

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28]

TORONTO, CANADA, THURSDAY, MAY 8, 1902.

[No. 19.

YOUR EXTRA TROUSERS!



We want to make a new pair for you. They'll be made right and you'll find pleasure in wearing them. They'll fit perfectly and wear without pulling out of shape. Select the cloth and let us get the trousers ready for your early need.

Special Line of \$4 and \$5 Trousers

BERKINSHAW & GAIN,
348 Yonge Street, Toronto.

Agents Wanted.



The Stephenson Shirt-Waist Holder and Shirt Supporter is always ready for use. Holds waist down and skit up. Absolutely no sewing. Reduces waist line. Made of webbing and aluminum. Will not rust or corrode. Beware of imitations. AGENTS WANTED. BIG PROFITS. QUICK SELLER. THE GREAT-EST AGENTS' ARTICLE EVER INVENTED. Sent prepaid, 25 cents each.

BRUSH & CO., Dept. E., TORONTO, Ont.

60 YEARS

1842 to 1902

Is a long time to be in one business, and yet for another season we ask your orders for

Clerical Tailoring

Special Attention to CLERICAL DRESS.

GEO. HARCOURT & SON,
57 King Street West, Toronto.

IMPORTANT TO INVESTORS

THE STOCK OF

"The Sun Savings & Loan Co." Offers Absolute Security.

Do not pay a dividend of 6 per cent. per annum, payable half yearly. Debentures issued drawing good rate of interest—(Five per cent.) Deposits taken. Interest allowed from date of deposit—4 per cent. to 4½ per cent. Safe Investment for Church or Trust Funds. Loans to borrowers on easy terms. Call at or correspond with the Head Office, Confederation Life Bldg., TORONTO.

W. VANDUSEN, President. W. PEMBERTON PAGE, Manager.

One You'll Enjoy.

You can't fail to get pleasure out of an OSGOOD CIGAR. It's just the smoke for a lazy or a busy man. It gives you pleasant reflection. It refreshes you, and all in all it's the best cigar sold for 5 cents straight. Box of hundred, prepaid anywhere in Canada, \$4.50.

A. CLUBB & SONS, 49 King St. W., TORONTO
Established 1878.

NEW ANTHEMS

"O Sing Unto the Lord." E. Markham Lee... 10c.
"Almighty and Merciful God." Arthur W. Marchant... 10c.
"Great is the Lord." H. M. Higgs... 10c.
"O Give Thanks unto the Lord." J. A. Meale... 10c.
"I will Cleanse Them." Geo. S. Aspinall... 10c.
"O Sing Unto the Lord." F. R. Rickman... 10c.

Samples on Approval.

ASHDOWN'S MUSIC STORE, 88 Yonge St. TORONTO

HOLIDAY GIFTS

HANDSOME ARTICLES MADE OF Olivewood from Jerusalem
Mother of Pearl from Bethlehem
Native Brass Work from Damascus
Stones from the Dead Sea, etc., etc.

These articles are made by converted Jews at the Houses of Industry of the London Society for promoting Christianity amongst the Jews, and are sold for the benefit of the Mission.
Rev. A. F. BURT, Shediac, N.B.,
Send for Price List. Canadian Secretary.



IS A PRACTICAL DEVICE

For holding the shoe properly while being cleaned and polished.

HAS CHANGEABLE LASTS

So as to fit all sizes, men's and women's shoes.

Complete Outfit With 2 Lasts
Men's and Women's sizes **\$1.00**

Sold by

H. & C. BLACHFORD,
114 Yonge Street, Toronto.

Sectional Book Cases

Made in Canada by Canadian Workmen. Suits your Book, your Space and your Purse. Prices—Cornice Unit, \$2.00. 9½ inch Book Unit, \$2.75. 11½ inch Book Unit, \$3.00. 13½ inch Book Unit, \$3.50. Base Unit, \$1.75.



One or a dozen sections, whatever you may require, and they always fit, whether you get them all at once or months apart.

THE OFFICE SPECIALTY MFG. Co.
Limited,
77 BAY ST., TORONTO, CAN.
FACTORIES, - - - - - NEWMARKET, ONT.

COWAN'S Healthful and Nutritious
Hygienic Cocoa...
Sold in ¼ lb., ½ lb. and 1 lb. Tins only. Absolutely Pure.

The Yorkville Laundry

45 ELM STREET

H. D. PALSER, Proprietor
Telephone 1880
ALL HAND WORK

Butchart & Watson

Confederation Life Bldg., Toronto. McIntyre Block Winnipeg.

Managers
DOUGLAS, LACEY & CO.,
NEW YORK.

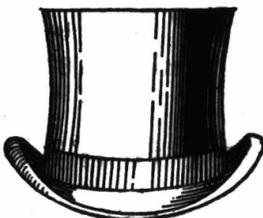
Dividend-Paying Investments

Full particulars of reliable investments paying 10 per cent. and 12 per cent. per annum, with dividends paid quarterly, sent free to any address on application.

Stocks bought and sold or exchanged. Our OIL investments are yielding large profits.

OTHER BRANCHES—Cleveland, Boston, Philadelphia, Chicago, Prescott, Ariz.; Los Angeles, Cal.; Cincinnati, O.; Hartford, Conn.; Buffalo, N.Y.; Baltimore, Md.; Montreal, Que.; St. John, N.B.; London, Eng.

5 King Street East



— FOR A —

SPRING SILK HAT

You can make your selection from such makers as Lincoln, Bennett & Co., Christy & Co., Melton & Co., Woodrow & Sons, and others. Prices from \$4.00 to \$8.00.

Our agency hats are Scott & Co., London, Eng., and Knox, New York. If you want an up-to-date style and not a back number, come and see us.

HOLT, RENFREW & CO.,
Toronto and Quebec.



TICKET OFFICE
2 KING ST. EAST,
Toronto.

Hamilton, Toronto & Montreal Line.

During May, Steamer Hamilton leaves Toronto Tuesdays, and Steamer Spartan Fridays at 7.30 p.m. for Montreal and intermediate ports. On and after June 3rd, Steamer Hamilton will leave Toronto, Tuesdays, and Steamer Spartan Thursdays, and Steamer Corsetean Saturdays.

Excursion to Montreal During May.

Toronto to Montreal,
Single, \$6.50. Return, \$11.50.
Meals and Berth included.
Only Line Running the Rapids.

Call at Ticket Office or write for R. & O. Hotel Book of Lower St. Lawrence.
H. POSTER CHAFFEE,
Western Passenger Agent, Toronto.

WANTED—A YOUNG LADY wishes a position as travelling companion, or companion help or house-keeper. A Church family preferred. Best of references.—Apply M. G., Canadian Churchman, Box 2640, Toronto, Ont.

WANTED—Organist and Choir-master—(experienced and successful), desires a position shortly in a city. Good organ, choir and fair salary required. Unexceptional references. Address, S. O. E care of The Canadian Churchman, Toronto.

TEACHER—Experienced, Miss Margaret Johnston, of S. Cyrillus Church, would like work in a Church School. Address, 343 Lippincott Street, Toronto.

FOR Sunday Schools

CALVARY CATECHISM Per 100
For the little ones.....\$3 00

CHURCH CATECHISM
Broken into Short Questions....\$2 50

AN ORDER FOR PRAYER
For use in Sunday Schools.....\$2 00

A Liturgy for Church Sunday Schools.\$3 00

Sunday S. Class Books, 10c.; per doz.\$1 00

Upper Canada Tract Society,
102 Yonge Street, Toronto.

Bishop Blyth's Mission

Bishop Blyth, representing the Church of England in Jerusalem and the East, by commission from the Archbishop of Canterbury, appeals for subscriptions and donations in aid of his work. Subscriptions received and information gladly given by

REV. CANON J. D. CAYLEY,
St. George's Rectory, - Toronto Ontario.

Miss Dalton
Dress and Mantle Making
Millinery

All the season's goods now on view. The latest Parisian, London and New York styles.
356 Yonge St., Toronto

Now Is the time to subscribe for **THE CANADIAN CHURCHMAN.**

Western Assurance and Marine Co'y
 FIRE - - - Assurance
 and MARINE Co'y
 Assets, over \$2,340,000
 Annual Income, over \$2,290,000
 HEAD OFFICE,
 Cor. Scott & Wellington Streets,
 TORONTO
 HON. GEO. A. COX, J. J. KENNY,
 President. Managing Dir.
 C. C. FOSTER, Secretary.

The National Life Assurance Co. of Canada
 Incorporated by Special Act of the Dominion Parliament.
 AUTHORIZED CAPITAL, \$1,000,000
 Head Office, Temple Bldg., Toronto
 ELIAS ROGERS, President.
 R. H. MATSON, Man. Dir. F. SPARLING, Sec'y
 Active and Reliable Agents wanted in every city and county in the Dominion of Canada. Apply to Head Office.

The Alexander Engraving Co.
 (Successors to Moore & Alexander)
 16 Adelaide Street West, Toronto.
 Half-tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography.

Our Cuts give satisfaction. Samples on application Phone Main 2158.

J. YOUNG
 THE LEADING Undertaker and
 359 YONGE ST. Embalmer
 Telephone 679

Karn-Warren Pipe Organs

Built under the direct supervision of Mr. S. C. Warren, admittedly the finest organ builder in Canada, are simply unrivalled Church Organs.
 That's the whole story.

We send Catalogues Willingly.

The D. W. KARN CO., Limited
 Manufactures Pianos, Reed Organs and Pipe Organs.
 WOODSTOCK, Ontario.

MONUMENTS
 MEMORIAL CROSSES
 Of All Kinds.

McIntosh Granite & Marble Company, Limited
 1119 & 1121 Yonge St., Toronto.
 Phone North 1249. Terminal Yonge St. car route

FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER PUREST BEST. MENEELY & CO. GENUINE WEST-TROY N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

Meneely Bell Company,
 CLINTON H. MENEELY, Gen. Man
 TROY, N.Y., and NEW YORK CITY.
 Manufacture superior Church Bells

When writing to or purchasing from Advertisers mention The Canadian Churchman

A Physicians Testimony For Labatt's Stout.

Dear Sir.— ALEXANDRIA, DEC., 20th. 1901.
 Speaking from personal experience I can state that your Stout is excellent in building up the system—I was very much run down and was advised to use Labatt's Porter—this I have done for some time and I largely attribute to its effects my steady improvement in strength and weight. I deem it but justice to you, and it certainly is a pleasure to me, to add my testimony to its sterling qualities, and I gladly recommend your Stout as an excellent tonic and food in cases where such is required.
 JOHN LABATT, Esq., Brewer, Yours truly,
 LONDON, Ont. G. S. TIFFANY, M.D.



The Furnishing of the Church

Is not complete without an organ.

When one is required either as a new introduction or to replace an old one, consider the merits of the

BELL ORGAN

THE TIME-TRIED STANDARD INSTRUMENT

Send for Catalogue No. 56 to

The Bell Organ & Piano Co., Ltd.
 GUELPH, ONT.

Largest Makers in Canada

Office and Yard, FRONT ST., NEAR BATHURST. Telephone No. 449.

Established 1856.

Office and Yard, PRINCESS STREET DOOR Telephone No. 190.

P. Burns & Co. Coal and Wood

Wholesale and Retail Dealers in

Head Office, 38 King St. West, Toronto. Telephone 131 & 132.



The Continuous Instalment Policy of The North American Life permits a man to practically probate his own will, and to protect any dependant as long as he or she lives. The money paid under such a policy can neither be squandered nor wasted. It provides a fixed yearly income during the life of the beneficiary. The Company is one of our strongest financial institutions.

THE NORTH AMERICAN LIFE,
 112-118 King Street West, Toronto.

I would like to receive information regarding a Continuous Instalment Policy, issued to a man aged.....years, for a beneficiary aged.....years.

Name.....
 Address.....

When Writing to Advertisers Please Mention The Canadian Churchman.

GEO. W. COOLEY
 Importer of 567 Yonge St.
High-Class Wines & Spirits for Medicinal use.
 Telephone 3088. Sacramental Wine

5 O'CLOCK
 Brass Kettles and Stands
 Nickel-Plated Chafing
DISHES
 Hot Water Plates

AND
 Pudding Dishes
RICE LEWIS & SON, Ltd.
 TORONTO



Household Linens, Counterpanes, Blankets, Curtains, Cretonnes, Flannels, Sheetings, Suitings, Silk and Wool Gownings, Mantles, Tailored Suits, Walking Skirts, Travelling Wraps, Rugs and Shawls, Shirt Waists, Gloves, Handkerchiefs, Cambrie Underwear, Corsets, Underskirts, Hosiery and Underwear, Scottish Clan and Family Tartans, Laces, Trimmings, Ribbons, Millinery, Dressmaking and Ladies Tailoring.

ESTABLISHED 1864.

JOHN CATTO & SON
 King Street—opposite the Post-Office.
 TORONTO

Brantford Bicycles

A Wheel that looks right, because it's made right. Sells at the right price. None to equal it for comfort and wear.

Write for Catalogues.

Wheels—\$25.00 to \$60.00, - according to the model.

Canada Cycle & Motor Co. LIMITED,
 TORONTO, - ONTARIO.

TO OUR READERS

We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention The Canadian Churchman.

OCK
nd Stands
Chafing
ES
Plates
ishes
SON, Ltd.



urpases, Blankets,
unela, Shootings,
ownings, Mantles,
skirts, Travelling
irt Waists, Gloves,
derwear, Corsets,
iderwear, Scottish
laces, Trimmings,
aking and Ladies'

1864.

& SON
e Post-Office.

ford
es

oks right,
de right.
ht price.
it for
ar.

logues.

oo to
rding

Motor Co.
NTARIO.

DERS
s before mak-
look through
ns with a view
those houses
is, and when
ase mention
ian.

Canadian Churchman.

TORONTO, THURSDAY, MAY 8, 1902.

Subscription, - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE - - 15 CENTS
P. H. AUGER, Advertising Manager.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENT.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning of the following week's issue.

Address all communications,

FRANK WOOTTEN
Box 2640, Toronto.

Offices—Room 18, 1 Toronto Street.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

LESSON FOR SUNDAYS AND HOLY DAYS.

SUNDAY AFTER ASCENSION

Morning—Duet. XXX. : John II.

Evening—Duet. XXXIV. or Jos. I. ; 2. Thess. 3.

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

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 316, 319, 294, 298.
Processional: 147, 280, 297, 301.
Offertory: 149, 248, 296, 300.

WHITSUNDAY.

Holy Communion: 155, 156, 215, 213.
Processional: 152, 211, 224, 232.
Offertory: 153, 210, 212, 223.
Children's Hymns: 208, 213, 330, 332.
General Hymns: 154, 155, 207, 209.

Ten-Cent Monthlies.

We are delighted to see that those standard periodicals, The Leisure Hour, Sunday at Home, and the Boys' and Girls' Own, are to be issued at ten cents. We would prefer that they should be more definitely Church papers, but we can't have everything. Apart from this criticism, they are magazines which we can put in the young people's hands with safety. Compared with the monthlies published in the United States, with which we are deluged, there can be no comparison. They are loyal, which is a great thing, and they are clean, another great gain. The Upper Canada Tract Society, Yonge St., Toronto, supply these publications.

The Name Catholic.

The Church of Ireland is much annoyed by underhand attempts to get rid of its historic character. One small piece of business is for the census reporters to call it Protestant Episcopal. At the recent Synod, the episcopate has felt compelled to issue the following protest: "The Archbishops and Bishops call the attention of members of the Church to the increasing misuse of the term 'Catholic,' to describe without any qualifying designation, that body of Christians only who acknowledge the supremacy of the Bishop of Rome. Members of the Roman Catholic Church are now commonly designated as 'Catholics,' while members of our Church, and others who hold all the doctrines of the Holy Catholic Church, as defined in the ancient creeds, are frequently described as 'non-Catholics.' This is not a mere question of 'names and words.' The Catholic character of the Gospel of Jesus Christ and of the society which He founded is one great feature which distinguishes Christianity from all other religious systems. Christ's Church is universal, or Catholic, in the fullest sense of the term; its mission is to all; its membership includes persons of 'all nations, and kindreds, and people, and tongues.' If we surrender our title of membership in the Catholic Church, and concede it to those only who accept the authority of a particular Bishop, we give up an important point in that faith which was once for all delivered to the saints. So important was it held to be in early Christian times that belief in 'the Holy Catholic Church' was made an article of faith by those who compiled our creeds. To be a 'non-Catholic' is to be outside the Body of Christ; and to be described as 'not a Catholic,' is equivalent to being described as 'not a Christian.' It is probable that in many cases these terms are used thoughtlessly, without considering their significance and importance; but we cannot consent thus to narrow the Church of Christ, or to accept the position of aliens from the commonwealth of the Israel of God." We are glad of this protest, especially against the word non-Catholic, a new and most gratuitous insult.

Our Heartfelt Sympathy.

We deeply regret the sudden death of the eldest son of the esteemed Bishop of Toronto, Mr. Arthur Sweatman, which took place on Monday, the 5th inst., and we tender to the Bishop, to Mrs. Sweatman and the other members of their family, our most sincere sympathy with them all in the sad bereavement which has befallen them.

The Age of Faith Not Past.

People, who are in the habit of thinking that the "Age of Faith" has gone by and the

evangelizing energy of Christianity spent itself, will perhaps be almost startled by the boldness of the Archbishop of Canterbury's statement on Saturday that "if ever there was a door open for the preaching of the Gospel, it was open more widely now than ever before," and that it is only now that the injunction of the Founder of the Faith to "preach the Gospel to every creature" is beginning to be rightly appreciated by Christians. Not only did Dr. Temple assert that during the last century more had been done to widen the limits of Christendom than in all the preceding centuries, but he expressed the conviction that the next 200 years would witness greater results from missionary effort than all the past history of the Church. "What a wonderful change," says the Primate, "has come over the relations, the commerce, the intercourse between the Christian and the heathen."—The St. James' Gazette.

Anachronisms.

It is always a laudable thing to remember the days of old, but care should be taken to discriminate between what was good and what was evil. Doubtless in our political changes, some good was and always is swept away along with the evil. Enthusiasts lose a sense of proportion and strive to do the impossible thing and put back the hands of time. Some of them, under the protection of the police, decorate the statue of King Charles the Martyr, at Charing Cross, and a chosen band of Jacobites on 16th April visited the battlefield of Culloden and placed a number of wreaths on the memorial cairn to the memory of the fallen Highlanders. Laments were played on the bagpipes, and the wreaths were hung on the huge cairn of loose stones raised on the fateful field. Amongst the wreaths placed on the cairns was one from the English members of the Legitimist Jacobite League of Great Britain and Ireland, sent by the Marquis de Ruigny. Another was sent by the Royal Oak Club, Edinburgh. Inscribed on a silken sash on the wreath were the words: "In memory of the heroes of Culloden, who fought and died for legitimate monarchy, 16th April, 1746. The cause they fought for, and which we work for, is not a lost one. The Royal Stuarts, now represented by Her Royal Highness, Princess Ludwig, of Bavaria, shall yet be restored to that throne of their ancestors.' Do these people live in the British Empire and the twentieth century, and if so, what good end do they hope to achieve?"

Municipal Art.

When the City Hall of Toronto was being built, an effort was made to embellish the building by stained glass and frescoes, which, while adding to the beauty of the interior, commemorated the early history of the

country. Thanks to Mr. B. E. Walker, of the Bank of Commerce, and his self-denying committee, a good deal was accomplished. We read that in Edinburgh Mr. W. Hole, R.S.A., has been commissioned to carry out a scheme of historical pictures for the walls of the dining-hall in the City Chambers. The subjects suggested by Mr. Hole comprise, for the south wall, King Robert the Bruce, presenting the charter to the city of Edinburgh, in 1329, the Coronation of King James II. in the chapel of Holyrood, in 1437, being the first Coronation in Edinburgh; and Randolph Murray breaking the news of the battle of Flodden to the Magistrates, in 1513; on the west wall will be placed a series of three pictures illustrative of the Queen Mary period—the departure of the infant Queen with her four Marys from Dumbarton, in 1548, the State entry of Queen Mary into Edinburgh on her return from France in 1561, and Queen Mary brought captive to Edinburgh after her defeat at Carberry Hill in 1567. A large panel on the north wall will show the signing of the Solemn League and Covenant in Greyfriars' Churchyard in 1638, and a smaller panel, Prince Charles Edward at Holyrood in 1745. The subject of the other pictures has yet to be decided upon. Both cities illustrate the past, but what a different past. Surely something nearer the living present can be found to ornament the romantic town, the pride of Burns, the home of Sir Walter Scott.

Heathen Gods.

That the supposed appearance or even the existence of the gods of the heathen was often suggested by human deformity is the theory of Professor Schatz, a German authority, who has set forth his ideas in a recent address reviewed in the British Medical Journal. The writer says: "There is much to make us think that, so to say, the gods did not create men but men made the gods, in the sense that in early times the occurrence of a monstrous birth suggested to the people of these early times that their gods, or at least their demigods, might have appearances similar to these seen in the deformed products of human reproduction. According to the German professor, the Siren is to be identified with a human monstrosity having both lower extremities united; the Centaur, with a monstrosity having two pairs of legs; the Gorgon head, with a monstrosity whose head is imperfectly developed; Atlas, with a child having an enormous excrescence on the head, etc. The various types of common deformities are not represented in the Pantheon, but Dr. Schatz assures us that this is because the national taste led to the selection of monstrosities which were "not in themselves ugly or inartistic." The reviewer concludes: "It would be a most interesting line of investigation to apply this principle of selection to the mythologies of other nations, and more especially to those of the East, and to the gods worshipped by

primitive peoples. The results might be of unexpected service in clearing up moot points in comparative mythology and racial folklore."

Pewer

Ambitious people look on the attainment of office as something satisfying, but it is not so. If anyone could be able to speak of the result, it would be Mr. Chamberlain, the Secretary of the Colonies, and he said recently: I have heard it said—Lord Melbourne at all events used to say—that the very happiest days in the life of a statesman were the days when he accepted office and the day when he left it. No doubt that is true. What does it mean? It means that after the average life of a Ministry, which in this country I may put at three or four years, the chief desire of every member of it is to get quit of office. It is all very well to talk of the sweets of office, but after six years they pall upon a jaded palate. I am not at all inclined to underestimate the honour of serving the Crown or being a part of the great machinery which, in distress or prosperity, in peace or war, is guiding the policy and controlling to a certain extent the destinies of the country. A Minister of the Crown becomes in a sense public property. It is a serious thing to become public property. From that moment you are supposed to be made of cast-iron and capable of anything; you are expected to answer every kind of question and correspondence upon subjects about which you care nothing and know less. I sympathize with those persons whose fate it is to become public property. From the moment you are a Minister and public property, every action, however simple attains at once a special and esoteric character of its own. A special interpretation is founded upon it, and there are, I believe, gentlemen of the press who have become such skilled physiognomists that they can trace on the fleeting expression of a Cabinet Minister's face all the details of the secrets of State. It is right under the circumstances that you should propose the health of His Majesty's Ministers."

Hymns Ancient and Modern.

A correspondent of Church Bells writes a very good letter from which we extract the following points: It is reported that a new edition of "Hymns Ancient and Modern" (revised and rearranged), is to be issued in the autumn of the present year. If this is true, I hope the publishers will keep in view the following considerations: That lists of the most commonly used hymns in the present edition, together with those—and there are many—which are never used at all, should be invited from all choir masters, and those who have the selection of the hymns under their control, so that a fair judgment may be arrived at as to the best hymns to be included in the new edition. That the editors of all the leading Church Hymn-books be invited to arrive at some agreement as to the version of the words of hymns

in most common use, the original MS. of such hymns being consulted where possible, and strictly adhered to in, say, future editions; but where this is impossible, then a committee of theologians, poets, and musicians should be formed to advise as to an authorized version of such hymns.

Parochial Collections.

It is very hard on the clergy that they have all the time to be calling for money. The average layman is like the young spring poet, who, after declining to die in spring, summer or fall, declared "he would not die at all." So with the collections, under whatever guise they come, we would not give at all. The Rev. William C. De Witt, in "the diocese of Chicago," has considered the subject carefully and decides that "the summer is no time to raise money. The fall doesn't begin in earnest (in Church work), until November. The Christmas extravagances—upon which everyone spends more than he can afford—begin to be anticipated December 1st. Most people are insolvent until February, and then enters Lent. For forty days Church people are in an atmosphere conducive to the consideration of their duty toward God and man in the sphere of religious effort interior and exterior, and favourable to the saving of money. It is a commonsense and therefore religious policy, under the conditions, to make the notes payable after Easter. But it is very hard on the clergy, and seriously interferes with their 'Feast.'"

ASCENSION DAY.

The Festival of our Lord's Ascension, so important in the sequence of Gospel facts, and in the resultant consequences, was for a long time strangely overlooked and neglected, and it is one of the signs of renewed Church life that it takes now its proper place with the greater festivals of the Church, and like them is generally observed. There is not any very early historical notice of Ascension Day, but mention of it is made by St. Chrysostom, St. Augustine, and St. Gregory of Nyssa. The ritual provision of the Prayer-Book for this day shows plainly that it is regarded in the system of our Church as one of the very highest class of solemn days set apart in honour of our Lord. It could hardly have been otherwise, for the act which is commemorated on this day was one which crowned and consummated the work of the Redeemer's Person, and opened the gate of everlasting life to those whom He had redeemed. The festival concludes the yearly commemoration of our blessed Lord's life and work, which thus leads upward from the cradle at Bethlehem, exhibiting before God and man the various stages of His redeeming work, and following Him step by step until we stand with the disciples gazing up after Him, as He goes within the everlasting doors. The Ascension was necessary as the fulfillment not only of prophecy of old time, but of Jesus Himself. It was the complement of the resurrection,

for had he died again His resurrection would have been in vain, and death would have had dominion over Him. It was in virtue of His Ascension that He could say to His servant, John: "I am He that liveth and was dead; and behold I am alive for evermore." The credibility of the ascension, like the resurrection, depends upon the testimony of witnesses, while they believed, and again, while they looked steadfastly into heaven, as He went up, a cloud received Him out of their sight. Men were witnesses and died for their testimony, and if this be not regarded as historical, what history can maintain its credit? In virtue of His Ascension also, our Lord exercises His office as our Mediator and Advocate with the Father, and has entered once for all into the holy place, having obtained eternal redemption for us. He is as man our forerunner, and has been made an high priest forever, after the order of Melchisedec. With the Ascension is connected the thought of our great High Priest, who can be touched with the feeling of our infirmities, and was in all points tempted like as we are. The immediate result of His return to the right hand of the Majesty on high was the outpouring of the promised spirit of life and power, the Holy Ghost the Comforter, to guide and teach the Church, to reveal all truth, and to sanctify the faithful collectively and individually. It asserted Christ's triumph, vindicated His cause; made plain His heavenly origin and supernatural power, and confirmed the faith of His trusting followers. Thus exalted to the throne of God, He is the object of love and adoration, and we say of Him, in the words of inspired prophecy, "He hath ascended up on high; He hath led captivity captive; He hath received gifts for men." Intimately connected with our Lord's Ascension is the hope of His promised coming again. The Church looks up in hopeful expectation for His appearing again in power and great glory, and that as He departed so will He return attended by all the hosts of heaven. Amid all the confusions of earth, the conflicts of nations, and the reign of sin and death we look forward to the fulfillment of the promise, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Whatever other remedies or palliatives there may be for the ills which afflict society and the world, and however much they may for a time mitigate the conditions of existence, it is only in the final and triumphant reign of Christ that we can hope for the establishment of a universal kingdom of righteousness, and for the ultimate peace, happiness and glory of the human family.

RELATION OF BISHOPS AND PRIESTS.

The Guardian has at Rome a Roman Catholic correspondent, who, under the heading of "The Rome of To-day," is writing a series of letters dealing with certain features of Church life and policy, as they appear in

that great centre of papal influence and power. The writer is evidently one well acquainted with the spirit and inner-working of the Roman Catholic Church in Italy, and one also who has a wide knowledge of the religious world outside of the Roman Communion, and fully aware how his revelations will strike the outside observer and student of the papal system. In a recent letter, he speaks of the relation of bishops and priests, especially in Italy. We cannot say how far the relations existing in Italy between bishops and priests exist elsewhere in the Roman Catholic Church; we can only hope that the Italian model is not generally copied, otherwise we should have to regard the position of a Roman Catholic priest as one in which a man's manliness, as well as all self-respect and independence, would have to be sacrificed. The priesthood, as it exists in Italy, destroys all independent action on the part of the clergy, and makes them merely a part of a huge machine. Papal Rome, like Imperial Rome, invites no private initiative. It is a system in which the individual only exists as an expression of its spirit and will. The working of a Catholic diocese (more especially in Italy), runs on wheels greased by hyperbolic compliments from inferior to superior. A reunion of priests round their bishop means a levee for the reception of such compliments. An unhesitating evviva greets all his views, his prejudices, his projects, his restrictions. This obsequious adhesion is never interrupted; not even when the Italian priest is talking his fastest will he let fall a word not in full harmony with the episcopal ideas. The same men who are loud in decrying diocesan abuses in private, in the presence of l'authorita help to illustrate the strange psychological phenomenon which no one who has not assisted at similar scenes can realize; where the personality of the superior represents and sums the personalities of all present. In answer to the question: What liberty, then, is allowed to the Catholic priest? He replies: None. In illustration of this he gives an instance of one of the foremost Jesuits of Italy, who was expelled from the order because he saw how many were losing their religious faith because they could not accept the temporal claims of the Pontiff, and on appealing to the Pope to save the religion of Italy at the expense of his claims on the papal patrimony was condemned by the Pope (the late Pius IX.), and consequently by the order to which he belonged. Another instance is given of a priest, who, because he dared to vote, and in this case he voted against Socialists, was removed and suspended by his bishop, and his case being sent to the Holy Office, he was forced to retract, and express his regret and horror at the enormity of his offence. The temporal power is, says the Guardian correspondent, for all practical purposes, a dogma of the faith; no worth, no apostolic zeal, no simple goodness could save you if you added to a blameless life this breaking of a commandment not in the decalogue. Hence a priest cannot write in

a newspaper against the will of his bishop, much less can he start or edit a paper. He cannot write a book, even, for example, on botany, without the permission of the Bishop. Thus if it is asked, "What is the priest's relation to his bishop?" the answer is "absolute dependence." It is hard to understand how any can imagine that the interest of religion can be furthered by a system which crushes all independence of thought or action in its agents, and ruthlessly tramples on the noblest impulses of its members. The contrast between the relation of bishops and priests in the Roman and Anglican communions is most striking, and greatly to the advantage of the latter, we venture to think. No priest of the Anglican Church is required to cringe to his ecclesiastical superior, or to do anything that would weaken his proper self-respect and manly independence. To all the members of our Church, lay and clerical, there is left the right of initiative, and within wide limits there is liberty of thought and action. In the use of both pen and voice we are not limited, and the body is benefited by the wise counsels and good impulses of its members. If foolish words are sometimes spoken, or unwise action undertaken, they are generally rendered harmless by the good sense and good feeling of the majority. For our bishops, both personally and officially, we have the highest esteem, and the greatest deference is paid to their wishes and views, and between them and their clergy the kindest relations exist, and they would, neither bishops nor clergy, desire that they should be otherwise than they are at present, much less would either of them desire anything remotely approaching the autocratic power, on the one hand, and the servile dependence on the other, which mark the relations of Italian bishops and priests.

REVIEWS.

Kingship of God and Man. By the Rev. J. J. Lanier. With an Introduction by the Hon. Legan E. Blakley, Former Chief Justice of the Supreme Court of Georgia. Vol. I., "Good and Evil." Cloth, 12 mo., pp. iv., 269, \$1. New York: Thomas Whittaker; Toronto: Upper Canada Tract Society.

This is the work of an energetic speaker, who is a little apt to be carried away with his powerful language, rather than exact sequence of thought. The problems discussed are timely and important, but the influence of Mr. Chambers' eschatological teaching is a little too prominent, as it detracts from the idea of original work. Our chief interest centres in Part III., "Good and Evil of the Ages, Solved by the Doctrine of Election," a portion which could be used by anyone as an interesting reading full of striking thoughts and well-selected information.

Spiritual Development of St. Paul. By the Rev. George Matheson, M.A., D.D., F.R.S.E., Minister of the Parish of St. Bernard's, Edinburgh. 12 mo., pp. 293. Cloth, 80c. New York: Thomas Whittaker; Toronto: Upper Canada Tract Society.

As a sample of direct and vigorous reasoning, in clear, terse language, this volume, by the minister of St. Bernard's, must be placed in the foremost rank. It views the apostle upon a side that is difficult to approach, and yet it is all the more interesting as it unveils the real man and his

ial MS. of
ere possible,
future edi-
ible, then a
and musi-
e as to an
is.

at they have
oney. The
spring poet,
ng, summer
die at all."
r whatever,
give at all.
in "the dio-
the subject
immer is no
oesn't begin
November.
upon which
an afford-
ist. Most
ry, and then
urch people
to the con-
od and man
interior and
saving of
and therefore
ditions. to
ster. But it
and seriously

scension, so
ospel facts.
es, was for
ooked and
igns of re-
ow its pro-
rals of the
ly observed.
rical notice
f it is made
ne, and St.
rovision of
ows plainly
m of our
est class of
ur of our
otherwise,
ted on this
and con-
emer's Per-
lasting life
l. The tes-
moration of
which thus
Bethlehem,
he various
and follow-
nd with the
s He goes
Ascension
not only of
is Himself.
resurrection,

motives. The aim is to trace the course of his inner thoughts and principles; first, as Saul, the zealous champion of Judaism, and then as St. Paul gradually changing, deepening, and maturing as the Apostle of the Gentiles and the prisoner of Jesus Christ. The difference in the point of view for St. Paul and for the other apostles is well and carefully delineated, and the change upon St. Paul's own spiritual vision is well described. Dr. Matheson's careful treatment lends an entirely new interest to the Epistles and brings out many hidden beauties; it shows the value of a more exact classification of the Epistles, and the importance of allowing the apostle himself to speak in them.

Reality in Holy Communion. By William Paret, D.D., Bishop of Maryland. 10c.

So Fight I. A Preparation for Lent. By Chas. Curtz Hahn. 10c. New York: Thomas Whitaker.

These two tracts are specially adapted for distribution at this season, when our aim is to impart reality into all our services. Bishop Paret's words are plain, clear and weighty, and must leave an impression wherever they fall; his argument is simply what we read in the Scriptures, and the truth is his most convincing evidence.

THE ST. ANDREW'S BROTHERHOOD.

In the current number of St. Andrew's Cross, Mr. Hubert Carleton very wisely reprints Mr. Houghteling's account of the origin of the Brotherhood in Chicago, by the rector placing a broken-down man in the charge of a number of young men of his parish, who were zealous for good works. A reconsideration of the letter, with the aid of those now appearing in our columns impresses us more than ever with the conviction, that as at present managed, the Brotherhood, while useful in cities, lacks something to adapt it for general country work.

An Antiquarian Brother.—Fortunately, some of us are always investigating the past, and showing that there is nothing new under the sun, not even the Brotherhood. "Anthony Horneck had gained great influence as a preacher at the Savoy. It was no easy matter to get through the crowd to the church, and strangers were astonished at the number of communicants. Few men, we are told, were so frequently applied to in difficulties and cases of conscience. His societies were composed of young men who had been confirmed, and had resolved upon a holy and serious life. Apprentices were not admitted, and no member was to be received without the consent of the directing minister. They met on a stated day, once a week; a fine of 3 pence being imposed for absence without cause. The Church prayers were read; a Psalm might be sung; religious discourse was optional, controversy was strictly forbidden; the practical divinity was to be chosen by the clergyman. Each member paid 6 pence every time to the alms box, and on Whit Tuesday a steward was appointed and the money distributed among the poor. Such as left the society were required to pay a fine of 5 shillings. The rule of life is commended to all members, calls upon them to love one another, to speak evil of no man; to wrong no man; to pray, if possible, seven times a day; to keep close to the Church of England; to be peaceable and helpful; to examine themselves at night; to give all their due; to obey their spiritual superiors. "They were called upon to communicate regularly, and were recommended to admonish and watch over one another, and to fortify each other against those temptations which assault them from the world and their corruption, and these persons, knowing each others' manners of life and their peculiar frailties and temptations, partly by their familiar conversation and partly by their own inward experience, can much bet-

ter inspect, admonish and guard each other than the most faithful minister usually can." Such were these societies, which so rapidly increased under the management of many zealous clergymen and with the active encouragement of the Bishop and Archbishop, that before long there were forty-two of them in London and Westminster and many others in all parts of England and Ireland. The wide and general interest taken in them is well shown by the fact that Woodward's account of the religious societies in London passed through six editions in a few years. The permanent result of their influence was the establishment of a number of additional services and lectures. In Patterson's account, published in 1784, of the London churches, mention is constantly made of regular weekly services, services in preparation for Holy Communion, and weekly or monthly lectures kept up (as it is said, in each case), by a religious society. All this has been taken from the history of the Church of England in the eighteenth century by Abbot.—William F. Gardner.

Dorsey, Maryland.

Sir,—I take this opportunity of writing you a few lines particularly with reference to hospital visiting by the Brotherhood man; as far as I can ascertain, I am the only Brotherhood man in the city of Montreal that visits regularly the episcopal patients in the R. V. Hospital, and I do not know of any regular visits by Brotherhood men to any of the other institutions; you will notice that I make use of the words regular visits, because my experience in Christian work teaches me that Jesus Christ Himself has little use for spasmodic efforts, but says to the Christian worker "listen to Me, do My will, for without Me ye can do nothing;" this applies to all kinds of Christian work. Now, if we apply such loving words of the Saviour to hospital work, we shall soon realize that there is plenty of work to be done amongst our sick brethren; but before any real good can be done for the Master, we must learn the lesson of self-sacrifice, and give up ourselves to Him and depend upon Him to provide the power and the grace and the Holy Spirit to direct and rule our hearts to do His will, and then success will be ever with us, and failure out of the question, for most assuredly God will be with us and not against us, and His power and influence will be ours. Owing to some recent new regulations, I have gladly given up my Saturday afternoons to visit the episcopal patients in the Royal Victoria Hospital, instead of, as formerly, on Sunday afternoons. This new arrangement enables me to be in touch with the Young Men's Bible Class on Sunday afternoon, so that it is a source of double strength to me. I speak as an ordinary workingman, a layman of the Church who is expected to make the best of his opportunities in God's service, and let me say right here that the source of power, of courage and of comfort, comes from the faithful study of God's Word. I therefore embrace the opportunity of rejoining the Bible Class, that I have been absent from for over two years in person, but truly present in spirit; I only went forward to visit the sick in the hospital on Sunday afternoons feeling sure that I was truly in the Master's service and fulfilling His desires in another sphere of usefulness. I do not know whether I should be asking too much if I desired "The Canadian Churchman" free for hospital distribution, or—whether you would be only too pleased to assist the layman in his work of distributing good, Christian literature by adding your publication regularly to his weekly distribution?—John Edwards.

MONTREAL.

St. Thomas'.—A joint meeting of the members of St. Andrew's Brotherhood was held in the school-house on the 29th ult. Reports regarding

the work of the Brotherhood were read from St. George's, St. Martin's, St. Stephen's, St. Thomas', and St. Luke's chapters. It was stated that three new chapters would probably be formed in this city in the next few months. An address was given by the Rev. W. J. Dart, of St. Lambert, on a mission to be held in Advent throughout the diocese, and the part that the Brotherhood could take therein. The Rev. F. J. Steen also addressed the meeting, taking as his subject the "Obligation of Young Men, Especially Churchmen, to Their Fellowmen." He showed the need of real men was greater than the need of machinery and education, and in explanation, cited how large factories, without the right men to guide affairs, were of no account, and could not exist. It was men that we wanted in everything and everywhere, and men were needed here in Canada as much as anything else. Churchmen must be first and foremost men, men of character, and men of stamina. Churchmen were wanted who would mean what they say, and say what they mean. The truth is not always pleasant to hear, but what is wanted, are men who are not afraid to speak the truth, or face it. After the address, which was heartily applauded, Mr. Orman proposed a vote of thanks to the Rev. F. J. Steen, which was seconded by Mr. Niell. The meeting then closed with a hymn, and a collection was taken up at the door. The chair was taken by Mr. H. J. Webber, of St. George's, and among those present were: The Rev. Canon Renaud, secretary; Mr. J. Cummings, of St. George; Mr. H. Markland Molson, Mr. Capel, the Rev. Mr. Coffin, of Glen Sutton; the Rev. F. J. Steen, the Rev. W. J. Dart, and twenty representatives of the various chapters.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

PAPER ON INDIA.

If the blood of the martyrs is the seed of the Church, that seed has had ample time to grow for, if we go back as far as the time of the apostles, we find that St. Thomas was thrust through the body at Coromandel, in India, and we hear of Christianity there in the second century. In early times, the women of India lived in much the same way as the Jewesses of Palestine, and it was only after the invasion of the country by the vile and immoral Mahometans that women became so degraded and enslaved, and seclusion became necessary. We can scarcely imagine a woman who had never seen a tree or a cow, or the case of a woman who, during thirty years of married life, had never been permitted to cross her threshold to see her parents who lived quite near. When she expressed the wish to go her husband told her she must eat and live and die in that house. An Indian gentleman would take great offence if any allusion were made to his wife, and even a lady missionary dare only say: "May I see your house?" when wishing to visit her. Their minds might well become such a blank that it took years of patient teaching before their torpid brains could be roused to grasp the simplest ideas, but, when once they could be induced to take an interest in the Gospel lessons taught them, they seemed to be overwhelmed with the idea that the message of love could really be meant for such outcasts as they were, especially when the men would jeer and say: "The ladies would be taking their books out in the fields and teaching the cattle next." Now the branch mak-

read from St. Thomas', ed that three formed in this address was St. Lambert, throughout the erhood could en also ad- subject the ally Church- wed the need ed of machin- on, cited how nen to guide uld not exist. erything and here in Can- archmen must character, and wanted who / what they sant to hear, re not afraid the address, Orman pro- F. J. Steen. The meeting ollection was taken by Mr. among those ud, secretary; fr. H. Mark- fr. Coffin, of e Rev. W. J. the various

III.

er's work in the and societies of for publication should be trio of CANADIAN

seed of the re to grow. time of the was thrust ndia, and we ond century. ived in much estine, and it untry by the women be- nd seclusion y imagine a or a cow, or irty years of ed to cross o lived quite h to go her ve and die in would take made to his re only say: hing to visit such a blank before their the simplest nduced to sons taught. ed with the ld really be re, especially "The ladies he fields and branch mak-

ing the most satisfactory progress is the higher education of Christian women. Every year the number increases of those who pass examinations in both religious and secular subjects. But the Europeans can never do more than win the future evangelists from among the natives. Bishop Selwyn used to say: "The white corks are only to float the black nets, and mercifully there is a Divine power that can save by the few as in the case of Gideon." We can form some idea of the work to be accomplished when we are told that it would take five years, night and day, for the people of India to pass in a procession at a hundred a minute. The young men and women of India could reach twice around the world standing side by side. There are 35,000 dancing girls of ill-fame in the Madras presidency alone, to whom little girls are sometimes sold by their parents to be brought up to a life of infamy. There are more gods than men and women in India, and the pictures on the outside walls of their temples are too gross to describe. There are more than six million children married between the ages of six and nine, 174,000 of whom are widows—and we all know what cruelty and suffering go with that. A Hindu widow, describing the life she had to lead, burst out in the prayer of: "O God, I pray Thee, let no more women be born in this land." The Hindu Catechism runs thus: "What is cruel? The heart of a viper. What is more cruel than that? The heart of a woman. What is the cruellest of all? The heart of a soulless, penniless widow." But I think more cruel than any of these was the mother-in-law who could hold a little child wife to be branded in several places with a hot iron by the husband who starved her, because she had taken a little rice and sugar when she was hungry—and a similar case for a still more trifling offence. Surely, we should be willing to give more than our tenth if only to stop such cruelty and in gratitude that we were not born to such a state. Apart from the spiritual side of the question, would we see a dog treated in such a manner in this country? Yet, we shut our eyes to the utter misery and downtrodden condition of millions of fellow-subjects and sisters under the same flag in India. Next to our own North-West, this much neglected country claims our warmest sympathies. The pretty little butterfly-like women of Japan may be more pleasing to contemplate, but their lives cannot be compared with the utterly wretched existence of those downtrodden sisters of ours. May our eyes be opened to see their great need. During the convention, we were asked with regard to India: "Is it worth while to remove dirt, poverty, ignorance, the downtrodden condition of women and God's dwarfed image?" But we cannot be like the good Samaritan without walking that others may ride. But, thank God, there is a brighter side. The first two Protestant missionaries sailed from Denmark in 1705, followed by William Carey, from England, for Calcutta in 1793. Now there are 1,600 missionaries belonging to sixty-one different societies doing good work in India against 857 ten years since. Twenty-five years ago there were only four dioceses, now there are ten. The diocese of Tinnevely has the largest number of clergy 15 European and 90 native clergymen. Better still, there are 36,000 pupils in the schools there, including the blind, deaf and dumb schools, connected with the Sarah Tucker College, at Palamcotta, and the industrial schools there and at Nazareth, where the girls are taught lace-making and other industries, and the boys, blacksmith's work, carpentering, weaving, typewriting, wood engraving and tailoring. These boys are changed from dirty, sneaking, lying boys to clean, manly, courageous ones, who dare to stand upright when the crowds around them are all bowing to some idol. At Nazareth, there is also a hospital founded by Bishop Strachan, of Rangoon, for all castes and creeds; last year 14,000 new cases were treated there. This hospital and the "Nazareth

School," with 600 boys, are under the care of Mr. Margoschiss, who is most deserving and in great need of help and encouragement, as he works by faith for the support of his mission. Time fails to speak of the hospitals and famine orphanages of North India. In Travancore, the Christian adherents increased from 300 to 3,200 in sixteen years. In other places they doubled in seven years, as well as the money raised. Yet, in Gujerat there are still only three missionaries to three million people. Miss Cooke was the first lady who began work amongst the women and girls in 1822, and this led to the great Zenana Mission. Dr. Elmslie was the first medical missionary to lay down his life in Cashmere, under very sad circumstances in 1872. The next, Dr. Fanny Butler, the first woman medical missionary, who was appointed to superintend the John Bishop Memorial Hospital, but died just four days after the foundation stone was laid in 1889, and for ten years the Kashmeiri women wept for their doctor, "Miss Sahib," before the blank was filled by Miss Minnie Gomery, of Montreal, who is still supported by the Montreal Gleaners' Union. The next was Miss Irene Petrie, whose interesting life many of us have read. She died in 1897. It is always the same tale of overwork for want of more labourers for the harvest which is becoming more and more plentiful every year. At the present rate of progress, it is estimated that Christianity will absorb the entire population of India by the middle of the 21st century, that is 150 years from now. Let us earnestly pray that this may come to pass.

OTTAWA.

Cornwall.—Trinity.—The annual meeting of the Cornwall branch of the Women's Auxiliary was held on Tuesday, the 15th April. There was Corporate Communion in the church at 10 a.m., with an excellent sermon by the Rev. C. O. Carson, of Wales, setting forth the great privileges and duties of women in the missionary line of the Church of God. At 3 o'clock the business meeting was held in Trinity Hall, a large number being present. The Rev. Rural Dean Houston occupied the chair. Reports of the past year were presented by the recording secretary, corresponding secretary, Dorcas secretary, Leaflet secretary and treasurer. It was seen from these reports that the past year was one of the most successful in the history of the Cornwall W. A. Two large and valuable bales were sent to the Northwest, in November and April, containing groceries, medicines and clothing. All money pledges were discharged and a balance left on hand. The officers for the ensuing year are as follows: President, Mrs. Bruce; first vice-president, Mrs. Poole; second vice-president, Mrs. Houston; recording secretary, Mrs. White; corresponding secretary, Mrs. Cunningham; Dorcas secretary, Mrs. Stewart; treasurer, Mrs. Graveley; Buying and cutting Committee, Mrs. Carpenter, Mrs. Conliff and Mrs. Hoople.

Home & Foreign Church News FROM OUR OWN CORRESPONDENTS.

MONTREAL.

William Bennett Bond, D.D., Archbishop, Montreal, Que.
Right Rev. James Carmichael, D.D., Bishop-Coadjutor.
Montreal.—Diocesan Theological College.—The results of the annual examinations were made known on April 29th. On the 1st inst. (S. S. Phillip and James), the annual convocation was held. The sermon was preached by the Right Rev. the Bishop-Coadjutor. In the evening the degrees were conferred, the Most Rev. the Arch-

bishop presiding. The Rev. H. Bancroft presented the deed of gift of the Bancroft Memorial Fund, and the Rev. E. I. Rexford the library of the late Rev. Canon Mussen. Addresses were delivered by the Archbishop and the Rev. Dr. Whitney, principal of Bishop's College, Lennoxville.

The following regulations regarding the course of study in the Diocesan Theological College were made at the meeting of the governors of that institution on the 25th ult. All undergraduates of McGill must study Latin and Greek during the first two years of their course, at least, and pass the intermediate examination in these subjects. Every student must attend lectures and pass the examination in Hebrew for at least one year in their course, either before or after taking his degree in arts. At the time of his finals each student must write an essay on a subject selected by himself from those set by the examiners, which will bear on the whole work of some department in the theological course. To qualify for a special prize for a subject, a student must have gained a second-class, at least, in each examination in that subject in his first two years, besides passing a special examination in writing an original essay. Mr. A. F. Gault stated that the family of the late Rev. Charles Bancroft, D.D., formerly canon of Christ Church Cathedral, had presented the college with \$1,100 to found a Bancroft Memorial Fund, the interest of which is to be used for an annual prize of \$50 for an English essay. Permission was granted for the Synod meeting in September to be held in the college. The Rev. Prof. Howard was appointed librarian, and Mr. R. Wilson-Smith a member of the corporation. It was also decided that annual subscribers of \$5 to the Lobby prize, provided their subscriptions pass through the hands of the bursar of the college, are eligible for election as members of the corporation.

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.
Westport.—The Bishop of the diocese has appointed the Rev. F. M. Dean, of Parry Sound, incumbent of this parish. He will assume his new duties on June 1st.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.
Ottawa.—All Saints'.—Mr. J. Angus Winter, who has been for the past three years organist of St. James' Methodist church, Montreal, has been appointed organist of this church.

Synod Hall.—The Domestic and Foreign Mission Board met in this hall on April 24th, and decided to distribute a grant of \$2,000 as an interim dividend; \$500 goes to the diocese of Algoma, and the rest to the dioceses of the North-West. The Rev. Mr. Samwell, of Ottawa, was appointed secretary temporarily in place of the Rev. Canon Grout. The Woman's Auxiliary sent representatives, who conferred with the Board on points of common interest.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.
We have received a copy of the current number of the Canadian Church Year Book and Clergy List, which has just been issued. It is a most handy and useful little volume, and contains much interesting information concerning the Church, as a whole, in the Dominion, as well as a clergy list corrected up to date. The Year Book should have a wide circulation throughout the Dominion amongst Church people, who will

find it very useful as a book of reference. The Year Book is published by J. P. Clougher, Toronto; price, 25 cents.

The Lord Bishop of Saskatchewan and Calgary preached in St. James on Sunday morning last, and in the evening occupied the pulpit of St. Simon's.

Wycliffe College.—On Thursday morning last, the 1st inst., SS. Philip and James, the Bishop of Saskatchewan and Calgary held an ordination service in the chapel of this college, when he admitted Mr. George H. Wilson, B.A., one of the students, to the diaconate. The sermon was preached by the principal, Dr. Sheraton, from the words: "Take heed unto thyself and to thy teaching." The Revs. Professors Plumptre and H. J. Cody, I. O. Stringer and L. E. Skey also took part in the service. The Bishop has licensed Mr. Wilson to the mission at Banff, N.W.T. On the same day, in the evening, the annual convocation took place in the college hall, when five of the students received their licentiate in Divinity. Mr. N. W. Hoyles, K.C., LL.D., Principal of the Law School, presided, and with him on the platform were the Bishop of Calgary and Saskatchewan, Mr. Justice Moss, vice-Chancellor of Toronto University; Revs. Dr. Sheraton, Principal of Wycliffe College; Dr. Caven, Principal of Knox College; L. E. Skey, of the diocese of Niagara; H. J. Cody and H. Plumptre. There was a large attendance of friends and supporters of Wycliffe College, including a large number of ladies. Those who received degrees were: Messrs. W. Simpson, B.A.; George H. Wilson, B.A.; B. A. Kinder, B.A.; W. J. Carson and T. J. Shannon. The Rev. Dr. Sheraton, the principal of the college, read his annual report, which, amongst other matters, mentioned the fact that the college had reached its twenty-fifth year, and that the occasion would be signalized by the building of a new Convocation Hall. Mr. F. C. Jarvis submitted a short statement of the fund for the new Convocation Hall. It showed that in all the sum of \$15,800 had been subscribed for this fund. It had been also decided to make an addition to the present library, and it was expected that \$2,000 would be required for this purpose. The Right Rev. Dr. Pinkham, Mr. Justice Moss, the Rev. L. E. Skey and others made addresses. The proceedings were brought to a close with the Benediction, which was pronounced by the Bishop of Saskatchewan and Calgary.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Port Robinson.—The quarterly ruridecanal meeting of Lincoln and Welland was held here on April 29th and 30th. There were only eight clergy present on the first evening, when, in spite of wet weather, a good congregation assembled for Evensong. Prayers were said by the Rev. G. B. Gordon, B.A., the newly-appointed curate at Niagara Falls. The Rev. H. L. A. Almon gave an address on the "Pastoral Side of Clerical Work," speaking of it as the Good Shepherd side of the ministry. Sympathy, expressed in words and deeds, is the chief characteristic of the Good Shepherd, and should be so of His ministers. Then there must be the Godward side of the minister's life, of which personal holiness must be the sign, and this can only come from communion with Christ in prayer. The pastor must make his people understand that he is a man of God—a make-believe religion cannot be kept up if a man goes among his people; they must see the light of heaven reflected in his life. With regard to pastoral visiting, people when sick should think of sending for the minister before they are too ill, often unconscious, to accept his ministrations. When well, the people should seek to tell their ministers of their doubts and difficulties about religious matters that if possible he may settle them and give them the

peace and comfort of religion. This paper was followed by the Rev. R. H. Archer, in an address on the question of "What is the Ultimate Basis of Authority to the Churchman?" the answer to which is to be found in the general councils and general consent of the Church in interpreting the Bible, the written Word of God, the Book of the Church. Reason and conscience are judges and guides of authority and the means through which authority works in men. Of the three popular views of religious authority, roughly characterized, as the Roman, representing papal infallibility, the Protestant, representing individual interpretation of the Bible, and the Church idea, this last was shown to be the most reliable, presenting the authority "of the whole Catholic Church of Christ," from which the Prayer-Book says it was not the intention of the English Church to vary in faith or practice; an authority coming from Christ, through His apostles, to the united episcopate of the whole Church, teaching through the ages the doctrine of Christ, and having the Bible with which to compare and to confirm that teaching. After the communion service on Wednesday morning, the business meeting took place when a resolution of sympathy was passed with the Rev. Canon Bull, M.A., on the occasion of his resigning the active work of the ministry, and thanking him for ten volumes of sermons by Anglican divines. A vote of sympathy was also passed with the Rev. A. Bonny, expressing the hope for the speedy recovery to health of himself and Mrs. Bonny. A consideration of the annual parochial statistics brought out the encouraging fact that progress and not decline has taken place in many instances, notably in the number of baptisms and of Sunday school children, and there has been a reduction of debts. The Greek Testament, 1 Tim., i, 1-17, was studied, and compared with various translations, under the leadership of the Rev. Canon Gribble. The deanery picnic will take place on Thursday, July 11th, at Niagara Falls Park. Smithrlee was decided on as the next place of meeting, when the evening speakers will be the Rev. W. Bevan, and the Rev. A. Bonny, and addresses will be prepared by the Rural Dean and the Rev. C. R. Lee, M.A., on the subject of "The Incarnation and the Athanasian Creed." The members of the chapter were most hospitably entertained by Mrs. Pew and Mrs. Hamilton and other ladies of the congregation of Port Robinson, which, with Fonthill, forms a new parish under the incumbency of the Rev. E. P. S. Spencer, M.A.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Markdale.—Christ Church.—On Sunday, the 27th ult., the Odd Fellows of Markdale and vicinity attended this church in a body, when a very appropriate and eloquent sermon was preached by the rector, the Rev. J. R. Newell, from St. John xiii., 34-35. After returning to the lodge room a unanimous vote of thanks was passed to the reverend gentleman for his timely address. The basement of the church, which is used for Sunday school purposes, has recently been repaired. The walls have been boarded up, and partitions with doors divide it into class-rooms. The Sunday school has paid for the improvements itself. The superintendent is Mr. Walter Turner, under whose wise and efficient guidance it has attained a marked degree of prosperity.

ALGOMA.

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

Sudbury and Copper Cliff.—The missions of Sudbury and Copper Cliff have emerged from the year ending Easter, 1902, with a small balance to their credit, having fulfilled all contracts in regard to stipend of clergyman, etc., entered into at Easter, 1901. But while finance can by no

means be ignored, it touches but the outside of the work committed as a solemn charge and trust to him who is set over them in the Lord and watches for their souls as one that must give an account, and in this respect we look for yet more significant symptoms of spiritual advancement than figures and statistics can afford. We rejoice to know that our people do not neglect the assembling of themselves together for the worship of Almighty God. We are truly comforted when many of our charge and flock come lowly kneeling to receive the Holy Communion of His most precious Body and Blood, when hearty services and clear responses attest the interest and pleasure which our incomparable liturgy evokes, but with a chastened and reverent awe we tremblingly look for that spiritual and holy energy which alone can make our worship and our alms aught but sounding brass and tinkling cymbals. Yes, while we recall with thankfulness all external symptoms and expressions of success, we pray that the inner power of the Spirit may not be lacking. On Easter Day in Sudbury thirteen persons communicated at the early celebration, and forty-one at the mid-day, making a total of fifty-four out of sixty numbered as actual communicants. A large proportion of the nominal communicants in Copper Cliff also communicated at that church. There is a weekly celebration in Sudbury at 8.30 and 11 a.m., alternately, and a monthly celebration at Copper Cliff. Occasional celebrations are also held at Victoria Mines and other places as opportunity affords. The regular Easter vestry meetings were held at Sudbury and Copper Cliff, and in both stations the retiring wardens were re-elected to the positions which they had so well filled. The last instalment upon the debt of the church in Copper Cliff was paid upon April 24th, and now the building and its contents are entirely free from debt. The church was first opened for Divine service upon February 10th, 1901, the sum of \$300 has been raised and paid for this building in fourteen months, about \$600 of which has been contributed by the congregation. Much remains to be done. The congregation of the Epiphany have voluntarily increased their contributions by \$50 each year for several years past, and this year we confidently look to the congregation in Copper Cliff for a contribution that would render the church in the mission of Sudbury entirely self-supporting, nor has the incumbent abandoned this hope. I think we shall be able to manage it, but for a short time, owing to the most unfortunate and unforeseen circumstances, we are unable to make an actual pledge on behalf of the Church in Copper Cliff and the reason is briefly told. The mines may be temporarily closed. About 600 men have already been discharged, the mines having passed into other hands, and what the policy of the new company may be, it is impossible to foresee. All or many of our people may be compelled to seek work elsewhere, but we hope for the best, and a few weeks will probably set our hopes and our fears at rest, and then the people, if working, will, we are sure, resume their obligations and send their signed agreement to our diocesan treasurer. The sum total raised in Sudbury, Copper Cliff and Victoria Mines amounted to \$1,566, in addition to which several sums have been given privately by individual members of our congregation in Sudbury towards diocesan objects, which our Bishop had in hand. We will not close this brief epitome of our doings without again emphasizing the hope with reasonable prospect of its fulfilment that, ere the year closes, we will, with God's help and blessing, be independent of external support and earn the title of a rectory.

Gravenhurst.—The Rev. C. J. Machin, who has been spending the past few months in England doing deputation work for the S.P.G., will sail from Liverpool on the 15th inst. for Canada.

the Allan liner, SS. "Ionian," and will once again take up his residence in this place.

RUPERT'S LAND.

Robt. Machray, D.D., Archbishop and Primate, Winnipeg, Man.

Clearwater.—The annual vestry meetings were held in due time in the four parts of this parish. Two of them had to be postponed for some time on account of high water and bad roads. At each point satisfactory reports were presented, though some showed adverse balances from the fact that the farmers were unable to market their wheat at the usual season. Since last November, when the present incumbent, the Rev. I. H. Lackey, came to the parish, a mortgage on the parsonage, which called for seventy monthly instalments of \$9 each, has been cleared off by a payment of \$530. A debt of \$250, in connection with St. John's church, Pilot Mound, has been reduced by \$200, and part of the balance subscribed. This congregation had within the last two years suffered in diminution of members by removal, but is again showing signs of progress. A resolution adopted restoring the stipend guarantee to the old figure means an increase of \$75 in the incumbent's stipend. We have been much strengthened by the advent of Dr. Speechly, son of the late Bishop of Travancore, who holds the Archbishop's license as lay reader, and is a zealous Church worker. The financial report of the congregation of St. Lawrence school-house showed a good balance on the right side. They had contributed about half of the amount of the parsonage debt. It is the strongest Church community of the four places, though they have only a fortnightly service. It is hoped, however, to carry out soon plans for a weekly service. A church building, in the near future, is also contemplated. The Ladies' Aid Society of St. Paul's church, Clearwater, has been reorganized, and is showing much zeal in good works. A village lot has been added to the parsonage grounds, the gift of the Hon. and Mrs. R. Rogers. The parsonage grounds now consist of a corner block of three lots.

COLUMBIA.

Right Rev. William Willcox Perrin, Victoria, B.C.

Cumberland.—The Rev. J. A. Cleland was ordained priest at this place on Sunday, April 6th. The sermon was preached by the Ven. Archdeacon Scriven, and at the evening service the rite of confirmation was administered by the Bishop to fifteen candidates. The returns for the Lenten offerings show a decided increase over past years.

KOOTENAY.

John Dart, D.D., D.C.L., Bishop in Charge.

Pernie.—Christ Church.—The annual vestry meeting was held on Wednesday, April 16th. The vicar, the Rev. C. W. Houghton, presided. Wardens, Messrs. Turner and Hutchinson. Delegates to Synod, Messrs. Hutchinson, Turner and H. W. Herchmer. The financial report presented by the retiring wardens was of a satisfactory nature. Votes of thanks were accorded to the retiring wardens, Miss McFarlane, Mr. and Mrs. Bailey, Mr. Blakemore, Miss Edmonds, organist; Mr. Jeffries, choir-master; and the members of the choir for their good services to the church, also to Mr. T. R. Stokett, jr., for his gift of the electric light fittings, and Mrs. Blakemore for the new glass in east window. The arrangement being the first one presided over by the present rector, Rev. C. W. Houghton, it was moved that a letter be sent to the Bishop expressing the appreciation of the congregation represented in the vestry of the indefatigable labours of Rev. C. W. Houghton, and their en-

tire confidence in his system of working in the church and parish.

Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

CHURCH DECLINE.

Sir,—While I am strongly of the opinion that the ecclesiastics who have ministered in the Church are largely responsible for its present lamentable condition; I also think the laymen cannot "throw stones," and say to the clergy, "thou art the man." It cannot be denied that many of the clergy who originally undertook the work of the Church in Canada were exemplary, energetic, unselfish men, and had no sympathy with those who, while under the same sacred pledges and obligations, neglected their work, or performed it in a perfunctory way. Those who realized their duty, and tried to do it, we must admit had not the money, care, and earnest and efficient aid, from the laymen, that they might reasonably expect, and should have received. It seems as if the gifts, and other property given to the Church, as well as the generous aid of the S.P.G., too often led our people to suppose that there was no necessity for self-denial and liberality in giving, on their part, and that the necessity to give did not exist, and therefore they did not give; the result was that many clergy had too much ground to cover, and could not do the work that should have been done. More labourers should have been sent into the vineyard, and for that default the laymen are largely responsible. Men, women, and children even, though well trained in the faith and discipline of our Church, and desirous of remaining therein, when the services and ordinances of their Church were not within reach, necessarily went to other services, and gradually were enveloped in other bodies, and lost to us. It seems to me useful to refer to these conditions and results, that we may, if we will learn wisdom from the experience of the past, and avoid further disaster. All must admit that the same conditions yet largely exist, and that in our old province, but especially in our new great West, numbers of faithful children of the Church are to-day neglected for the same cause, and left without the ministrations or ministry of our Church, to drift into other bodies, who are more active, and more liberally and generously provide for the spiritual necessities of their people. Appeals are now made to us, as they were to our forefathers, but I fear they are often as unproductive as they were then, and shall I say more so, when we realize that our people are so much more blessed with the good things of life, and riches of this world, than the former generations were. But I will return again to the clerical, respectively. It does not, I think, answer for any cleric to do as I notice Mr. French does, when discussing this subject, abuse "Sarah Morris," or any other correspondent, who differs from him, nor the "boys and girls," who came from the Mother Country, as he says, to settle in our land. His language is not properly applicable to them as a class, and on reflection he should regret using it. Surely he must see, and especially should he, if he is a clergyman, that such terms used towards any class of people seeking a home in our country, and Church people at that, as he admits, must alienate them and their friends from the Church. People will not be driven, and they will resent insult. We now too often see the sad effect of such language when used long ago. I fear that Mr. French knows the "Roman bogey" is not a bogey

at all, but a reality in too many of our churches. Fortunately, this is exceptional, and the great body of our Church are at neither extreme, but as honest Church people are afraid of the tendency, which leads men to force upon the people their individual opinions rather than the opinion of the Church. One great weakness in our Church is that the lay element have not that faith and confidence in the clergy that is necessary to secure funds, and also otherwise make the work as strong as it should be. It may be said that some laymen are very extreme; grant it, if you will, but the great body of laymen are not, so they are practical and they are patient, but they are Protestant. If that mutual confidence existed, between the clergy and their people, that should exist, then we would see quite a different condition in our Church. The clergy may comfort themselves with their own assurance that the fault is wholly with the laymen, but in this they are in error, and a potent cause of this error is their educational training. It may be said, this is more their misfortune than their fault, and so we will admit, but the disastrous results are the same. The rulers of the Church, those who direct and control the studies of young men preparing for the ministry, should see that the educational fountains are pure, and that divinity students do not learn practices alike foreign to the spirit, as well as the teaching of our Church. I, for one, am not alarmed at "Roman bogies," as your correspondent calls them, but I know that our people are alarmed and properly so, when we see our divinity scholarships, intended to aid young men preparing for the ministry, given to candidates, who return from colleges in the United States or elsewhere, whose education seems to have been prominently to introduce new practices in our worship, new to our people, and unfitting in the services of our grand and historic Church. These extremists, young and old, seem to think that ignorant prejudice alone condemn these novelties. In this they are mistaken. Whatever they profess to think, they will find that the lay element of the Church is as faithful, and as intelligent as the cleric, and can as well, and perhaps better than many clerics, understand what the teachings of the Church really are. But whether so or not, they lose confidence in those who would again introduce ritual and practices, condemned by the clearly defined doctrines and teachings of the Church. Church people will ask, why these innovations, under what rubric, law, or authority are they introduced? Except in the Creeds, which are a solemn declaration of our faith, why do these clerics I refer to, bow or "prostrate" before the Holy Table each time when passing it? We can understand why the Romanists do this, because they think the "Host" is there, but what is there for us there, as Protestants, to adore? Again, why is this attempt to introduce auricular confession and absolution? the Church condemns it, and so does common sense. Its supporters have to admit that no such practices existed for centuries after Christianity was introduced. Again, why this constant endeavour, in too many places, to impress upon the people the doctrine of transubstantiation, which is condemned in the Articles of our Church? Church people have the idea, and they have proof for it, that there is a fixed and determined purpose, on the part of a considerable school in the Church to elevate the clergy to a position not warranted by Holy Scriptures, nor by the laws of the Church. Sometimes, alas, they plainly declare themselves as necessary mediators between the Divine and the human. Church people believe, and with the genius of the Anglo-Saxon race, will only believe, that we have but one Mediator between God and man, and that any of our clergy should attempt to lessen His love, and majesty, and power, to elevate their own importance, must, and does very soon lessen their influence, lose the confidence of the people, and weaken the Church. More anc.

"OBSERVER."

CHURCH EDUCATION.

Sir.—It is of interesting importance that the subject of Church education has such a warm advocate in your journal. It is a matter of regret that the people of the Church of England in Canada are not well informed of the history of their Church—its doctrines and vital principles—and of the great comfort and blessing there is in being an enlightened believer in its teachings. Even its clergy are not always skilfully versed, ready and apt to correct and refute errors thrown in their way. No wonder the laity are then deficient in the knowledge and light which constitute spiritual good. We are constrained to admit that if it were not for the Sunday schools the young of our community would be almost entirely without religious education in the principles, lessons and doctrines of the Church. Such want of knowledge, arising as it does in the first instance from the indifference or lack of appreciation, or more often without even any excuse whatever on the part of their parents, upon whom rests the primary obligation in seeing to this most important education of their children. The future in this matter now rests in the care of the children. No one will deny that the diligent study of the Bible, and of the dogma and truths of the Church, and a practical intelligence in religious history are most essential elements in the formation of character. Services on Sunday are for worship, praise, and spiritual communion to lead in the highest sense to the consummation of the soul's aspirations and needs in the great beyond. Sermons are not calculated to elucidate controversial or dogmatic questions. The form to many remains a form. The reasons for or the manner of the form of service Sunday after Sunday or service after service are not well understood by the people, and what they do know of the Church's teaching for the most part is of a superficial character. So far as the actual knowledge goes the little child and the gray-haired man of 70 are almost equal for a reason or the hope within them. We therefore deplore this ignorance—not only in our own Church of England, but as well in the denominations which are likewise deficient in the religious education of the people. Ask many a man why he is Church, Wesleyan, Methodist or what not, and his reason would not be equal to the importance of the question. We are persuaded the greater knowledge of these valuable tenets and doctrines of the Church of England, the more will its own people be nourished, and the more its community be increased from other sources, who have not so much to offer. For secular education in Canada enormous sums are being spent, and great effort exercised and much overdone—but, for the Church, no thought from the State as to its progress and needs. Outside the clergy and Sunday schools nothing is being done to give systematic education in religious teaching. Something, therefore, should be done to overtake the omission, and cure the defects of the past. It would seem the way most available is to educate the children in a deeper, more systematic and thorough manner in studies on the Church; and then the people of the future may with some confidence be looked forward to, as having a larger and clearer knowledge of the truth; errors will be removed, and the Church of England in Canada built up with an intelligent and instructed people, who belong to its communion because they know and have learnt that its teachings are pure, and emanate from the boundless store of the Bible and the history of the Church arising therefrom. ELBA.

THE DECLINE OF THE CHURCH.

Sir,—A great deal of interest is being aroused as to the cause of the decline of the Church, or, as one of your correspondents better expresses

it, the decline of the people. May I say that one great cause of such decline is the inconsistent conduct of many of the clergy. In secular business or professions, men who wish to succeed strain every nerve and lay hold of every opportunity that will help them to success; why do not the clergy the same for the Church? Whereas there are many who do the minimum amount of work that will enable them to draw their stipend, and are content to see their people drifting away to any and every denomination rather than make the real effort and do the real work that will make the people realize that they have the true love for and welfare of the Church at heart. In many a parish the clergyman's voice is never heard in preaching or teaching from Sunday to Sunday. The Church teaches still (so there is no decline in the Church), that there is a service for every day in the year, but even in special seasons, such as Advent and Lent, many of the clergy dole out a mutilated service—one lesson, prayers omitted, etc., and even on Sunday important parts of the Liturgy are withheld; can there be but one inference—that these clergy are too lazy or too indifferent to obey the teaching of the Church, and they shelter themselves under the plea that it is a shortened form sanctioned by Provincial Synod. Which is the higher authority? Is it any wonder that under these existing facts the laity decline from the Church, where the clergy show less zeal for spiritual things than they do for temporal? ONE WHOSUFFERS.

HILKIAH THE PRIEST.

Sir,—In the Homilic Review for March, on page 287, there is a review of Prof. McCurdy's book on "History, Prophecy, Etc.," in which the reviewer gives some extracts from the book. The account of the finding of the "Book of the Law" in the Temple by Hilkiah is adduced. The reviewer says: "When a considerable sum (viz., for preparing the Temple), had been raised, Josiah sent his secretary, Shaphan, to Hilkiah to direct him to count and disburse the money." In the course of the interview (these are given as Dr. McCurdy's words), Hilkiah informed his visitor that he "had found the book of direction in the house of Jehovah, etc." Further on Dr. McCurdy says: "The work of preparing the book having been done under priestly auspices (observe, this is a questionable assumption) and perhaps (?) within the precincts of the Temple itself, the volume might very well have been found where it was not lost." Dr. McCurdy says, moreover, "that there was a certain amount of finesse in the business is, however, quite apparent"—observe the word "finesse." Now, was the Reverend Hilkiah humbugged? A shameful display of culpable ignorance on the part of a High Priest, or was he a liar? In either case commonsense people would not consider him an authority. But in the view of the Higher Critics, he was a humble instrument in the hands of the Higher Critic, Providence, for proving that Moses could not have written the Pentateuch. Is that a safe conclusion? I would like to point out, as a student of Higher Criticism, that the great arguments on which an enormous number of its conclusions are based are really "probably," "perhaps," and, above all, "must;" often, however, they give us it in this way: "If so and so, then it certainly follows."

W. E. COOPER.

CHURCH DECLINE.

Sir,—The discussion now going on in your paper is really an important one, and gives rise to very serious reflection and prayerful heart-searching. How is it that the Church, which ought to be the Church of the people, and is so splendidly adapted to this object, stands in the census report only as a poor third among the Protestant bodies, as distinguished from the Romanists? The letter of C. A. French, in your

issue of the 17th ult., seems to cut deeply at what Sarah Morris evidently considers the trouble and remedy (I have not seen her letter, nor do I know either of these persons). The roarings and prostrations are not characteristic of the missions held from time to time (vainly called "revivals.") Who knows but what the Church would be brought to a more healthy state if more of these were held and wisely conducted. Perhaps, after all, the "Roman bogey" is more real than spectral to some, and is really frightening many away from what they would rather consider their home and shelter, and with sorrow they find they have to surrender their inheritance, and many of the clergy—conscientiously, I believe, in many cases—are wondering why they are thus deserted. Two questions, it seems to me, are suggested by this discussion. First, as to funds. Can we expect people to pay full price for indigestible food? Second, numbers. Can we blame people for going where they can get that which satisfies their souls' need? I yield to none in allegiance to our beloved Church; the more I read my Prayer-Book and Articles, the more scriptural does she seem to me, as to her position, government, doctrine and worship; but let us one and all preach less of Church and more of Christ and Him crucified, and we shall make rapid strides towards the desired goal. The above is given in a spirit of love, longing for closer union and fellowship in all matters concerning the very vitality of the cause we profess to promote.

H. A. MEEK.

THE DECLINE OF THE CHURCH.

Sir,—You have had a good many letters anent "The Decline of the Church." Of all these, I cannot help saying that they are all beside the "blot"—they have not really hit it at all. There is one most notable exception, however. It is the letter signed "J. R. Newell," in your issue of April 24th. He has exactly expressed the true cause of the "decline." I would commend his letter especially to those who would disagree with him. I would earnestly ask them to study the question on the lines he marks out. There is a fashion in the present day of merely attending to such portions of the Bible and also of the Prayer-Book which are in (often only seeming), accord with preconceived opinions, or teaching that has been given. The full Bible, the entire Prayer-Book need, both, to be more correctly studied, especially as popular opinion is largely opposed to many of the real, and most important teachings of both. In another place of your paper there is a lament over the multiplying of small religious societies. But, on Protestant principles, why should there be? No Protestant believes that there is such a thing as one, organized, visible Church, founded by our Lord through His apostles, the existence of which He has guaranteed to the end of the world. The Protestant regards "the Church" as invisible; made up of separate individuals savingly converted. The Sacraments are merely "seals," or mere external rites significant of what "believers" have already received. What difference, then, can it make, however many the societies, or fellowships, such true believers may establish? The real unity is invisible, and by no means depends upon any outward association, which may be made for convenience sake. Now can any plain, commonsense reader of the New Testament, who takes it in its fullest teaching, really believe that such is its teaching? Here is the true crux. There are, in reality, two forms of Christianity in vogue today. Which is really the Bible one? C.

HIGHER CRITICISM.

Sir,—Allow me, as briefly as possible, to recall your attention to the history of the growth of the "Higher Criticism," and the only thing historical

about it by the way. . . About the middle of the eighteenth century, a Frenchman named Astruc, observing how the word Lord predominated in certain passages of the Pentateuch, and God in others, propounded a theory that the work was made up by combining the writings of two men, one of whom used Lord for the Supreme Being, and the other God. Now it is clear that this was pure hypothesis, resting on not a scintilla of external evidence, and might be applied with equal force to halt the sermons one hears preached. (The Bishop-elect of Montreal has so applied it to one of Dean Farrer's works in a clever pamphlet issued some few years ago). A priori assumption as to what language other men will use, unless strengthened by tangible external evidence, so flimsy and worthless as not to deserve to be regarded in any sense as scientific. But little as Astruc's theory had to support it, it was, of course, so delightfully free from all contact with external facts, that it was capable of indefinite expansion, and the present dogmas of the critics with their P's and L's and J's and E's and their J.E.'s are but the full-blown flowers of which Astruc's modest J. and E. was the bud. The first four books of Moses were discovered to be a conglomeration of the writings of men with different tastes and objects. . . Having invented their authors, it was easy to say such words were peculiar to the one or the other, and so when the word occurred, to assign the clause or sentence to the writer whose word it was assumed to be. . .

I believe the above fairly describes the growth of the Higher Criticism, and the reasoning—if the word does not blush at being so used—on which it rests. . . I contend that the theory, or theories rather (for our teachers are not all agreed among themselves), when steadily looked at, dissolve into an aerial well of guesses and assumptions." The publication of this extract from a letter in the Church Family Newspaper may be of use to your readers, especially when efforts are being made to to push Cheyne's encyclopedia "Biblica," in Canada. May I advise anyone who is contemplating the purchase of the book to read the article, "Jesus," in the second volume before doing so. It may lead them to hesitate. Can any of your readers give the name of the book in which Dr. Driver urged that Moses could not have written any part of the Pentateuch, because literature was not in a sufficiently advanced state at that period? I remember the Guardian said, after the discovery of the tablets at Tel-el-Amarua, that he would have to readjust his statements, in consequence of this discovery.

H. POLLARD.

FISHERMAN'S BAIT.

Sir,—Although I do not belong to the race of clerical fishermen, I am like many of your readers, interested in any attempts they make to allure the fish into the Church net or to keep them there. I fear that the bait spread by your correspondent, though useful in cities and towns, is not the kind required for the streams or lakes in country parts. The complaint is that the brethren in the back regions have been allured by the Methodist bait, so like the old-fashioned juicy, Low Church worm, or else have been scooped up by the non-denominational drag net, while those which escaped these wiles, especially the young, have, for want of food, joined the Sabbath school and swam away. A common complaint is that our fishermen are doggedly determined to use only the High Church or the Ritualist flies, which, though gaudy, instead of being attractive, repel the orange trout so universal in the country. These are some of our difficulties which the old fisherman might, according to promise, talk about and suggest means not only of retaining our present schools, but of restocking and replenishing the depleted waters. A WHYTE FYSSHE.

Old Creek, Ont.

STATE OF THE CHURCH IN ENGLAND.

Sir,—I have read with very deep interest the letters on the Decline of the Church, which appeared in recent issues of the Canadian Churchman. Some of those letters, it seems to me, are altogether too gloomy and pessimistic in their tone, and very wide of the mark in the reasons they give for the decline. Your own editorial on the State of the Church in England, though it has the support of the Church Times, is not according to facts. I have taken the official Year Book of the Church of England for many years, and the study of the volume for 1902 has led me to draw very different conclusions as to the state of the Church from those reached by the editor of the Church Times and yourself. It is quite true that the confirmation statistics are the most important test of Church growth, and they do not show as great an advance as we would like to see, but they are not so bad as your article would imply, for by a typographical error you have made the confirmation for 1899 appear to be only 124,191, when in reality they were 214,191, a very serious difference. It will be seen that the number of persons confirmed in 1901 was greater than that of any other year since 1896. But while the statistics of confirmations form the most important tests of Church growth, there are other tests that are very important. I shall mention one, the voluntary contributions of Churchmen. Surely we have here a very fair gauge of the life and activity of the Church. The voluntary contributions of Churchmen for the last five years, as recorded in the Official Year Book, are as follows: For the year ending Easter, 1897, £7,051,778 4s. 1d.; 1898, £7,506,354 17s. 9d.; 1899, £7,464,434 4s. 11d.; 1900, £7,770,992 15s. 1d.; 1901, £7,778,134 17s. 4d., making a total of £37,571,694 19s. 2d. When we remember that the war in South Africa began in the early part of October, 1899, and that since that time Churchmen in England have contributed largely towards the expenses of the war, and yet they not only did not decrease their offerings for the support of the Church, but actually increased them by a very great amount, we may fairly conclude that there is "cause of congratulation on our progress in England." With your kind permission I will, in another letter, comment on the decline of the Church in Canada, its causes and their remedy.

JOHN FLETCHER.

THE DECLINE OF THE CHURCH.

Sir,—"The Decline of the Church" is not a pleasing phrase, and properly covers a ground far wider than a mere numbering of the people. The census itself is not unchallenged, and as to reflecting any exact religious conditions, may be called in question. The standard of attachment or fealty is not identical between the religious bodies and the Church. In our day and amid current religionism every individual assumes to hold in his own hands the keys of the kingdom of heaven. Where all is in worse than confusion upon the terms of ecclesiastical allegiance, what basis is there for a reasonable judgment in the premises. Colourless and attenuated Christianity permits its followers to change their religious affiliations at will and whim. Those who profess and call themselves Christians form a chaotic mass, which admits of no distinct adjustment, hence comparisons between the Church with her definite principles and explicit standards are inevitably faulty. Those designating themselves "Church of England" have a meaning founded upon training and Prayer-Book far different from that which is the ground of reply on the part of separatists in general. The latter, as to their leaders, are practically stealing a march upon the Church of England in the appropriation of the Church's system and formularies, and have met with no little success in the gradual assimilation to the historical, the old and the true. If there

be any real decline, this fact largely accounts for the same and the index afforded thereby is that while the Church is disparaged, it is really proof of her highest success, giving assurance of rapid and ultimate victory. In the experience of one generation, the distinctive clerical garb has been derided by separatists; the architecture of places of worship have been transformed; the canticles and worship have been incorporated; the ways of the Church have been largely restored, and save in the still denied restoration of organic unity, the position of the Church of England is the point to which sectarian Christianity is trending. To effect this the foundation principles of dissent have been forsaken, and the raison d'être now is the possession of temporalities and the rivalry which flows from considerations as to who shall be the greatest. Conscientious scruples have been practically resigned and lines of separation have vanished. The Church in principles and practices is justified before Bible truth and universal testimony. Instead of lamentations, the Church has every ground for satisfaction if the purpose of her mission is viewed rather than the mere counting of heads. She, by her upholding of a great trust for Christendom, and the uplifting of Christ crucified, has prepared the Anglican race for the restoration of the One Lord, the One Faith and the One Baptism. Where local influences militate against affectionate recognition, it is well to accentuate that the Church of England is the recognized fold of the great majority of Anglo-Saxon Christians. This is unequivocal proof that she holds the truth of Jesus, that she meets all the wants of humanity, and that she holds a commission not to be demeaned by subordination to the erratic whims of individuals or the presumption of organizations, whose ultimate justification is of numerical success. To the intelligent Churchman, authority and proof is not wanting against all comers. Where there is, feebleness or apparent failure, believe me, it is not the fault of the ministers of Christ, as distinguished from the worldliness, covetousness and idleness of the laity. Suppressing profitless recriminations, criticism will not lead to weak concessions. Rather in meekness and good-will to all, Canadian Churchmen find impulse to "stand fast," with the twenty millions of the Anglican body of Christ, and to hold ever more dearly "the traditions which they have been taught," 2. Thess., ii., 15. It is well if life-giving influences spring from this subject to bishops, priests and deacons, upheld by an unflinching army of laity, "striving together for the faith of the Gospel," Phil. i., 27.

CHURCHMAN.

BUTLER FINISH BOWLS.

Our collection of Sterling Silver Bowls and Bon Bon Dishes is large and new. The Butler Finish, which is now becoming popular, is an attempt to produce articles with an appearance of great age, similar to what one sees in reality in the "stately homes of England." Let us show it to you. . . .

WANLESS & CO.,
ESTABLISHED 1840.
168 Yonge Street, Toronto

GUILD OF CHURCH MUSICIANS.

Sir.—I am sorry and somewhat surprised that the Rev. Precentor of Kingston should have been irritated at the few remarks I ventured to make, respecting the "Guild of Church Musicians" and its notorious warden, Dr. (?) J. H. Lewis, of Twickenham, London, S.W., England. The reverend gentleman is evidently determined to believe the G.C.M. to be a valuable organization. I do not; and from recent information, respecting the M.G.M., I unhesitatingly state that Dr. Roberts belittles his Church and his Alma Mater in linking himself with such a catch-penny scheme. That my advice was "unasked," is true; that it was "undesired" is also very true, but I still think it good advice. I trust the many able Church musicians in Canada, who hold recognized degrees and diplomas, will bestir themselves and suggest a scheme which will be the means of elevating Church music generally. The letter of "Cantor" is excellent, and I commend it to the notice of the Rev. Precentor Roberts.

LAYMAN.

British and Foreign.

The name of Dr. Hodges, Bishop of Travancore, and Cochin since 1890, is mentioned in connection with the vacant See of Colombo.

Oliver Goldsmith died on 4th April, 1774, and in 1800 a monument was erected on the north side of the Temple church, near where he was buried. Several bunches of primroses were placed on the tomb on the anniversary of his death.

Services in celebration of the 800th anniversary of the famous Lady Chapel in Seaton-Delaval Hall grounds were held recently. The edifice, which is one of the most complete and beautiful pieces of antiquity in England, was presented to the parishioners eleven years ago by Lord Hastings.

The task of finding a Bishop for the See of the Falkland Isles is not yet complete. The work is one of a peculiarly trying character, demanding physical qualifications and a freedom from ties which are not always attainable. Amongst those who have been approached in regard to the See are the Rev. S. A. Boyd (of Bath Abbey), and the Rev. Henry Lewis (of Bermondsey).

The new vicar of Saxby-on-Humber, the Rev. A. Aldridge, who was only ordained by the Bishop of Ripon in 1898, after taking his degree at Trinity College, Cambridge, is probably the only English clergyman who is a Chinese mandarin. For nearly twenty years he worked as a medical man in China, and in recognition of his services, the Emperor of China created him a mandarin.

The vicars of Coleshill, in Warwickshire, whose living has a gross value of over £1,000 a year, hold their glebe land under a very remarkable tenure. The condition is, that if any of the young men of their parish catch a hare and present it to the vicar before ten o'clock in the morning of Easter Monday, he must reward them with a calf's head, a hundred eggs, and an honorarium of fourpence in cash.

Coincidences.—The Right Rev. Dr. Camidge, Bishop of Bathurst, in Australia, made a marked reference to President Roosevelt, at the meeting of his Synod, and explained that the reasons why he did so were that his father and mother were most kind during a lengthened visit that he paid to New York many years ago, and that he himself married Mr. Roosevelt to Miss Carow, in St. George's, Hanover Square, London, on December 20th, 1886.

It is stated that in all probability two new dioceses will shortly be created in India, one in Assam, the other in the Central Provinces. The funds of the latter have been fully subscribed.

A tablet has been erected in the vaults of the church of St. Peter-ad-Vincula, City, recording that within the wall of the vault are deposited two chests containing the remains of many distinguished persons, who had been beheaded on Tower Hill.

SYMPATHY.

Not by sorrow or by sighing
Can we lift the heavy load
Of the poor, the sick, the dying,
Whom we meet upon the road;
For we only help when bringing
Faith and courage to their need,
When we set the joy bells ringing
In their hearts by word and deed.

By the glow of thoughts uplifted
To God's everlasting hills,
We can melt away the drifted
Snow some lonely life that fills;
By the hand-clasp strong, unailing,
Thrilling hope from palm to palm,
We can nerve some soul for scaling
Heights that rise in sunny calm.

All around are those who linger,
Weak, despairing, full of fear,
While with feeble beckoning finger
They implore us to draw near.
Let us pour the oil of gladness
On their hopeless misery,
Banishing their grief and sadness
By our radiant sympathy.

—Helen Chauncey.

DON'T WAIT FOR THE FUNERAL.

"If folks could have their funerals when they are alive and well, and struggling along, what a help it would be!" sighed Aunt Jerusha, folding her Paisley shawl with great care.

"Now, there is poor Mis' Brown," she added, as she pinned her Sunday bonnet into the green veil. "How encouraged she'd have been, if she could have heard what the minister said to-day! I wouldn't wonder one mite if she'd got well."

"And Deacon Brown a-wipen his eyes and all of them taking on so! Poor soul, she never dreamed they set so much by her."

"Mis' Brown got discouraged. Yer see, Deacon Brown he'd got a way of blaming things onto her. I don't suppose the deacon meant it—'twas just his way—but it was awful wearing. When things wore out or broke he acted just like he thought Mis' Brown did it on purpose, and they all caught it like the measles or whooping cough."

"And the minister a-telling how the deacon brought his wife here when it wa'n't nothing but a wilderness; and how patiently she bore hardship, and what a good wife she'd been! Now the minister wouldn't have known anything about that if the deacon hadn't told him. Dear, dear! If he'd only told Mis' Brown herself what he thought I do believe he might have saved the funeral."

"And when the minister said how the children would miss their mother, seemed as though they couldn't stand it, poor things! Well, I guess it is true enough. Mis' Brown was always doing for some of them. When they were singing about sweet rest in heaven I couldn't help thinking that was something Mis' Brown would have to get used to, for she never had none of it here."

She'd have been awfully pleased with the flowers. They were pretty and no mistake.

You see the deacon wasn't never willing for her to have a flower bed. He said 'twas enough prettier sight to see good cabbages a growin', but Mis' Brown always kind o' bankered after sweet smelling things, like sweet peas and such.

"What did you say, Levi? Most time for supper? Well, land's sake, so it is! I must have got a meditating. I've been thinking, Levi, you needn't tell the minister anything about me. If the pancakes and the pumpkin pies are good just say so as we go along. It ain't best to keep everything laid up for funerals."

HINTS TO HOUSEKEEPERS.

Salmon Bisque.—Open a can of salmon several hours before using and turn the contents on to a large dish. Pick the fish to bits with a silver fork, removing all the skin and bones. Into two cupfuls of the minced salmon rub one-half of a cupful of soft butter; season well with salt and pepper. Put over the fire in one quart of boiling water and one quart of milk; cook gently for half a hour. Have ready two cupfuls of dry and finely crushed bread crumbs and at the end of the half-hour stir these into the soup; add a tablespoonful of minced parsley; simmer for five minutes longer and serve at once.

Lemoned Veal Loaf.—Mince fine two pounds of lean veal and one-fourth pound of fat pork, also (if desired) a small onion. Work into these three lightly beaten eggs, a cup of seasoned and strained tomato sauce, a teaspoonful of grated lemon peel, one-half teaspoonful salt, one-fourth teaspoonful paprika, and enough fine cracker or breadcrumbs to mould well with the hands. Press firmly into a wet bowl to shape the loaf, invert carefully in a bake pan, withdrawing the bowl. Sift cracker dust thickly over the loaf, and cover the top and sides half way down with two lemons, peeled and sliced very thin. Bake in a hot oven one hour, then carefully remove the lemon. Brown a moment and serve on a platter garnished with fresh lemon slices. This is excellent sliced cold.

For Scolloped Veal.—Chop the meat to a fine mince. Put into a baking dish alternate layers of veal and bread crumbs, sprinkle the meat with salt and pepper and the crumbs of bits of butter. Over the top pour a white sauce made of one tablespoonful each of butter and flour, and one cupful of milk. Spread over it a layer of crumbs and put in the oven to brown.

Old-fashioned Veal Pot Pie is delicious. To make one have two pounds of the breast of veal and half a pound of salt pork cut in small pieces; put them in a kettle over the fire, with enough boiling water to cover the meat to the depth of about two inches. Add a medium-sized onion, cut in slices; season with salt and pepper, and let the meat cook slowly till quite tender, then add five or six small potatoes cut in halves or quarters. While the veal is cooking make a rich tea-biscuit crust, roll it out half an inch thick, cut it in shapes with a biscuit cutter. After the potatoes have cooked five minutes carefully drop in the crust, one round after the other till all are in. Cover the kettle and let the whole cook about twenty minutes; then with a skimmer lay the dumplings round the edge of a hot platter, with the meat in the middle. Thicken the gravy with flour dissolved in cream, and a generous tablespoonful of butter, pour the gravy over the pot pie on the platter and serve.

Sponges.—Soap must never be put on a sponge. Place the sponge out in the sunshine now and again. Leave it for a day occasionally in water to which a tablespoon of ammonia has been added. Then rinse thoroughly in pure water.

If when you are baking anything the oven gets too hot, put in a basin of cold water instead of leaving the door open. This cools the oven, and the steam arising from the water prevents the contents from burning.

DEATH.

NIMMO—Died, in Toronto, suddenly, on Monday, April 28th, The Reverend James Nimmo.

THE LAND OF MAKE-BELIEVE.

Merry little lady,
Playing in the sun,
Selling things to mother,
"Havin' lots o' fun."

Drags the baby's go-cart,
Don't you hear her cry—
"Punkins an' potatoes,
What you want to buy?"

Lilac leaves are lettuce,
A cabbage is a rose;
The green grapes in the basket
Are melons, I suppose.

Currants make nice apples—
Yellow, green and red.
I hug the little huckstress,
Who shakes her curly head.

"You mustn't do so, mother;
We're not just you and me.
I'm Tompkins with his wagon,
Do, please, play right," says she.

"What you want this mornin'—
Some sweet corn, or some peas?
I've got the nicest spinach,
An' beans—just look at these!"

"I think I'll take a melon,
Tomatoes, and some greens;
And, since you recommend them,
Of course I want some beans."

I ask how much I owe her—
"Two dollars and a half."
I gravely count out buttons,
She breaks into a laugh.

"You've not enough to buy 'em,
Unless you've more than this,
But just because it's you, mamma,
I'll sell 'em for a kiss!"

HELPING MOTHER KEEP YOUNG.

"Why mamma, are you washing the dishes? I thought Margie was going to do it. Here she comes now! Margie Oliver, what have you let mamma do all this work for, when she is so tired?"

"I let her? Now, Kathie, that isn't nice of you! I washed the dishes last night, and, of course, I thought it was your turn to-night. How could I tell that you were going to run off as soon as supper was over, and leave everything to poor mamma?"

"Children," said Mrs. Oliver, and her face flushed painfully as she looked into the excited faces of her two young daughters, "Children, I would much rather wash the dishes every evening, than to hear such strife between you as to which of you should do it. Remember, it is only the willing hand that really helps."

"Oh, mamma! we are willing—truly we are!" cried impulsive Kathie, kissing her mother. "And I oughtn't to have snapped Margie up in that way. But don't you think, mamma, that it is right for us to take turns with the work?"

"Why don't you have a committee appointed, sis?" interrupted Rob before his mother could answer.



JEWELLERS BY APPOINTMENT TO HIS EXCELLENCY THE GOVERNOR-GENERAL.

PEARL PINS

In "Pearl Pins" our stock offers the advantage of almost - endless - variety, with - prices - for - single pearls ranging from \$1.00 up into the hundreds.

We mention particularly our "Pearl Circle" stick Pin—made up of 14-k. gold and eight perfect pearls—at \$6.50

The same pin with Diamond centre we sell at \$12.00.

Ryrie Bros.

Cor. Yonge and Adelaide Sts. TORONTO.

Are You Convinced THAT



SWEET PICKLES - AND - CREAM CHEESE ARE THE

Finest in Canada.

"MADE IN CANADA"

"A committee?" echoed his sisters.

"Yes. We always do that in our club at the academy, when we want to make sure of having anything done. We have found out a good many times too often that 'what is everybody's business is nobody's.'"

"But we should need more than one committee," said Kathie.

"There are plenty of other things to be done besides washings dishes."

"Certainly; that is the beauty of having committees—you can change them about at regular times, so that

Dye!

Home dyeing is easy, safe, profitable and pleasant, if a woman will only use that English Dye, Maypole Soap, which washes and dyes at the same time. No mess, no trouble. The colors are brilliant and they cannot fade. If you can't get it of your dealer, send to the Canadian Depot, 25 Place Royale, Montreal.

Maypole Soap

15c. for Black. 10c. for Colors

GOURLAY, WINTER & LEEMING

SLIGHTLY USED ORGANS



THIS IS A NEW LIST.

THE ORGANS described in the following list were nearly all taken by us in part payment on purchase of new pianos. Every organ of this class has been carefully examined in our factory and placed in such excellent order that we fully guarantee it. As usual, we also quote a few

ALMOST NEW SAMPLE ORGANS, by well-known makers—and these form unusual bargains. Read the conditions of sale carefully, and send us not only your first choice of the list, but also your second and third, in case the first should be gone before we receive your letter.

TERMS OF SALE:

- 1. We guarantee every instrument and agree to pay return freight if not satisfactory.
2. A discount of 10 per cent. off these prices for cash.
3. A stool accompanies each organ.
4. Every instrument safely packed without extra charge.

TERMS—Organs under \$50, payment of \$5 cash and \$3 per month until paid, without interest. Organs over \$50, payment of \$10 cash and \$4 per month until paid, without interest.

If monthly payments are not convenient, please state what method you prefer—quarterly, half-yearly, or at certain fixed dates. We wish to know what terms will suit You.

- NEW ENGLAND—5 octave walnut Organ, by the New England Organ Co., in finely decorated case, with neat small top, an excellent organ for Sabbath school or lodge room, has 7 stops, 2 full sets of reeds and knee-swells, height 5 feet. Original price \$125; reduced to... \$38
DOHERTY—5 octave Parlor Organ, by W. Doherty & Co., Clinton, in solid walnut case, with decorations and neat extended top, has 7 stops, 2 full sets of reeds, knee-swells, etc., height 5 feet. Original price \$125; reduced to... \$38
UXBRIDGE—5 octave Parlor Organ, by the Uxbridge Organ Co.; in solid walnut, neatly decorated case, with extended top, has 10 stops, including couplers and divided swell, knee-swells, etc., height 5 feet 6 inches. Original price \$125; reduced to... \$39
DOMINION—5 octave Organ, by the Dominion Organ Co., in finely decorated solid walnut case, with high top, has 8 stops, including couplers and 2 knee-swells, height 6 feet 7 inches. Original price \$125; reduced to... \$47
WOOD-POWELL—5 octave Parlor Organ, by Wood, Powell & Co. of Guelph, in handsome solid walnut case, with high top, has 9 stops, including coupler, forte and vox humana, 2 full sets of reeds and knee-swells. Original price \$124; reduced to... \$48
KARN—5 octave Parlor Organ, by D. W. Karn & Co. of Woodstock, in handsomely decorated solid walnut case, with high top, has 9 stops, including vox humana and forte stops, 2 full sets of reeds, 2 knee-swells, height 6 feet 7 inches. Original price \$125; reduced to... \$44
STANDARD ORGAN—6 octave Organ, by the Standard Organ Co., in solid walnut and finely decorated case, with extended ornate ends, with neat rail top, has 3 sets reeds in treble and 2 sets in bass, 11 stops, including couplers, forte and vox humana and 2 knee-swells. Original price \$150; reduced to... \$52
DOMINION—5 octave Parlor Organ, by the Dominion Organ Co., in solid walnut tastefully decorated case, with extended top and English bevel edge mirror, has 2 full sets of reeds, 11 stops, including couplers, vox humana, etc., 2 knee-swells, mouse-proof pedals, height 6 feet 1 inch, used less than 6 months. Original price \$125; reduced to... \$58
BERLIN—6 octave piano case organ by the Berlin Co., in handsome figured walnut case, has 12 stops, 2 full sets of reeds of 6 octaves each, couplers, Vox Humana, knee-swells, mouse-proof pedals, patent music rest, etc. Height 4 feet 9 inches. Original price \$150; reduced to... \$74
DOHERTY—6 octave Piano Case Organ, by W. Doherty & Co. of Clinton, in finely polished walnut case, with hand-carved panels, has 11 stops, including bass and treble couplers, forte and vox humana, 2 knee-swells, lamp stands, mouse-proof pedals, latest design, 2 full sets of reeds, of 5 octaves each, height 5 feet. Original price \$150; reduced to... \$76
DOMINION—6 octave Piano Case Organ, by the Dominion Organ Co., in beautifully polished solid walnut case, with handsome mirror rail top, has 2 full sets of reeds of 6 octaves each, 11 stops, knee-swells, mouse-proof pedals, etc., a beautiful instrument, used less than 5 months and in perfect order. Original price \$150; reduced to... \$86
KARN—6 octave Piano Case Organ, by D. W. Karn & Co., Woodstock, in handsome polished solid walnut case, with fine mirror rail top, has 11 stops, including couplers, forte stops, etc., 2 full sets of reeds of 6 octaves each, 2 knee-swells, mouse-proof pedals, etc., used less than 4 months and in perfect condition. Original price \$175; reduced to... \$89

GOURLAY, WINTER & LEEMING

188 YONGE ST., TORONTO.

Electors of West Toronto.

Vote for Good Government
Vote for the Development of New Ontario.
Vote for Public Ownership of Franchises
Vote for

Ald. THOS. URQUHART

Election Takes Place Thursday, May 29th, 1902.

each one will get a turn at whatever is going."

"But who would appoint us?"
"Mamma, of course! She is the chairman of this meeting! At least she ought to be, though I've hardly seen her in a chair to-day—have I, mamma, dear?"

The tall boy stepped to his mother's side as he spoke, and put his arm around her. She looked into his eyes and the tears came into her own.

"You spoil me, Rob, dear! And I'm just tired enough to be foolish!" she said in a tone intended for his ear alone. But, despite her wet lids, the weary lines seemed to fade out of her face. So sure a burden-lightener is a loving word!

"Can't Frankie and I be committees too, Robbie?" asked little Fred eagerly, looking up from the dissected locomotive which he and his twin-brother were busily fitting together.

"Yes, indeed! The more the merrier! Now, mamma, you must call us to order. What committees are needed?"

"First, the dish-washing committee," said Margie.

"And the sweeping-and dusting added Kathie.

"And the bed-making."
"We can't belong to any of those," said Frankie ruefully.

"Never mind, Frank, there will have to be a wood-box committee."

"And a running of errands."

"Seems to me there are more committees than people," said Kathie. "But then, Susie will be coming home to-morrow."

"I will answer for Susie," said Rob. "She will be sure to serve."

So, amid much merriment, the committees were assigned, and their

terms of service fixed at one week respectively.

"But what is Rob going to be?" demanded little Fred.

"Rob is at home only on Saturday and Sundays," answered his mother smiling, "so he must be the visiting committee, and keep us all in order."

"How bright and young you are looking, little mother!" said Rob as he kissed her at the door one Saturday morning a few weeks later.

"And all because your plan works so splendidly, my boy! The household machinery moves as if by magic, since each one is responsible for his or her own part of it. It wasn't so much work that was wearing me out as care, and now that my faithful little committee-men and women have lifted such a weight of it off my shoulders, I begin to feel really young again. I make my appointments week by week, and never hear one word of complaint from any one of them."

"I am glad that there is somebody whose appointment never needs changing."

"Whose, Rob?"
"Yours, mother, dear! You are the household loving committee."

SAVING THE LARK'S NEST.

A company of soldiers sweeping across an open field in time of the late war came upon the nest of a lark. Startled by the rush of many feet, the mother bird lifted her wings and soared away.

One of the grim-visaged men of war in the front rank saw the bird as she fluttered from her nest and called upon the officer to halt. The soldier boys then opened their ranks to spare the nest with its pretty

Clear Healthy Skin.

The better health that comes from eating that new Cereal Breakfast Food, "Wheat Marrow," sends the blood coursing through the veins and makes a clear, healthy skin and complexion.

You feel fine after breakfast.
Made only from the glutinous portions of the choicest Winter Wheat. Send us your grocer's name if he doesn't keep it and we'll see that you get a generous sample of it—free.

Best Grocers Sell It.

Wheat Marrow

A. P. TIPPLETT & CO., SELLING AGENTS, MONTREAL.

1902 | WEST TORONTO | 1902

Your Vote and Influence are Respectfully
Solicited for the Re-election of

THOMAS CRAWFORD,

The Liberal-Conservative Candidate,
As Member of The Legislative Assembly for Ontario.

Election Takes Place on Thursday, May 29th, 1902.

YE OLD FIRM OF HEINTZMAN & CO.

SURPRISING CHANCES IN ORGANS.

Littlest of Prices.
Easiest of Terms.

...**H**ERE is a list of Organs that is eloquent in every item. Prices are cut down to about one-third of regular prices. You only pay a small sum down and a trifle each month. We ship the Organ to any point in the Dominion. In fact the list is specially for our Mail Order customers.—

- 1.—Dominion Organ, high back, French burrel walnut panels, 5 octaves, 10 stops, 4 sets of reeds, treble and bass couplers, two knee swells, regular price \$110, our price \$47—\$5 cash and \$4 a month.
- 2.—Bell Organ, high back, 5 octaves, 11 stops, 4 sets of reeds, treble and bass couplers, 2 knee swells, regular price \$125, our price \$49—\$5 cash and \$4 a month.
- 3.—Bell Organ, high back, with mirror, 5 octaves, 11 stops, 4 sets of reeds, 2 knee swells, octave couplers, regular price \$145, our price \$52—\$5 cash and \$5 a month.
- 4.—Bell Organ, beautiful walnut case, large high back, 12 stops, 5 sets of reeds and sub bass, octave couplers, grand organ and knee swell, exceptionally fine organ, regular price \$150, our price \$57—\$5 cash and \$5 a month.
- 5.—Dominion Organ, beautiful pipe top, French burrel panels, 5 octaves, 10 stops, 4 sets of reeds, bass and treble couplers, grand organ, knee swell, regular price \$150, our price \$59—\$5 cash and \$5 a month.
- 6.—Dominion Organ, high back, French burrel, walnut panels, 5 octaves, 8 stops, 3 sets of reeds, octave couplers, grand organ, knee swell, regular price \$110, our price \$42 \$0—\$5 cash and \$4 a month.
- 7.—Bell Organ, high back, marquetry transfer panels, 11 stops, 5 octaves, 4 sets of reeds, bass and treble octave couplers, grand and knee swell, regular price \$115, our price \$44—\$5 cash and \$4 a month.
- 8.—Berlin Organ, walnut piano case, 6 octaves, 11 stops, 4 sets of reeds, grand organ and knee swell, bass and treble couplers, regular price \$125, our price \$65—\$5 cash and \$5 a month.
- 9.—Dominion Organ, medium high back, French burrel panels, 5 octaves, 8 stops, 4 sets of reeds, octave coupler, two knee swells, cylinder fall, regular price \$125, our price \$45—\$5 cash and \$4 a month.
- 10.—Goderich Organ, piano case, 12 stops, 5 sets of reeds, 6 octaves, mahogany finished case, treble and bass couplers, grand organ and knee swell, regular price, \$140, our price \$62.50—\$5 cash and \$5 a month.
- 11.—Bell Organ, high back, with mirror, 5 octaves, 10 stops, 3 sets of reeds, bass and treble couplers, two knee swells, regular price \$110, our price \$39—\$5 cash and \$3 a month.
- 12.—Bell Organ, high back, 5 octaves, 11 stops, 4 sets of reeds, two knee swells, regular price \$115, our price \$45—\$5 cash and \$3 a month.
- 13.—Dominion Organ, high back, burrel panels, 10 stops, 4 sets of reeds, treble and bass couplers, grand organ and knee swell, regular price \$125, our price \$51—\$5 cash and \$5 a month.

When ordering, make first, second and third choice by number. Freight paid to any point in Ontario and special rates for more distant points.

HEINTZMAN & CO., 115-117 KING STREET
WEST, TORONTO.

brood. To make sure that none of the companies coming afterwards should stumble upon the nest, these tender-hearted soldiers placed a guard of sticks around it and went on.

Everywhere we need to look out for the weak and defenseless that need protection. Poorly-clad boys and girls whose lips tremble at the word lightly spoken or the sidelong glance which calls attention to their humble garments, need our care and kind words and helpful smiles. We should try to keep from doing anything to wound those who are less fortunate in life than ourselves.

Some hearts are very quick to feel the sting of unfavorable circumstances. They shrink from the world with the feeling that somehow the kind Father's hand is against them. By all the means in our power, let us try to save these from being hurt.

ADVERTISING CANADA.

Grand Trunk Railway Travelling Picture Exhibit a Strong Factor in Bringing Tourists to Canada. Thousands of People Being Educated to the Beauties of the Northern Resorts.

The Grand Trunk Railway's travelling picture exhibit which is meeting with such a favourable reception in all the cities at which it is being displayed, is also receiving eulogistic words of praise in the press of the Southern and Middle States. The Springfield (Ohio), "Sun" of April 22nd, in speaking of this collection, says: "The exhibit establishes a precedent in railroad advertising, possessing sufficient merit in itself to justify anyone in taking the time to make an inspection of it." The Springfield "Gazette," in commenting upon this exhibit, says: "It is one of the finest exhibitons of art ever given in this city." While all the newspapers in the other cities visited are profuse in their favourable comments regarding the display.

The collection has been shown this year at fifteen different cities, and up to the present time nearly 40,000 people have viewed the display. It is one of the best advertisements that Canada has ever had for her summer resorts, and it is expected that the results will justify all the good words that have been spoken of it. A heavy influx of tourists into Canada the coming season is assured. The exhibit is composed of over 100 large photographic views 40 x 50 inches, in addition to one of the finest collections of stuffed and mounted fish, including specimens of the gamey species of the finny tribe native to the Canadian waters, and including maskinonge, black bass, pike-perch (Dore), brook trout, land locked salmon and other specimens; as well as reproductions of many of the wonderful engineering feats that are located on the Grand Trunk System in the way of tunnels and bridges.

INVESTMENTS.

As the investment of money is a matter of much importance to those having surplus funds, so the question of security and rate of interest is an

She Gained Eleven Pounds

And Was Brought Back From Nervous Prostration to Health and Strength by Using

DR. CHASE'S NERVE FOOD.

There is no faith cure about Dr. Chase's Nerve Food. You do not need to imagine it is doing good. You can prove it by keeping a record of your weight. This food cure acts in a perfectly natural way. In fact it is nature's own cure, and is composed of the most powerful restoratives and invigoratives that science has yet discovered.

Take the case of Mrs. West, as described in her letter quoted below. She was pale, weak and run down in health. Her blood was thin and watery, and her nerves so starved and exhausted that she was prostrated. Dr. Chase's Nerve Food cured her, and added new, firm flesh to her body to the extent of eleven pounds. You will find her letter interesting.

Mrs. S. W. West, Drayton, Wellington County, Ont., writes: "About two years ago I got terribly run down, and finally became a victim of nervous prostration. I had no appetite, seemed to lose interest and ambition and could scarcely drag myself about. Hearing of good results from the use of Dr. Chase's Nerve Food, I used three boxes with great benefit. In a short time I gained eleven pounds, and as I was very thin when I began to use the remedy, I was very proud of the increase of weight.

"Then the following spring I became rather poorly, and they again built me up, and gave me such a good appetite that I wanted to eat nearly half the time. I was so pleased with the cure the Nerve Food brought about that I recommended it to others, and they have told me of the benefits they had obtained from this preparation. You may use this testimonial in order that others may learn of the good there is in Dr. Chase's Nerve Food."

If you have been affected as Mrs. West has, if you are not feeling real strong and well, you will be surprised at the good that Dr. Chase's Nerve Food will do you. It puts colour in the cheeks, rounds out angular and wasted forms, and brings new hopes, new confidence and new life to take the place of despondency, weakness and disease. 50 cents a box, 6 boxes for \$2.50, at all dealers, or Edmanson, Bates & Co., Toronto.

The Object

OF THIS ADVERTISEMENT IS TO INDUCE YOU TO TRY

MONSOON

INDO-CYLON TEA

Get a Package. Lead Packets.

It Really Merits a Trial. All Grocers.

BELLE EWART



THE BEST FOR HOUSEHOLD USE.

IT is clear as crystal and entirely free from snow and all impurities, every block being specially treated after leaving the water.

Our Rates are Extremely Reasonable.

BELLE EWART ICE CO. Head Office, 18 Melinda St., Toronto. Telephones:—Main 1947 and 2382.

important one. As will be seen by advertisement in another column of this paper, the Sun Savings and Loan Company of Ontario appears to have solved the question for investors. Moneys placed with them, either by way of stock purchased, debentures, or on deposit, bring a good rate of dividend or interest, and the security is unquestionably good. Correspondence with the Head Office, Toronto, will receive prompt attention. Make enquiries here before investing elsewhere.

FITS EPILEPSY

FREE SAMPLE OF LIEBIG'S FIT CURE.

If you suffer from Epilepsy, Fits, Falling Sickness, St. Vitus Dance, or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle with valuable Treatise, and try it. The sample bottle will be sent by mail, prepaid, to your nearest Post Office address. It has cured where everything else has failed. When writing, mention this paper and give name, age and full address to THE LIEBIG CO., 179 KING ST. WEST, TORONTO, CANADA.

Established 1884. Telephone Main 1187 Copeland & Fairbairn House & Land Agents 24 Victoria Street, TORONTO. MONEY TO LEND.

The York County LOAN & SAVINGS CO.

Plans suitable for those desiring to own their homes instead of continuing to pay rent. Literature free. Head Office—Confederation Life Building Toronto

JOSEPH PHILLIPS, Pres.



LAKE SIMCOE The Peninsular Park

Most beautifully situated on Big Bay Point. Popular with Toronto citizens. Croquet, Base Ball, Tennis, Ping Pong Beautiful Lawns, Shaded Walks, Excellent Boating, Bathing and Fishing Write for Booklet.

JAMES K. PAISLEY, - - TORONTO, Ont.

Your Vote Is Respectfully Solicited for

Dr. Beattie Nesbitt,

THE LIBERAL CONSERVATIVE CANDIDATE FOR NORTH TORONTO.

Election 29th May, 1902.

Electors of East Toronto.

Your Vote and Influence are Respectfully Solicited for the Re-election of

Dr. R. A. PYNE

To The Ontario Legislature.

Election, Takes Place on Thursday, May 29th

G N S.

loquent down to prices. e each in the ir Mail

5 70 14

s. 12

4 5.

s. d 12

s. 5.

s. 1. d

s. 5. 5

s. 5. 5

s. 5.

s. 5. b

6 1. e

8 r

1. d

4 e 1

choice Ontario

TREET O.

INCORPORATED TORONTO SIR J. A. BOYD,
1886. P.C.M.C. PRESIDENT.

CONSERVATORY OF MUSIC

COLLEGE STREET.

DR. EDWARD FISHER, Musical Director
THE HIGHEST EDUCATIONAL STANDARD
AND STRONGEST FACULTY IN CANADA.
Toronto and Local Centre Examinations
in June and July, 1902.
SCHOOL OF LITERATURE & EXPRESSION
Strong and experienced faculty.
CALENDARS AND SYLLABUS FREE.

Trinity College School

PORT HOPE, Ont.

FOUNDED 1865

Provides a complete education for boys by the harmonious development of their mental, moral and physical powers. A splendid and healthful location overlooking Lake Ontario, one mile from the town of Port Hope.

For calendar and full information apply to
REV. HERBERT SYMONDS, M.A., D.D., Head Master.

Bishop Bethune College, Oshawa, Ontario

UNDER THE CHARGE OF

The Sisters of St. John the Divine
Visitor, the Lord Bishop of Toronto.

The TRINITY TERM begins on TUESDAY,
APRIL 22nd.

For terms and particulars apply to the
SISTER IN CHARGE, or to

The Sisters of St. John the Divine
MAJOR STREET, TORONTO

THE ONTARIO

School of Practical Science TORONTO

This School constitutes the faculty of Applied Science and Engineering of the University of Toronto.

Full courses in Civil, Mining, Mechanical and Electrical Engineering, Architecture, Analytical and Applied Chemistry, leading to degrees in each department.

The Calendar, which contains a list showing the positions held by graduates, will be mailed on application.

A. T. LAING, Secretary.

Royal Victoria College

MCGILL UNIVERSITY,
MONTREAL

A residential college for the women students of McGill University. For particulars of matriculation, scholarships, courses, degrees, terms or residence, and other information, address—THE WARDEN, Royal Victoria College, Montreal.

W. H. Stone

UNDERTAKER

343 Yonge Street

PHONE 932

N. B.—Our charges have been greatly reduced in order to meet the popular demand for moderate-priced funerals

SYMINGTON'S EDINBURGH COFFEE ESSENCE

makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all grocers.

GUARANTEED PURE. 100

Edgehill, Church School for Girls

WINDSOR, NOVA SCOTIA

Incorporated 1891

The Bishop of Nova Scotia, Chairman Board of Trustees. The Bishop of Fredericton member of Board of Trustees, ex-officio. Miss Lefroy, of Cheltenham Ladies' College, England, Principal, assisted by Ten Resident Experienced Governesses from England, five of whom are specialists in the Music and Art Departments, and Two Non-Resident Instructors, Housekeeper, Matron and Nurse. Extensive Buildings with capacity for 100 Residents; Heated by Hot Water, Lighted by Electricity. Grounds covering eight acres. School Dairy and Laundry, within fenced limits of property.

Preparation for the Universities.
Easter Term begins on Wednesday, April 2nd, 1902.

For Calendar apply to **DR. HIND.**

RIDLEY COLLEGE

ST. CATHARINES, ONT.

A Canadian Church School for Boys. The new Preparatory School for Junior Boys is now in full operation.

For calendar and full information apply to **REV. J. O. MILLER, M.A., Principal.**

ST. ALBAN'S CATHEDRAL SCHOOL

Toronto—Incorporated

For residential and day boys. Chairman of Board—The Bishop. A thoroughly qualified teaching staff.

For prospectus address
M. E. MATTHEWS,
Principal.

WESTBOURNE SCHOOL FOR GIRLS

340 Bloor Street W., TORONTO, Can.

Full courses in Literature, Music, Art, Elocution, and Domestic Science. Students prepared for University and Departmental Examinations. Affiliated with the Toronto Conservatory of Music. F. McGillivray Knowles, R.C.A. Art Director. For announcement and information, address the Principals.

MISS M. CURLETTE, B.A.
MISS S. E. DALLAS, Mus. Bac.



LUXFER
Electro-glazed
Church Windows
Decorative Glass.
Write for prices
LUXFER PRISM Co. Limited
100 King W. Toronto.

STANDARD .. STAR .. LAUNDRY

Company Limited

Phone Main 2444 306 CHURCH ST

THE OXFORD PRESS

THE OLD-ESTABLISHED CHURCH
PRINTING HOUSE.

Ecclesiastic Printing.

Music Printing

Illuminated Texts or Alphabets for
Church Decoration.

Christmas Carols A collection of 10, words
and music complete.
60 cents per dozen.

Baptismal, Confirmation and
Marriage Certificates.

G. PARKER

33 Adelaide Street West, TORONTO

Ready Jan. 1st, 1902, a series of ten lessons on the Reading the Holy Scriptures and Liturgy.

These will include Analysis and Emphasis, the correction of common faults, and the general principles of the Church of England service. Each lesson contains an examination paper to be returned for criticism and remarks.

Series of fifteen lessons in unpointed Hebrew, by which a diligent student may rapidly acquire a working knowledge of the sacred tongue. Write for circulars to
DEAN PARTRIDGE,
Box 280, Fredericton, N.B.



"Glen Mawr"

MISS VEALS' SCHOOL
651 SPADINA AVE.
TORONTO

Art, Music

Matriculation and General English Course

ST. MONICA'S

(Formerly ROLLESTON HOUSE)

Residential and Day School for Girls
170 Bloor St. West, Toronto

Thorough course in English, Languages, Music, Art, Elocution and Domestic Science. Prepares for University and Departmental Examinations. Kindergarten and Primary Departments.

Teachers, Specialists in each Department. A Home School. Extensive Grounds. For Prospectus apply to

MISS PHILLPOTTS,
Lady Principal.

Bishop Strachan School for Girls

President—The Lord Bishop of Toronto
Preparation for the Universities and also Elementary work.

Apply for Calendar to
MISS ACRES, Lady Principal,
Wykeham Hall, Toronto.

Church = Extension Association

106 Beverley Street, Toronto

School of the Sisters of the Church.
Next term begins Monday, Sept. 9th, 1901.
Surpluses made to order from \$3.00 up.
Orders taken for all kinds of Church Needlework. Also Books and Publications.
Apply Sister in charge.



**MEMORIALS
AND
DOMESTIC
ART
GLASS**
SUCCESSORS TO THE DOMINION
**MACKAY
STAINED GLASS CO.**
145 RICHMOND ST. E. TORONTO

MEMORIAL WINDOWS

Leaded Cathedral Glass
Quaint Windows for Dwellings

Robert McCausland,
Limited

86 Wellington St. West, TORONTO

St. Augustine Wine

\$1.50 per Gallon

Direct Importer of High
Grade Foreign Wines, &c.

All goods guaranteed pure and genuine.

J. C. MOOR 433 Yonge Street
Toronto. Tel. 625

JONES AND WILLIS

Church Furniture Manufacturers
**Metal, Wood, Stone
and Textile Fabrics.**

STAINED GLASS ARTISTS

43 Great Russell Street, LONDON, ENG.
Opposite British Museum.
Also at Birmingham and Liverpool



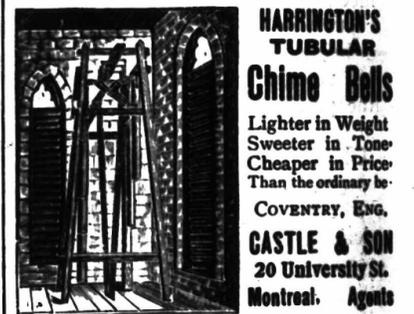
STAINED GLASS
MEMORIAL : : :
: : : : WINDOWS
BRASSES AND
DECORATIONS
Castle & Son
20 UNIVERSITY ST., MONTREAL

CHURCH BRASS WORK

Eagle and Ball Lecterns, Altar Vases, Ewers, Candelsticks, Altar Deaks, Crosses, Vesper Lights, Altar Rails, etc. Chandeliers and Gas Fixtures.

CHADWICK BROTHERS
(Successors to J. A. Chadwick)

MANUFACTURERS
182 to 190 King William St., HAMILTON, Ont.



**HARRINGTON'S
TUBULAR
Chime Bells**
Lighter in Weight
Sweeter in Tone
Cheaper in Price
Than the ordinary
COVENTRY, ENG.
CASTLE & SON
20 University St.
Montreal. Agents

IN MEMORIAM TABLETS

Our specialty is memorial brass work, tablets, lecterns, pulpits and collection plates. Altar rails, &c.

The Keith & Fitzsimons Co., Ltd.,
111 King West, Toronto.



**Church
Brass Work
MEMORIAL
BRASSES
RAILS, VASES**
**PRITCHARD ANDREWS
CO. OF OTTAWA, LIMITED**
133 Sparks St. OTTAWA

When writing to or
purchasing from
Advertisers mention
**The Canadian
Churchman**