the Rev. T. W. Savary. In the evening, the church was crowded and the sermon was preached by the Lord Bishop of Ontario from 1 Cor. 3, 16. The

musical portions of the services were well rendered by the choir. There were large congregations present both morning and evening. The new church is a fine stone structure, occupying nearly six lots on the corner of Stradbroke Place and Nassau Sts. The exterior, of course, does not present a very finished appearance, as the stone steps are not yet in place, and there is a wooden wall at the chancel end, which will be replaced by a stone one in the spring. The cost of the church will be about \$24,000, of which sum \$11,800 has been subscribed and \$7,000 paid in. As the church stands finished to-

eight stained glass windows. The lower parts of the large windows having beautiful opalescent glass, through which the sun's rays are softened and cast over the sombre woodwork. The walls are tinted a delicate cream. The chancel and vestries, of which there are three, are carpeted with red velvet pile. The pulpit, which is of solid brass, is the only one of the kind in the West, and is the gift of the W.A. of St. Luke's. It cost \$400. The W.A. also provided the surplices for the choir. The lectern, also of brass, is the gift of the Junior W.A., as is also the chancel carpet. The Sunday school donated the brass altar railing. The young men of the parish furnished two large chairs for the clergy, and the small girls' "Willing Workers," presented two small chairs for the chancel. The altar table is the gift of Mr. Savary, and the brass desks at the north and south ends of the communion table are the gifts of the Knights of King Arthur. Mrs. D. C. Cameron gave a handsome bookmark and antepedia of rich crimson brocade. Mr. and Mrs. T. H. Wardell presented the church with a brass alms dish in memory of their little daughter, Helen Kathleen. Mr. W. H. Gardner's gift is a beautiful marble baptismal font, in memory of his son. Mrs. Waddington Clarke provided handsome brass collection plates, and Mrs. Woodman, Mrs. Dunley and Miss Woodman furnished the Bible and Prayer Books for the chancel. With the exception of the seats and the brass work, everything was purchased in the city. The contracts for the work were let as follows: Masonry, E. Powell; plastering, R. Watson; carpenter work, A. Grey; painting, W. J. Taylor; heating, W. Wright; brass work, Pritchard-Andrews Co., Ottawa; carpets, Hudson's Bay; electric wiring and lighting, Hudson Electric Co.; windows, Allward & McCormick. The church now is 98 feet long and 46 feet wide with three vestries and a very fine basement.



St. Jude's Church, Oakville.

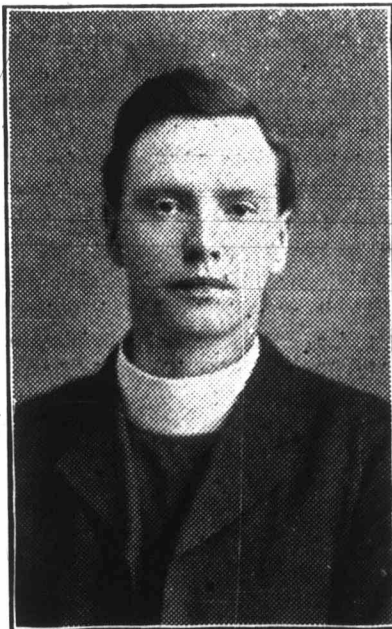
day, the seating capacity is 450, but when the transepts and chancel, which are to be added in the spring, are completed, the architect states that the seating capacity will be 900. A tower measuring fifty feet will be added when the proposed additions are made, which will make a difference in the appearance of the edifice. The architecture of this church is simple Gothic, and the interior finish is impressively chaste. The woodwork is battenut, and the chancel furniture is of Flemish oak with a beautifully

**Norwood.**—St. Phillip's.—This new church was opened on the same day as above, by the Lord Bishop of Keewatin, who was assisted by the rector, the Rev. T. J. Shannon, Captain Graburn, the lay reader, reading the first lesson. The Bishop preached from Acts 17:24, prefacing his sermon with a few words of congratulation. Bishop Matheson preached in the evening. Good congregations were present on both occasions. Special services were held during the Octave at both churches. Amongst the special preachers at this church were the Lord Bishop of Ontario; the Ven. Archdeacons Fortin and Phair, and the Rev. Canon Murray.

SASKATCHEWAN.

**Jervois A. Newnham, D.D., Bishop.**

**Saskatoon.**—St. John's.—This new church was consecrated on Sunday, February 5th, by Bishop Newnham, in the presence of a large congregation. The other churches of Saskatoon were closed in the morning to enable their congregations to hear the Bishop, and the church was packed. The incumbent, the Rev. D. T. Davies, and the churchwardens, met the Bishop at the door and presented the petition, which was written in old English lettering, on parchment, setting forth that the church property was free from all legal encumbrances, and praying for its consecration. The usual form of consecration service was followed. The Bishop preached from Ps. 48:9, 10. The Psalm and text expressed the feelings of joy, thankfulness, reverent pride, and affectionate trust. He showed how these sentiments were called for from the congregation of St. John's, and from members of the Church of England, and touched upon the different features in our services, prayer, praise, and the hearing of God's Word. God's Word holds a prominent place in the services, a witness against the tendency to-day to minimize the authority, and to explain away the statements of Holy Scripture. The Church services were for laity as well as clergy, and that they came to church not only to receive blessing, but to offer to God worship. Church services are not the end but the means to an end, viz., the soul's salvation and the building up of the Christian life to the glory of God. The Bishop addressed



Rev. T. G. Wallace, Rector, St. Jude's Church, Oakville.

wrought, solid brass altar rail, pulpit and lectern. Mr. Charles S. Bridgman is the architect, and certainly has done his work well. The chancel is lighted by incandescent lamps, placed in the archway out of sight of those in the church, and the effect is very novel. The church has two large chandeliers with small glass globes. There are

the Men's Bible Class in the afternoon and at the evening service, when the church was again filled. The Bishop preached from Gen. v. 24, on "Walking with God."

**Prince Albert**—St. Alban's.—This congregation seem earnestly bent on building their new church, which is a memorial to Bishop McLean, their first Bishop. The Collecting Committee have done the first part of their work, raising \$3,000 from the congregation. The "Site" Committee are busy choosing a site, and the Building Committee are looking into cost, size, material, capacity, plans, etc. But generous aid from the Church in Canada is very necessary. The Executive Committee of the diocese met at "Bishopsthorpe," on the 8th February. The Bishop was in the chair, and all but two of the members were present. After prayer and the reading of the minutes, much important business was transacted. The report of the Committee upon Emmanuel Indian School was read, and after discussion was received and the committee asked to continue. The secretary was instructed to obtain a complete list of the funds and investments of the diocese made up to date, and the legal adviser was instructed to prepare a statement of all the diocesan parochial freeholds and deeds thereof, etc. The approaching retirement of two of the oldest missionaries in the diocese was discussed and ways and means of providing for their superannuation pension considered. (N.B.—One of them, the Rev. John Badger, has since deceased—notice elsewhere). The Bishop submitted an apportionment of the assessment of the missions for the M.S.C.C., which, after a few alterations, was passed. He also submitted his list of grants in aid of the various missions, which was approved. Small special grants for 1904 were voted to two missionaries; in one case the people had been unable to make up the small stipend promised, in the other there had been unavoidable special expenses. The organization of the W.A., diocesan and parochial branches, is being enthusiastically taken up, and Prince Albert is expecting a visit from the Travelling Secretary of the St. Andrew's Brotherhood, with a view to a chapter. The Bishop will need seven or eight students for summer work.

**Puckahn**—St. James'.—News of the death of one of the clergymen of the diocese, the Rev. John Badger, reached the city recently. Mr. Badger, who was in his 78th year, had been suffering more or less for some time from an affection incidental to his advanced age. On Sunday, the 5th February, with much difficulty he conducted service in the new church built recently in this parish. From that time, he gradually became more feeble, until Friday morning, the 10th February, his condition becoming rapidly worse, death relieved him of his sufferings, and he passed peacefully away in the afternoon at 3 o'clock. The Rev. John Badger was a full-blooded Indian. In his early days he was a settler in the Lord Selkirk's Estate, on the banks of the Red River, where he was Christianized and civilized by the missionaries of the Church Missionary Society of England. Mr. Badger came to the District of Saskatchewan a few years before the North-West Territories were transferred to Canada. After the diocese of Saskatchewan was formed, he was ordained by the late Bishop McLean, and then appointed to the incumbency of St. James, on the south branch of the Saskatchewan River. Along with his duties at St. James, Mr. Badger has also had charge lately of the mission at Fort a la Corne, known as the Nepowewin Mission, where the late Rev. Henry Budd, the first ordained Indian, did a noble work. Since becoming a clergyman, Mr. Badger has done a good deal of itinerating, and also laboured successfully at Sturgeon Lake and at the Assissippi Mission at Sandy Lake. Mr. Badger was full of affection for his people, and faithful to every duty committed to him by his Bishop. A widow, several children and grandchildren survive him. Mrs. Badger is a daughter of the late William Robert Smith, once secretary or clerk of the council of the old Gov-

ernment of Assiniboia, Fort Garry. The funeral, which was largely attended, took place on Monday, the 20th ult. The services, in the house and church, were conducted by Dr. Newnham, Bishop of Saskatchewan, assisted by the Rev. P. C. Hackworth of St. Andrew's, the Rev. O. W. Taylor, of St. Alban's, Prince Albert, and the Rev. James Taylor, of Emmanuel College. The body was laid to rest in the graveyard which surrounds the church.

## Correspondence.

### SIX THOUSAND.

Sir,—Is not Dr. Tucker's estimate of what the children of the Church may be expected to do in support of the Indian Homes far too modest and inadequate? Our twenty Bishops issue a most interesting telling appeal to the children, to be read in every Sunday school in the land; and the result looked for from all the Sunday schools—teachers and scholars—in the Dominion is \$10,000! Parturiant montes! Now it is hardly necessary to say that, considering the future welfare of the Church, in this land, it is of the very first importance that we interest the children of the Church in her missionary work. If in the future Churchmen generally are to feel that to support the Church is a Christian duty, that feeling must be engendered to a large extent in the Sunday school. The truth is that our Sunday scholars are a mine of resource for the mission cause. At present it is an unworked mine, yielding last year only \$6,000—which is about 27 cents for every teacher and scholar in the one Diocese of Toronto! If the mine were better worked, might not ten dioceses easily make up ten times \$6,000? And there they are before us every Sunday, gathered into a little fold by themselves. We can reach every one of them individually, touch them, talk to them, tell them missionary stories, strike notes which will vibrate in every little heart. Can we reach or touch adults in such a way? Well, only a fraction of them. At the end of the children's Lenten letter are explanatory notes, which are very suggestive. Nos. 1 and 2 are to the effect that the Sunday school, being an integral part of the Church's work, ought to be maintained by the congregation, and that all the children's offerings should be devoted to missions. A splendid ideal! But what would the wardens say to it? Perhaps that difficulty may be solved by pondering note No. 13, which says that whatever a Sunday school sends through the diocesan secretary-treasurer to the general Missionary Society for any part of its work, will be counted in the parochial apportionment. To act generally on these three suggestive notes would be to revolutionize our Sunday school methods and be an enormous help to our Indian Homes. To show how this may work out in many parishes, if not in all—I may instance what I propose to do in my own Sunday school—not as an example to others, but to elicit opinions: First, I interview my warden. Rector—"Don't you think, Mr. Warden, that our assessment for general missions is very high?" "High? Mr. Rector, why it's so high up we can't reach it. A most unfair assessment." "Oh! well, as to that, it's as fair to one as another. We are all assessed in the same proportion. But I've been thinking that our Sunday school could give considerable help to it." "Why, what could a parcel of children do?" "Well, I can get nine-tenths of them to give something, and that is far more than the congregation is doing. What I propose is this: First that you undertake the school expenses, apart from treats." "Can't do it, Rector, we are hard pressed to make ends meet as it is." "Wait a moment: then I propose to stimulate the interest of the children in the Indian Homes, making special efforts in Lent. In this way I hope the school will make up at least one-fifth of the whole assessment." "Well, Rector, if you can do that, we can look after the school expenses." My talk with the school was like this: "Children, you have heard the

Bishop's Lenten letter. You see that there are 12 Indian Homes. Now, I want each class to take charge of one home and support it. Miss Brown, will your boys take charge of Home No. 1? Hands up! Good! Miss Jones, will your girls take charge of No. 2? Hands up! Good! Miss Smith, will your class take No. 3? Hands up! Good! That's settled. Now, all your offerings will help to make up what the congregation has to give to missions. You are now 'part of the concern.' The next thing will be to get news of the homes for each class so that you may know something of the Indian children you are supporting. Then every Sunday in Lent an envelope will be given to every scholar to bring back the next Sunday with what you can give and gather, and a special envelope for Easter. Then at your Easter festival a grand total of all you have brought will be presented in church." To make this plan a success there should be an officer at headquarters, whose business it would be to get news of the homes each quarter, and send copies to every school falling into the arrangement. Some such plan as this may be in use in some schools, but it cannot be at all general if only \$6,000 is given from all the Sunday schools of the Dominion. J. D. CAYLEY.

### SUNDAY SCHOOL CONFERENCE.

Sir,—I was unfortunately not able to be present at the recent Sunday School Conference in Toronto, although I am deeply interested in Sunday schools. May I ask what is going to be the outcome of this recent one? At the present time every Sunday school in Canada has a different course of lessons. The ignorance of the children is deplorable, the Leaflets are almost useless, and the Inter-Diocesan Scheme is not much better for the reason that one Sunday the lesson is away in Genesis, and the next perhaps in Revelations, and teachers may go all over the earth for helps to the lessons. I could draw up an Inter-Diocesan Scheme of Lessons myself, and do use one drawn up by myself in my own Sunday school. Have we not got men in our own Church capable of dealing with this matter? A COUNTRY PARSON.

### HIGH SCHOOL GEOGRAPHY.

Sir,—Permit me to call your attention, and also that of your numerous readers, to the fact that a highly objectionable text book, not only from a Christian, but also from a scientific standpoint, has recently been put into the High Schools and Col-

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legiate Institutes of the title page a "Hifesses, in its preface of the universe. I speculative fads, v middle of the past entirely disproved fresh discovery, ar any solid proof of The nebular theory: up anew in this bo scientists as a mer of serious consider: and the earth amc liquid globes of fir ing been created they stand to-day the Newtonian la proved by a numb this geography te: agnostic evolution ter, and states th beginnings on wa ignoring the Bib we find it in Gene tically true, thei institutions in th schools, might ve as they are not attempt to corrup people becomes serious matter th by our religious and by our cler ations. This m once be examine either wholly ex have all its doc tenets of our c punged.

### APPENDIX T

Sir,—In refer ence of H. A. Committee on it may be obser committee, con clergy, and six simply "to add Book of Comn the General Sy this very impo this case of t sure that it is the Book of C only commend Canadian Chu come its fulles and in all the We confidentl being adopted session this a an integral p mon Prayer.

### BISHOP OI

Sir,—I am I made thro Canadian Ch pelled to do land have ac prompt and urgency of t tining, in s home and ab congregation have made a to their sub diocese at l nizes the ne and is respc a few excep

legiate Institutes of this Province. It is termed on the title page a "High School Geography," but professes, in its preface, to be a physical geography of the universe. It teaches all sorts of agnostic speculative fads, which had their origin in the middle of the past century, and have since been entirely disproved by the progress of science and fresh discovery, and what never at any time had any solid proof or inductive reason behind them. The nebular theory of Laplace, which is furbished up anew in this book, is now recognized by all true scientists as a mere idle speculation, and unworthy of serious consideration. The idea that the planets, and the earth among the rest, were at one time liquid globes of fire and flame, instead of their having been created by a great First Cause, just as they stand to-day, a fact conclusively proved by the Newtonian law of gravity, is entirely disproved by a number of physical facts. At page 14 this geography teaches the unproved doctrines of agnostic evolution as regards the origin of matter, and states that all life commenced on lowly beginnings on water and on land, thus utterly ignoring the Biblical account of the creation as we find it in Genesis. If these theories were scientifically true, their being taught in our educational institutions in this land of churches and Sunday schools, might very reasonably be objected to. But as they are not scientifically true, the deliberate attempt to corrupt the religious faith of our young people becomes doubly reprehensible. This is a serious matter that should at once be looked into by our religious press of all shades of opinion, and by our clergymen of all orthodox denominations. This most objectionable book should at once be examined by competent specialists, and be either wholly excluded from our schools or at least have all its doctrines, which are contrary to the tenets of our common Christianity, wholly expunged.

A SUBSCRIBER.

#### APPENDIX TO THE BOOK OF COMMON PRAYER.

Sir,—In reference to the somewhat severe criticism of H. A. Solly, on the General Synod, or its Committee on the Appendix to the Prayer Book, it may be observed that the purpose for which this committee, composed of seven bishops, ten other clergy, and six laymen, was appointed was not simply "to add a few prayers as an appendix to the Book of Common Prayer." The whole action of the General Synod in both Houses in reference to this very important work suggests the wisdom in this case of the motto: "Festina lente." We feel sure that it is wiser to have such an appendix to the Book of Common Prayer put forth as will not only commend itself to the acceptance of the whole Canadian Church, but also meet for many years to come its fullest needs both in our missionary work and in all the varied exigencies of its ministrations. We confidently look forward to such an appendix being adopted by the General Synod at its next session this autumn. It may then very fitly form an integral part of our Canadian Book of Common Prayer.

THOMAS NEALES.

#### BISHOP OF SASKATCHEWAN'S APPEAL.

Sir,—I am rather reluctant to repeat the appeal I made through your paper in October last to the Canadian Church people; but I am almost compelled to do so. The societies and friends in England have acknowledged in kindly terms, and by prompt and generous donations, the justice and urgency of the appeal, and the latter are still continuing, in spite of the many calls upon them at home and abroad, to forward us further sums. The congregation and friends here, at Prince Albert, have made a great effort, and are prepared to add to their subscriptions in the ensuing years. The diocese at large, poor and struggling as it is, recognizes the necessity of the expenditure undertaken, and is responding to our appeal to it. But, with a few exceptions, and those mainly owing to per-

sonal appeals from myself, the Canadian Church people have not seen their way to any response. To the appeal made in your columns, the reported response has amounted to five dollars (\$5.) The Canadian Bank of Commerce kindly consented to receive subscriptions at any of its branches in the Dominion, and to forward them free of any charge so that subscribers need not be at the trouble of writing letters and sending drafts, etc., to me; and that offer still holds good. But no remittances come in to encourage us and to gladden the heart of the treasurer. The work is going on, and will go on; but not with such enthusiasm, nor with such economy, as it would be, if the needed money was forthcoming, so that the debt could be minimized, and the money paid out in interest be expended on the work. I have neither time nor heart to repeat all the appeal and the pleas, but must summarize, and then leave the matter with your readers, clergy and congregations. Is it going too far, if I argue that my work in Moosonee, and in the diocese of Montreal before that, may be taken as evidence that I am not likely to plead for extravagance in building, or in episcopal display, or to ask for money to be spent on buildings that ought to be given to support missionaries? I asked, and again humbly but earnestly ask, for help from Eastern Canada, for two necessary and allied objects: 1. The Bishop McLean Memorial Church, of St. Alban's, Prince Albert, which has been proposed at intervals ever since the good Bishop was taken from his diocese and missionary work, but each time abandoned from inability to carry it out. The original design has been modified, and the aim is now a very moderate one, simply a brick nave, large enough to seat our congregation for the next year or two, but capable of being added to, when no longer large enough, by the addition of chancel, and side aisles or transept. This will be the parish church of Prince Albert, and is immediately necessary, as the present temporary wooden building is neither large enough nor warm enough. This nave and the site will cost \$8,000 to \$10,000, so expensive is all building. The congregation have promised \$3,000 this year. 2. The See house, or Bishop's residence, the purchase of which was also a necessity, and was made at once, in faith that funds would somehow be raised. The house and site cost \$7,000; no other at all suitable could be had for less. Of this sum \$4,000 has been raised or promised; the diocese is trying to raise \$1,000, and we are hoping that our friends will help us to the other \$2,000. I am still hoping that friends in Canada will contribute \$2,000 to each object, or \$4,000 in all. They can give specially to one or the other, or to the General Fund "for Bishop McLean Memorial Church and the See House."

J. A. SASKATCHEWAN.

#### PERMANENT DIACONATE.

Sir,—In your issue of January 19th, there is a communication from "C," re Permanent Diaconate. He surely must be aware that a committee can report only to the body that appointed it. What his letter makes manifest, however, is the want of proper publication of proceedings of the governing body of the Church. The report on the diaconate presented last General Synod, September, 1902, which determined action then, has not been given to the public. It is to be found in the Synod Journal, but the public gets only what the press chooses voluntarily to publish. The report attempts to deal with the matter historically and lay a basis for thorough discussion. The committee appointed had its members scattered from Montreal to Regina, and correspondence had to be resorted to. Finally a draft communication to the Church throughout the world was prepared, and each member's criticisms asked on it. A meeting then of the committee (not a sub-committee), was held in Toronto, 28th April, 1903, when the communication was thoroughly considered and put in form for sending out. The present Bishop of Huron was secretary to the committee, and attended personally to the work of distributing the communication to

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everybody in the Anglican Communion having legislative power, and each individual Bishop likewise. It takes a long time to get answers to such communications, and the committee cannot report anyway before next September, so that discussion must stand till then. I am very glad, however, to see that "C" is so interested in the subject, and if he would be good enough to correspond with me personally, I would supply him with some copies of the literature that has been distributed.

CHARLES JENKINS.

Petrolia, 18th February, 1905.

#### PLYMOUTH BRETHERN.

Sir,—There is a small book issued by the S.P.C.K., entitled: "The History and Teaching of the Plymouth Brethren," by T. S. Fenlon, M.A., vice-principal of the Theological College, Chichester, which might meet the requirements of your correspondent, "Enquirer."

E. T.

#### DR. KIRKPATRICK'S VISIT.

Sir,—Will you kindly allow me, as one of the "conspirators" referred to in Dr. Langtry's letter in your last issue, to assure your readers that Dr. Kirkpatrick is not by any means so alarming and dangerous a person as is suggested? Will Dr. Langtry be so good as to tell us whether he himself denies (1) the composite origin of the Pentateuch; if he does, would he explain how Moses managed to record his own death and burial? (2) that there are two accounts of creation; (3) that, as a point of Hebrew scholarship, some portions of the Pentateuch are distinguished by peculiarities of language and conception; (4) that there are inconsistencies and contradictions? He is at liberty to repudiate Dr. Kirkpatrick's inferences from these facts, but it is difficult to see how he can repudiate the facts themselves. He has given us the names of some, but not by any means all, of the first-rate scholars who accept more or less completely the results of modern criticism; can he give us any names of equal or anything like equal weight on the other side? Will he also tell us when and where the Church has pronounced against criticism as heresy? Heresy is deviation from the truth, and it will not be long before those who shut their eyes to the facts brought to light by criticism will be seen to be the real heretics in obstinately clinging to delusions for which there is no support in reason or revelation or Church authority or indeed in anything but the tradition of an age which, being of necessity uncritical, is not to be blamed for its mistakes on matters of scholarship.

EDWARD A. WELCH.

Dr. Darlington's recent election to the episcopate of Harrisburg has drawn renewed attention to the "Hymnal of the Church," edited by him, which a high authority has recently acknowledged to be a great factor towards unifying the ritual and form of public worship in the Episcopal Church.



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### Children's Department.

#### A SOLEMN QUESTION.

O! What a solemn question  
Is asked of me and you,  
Are we doing ought for Jesus?  
Our years are growing few.  
Are we watching for the Master?  
Whom soon perhaps we'll see,  
Or listening to His question:  
"What hast thou done for Me?"  
We know not what awaits us,  
Or what a day may bring;  
Maybe, another dawning  
Will find our souls with Him.  
Let us then make an effort,  
However small it be,  
To send the glad, glad tidings,  
Far o'er our land and sea.  
O, let us waft "the message,"  
To our Canadian earth,  
And pray for the outpouring  
Of God's Spirit in new birth,



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And tell the heathen nations,  
That our dear Lord is King,  
And bring them in as trophies,  
The souls He died to win.  
And when our work is ended  
May we with joyful throng  
Of kindred tongues and nations,  
Join in the Triumph Song.

M.

#### "WHEN I'M A MAN."

"When I'm a man," said Ted, whittling away at a willow twig that he was trying to make into a whistle for Baby May, "I know what I will do. I'll earn heaps and heaps of money for mamma, so that she won't have to sew and sew all the time to make clothes for other people. That's what I'm going to do."

Robbie listened with envious and admiring awe at this confident statement of his elder brother, while Baby May watched with delighted interest the shaping of the coveted whistle. The long, drooping branches of the old willow tree waved back and forth above them as they sat in the shade below. Snowball, the family cat, looked like a bunch of animated cotton-wool on his bright green sod, her three kittens, as spotless as herself, scampering, tumbling and turning somersaults around her; which frolicsome behaviour Bruno, the collie dog, viewed with dignified disapproval from his comfortable position beneath the privet hedge.

"Boys, the wood-box is empty," called their mother from the window, where she sat at her sewing machine, scarcely taking time to breathe the sweet, flower-scented air. "I think you must have forgotten all about it to-day."

Ted did not seem to hear this remark, for he kept on whittling; but Robbie started up at once, whittling cheerfully as his sturdy little figure passed back and forth from the wood-pile to the kitchen, his chubby arms as full as they could hold. When he was through with that job, he came back to the shady nook in the corner of the yard. Ted was saying:

"Yes, sir! When I'm a man, I'm going to build a great big house for mamma, just like Mr. Brown's; and I will buy her a silk dress like Mrs. Brown wears to church on Sunday, and I'm going to—"

"Teddy, dear, don't you know it is time for you to make the kitchen fire, so that I can get supper pretty soon?" came the mother's gentle voice from the window.

"Oh, bother the kitchen fire!" exclaimed Teddy, pettishly. "I can't do it now. You do it, Rob. I want to finish this whistle for baby."

"Robbie is not used to making the fire," objected his mother; "and besides, you know, you have neglected to empty the ashes for two days past. The pan is running over. Robbie cannot manage it."

"Oh, yes, I can," answered Robbie, blithely. "I can take the fire-shovel and empty a little at a time into the coal-scuttle, and, not make much of a muss, either," and away he ran to do it, with a face as bright as the day itself.

"Put on the tea-kettle, Rob, while you are about it," ordered Ted, whose duty it was to attend to these chores, but who was quite willing to do them

by proxy—a proxy so conveniently handy and willing as Robbie.

"And I'm going to have a carriage and a pair of jet-black horses and an automobile," continued Ted, when his audience was once more settled before him, with attentive eyes and ears. "I guess mamma will like to go out riding with me when I'm a man, and can take care of her like papa did when he was alive. All she'll have to do will be to sit in the parlour all day long. I wish I was a man now."

"Some one will have to do an errand for me," again came the mother's voice, wafted to the children along with the fragrance of the blossoming syringas, roses and sweet peas that made their next-door neighbour's doorway a bower of loveliness and delight. "This dress must go to Mrs. Brown, and I want to send to the store; I must have some thread right away. Miss Day wants her dress to-morrow, and I'm in such a hurry I don't know what I am about. Teddy, I think you had better go this time, dear. Robbie has done all the errands to-day."

But she spoke to ears that heard not—Teddy was already out of hearing. Warned by the first words of what he had to expect, he found it convenient to have other business in the back yard, which claimed his immediate and undivided attention. In this way he avoided a knowledge of the duty which laid nearest. If you do not know what is wanted, of course you cannot do it. Nobody can deny that. Robbie trotted off to Mrs. Brown's with the big parcel, and afterwards to the store for the thread, rejoicing his mother's heart by his cheerfulness and his loving, willing service.

Teddie cheated himself worst of all, for Robbie came home full of all he had seen at the village store—a man with a hand-organ, a monkey and a dancing bear, that were passing through the place. This was a blow to Ted, who felt deeply injured when Rob told him of the crowd of boys that followed him clear out of town. He—Robbie—could not go because he had to bring the thread home to his mother.

Ted forgot to finish the whistle that day, after all, thereby disappointing his sister not a little.

"I dess Teddy will make it when he's a man," the little maiden confided to Robbie. "What you doin' to do for mamma, Robbie, when you's a man?" "I don't know," replied Robbie, thoughtfully, not quite so sure of himself as Ted; but, brightening, "I guess

I'll do just whatever I can."—Youth's Companion.

#### HIS GRANDFATHER'S SERMON NOTES.

"There! That's the third sheet of paper and the fourth envelope I've spoiled with ink since I began this letter—but it's this wretched pen that's to blame."

"Why have not not put in a new one, then?" asked his father, who was reading by the cheerful open fire in the

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boys' "den" that afternoon.

"Too lazy, I guess, lessly."

"But this stationer; pensive, and to waste seems hardly a wise on the father mildly

"Oh, I have plenty I keep no end of the Professor Locke say be economical with

It was very quiet after this brief bit o went on with his l his letter for an he suddenly Mr. Gatev

"Do you know w palimpsest manuscrip "Palimpsest? Wh lieve I've ever heard

"A great many o vellum manuscripts

#### THE VALUE O

Few People Know is in Preservin Bea

Nearly everybod coal is the safest disinfectant and but few realize its into the human sy cleansing purpose.

Charcoal is a re you take of it the drug at all, but s gases and impurit in the stomach a carries them out o

Charcoal sweete smoking, drinking onions and other

Charcoal effectu proves the comple teeth and further and eminently sa

It absorbs th which collect in bowels; it disinfe throat from the j

All druggists s form or another, best charcoal an money is in

Lozenges; they a finest powdered and other harmle let form, or "rat" large, pleasant-ta charcoal being n

The daily use will soon tell i condition of the ter complexion, purer blood, and that no possible l their, continued b trary, great bene

A Buffalo phy the benefits of c vise Stuart's Cl

all patients su stomach and bow complexion and thro: mouth and thro: liver is greatly l use of them; th

five cents a box although in som paration, yet "I and better charc coal Lozenges ordinary charco

boys' "den" that wild, storm-swept afternoon.

"Too lazy, I guess," said Henry carelessly.

"But this stationery seems rather expensive, and to waste it in that fashion seems hardly a wise thing to do," went on the father mildly.

"Oh, I have plenty more—Jack and I keep no end of the best sort on hand. Professor Locke says it never pays to be economical with writing materials."

It was very quiet in the snug den after this brief bit of talk. The father went on with his book—the boy with his letter for an hour perhaps. But suddenly Mr. Gatewood asked:

"Do you know what is meant by a palimpsest manuscript, my son?"

"Palimpsest? Why, no. I don't believe I've ever heard the name before."

"A great many old parchments and vellum manuscripts were found in long

**THE VALUE OF CHARCOAL.**  
Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered willow charcoal and other harmless antiseptics in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

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ago days in the Eastern convents," he began, closing his book.

"You see there were only a few people who could write; they were principally monks, shut away from the busy world. When they were in need of parchment to keep their records and accounts—and this often happened—they would select the ones already written on and wash out the lamp-black or colouring matter of the ink, or rub it off with pumice stone, or take a blunt instrument—like a paper knife—and scrape it. Hence the word palimpsest, meaning 'scraped over,' then the parchments were used again."

"But why didn't the monks get a new parchment?"

"Well, writing materials were not plentiful as now—indeed, they were both scarce and costly, and it was necessary to scrape every bit of vellum once, or even twice, it is said."

"I should think they would find it a hard task," said the boy.

"Yes, it was. The ink was made with vinegar, and later with an infusion of iron, and both these ingredients sink into parchment, so that, though the surface colouring may be rubbed off, yet the writing had sunk into the manuscripts deep enough to remain. These old monks found out that if a solution

of gall should be applied with a light brush to a 'palimpsest' parchment, the original writing could be restored. In that way a number of important manuscripts were given back to the student world. So, you see, it paid those monks to be economical with writing materials."

Harry coloured a little. There was

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SERMON

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a moral to this story of twice-scraped parchments!

"But that was so long ago, father, and before the world knew how to make things," suggested he.

"It is not so long since the Civil War—the terrible war of the sixties," went on Mr. Gatewood, musingly, "and we had to be economical then with writing materials. Why, for a whole year my father—he was a minister, you know—had to write even the notes for his sermon on—"

"Wrapping paper?"

"No—on the cheapest of wall paper, with a pattern in red roses and blue birds on one side! On this, too, my sisters wrote to their soldier sweet-hearts, and enclosed their letters in small envelopes, neatly made of the same. Such correct stationery as you have been wasting this afternoon would have been greatly prized in those days, I assure you. Jeff Davis himself had none half as good."

"But you had pens and ink, father?"

"We had none but such as we made ourselves, my boy—quills trimmed to a point, and a red fluid from mashed poke-berries. Our mothers and sisters wore homespun gowns dyed with colours made from bark and roots. There was a fast black dye which, when

left over, we used to write with in our copybooks—made of wall paper, too, by the way."

Harry lifted the top of his handsome oak desk and silently began to arrange in neat order his abundant supply of writing materials.

"Just remember the palimpsest parchments, scraped over—when you are inclined to waste your stationery again," he suggested gently.

"No, I'll think of you, father, writing with dye stuff on a copy book made of wrong-side-out wall paper," declared the boy of sixteen, indignantly.

"Or your poor grandfather's sermon notes," laughed Mr. Gatewood.—Kind Words.

\*\*\*

**THE WORD OF LOVE.**

When violets trooped in smiling  
crowds

To cheer the woodland's yearning  
breast,

And thrust aside its rustling shrouds,  
They came at God's behest.

And when the sweet red rose of June

Pulled all its damask leaves apart,  
God spake that bees might seek a

boon

Within its dewy heart.

The garnered treasures of the wheat,  
That gleamed like gold across the

land,

Through summer rains and brooding  
heat

Increased at His command.

God whispers rest, and every flower  
Sleeps well beneath the sheeted

snow;

But all, at His appointed hour,  
Again shall bud and blow!

—Antony E. Anderson.

\*\*\*

**THROUGH THE LOOKING-GLASS.**

Patrick is only a little boy "turned

ten," as he expressed his age when he

made application for books at one of

the branches of the New York Public

Library. His hair is red and his eyes

are crossed, but his pre-logical bump

of persistency is large. He felt brave

as he asked to have a book, but even

so brave and small a boy can set red

tape in motion?

"What is your name?"

"Patrick Golden."

"Have you some one for reference?"

"What's that?"

"Some one who will sign a paper

that you will take care of the books."

"Me mother'll sign."

"No, some one else."

"The grocery man?"

"Go and ask him."

When Patrick returned, he assured

the librarian that it was "all right," and

he was then allowed to fill the applica-

tion blank to be sent by mail to the

grocer. This was accomplished by

much twisting of tongue and scratching

of pen

For five days Patrick came in regu-

larly, sometimes alone, sometimes

bringing friends to enquire if he might

**DR. MACKAY'S  
SPECIFIC**

For the Treatment of

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Used in connection with the Province  
of Quebec Probation System with  
Unvarying Success.

The City Council of Montreal has endorsed this marvellous discovery. The Finance Committee of Montreal recently voted \$500 to defray the expense of placing the medicine in each of the city Police Stations, as prompt application of the Treatment to bad cases will prevent the fatalities continually occurring in the cells.

No Sanitarium is required. The Treatment can be taken at home. No special diet required. The desire to reform is simply necessary and spirits avoided for a few days.

The medicine is now within the reach of all, the price having been reduced. The wonderful results obtained with the worst class of drunkards coming before the Judges of the Recorders' Courts in Quebec and Montreal warrant the statement that the disease of Drunkenness can be cured—readily and surely—under ordinary circumstances and with the reasonable desire upon the part of an inebriate.

This treatment is simply the medicine of the medical profession—the only secret is as to its administration.

Dr. Mackay's discovery is the result of 25 years of practice as a specialist and expert. He is a member of the College of Physicians and Surgeons of the Province of Quebec.

The Government of Quebec through the Judges ordered over 500 boxes of the medicine for prisoners appearing in the courts in 1904. Official Reports establish 80 per cent of cures with these cases.

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A Scientific Method of Mastering the  
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Make a Memo.

Make a memo of the fact that there is only one safe and certain way to deal with Mr. Grip.

Soak him.  
Do it with Stuart's Catarrh Tablets.

You say: "What has Catarrh to do with Grip?"

Why, Grip is Catarrh, nothing else. Catarrh attacks in numberless different forms.

One of its worst forms is Grip.

Grip's greatest foe is Stuart's Catarrh Tablets, because Stuart's Catarrh Tablets can be relied upon to do Grip the greatest damage of any remedy or medicine you can take.

They are much superior to quinine or any of the unscientific methods of dealing with the disease, because quinine is quackery, and Stuart's Catarrh Tablets are a pure and simple scientific combination of germicidal and tonic ingredients, which have a positive specific effect upon every form of Catarrhal inflammation in the body—including Grip.

Grip is a fearful disease.

Not so much in its own particular symptoms, though these are bad enough, but because of the fact that the after-effects are so lingering and dangerous.

Grip pulls you down, so you feel weak and miserable for months.

The only tonic that will build you up is Stuart's Catarrh Tablets.

Grip weakens the heart, kidneys, and lungs. Thousands of deaths from Heart Disease, Bright's Disease, Pneumonia, Consumption, are directly due to the weakening results of the Grip.

The only medicine that will prevent the Grip from developing into these direful diseases is Stuart's Catarrh Tablets.

Better take them.

Stuart's Catarrh Tablets succeed in curing, and in preventing the dangerous after-effects of the Grip, for one great and sufficient reason: They are not a general tonic remedy.

They are a scientific specific for just this one form of disease, Catarrhal inflammation of the mucous membranes.

They are a curative, not a palliative.

Beware of the deadly grip of the Grip.

Fight it off with Stuart's Catarrh Tablets.

Sold at all druggists at 50 cents a box.

have a book to take home. Each time

he was admonished to have regard for

some point of cleanliness or etiquette.

"Take off your hat, Patrick; be sure

your hands are clean; come in quietly,

and do not bring so many friends; you

must speak softly in the library, Pat-

rick," were some of the directions he

he received. On the sixth day Patrick

hoped he had complied with all possible

rules.

"May I have my book to-day?" he

asked, as he appeared before the high

desk where the  
chided him.

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**Windsor  
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that Canada's  
best salt works  
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desk where the librarian had often chided him.

The custodian of the children's books looked the little pleader over carefully, and could find no fault with him, except, perhaps, that his eyes were crossed and his face was freckled, his hair was red, and his clothes were poor. Patrick had done his best.

"Yes, you may have a book to-day." Patrick's hands twitched, but he did not throw up the torn cap, only clutched it tighter. Joy beamed from the contradictory eyes. This was his triumphant moment, but he did not risk it by any breach of rule. He tip-toed after the librarian as she escorted him to the shelves. She asked: "Have you thought what book you would like to have, Patrick?"

He answered hoarsely: "A fairy tale."

The first title which caught the glance of the librarian was the sequel to "Alice in Wonderland."

"Have you had 'Through the Looking-Glass?'" she enquired.

Consternation seemed to overcome Patrick. He began wildly to search through his pockets. String and marbles from one trousers pocket, a broken pencil and a picture from the other, mystified the librarian as he brought them forth. His search was rewarded from the pocket of his coat, whence he brought out a red paper case containing a small looking-glass.

"There's a comb, too," he said, as he showed it to his judge. "Me father gave it to me on Christmas."

Surely Patrick deserved reward. All requirements for the membership of a little boy in the public library had been met. He proudly carried two books as he left the library door, one "The Princess on the Glass Hill," the other "Great Americans."—New York Post.

\*\*\*

### DID I THIS MORN.

Did I this morn devoutly pray  
For God's assistance through the day?

And did I read His sacred Word  
To make my life therewith accord?

Did I for any purpose try  
To hide the truth or tell a lie?

Did I to all who came my way  
Due courtesy or kindness pay?

Or if distress my aid implored  
Did I that aid with joy afford?

Did I my thoughts with prudence guide,  
Checking ill-humor, anger, pride?

Did I from every word refrain  
That could give any creature pain?

Did I with cheerful patience bear  
The little ills we all must share?

And did I when the day was o'er,  
God's watchful care again implore?

His pardon ask for all wrong done,  
And grace to help in time to come?

And did I make my only plea,  
That Jesus lived and died for me?  
Church Times.

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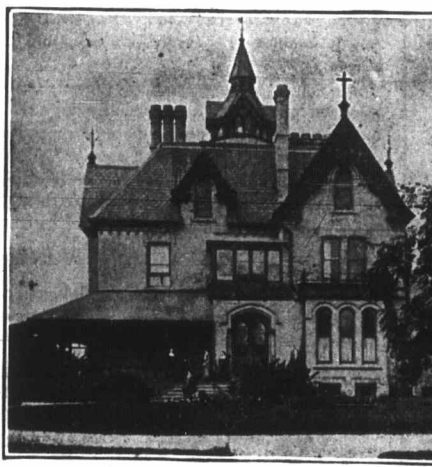
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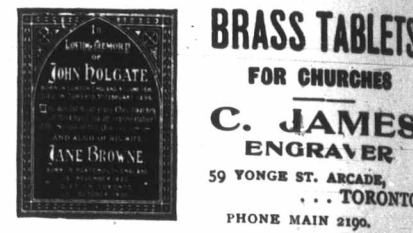
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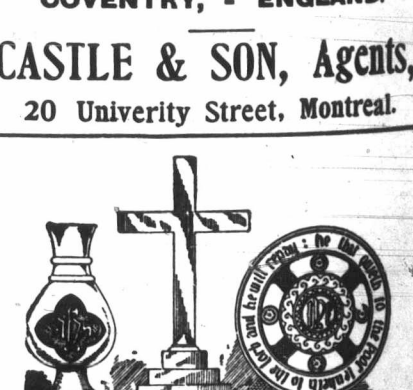
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