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The Western Churchman

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CHRISTIAN SOCIALISM

This subject is one which of late has been coming very much to the front, and compelling the attention of both clergy and laity in the Church. To many there is a great attraction in the term Socialism; and the attraction, strange to say, derives not a little of its importance from the fact that true Socialism is supposed to teach just what it does not teach. Many men love to hear of the advance of the Socialistic movement, because they think that, under its influence, each man will be as good as his neighbor, that there will be no such distinctions as rich and poor, noblemen and commoners,—that wealth will be equally distributed, and that, as a consequence of all this, there will be an entire freedom from wretchedness and misery. In other words, Socialism in many men's minds, is equivalent to communism. These are the men who are utterly incapable of being

raised from their present unsatisfactory condition by the labors of their own hands, or brains; but who, nevertheless, demand a share of their neighbor's prosperity without possessing any of his ability or industry. They refuse to see that prosperity is in the main the result of careful attention to duty, of doing things honestly and straightforwardly in respect of their fellow-men. They want to get themselves into comfortable circumstances, without even a pretence of fulfilling the requirements that lead to happiness and prosperity. These form a large proportion of the Socialists of the present day; but, such Socialism is in direct antagonism to that of the Divine Master. We have no hesitation in saying that Jesus Christ was, in the best and truest sense of the word, a Socialist. The Apostles and their immediate followers taught the true Socialism. Now, what do we understand by true Socialism? It is a theory of social organization, based upon the teaching of Christ, particularly that which He gave in the Sermon on the Mount. It has for its common aim the abolition of that individual action on which modern Society depends, and the substitution of the regulated system of co-operative action. It does not imply the entire abolition of private property, but requires that the means of living shall be the property, not of individuals, but of the community at large. It means that a man labors under such conditions as shall insure success and comfort, if his work is done in an honest and straightforward way. It means that every man shall consider himself under the eye, and subject to the censure, if not the control of one individual master, but of the whole community. The typical Socialist, of whom we hear so much, is really a Hal of the wynd, who fights for his own hand, and that only. The true Socialist, on the other hand, is one who considers the welfare of the community at large, and the honor of God above all. His Socialism is founded on the purest principles of equity and justice, as these are delineated in the teaching of Christ. The leading features of that teaching may be briefly summed up as a maintenance of the eternal principle of the Brotherhood of Man, based on the Fatherhood of God.

This, in turn, involves three subordinate principles:—

1. The principle of justice, or equal consideration for each. This is not now approximately recognized.

2. The principle of trust in the Fatherhood of God

3. The principle of co-operation, not competition.

With regard to the first of these—the principle of justice, we can say truthfully it is not recognized by the majority of men, whether on the side of capital or of labor. If a man has by industry and attention to business raised himself into what is termed a position of independence, or has inherited that position from his industrious forefathers, he is wanting in Christian morality if he does not recognize the responsibility which goes along with his position. If he be an employer of labor, it is not enough that he give to his workmen the smallest wages for which he can get the work done. Is it not enough that he employ the man that will work the longest day, and discard those who insist on regular and systematic and reasonable terms of employment. It is not enough that he do the lowest minimum that is required of him, either in the way of wages or of time. It is his bounden duty to see that the money which he pays for work done is in just proportion to the returns which he received for the finished article. He is properly speaking, the trustee, under God, of these men's work. As a trustee he has a perfect right to a just and lawful return in proportion to the trust laid upon him; and, when he appropriates more than he is justly entitled to, the community, as represented by the government of the country, ought to have the power of stepping in and seeing that strict justice is meted out to the laborer who has not the power of pro-ov-er, who has not the power of procuring it for himself. This would in nowise interfere with the accumulation of justly earned wealth. There can be no doubt that, as in days gone by, when vast fortunes were made by the oppression of the slaves in the British plantations, even so nowadays fortunes are sometimes accumulated by the capitalist presuming on his advantages, and grinding out of his employees the maximum of work for the minimum of pay.

On the other hand, there has been in the past, and there is now, a fearful amount of immorality on the side of labor. Instead of trying to improve their position by just and lawful means, working men have been far too ready to listen to the unscrupulous tirades of paid agitators, and have taken advantage of their position, in respect to their employers. In stead of giving a fair day's work for a fair day's pay, they have too often been eye-servants, working in a straightforward way, when such could not be avoided. Too often they have given imperfect work that the quantity might be the greater, and the pay greater. Too often they have been ready to leave off work when they thought that thereby they would prevent their employer from keeping his business engagements. There have been, and there are, too many cases of gross injustice done by the employee to the employer.

But the matter of Capital and Labor is only one aspect of the question. Christian Socialism, so far from seeking to reduce all men to one level, demands that due respect be shown by every man towards every other man. There never was a time in the world's history when men were equal in respect of power, mental or physical; and, as a logical outcome of this, there have always been some who were naturally called to positions of authority. With us this world has been one continual chaos. Good order demands that there be leaders—rulers; and, it also demands that due respect be paid to these. Christian Socialism is a theory of social organization, which seeks to place rules and rules in their relative positions and insists on due and proper consideration being given to each.

In the second place there is the principle of trust in the Fatherhood of God. The Christian Society can alter the goal of the world's movement; but it has the power of either facilitating or thwarting the purpose of God in its own area. The "clear knowledge" of God is a great help in social reform; it was this which enabled the Apostles, who in other ways were poor, ostlers, who in other ways were poor, illiterate men, to work the reforms which they did. It was because they were full of the vision of God, that they "turned the world upside down." The same things are needed today; men will never be able to affect the necessary social reforms till they realize for themselves, and constrain the world around them, to realize the Fatherhood of God.

And yet there is one principle more which is involved in Christian Socialism. It is the principle of cooperation, not competition. Space forbids us speaking of this in detail; we can only assert that until men learn to recognize the Brotherhood of man based on the Fatherhood of God; until they learn to give to everyone his place in the family of Christ; until each one seeks, not his own, but the good of the family, there can be no true Christian socialism. The church must be spiritually and physically, a

profit-sharing company; and, to realize this, we need to concentrate Christian influence

1. We need a careful organization of Christian moral opinion.
2. We need to league ourselves together to observe the Christian code.
3. We need to draw together in centres where men can frankly start afresh, and live only the common life of the first Christians. R. C. J.

NEWS FROM WESTERN DIOCESES

DIOCESE OF RUPERTSLAND

SISTERHOOD OF ST. ANDREW'S, HOLY TRINITY CHAPTER.

The annual meeting of this organization was held in the school house on Tuesday the 8th inst. The rector presided and opened the meeting with singing and prayer, after which the secretary, Miss Burman, read the statistical and financial report for the year. After the adoption of this report, Mrs. Johns the retiring president, presented an able statement of the work done by the sisterhood during the past year. The membership was 17, the same as last year. Three new members had been admitted, but an equal number had been lost through removal from the city. The sisterhood though not large numerically, had been very active in visiting the sick, in welcoming new comers to the city, and in providing flowers for the patients in the Winnipeg General Hospital. Each bouquet was accompanied by a text of scripture, which often opened the way for services and profitable conversation. The organization also affords a means of spiritual growth to its members through the weekly Bible study which is being carried on. Subjects are arranged before hand and each member opens up the subject in turn. Before the election of the officers, Ven. Archdeacon Fortin, Mr. Eberts and Captain Graburn, made a few remarks, expressive of gratitude that such a body of earnest workers existed in the Church, and bidding them God speed during the coming year. The officers who had worked so faithfully and efficiently during the past year were re-elected, Mrs. Johns, president; Miss Atkinson, vice-president; Miss Burman, secretary-treasurer.

The evening was closed in social enjoyment and in partaking of the refreshments which the ladies had so bountifully provided.

A GOOD CHURCHMAN LAID TO REST—IN MEMORIAM—DON-

ALD CODD.

The funeral of the late Mr. Donald Codd, took place on Thursday, Dec. 10th from his residence, Kennedy street, Winnipeg, at 3:30 p. m. The funeral was private, only a few of the deceased's most intimate friends attending. Service was conducted at the residence by Rev. F. V. Baker of All Saint's church, of which deceased was a prominent member.

The chief mourners were: Deceased's three sons; Dr. A. J. Codd, brother of deceased; and Messrs. S. Codd, C. and B. Bradley, nephews of deceased. The following were the pall-bearers: Messrs. Wm. Hespler, W. E. Macara, Wm. Beecher, Geo. Grayburn, and G. A. Simpson. A number of very beautiful floral tributes covered the casket. The remains were laid to rest in the family plot at St. James' cemetery.

The deceased gentleman, whose funeral is referred to, was one of the coterie of Canadians, of whom there are but few survivors, who had to do with the practical affairs of the Red River country, now Manitoba, immediately upon its acquisition by Canada. The first work Canada entered upon in this country was the opening up of a mixed wagon and water route between Lake Superior and the Red River, afterwards known as the "Dawson Route." This was in 1879, and it was started under the direction of the late Col. Dennis, then surveyor-general of Canada. Mr. Donald Codd was a member of this staff in this work. It was in the fall of that year that what is known as the Red River rebellion broke out, many of the people of the country thinking that Canada was going ahead rather too rapidly, ahead of any definite arrangements being made with them, as to their rights. Work was discontinued, per force, on the Dawson route; and most of the Dennis party had an interesting experience in getting out of the country. Mr. Codd made his escape via St. Paul. He returned to Ottawa, whence he came; and upon the creation of the Department of the Interior was appointed chief draftsman. In 1872 Mr. Codd came to Winnipeg to adjust and settle the half-breed land grant. The following year he succeeded the late Gilbert McMicken as head of the Dominion land office at Winnipeg—the only one at that time in the whole country, retaining the position till 1881, when ill-health constrained him to resign. Since that he has been in the employ of the Northern Pacific railroad, at Grand Forks, and the Great Northwest Central railway, at Brandon. For the last few years of his life he had been almost an invalid. By birth Mr. Codd was an Englishman, being a son of Rev. Charles Codd, rector of Letteringsett, Norfolk, England, where he was born 57 years ago. Surgeon Lieut.-Col. Codd, of the Royal Canadian Dragoons, Fort Osborne, this city, is a brother of deceased. The late Mr. Codd was naturally of a very retiring disposition; but the comparatively few people that knew him at all well, knew him as one possessed of a most admirable and lovable character.

RUSSELL.

At Christ Church, on Sunday evening next, the rector will preach the second of his course of Advent Sermons, on "The Forerunner." These special services are being well attended.

John Morris, of this village, died on the 3rd inst., and was buried on the

5th last, in Greely cemetery. The deceased was born in the township of Drummond, in the county of Lanark, in 1828, was married in 1849, and settled in the village of Franktown, in Beckwith, where he carried on the trade of blacksmithing successfully for nine years. In 1868 he turned his attention to farming and settled in Montague, where he lived for twelve years, after which he moved to Osgoode, where he remained until 1891, in which year he retired to Russell. Mr. Murr's leaves a widow, seven sons and four daughters. The pallbearers at his funeral were six of his sons. He was a consistent member of the Church of England, was a kind father, an affectionate husband, an industrious and successful farmer and a respected member of the community.

RAT PORTAGE.

The members of the Ladies' Aid of St. Alban's church tender their thanks to the many friends that attended their tea and sale and made it both socially and financially a success, the hours passed pleasantly, and it encourages the many good workers connected with the society and those of many years standing who are always to the front with their willing hands. We who have not spent so many years feel a pleasure in assisting, and with our ever pleasant and energetic clergyman, and his wife, hope still for prosperity.—Our nett drawings amounted to \$225.—President Ladies' Aid.

At a meeting of St. Andrew's Guild, Rat Portage, held on December 7th, Mr. T. Baker read an appreciative and interesting paper on Dr. Benson, late Archbishop of Canterbury.

BRANDON.

The Ladies Aid of St. Matthew's Church will hold a high tea and sale of work on Tuesday next, from 6 to 8 o'clock p.m., in the premises known as the Golden restaurant, next door to Dr. Spencer, 10th street.

A pretty and quite wedding was solemnized in St. Matthew's church on Wednesday last, between Sydney Martin, Belmont, and Annie Whitfield Wilson, a member of the church choir. Mr. John Boston gave the bride away.

CYPRESS RIVER.

CHURCH OPENING.

The new church at Cypress River was opened for divine service on Sunday, Dec. 6, 1896. It was decidedly a red letter day in the history of the church in this parish. It has long been looked forward to by the members of the church, and greatly did they appreciate it. It was unfortunate that the incumbent could procure no help for that day. But he was quite equal to the emergency and took the whole three services, preaching morning and evening and giving a very

forceful and practicable address after the Litany in the afternoon. The Holy Communion was administered at the morning service and three children received the sacrament of Baptism at the afternoon service. The congregations were large and the offertory good at all the services. Many could not get in at the afternoon and evening service. Miss Bigelow, of Glenboro, presided at the organ with her usual ability and the choir performed their part of the service well. Jackson's "Te Deum" was sung at the morning service. The Litany was monotoned by the incumbent and the responses sung by the choir at the afternoon service. The evening service was fully choral, all the "amens" and responses being sung. This is the second church opening that has taken place in this parish during the incumbency of the present incumbent, who took charge on the last Sunday in June, 1893.

The following is a short description of the church edifice. It was planned and superintended by the incumbent during its building. It is full Gothic throughout all its details. It is prettily situated on the main street, west of the business portion of the town. It stands on a stone foundation, with buttresses and will be brick veneered as soon as the spring opens. It stands east and west, the porch or entrance being at the southwest corner, and the vestry on the northwest corner. The porch is 8x8 and the vestry 10x12. The nave of the church is 22x44 and will seat 150 people. The chancel is 16x18 and projects into the nave 3 feet, on which stand the prayer desk and lectern. The chancel floor is 10 inches above the floor of the nave and the sanctuary is 9 inches above the floor of the chancel. There is room for 18 sittings in the sanctuary. The church and chancel are ceiled throughout with one-half inch cedar and fir put in above the wainscot in diamond shape. Five principal rafters show in the length of the church and run partly down the walls. The church and chancel are seated with hardwood seats, purchased from the Globe Furniture company, Walkerville, Ont., and are of a very pretty church design. The windows are all Gothic and have rolled Cathedral glass of various colors which blend nicely together. There is a triplet window at the east end of the church. The whole chancel is carpeted with a carpet of a church design. The church is oiled and varnished throughout and heated with a furnace from beneath. The whole structure was built by Young & Co. of Cypress River, and reflects great credit upon the workmen employed. It is expected that as soon as the church is completely furnished outside it will be formally opened and consecrated by the bishop. The whole cost of the church when completed will be about \$2,500.

The church is lighted by five Pittsburg lamps, all presented to the church.

INDIANS OF THE SIOUX MISSION.

The following interesting account of this mission, the location of which is near Griswold, in Manitoba, is taken from The Canadian Church Magazine. The mission was founded in 1880, by Rev. Rural Dean Buman:

At that time the country round, now covered with beautiful farms with good settlers' houses, schools, and churches, and having several villages along the railway through it, was unbroken prairie. The only people were the Indians, who lived mostly by hunting wolves, foxes, deer, and smaller fur-bearing animals. They were very wild and unsettled, living in tepees of buffalo skins or cotton for the most part, even in winter. At first the work of the mission was full of difficulties. The people mostly loved their wild, heathen worship—with its dances and feasting. The heathen priests or medicine men hated the thought of losing their position as leaders of the people, for they always received presents for trying to heal the sick, and were treated with great respect. At night they made night noises with their wild songs and incessant drumming on the tambourins. So they opposed the mission in every way. The people were all very superstitious and ignorant. They expected many presents, and could not see any use in a teacher, unless he had much to give away. When they were asked to allow their children to be baptized they for a long time refused, because they were told that all who were baptized would surely die. The children often ran away in fear when they saw the missionary coming. When they got over their fear, and were sent to school, they often found it easier to go trapping gophers (a kind of ground squirrel), which they could cook over the fire, and so have a kind of a sly picnic. Or on hot days they much preferred swimming in the river. So for some time it was difficult even to get a chance to teach them.

Then often all had to go away in search of food; there were times when hunger could be seen written on many faces, and poor women and children might be seen digging up the roots of the "Cree turnip," a miserable, plucky kind of root, which was dried and grated and made into a kind of mush. It was poor stuff, but it kept them alive. In winter even this could not be had, and the first winter there was terrible suffering from famine.

Still the missionary labored on. For some years there was but little encouragement. But a change came at last. The little church, of which they were very fond, was often filled with worshippers and children and a few men and women were baptized. Many learnt to read and sing. The medicine men lost their influence, and even they in some cases came to hear the sweet message of God's love. The people learnt to plow and sow, and at the end of ten years had many small farms, and learnt to work for them-

selves and earn money from settlers. There is no more farming. All have houses for winter, though living in tents in summer. This year they are said to have among the sixty families about 27,000 bushels of wheat and oats.

So they have indeed prospered in worldly things, nor has the Gospel been preached in vain. Mr. Burman left the mission in 1889 to take charge of the Rupert's Land Indian School. Others have taken up his work, and when last year he paid his old friends a visit he baptized twenty-one of their children and a woman. One of the lads is a favorite scholar called "Hil-wau-dan," or "One Tooth" because soon after he was born, his mother found he had already got a single tooth. On the visit referred to, Mr. Burman baptized his baby among others.

The story of this mission is full of interest. There are strange tales to be told about the history and religion and legends of these once dreaded and warlike Sioux. But we cannot write them now. Rather let us think of the wonderful change the Gospel of Jesus has made in even them. Let us thank God for it, and ask Him to win them all to himself.

During advent, services are being held in St. Agnes' Church, Carberry, at 7.30 p. m., on Wednesday. The subject of the special sermon on the 15th will be "Panties and how to avoid them."

Services will be held in the Church at Stonewall every Sunday evening, until the arrival of the new incumbent. Rev. Mr. Goulding will take the service on Sunday next.

Church of England services will be held at Bridge Creek on Sunday at 3 p. m. Morning services at St. James Church, Neepawa, until further notice. Glendale services are temporarily suspended.

DIocese of QU'APPELLE.

WHITEWOOD.

During Advent there will be special sermons on Sunday evenings, on "warnings to some of the seven churches of Asia," and on Wednesday evenings on "Why Christ was born." Holy Communion on the 1st Sunday in Advent at 8 and 11 a. m., on the 3rd Sunday at 11 a. m. On Christmas Eve a midnight service with Carols, etc., and the Holy Eucharist; the usual second celebration (choral) at 11 a. m., on Christmas day, and children's service at 2.30 p. m.

S. MARY'S, MAPLE CREEK.

On Monday, Oct. 19th, a social was held in Hay Creek at the residence of Mrs. Peacock. As it was a fine moonlight night quite a number turned out and drove from town, a distance of 7 miles, and from the surrounding country. The social was a great

success, thanks to the ladies, and especially to Mr. and Mrs. Peacock and family, who went to a great deal of trouble, and to Mrs. Parsons, who entertained those who did not indulge in the "light fantastic toe." The social netted over \$20 and was in aid of the fund for painting the church.

St. Mary's church has been greatly improved during the summer; it has had a stone foundation put under it, a tower 26 feet high has been placed at the northwest corner of the church and this is a great addition and improvement. A bell has been purchased and placed in position, and we are all so proud of our bell, it has been talked of for years and now it is a reality. The church has been painted and it looks very neat and trim in its new coat. The windows last fall were colored with glazier, and this gives a very pretty effect, one can hardly tell it from stained glass, and it is a good substitute when one cannot get the real thing so that now the church is in fairly good shape and we may feel very proud of it. We hope next year to get a parsonage and to get the church properly fenced.

During the summer services have been held in Fish Creek, Four Mile Coulee, Graburn, Browns, Hay Creek. It is purposed to close these places for the winter on account of the difficulty of getting through the snow in the hills in winter. Services have also been held along the line as well as Swift Current, Morse, Bush Lake, Chapin, Parkboy and these will be continued during the winter.

ELLISBORO'.

A meeting was held at this point on Saturday 24th of October, at 8 p. m., to consider the advisability of building a church in the spring of next year. The meeting was very well attended by settlers in the vicinity, and great interest was shown in the matter. The Rev. T. G. Ball, Priest-in-charge, acted as chairman, and Mr. H. Edwards was appointed secretary. After various plans being examined and the matter carefully discussed, the following resolution was proposed by Mr. W. P. Osler and seconded by Mr. H. Edwards, "That a church be built in Ellisboro' according to plan A. (20 x 30, with a chancel 11 x 14,) and that steps be taken to raise the necessary money during the winter, so that work may be commenced in the spring.—Carried.

After the passing of this resolution the following were proposed to form a committee to attend to the various details of the work:—G. Warren, J. Wilcox, E. Holland, W. P. Osler, F. A. P. David, R. E. C. Oliver, Miss R. Oliver. Mr. W. P. Osler to act as chairman. Mr. E. Wilcox was appointed treasurer, both he and Mr. H. Edwards as secretary to be ex-officio members of the committee.

It was also proposed that the secretary should communicate with Col. McDonald, of Broadview, with reference to the land promised by him for the church at Ellisboro'.

A subscription list was then passed round which elicited very liberal subscriptions from all present. The meeting was then brought to a close.

Miss Rosa Oliver records a gift of \$24 for the church from Mr. Ramsay, of Southampton, England.

The Rev. Canon Osler, the father of Mr. W. P. Osler, has promised a set of holy vessels for the church when completed.

FOREST FARM.

A highly successful social and entertainment was held at the school on Nov. 16th, and was very well attended from far and near. The ladies made sumptuous provision, and every arrangement for enjoyment was made. Over 100 were present and the school was crowded. An entertainment was held after tea, the M.L.A. presiding and about 20 items were creditably performed, members from Whitewood assisting. During the proceedings, books were given away by the Rev. J. Williams to the Sunday school children and afterwards a dance was held. The financial results were highly satisfactory, nearly \$20, applied chiefly to the debt on the church.

During Advent there will be special week evening services at this country church: Thursday, December 10th, at 7 p. m., and Wednesday, December 23rd. There will, if possible, be a service on Christmas Day in the afternoon, the Christmas Holy Communion being on one of the Holy Days after. Services will also be held at Sunnymead and every Tuesday evening at Wapella, at 8 p. m., in addition to Sunday services.

MOOSEJAW.

A new lantern with a complete set of new slides, several hundred in number, comprising English Church history, scripture subjects, etc., has just been received from the S. P. C. K. England, for the use of the Diocese of Qu'Appelle. It has been exhibited in Regina and Medicine Hat, and a very highly spoken of. The Rev. W. Watson will show it in St. Matthew's church, Estevan, on Wednesday, and in St. John's church Moosejaw, on Friday next at 8 o'clock. We believe it will be a treat to intelligent people. It is not an entertainment for infants. There will be a collection to defray expenses, and the balance will be devoted to St. John's Church building fund.

KATEPWE.

On Wednesday the 2nd inst. this vicinity was enlivened with the sound of the jingle of sleigh bells and rush of cutters and sleighs hurrying in the direction of All Saints Church, where the occupants were hastening to witness the marriage between Mr. J. R. Harris-Benbow, of Horne Farm, to Miss M. M. Cary, of Bath, Somerset, England. The day was beautifully fine and the wedding was a very pretty one. The bride, who was given away

by her brother, Mr. Wm. Cary, was attired in white crepon with a veil and wreath of orange blossoms. The bridesmaids were Miss L. B. Cary, sister of the bride, and Miss St. Clair Vidal, who both wore white. Mr. S. G. Cary acted as best man, and the Rev. F. W. Johnston performed the ceremony which was fully elaborated, the hymn, "The Voice that Breathed Out Eden," being sung as the bridal party proceeded to the Altar, and "How Welcome was the call," at the conclusion of the service. A wedding march was played by Mrs. Vidal. When the party again entered the conveyances they drove to the residence of the bride's brother and sister at

DIocese of Columbia B.C.
A PRETTY WEDDING IN THE FAR WEST.

The marriage at Esquimalt, B. C., of Lieutenant the Hon. Vic. or A. Stanley, R. N., second son of Lord Derby, to Miss Annie Bickerton Pooley, on November 25, furnished a page in the history of that town.

It was celebrated at St. Paul's church and was a brilliant affair.

The bride, who was given away by her father, was attired in an exquisite white satin dress, the bodice being trimmed with accordion plaited chiffon and Brussels lace, the gift of her aunt,

The six bridesmaids were Miss Pooley, Miss Violet Pooley, the bride's sisters, Miss Maud Dunsmuir, Miss Dolly Loewen, Miss Blanche Foster, and Miss Olive Bryden. Their dresses were of white satin, the bodices of white accordion plaited chiffon having gold zouave jacket. They wore large white felt hats trimmed with ostrich feathers, and white roses, and carried bouquets of pink chrysanthemums, which, with enamel pearl watches were the gift of the bridegroom. Attending the bridegroom as best man was Lieut. W. O. Bothby, R. N.

After leaving the church the guests attended a reception in honor of Hon.



VICTORIA, B. C.

Blackwood, where a sumptuous spread was prepared for the reception of upwards of sixty guests in the large dining room, which was prettily decorated with pretty noisettes for the occasion. After ample justice had been done and the usual toasts gone through, dancing commenced and was carried on vigorously until daylight when the guests departed with many good wishes for the bride and bridegroom. The presents were both useful and pretty.

Rev. Mr. Moore, of St. Alban's, Prince Albert, Saskatchewan, is giving a course of sermons, on the Sunday evenings in Advent, on "The Second Coming of Christ."

Mrs. Fraser. The full court train of naïvely beautiful silver brocade was carried by two pretty little girls, Miss Kathleen Dunsmuir and Miss Inez Purvis, who were quaintly dressed in white satin frocks with large white velvet hats trimmed with ostrich feathers; they wore, too, gold chain bracelets, the gift of the groom. The magnificent Brussels lace veil worn by the bride was lent by the Countess of Derby for the occasion, and had been her own wedding veil. The bride's bouquet of carnations and white roses was the gift of the groom, and her only ornaments were a diamond heart brooch, a gift of the Countess of Derby, and a diamond and sapphire bracelet given by Lord Stanley.

Victor and Mrs. Stanley, at Fernhill, the residence of Hon. Mr. Pooley, the bride's father. Here the most hospitable preparations had been made for the occasion. Mrs. Pooley and Hon. C. E. Pooley welcomed the guests as they entered the house, and in the drawing room Hon. Victor and Mrs. Stanley received the hearty congratulations of their friends. Of course a sight of the wedding presents were given; they filled a large room on the second storey. The diamonds were especially admired, more particularly a wonderful tiara of the sparkling gems, the present of the Earl and Countess of Derby, and a very beautiful spray which lay close beside on the same table.

DIOCESE OF NEW WESTMINSTER,
B. C.

The annual tea and entertainment in connection with the St. Barnabas congregation, New Westminster, took place, in the last week of November, in the parish room, and was largely attended, many going purposely to hear Rev. Mr. Gowen's decision as to whether he would accept the invitation extended to him by the people of Holy Trinity parish, Seattle. During the evening, Mr. Gowen, in the course of a few remarks, stated that he had decided to go to Seattle. He will thus succeed the late Dean Watson, and will enter his new field of labor on New Year's day. The many friends of Mr. Gowen, in the city, and they are by no means confined to St. Barnabas parish cannot but regret his departure. But New Westminster's loss will be Seattle's gain, and the hope is general that, in the wider field, his unquestionable abilities and attainments will receive proportionate recognition, and a broader sphere for usefulness in the Master's vineyard.

At St. John's school room, Vancouver, on Dec. 2nd, a concert was held in aid of the Church funds, under the capable management of Mr. Leo Bradley, pianist and chorleader. The following ladies and gentlemen assisted in the excellent programme which was presented: Miss Devereux, Miss Stoddart, Miss Brash, Mrs. Elyria, Miss May Todd, Mrs. and Miss Bradley, and Misses Challis, Smith, Jones, Nash and Booth. The attendance was good and the concert a success financially.

The funeral of the late Dr. Wood took place from St. James' Church, Vancouver, on Dec. 5th. The burial service was read by Rev. H. G. Finnes-Linton, B. A., after which the body of the deceased was taken to the C. P. R. depot, to be conveyed to Toronto, his native city, for interment. Mrs. Woods, accompanied by one of the nurses of St. Luke's home, left for Toronto by the same train.

The Lord Bishop of New Westminster will be the special preacher at the Evening Service on Dec. 11th, in Holy Trinity Cathedral, New Westminster, B. C.

DIOCESE OF CALGARY

The Lord Bishop of Calgary and Saskatchewan, and Mrs. Finkham have issued invitations for a reception to be held at Bishop's Court, on the evening of the 16th, immediately after the marriage of Miss Finkham to Mr. M. Morris, manager of the Imperial Bank, Calgary.

GENERAL CANADIAN
CHURCH NEWS

A few days ago, there died at Parrsboro, Nova Scotia, a well-known di-

vine of the Church of England, in the person of Rev. Samuel Gibbons. He was an able and eloquent preacher, and but a few days before his death had returned from New York, where he had preached special sermons. He was an Ecuminaux, and was very proud of his 11th. His wife was a daughter of the late Canon Devernet.

Canon Thornloe, the newly elected Bishop of Algoma, is a son of a missionary clergyman who did good service in the Eastern Township. He graduated B. A. at Bishop's College, Lennoxville, in 1872, and afterwards proceeded to higher degrees. His theological training was gained at the diocesan theological college, and in 1874 he was ordained to the diaconate by the late Bishop Williams, of Quebec, at Lennoxville, and was admitted to the priesthood one year later. For the first twelve years of his ordination he labored in Stanstead. Ten years ago he succeeded the late Rev. Isaac Brock as rector of St. Peter's Church, Quebec, where his pastorate has been blessed in every way. He succeeded in securing the erection of a church in East Sherbrooke, besides building up a large congregation in his own church. In 1874 Dr. Thornloe married Miss Mary Fuller, of Lennoxville, Quebec.

ANGLICAN CHURCH
NEWS

Death of Sir B. W. Richardson.—We regret to record that Sir B. W. Richardson, the well-known physician, died suddenly at his residence at Manchester-square, on November 21st. By his death the temperance cause loses a distinguished and able advocate.

The Bishop of Chichester dedicated at his cathedral lately the new Church Army van, which had been presented to the society, by an anonymous donor, for work in the diocese of Chichester. The Bishop has appointed the Rev. W. A. Firbank, of Partfield, as diocesan van adviser. This makes the twenty-seventh van the Church Army have at work all the year round, summer and winter; and, through the generosity of kind friends, five more are at this moment being built. It is expected that in a comparatively short time there will be one of these vans in every archdeaconry in England.

The Church of Australia is just now engaged in discussing the question of Archbishops for the colonies. At the late meeting of the general synod it was determined that the title 'Archbishop' should be assigned to all Metropolitans of Australia and Tasmania. But at present there is only one Metropolitan—namely, the Bishop of Sydney. This is a difficulty, however, which can soon be got over, and already the Queensland dioceses are taking steps to form themselves into a province with Dr. Thornhill Webber, as Metropolitan. The Church in Can-

ada already has two Archbishops. If this principle is applied at all largely by the Colonial Church, his Grace of Canterbury will have to be raised to the dignity of Patriarch.

Among the supporters of the Bishop of Salisbury's effort to secure something in the nature of a common service for the English and Scottish Churches, it is recognized that it will be necessary to take some steps for presenting the subject to the notice of the general body of Churchmen. A report is current in Church circles that Mr. Gladstone has expressed sympathy with the idea, and the proposal that he should be asked to commend the scheme to Churchmen as a body has been received with favor.

At the annual meeting of the Manchester Diocesan C. E. T. S., held lately it was stated that in over 1,000 villages in England, there are no public houses. The experiment had been made for more than forty years, and now it is found that money which otherwise would have been spent in intoxicating liquors, was spent in the purchase of furniture and clothing, and in provision for the future; and in the language of a statesman who some years ago made a statement with regard to a model district of this kind, there was not a single halfpenny of relief given throughout the large district to which he had referred.

CANON GORE ON THE
PAPAL BULL

(CONCLUDED)

It was, of course, all very annoying, because it cut their feet from off the very secure ground that they had taken up, for what was the use of having an infallible authority, if it was subsequently found to be necessary to reverse its decisions? There was no denying that we had ordained by the laying on of hands, and with the words, "Receive the Holy Ghost." Since the seventeenth century, we had ordained by the longer form, "Receive the Holy Ghost for the office and work" of a bishop or priest as the case might be, but in the Edwardine Ordinal, the words, "for the office and work" of a bishop or priest were absent, so that it might be said, as it had been, that the absence of any specific mention of the order rendered our Orders invalid. But in truth that could not be maintained, because there was an ordination service in the Roman church, as it was used in the thirteenth century, and therein no specification of the Orders was mentioned, and the same was the case with an Ordinal of the Coptic Church. At the same time there could be no question at all as to what Orders were meant by our Ordinal, for the whole service made that quite plain.

Then it was said—though it had not come to the front until lately, and it had been made a great deal of in the Papal Bull—perhaps it was necessary that they should specify the offering of sacrifice as the special function of

the priesthood, otherwise there could be no valid ordination. It was really amazing how the Pope could have allowed himself to be committed to any such suggestion, because, in fact, we had not only the ceremony of ordination as used in the Roman Church in the eighth, ninth and tenth centuries, and it was an historical fact that the special mention of the offering of the Eucharistic sacrifice occurred first in the tenth century. So that it was an astonishing thing to say that the specific mention of the particular function of the priesthood was necessary to a valid ordination. He had said at the outset of his remarks that nobody could possibly deny that the English Church intended to return back behind the current of theology of the sixteenth century to the freer, richer

the fact that the one thing that nobody else but a priest could do was to offer the Holy Eucharist, yet it did not altogether follow that that was a full and adequate definition of the priesthood. In the New Testament they were the stewards of the Divine mysteries, and it was an evil and not a benefit thus to elevate one particular function of the priesthood into this solitary position. A priest had other things to do, other Sacraments to administer; and, therefore, to his mind, there was no better description of the priesthood than that which was given in our Ordinal, "Messengers, Watchmen and Stewards of the Lord; to teach and to promonish, to feed and to provide for the Lord's family"; that was to say, they were to preach the Word and to administer

rite to use the words of consecration in the neighborhood of bread, without any intention of celebrating, that was no Celebration. The man must mean to do the rite of the Church. At the same time, the Church had always carefully excluded any idea of examining into the mind of the individual who performed the rite. Thus in recent years the Sacred College at Rome has decided that no amount of heresy about Baptism had any effect on the validity of the Baptism if it was administered with water, and the proper words, and even if the person using it had not intended to do the thing called Baptism, still the Baptism was valid. That being the case, we had no concern with the private opinions of anybody; the question was, What was the intention of the Church?



SCENE IN THE QU'APPELLE VALLEY.

purser theology of the undivided Church. This was a case in point. Beyond all possibility of question, throughout the later Middle Ages the offering of the Sacrifice of the Mass among the functions of the Priesthood had assumed an exaggerated and almost isolated prominence. It was not always the only function which a person could fulfil, by reason of his office. Thus, supposing that the only function which nobody but the Lord-Lieutenant of Ireland could perform was that of signing death warrants, it would not be an altogether true and adequate description of the Vic-roy's office to say that he was an official who signed death warrants. If it was

the Sacraments. In thus acting, our Church returned to the purest and best tradition of the Church.

There was only one other point, and it was this: if the rite in itself was all that was required, if the ministers who performed the rite were validly ordained, yet it might be said the "intention" was wrong. What did that mean? It meant just this, that in order to perform a sacred rite validly you must be meaning to do what you were doing. That doctrine, even in its loosest form, was not always held by the Church, but no doubt the general mind of the Church seemed to hold, for example, that if a priest, by an accidental collocation of words,

What was the intention of the man's public action? Did he intend to do in the name of his Church outwardly and visibly that act which in the Church was called ordination? Did he intend to go on doing that which the Church had always done when it had ordained Bishops, priests and deacons? When the question was put in that way, there could be no shadow of doubt about the intention of our Church, for there it was writ large in the preface of the Ordinal, that what it was intended to do was to continue and to secure those Orders which from the Apostles' time had always been in Christ's Church.

Point after point had been raised

against our Orders, and each in turn had been shown to be absolutely untenable. If the revenges of theology were real, then, beyond all question, somehow Roman theology would have to smart for the extraordinary utterances about Anglican Orders in the Papal Bull. Do not let English Churchmen be beguiled into thinking that this was a doubtful case. There was no historical event against which you could not make out a case, as might be seen in the fact that Archbishop Whately wrote a *jeu d'esprit* proving that no such person as Napoleon Bonaparte ever existed but except in that sense, Anglican Orders stood indisputable; that was to say, that you could not make out any reasonable case against them when you viewed the matter with the smallest sympathy from inside.

There was one serious feature about the Bull, and it was this. Those who had most studied the tendencies of the Roman Church had seen a terrible habit of the authorities, who never frank and independent inquiry had originated within it, to set a firm foot upon it. A few years ago independent inquiry originated in the Roman Church in regard to criticism and the Pope set a firm foot upon it. A few years later a body of Frenchmen embarked on a free and candid inquiry into our Orders, and that same very large foot very soon appeared again. (Laughter.) It confirmed us in the belief that something very revolutionary must happen to the Roman Church before it could be taught a free and frank love of truth.

We knew why we believed in Holy Orders. It was because we believed in a Visible Church; and a Visible Church must have some link to bind it down to ages. Why did we assert the necessity of the Apostolic Succession? The answer was a common-sense one. A nation had a visible unity. It was bound together by links of common blood, common language, common nationality. But a Church, a Catholic Church must contain every variety of race, every variety of custom, every variety of language, every variety of habit and all kinds of governments. There must be some link—not merely the faith that lived in the heart, but some outward link to bind together this vast visible society. It was the Apostolic Succession that bound the Church of all ages and places into one. We had this Apostolic Succession, we had this appeal to Scripture for the continual purification and rectifying of our faith. There stood the special vocation of the English Church—the appeal to Scripture and with it the maintenance of all that was Catholic. Did we want to promote unity? It was quite certain that it would only be by fearlessly maintaining this principle that we should obtain it. We had no need to be ashamed of our principles. We stood before the world as a Church at once Catholic and Scriptural—a Church appealing for everything that it ventured to teach as matter of faith to Holy Scripture, refusing to

allow anything to be matter of faith which was not plainly and clearly verifiable in Holy Scripture, and enjoying all the richness of Catholic life, but all the purity because of the rectifying appeal to Scripture, and, therefore, freer and fuller and more generous than it could be in any other part of the Church under present circumstances—a Church Catholic—truth-loving—Scriptural.

VARIA

EMBER DAYS.

Wednesday, Friday and Saturday of this week are marked in the church Almanack as "Ember" Days—What does this term mean? What is the origin of the word "Ember?" Two derivations are given, and it is a rather difficult matter to determine which is the correct one. Some people say that the old Latin term "Quatuor temporum," meaning the "Fasts of four seasons," became in the German Quatember, and that our word "Ember" is simply a corruption or abbreviated form of this. Others say that it is derived from the Anglo-Saxon *ymbren*, signifying a circuit, so that the ember days would just mean the periodic times. These days were originally devoted to asking the special blessing of God on the four seasons, as they came round. The earliest mention of them occurs as far back as the fourth century. Nowadays, ordinations are held at the Ember seasons, and the church asks us to remember in our prayers those who are to be ordained; but the association of Ember days with ordination is an afterthought.

A CLINICAL CONFIRMATION.

If an evidence were needed of the Church's care for all—high and low, rich and poor—and an evidence, too, of the varied work and wide sympathy of her Bishops, it can be found in the following:—A tall and powerfully-built man was struck down some two years since by paralysis; he had been a bookmaker. Discovered in this condition by the clergy of the parish where he lay ill, with no inducement held out to him but that of open and friendly conversation, he gradually opened his heart, and with it a keen and bright intellect, to higher things. As a child he had been baptized, but had gone far astray from the Church's influence, but soon he desired Confirmation and the Blessed Sacrament. The latter was given him in accordance with the Church's rule, but whether the former could be administered in his present condition appeared doubtful. The Bishop of Lichfield, however, who was about to hold a Confirmation in the parish, was communicated with at once, and consented to confirm the man in his own home. A few weeks ago, therefore, the Bishop accompanied by the priest of the parish, visited the man's home, situated in an out-of-the-way alley, and entering the house, and wending his way up the most crooked of staircases,

there, "after the example of the Holy Apostles," laid his hands upon the man, to the end that he might receive the longed for gift of the Holy Spirit. It was an unwonted and beautiful sight—the poor crippled man, bright, peaceful, and happy, the humble and dimly-lighted garret, poor but clean surroundings, on the one hand, and on the other, the Representative of Christ and His Apostles, the ancient and Catholic rite, the Church's prayers, and then the gift—better than silver and gold—which the Church, through her Bishops, has to give. The Bishop afterwards proceeded to the parish Church and confirmed over fifty candidates.

One has only to take up any of the good Church of England newspapers, published in England, to see that churchmen are universally recognizing the absolute necessity of having church day schools.

During the last week in November, there are notices of the opening of four new church day schools, erected at a total cost of \$3,875. In Carlisle diocese, a new school at Upperly costs \$10,000; Wakefield diocese, one at Gilderson's costs, \$12,000; and in St. Alban's diocese, one at Barley costs \$2,875.

These figures and facts are taken from the Record, and this particular issue was chosen at random.

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