

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER

ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, FEBRUARY 8th, 1912

No. 6

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Dr. Earle, Bishop of Marlborough, and since 1900 Dean of Exeter, completed his eighty-fourth year recently. In spite of more than one recent illness, he is constantly at the cathedral he so dearly loves, and on the eve of his birthday he assisted in the "laying on of hands" and in administering the Holy Communion at the Ordination Service, and on Christmas morning he preached a plain sermon on home duties. It is forty years since he entered Exeter Diocese as Vicar of West Alvington. He became a Prebendary of the cathedral in 1872, a Residentiary Canon in 1885, and its Dean in 1900, and has served under five Bishops of Exeter: Philpotts, Temple, Bickersteth, Ryle and Robertson. From 1889 till 1900 he was away from the Diocese as the West London Suffragan.

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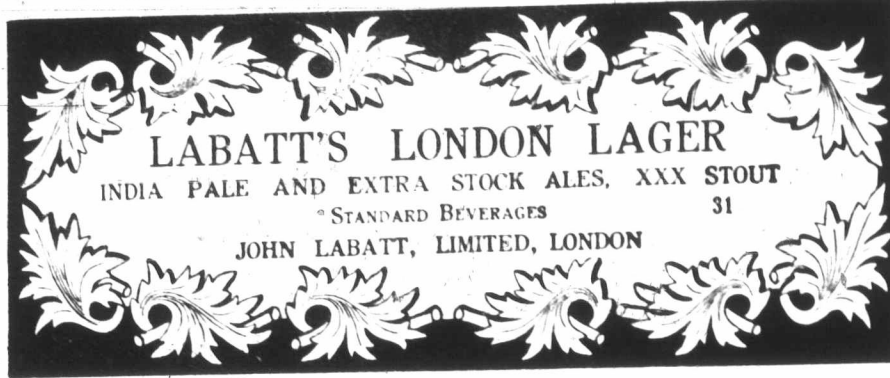
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Subsequently to his consecration the new Bishop-Suffragan of Kensington (the Right Rev. Dr. Maud) was presented by the Rev. E. L. A. Hutslet, on behalf of past and present curates who have worked under Dr. Maud at St. Mary Redcliffe, Bristol, with an episcopal ring set with a sapphire. A pectoral cross was given to the Bishop by the members of his family.

The Rev. J. M. Gladstone was presented by the congregation of St. Andrew's, Wishaw, Scotland, after the service, on Christmas Eve, with a very chaste private communion service in a case and a purse of sovereigns as a token of their affection and goodwill on the eve of his leaving the parish after a stay there of six years to enter upon a new sphere of labour. The communion case bore a suitable inscription.

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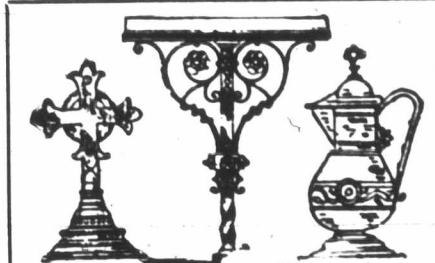
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It was long the wish of the Rev. Frederick Archer Hill, chaplain to the Forces, who has recently left Portsmouth to take up duties at Shoeburyness, to add to the adornment of the Royal Garrison Church—which dates from the reign of King John, and was founded by Peter de Rupibus, Bishop of Winchester, in 1212—by a canopy over the font. This desire has now been accomplished, the gift being from one who passed to her rest last May. Upon the base is inscribed the following:—"The gift of May L. Simpson, a lover of this church (and of the soldier). At rest May 11th, 1911. A.M.D.G."

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The Rev. H. St. George Tucker, D.D., is (D.V.) to be consecrated to the missionary bishopric of Kyoto in the Church of the Holy Trinity, Kyoto, on the 25th of March next, the

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Rev. J. W. BEAUMONT, D.D., M.D.

Feast of the Annunciation. The Bishop of Tokyo will be the consecrator and the other Bishops taking part in the service will be the Bishops of Osaka District, South Tokyo, Hokkaido, and Kyu Shyu. The latter Bishop will preach the sermon.
Canon J. Wood, one of the Rochester residentiary canons, has just completed a very useful work which has been carried out in a most efficient manner, and at a very moderate cost. The canon has spent £200 in restoring the marble pillars of the choir, sanctuary, presbytery and transepts of Rochester Cathedral to their original beauty. In 1730 they were covered with a dirty coat of black paint. They have now been scraped

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and polished, and excellent specimens of Bethesda, Petworth and Purbeck marble have been revealed.
The new Bishop of Aberdeen and Orkney.—On Wednesday, the 17th ult., the Rev. Canon Anthony Mitchell, Principal of the Theological College, Edinburgh, was unanimously elected Bishop of Aberdeen and Orkney in succession to the late Right Rev. Dr. Rowland Ellis. Bishop-elect Anthony Mitchell was born at Keith-

hall, Inverurie, Aberdeenshire, in 1867, and had a distinguished career at Aberdeen University. After leaving school he was for a time engaged in business, but he became a pupil of the Aberdeen Grammar School, and left it as dux to enter the University of Aberdeen, where his career was unusually distinguished. In 1889 he gained the Jenkins prize for Classical Philology. In 1890 he graduated M.A. with first-class classical honours, winning at the same time the Black prize and the Seafeld medal for Latin. In 1893 he was the winner of the Blackwell Essay prize. In 1891 he entered the Theological College of which he afterwards became Principal. He won the Jamieson Bursary and the Urquhart Greek prize, and in the same year took a first-class in the preliminary theological examination.

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In the following year he won the Luscombe Scholarship. In 1903 he took the degree of B.D. at Aberdeen University with the rare distinction of honours in all the subjects. He served as curate at St. Mary's Cathedral Edinburgh, with charge of the Church of the Good Shepherd, Murrayfield, and was for a time Hebrew Lecturer at the Theological College; then he was curate at Dumfries, and after that took up the work of building up afresh the old charge of St. Andrew's, Glasgow, which had fallen on evil days. In this work his success was great; but in the midst of that work he found time to deliver courses of lectures in various places, and for a time to lecture on Apologetics in the Theological College. In 1904 he became Rector of St. Mark's, Portobello, in 1905 Pantonian Professor and Principal of the Theological College of the Episcopal Church. He is a Canon of St. Mary's Cathedral, Edinburgh. Canon Mitchell was one of the best of the famous "Varsity" group of poets, who all contributed to "Alma Mater" about the same time, the list including Ronald Campbell Macfie, W. A. Mackenzie (Ajax), and I. M. Bulloch (Jack Daw of Rhyms). Many of Mr. Mitchell's contributions were collected and published in a small volume, entitled "Tatters from a Student's Gown," which enjoyed a high degree of popularity in academic circles. In 1900 he obtained leave of absence and went to South Africa as a chaplain, doing duty in the hospitals of Orange River Colony for several months.

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TORONTO, THURSDAY, FEB. 8, 1912.

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Lessons for Sundays and Holy Days.

February 11.—Sexagesima.

Morning—Gen. 3; Matt. 23:13.
Evening—Gen. 6 or 8; Acts 26.

February 18.—Quinquagesima.

Morning—Gen. 9:1—20; Matt. 26:57.
Evening—Gen. 12 or 13; Rom. 2:17.

February 24.—St. Matthias A. & M.

Morning—1 Sam. 2:27—36; Mark 1:21.
Evening—Isai. 22:15; Rom. 8:1—18.

February 25.—First Sunday in Lent.

Morning—Gen. 19:12—30; Mark 2:1—23.
Evening—Gen. 22:1—20 or 23; Rom. 8:18.

March 3.—Second Sunday in Lent.

Morning—Gen. 27:1—41; Mark 6:1—14.
Evening—Gen. 28 or 32; Rom. 12.

March 10.—Third Sunday in Lent.

Morning—Gen. 37; Mark 9:30.
Evening—Gen. 39 or 40; 1 Cor. 3.

Appropriate Hymns for Sexagesima and Quinquagesima Sundays, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the New Hymn Book, many of which may be found in other hymnals.

SEXAGESIMA SUNDAY.

Holy Communion: 374, 397, 525, 630.
Processional: 308, 384, 433, 448.
Offertory: 399, 400, 465, 516.
Children: 480, 608, 721, 727.
General: 436, 452, 459, 470.

QUINQUAGESIMA SUNDAY.

Holy Communion: 256, 260, 262, 646.
Processional: 50, 423, 448, 624.
Offertory: 420, 476, 477, 648.
Children: 558, 724, 726, 729.
General: 52, 421, 424, 449.

We are now in the pre-Lenten season. One object of the Lenten season is that our life of faith may be deepened and strengthened. To that end the foundations of our faith must be secure. We must have a certain grip of the fundamental verities. And these are brought to our attention on the three Sundays before Lent. On Septuagesima we are bidden meditate upon God the Father Almighty, Maker of heaven and earth. God is Person, therefore, He can be known of man. And all the attributes of God which have been revealed to us teach us to believe in Him as the Creator. The beauty, the order and adaptation of nature, the evidences of mind in everything about us, can only be explained as the work of love of a Personality clothed with the attributes of eternity, omnipotence, omniscience, omnipresence, etc. To believe in the Creator is to find ourselves immediately in the right attitude to the universe. All things have meaning and purpose. But man is the highest act of creative love. To him is given all the lower creation for his use and benefit. Only therefore in so far as we appreciate the meaning and purpose of all things, do we ever get the best out of life, and therefore, attain unto our destiny. We do get the best out of life when we put our whole trust and confidence in the Creator who is a "personal, living, and true God . . . of infinite power, wisdom and goodness, the maker and preserver of all things, both visible and invisible." It has been well said that Creation is love in action. This impression is confirmed by the witness of Jesus, who teaches us to regard the Creator as our Father. We are the sons of God. And in this sonship there opens out before us the three-fold privilege of loving, worshipping, and serving God. The foundation of our life of faith is the Blessed Trinity. Septuagesima deals with God the Father. Sexagesima directs our thoughts to the Son and His redemptive work. St. Paul sums up the meaning of the Christ when he writes to St. Timothy (1:1:15) "Christ Jesus came into the world to save sinners." In this phrase two necessary articles of the Christian faith are referred to. (1) The Incarnation; (2) the redemptive work of Jesus Christ. Let us consider to-day the redemptive work. Of this work there are three aspects. The Redeemer is a Prophet. He reveals God to man. He is a Priest. Therefore, He represents man to God, and by His death He brings salvation to man. Remember the spirit in which Christ met His sufferings. He submitted to the will of the Father; He died full of love and hope for man. Because of this unique union of faith and love the work of Jesus Christ is acceptable to the Father, and this union also explains its saving efficacy for man. Then the Redeemer is a King. For He shows Himself to be the spiritual leader of mankind. From all this the practical lesson is—that we must ever seek to be in communion with the Lord Jesus. A great English preacher speaks of the Holy Eucharist as "the guaranteed trusting-place." Therein our Lord will meet with us. Consider then how careful we should be in our preparation, that we may be worthy to receive into our hearts so great a guest. And then how regular we ought to be in giving thanks after our reception of the Blessed Sacrament! Let us all go further with St. Paul, "Christ Jesus came into the world to save sinners, of whom I am chief." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

In the measure in which thou seekest to do thy duty shalt thou know what is in thee. But what is thy duty? The demand of the hour.—Goethe.

What to Preach.

The Bible is clear enough on this subject, and bids us "preach Christ," "preach the Word," and St. Paul says: "I speak concerning Christ and the Church." These are the standards which our Prayer Book holds up, too, for in the first Advent Collect we have "Christ" in his two comings, in the second Advent Collect the written "Word," and in the third Advent Collect the living witness, the "Church." Those who have followed Christ most closely and studied God's Word most deeply, and served God's Church most faithfully, find out, by the actual experience of Christian living, that these standards set up in the Bible and in the Prayer Book are the only standards worth considering. Jeremy Taylor was a great master of the spiritual life, and his greatness consisted in humble devotion to Christ and the Bible and the Church. His books, "Holy Living" and "Holy Dying," are not only noble examples of high-class literature, which (as Coleridge says) rank him with Shakespeare, Bacon, and Milton, but they are above all, trustworthy exponents of right living; and Jeremy Taylor says plainly: "The Holy Spirit is certainly the best preacher in the world, and the words of Scripture the best sermons." He begs his readers to read God's Word, and remember it, and practise it. This is only another way of saying what our second Advent Collect says, that we must hear, read, mark, learn, and inwardly digest God's Word, and then we shall be bound to preach it.

The Death of the Duke of Fife.

This lamented event has caused unfeigned regret to our people. Though it may be said that comparatively few Canadians have ever seen the Nobleman who has so recently been called away, it can also truly be said that the bond of intimate connection established by his marriage to a Princess of our reigning family brought him very near to the hearts of millions of British subjects far and near. Any grave or weighty event affecting our Royal Family rouses an interest, proportioned to its character, in the minds, and correspondingly touches the hearts of Canadians. This is but the natural outcome of the happy and affectionate relationship subsisting between our hereditary and constitutional King and his family and his freeborn and liberty-loving subjects. Throughout the Dominion of Canada the death of the Duke of Fife is deeply regretted. The sympathy of our people flows out to His Gracious Majesty the King, to the gracious lady who mourns the loss of her noble husband, to the Queen, and to the Duke and Duchess of Connaught. Ours is the privilege of sincerely sharing their sorrow and tendering with becoming deference our deep and heartfelt sympathy at their sad and regretted bereavement.

Courteous Controversy.

It is hard to get some people to understand that strength, either moral or intellectual, is not shown by using personal or belittling references to those who differ from you. Strong language and the state of mind and morals indicated by its intemperate use—we had almost written abuse—when given public expression convey to thoughtful and fair-minded readers a not unfair impression that the writer is lacking in courtesy to his opponent and consideration for the readers of the controversy. A man may deem himself well up in the subject about which he is writing and a keen critic of his opponent's views. But if he writes harshly or contemptuously of others he is apt to lead his readers to think that he is by no means well up in the gentle art of good breeding. And so he can only blame himself for the unfavourable impression

8, 1912.

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he makes upon the forum to which he appeals. Another and a serious defect in controversy is the inveterate habit some people have of writing long letters. They may seem altogether admirable to the person who writes them, but, like long sermons, they show want of tact and judgment on the part of their author, and are in that regard, wearying and objectionable to those who are expected to be impressed by them. Courtesy and conciseness are two of the most effective aids to successful controversy. Thackeray, in "The Adventures of Philip," tells us that when Philip was deeply moved by opposition to his views, his voice and manner became unusually subdued. And Philip, need we add, was a gentleman.

Horn Books.

We all have heard or read of horn books, and yet none of us have seen any and few have an intelligent idea of what they were. We are indebted to a sale of an antiquary's library in New York for a description. In this library there are eighteen, while the British Museum has three, and the South Kensington Museum only one. These books, from which our forefathers learned the art of reading English, are primitive indeed. They consist, as a rule, of a small rectangular piece of wood with a short handle in the shape of a keystone at the bottom. On the wooden surface is pasted a piece of parchment bearing letters and words, and over this a thin transparent piece of horn is fastened to protect the reading matter from the meddling hands of the pupils. There were variants of material, but not of form, so that a device of this peculiar shape was known as a horn book even if the horn sheet which originally gave it the name was lacking. Thus there is a horn book of clay made from a wooden mould. There is one covered with leather, upon the back of which appears the figure of Charles II. on horseback; one of ivory, and a very diminutive one made entirely of metal, dated 1664. There was a regular form for the printed matter which appeared on these primitive readers. In the upper left-hand corner there is a cross. This was called criss-cross row, and indicated that before reading farther the pupil was supposed to cross himself. Next appears the alphabet, with the exorcism, "In the name of the Father," etc., and after that the Lord's Prayer.

An Excellent Reform.

Many of our readers have experienced the disappointment on visiting the British Museum of seeing too much. Every room is open, catalogues are cheap and descriptive, but what can a stranger do? In future it will be the visitor's fault if he is disappointed. Last year the trustees tried for a few weeks the experiment of providing a guide. His help was so highly appreciated that it has been decided to make his tours a part of the regular Museum routine. He is an Oxford honours man, who has spent several years as a member of the staff, and is qualified for the post not only by his scholarship, but by his gift of popular exposition. Twice a day, at noon and at three, he places himself at the head of a party of not less than six and not more than thirty persons. Arrangements can also be made at four days' notice for his services to be placed at the disposal of special parties at other hours. Each tour is supposed to last for an hour. Actually, it is often extended to an hour and a half, for, when a party shows itself keenly interested, the guide does not restrict himself to the limits of the official period. The four tours on Wednesdays and Thursdays are so arranged as to form a sort of course, covering those sections of the Museum that most appeal to the ordinary visitor.

Progressive Revelation.

Any thoughtful student knows that progress and truth are twin sisters. The one is as irre-

sistible as the other is eternal. One of the great difficulties that beset some of our higher critical friends is the problem of presenting their theories in so plausible and convincing a manner that what they deem "progressive truth" to-day, may not be relegated to the scrap-heap of discarded conjectures to-morrow. It is well to remember that "Progressive Revelation" was not first "made in Germany." Nor need we go to that country to learn the true plan of salvation of the soul of Man. A thoughtful writer has sensibly said that "Only specialists can appreciate what has been done in the establishment of assured results, and even specialists are far from being in agreement on the results of Old Testament criticism. Until they can speak with some certainty among themselves, the plain man need not be unduly worried to re-write Hebrew history. It is enough for him to realize that revelation is progressive, and that God revealed Himself and His truth step by step among the Israelites. The theories that hold the field concerning the dates of New Testament writings have been pushed on one side, and even in Germany, where ingenuity in theorizing passes often for proof of the impossible, there has been a steady return to an earlier dating of the Gospels and the Epistles. The modern student can read his New Testament undisturbed by the apprehension that after all he may be studying a second century work. That fear is gone, and with it comes increased difficulty in accepting the philosophical explanations that are based on the growth of legend displacing primitive simplicity. We have in the New Testament the teaching of our Lord and His Apostles, and this serves as the foundation of our faith which cannot be moved."

A New Missionary Enterprise.

Under the patronage of the Archbishop of Canterbury a notable effort was recently begun at Lambeth Palace with the laudable object of raising the educational standard of missionary teaching in Asia and Africa. "The new movement," says an East Indian contemporary, "represents the response of the Church Missionary Society to the changed conditions under which missionary work is now being carried on in the East, where the demand for the best Western learning is both widespread and intense, where standards of education have risen rapidly in recent years, and the competition of non-Christian and sometimes anti-Christian schools and colleges has made it essential for Christian institutions to rise to new standards of efficiency if they are to be worthy of the cause of Christian truth for which they stand. A strong Educational Committee has been appointed, including Bishop Ryle (Dean of Westminster), the Dean of Canterbury, the Head Masters of Eton and Rugby, Sir William Lee Warner, and several well-known Oxford and Cambridge Dons and leading ladies in the educational world. The first manifesto of this committee, entitled 'Some Educational Projects of the C. M. S.' has just been issued, from which it is evident that this Educational Committee are dealing with the matter in a very effective manner." If the learning of St. Paul was blessed with a convincing and converting power in the Apostolic days, and that of St. Augustine at a later date, is it not wise to carry on their traditions and to provide and prepare devout and forceful scholars who will be apt and progressive leaders and workers in the mission field of to-day?

Washing Facilities.

Los Angeles has determined to strike out in a new line—to build four public baths and laundries in those sections of the city where a majority of the population cannot afford a bath as often as necessary. In each is to be erected a fully equipped free laundry, so that bathers may wash and dry their clothes before leaving the municipal bath-house. Perhaps a useful innova-

tion would be to require in flats and apartment houses in such districts that laundries shall be provided for the families in the building, to be allotted at hours fixed by the superintendent. The municipal by-laws could lay out the needed details. At present each woman does her washing alone, in a cramped room, which the steam and suds make uncomfortable and wash-day a day of dread.

The Lanterns.

The readers of the horrors of the French Revolution will remember the dread cry a la lanterne. Paris has changed, and yet incredible as it may seem, in some parts of Paris to-day, there are no street illuminants. The Rue Bertron at Passy is lighted at night only by some petroleum oil lamps, in the Twentieth Arrondissement. There are street lamps to be seen in Paris that date back to the time of the founder of Quebec. But these are quiet quarters where things go on from year to year until all at once the flood of change sweeps the old relics out of existence.

"Real Hero."

In looking over the articles in a comparatively recent number of that notable record of British valour, "The United Service Magazine," now in its 84th year of publication, we were pleased at seeing an appreciation of that distinguished Canadian author, soldier and Imperialist, Colonel George T. Denison. Colonel M. J. King Harman in a short but able article, entitled "Canada and the Empire," writes in terms of unwonted admiration of the great service extending over many years in the cause of the Empire rendered by that gallant and indefatigable soldier whom he calls a "Real Hero." The prominent part played by Colonel Denison as originator and leader of the Canada First Party in 1868, and his determined and successful attack upon the annexation movement at a later date, are warmly and deservedly commended. The writer also makes an apt quotation from a speech delivered by the late Lord Salisbury "at the great Empire League banquet in London on the 30th April, 1900," when that distinguished statesman referred to Colonel Denison as "one of the most earnest and industrious as well as most successful supporters of the Empire for many years, as I have well and personally known." This was indeed a noble tribute, publicly paid, by a great British Statesman, to one of the most loyal and faithful maintainers and defenders of British tradition within the vast circumference of the Empire. Colonel Denison is a Canadian by birth and parentage who has not only achieved for himself an honoured place on the page of his country's history, but has also by his pure, upright and genial character won the affectionate regard of his fellow-countrymen.

ENGLAND AND GERMANY.

The friction between England and Germany which has unfortunately undeniably existed during the past decade or two, has always been a mystery to us. Here are two closely kindred races, one of which has given us our royal family, with whom we have never been at war, and with whom again for nearly two hundred years we have from time to time been in close alliance, apparently, if a section of the public press may be believed, ready to fly at each other's throats at a given signal. Perhaps it is true with nations as with individuals, that opposites get on better than those who closely resemble each other. It may be, though we cannot for the life of us see why, that the Germans and English are too much alike to be cordial. Certainly, at present at all events, the English get on better with the French as a nation, who are in most respects their antithesis. But be this as

it may we unhappy st. "Mainly," y tory causes gotten utter trade jealous in our opin countries, e sensational normally sa e obsessed only one, tl surpassed b very select for breadth can scarcely month at a the subject ary charm characterist the burden keeping a necessity fo tary streng ally. When such a posi dreds of ne low suit im many, as f same state the press is of England same way. may so call and it has iduals to ke personal en and it is of and has gr situation. present unf to the influe for a mom man sentim ed by these cause or ca is this, that ing, or at has been s est and pat minence an never posse that any fu conscionabl peoples—ra they are on very strong idual typic virtues, and been taug The religio approximat fore is, we product. I long ere th would have ticularly al in the mod eminently make us f will be har as we in o our a "haj derstanding erials for : makes the a source o ed between change of hand, nor other, but picion and be made c either coun lic on Ger would be

February 8, 1912.

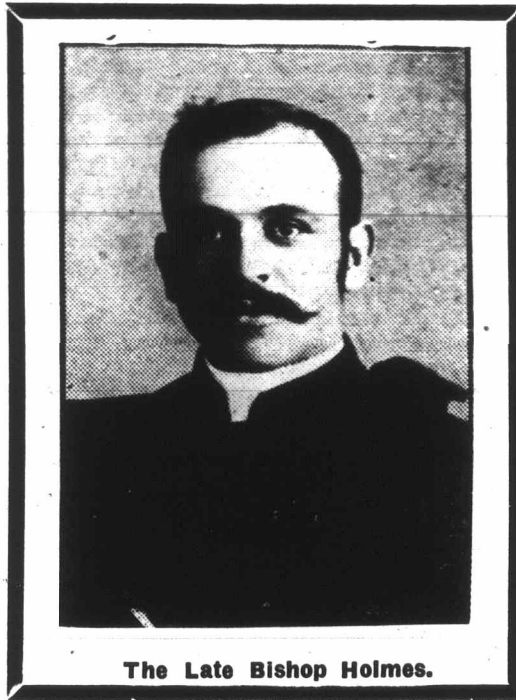
it may we are inclined to attribute the present unhappy state of things mainly to one cause. "Mainly," we say, for we do not deny contributory causes, such as some bygone but not forgotten utterances of the Emperor, and perhaps trade jealousy. The principal cause, however, in our opinion, is the sensational press of both countries, or, rather, to put it more fairly, the sensational utterances of certain newspapers, normally sane enough but temporarily overcome or obsessed by anti-German feeling. To mention only one, the London Spectator, a journal unsurpassed by none of its kind and equalled by a very select few in the English-speaking world, for breadth of view and general level-headedness, can scarcely take its mind off this subject for a month at a time. Week after week it returns to the subject in articles written with all the literary charm and studied moderation of tone so characteristic of English journals of its class, the burden of which in every case is the need of keeping a vigilant eye upon Germany and the necessity for continued development of the military strength of England and the Empire generally. When a paper like the Spectator takes up such a position, it is not surprising that hundreds of newspapers all over the Kingdom follow suit in terms much less restrained. In Germany, as far as we can judge, very much the same state of things exists. A certain portion of the press is inspired by a corresponding distrust of England and displays its feelings in much the same way. Unfortunately, the movement, if we may so call it, has got entangled in politics, and it has become the interest of certain individuals to keep the feeling alive for their own personal ends. This is true of both countries, and it is openly appealed to by party politicians, and has greatly aggravated and complicated the situation. Now in stating our opinion that the present unfortunate state of things is mainly due to the influence of certain newspapers, we do not for a moment pretend to say that this anti-German sentiment has been deliberately manufactured by these organs. There is no doubt a deeper cause or causes. But the point we would make is this, that what might have been a mere passing, or at worst latent, international irritation, has been seized upon, often with perfectly honest and patriotic motives, and forced into a prominence and importance which originally it never possessed. We absolutely refuse to believe that any fundamental antipathy ever existed, or conspicuously ever will exist, between the two peoples—races we will not call them, for racially they are one. Personally, we must confess to a very strong liking and admiration for the individual typical German. All the standard German virtues, and they are not a few, are what we have been taught to specially admire and cultivate. The religious life of the two countries closely approximates. The anti-German feeling therefore is, we are convinced, mainly an artificial product. Unnoticed and unexploited it would long ere this have died out, or rather it never would have become acute. We do not feel particularly alarmed, over the situation. Our faith in the moderation and common sense of two such eminently practical nations is strong enough to make us fairly confident that the present crisis will be happily surmounted. Still, while as far as we in our position can judge, the chances favour a "happy issue" out of the present misunderstanding, the certainty remains that the materials for an explosion are ready to hand which makes the attitude of the press in both countries a source of serious anxiety. What is now needed between the two countries is neither the exchange of "loud mouth defiance" on the one hand, nor effusive obsequious advances on the other, but silence, and time to allow mutual suspicion and distrust to die down. If only it could be made criminal for the next six months in either country, to speak or write anything in public on German and British relations, the problem would be solved, for there is absolutely nothing

CANADIAN CHURCHMAN.

to keep alive the present distrust, except what is conjured up in the heated and morbid imagination of certain journalists and more or less personally interested publicists.

THE LATE BISHOP HOLMES.

The whole Canadian Church was shocked by the news of the sudden death of Bishop Holmes of Athabasca. At the last meeting of the Board of Missions in London, held immediately before the General Synod, those present were deeply impressed by the vivid presentation which Bishop Holmes wrote of the critical needs of Athabasca, and the wonderful possibilities of the Peace River district. So profoundly were men moved that Bishop Holmes was invited to remain for some months in Eastern Canada that he might set forth the claims of his work and stimulate general interest in the Missions of the West. On this tour, which lasted till the middle of December, the Bishop gave his message to numerous parishes in the East, and became a source of inspiration to thousands of our people. He went to England shortly before Christmas in the interest of his work and to visit some relatives. From the English papers it would appear he was well and busy. He addressed meetings in connection with the Colonial and Continental Church So-



The Late Bishop Holmes.

ciety, and was present at the famous Islington Clerical Conference last month. A cable reached his wife, like a bolt from the blue, stating that he was ill, in a condition serious, but not supposed to be critical, and asking her to come. Mrs. Holmes, who was wintering in Toronto, where two of her daughters were pupils at Havergeral Ladies' College, immediately set out for England. While she was still at sea, word reached Toronto on Sunday, Feb. 4th, that the Bishop had passed away. Bishop Holmes was fifty-two years of age, an Englishman by birth and education, but a thorough Canadian also in sympathies and activities. He was trained at the Church Missionary Society's Training College at Islington in North London—an institution from which have come a noble band of missionary bishops and leaders for various parts of the world mission field. He came to Canada in the year of the second Riel rebellion, and was delayed at Winnipeg on his journey to Athabasca. For a year he worked in the vicinity of Rainy River. Then he was able to proceed to his original destination. He was ordained deacon in 1887 and priest in 1888. For nearly eighteen years he laboured faithfully and successfully in the diocese of Athabasca. His Mission and school at Lesser Slave Lake were markedly blessed. The Bishop made him Archdeacon in due time. After the removal of Bishop Newnham to Saskatchewan, Bishop Holmes was appointed

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Bishop of Moosonee, and was in charge from 1905 to 1908. In the latter year he returned to Athabasca as its Bishop and has since then been administering that diocese and sharing in the episcopal oversight of the diocese of Mackenzie River. Athabasca Landing has been his headquarters. Bishop Holmes was an excellent Indian scholar and preacher. He could "think in Indian," and use those figures and forms of speech which most directly moved and touched an Indian's heart. He had a firm belief in the future of the Peace River district and was keen to be on the ground and to secure sites for churches in advance of the incoming population. Few who heard him could be deaf to his appeals, either for workers or for money. He went to preach at a neighbouring town during the session of the General Synod and came back on Monday with the promise of a wagon and a hundred dollars. The same tale could be told of many another place. The downright goodness, the sincerity, the earnestness, the obvious common-sense of the man won his hearer's hearts and pockets. The most outstanding characteristic of the late Bishop was his real and deep spirituality. He was "a man of God," who always put the first things of the Kingdom first. He never shrank from expressing his conscientious convictions on any subject. Of him, it may fittingly be said: "He was a good man and full of the Holy Ghost and of faith." The whole Church suffers a loss in his passing. Goodness can ill be spared and goodness after all is the principal thing. We offer our heartfelt sympathy to his wife and children in their sore bereavement.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The city of Montreal has recently passed through the recurrent experience of a civic election. Two years ago an indignant population retired to private life a number of men who had failed to live up to the desires and expectations of the citizens. A new system of government was inaugurated, visions of a city beautiful, healthy and safe were conjured in the minds of the taxpayers. It would be a city to live in, not to escape from, was their hope. A splendid beginning was made in the line of progress and sanitary betterment. It was not, however, all plain sailing. Those who could not get their way in the distribution of civic favours tried to discredit the administrators by impeding their plans. Public opinion was quietly developed on the back streets by men who posed as public benefactors, and finally a number of the men cast out two years ago find themselves in the seats of authority to-day. The outer breastworks have been stormed, and two years hence a mighty attack will be made on the citadel. It is singular how good men change their minds on civic duty. It is extraordinary how sentiment and personality count in winning people from the path of stern duty. It is marvellous how the rank and file of the voters can be led by selfish appeals which really mean nothing of advantage to them. The leader secures the lieutenants by finding positions or contracts for them, but the men that vote, with rare exceptions, get nothing but glittering promises, unsanitary streets and lanes, poor police protection and ample taxes. They are jollied along however by those who know what they are doing, and for a little flattery and an appeal to their cupidity which is not gratified, they help on the conditions which make life burdensome. A reverse of this kind is no time to throw down our arms and surrender. It is the time when the greatest vigilance and the greatest energy should be displayed in promoting efficient civic government. If men who have been conclusively condemned for wrong-doing can by persistence and diligence return to power, it surely is not beyond

the power of good men to restate themselves or their cause. The issue is too great to surrender and the day to begin to organize victory is the day when we have suffered defeat.

The situation in Ireland is extraordinary in the extreme. The focal centre of Irish politics has been changed for the time being from Dublin to Belfast. We have been accustomed for years to read Nationalist utterances which breathed anything but affection for the ties which bind Ireland to Great Britain, and actions seemed to harmonize with the words. There was no attempt at honeyed expression or polite blandishments. Self-government has been the ruling ambition. The methods employed to accomplish the end desired were not of the kid glove type. There has been a frank, blunt hold-up type of procedure that seems ultimately to have succeeded. And now if these gentlemen are not proclaiming their love for England, on the housetops they are not doing the other thing, and that is saving a good deal. But all this time the men of Ulster have basked in the sunshine of loyalty and affection for the Crown and parliament of the Empire. Today, however, the Imperial Government desires to give Ireland the right of self-government, and at once the proposal is rejected, and threats and preparations are made to resist the gift. The situation is certainly a delicate one. One-half of Ireland threatening all sorts of calamities if Home Rule be not granted, and the other half proclaiming revolt if it is. The life of an imperial statesman is not a happy one. We only refer to the situation as one of the curious problems of the day. Self-government is regarded as such a natural thing, and so fundamental in this country, that it seems incomprehensible to us that it should be otherwise elsewhere. But almost more remarkable to British citizens in this country is the apparent absence of the voice of the sane and sober political leader lifted up to call these men of the north to a more sensible frame of mind. Why should men of reputation in Church and State take for granted that a riot is not only the natural accompaniment of such a meeting, but that it is apparently the right thing! Has the twentieth century, with all its heritage of liberty, nothing better to set forth than this? Shall Protestant statesmen win fame and affection by aggravating, if not actually leading, a riot? What are these men thinking about? This madness will pass away in a few days, and they shall see themselves as cool, liberty-loving people the world over see them now. And what is it all about? An accredited member of the Imperial Government has announced his intention of explaining the attitude of the Government on Home Rule to the people who have declared themselves opposed to the act before they have had an authoritative line of it before them. Is Mr. Churchill coming down to Belfast to arrest men who would dare differ in opinion from him? Is he trampling upon their rights or covering them with ignominy? Nothing of the kind. He comes down to explain a measure which is of the very first importance to the people whom he desires to address. If they do not wish to listen to him they need not go to the meeting! But one would imagine that in this year of grace it would not be unbecoming to hear first hand an exposition of a proposal far-reaching in its application to the people interested. We, of course, are all familiar with the unreasonableness of mobs even when they are made up of intelligent people, but where are the statesmen, the prophets of reason, the champions of liberty that they are not lifting up their voices for freedom and a square deal, and thus appeasing the people? If Mr. Churchill keeps cool under this provocation, we shall be greatly surprised if he does not win immense strength as a result. Men love fair play after all, and the world loves a man of courage. It is a pity that the cause he advocates could not be coldly judged on its merits rather than in the heat of strife.

"Spectator."

CANADIAN CHURCHMAN.

The Churchwoman

QUEBEC.

Sherbrooke.—St. Peter's. The monthly meeting of the Woman's Auxiliary of this church took place Tuesday afternoon, the 30th ult., in the parish hall, Mrs. James Mackinnon presiding. The house to house collections for the two months of December and January amounted to \$14.55. The secretary read a letter from the treasurer of the Quebec Auxiliary asking for a small increase in the pledges for the year, which was granted on motion of Mr. Jones, seconded by Mrs. White. Mrs. Sawright stated that the quilt upon which her young class of workers had been engaged, was now finished, and she expressed the wish to send it to the Rev. C. L. Mortimer at Prince Albert, Sask., to be disposed of as he saw fit, which met with hearty approbation. The subject of the study for the month was then taken up, and the Rev. Canon Shreve gave an instructive address upon Jerusalem and its Anglican Mission. Mrs. Bradford and Miss Twose read excellent papers on Jerusalem, and Mrs. Cecil Bowen contributed an interesting paper on "The Zionist Movement," which is attracting much attention at present. It was decided to enter upon the study of "From Sea to Sea," by the Rev. Canon Tucker. The meeting closed with the Benediction.

ONTARIO.

Kingston.—St. Thomas'. The Guild of the King's Daughters invited the kindred Branches from other churches and also the different Branches of the Girls' Friendly Society and Girls' Auxiliaries to attend a lecture given by Miss Wade in St. Thomas' Sunday school recently. Miss Wade gave a most interesting account of her work in China, confining it chiefly to the work done amongst women and girls, also showing the discouragements and encouragements of a missionary's life, but assuring her hearers that the latter far outweighed the former. A vote of heartfelt thanks was passed to Miss Wade for her instructive and interesting lecture, and also to the King's Daughters of St. Thomas' Church for a delightful evening, and for including the members of the G.F.S. in their invitation. Refreshments were served at the conclusion of the lecture.

New Bliss.—A new Branch of the W.A. was organized at this place lately by Mrs. F. D. Woodcock of Brockville, and Mrs. S. A. Smith, of Lyn, under most favourable auspices. Hon. president, Mrs. C. E. S. Radcliffe; president, Mrs. John Seymour; vice-president, Mrs. R. T. Beckett; secretary, Mrs. Albert Foster; treasurer, Miss Dealey; delegate, Mrs. R. T. Beckett. The annual meeting of the W.A. was at Frankville in the rectory, January 30th. President, Mrs. C. E. S. Radcliffe; vice-president, Mrs. Singleton; secretary, Mrs. Albert Hanton; treasurer, Mrs. W. Percival; corresponding secretary, Mrs. Morton Davis; delegate, Mrs. Singleton.

HURON.

London.—The Memorial Church.—Mrs. Hague was presented with a certificate of life membership by a meeting of the Woman's Auxiliary of

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February 8, 1912.

February

the Memorial Church which met on Friday evening the 20th ult. Mrs. Hague will soon be leaving this city for her new residence in Toronto.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA

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

Halifax. All Saints' Cathedral.—The adjourned annual vestry meeting took place on Tuesday evening, January 30th, the Lord Bishop presiding in the absence of the Very Rev. Dean Crawford through illness. The following officers were elected for the ensuing year: Dean's warden, G. A. Woodill; cathedral warden, F. W. Moore; Committee of Consultation and Advice, J. Walter Allison, F. A. Bowman, Thos. Brown, C. A. B. Bullock, S. R. Cossey, Capt. W. G. deCarteret, T. Norman Goudge, R. V. Harris, G. F. Ring, C. E. Wainwright, A. Handfield Whitman, W. H. Wiswell; secretary-treasurer, A. B. Wiswell; Diocesan Synod lay delegates, J. W. Allison, G. A. Woodill; auditor, G. E. E. Nichols (congregation). There was a large attendance of members of the congregation present. The Bishop read a statement in regard to the position of the Dean and his relation to the cathedral. The following resolution, moved by Mr. A. B. Wiswell, seconded by Mr. F. J. Tremaine, was carried by a standing vote: "That this meeting desires to place on record its deep regret that the illness of the Dean has made it impossible for him to be present, and to express its sympathy with him. At the same time all present wish to assure him of their loving respect and warm affection for him. Their earnest prayer is that he will soon be restored to his full health and strength and be able to carry on his work with all his accustomed ability and power." The estimates for the year total \$11,250, including \$5,000 for clergy. They were passed without amendment. It was determined to ask for the appointment of another clergyman to assist the Dean in the work of the parish. The appointment will be made at an early date.

St. Matthias.—The Rev. T. H. Perry, curate of the Church of the Ascension, Hamilton, Ont., has been appointed rector of this church.

Truro.—St. John's.—At the annual business meeting of this parish, held on January 15th, the stipends of both the rector, Ven. Archdeacon Kaulbach, and the Rev. B. A. Bowman, were increased, as a token of appreciation of their faithful and untiring efforts. Mr. Geo. W. Pollock, who for seven years had most efficiently filled the office of warden, resigned office; Mr. C. W. Montgomery was elected in his place; Mr. G. A. Layton re-elected, senior warden; Mr. C. E. Bentley and Mr. G. W. Pollock, sidesmen; and Mr. Jas. Wentworth, treasurer. All parishioners are pleased to see the Rev. B. A. Bowman around again, after his recent illness. The annual Sunday School treat has been held as usual, and prizes awarded to the different classes by the Archdeacon. After a bountiful supper a pleasing programme was furnished by the children. The Archdeacon congratulated the faithful superintendent, Mr. R. A. Tremaine, and the teachers on the healthy condition of the school and the various departments.

Wolfville.—The annual parish meeting was held last week. The warden's statement showed a most prosperous state of affairs with a balance on the right side. This little parish raised about \$2,000 last year for church purposes. Every department of church work is reported to be in a healthy condition. The rector, the Rev. R. F. Dixon, who is now in his thirteenth year in the parish, presided.

QUEBEC.

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

Quebec.—A fund has been started in this diocese to buy or build a new boat for the missionaries working along the coast of Labrador. The boat at present in use is old and unsuitable for the work and it is proposed to procure a new and more serviceable boat fitted with an auxiliary

engine. An amount recent required to b

Sherbrooke
28th ult., the at both the and he also large congre; Debbage act Rev. Dr. Pat Lemoxville, Canon Shrey the evening's op's. College other clergy.

Sawyerville
Young Peopl lar meeting, parsonage, Mr. Lloyd H The meeting the Rev. Ha literary char- works of Ch instructive p and Mrs. Ho count of his subject of were indulg a very succ

John Cragg

Hemmingf
Chapter of held on the -evere storm with the ope from arrivin Diocese was which he ha present, muc bers of the (mingford. at 10.30 a.r Aschah, being intercessions H. Moore, o up with the Annual repo These went ery is in a b Rural Dean office and p the Rev. W. for upward- to form a C tation from next annual A hearty ve R. F. Hut kind people hospitality well attend evening wh by the Rev Mr. R. H. I were the R Mossrs. En Hutchings.

Rural De

meeting of was held o 25th, at Cl presidency others pres rector of St ham; Will Baugh, of neuauville; and Mr. F celebrated Rev. T. W said by the sermon pro Grenville. rectory, th the re-elect and other were read note of pi siderable a ment recor pulpit and improve

engine. Amount required (estimated) \$2,000; amount received to Jan. 31, \$943; amount still required to be raised, \$1,057.

Sherbrooke.—St. Peter's.—On Sunday, the 28th ult., the Lord Bishop of Montreal preached at both the morning and the evening services and he also celebrated at midday. There were large congregations present. The Rev. J. B. Debbage acted as the Bishop's chaplain. The Rev. Dr. Parrock, Principal of Bishop's College, Lennoxville, read the lessons, and the Rev. Canon Shreve, the rector, read the prayers. At the evening service the Rev. H. C. Burt, of Bishop's College, also assisted in addition to the other clergy.

Sawyerille.—St. Matthew's.—The Anglican Young People's Association held their first regular meeting, which was largely attended at the parsonage, on Friday evening, January 26th. Mr. Lloyd Hunt, the president, was in the chair. The meeting opened with prayer, conducted by the Rev. Harold Laws. The meeting was of a literary character, the subject being the life and works of Charles Dickens. Two interesting and instructive papers were read by Mr. Lloyd Hunt and Mrs. Harold Laws, the former giving an account of his life, and the latter taking up the subject of his works. Various games, etc., were indulged in, and singing of a hymn brought a very successful meeting to a close.

MONTREAL.

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

Hemmingford.—The annual meeting of the Chapter of the Rural Deanery of Iberville, was held on the 17th and 18th ult. in this place. The severe storm that was raging somewhat interfered with the opening service by preventing members from arriving on time. The Lord Bishop of the Diocese was prevented by a severe cold, from which he has since happily recovered, from being present, much to the disappointment of the members of the Chapter and the good people of Hemmingford. The Holy Communion was celebrated at 10.30 a.m., the Rural Dean, the Rev. A. C. Ascah, being celebrant. The Litany and special intercessions were said at mid-day by the Rev. A. H. Moore, of St. John's. The afternoon was taken up with the business meeting of the Chapter. Annual reports were read and commented on. These went to show that church life in the Deanery is in a healthy and progressive condition. The Rural Dean referred to his recent elevation to that office and paid a warm tribute to his predecessor, the Rev. W. Robinson, who had filled the office for upwards of nineteen years. It was resolved to form a Clericus for the Deanery, and an invitation from the rector of St. John's to hold the next annual meeting in that parish was accepted. A hearty vote of thanks was passed to the Rev. R. F. Hutchings and Mrs. Hutchings and the kind people of Hemmingford for their generous hospitality to visitors during the meeting. A well attended missionary meeting was held in the evening when stirring addresses were delivered by the Rev. J. M. Coffin, of Clarenceville, and Mr. R. H. Buchanan, of Montreal. Those present were the Rev. Rural Dean Ascah, and the Rev. Messrs. Emmett, Lariviere, Coffin, Moore, and Hutchings, besides lay members.

Rural Deanery of St. Andrews.—The annual meeting of the Rural Deanery of St. Andrew's was held on the Conversion of St. Paul, January 25th, at Christ Church, St. Andrew's, under the presidency of the Rev. Rural Dean Ireland. Among others present were the Revs. T. W. Ball, M.A., rector of St. Andrew's; D. E. Ireland, of Buckingham; William Garner, of Lakefield; W. J. P. Baugh, of Grenville; H. G. L. Baugh, of Papi-neauville; F. R. Farrell, of Portland; Dr. Shaw and Mr. Edward Dawson. The Eucharist was celebrated by the Rural Dean, assisted by the Rev. T. W. Ball, and later morning prayer was said by the Rev. Wm. Garner, and an appropriate sermon preached by the Rev. W. J. P. Baugh, of Grenville. After lunch, which was served at the rectory, the business meeting took place. After the re-election of the secretary, Rev. Wm. Garner, and other formal matters, the parochial reports were read and adopted. There was a general note of prosperity throughout, and a very considerable amount of church renovation and adornment recorded. At St. Andrew's, a magnificent pulpit and new heating apparatus were recorded; improvements at Lachute, new hardwood flooring,

oak pews, carpets and other internal improvements at a cost of over \$600; the little Church of St. John, Sarewsbury, hidden in the forest-clad Laurentians, with its tiny but devoted congregation, reported repairs to their church buildings, which is one of the oldest, if not the oldest, log church in the diocese, of a very considerable nature, costing over \$200, nearly all raised by the congregation itself. The Parish of St. Agathe reported the removal of their church building to a more commanding and convenient site, and the building of a handsome and convenient parsonage. Without exception, every other parish recorded some improvements. All the parishes of the deanery, with the exception of Lachute, were manned by capable and fully ordained clergymen. Lachute, which regrets the departure of the Rev. H. Charters, will be almost immediately filled up by the appointment of a priest. Hearty votes of thanks were passed to the rector and his wife, and to the ladies of the congregation who had together helped to make the day so pleasant and profitable.

ONTARIO.

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

Kingston.—St. Luke's.—The annual choir supper was held in the schoolhouse on a recent occasion, when about 50 people sat down at the well-laden tables. The room was gaily decorated with flags, flowers and evergreens. The rector presided. The loyal toasts of the Church and King were drunk, as well as toasts to visitors and officials of the parish. Speeches were made by the Rev. S. Daw, Messrs. Spencer, Brown, Rawbery, C. Hardman, Woolley, E. Wilson, B. Walling, and W. Hardman. Songs were contributed by members of the choir. Prizes were awarded as follows: Mrs. Edward Martin, for conduct, to Master Gordon Mandar; the rector's, to Masters Brooks, Seddon, Stephens, Dougherty, Green and Friend, and the choirmaster's, to Master W. Seddon. The Lord Bishop and the Dean sent messages of regret for absence. A very pleasant and enjoyable evening was spent.

Athens.—The Lord Bishop of the diocese has appointed the Rev. W. G. Swayne, rector of Oxford Mills, to be the rector of this parish in succession to the Rev. R. B. Patterson.

Ketley.—The Ten Days' Mission conducted by the Rev. C. F. Lancaster, M.A. of St. Anne de Bellevue, in the Diocese of Montreal, was a benediction to all who attended it. House meetings were held in the afternoon, and every evening services in the church. Several services were held in the church on Sundays. On Sunday at 4 p.m. the church was full of men, who thoroughly appreciated the service. The missionary delivered most powerful and interesting addresses, showing a practical grasp of modern thought in its attitude towards Religion and Service, as held by the man in the street. The principle was clearly laid down and illustrated that our belief is attested by what we think, do and say. The services were well attended, and all were loud in their praises of the missionary, who must be a great power for good wherever his parish may be. The memory of the Mission will live long in the minds of the people. The parishioners' offerings for apportionment scheme of the diocese amounted to \$160.13, which is three times the amount that was raised last year.

Mission of Westport.—The Ten Days' Mission from January 18th to 29th, which was held throughout the different parishes and Missions of the Rural Deanery of Leeds, was conducted in Westport by the Rev. R. W. Spencer. Services were held each evening, and on Wednesday afternoon an address was given to the members of the Women's Auxiliary and Church Guild. The service each evening consisted of the mission service, and sermon followed by a course of instruction on the Church, her doctrine and practice. On each Sunday morning there was a celebration of the Holy Communion, which services were well attended, members from Bedford Mills and Newboro' also attending. The Mission Week seemed to pass so quickly, and so many expressed their regrets that it was over, regrets from those who attended every service, and from those who happened to miss some of the services, proves in one way that the Mission was successful and appreciated, and they only wished that it had lasted a week longer. The Missioner won the love of the people, for his earnest and forceful words went right home to them, for he is truly a Mission preacher indeed.

Tamworth.—The Girls' Guild gave a very handsome silver communion set to Arden Church recently. The Christmas offertory in the parish was \$112. The Rev. W. F. Fitzgerald, M.A., of Kingston, gave his exceedingly popular lecture on "Ireland and the Irish" to a most enthusiastic audience in the town hall on the 1st February. It was a rare treat and everyone enjoyed it. A new continuation school has been built at Tamworth, costing over \$10,000. The Rev. Rural Dean Jones was very much identified in the leadership of the movement, which now makes a higher education actual for a large number of children who from various causes were unable to go to Napanee. A beautiful tower and richly-toned bell have been added to the pretty little St. Matthew's Church at Marlbank, while the debt on Enterprise Church has been reduced from \$4,000 to \$400 in two years. The Rev. Rural Dean Jones is now completing the fourteenth year of faithful and efficient service in this parish.

OTTAWA.

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

Kars.—A host of parishioners and other friends of the Rev. D'Arcy T. Clayton, B.A., and Mrs. Clayton, tendered them a banquet in the A.O.U.W. Hall, Kars, on Friday the 10th ult. The hall was packed, and the banquet was most artistic and sumptuous. After all had done ample justice to the good things, Mr. W. E. Stratton, of Kars, took the chair, and called on Professor Workman, who delighted the audience by his singing. The Rev. R. J. Dumbrille, rector of Kemptville, being called upon for a speech, expressed satisfaction at being present to wish his good friends, the Rev. D. T. Clayton and Mrs. Clayton, godspeed and success in their new sphere of work at Perth. Mr. Dumbrille gave them their well-deserved credit for fifteen years of hard and successful work in Manotick, Kars and Osgoode, and expressed the opinion that it would not be easy to obtain successors who would be able and willing successfully to fill the vacancy left by their removal. Mr. E. Kidd, M.P. for Carleton, who was present, sympathized with the parishioners in the loss about to be sustained by them but congratulated Mr. Clayton on well-earned and deserved promotion. He expressed an opinion that Perth was fortunate in securing the services of such a talented and energetic couple as the rector and Mrs. Clayton had always proven themselves to be. After some further entertainment in the way of recitations and singing an appropriate and appreciative address to Mr. and Mrs. Clayton, from their fellow-citizens, was read, and a purse of gold presented as an affectionate farewell gift. Mr. Clayton replied most feelingly, referring to the fifteen happy years he had spent in Kars, and the pleasure he had taken in giving assistance to everything for the benefit of the community. Mrs. Clayton was presented with a pearl crescent brooch by the Guild, in recognition of her unfailing and valued work for the congregation. A most successful evening was brought to a close by singing "Auld Lang Syne" and "God Save the King"! The Rev. D'Arcy T. Clayton came to Kars fifteen years ago from Bearbrook to take charge of a parish 160 square miles in extent. During his incumbency the parish has grown materially, numerically and spiritually; debt has melted away; church property has been acquired and improved, and the love and respect of all sorts and conditions of men won and held. He leaves behind him a well organized and equipped parish, an enthusiastic, loyal, and well-informed people—a splendid record of fifteen years well and profitably spent. Perth is indeed fortunate in securing the rector and his estimable wife.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—The Lord Bishop of Toronto preached in this cathedral church on Sunday morning last, and in the evening he occupied the pulpit at St. Matthew's.

St. Matthias.—The Rev. Father Officer, of Holy Cross, N.Y., who conducted the Mission in this church last Lent, is returning next week for a week of conferences. He will preach each night, commencing on Sunday, 11th, and closing on Sunday morning, 18th. The subject of these special addresses will be "Walking with God." The Rev. Father Officer is well known to

Brotherhood men in the United States, having been chosen as their special preacher at conventions and devotional gatherings for several years in succession, and is to take part in the general Mission to be held in Ottawa this Lent.

Trinity College.—From the affirmative statement herewith given it is easily to be seen that the college will benefit very largely under the will of the late Mr. James Henderson, M.A., D.C.L., one of its most loyal sons. A member of its corporation and of its Board of Endowment and Finances for many years, he knew its needs. An ardent advocate of removal to the Queen's Park, he was often heard to remark in this connection, "We must go up strong"; and he has supported his words by deeds. The benefits begin to accrue a twelve-month hence or thereabouts, when the first annual payment of interest will be made. But not for many years will the estate itself come into the possession of the college. Before that can take place all Mr. Henderson's intentions in regard to his own family must have been realized. In the meantime other friends will, it is hoped, show their appreciation of the college in the generous way Mr. Henderson has done, both in his lifetime and at his death, by helping the college to maintain its academic work at full strength and to provide new buildings. The will of the late Mr. James Henderson, which was presented for probate yesterday morning, bequeaths, free of succession duties, pecuniary legacies amounting to \$45,100, besides annuities to members of his family and others, to meet which it will be necessary to appropriate about \$200,000 of his estate. The income of the estate remaining in any year after payment of all charges and annuities is to be paid over to Trinity College and accepted by it in lieu and discharge of all subscriptions to the college outstanding at the time of the testator's death. The estate shows a total value of \$722,012.28, made up as follows: Real estate, \$355,035.47; mortgages, \$41,062.47; life insurance, \$16,000; stocks, \$218,160.35; bonds and debentures, \$83,482.53; sundries, \$8,262.46. The executors of the estate are the Toronto General Trusts Corporation and Dr. J. A. Worrell, K.C. There are bequests amounting to \$45,100, as follows: To each of six nieces, \$4,000, to a nephew \$1,000, to the Bishop Strachan School \$10,000, to the Sisterhood of St. John the Divine \$4,000, to St. Simon's Church (Toronto), \$2,000, to the Misses Saunders \$2,000, to the Misses Thompson \$2,000, and to William Morton \$100. The will provides for life annuities amounting to \$8,000 a year to the widow and to two sisters-in-law, Mrs. Elmes Henderson, Toronto, and Mrs. William P. Henderson, of England; also an annuity of \$500 to the Misses Thompson, friends of his wife. The residence, No. 54 Madison Avenue, is left for the occupation, free of rent, of his brother, Elmes, and Mrs. Elmes Henderson, and to the latter is bequeathed all the furniture and contents of the house. The executors are directed to pay over to Trinity College the amount due it, as above, once a year, after the expiration of two months from the making up and adjusting of the accounts of the estate for the year. The will further provides that Trinity College shall be the residuary legatee."

Dr. Andras.—Death has visited the college once more, and has removed a highly-esteemed and much-loved member of the teaching staff in the person of John William Gay Andras, Ph.D. (Tuebingen). From October, 1905, till the close of the session, 1910-1911, he had been lecturer in French, doing the work faithfully in spite of ebbing strength. In September last he undertook the less arduous duties connected with the instruction of the classes in Greek and Latin in the first two years of the L. Th. course, discharging also those of librarian. Thorough and accurate to a degree, he was a good teacher, his wide reading and travel enabling him to impart charm and interest into all of his instruction. A gentleman of the old school, he was courteous himself; and without any parade he was an earnest Christian, who came up to Thackeray's definition of a gentleman. A father of sons, he had the sympathy with, and understanding of, boys and young men, without which it is impossible to achieve the highest success in any scholastic position. Of noble Hungarian descent, he was born in London, England, and was educated in part at Cambridge, after which he was entered at the Inner Temple. He saw, too, something of seafaring as well as military life, attaining captain's rank in Garibaldi's army and being a prisoner in Papal Rome. After a taste of the siege of Paris, he returned to England and took up the work of a coach for the Army and the Civil Service, sojourning on the Continent from time to time with his pupils. Notwithstanding his wide and influential connection, he was tempted to come to the Western University as a

member of its staff. On leaving London he removed to Toronto, where he became widely known as a private tutor, a master in St. Alban's Cathedral School, and a lecturer in Trinity College. Out of respect to his memory the students of the college have cancelled their conversations, which was to have been held to-day. Many of them attended the funeral service in St. Alban's Cathedral at two o'clock last Saturday afternoon, the head of the college being one of the pall bearers.

St. Stephen's.—A public reception on Tuesday evening the 30th ult. was tendered to the Rev. T. G. Wallace, M.A., and Mrs. Wallace by the congregation of this church, the gathering being held in the schoolhouse. A splendid oil painting of the Rev. Canon Broughall, former rector of the parish, which had been presented to him by the congregation on the anniversary of his fiftieth year as pastor of the church a few months ago, was on the platform. A very pleasant evening was spent by all who were present.

Georgina House.—At the annual meeting of this institution, which was held on Tuesday afternoon, the 30th ult., it was decided to immediately proceed with the enlargement of the present quarters, which are found to be inadequate to meet the increasing demands for accommodation. This step is made possible by the generous legacy left by the late Mrs. E. B. Osler. During the year just closed this House received 60 resident members and 170 transients, some of them from as far distant as New Brunswick and Newfoundland. A stirring address was given by the Rev. Canon Gould, and listened to intently by those present, among whom were Provost Macklem, the Rev. T. G. Wallace, and Messrs. Noel Marshall and J. A. Kammerer. The following ladies were elected to the Executive Committee: Mrs. Broughall, Mrs. J. A. Kammerer, Miss Brock, Mrs. Charles Fleming, Miss Baldwin, Mrs. Driffield, Mrs. Geo. Burnett, Mrs. Stratford, Mrs. DuVernet, Mrs. Broughall, acting as chairman of the meeting, received reports from the superintendent, Miss Cholmondeley, and other officers, all of which were considered, very encouraging. The Executive Committee for the ensuing year is composed of the following ladies, viz., Mesdames Broughall, DuVernet and Charles Fleming and Miss Baldwin.

Prayer and Missions.—The Laymen's Missionary Movement has issued a small carton containing nine pamphlets on Prayer, which they are urging committees to distribute very widely. The price is made 25c. for the nine pamphlets, so that their circulation is a matter of energy on the part of the committee rather than expense. It can be secured through the Laymen's Office, or the Church Boards. The carton contains: Prayer and Missions, by Robert E. Speer. What Can Prayer Accomplish? by E. I. Bosworth, of Oberlin College. Prayer, the Supreme Need, by J. H. C. MacGregor. The Life of Prayer Indispensable to World Winners, by W. E. Doughty. Intercessory Foreign Missionaries, by Alfred E. Sweet. Prayer in Relation to Missions, by W. L. Ferguson. The Promotion of Prayer for Missions, by W. E. Doughty. Prayer for Missions, by Prof. Gustav Warneck; and a Cycle of Prayer for the world, giving topics of prayer in which all are requested to join each day of the week, with small missionary maps of different sections of the world.

West Toronto.—St. Mark's.—The Right Rev. Dr. Reeve preached in this church last Sunday evening.

Deer Park.—Christ Church.—The Rev. G. St. George Tynes, the curate of this church, has been offered and has accepted the living of Port Perry, in succession to the Rev. R. W. Allan, who has gone to Whitby.

NIAGARA.

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

Hamilton.—It was with profound regret that the many friends of the Ven. Archdeacon Alfred Jas. Belt learned of his death on the 29th ult. at an early hour, at the City Hospital, whence he had been taken less than a week previously. An operation was necessary and the doctors, when performing it, found complications which proved fatal. The Ven. Archdeacon Belt was well known in this city and throughout the Diocese of Niagara, being an able speaker, and an earnest worker for the Anglican Church. He was

born in Canada, and was a graduate of Trinity College, Toronto, receiving the title of B.A. in 1879 and M.A. in 1884. He was ordained a deacon in 1880 and entered the priesthood in 1881. From 1887 until 1893 he was rural dean of Wellington, and in 1899 was appointed to the rectorship of St. James' Church, Guelph. Following he was the rector of Milton in 1900 and during the next year held the post of Rural Dean of Halton. In 1909 he was sent to the parish of Jarvis, which charge he had at the time of his death. He was appointed Archdeacon of Wentworth and Haldimand in 1911. Of a bright, cheerful disposition, and in the very strength of his manhood, Archdeacon Belt's removal will cause genuine sorrow among his parishioners and those who had the pleasure of his acquaintance. He married a sister of Mr. T. D. J. Farmer. His age was 55. The family consists of six sons and one daughter. The sons are: George, of British Columbia; Percival, of Toronto; James, of Winnipeg; and Thomas, Donald and McKenzie at home, and the daughter, Miss Laura, at home.

St. Catharines. St. Thomas.—For several weeks the church has been in charge of the decorators, and the full realization of what has been accomplished came at the re-opening yesterday when the striking beauty of the interior was apparent. The walls and ceilings tinted prettily in cream and buff with bronze trimmings presented a most attractive appearance, while the fixtures and newly carpeted floors added to the beauty. In the chancel beautiful mosaic has been laid, and an alms basin and brass offertory plates put in addition to the beautiful communion rail. New marble steps will be built in during the present week and still further add to the charming interior which is unsurpassed in delicacy and richness in this city. The Sunday School room, which is in the basement, has been thoroughly renovated also. On Sunday, January 28th, the Lord Bishop of the diocese, dedicated various gifts which have recently been presented to this church. At the Holy Communion service at 8 o'clock His Lordship dedicated the communion rail, in memory of the late Mrs. Isabella Smith Burgoyne, and at the regular morning service at eleven performed the same duties in respect to the organ. The alms basin and offertory plates, in memory of the late Dr. Theophilus and Mrs. Mack, the interior fixtures in memory of the late Mrs. Bradley from the family, the lamps at the door from members of the church, the marble flooring from the Ladies' Aid and choir and other gifts from members of the congregation. Major Leonard tendered the gift of the organ in a few words, and the rector, the Ven. Archdeacon Perry, M.A., accepted the gift and expressed thanks on behalf of the parish. His Lordship expressed his pleasure at the work which had been accomplished and paid a tribute to the Ven. Archdeacon Perry, who a few months ago he created one of his chief advisers and who as rector of the church had for so many years exerted such an influence for good. "The memory of this day will long be a source of encouragement and joy to you," His Lordship remarked. The Ven. Archdeacon Perry said the ability, unanimity and loyalty of the congregation had made the achievement possible. He had just one regret, and that was that the church was not quite complete, the marble steps not having been finished. They would, however, be ready by the following Sunday, he said. The church was filled to the doors at the morning service, at which the Bishop was assisted by the rector, the Ven. Archdeacon Perry, who read the prayers, and the Rev. Dr. Miller, the headmaster of Ridley College School, and Mr. A. M. Watts, who read the first and second lessons respectively. The Bishop preached an eloquent sermon from the text Psalm cxxii. 1, "I was glad when they said unto me Let us go up into the House of the Lord." On the following evening the annual congregational reunion was held in the schoolhouse, which passed off most pleasantly, and at which addresses were delivered by the Ven. Archdeacon Perry, the rector of the parish, His Worship the Mayor, and the Lord Bishop of the diocese.

HURON.

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

London.—Huron College.—The following is a stirring appeal on behalf of the funds of this well-known college by the Rev. Principal Waller, D.D. Fifty years of struggle against long odds is the record of Huron College, an institution of which every citizen of London might well be proud, for it is one of the oldest educational institutions in

London, and little band of workers of the vortions that near that spc gospel of Jes of the count Governor Si of Canada w story is reco Archdeacon his visits to the daughter father's portu tion, which prayers. The possessions opened for s the work of 1864. At th clergy of the of Huron, at ered the po Toronto, fro At the death fourteen yea creased to o been provide the days, co But among through Bis Carmichael. in the Chur became bish bishop bega fessor in Hu space to rec college sinc as Rough P Mr. Ridout, was for ma except the c Chapter He pulled down The old R Western Un of the build of common fusion exist college and are necessa never been managemen The univer citizens of l butions. fact for ma leave the f of its app making an dowment, grounds: serving the any large t tenth of its rest come those resou college is t nent part i portion of ance of hel from outsid ing now t and who a able in the appeals to The colle the city th sands of d spend mar ates who l was Huron without w secured. that the U It was thr Medical S has broug chants an appeals n self-intere move to have been its assets been resi maintain be maint find their The colle present e is appeal appeals c efficiency don a uni

London, and carries us back to the days when a little band of men camping somewhere on the banks of the Thames prayed at their evening devotions that God would be pleased to raise up near that spot some provision for preaching the gospel of Jesus Christ to the Indians and settlers of the country. That camp was the camp of Governor Simcoe, travelling through this part of Canada with a view to its settlement. The story is recorded in his diary, and was shown to Archdeacon Hellmuth on the occasion of one of his visits to England. He was also presented by the daughters of the late governor with their father's portrait to hang on the walls of the institution, which has grown up in answer to his prayers. The picture is one of the most valuable possessions of Huron College. The college was opened for students in the autumn of 1863, and the work of teaching actually begun in January, 1864. At that time there were only about forty clergy of the Church of England in the Diocese of Huron, and the thirteen counties were considered the poorest part of the larger Diocese of Toronto, from which it had lately been cut off. At the death of the Rev. B. Cronyn, after about fourteen years' episcopate, the clergy had increased to over ninety, of whom twenty-five had been provided through the college. Those were the days, comparatively speaking, of small things. But amongst those giants who came to Canada through Bishop Cronyn were men like Sullivan, Carmichael and DuMoulin, all afterwards bishops in the Church. The first principal of the college became bishop of the diocese, and the present bishop began his career in this country as professor in Huron College. It would take too much space to recall all the details of the history of the college since its foundation. The property known as Rough Park was purchased after the death of Mr. Ridout, and with a small addition, a wing, was for many years all the college could boast except the chapel, which fell into disuse when the Chapter House was built, and was afterwards pulled down when St. John's Church was erected. The old Ridout mansion is now leased to the Western University, who are tenants of that part of the building. It is probably owing to the use of common buildings and grounds that the confusion exists in the minds of many between the college and the university. The two institutions are necessary to each other's welfare, but have never been the same nor under the same financial management, nor under the same governing body. The university has appealed repeatedly to the citizens of London for support and annual contributions. Huron College has not done so. In fact for many years it made no appeal, so as to leave the field free for the university. In view of its approaching jubilee it is, however, now making an appeal for \$50,000 of additional endowment, and it is doing so on the following grounds: First, though a Canadian institution serving the whole community, it has never had any large gifts of Canadian money. About one-tenth of its resources are gifts from Canada, the rest come from the motherland. It is time that those resources were supplemented, because the college is training men who are to take a prominent part in Canadian life, and a very large proportion of them are Canadian-born. The acceptance of help in days when help was sorely needed from outside sources, is a fair ground for appealing now to those who have reaped the benefit, and who are able to help to-day as they were not able in the days of fifty years ago. Secondly, it appeals to Londoners on commercial grounds. The college has a greater commercial value to the city than a factory. It spends annually thousands of dollars. It brings to the city people who spend many more. It was Huron College graduates who first mooted the idea of a university. It was Huron College that provided the equipment without which the charter could not have been secured. It was through Huron College again that the University Arts department was reopened. It was through Huron College indirectly that the Medical School was founded, and that institution has brought thousands of dollars to the merchants and citizens of London. Huron College appeals now to the public at large on grounds of self-interest. Hitherto it has steadily refused to move to Toronto. It is no secret that efforts have been made to close this institution and move its assets to Toronto. Hitherto that pressure has been resisted. But unless the institution can maintain a high standard of efficiency it cannot be maintained at all. Students will ultimately find their way to the most efficient institution. The college is as efficient as it can be with its present equipment. It needs a larger staff. It is appealing for endowment to provide for it. It appeals on the ground of the need of increased efficiency. It was Huron College that gave London a university. The principals of Huron College

have always acted as professors in the university without additional salary. Huron College still provides the Professor of Hebrew in the Western University without salary and at a nominal cost to the Western University. Huron College appeals to London on the ground of gratitude. The institution could not have attained to its present proud position without much self-sacrifice on the part of those to whom its management and care are committed. It is a London institution, beautifully situated. It supplies the most valuable asset that any community can boast, namely, citizens. The clergy are still looked up to as leaders of thought, and are prominent in all causes that make for the uplift of the people. To whom and through whom are such questions as the conflict against tuberculosis brought prominently forward? Largely through the clergy. What are they sent out to do? To hold up the sacrifice and example of Jesus Christ to mankind. Their adequate training is not a matter of indifference to any community. The greatest asset Canada can have to-day is right-thinking citizens. Huron College appeals on the ground of civic pride and national patriotism to the citizens of London for their support. The campaign for additional help has already received the support of several prominent citizens. His Honour Judge R. M. Meredith, in contributing, writes: "I cannot imagine any cause more worthy; nor any field which ought in proportion to its dimensions and wealth to be more fruitful in the double sense of affording the best material for making fit soldiers of the Cross and of supplying with good heart the means needed for turning such material into 'living stones,' in that grand old edifice the Church of England. . . . I cannot but believe that, now that an opportunity has come, you will be mightily aided in your good work, done in our midst. Your campaign will afford a test of London's interest in, and care for, the Master's work; and I have great faith in its giving a very satisfactory answer to that test, and shall be glad to be permitted to contribute." Mrs. Boomer, whose husband was for fourteen years the Principal of the college, says: "I am sending you my contribution of \$100 towards the special endowment fund being raised for Huron College. I desire it to be designated as 'a thank-offering in memory of the late Dean Boomer.' I cannot but believe that the fund being raised for the better equipment of the Diocesan Divinity College will very specially appeal to those who are now holding important ministerial offices in our Church, the first steps towards which were taken when as divinity students they entered Huron College to prepare for the same." If all who read this would contribute on the same liberal scale, and in the same spontaneous manner, there is no doubt that the college would rapidly become what its geographical position entitles it to expect to be, the foremost theological school in the Dominion of Canada. Subscriptions may be sent to the Rev. A. A. Bice, 173 John Street, London, or to the Principal of the College for transmission to him.

Forest.—Christ Church.—The Rev. Professor Wright visited this parish on Sunday, January 21st, and preached two stirring sermons. In the afternoon the professor addressed an unusually large Bible Class on the "Exhortation," and later on the same afternoon gave a short talk to a gathering of over fifty of the young men of the place. His sermons and addresses were very


very much appreciated by those who heard him. His visit was introductory to the missionary meetings which were held in the church and school-room on the Monday and Tuesday following. At the Institute ninety persons from the town and surrounding villages studied in some one of the four classes on the following subjects: 1. The Decisive Hour of Christian Missions. 2. China. 3. India. 4. Strangers in Canada. Three separate hours were given to study of Missionary Educational Methods. 1. Clergyman's Methods. 2. Methods in the Sunday School. 3. Methods in the Young People's Societies, and six splendid addresses were listened to by crowded congregations. Upwards of fifty dollars worth of missionary literature was disposed of. These meetings were not only an inspiration but much benefit of a practical kind was derived from them in the shape of methods to be used in the future in the different branches of work. Mrs. G. B. Sage, the diocesan president of the W.A., delivered an enjoyable and practical address to the ladies of the congregation on Tuesday afternoon, January 30th, when about twenty-five ladies were present.

Brantford.—Grace Church.—On Sunday evening, January 28th, the Rev. H. F. D. Woodcock, M.A., who left last week to enter upon his new sphere of labour as rector of Oakville, in the Diocese of Niagara, preached his farewell sermon, choosing for his text, "It is your life," Deut. xxxii. 47. In dwelling upon the word "life," he strove to impress upon his hearers that it was not what so many took for life that constituted it, but that, as was plainly indicated by the circumstances of the text, the life of adherence to the Almighty and His commandments was the only feasible conception of the word. A large and attentive congregation listened with great interest to these closing remarks of the Rev. H. F. D. Woodcock, who throughout his residence in the city of three and a half years has endeared himself greatly to all classes of the community. On the following evening at a public meeting of the congregation, which took place in the schoolhouse, Mr. Woodcock was presented with a purse of gold from the congregation as a whole, and also with a handsome clock from the members of the parochial branch of the A.Y.P.A. He left on Tuesday morning the 30th ult. to assume his new charge at Oakville, followed by the sincere and hearty good wishes of the members of the congregation of this church, with whom he has always been most popular.

Mr. Woodcock was presented with a cheque for the sum of \$162 by Mr. Robert Sibbitt, one of the churchwardens, on behalf of the congregation as a whole. The same gentleman read a most kindly-worded address and Mr. Woodcock made a feeling reply. Addresses were also made during the evening by Mr. A. J. Wilkes, K.C., and the Ven. Archdeacon Mackenzie, whose birthday it happened to be, and to whom many congratulations were extended in consequence. Mr. Woodcock was inducted into the living of Oakville yesterday, February 7th, in the presence of a large congregation, including a number of his friends from Brantford.

Dutton.—The Rev. R. J. Murphy, of Thamesford, has been appointed rector of Dutton. He is a B.A. of Toronto University, a graduate of Wycliffe College, and a brother of the well-known missionary, Rev. A. Murphy. Mrs. Murphy is a sister of Mrs. J. Ward and Mrs. W. A. Graham. Both Mr. and Mrs. Murphy will bring to their new parish the good wishes and esteem of a very wide circle of friends. Mr. Murphy has served acceptably in Euphrasia, Essex, Eastwood, and Thamesford, and now goes to a parish which has high school accommodation and into the deanery of Elgin, which is under the supervision of Rural Dean Elliott, of Tyrconnell, who has had charge of the parish during the vacancy. Their departure from Thamesford will be regretted by many warm friends.

Princeton.—St. Paul's.—On Sunday morning, January 28th, the Lord Bishop of the diocese administered the apostolic rite of Confirmation in this church to several young persons. There was a large congregation present, who listened with rapt attention to the Bishop's eloquent and spiritual address. A very interesting event of the day's proceedings was the dedication by the Bishop of a handsome marble font, given by the two sons of the late Mr. Frederic Chesswright, in loving memory of their father who died recently at the age of 93 years, 60 of which he had spent in Princeton, and who was an active and consistent member and liberal supporter by his means of the Church of his forefathers. The musical portion of the service was carefully and



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wing is a f this well- aller, D.D. dds is the 1 of which proud, for itutions in

well rendered. The font is of beautiful workmanship, and we feel a touch of pride in the fact that it was turned out by our local monumental mason, Mr. Hoobs.

Windsor. Church of the Ascension.—The second annual men's banquet, held in the parish hall on Tuesday evening, the 30th ult., was a most decided success in every way. About 150 men of the congregation sat down to supper, which had been prepared by the Women's Guild of the church. All had partaken of the good things provided. Mr. O. E. Fleming, who acted as toast-master for the evening, introduced a programme of toasts, speeches and music. The guest of the occasion was the Rev. Dr. Faber, rector of St. John's Church, Detroit, who gave a most earnest and forcible talk to the men on "Christianity and Modern Times." Musical numbers were rendered by Mr. A. Flower, Mr. T. Hainesworth, Mr. Bertram Beer, and impersonations by Mr. C. Strevett and Mr. P. Gilbert. Those who replied to the various toasts were Mr. E. T. Howe, Dr. F. A. Millard and Mr. E. Wilkinson.

ALCOMA.

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

North Bay.—St. Simon's.—This little mission church, started a couple of years ago, has served the wants of a growing congregation and is now in a part of the town, at the west end, that will become the scene of much activity from the anticipated construction of the C.N.R. station nearby. At a meeting of the congregation held by the rector of St. John's parish, the Rev. C. W. Balfour, a vestry was formed, consisting of Messrs. Hy, Freeman, Wm. Legge and G. C. Smythe as rector's and peoples' warden and vestry clerk, respectively. Enthusiastic support is being given them in financing expenses and seeking to clear off the church mortgage. In time it is trusted they may be able to contribute towards the stipend of the assistant in the parish, the Rev. R. C. Bartels, at present provided for by the Girls' Auxiliary. Part of the work of the mission includes that at Four Mile Lake, in Widdifield township, which is eight miles distant.

RUPERT'S LAND.

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

Church of England Sunday School Association.—Results of examinations held at Advent, 1911.—Teachers' examinations on Bible and Church Catechism Lessons and Lesson Sketch 1910-1911; three papers. First Class Standing. 1.—Miss Helen Lambert, Westbourne, the Archbishop's gold medal for highest aggregate of marks. 2.—Mrs. Pettipher, Melita, the Ven. Archdeacon Fortin's silver medal for second highest aggregate of marks, also silver medal given by Very Rev. Dean Coombes for best lesson sketch. 3.—Miss Mary Bell Eaker, St. Peter's, Winnipeg, prize of \$3 in books donated by Messrs. Russell, Lang & Co., Winnipeg. 4.—Miss Esther Wheatley, Birtle, prize of \$2 in books, donated by Messrs. Russell, Lang & Co., Winnipeg. 5.—S. J. Lampen, Christ Church, Winnipeg, and William Astley Tearle Fyles, Portage la Prairie, equal prizes in books, \$1.50 each, donated by the Rev. Canon Phair, St. John's College, Winnipeg. 6.—J. F. McArton and Miss Daisy Shea, St. Matthew's, Winnipeg, and Miss Muriel Fyles, Portage la Prairie, equal prizes of \$1.50 each in books, donated by Mr. A. W. Bowen, K.C., Morden, and by the Rev. Rural Dean Chambers, Winnipeg. Miss Myrtle Webster, Hartney; Miss Elizabeth M. Fisher, Edna; Mrs. E. J. Cresswell, Gladstone; Miss Janie Daw, St. Matthew's Church, Winnipeg; Miss H. E. Darnley, Rossburn, and A. J. Sheard, St. James' Church, Winnipeg, equal. Miss Isabelle McElheran, St. Matthew's, Winnipeg; E. W. Watts, St. James' Church, Winnipeg; Mrs. J. F. Cox, Belmont, and Miss E. Pearl Ludlam, St. Matthew's Church, Winnipeg, equal.

Second Class Standing.—Miss Myra Kilroy, Miss Evelyn Munro, Harold G. Ganly and Miss Hildred R. Poapst, of St. Matthew's Church, Winnipeg; W. Moore, St. Alban's Church, Winnipeg; John Thomas Cox, Bradwardine; Miss Maude May Meadows, Odanah, Moore Park Mission; Mrs. E. J. Cresswell, Gladstone; Miss M. L. Kelly, St. Matthew's Church, Winnipeg.

Third Class Standing.—R. W. Humphreys, Belmont; S. J. Jackson, and Miss Vera Moran,

St. Matthew's Church, Winnipeg, equal. Miss Harriett A. Meadows, Odanah, Moore Park Mission; and Mrs. Talling, Christ Church, Winnipeg, equal. These examinations are held yearly at the end of November, and have the full recognition of the Sunday School Commission of the General Synod. All the above teachers receive lithographed diplomas signed by the Archbishop of Rupert's Land, the Rev. R. B. McElheran, first vice-president of the Diocesan Sunday School Association, and by the field secretary of Sunday schools, the Rev. W. A. Fyles.

Senior Scholars' Examinations.—On Bible and Church Catechism lessons of the previous year.

First Class Standing.—1.—Charles Douglas Fyles, Portage la Prairie, gold medal donated by Hon. G. R. Coldwell, K.C., M.P.P., Minister of Education, Brandon. 2.—Charlotte Lambert, Westbourne, silver medal donated by Mayor J. J. Garland, Portage la Prairie. 3.—Sylvia M. A. Evelyn, Westbourne, prize of \$3 in books donated by Judge Locke, Morden. 4.—Reginald H. Perry, Portage la Prairie, prize of \$2 in books, donated by Judge Locke, Morden. 5.—Walter Woods, St. Margaret's, Winnipeg, prize of \$1.50 in books, donated by the Diocesan Examiners, the Rev. Canon Matheson, St. John's College, Winnipeg, the Rev. W. A. Fyles, Field Secretary of Sunday Schools, Herbert Burdand, St. Matthew's, Winnipeg; Alice May Panting, St. James' and Aunt Cliff, St. Peter's, Winnipeg, equal. Irene Burgen, Holy Trinity, Winnipeg; Frederick Evelyn, Westbourne, and George B. Halbert, Bethany, equal.

Second Class Standing.—Harold B. Halbert, Bethany; Mary Wheatley, Birtle; Dorothy Boyce, Holy Trinity, Winnipeg; and Winnifred Woods, Markham, Gilbert Plains.

Pass or Third Class Standing.—Florence Tattersall, St. James', and Nellie Smith, St. Matthew's, Winnipeg. The average age of senior pupils is 10.

Junior Scholars' Examinations.—On Bible and Church Catechism Lessons of the previous year.

First Class Standing.—1.—Rowena Ross, St. Matthew's, Winnipeg, silver medal for highest aggregate of marks, donated by Mr. J. G. Dage, Holy Trinity, Winnipeg, lay secretary of Synod. 2.—Kathleen Isabel Garland, Portage la Prairie, prize of \$3 in books, donated by Chancellor J. A. Machivray, K.C., St. John's Cathedral, Winnipeg. 3.—Alice Edith Brindell, Portage la Prairie, prize of \$2 in books, donated by the Rev. R. B. McElheran, M.A., Winnipeg. 4.—Janet Bell, Belmont, prize of \$1.50 in books, donated by Dr. C. H. Weagant, Winnipeg. 5.—Ernest Kelsey, St. John's Cathedral, Winnipeg, prize of \$1.50 in books, donated by the Diocesan Examiners. 6.—Marietta Beatrice Fyles, Portage la Prairie; Dorothy Keves, Gladstone; Arabella Walsh, Belmont, equal. Prizes in books, one dollar each, donated by the Diocesan Examiners. The above eight pupils obtained 80 per cent. and over of total marks. Frank Donaghy, Belmont; Catherine Selby, Christ Church, Winnipeg; Kenneth Godey, St. Alban's, Winnipeg, and Eleanor M. Munro, Westbourne, equal. Ethel Cameron, St. Peter's, Dynevor, and Joy Field, Gladstone, equal. Elsie Woodhouse, St. Margaret's, and Annie Matheson, St. John's Cathedral, Winnipeg, and Joyce Sergeant, Dauphin, and Dorothy Hulbert, Bethany, equal. Dorothy Reeve, Brandon, (St. Matthew's) and Francis Jordan, St. Alban's, Winnipeg, equal. Elsie Timms, Melita; F. Dillstone, Gladstone, and Doris Wheeler, Birtle, and Blanche MacGowan, Holy Trinity, Winnipeg, equal. Elizabeth Killey, St. Peter's, Winnipeg; Marjorie Lillington, St. Matthew's, Winnipeg; Fanny Nash, Dauphin, and Florence Woodford, St. Margaret's, and Nora Matheson, St. John's Cathedral, Winnipeg, equal. Margaret McCorister, St. Peter's, Dynevor; Evelyn Vernon, Westbourne, and Lillian Jessie Tilley, Minnedosa, and Charlotte Averil, Clanwilliam, equal. Ethel G. Rowland, St. Peter's, and John Candline, St. Alban's, Winnipeg, equal. Annie Farnie, Oak Lake, and Doris Garland, Portage la Prairie, and Minnie Dietz, St. Matthew's, Brandon, equal. Eva Astrop, Carberry; Gladys Thompson, Gladstone; George Wilkinson, Gladstone; Agnes Gill, St. John's Cathedral; Clara Nightingale, Christ Church; Helen Donaghy, Belmont; Gladys Hawksley, St. Matthew's, and Jessie Candline, St. Alban's, Winnipeg, equal.

Second Class Standing.—Gertrude Werner, St. Matthew's, and Louisa Houghton, St. Alban's, Winnipeg, equal. Louie Murray, Odanah, Moore Park; Arthur Cliff, St. Peter's, Winnipeg; Gertrude E. Meadows, Odanah, Moore Park; Winnie McLennan, Belmont, and Frank Element, St. Matthew's, Winnipeg, equal. Frank Beale, St. Matthew's, and Catherine Rose, Holy Trinity, Winnipeg, equal. Sarah Godey, St. Alban's, Win-

nipeg, Harriett Mella, and Helen Mellor, Minnedosa; Gilbert Caunt, St. James, and Harold Ford and Marion Ford, Holy Trinity; Gwendolen Lewis, Bethany; Winnifred Woods, St. Margaret's, Winnipeg, and Catherine Reeve, St. Matthew's, Brandon, equal.

Pass or Third Class Standing.—Lily George Holy Trinity, Winnipeg, and Lillian Nash, Dauphin, equal. Bernice Rotheram, Christ Church, and Ethel Smith, St. Matthew's, Winnipeg, and Jean Farnie, Oak Lake, equal. Oretta Evelyn, Westbourne; Charles Roger Crawles, Minnedosa; Ethel Jackson, St. Matthew's, Winnipeg, and Kathleen Rall, Dauphin, equal. Leslie Webb and A. Taylor, St. Matthew's, Winnipeg; Marjorie Mardon, Clanwilliam; Magdalene Dunbar, Bethany; Mabel Fryer, Melita; and Dorothy Asham, St. Peter's, Dynevor, equal. Harry C. Bannister, Carberry; Erica Crawley, Clanwilliam, and Amy Gerrard, Christ Church, Winnipeg, equal. N-rah Mardon, Clanwilliam; Ella Margaret Giddy and Hazel Elmhirst, Carberry, equal. Bessie King, Holy Trinity, Winnipeg, and Katherine M. Averil, Clanwilliam, equal. Bert Fuller, Oak Lake; Ida Cardiff, Dauphin, and Allan Sharpe, St. Peter's, Winnipeg, equal. All the senior and junior successful candidates receive lithographed diplomas with the same signatures as in the case of the teachers' diplomas. Many of the above papers were of a high order of merit and the competition exceedingly close. St. Peter's, Dynevor, has the honour of being the only Indian reserve to send up pupils for examination. Two of these pupils this year and one last year took a good first-class. The examiners believe that this is unique in Canada. The parish of Clanwilliam, dependent almost entirely on the home department, has the honour of ten successful pupils. The excellent Sunday school work of the former rector of St. Peter's, the Rev. S. Fea, Winnipeg, continues to bear fruit, as shown by the good position taken by its teachers and pupils. The same may be said of Westbourne, whose former incumbent, the Rev. A. C. Aylwin, took a keen interest in the teacher training and examinations. The ages of the junior pupils were from 9 to 14. In both scholars' grades 115 wrote, of whom 107 passed from eight rural deaneries.

NEW WESTMINSTER.

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

Vancouver.—The Rev. H. G. Fynes-Clinton is still at Pasos Roubles, Cal., in the care of nurses from St. Luke's Home, Vancouver. The latest advice is that he is gradually nearing the end, and that there is no hope for his recovery. Mr. Edward M. Searles, of Vernon, B.C., has been accepted for ordination, and he will be ordained on the 1st Sunday in Lent in St. Paul's Church, Vancouver. The sermon will be preached by the Rev. C. A. Seager, rector of Vernon (diocese of Kootenay), and the candidate will be presented by the Ven. Dr. Pentreath, Archbishop of Columbia. Mr. A. H. Plummer, of Bishop's College, Lennoxville, son of the Rev. Dr. Plummer, late of Durham, the well-known commentator, has been accepted as a candidate for Holy Orders in the diocese of Kootenay, and Mr. Ashlyn A. Trumper, of Huron College, for the diocese of New Westminster. The Rev. C. C. Owen, who has not been well lately, has gone to California for a month's holiday. After a lingering illness, the Rev. Henry Glynn Fynes-Clinton, B.A., rector of St. James' Church, Vancouver, passed away at Pasos Roubles, Cal., on the morning of Jan. 20th. The body was brought to Vancouver and the funeral took place on Feb. 5th. Mr. Clinton graduated at Keble College, Oxford, in 1876, and was ordained deacon and priest by the Bishop of Salisbury. He was vice-principal of St. Boniface College, Warminster, from 1878-81, and curate of St. Mary Magdalene, Bradford, Wilts, from 1881-85. In 1885 he came to Vancouver, then known as Granville, as incumbent of St. James' Church. The little church was burned in the fire of 1886, which destroyed the town. A new church was built and subsequently in 1900, enlarged. The site has now become valuable for business purposes and is to be sold, and a church to seat about seven hundred erected within five blocks of the present building. Mr. Clinton was present at the conference at Winnipeg in 1890 which formed the basis of union for the Church, and was a delegate to the first general Synod and to all subsequent Synods, though he was unable to attend the one held in London last fall. Since 1904 he has been rural dean of Vancouver. He had been in active work

in the city in his vigorous body, well put in to cover "Worship moment. Let rush and turbulence endeavour to Mr. Clinton ways in sympathy still. The folded in pe intercession brave, self-s who gave it by great mo large accretion spised. He ally by it not to flow past himself by i the true pio where he ha primeval. B nings is ev given to its mission chu debris of lo with the ho high indeed, to his minist Mr. Clinton vice of the self before. On the 30th years of age The Bish Church, Va fourth Sund

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Sir.—I Edmond's at all nec circular; itself. M the fact monds. I

in the city longer than any minister of any religious body. The general opinion about him is well put in the following extract from the Vancouver "World":—"Let Vancouver pause for a moment. Let us turn aside for a space from the rush and turmoil of our individual and collective endeavour to accomplish material prosperity. Mr. Clinton is dead. The heart that beat always in sympathy with the sorrows of others, is still. The hands that ever helped others are folded in peace. The voice that daily offered intercession for a heedless people is hushed. The brave, self-sacrificing spirit has returned to God who gave it. Progress, the progress registered by great modern buildings, brilliant streets and large accretions of population, is not to be despised. He did not despise it. Profiting personally by it not at all, allowing the stream of wealth to flow past without the slightest care to benefit himself by it, Mr. Clinton had nevertheless all the true pioneer's joy in the creation of a city where he had seen the wilderness and the forest primeval. But if the story of Vancouver's beginnings is ever so told that the true values are given to its builders, he who founded the little mission church of St. James in the midst of the debris of logged-off lands that are now covered with the homes of many thousands, will stand high indeed. Constantly serving others, devoted to his ministry, taking no thought for the morrow, Mr. Clinton literally wore himself out in the service of the parish to which he had attached himself before even the great fire swept the city." On the 30th of January he would have been 59 years of age.

The Bishop confirmed 26 candidates in Christ Church, Vancouver, and 4 in St. James on the fourth Sunday after the Epiphany.

Port Moody.—The parsonage is completed and is now occupied by the vicar, the Rev. F. V. Venables. The Synod of the Diocese, which for some years has been held in February, will in future be held in June. The date fixed for this year is June 5th.

KOOTENAY.

Vernon.—All Saint's.—The annual vestry meeting was held on January 17th, the rector, the Rev. C. A. Seager, M.A., in the chair. The churchwardens' report showed good prospects, financially, for the coming year. A thousand dollars had recently been paid on the rectory property. The stipend of the rector was increased by \$500 a year. The meeting was representative and enthusiastic.

Correspondent.

THE PRAYER BOOK COMBINED WITH THE BIBLE.

Sir.—Let us have an edition with the Lectionary just before Genesis, the Psalter pointed and divided into sixty parts just after Job and the rest of the Prayer Book after Revelation. By all means, include the Apocrypha. This would be a boon to those who say the daily offices. Many a worshipper who knows the Prayer Book would only need to have the Psalter. For him an edition of the Bible with the printed Psalter would be convenient.

H. J. Leake.

SIMPLE ILLUSTRATIONS.

Sir.—In view of an editorial in a recent issue "Simple Illustrations," I would like to ask if some Sunday School worker, cleric or lay, could be found to work conjointly with others whom she or he might interest towards preparing a selection of stories and illustrations, etc., bearing on the theme of the Sunday School lessons of the Commission for 1912-1913. The Teachers' Assistant is helpful but has not enough illustrations. Other helps on the same lines have themes and illustrations not always harmonizing with the Church theme.

D. B. R.

RE EPIPHANY APPEAL.

Sir.—I have just read with some surprise Mr. Edmond's letter on the above appeal. It is not at all necessary for me to attempt to defend that circular; the best argument for it is the appeal itself. My object in writing is to demonstrate the fact that not all men agree with Mr. Edmonds. I am surprised that any man should take

such words and phrases from their context and ask what can be made of them. Nothing, of course. But God help the people who cannot see a great deal in them when considered with the context. I found the appeal exceedingly interesting and useful. It has information to give and gives it clearly, concisely, rationally and from fact. It has a message for us all and gives it in no uncertain sound. I am glad I received a copy. I consider that my congregation has had one good sermon, at least, during the year. I hope to see many more from the same source.

G. A. Wells.

WHAT IS A FONT ROLL?

Sir.—I see in your notes on the first page of your issue of the 18th the question "What is a font roll?" In your brief comments you do not answer the question raised, but seem to suggest that in actual practice the "font roll" is not being correctly used, and leave the matter where you find it, viz., in the realm of uncertainty. Surely to an Anglican there can be but one purpose and procedure to be followed. Ordinary loyalty to the Sunday School Commission (an official representative of the Church) impels the adoption of the "font" roll as distinguished from the "cradle" roll. The Commission surely acted wisely in selecting the former title instead of the latter, and also in urging its use throughout the Church. The purpose in view is undoubtedly that the Church, through her Sunday School organization, shall keep continuously in touch with every one of her children through those years of infancy during which, heretofore there has been little or no systematic effort put forth by the Sunday School. As far as procedure goes experience would seem to suggest the following method: The selection of a person thoroughly in sympathy with the object in view and naturally fond of young children to take charge of the matter; such person to be furnished with a list containing the name of every Church child in the parish not yet of Sunday School age with the date of its baptism. This list to be kept up to date. On every anniversary of its baptism each child to be sent a card (procurable at any Sunday School supply house) reminding it and its parents that the Church is taking a loving and watchful interest in it, and patiently waiting for the opportunity of giving it spiritual instruction. This to be continued until the child is old enough to have its name transferred from the "font roll" to the active Sunday School register. I venture to say wherever some such method has been followed conscientiously it has had the desired result. May I make a comment on your words. "We find in actual experience that many clergy are enrolling on this roll (font) babies who are not yet baptized," etc. This would be appropriate in a "cradle" roll, but surely it is a mistake in a "font" roll. The former draws attention to a mere natural birth, the latter emphasises a fact of the deepest spiritual significance. The former suggests the child's life in the world, the latter in its relationship to the body of Christ and all that that implies. Between these alternatives there should be no question as to the Church's position. The adoption of the "font" roll and entering upon it only the names of those who are eligible and (baptized infants) might in itself draw the attention of some "careless and negligent parents" to the significance and importance of having their children baptized.

T. H. J. Walton.

St. George's Rectory, Birtle, Man.

Church Decoration

entrusted to our artists and workmen will be well and artistically executed. Long experience has proven our work to be in the highest class.

Correspondence is invited

The Thornton-Smith Co.
11 King St. W. Toronto, Can.

WOMEN'S "WRONGS."

Sir.—H. A. B. is quite right. There is no good reason why the women of our congregations should not have a voice in Church affairs. The writer, who is strongly of opinion that the suffragette movement, and the mixing up of women (whose usefulness and activity has its proper sphere) in politics would result in mischief to the State and disaster to the sex; is equally strongly of opinion that women may, as indeed they do, enter largely and usefully into the conduct of Church affairs, and their views and opinions should have suitable opportunity of being expressed and heard. We do not want them for theologians or preachers, or even as members of synods, but in meetings of vestries and the like their presence would be an advantage.

Senex.

PEACE.

Sir.—My concrete suggestions towards enabling those of the clergy who are anxious to promote industrial peace are as follows: (1.) Urge pre-eminently that the primary aim of the gospel is salvation from sin; and use to the full Lent and Holy Week. But (2.) endeavour to abolish instinctive prejudice against trade unions. (Because one outward and visible sign of them is often inconvenience to the public.) (3.) Develop more real sympathy with them, their lives, aims and objects. Parish visiting will help. (4.) Devote less time to matters of ritual. How trivial must these things often seem to the men and women who are labouring hard day and night to make a living! During Trinitytide inculcate certain obvious deductions from the gospel teaching. (a) The great subject of Christ's teaching is "the Kingdom of God now present," i.e., inter alia, at least a collection of people living and working together. "We are members one of another; and whether one member suffer, all the members suffer with it; or one member be honoured all the members rejoice with it." This doctrine of mutual dependence is a great warrant for trade unionism. But it equally implies the recognition by unions and employers of the same great truth, as to themselves, and as to the public, who also are involved. (b) The Fatherhood of God involves the brotherhood of man, all men, not only members of unions, but of employed and employers. (c) Mutual justice, forbearance and endurance of wrong rather than the committing of injustice, taught and practised by Christ, and most valuable in labour bargaining. (d) That the worth of human life taught by Christ implies a living wage and fair conditions. (e) Christian unselfishness in accepting smaller dividends rather than large ones at the expense of the next above. (f) The corresponding duty of the worker to render honest work (as in Church Catechism). (g) That labor and capital both should strive to imitate the patience and self-control of Christ. (h) That "Thy Kingdom come" includes all social progress. (6.) Strive to interpret the life and ambition of the working classes to the employers, and the latter's general desire to be just and kind, to the workers. The Anglican clergy have special opportunities for this, which is something greatly needed since personal relations between the two classes gave way to the factory system. (7.) Study an article on "Trade Unions" in Chambers' Encyclopaedia (which converted the writer ad hoc) and the articles on Arbitration and Conciliation in the Encyclopaedia Britannica (which largely exemplify Christian principles); and the annual reports of the Dominion and Provincial Labour Departments. (8.) Undertake a short but accurate study of the elementary principles of Political Economy (as recommended by Archdeacon Cody, himself an honour graduate). Dr. Walker's First Lessons, and Brief Course, (Henry Holt, \$1 and \$1.20), are admirable and quite sufficient. They will be needed rarely but vitally, as when one of my churchwardens (on strike) asked me why it should be that his general manager got \$75,000 a year and he only \$14 a week, and I was able to answer that modern political economists attached great value to "management," as often enabling a factory or business to "pay" which otherwise would have failed, and so giving much more employment to labour. (9.) Read, to show how some clergy manage this difficult task, "Politics in the Pulpit" (Canon Bannister); "Religion and Politics" (Canon Barnett); "Sermons on Social Subjects" (Christian Social Union). Some advantages to be reaped would be: (a) The elimination of a

* Bishop of London, Stoke Church Congress.
† Archbishop of York, recently.

large amount of hostility to the Church on the part of organized labour; (b) Christian influence over an important part of the community, leading to industrial peace, and so to a great service to the public; (c) The building up of congregations strong to co-operate in other departments of the Church's work; (d) A revival of interest in the gospel, thus shown to be wider and more modern of application than generally thought; (e) The consequent rallying of many now indifferent, of which more than one brilliant example will occur to us. Some dangers are: Dealing with such practical subjects and men, we must have exact knowledge of the principles of the gospel and the circumstances to which they are to be applied, and in any event great skill, address, judgment and spirituality on the part of the clergy will be needed; otherwise more harm than good will result. And some congregations or individuals may object. But, can the serious Christian preacher, conscious of the responsibility of his office, and the demands of modern life, be unwilling to face the undoubted risks, and preach a gospel which is less than coextensive with life? Candidus.

WOMAN'S WRONGS.

Sir,—Will you allow me to express approval of the letter on Women's Wrongs, signed H. A. B., of Huron Diocese, which appeared in the Churchman of 1st inst. It has always seemed strange to me that women who have been allowed to vote in municipal matters in the Province of Ontario for over half a century, who are the principal attendants at our churches, who are our best church workers, who as members of the Women's Auxiliary have been so often referred to in our Bishops' charges as energetic Christians who conduct their business and business meetings so successfully and well, should be debarred by canon from meeting in vestry, and having a voice in the choice of clergyman when a vacancy in the parish occurs, or voting for churchwardens to carry on the business of the parish, or for lay delegates to represent their church in synod. A woman in Huron Diocese may vote for, or even be elected as school trustee, but she cannot attend a vestry meeting. Why, even in Iceland, women are allowed to vote at parish meetings on church affairs, and in Norway a bill was passed ten years ago admitting women as jurors in civil and criminal cases. It is said that in England and the United States women may vote in vestries, also in some dioceses in Canada the same right is accorded them. Our Presbyterian brethren do not draw the sex line at their vestry or congregational meetings, and yet the Synod of Huron does not wake up to the fact that this is the 20th century, that women are not as they were 100 years ago, but are now men's equals in education and intelligence, but it keeps a musty canon in existence which says male members. The only plausible ground for withholding from women the right to vote in vestries is, that there has not been a general demand from them for the right. Women some time ago had no control over their own earnings. They have now. Did they petition for the right? They had neither school nor municipal franchise. Did they petition for it? Until 1867 we had no Confederation. Did the people petition for it? Did congregations petition for the passing of a canon authorizing select vestries? But why multiply cases to show the weakness of the argument. Excuse the length of this communication, but I feel that the complaint of your able correspondent H. A. B. is just and the system which excites her indignation should be changed. I shall close by referring to an article written a few years ago by the Bishop of Hereford, in which he says "A church which is alive cannot remain unchanging and unprogressive in a world of new thought and new conditions; to leave an uneducated laity for an indefinite period in this anomalous position, accustomed as they are to local self-government in all other matters, is not only to court disaster, but to deserve it."

Henry Macklin.

PRAYER BOOK REVISION.

Sir,—While much has been spoken and written on Prayer Book Revision, much remains to be said. This desire to express opinion (which has been gratified by the referendum of the committee) displays the vigorous national life of the Anglican Church in Canada. A nation grows rapidly in national sentiment when a literature is born, which is true also of a National Church. Since the publication of the Book of Common

Praise, signs are perceived in almost every parish of this growth towards "oneness" in sentiment and thought. As the years roll by this practical, robust type of Catholic sentiment will become more strongly marked and defined. So that any revision of the Prayer Book which does not express this growing tendency will find itself out of keeping with the future. Now naturally we look to the past for guidance. And just as naturally that backward glance will rest upon the central or Reformation period, of the formation of a National Liturgy in the mother land. In reviewing the period between 1549 and 1661 we perceive that while each band of revision desired to produce a permanent work each revision in time was found inadequate. While then our committee should aim at giving to the Church a permanent work, we must not hope to be entirely satisfied. Let all help and assist, let none hope for a personal triumph. In fact the more perfectly the general statement is expressed the more surely the peculiarities of the individual will be lost. The individual triumphs in assisting the committee; the committee triumphs in forgetting the individual. In the next place this glance at the past reveals a tendency to enlarge the work at each revision. The spirit of the Prayer Book of 1549 was brevity. There should be an endeavour to express, in our first Prayer Book, the essentials of worship, leaving all adornment and so-called enrichment to the wisdom of the future. I hope to apply these principles in another letter.

James A. Robinson.
Rectory, Clarksburg.

THE WORD "ALTAR."

Sir,—In connection with the letter from the Rev. H. H. Mitchell in your last issue, perhaps he and other of your readers may be glad to have the following extracts from Bishop Westcott's great work on the Epistle to the Hebrews.

"In this first stage of Christian literature [up to Hermas] there is not only no example of the application of the word 'altar' to any concrete material object as the Holy Table but there is no room for such an application."

"In Irenaeus there appears to be a transition from the spiritual sense of the 'altar' to that of an earthly Christian altar. Such a use would follow naturally from the habitual thought of material offerings."

"The writings of Cyprian mark a new stage in the development of ecclesiastical thought and language. In them the phraseology of the Levitical law is transferred to Christian Institutions . . . as a necessary consequence the Christian minister is said to serve at a material 'altar,' which becomes the habitual name for the Holy Table."

(Westcott, Hebrews, pp. 456-458.)
Veritas.

CATHOLIC AND APOSTOLIC.

Sir,—In reference to a letter signed G. M. Cox in your issue of January the 18th, I should like to say a few words. He asks, "why is it necessary to proclaim that we are Catholics any more than to proclaim we are Christians?" I hold it is very necessary in these days. Christians we all are who believe in our Lord Jesus Christ in sincerity; but Catholic, as I understand it, has a more exclusive meaning than merely universal, and celsis. We of the Anglican Catholic Church are too ready to allow the Roman Catholics to appropriate it. The dissenters, we know, have no right to the name. They are not Catholics in the true sense of the word, and we are too fond of calling ourselves "Protestants" in common with all the denominations, but if we are Protestants, let it be in a wider sense, in protesting against the errors of schism, as well as heresy, for there is more harm done to "the Church" in these days by the former than the latter in drawing away its members. We are dreadfully afraid of Rome, forgetting that in our Litany service we pray to be delivered from "schism as well as heresy." I think, the "inexcusably ignorant" are those who apply the name "Catholic" Church to any of the sects, forgetting, or possibly not being aware of the fact that it only belongs rightly to the Anglican, Roman, Coptic, Armenian, Greek, etc. As to its being "rather late in the day to proclaim ourselves Catholics," I think it is more necessary in the present time than it ever was in the days of the early Church when there were no divisions, and I for one would not be ashamed of a label

which proclaimed me a member of the "One Catholic and Apostolic Church, holding the faith once delivered to the Saints."

Anglican Catholic.

APPEAL FOR MISSION HOUSE AT NACAOKA, JAPAN.

Rev. T. G. A. Wright begs to acknowledge the following subscriptions for a Mission House at NACAOKA, JAPAN, for Rev. C. H. Shortt: Previously acknowledged, \$580.00; Rev. F. C. Willing, Cayuga, \$1; Friend, Tyrconnell, \$3; Millbank, W. A. (per Mrs. S. J. Miller), \$1; Rev. Thos. L. Aborn, Balderson, \$2; John Keir, Dixie, \$1; Mrs. D. Coffey, Forest, \$5. Total, \$602.00. Amount required \$800. Subscriptions may be sent to Rev. T. G. A. Wright, 851 Hellmuth Ave., London, Ont.

Family Reading

TRAIN YOUR MEMORY.

In these days, when people read newspapers daily, making little effort to remember what they read, it is said that the art of remembering is going into a decline.

Now a good memory is a wonderful help in life. If you try to develop yours in your youth, you will never regret it.

The most successful pastor is usually he who most quickly recognizes and calls by name the members of his flock.

The most successful politician is usually the one who remembers best the men whom he meets.

Writers, speakers, lawyers, doctors, merchants, and most others, depend largely on their memories for their advancement. There is no high place on earth for the forgetful man.

There have been many great characters, who have declared that they owe their fame chiefly to their remarkable memories.

James G. Blaine was one of these. George Washington had a good memory. Napoleon was said to be able at one time to call every soldier in his army by name.

Milton could repeat the whole of Homer's works. Several men have committed the entire Bible to memory. Henry Clay could not learn poetry, but he never forgot a name, a face, or an argument. John Stuart Mill had a wonderful memory. Oliver Cromwell was another general who was said to know the names of all his men.

Probably Macaulay had as good a memory as any man that ever lived. He knew by heart the whole of Paradise Lost and The Pilgrim's Progress.

Make a practice of learning both prose and poetry. Then repeat it often to yourself, in order to retain it. Train your memory in every way you can think of.

A good memory will not take the place of original thinking, nor of industry, nor of energy; but it is still a very valuable help in life. In these days of close competition a good memory is always likely to be the factor which turns the scale toward victory.

DOMINION BANK ANNUAL STATEMENT.

The forty-first annual meeting of the Dominion Bank was held at the head office in Toronto on Wednesday the 31st of January. The statement presented to the shareholders was the most satisfactory in the bank's history and reflects credit upon the management. The net profits of \$704,945, the premium on the new stock issued \$702,000 and the balance of \$305,000 carried forward from the previous year made a total of \$1,711,945 available for distribution. Of this sum \$508,000 was paid in dividends, \$702,000 transferred to the Reserve Fund, and the balance of \$500,000 carried forward to Profit and Loss Account. The bank's reserve fund exceeds its paid-up capital by \$1,000,000, placing it in an unusually strong position. The total assets of the bank are now over \$70,000,000, \$13,630,000 of these being in cash, and \$27,011,000 quickly available. The shareholders of the bank are certainly to be congratulated upon the highly creditable showing. Several new branches were opened during the year, including one in London, England. The Dominion Bank is one of the strongest financial institutions in Canada and is rapidly extending its usefulness.

THE F BANK was just Janua Among James Car (Hamilton) Matthews, C. S. Pim, H. G. Gat anagh (Ha (Cobourg), lock, H. B. Mackenzie, Alex. C. A William R. William In G. N. Rey (y), W. L. Farwood, (bra), Thon Ross (Limb bell, J. W.

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THE DOMINION BANK

Proceedings of the Forty-First Annual General Meeting of the Shareholders

THE FORTY-FIRST ANNUAL GENERAL MEETING OF THE DOMINION BANK was held at the Banking House of the Institution, Toronto, on Wednesday, 31st January, 1912.

Among those present were noticed: Sir Edmund B. Osler, W. D. Matthews, James Carruthers, R. J. Christie, A. W. Austin, Barlow Cumberland, F. J. Harris (Hamilton), C. A. Bogert, Dr. Thomas Armstrong, H. W. Wilcox (Whitby), James Matthews, Dr. Grasett, J. D. Warde, E. W. Langley, George Pim, D. J. McIntyre, C. S. Pim, W. C. Crowther, L. H. Baldwin, A. Munro Grier, K.C., W. K. Pearce, H. G. Gates (Hamilton), L. A. Hamilton, H. A. Foster, J. H. Paterson, J. F. Cavanaugh (Hamilton), Charles E. Lee, Henry Gooderham, David Smith, E. H. Osle (Cobourg), F. H. Gooch, E. A. Begg, W. T. Ramsay, C. H. Edwards, William Mackenzie, H. B. Hodgins, Wallace Jones, J. K. Niven, Rev. T. W. Paterson, H. Gordon Mackenzie, W. Gibson Cassels, W. Cecil Lee, J. Gordon Jones, John Stewart, Alex. C. Morris, Peter MacDonald, J. H. Horsey, A. R. Boswell, K.C., H. Crewe, William Ross, Col. G. T. Denison, James E. Baillie, Hon. J. J. Foy, F. L. Patton, William Ince, Aemilius Baldwin, William Crocker, D'Arcy Martin, K.C. (Hamilton), G. N. Reynolds, F. D. Brown, H. J. Bethune, W. E. Carswell, S. Jeffrey (Port Perry), W. L. Matthews, R. M. Gray, Andrew Semple, S. Samuel, J. G. Ramsey, T. W. Forwood, Leighton McCarthy, K.C., H. S. Osler, K.C., C. Walker, Victor Cawthra, Thomas Meredith, S. Nordheimer, W. H. Merritt, Dr. Charles O'Reilly, Robert Ross (Lindsay), H. S. Harwood, Jacob E. Finkle, W. H. Knowlton, A. H. Campbell, J. W. Murray (Belleville).

It was moved by Mr. A. W. Austin, seconded by Mr. H. W. Wilcox, that Sir Edmund B. Osler do take the chair, and that Mr. C. A. Bogert do act as secretary.

Messrs. A. R. Boswell and W. Gibson Cassels were appointed Secretaries.

The Secretary read the Report of the Directors to the Shareholders, and submitted the Annual Statement of the affairs of the Bank, which is as follows—

TO THE SHAREHOLDERS:

The Directors beg to present the following Statement of the result of the business of the Bank for the year ending 30th December, 1911:

Balance of Profit and Loss Account, 31st December, 1910	\$505,667.59
Premium received on new Capital Stock	702,799.37
Profits for the year ending 30th December, 1911, after deducting charges of management, etc., and making provision for bad and doubtful debts	704,045.94
Making a total of	\$1,912,512.87

Which has been disposed of as follows:

Dividend 3 p.c., paid 1st April, 1911	\$120,000.00
Dividend 3 p.c., paid 3rd July, 1911	120,000.00
Dividend 3 p.c., paid 2nd October, 1911	129,706.50
Dividend 3 p.c., payable 2nd Jan., 1912	139,299.90
	\$508,912.40
Transferred to Reserve Fund	702,799.37
	\$1,211,796.77

Balance of Profit and Loss carried forward \$500,116.10

RESERVE FUND.

Balance at credit of account 31st December, 1910	\$5,000,000.00
Transferred from Profit and Loss Account	702,799.37
	\$5,702,799.37

In presenting the Annual Statement of the affairs of the Bank covering the year just closed your Directors have to report that there has been continued improvement in every respect. The Institution has shared fully in the widespread prosperity of the country, with a satisfactory increase in the net profits earned.

The following Branches were established during the period under review: Welland, Ont.; Granville Street, Vancouver, B.C.; Hillhurst (Calgary), Alberta; Norwood (Edmonton), Alberta; St. John's (Winnipeg), Manitoba.

In view of the steadily increasing volume of business between Canada and Great Britain, and to generally further the Bank's interests, a Branch was opened in London, England, in July last—the results already shown justify this action.

The new buildings at Calgary, Alberta; Saskatoon, Sask.; Brandon, Man.; Dufferin Street and Bloor Street, Toronto; Lee Avenue, Toronto; and St. Clair Avenue and Vaughan Road, Toronto, referred to in the last Annual Report, have been completed, with the result that commodious and handsome premises have been provided at these points, which we anticipate will meet our requirements for many years to come.

It is the intention during 1912 to erect buildings for the following Branches in Toronto: Dufferin Street and St. Clair Avenue, and Deer Park—corner Yonge Street and St. Clair Avenue.

Arrangements are under way to establish new Offices at several important and desirable Canadian points during the present year, which it is considered will eventually prove sources of profit to the Bank.

The Branches at Summerbury and Melville, Sask., were closed in 1911. Owing to the general expansion of the Bank's business and to provide for increasing demands for Circulation, it was considered advisable to offer to the Shareholders in July, 1911, \$1,000,000 of new Capital Stock at 200. Rights to subscribe for this issue expired on the 15th January, 1912, at which date \$975,700 of the amount was subscribed, and \$807,852.50 paid up. When full payment of the new issue has been made the Bank's paid-up Capital will be \$5,000,000 and the Reserve Fund \$6,000,000. The authorized Capital Stock is \$10,000,000, and the unallotted balance, \$5,000,000, will be issued from time to time as conditions warrant.

The Balance Sheet of the Bank, showing the various Assets and Liabilities at the close of business on the 30th December, 1911, has been verified by your Directors, who in addition, have examined and found to be correct the Cash Assets and investments mentioned therein.

All Branches of the Bank have been inspected during the past twelve months.

E. B. OSLER,
President.

Toronto, 31st January, 1912.
The report was adopted.
The thanks of the Shareholders were tendered to the President, Vice-President and Directors for their services during the year, and to the General Manager and other Officers of the Bank for their efficient performance of their respective duties.

The following gentlemen were duly elected Directors for the ensuing year: Messrs. A. W. Austin, W. R. Brock, James Carruthers, R. J. Christie, J. C. Eaton, J. J. Foy, K.C., M.L.A.; W. D. Matthews, A. M. Nanton and Sir Edmund B. Osler, M.P.

At a subsequent meeting of the Directors Sir Edmund B. Osler, M.P., was elected President, and Mr. W. D. Matthews Vice-President for the ensuing term.

GENERAL STATEMENT

LIABILITIES.		
Notes in circulation		\$4,649,668.00
Deposits not bearing interest	\$7,096,594.48	
Deposits bearing interest (including interest accrued up to date)	4,451,270.57	
		53,547,865.05
Deposits by other Banks in Canada		206,409.51
Balances due to Banks in foreign countries		577,933.79
		\$58,809,976.35
Total Liabilities to the Public		47,024,799.38
Capital Stock Paid up		
Reserve Fund	\$5,702,799.37	
Balance of Profits carried forward	500,116.10	
Dividend No. 117, payable 2nd January, 1912	139,299.90	
Former Dividends unclaimed	333.00	
Reserved for Rebate on Bills Discounted, Exchange, etc.	153,237.85	
		6,495,777.22
		\$70,179,552.95

ASSETS.

Specie	\$1,500,770.23	
Dominion Government Demand Notes	6,753,220.25	
Notes of and Cheques on other Banks	3,822,001.10	
Balances due from other Banks in Canada	230,299.75	
Balances due by Agents in the United Kingdom and Banks in foreign countries	1,064,113.49	
	\$13,370,404.82	
Provincial Government Securities	445,418.50	
Canadian Municipal Securities and British or Foreign or Colonial Public Securities other than Canadian	614,788.84	
Railway and other Bonds, Debentures and Stocks	5,800,742.11	
Loans on Call, secured by Stocks and Bonds	6,448,128.97	
	\$27,611,053.24	
Bills Discounted and Advances Current	\$10,492,726.32	
Deposit with Dominion Government for security of Note Circulation	190,000.00	
Overdue Debts (estimated loss provided for)	124,681.01	
Real Estate, other than Bank Premises	102,100.49	
Mortgages	20,020.00	
Bank Premises	2,234,000.00	
Other Assets not included under foregoing heads	4,971.89	
	43,168,499.71	
	\$70,179,552.95	

C. A. BOGERT,
General Manager.

Toronto, 30th December, 1911

British and Foreign

The Rev. Philip Carlyon has attained his 100th birthday. He was born at Mawgan-in-Pydar on December 30th, 1811. For many years he has been a resident of Falmouth and a regular attendant at the parish church, where he attended the services on Christmas Day. His recollections carry him back to the receipt of the news of the Battle of Waterloo. He graduated from Emmanuel College, Cambridge (Second Senior Optime) in 1834, and was First Tyrwhitt's Hebrew Scholar in 1836. He retired from ministerial work in 1881, when he had served for twelve years as Vicar of Wisbech St. Mary.

On the afternoon of Wednesday, 3rd January, the Schoolroom of Dunmore, at the entrance of the picturesque village, was completely filled with a representative gathering of people belonging to Dunmore, Airth, and neighbourhood. The occasion was the presentation to Miss Hamilton, of Dunmore Park, before the family leave for Cochno, of a testimonial of regard and affection. The testimonial took the shape of a very beautiful and chaste silver rose-bowl, with the inscription: "Presented to Miss Hamilton, Dunmore Park, by the women of Dunmore and Airth, January 3, 1912." Most of the subscribers, numbering over 100, were present, as well as several other friends and neighbours.

The Rev. R. E. Waller, Rector of Frant, Sussex, with his wife, Lady Emily, daughter of the Marquis of Hereford, goes to Vancouver shortly, to take up farming on a large scale. A number of his parishioners are to go with him.

Bishop Courtney of St. James' Episcopal Church, Madison Avenue, New York, and formerly Bishop of Nova Scotia, has been re-elected president of the British Schools and Universities Club. A bas-relief portrait in bronze, of himself, the work of Miss Harriet Fishmuth, was presented to him on the occasion.

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

Take things gently; forget the ill and remember the good. Never fret about what you can not help or can not understand. Be patient, be kind to man and beast, for all need kindness, and make much of the sweet, tender, homely things, which after all are the true riches.—Prof. David Smith.

H. H. NIGHTINGALE
Stock Broker and Financial Agent
Investments and Loans Negotiated
33 MELINDA STREET, TORONTO

The Bishop of South Japan, the Right Rev. Dr. Lea, of Kyushiu, together with his family left Japan for England on January 8th. The greater part of a short furlough will be spent in England in the interests of his diocese. His address will be No. 21 St. George's Sq., London, S.W.

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Children's Department

THE BAKED POTATOES.

A Story of the Red River Flood.

More than a dozen times Henrietta had walked back and forth from the fire to the small window. It was not a cheerful sight she looked out upon—a dull gray sky, a few houses and barns, and a stretch of muddy water so wide and deep that it appeared more like a lake than a river. But a river it was, or had been, before it had risen with the spring thaw and been blocked by ice. It was the Red River in 1852, and Henrietta's little home was on the site of what is now part of the city of Winnipeg.

It was evident that she was watching for some one and was worried. She stood at the door till the raw wind made her shiver and come in. Then she put her eyes very close to the small window, rubbing off the moisture caused by her breath that she might have a clearer view. An Indian with a disabled hand went by and looked, too, at the wide expanse of water. Henrietta ran to the door and called out to him.

"Did you ever see the river so high? Is our house in danger?"

He could not understand her, for he knew only a few English words, but he put his hand to his head and made a deep guttural exclamation which in his language expressed, "What does it mean! What does it mean!"

He never had seen the river so high before, and he knew that, if it continued to rise, all the houses near it would be in danger. His tepee, however, on high land a few miles back, would be safe, and he need not hurry home to move, so he turned to Henrietta, and said:

"Bake potatoes fine!"

She well knew what he meant, but thought she would take no notice of it, for she had only baked potatoes enough for herself and Alec. Then she began to think of the squaw in the tepee who might be on the verge of starvation now, for the Indian had not been able to hunt for many weeks. Scanty as their fare was, Alec did not really need the potatoes; there were hot biscuits for him, and as a special treat they were going to have a little wild honey that had been gathered the summer before. The Indian was still there, looking hungrily toward the door, and, unable to resist the look, she gave him all the potatoes she had. He thanked her in his own language, and went away.

Soon the plain little tea was ready, and Henrietta had nothing to do but watch for her brother. And before long he arrived whistling.

"Tea ready?"

"Yes, Alec, all ready. Have you noticed the river? Is our house in any danger?"

"No, I think not. The river isn't rising the way they say it did in '26, and nobody seems to think it will come up this far. The poor French who live down nearer the bank will get the worst of it if it does."

"See, Alec?" Henrietta cried suddenly: "there goes a shed! I am so afraid the houses will go too."

"A few of those low houses may float off, and this ward will take them along at a lively rate," Alec replied indifferently.

"I hope our house will be safe. I shouldn't want it washed away. It would be dreadful for mother and father to come home to-morrow night and find no house. They have had enough disappointments already at Red River," said Henrietta, sadly.

"I am not at all sure they will get home to-morrow. The roads are almost too bad for that; but we will be safe enough, I think, so let's have supper. Any baked potatoes?"

"No, I'm sorry; but that poor Indian was here, and I gave them all to him."

"If you are not careful we will be

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going hungry before the new potatoes are ready," Alec warned, laughingly.

"Perhaps my Indian will bring us something when he is able to hunt."

"I should not care to depend upon his charity," Alec replied, good-naturedly, as he sat down to the table.

After supper he made his way to the thatched-roof stable to feed the ox and the cow. Then he and his sister chatted awhile by the firelight before going to bed. Henrietta slept too soundly for any slight noise to rouse her, but when the dog bounded up on

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

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

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

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

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- 7—General debility, weakness, dizziness.
- 8—Pain or soreness under right rib.
- 9—Swelling in any part of the body.
- 10—Constipation or liver trouble.
- 11—Palpitation or pain under the heart.
- 12—Pain in the hip joint.
- 13—Pain in the neck or head.
- 14—Pain or soreness in the kidneys.
- 15—Pain or swelling of the joints.
- 16—Pain or swelling of the muscles.
- 17—Pain and soreness in nerves.
- 18—Acute or chronic rheumatism.

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the foot of her bed she awoke with a little scream of fright. Jack whined in answer.

"Jack, Jack, what is the matter?" she exclaimed.

Jack was standing on the bed beside her now, and his cold nose touched her face. She put up her hand to pat him. He was soaking wet. The horrible thought of the river flashed to her mind. She stretched her hand down. It went splashing into cold water, which had risen almost as high as the bed. Then Henrietta knew what had happened, and she knew, too, that there was no time to lose. Stretching out

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her hand in the dark she found her clothes and dressed, calling Alec as she did so. High and dry in the loft above, he was not easy to waken, and she had to go splashing through the water to the ladder, and climb up, before she could make him hear.

When he appeared, sleepy and half dressed, at the top of the ladder, he struck a match, and, after the manner of brothers, looked for himself before he could believe Henrietta had not been dreaming.

One look though was enough to arouse him to a sense of the great danger they were in. "Climb up on the window-sill, Henrietta, and wait there till I come back—I must get out to the stable," he said.

"Oh, Alec, the stable is lower than the house; the water will be twice as deep there."

Alec made no answer, but splashed about in the water until he lit a lantern, and then, holding it high above his head, went out. When he turned back to get a long pole to aid him in reaching the stable, Henrietta guessed how deep the water must be outside. Their house was situated on a knoll, and so stood on higher ground than other buildings near them.

Henrietta climbed to the window-sill and opened the window. There was no light at the stable, so she knew that the lantern had gone out, and wondered how Alec would succeed in the darkness.

A chunk of floating ice jammed against the corner of the house, making it sway so that she was almost thrown out of the window. Then it floated off on the current. Soon she could distinguish other objects. In the distance she saw what she took to be a small boat. She called, but the wind drowned her voice.

Now she could hear Alec shouting to the ox and cow, and by the splashing she knew that he had them outside. The poor creatures were terrified, but by degrees he was driving them nearer the window.

"Henrietta," he shouted, "are you there?"

"Yes."
 "I've got them yoked together. I'll drive them to the window, and you get on the ox's back. There's a rope round his neck you can hold on by."

"And you?"
 "I'll go ahead; I rather think they will lead all right."

Henrietta jumped down from her perch, shuddering when she felt the depth of cold water. With difficulty she made her way over to a chest of drawers, and felt for the little green bag in which their scant supply of money, her mother's gold chain, and a few family relics were kept. She slung the strong cord attached to it around her neck, and made her way back to the window. By that time Alec was there with his strange team.

"Can you climb up on the ox?" he shouted.

She made a jump for the trembling creature's back, missed, and went into the water up to her shoulders. Alec came round and helped her up.

"How do you stand the cold, Alec? I am shivering and shaking so that

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I am not sure I can hold on, and the ox is going to plunge."

"Whoa there, Buck!" Alec shouted for the twentieth time, as with difficulty he again came round to her side of the curious team, and tied about her the rope which was attached to the yoke. Then he went ahead, and, sometimes swimming and sometimes wading, he led the frightened animals.

Once a canoe passed them. It was full, but a man in it shouted, "Follow us. This is the shortest way to the high land."

Alec had all that he could do to get through the water and keep the boat in sight. Henrietta looked about. Objects were floating in the water. There were chairs, tables and cupboards, trees, bits of ice, and, not far away, a house was moving rapidly down to Lake Winnipeg.

"Can't you make that cow move faster?" called Alec, hoarsely, trying not to let Henrietta know how his teeth were chattering.

She poked its ribs with a branch of a tree she had reached. "Where is Jack?" she called.

"Here with me. I have got him in tow along with the rest of you. Can you see dry land yet?"

"Yes, Alec, yes!"

But at that instant, she saw something else also. They were crossing in front of a house which had been struck by a huge piece of ice, and was floating rapidly on the current. In that dim light it loomed up, big and black, and dangerously near. She estimated the distance they were from it, and gave a frightened scream. Alec or the ox would surely be struck by it! Alec now saw the danger, too, but he was helpless to do anything in time.

Henrietta moved back, and stretched out the strong end of the branch she had seized. But she could not keep it off with that. She could not even touch the house with it, and her arm was shaking with the cold, and her fingers were stiff and numb. Just as the stick fell from her grasp and she grew dizzy, a canoe shot round one side of the floating house, and in a moment the Indian in it was pushing the house with a strong pole which he held in one hand, the other hand seeming to be crippled. With all his might he pushed, while the squaw managed the paddles. Slowly

the great, dark object changed its course. The danger was past.

Henrietta noticed that the canoe stayed near by them, and that the Indian was helping Jack. Just now she was too cold to think, nor did she guess the reason why he had troubled, until they were on dry land with a dripping, shivering ox, cow and dog beside them, and a squaw making a fire out of somebody's cupboard which she had dragged along for the purpose. When a weak, sickly blaze was at last flickering among the bits of broken shelves, and the squaw could safely divide her attention, she turned to the white girl and said:

"Bake potatoes fine!"
 Then Henrietta remembered her gift of the night before, and understood.—East and West.

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