

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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Vol. 30.

TORONTO, CANADA, THURSDAY, JUNE 2, 1904.

[No. 22.]

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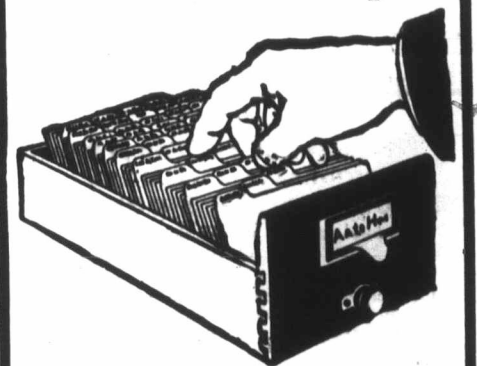
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First Sunday after Trinity
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Second Sunday after Trinity.
Morning—Judges 4; John 19, 25.
Evening—Judges 5 or 6, 11; James 3.
Third Sunday after Trinity.
Morning—1 Sam. 2, to 27; Acts 3.
Evening—1 Sam. 3, or 4, to 19; 1 Peter 4, 7.
Fourth Sunday after Trinity.
Morning—1 Sam. 12; Acts 7, 35-8, 5.
Evening—1 Sam. 13, or Ruth 1; 1 John 2, to 15.

Appropriate Hymns for Second and Third Sundays after Trinity, 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:

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.
Processional: 189, 302, 544, 547.
Offertory: 275, 293, 296, 308.
Children's Hymns: 240, 335, 336, 337.
General Hymns: 1, 21, 36, 520.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.
Processional: 175, 179, 274, 390.
Offertory: 220, 275, 366, 549.
Children's Hymns: 231, 271, 339, 340.
General Hymns: 6, 21, 283, 520.

Provincial Synod.

His Grace, the Archbishop of Montreal, and Metropolitan, has announced that in order to save time and expense, the Provincial Synod will meet, "pro forma," on the second Wednesday in September next, and adjourn to the time of the meeting of the Board of Missions, on Tuesday, October 11th.

Port Simpson.

The "Church of Ireland Gazette" refers to a letter received from Rev. W. Hogan, an Irishman, who is S.P.G. missionary at Port Simpson, in British Columbia. This place lies on the west coast of British Columbia, near its centre, and not far north of Metlakatla. Mr. Hogan writes thus: "This S.P.G. post of Simpson is expected

to be soon the terminus of the G.T.R. for the West, and will be the great emporium of the grain trade of Manitoba, from which we are about 800 miles as the crow flies. . . . We have a noble harbour, the finest from Frisco upwards. The past winter's work has been all that one could desire—fine, hearty services—Nonconformists coming to church. It is a blotsum and fletsam population, come from all the ends of the earth, miners, prospectors, etc. . . . This is a wild country, impenetrable woods, lofty mountains, deep inlets, some 100 miles long; rivers falling from the mountains, Norwegian scenery in a much larger scale." Referring to the Hyda Indians, who were once noted pirates, he says they are "the quietest and nicest Indians on the coast, so much for the power of the Gospel." For the reasons given above, Canadian Churchmen ought to be familiar with Port Simpson and know the man who is doing her work there.

The Late Mrs. Beaumont, of London, Ont.

In the whole course of a lengthened life, few women have achieved a more excellent name than the revered subject of this brief notice. At the early age of budding womanhood, she became truly "Christ's" and her whole life has been one of exemplary piety and of singular faultlessness. In the domestic sphere she was the ideal wife and mother. In the parish she was ever the indefatigable worker—the model wife of the parish pastor. The love of matrons, maids and children was more than ardent, it was often more nearly enthusiastic. The men venerated her and seemed to feel that they were in the presence of the ideal Christian lady. In addition to high mental qualities, she enjoyed the advantages of the best education that could be obtained at one of the best of ladies' seminaries, in London (Eng.). The Word of God, the Holy Bible, was one of the chief elements in the tuition, and was the joy of her heart all her life long. Few candidates for ordination could equal her in Biblical archaeology, and the history of the Hebrew and contemporaneous nations. She attained to a lofty height of literary, Christian and general culture. She was the daughter of Mr. Thos. Flint, a Yorkshire gentleman of public fame, who took a prominent part in the great movements that resulted in the abolition of the "Corn laws" and the adoption of "Free Trade." She has left behind her the sweet fragrance of a good name, an unblemished record, and a faultless example of the Christian life.

Five Reasons for Missions.

The Bishop of London, Dr. Ingram, whose speeches are eagerly listened to, and eagerly read, stated at the S.P.G. anniversary, in April, five reasons why his diocese should be interested in missions. The five reasons, put briefly, are as follows: (1) Otherwise the diocese would be dead, for Christ's promise, "Lo I am with you always," is linked to a command, "Go and preach the Gospel." (2) Missionary work prevents waste of time on frivolous questions. The less we hear of disputes on trifles and the more we hear of solid work, the better for the Church. (3) The diocese of London is itself the product of missions. In May, its 1,300th anniversary would be kept, he being its 106th Bishop. Foreign missionaries brought the light to it, 1,300 years ago, and it should spread it now. (4) Missionary workers cheer and encourage disheartened workers at home. The Bishop said he was often cheered in his uphill struggle in Bethnal Green by hearing some missionary fresh from the mission field. (5) Mission work is amazingly successful. It is the most successful thing that ever happened on earth, and adds adherents not only by the hundreds, but by the thousands every year.

Mission to Lepers.

The "Toronto News" gave an interesting interview with Mr. John Jackson, F.R.G.S., organizing secretary for the mission to lepers, who is now in Canada. Mr. Jackson travelled 7,000 miles in India and saw thousands of lepers and says that, in round numbers, one in every 1,500 of the world's population is a leper. There are enough lepers in India, China and Japan to make a city as large as all the cities of Canada combined. There are lepers in Norway, in the South Sea Islands, in Tracadie, N.B., in Victoria, B.C., and in California. One was recently discovered in Boston, another in Philadelphia, and leprosy is a commonplace thing in England. Nothing can be done for lepers but segregation and cleanliness. Thirty-three asylums have been organized where there were formerly mud hut colonies of lepers, and these asylums are found all the way from Bombay to the highest part of the Himalayas. Leprosy is not hereditary. Children may catch it by contact, but do not inherit it; and, therefore, there are homes for leper children. A Japanese bacteriologist thought he had found the leprosy germ, but this proved a mistake, and there is nothing before the leper but to be gradually eaten by the unconquerable bacillus. The mission to lepers has strong claims on our sympathy.

S.P.G. Publications.

"Church Times" devotes an editorial to the recent anniversary of S.P.G., and expresses 'special' satisfaction at the success of the S.P.G. publications. When Bishop Montgomery was appointed secretary, he infused new life into every department of the work and completely reorganized the editorial and publishing departments. The Bishop of London said he was one of those who, on an eventful afternoon, signed a telegram, calling Bishop Montgomery from Tasmania to London, and it was the best evening's work he ever did. Nothing exhibits the new life of S.P.G. better than its publishing arrangements. "The circulation, practically gratuitous, of 'The Church Abroad,' is the greatest step, says the Church Times, that has ever been taken with a view to bringing mission work systematically before the mass of Church people, and its circulation, now approaching a quarter of a million copies monthly, has already begun to produce its desired effect in bringing numbers of small contributions to the society, and the steadily increasing circulation of "The East and the West," now reaching something like 12,000 copies a quarter, testifies to the need which existed for a review dealing with all missionary questions, in a broad and scientific spirit." The C.M.S. has its publishing work in a very high state of efficiency, and now S.P.G. is its worthy compeer. We are often told that knowledge is power, and nowhere is this more true than in dealing with missionary work.

France and the Vatican.

Another step towards a rupture between the Vatican and France has been taken by the withdrawal of the French representative to the Papal Court. The antagonism which has existed through practically the lifetime of the third Republic, has of recent years become acute. As the Government became stronger, the pressure on the papacy increased. Opposition to Republicanism had to be stopped, openly at least, and to put an end to it, teaching by the religious orders is becoming a thing of the past. President Loubet's visit to the King at Rome gave such dire offence that a protest was sent by the Vatican, and its receipt was eagerly seized upon as an excuse for the withdrawal of the French envoy. The Papal Court has had to put up with

many things from the present French administration, and is evidently determined to submit in hopes of a change of rulers. What it is evidently determined to avoid is a rupture, and the ending of the concord at which Napoleon I. entered into. This would be followed either by the establishment of a Gallican church or the withdrawal of all ecclesiastical salaries. The latter would be deplorable and a reprehensible measure. Religious bodies get along in America on a voluntary system, but such a system is unknown in France, and any attempt to introduce it would be a failure, in the country districts at least. A Gallican Church, free from Rome, would be a more possible and popular measure. The French are too near Italy to submit to domination by Italian prelates with equanimity. A strange feature of the two first outbreaks of republicanism in France was the number of priests who openly took part in them. In the early days of the second Republic, in 1848, a Gallican Church was thought a probable result.

Discipline.

At the annual meeting of the Church Lads' Brigade, held recently in Birmingham, the Bishop of Worcester, Dr. Gore, presided and said some good things about discipline. He humourously remarked he was frequently greeted by a guard of honour of the Church Lads' Brigade, and, being ignorant of military matters, he did not know how to behave himself, yet he appreciated the smart, orderly appearance of the lads. The Bishop said when he was a Don at an Oxford college, he had to exact attendance at chapel. At first he felt repugnance to compulsory attendance at chapel, but after a few years he changed his mind on the matter, because he found a large number of young men would grumble, and yet would come to realize it was a protection to their better selves. The law came before the Gospel; and strict discipline was a good preparation for a useful life. Drill and discipline and a certain amount of religious occupation were the aims of the Church Lads' Brigade, and anything that taught habits of control and obedience and respect for authority was highly commendable.

The Opulence of Bishops.

It is commonly supposed that bishops live opulent and even indolent lives. The opulence of a bishop's position may be judged by a statement of Dr. Ingram, Bishop of London, at the festival of "the Sons of the Clergy," on May 2nd. "He had just completed his third year in the London diocese," he said, "and like a practical man, had accordingly made up his accounts. He found he had received £30,000 and spent £35,000. Bishops could not do everything that was imposed on them, and could hardly keep their heads above water." When it is remembered that a large part of the Bishop's work in London is philanthropic, his disclosure will show that the Church is spending her money freely in promoting good government and pure living, and yet how often on the floors of the English Parliament her reward is insolent criticism and rank injustice.

Family Life.

Few things are of such vital importance to our social and religious life as the tendency of events in the United States. Speaking the same language and in constant touch with whatever takes place there, has necessarily an effect for good or evil among ourselves. Consequently, we rejoice at any movement towards improvement. There is at present a strong current against divorce. Mr. Bourke Cockran, a politician, who has acquired much recent notoriety, has stated in a recent address that the increasing number of divorces from the marriage relation is one of the most conspicuous blots on civilization. "He denounces divorce as the one

foul growth upon our soil, upon whose ridance depends the fate of the future, and says plainly, that if we are to choose between divorces and polygamy, we should take polygamy." Mr. Cockran is certainly correct in placing divorces, as at least as iniquitous, and as lowering to the individual and social life as polygamy. Mr. Cockran is aware, like all who have looked into the question, that polygamy is the result of a greater sin, which is increasing, and which too many are too delicate to refer to, and too timid to denounce; that is what is now called family restriction or race suicide. With the growth of this sin in the States, appeared the Mormon revolt, the natural result of the abuse of the parental instinct. The same evil is at the root of the foul growth of divorce. Family life is the Divine ordinance, and it would be well for us, as well as the States, to conserve it.

Interchange of Courtesy.

Rev. F. B. Meyer, the well known Nonconformist leader and author, wrote to Dr. Talbot, Bishop of Rochester, sympathizing with him in his illness. The Bishop's reply was read out to Mr. Meyer's congregation, and deeply impressed them. The Bishop said: "If your people will pray for me, at your instance, I shall be grateful, indeed. Most earnestly have I felt the desire that we might all be deepened, and so find in the deep things of faith and duty some of the unity which persists in spite of our contests and mutual misunderstandings. God be with you." Special prayer was accordingly offered for the Bishop's restoration.

THE TRINITY.

The festal portion of the Christian Year culminates appropriately enough in the consideration of the mystery of the Godhead, as it is set forth in Holy Scripture and defined in the needs of the Catholic Church. In order, the Incarnation of Jesus, His life, death, resurrection, ascension and the outpouring of the Holy Ghost, have been duly dwelt upon and celebrated, and most fitting is it that those events and facts which demonstrated our Lord's divinity should be followed by the contemplation of the being, nature and character of God, Who is One God in three persons in the ever blessed and adorable Trinity. Reason would and does teach the existence of a supreme and intelligent being, who is the first great cause of all things. Creation implies a creator, and the operation of law demands a law-giver. It is incomprehensible that the beauty and order of creation should be the result of chance, or what is called nature, or natural cause, without a supreme and over-ruling intelligence. Man might conclude that much by the exercise of his reason, but man could not unaided have found out the nature and character of God. This must be, as it was, revealed; and God, at sundry times and in divers manners, spoke unto the fathers by the prophets, and in these last days has spoken unto us by His Son, Christ, who is the revelation of the Father—He hath made Him known unto us. The divinity of Jesus, the only begotten Son of God, is proved not only by His own statement, but by His wielding power which belongs only unto God. He is co-equal and co-eternal with the Father, and in the unity of the Godhead—three in one and one in three—Father, Son and Holy Ghost are together to be worshipped and glorified. No doubt this is a great mystery, but that is only what we might suppose, that the nature of God would be mysterious to men, who are finite and limited as to their life and intellect. Mystery attends our life, our death, our future, and faith is needed in other things as well as the nature of God. Father, Son and Holy Ghost—each of the three persons of the Holy Trinity is a sharer in the work of man's redemption. God so loved the world that He

gave His only begotten Son; God the Son manifested that love by dying for us while we were yet sinners; and the Holy Ghost is the sanctification of all them that believe. In the early ages of Christianity the subtle intellect of man urged many objections to the Trinity of Persons in the Godhead, and yet but one God, Arius and many others disturbed the faith and peace of the Church, but since the great council of Nicaea, the Church has remained steadfast to the truth, as declared in the venerable symbol of that great gathering of the Church's representatives, and in unity ever since has maintained both the unity and Trinity of the Godhead. To the truth as then set forth the vast body of Christians in all ages and places have steadily adhered, and, amid divisions in matters of lesser importance, it is gratifying to notice the unity of faith in this fundamental and essential doctrine of the Holy Trinity. In this connection we cannot but regard the proposal made in the Convocations of both Canterbury and York to do away with the recital of the Creed of St. Athanasius other than as a retrograde step, and commend the following words by the late Canon Liddon as to the probable effect: "The broad common sense of the people would argue that the creed was discarded because it was imagined to be wholly or partly untrue; untrue enough, it would be observed, to be discredited as a formulary for general use, although not sufficiently untrue to be uplitted for solemn clerical subscription. The fact would remain patent to all men that, after using this creed for the last three centuries on all the greatest festivals of the Christian year, the English Church had deliberately abandoned it; and the friends and foes of faith would alike draw their own conclusions as to the meaning of such a step. It would be inferred that the Church of England no longer held belief in the doctrines of the Holy Trinity and of our Lord's Incarnation as taught by the Church universal to be necessary to salvation; and that she admitted herself to have erred in affirming this necessity since the Reformation, not less than before it"

THE CENSUS OF INDIA.

India must ever be a source of interest because of its Oriental character, its long and interesting history, and because it is a most important part of the great Empire to which we belong. The leading results of the census of March 1, 1901, have been reported, and illustrate the social and religious condition of the population, as well as ascertaining their number. The numbering of a people was never before carried out on so vast a scale, and to reckon the 300,000,000 inhabitants of India, Mr. H. H. Rixley, C.I.E., under whose superintendence it was accomplished, acknowledges his indebtedness to an army of 1,457,400 persons who aided him. Of the total area of India, 1,766,507 square miles, 61.5 per cent. is under direct British administration, as is also 78.8 per cent. of the population. The native States, while comprising one-third of the area, include much less than one quarter of the people. The largest British Province is Burma, but the most populous is Bengal, with 78,500,000 persons, or practically a population as large as that of the United States. The distribution of population in the rural sections is largely affected by the amount and regularity of the water supply. The most densely-peopled tract in India, a Cochin taluk with 1,020 per square mile, has the heaviest and most regular rainfall, while the scantiest population is found in the almost rainless region of Yars-almer. But various influences—irrigation, forests, etc.—modify this correspondence between density and rainfall. The gross increase in the total population, allowing for new areas and better enumeration, was only 1.5 per cent., a gain of 3.9 per cent. in British Provinces being set off by a decline of 6.6 in native States. Famine and plague, those scourges of the East, tended to reduce the aggregate, and caused a notable falling off in Bom-

bay and probably from famines, irrigation, and sanitation, which growth of number of females, Europe, an excess of neglect of welcome, to get, an neglected rare. The striking amelioration little insular are most local in it decline of the loaths the figure show, on a calamity, excite pit among let of, and a general a (i.e., able in ten and the people that two culture as No fewer ment set 1,300,000 1,32,000 ten mendicant is minute age, etc., condition inhabit tion, mod and bene and office of the pe scope for ness and to intere religious c oldest re superstiti of men a imperson rites and Animists gal. In Animistic which H forms of associate migration karma, and pant bewildered practical mism arc riority a Brahma seven in per mile and mar 62,458,07; than in 1 in Beng. The acti mans di deeply i progress Hindu superior riage of bearing the spring.

bay and the Central Provinces. Plague alone probably claimed a million victims. Mortality from famine would have been greater but for the irrigation canals and the elaborate relief operations, which were greatly facilitated by the rapid growth of railways. As to sex, the males outnumber the females, being 1,000 males to 963 females, which is in striking contrast with Europe, where the reverse is the case. The excess of males may be traced to the comparative neglect of female children. Such children are unwelcome, especially where husbands are difficult to get, and they are often ill-fed, ill-clad, and neglected in sickness. Infanticide seems to be rare. The number of afflicted persons shows a striking decline, and may be ascribed to various ameliorating causes, but specially to improved sanitation and extended medical relief. There is little insanity in India, and Eurasians and Parsis are most effected by it. Leprosy is extraordinarily local in its prevalence, and the census shows a decline of 23 per cent. in lepers since 1891, but the loathsome disease is probably more rife than the figures (72,403 males and 24,937 females) show, on account of the natural tendency to concealment, except among beggars, who desire to excite pity. The apparently greater immunity among females is probably due to greater desire of, and facilities for, concealment. Illiteracy is general among the population, as the literates (i.e., able to both read and write) were one male in ten and one female in 144. The occupations of the people are most varied, but it is ascertained that two-thirds of the people depend upon agriculture as their principal means of subsistence. No fewer than 5,500,000 persons are in Government service, civil and military. There are 1,300,000 priests, 123,000 astrologers and diviners, 432,000 temple servants, etc., and 700,000 religious mendicants, and 4,000,000 beggars. The census is minute as to details of language, marriage, age, etc., and generally reveals and illustrates the conditions of life of the teeming millions who inhabit India, and live under its ancient civilization, modified, as it is to-day, by the enlightened and benevolent administration of British rules and officials. As to religions, but one per cent. of the people are Christian, and there is great scope for missionary effort in that land of darkness and superstition. The following cannot fail to interest all who are concerned as to the religious condition of our Indian subjects: The oldest religion is the medley of uncomfortable superstitions known as Animism, which conceives of men as beset by shapeless phantasms, mostly impersonal, requiring diligent propitiation by rites and magical formulae. Those returned as Animists number 8,580,000, mostly found in Bengal. In popular Hinduism there exist various Animistic usages, probably derived from the races which Hinduism has absorbed. In the higher forms of Hinduism pantheism is found closely associated with a deeply engrained belief in transmigration, and a still more universal belief in karma. Between the extremes of practical magic and pantheistic metaphysics Hinduism includes a bewildering variety of pessimistic creeds. The practical tests differentiating Hinduism from Animism are the acceptance of the Brahmanical superiority and the caste system. The number of Brahmanic Hindus in 1901 was 207,050,557, or seven in ten of the population. A decline of 19 per cent since 1891 is chiefly attributed to famine and marriage customs. Mahomedans numbered 62,458,077 (212 per cent. more than in 1891. They are most numerous absolutely in Bengal, relatively in Kashmir and the Punjab. The actual beliefs and practices of the Mussulmans differ considerably, and the uneducated are deeply infected with Hinduism. The numerical progress of Mahomedans as compared with Hindus seems due not to proselytism, but to superior physique, a higher birth-rate, the marriage of a larger proportion of women of child-bearing age, and especially to better care of offspring. Buddhism is professed by 9,476,759 per-

sons, an increase of 33 per cent. All but 292,638 are in Burma. The Burmans, however, although nominally Buddhists, adhere at least to the ancient Nat, or demon worship, Buddhism being only the superficial polish. The Sikhs, who nearly all live in the Punjab, and the Jains, who live mainly in the Bombay Presidency, both tend to describe themselves as Hindus, so that their respective numbers, 2,195,339 and 1,334,138, are probably understated. The small but influential community of Parsis (94,490) is mainly found in Bombay. Of the 2,923,241 Christians 2,664,313 are natives, the number of whom has increased by 31 per cent. In Western India the returns were swelled by the inclusion of famine waifs. In Madras and Bengal the more degraded classes tend to become converts, partly for social reasons. Nearly two-thirds of all Christians are in the Madras Presidency, including Cochin and Travancore, where about 25 per cent. of the people profess Christianity. Out of the total Indian population in 1901 70 per cent. were Hindus, 21 per cent. Mahomedans, 3 per cent. Buddhists, 3 per cent. Animists, and 4 per cent. Christians.

FROM WEEK TO WEEK.

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

Already the need of public discussion of public questions, concerning the Canadian Church, has been dwelt upon by Spectator, and we do not propose to let the matter drop until a more satisfactory condition prevails. It is simply astonishing how a great communion, including in its membership half a million of people, can hope to rise to any real possession of spiritual might without the constant play of the best and most varied thought upon its undertakings. But the policy of the Church has been, and is to this day, apparently to nurture quietness and repose. Discussion sometimes begets strife; therefore, let us have peace and impotence rather than the strenuous hewing out of the road that leads to power. It would seem to us that the very primer of public duty lays down the necessity of cultivating public opinion, to sustain every forward movement. The private corporation that seeks legislation for its own convenience does not court special attention from the outside world, but he who enacts a law of general incidence stands in an entirely different position. The effectiveness of his law depends upon the strength of the sentiment that sustains it. Ecclesiastical law is public and not private, in its objective, and hence it is that Churchmen at large should be interested in what is being done, and encouraged to contribute of their wisdom to the end that is sought. But where under the sun in Canada may a man turn for information about any movements in the Church of general import? It is true that the work of the missionary society cannot be entirely concealed, for it is dependent upon the public for its daily bread, but nevertheless we are not burdened with much exact knowledge even concerning that branch of Church activity. What of the work of the committees of General Synod? To some of these were referred questions of the greatest importance if they mean anything at all. A dexterous penman may draft a report before the meeting of Synod, and hand it around to the various members of the committees for their approval just before it is read, but this is only playing at work. Another committee may meet conscientiously, and put forth its best energies, but when they present the result of their labours, it is received with languid politeness. No general thought has been given to the subject, and even if it pass unanimously, it may recede into the archives as a forgotten incident. What interest, we ask, is at this moment visible concerning the work of the committees on temperance, the Diaconate, the additions to the Prayer Book, educa-

tion, theological colleges, beneficiary funds and many others that need not be named? Is there a man, woman or child in this whole Dominion that is looking forward to any pronouncement upon these subjects? In our opinion they have a name to live, but are dead, and will remain so until some good angel blows a trumpet to set men thinking and acting.

How may these conditions be changed? How may the temporary interest that is awakened by a Synod meeting be perpetuated between sessions? To Spectator there is but one method, and that is to keep the work of these committees before the public, and encourage discussion. Against such a proposal we almost feel already the blazing indignation of our legal gentlemen, withering us with scorn for such a breach of etiquette. A committee must report to Synod, and not to the public. Away with such a heresy! But may we not modestly suggest that while these admirable gentlemen may be quite right in their dogma regarding the formal report, no committee is tied to any method of acquiring information that will lead them to their final conclusions. It may, however, be observed that some of the more important committees of the American Church have already had their reports printed and distributed, although the General Convention does not assemble until October. It is safe to say that when these subjects come up for consideration they will be discussed by men who are in a position to do so with intelligence, and the public will be prepared to lend an attentive ear. Spectator calls upon the younger clergy and laymen of the Church to come forward in our Diocesan and General Synods, and with the vigour of their manhood and intelligence set in motion a campaign that will give new life to our work and new fruit for our labours. Spectator would welcome suggestions from any source, privately or publicly, that would enable him to more fully serve the Church through these columns.

There are several features of the work of the Board of Management that require attention in the interests of the efficiency of its undertakings. In the first place a monthly statement from the treasurer setting forth the receipts from the various dioceses, comparing them with receipts for the corresponding months of last year, should be published. This would serve as a reminder to those concerned of the necessity of punctual returns, and keep the Church informed in regard to the progress that is being made. To an onlooker it would seem that the necessary touch between the Board and the public by means of this and other information cannot be effected until there is a radical change in the organization of the office at headquarters. There are two distinct zones of operation in the administration of the Missionary Society, each of which requires the full attention of a competent man. These are the supervision of the collections and the supervision of the office, including the editing of official publications. It is beyond the power of one man to do both in a satisfactory manner, either to himself or the public. It ought to be an easy matter to define the duties and responsibilities of each, and hold each to account for the efficient performance of his work. The necessity of this step will soon be felt, if we mistake not, since already murmurs are heard from diocesan secretaries at the amount of work that is expected of them in the nature of the returns to be made, and so forth. These men are but poorly paid at best for the duties they perform for their own dioceses, and no one need exclaim if they decline to add greatly to their work without remuneration. To complete this organization it would seem to be an absolute necessity to have the treasurer's office alongside the other offices of the Board in Toronto. In fact, the bookkeeping might be done by the secretary of the office already suggested, and an honorary treasurer, made responsible for the signing of cheques, as is done in many dioceses where the amount of money involved is ten times as great.

The construction of the Grand Trunk Pacific, which is now in sight, is sure to stimulate the settlement of large areas of territory on our northern prairies. It is remarkable how complacently Canadians regard this enormous undertaking. Since the triumph of the builders of the Canadian Pacific was demonstrated we no longer open our eyes at anything in the way of public works. All things seem possible to the modern engineer and financier. While all seem to grant the wisdom of a new transcontinental road, we think every citizen who is not overcome by party enthusiasm must admit that the keen criticism to which the parliamentary Opposition has subjected the contract is wholly in the interests of the public. A well-directed Opposition is the safety of the country. Their work may not be glorious, but it is useful. Their influence is felt where it often cannot be seen. They are not always right, but when it is known that a band of keen men are watching every movement of their opponents it begets care. It certainly seems unusual that a member of the Cabinet should sit silent throughout a debate on a subject that strictly belongs to his department. His utterance might in no way change the situation. Nevertheless, it appears to the observer a curious departure from what seems a natural and proper precedent. The Church is particularly interested in this great undertaking, for in its wake new settlements will spring up and preparation will have to be made for ministering to them. It would also be well, if suitable men are available, to have services provided for the workmen during the time of construction. SPECTATOR.

THE ANGLICAN CHURCH.

For the special benefit of many friends, we take this opportunity of pointing to the one Catholic and Apostolic Church of England, as the one founded by our blessed Lord and His Apostles, and marked in the history of the countries to which it belongs. We do this with great pleasure, because Romanists and Puritans, the twin sisters, who were born A.D. 1570, seem to take great delight in endeavouring to bring down this Church to their own level; for they both join in the same unlearned and absurd falsehood that it originated at the time of Henry VIII., and is, therefore, no more Catholic and Apostolic than themselves. In this article we propose to show that it did not take its rise with the Reformation, but belongs to the holy corporation that Christ left upon earth, and that the Blessed Virgin herself belonged to. And first, we beg to refer our readers to the American Encyclopedia, Vol. 6, page 626, where the author says, under the article: "England—Church?" "Its origin is readily traced in English history as existing in the first century," when we add the system of Popery was unknown even in Rome. And the author of the article just quoted further states that "Tertulian, in A.D. 200, speaks of the Church of Britain as being inaccessible to the Romans."—Vol. 6, p. 626. The above quotations most unquestionably prove that the venerable Church of England existed in that country during the first and second centuries, and that it was then independent of Rome, even in her early and pure state, for the quotation states that she was inaccessible to the Romans. On the same page, Am. Encyclopedia, we have as follows: "In A.D. 314, three Bishops of the Church of England were present at the Council of Arles; one from York, one from London, and one from Cæleon, in Wales, showing," it says, "that the Church was regularly and canonically organized at that date."—Am. Encyclopedia, Vol. 6, p. 616. At this time according to the report of Augustine, the Monk, the Bishop of Rome did not know that there was a Church or a Bishop in all England. In the same work we have the following testimony. The writer tells us that "there were British Bishops at the Council of Sardica, in

A.D. 347; and of Rimini, in A.D. 380." Am. Encyclopedia, Vol. 6, p. 627. He also adds another historic fact, that: "That at the close of the third century, St. Alban, of the Church of England, suffered martyrdom during the Diocletian persecution."—Vol. 6, p. 627. Here, the reader will mark, we have traced the Church independent of Rome during the first, second, third, and to the fourth century, as independent of Rome or any other foreign Church, as she is to-day. Our historian goes on to inform us that in the fifth century "the Saxons arrived, and tried to exterminate Christianity out of the country, but that Wales and Cornwall, held out, and the British Church was continued."—Vol. 6, p. 627. "In the sixth century," he tells us correctly, that "Augustine was sent by Gregory I., in A.D. 595, to convert the English, and found, on his arrival, that Bertha, the Queen of Ethelbert, was a Christian; that the English Church did not observe the same customs as the Roman Church did, and that he found seven British Bishops in Wales; that he held several conferences with these British churches, for the object of having them united with Rome, but they utterly rejected the Roman authority."—Vol. 6, p. 627. They did not reject popery, for there was no popery in the world at that time to reject; but they would not accept the authority of any foreign Bishop whatever. Their language, given at a place called Augustine's Oak—from the conference held there with Augustine, the Monk—was, "We acknowledge the supremacy of no foreigner." Another historian tells us that finally the Parliament gave the Church of England to the Bishop of Rome, but assures us that the Parliament was not the Church of England.—Palmer's Church History, Chap. 22, p. 162. "The Church, for two or three centuries only, became Romanized; but no Roman Church had ever been organized in England, as we shall soon show, until some time after the death of Henry VIII.—only a general conformity in the Church to that of Rome," the author adds.—Am. Encyclopedia, Vol. 6, p. 627. Preposterous nonsense that Henry VIII. founded the Church of England! No living man can either found or make the Church of Christ, any more than he can make a tree. Christ alone can found His Church, and this He did before His ascension into heaven; and if the Church of England cannot trace itself to the time when Jesus said to our first Bishops: "Go ye into all the world and make Christians of all nations by baptizing them." (Matt. 28, 19), it cannot be His Church at all. The fact is: Henry VIII. did very little for the advancement of the Church in England. He was too much inclined to the usages of the foreign Church of Rome, and what he did was out of selfishness, for he never was a true Churchman. His son, Edward VI., did good work for the Church. He was a good Churchman, and filled with the spirit and love of Jesus; so says the Am. Encyclopedia, Vol. 6, p. 627, where we are informed that the Church of England never rejected the authority of the general Council of the Catholic Church. She still adheres to the primitive Church, both in faith and discipline. We have now traced the Church of England for fifteen centuries as a distinct organization* from Rome, although for a greater part of the time as a sister Church. We shall now enquire, did she secede or depart from herself at the period of the blessed Reformation, when she resumed those rights given to her by her great founder? Let the Am. Encyclopedia speak again. "At the Reformation, out of 9,400 priests of the Church of England, less than two hundred were favor-

*A practical and convincing proof that the Church of England was not founded at the Reformation, is this: In the spring of 1884 the lease of a valuable property in England expired. That lease was given by the Church 999 years ago, and the Church of England assumed possession of the property. The Church of Rome did not even put in a claim for it.

able to Rome, and opposed to the decree which declares that the Pope had no jurisdiction in England."—Vol. 6, p. 627, 43rd and 44th line from top.

Thirty years after the Reformation, the same book tells us "that the Roman and English churches were separate bodies in England, and we may add that when the Romanists seceded, they never pretended that they were the old Church of England, and they never thought of having a right to the property of that Church. Like others, who left the habitation that God had given them, they had to build places of worship for themselves, thus proclaiming to every one that they were not the Holy Church of the Covenant, which had existed from the beginning."—Am. Encyclopedia, Vol. 6, p. 627. In A.D. 1532, the King and Parliament of England suppressed the foreign supremacy, and the Church in full convention, acquiesced in these proceedings, and passed a decree accordingly, which declared that the Pope's supremacy over the Church of England was an innovation, not known from the beginning, nor countenanced in Holy Scripture.—Palmer, Chap. 22, p. 159. At that time there was a party in England, which secretly held with the Roman Church, but the author says "they did not venture to separate from the Church."—Palmer, Chap. 22, p. 161. In A.D. 1569, we are told, the Pope issued a bull excommunicating Queen Elizabeth, and most generously giving her dominions to the King of Spain. Who gave him authority to do so, no one has ever informed us. "This," the history tells us, "caused the Romish schism in England; for the Roman party, who had continued in England during the past eleven years of Elizabeth's reign, began to separate themselves from the old Church that always existed in the country; and that the first recusants were Bedingfield, Cornwallis, and Silyarde, and that, therefore, the date of the Roman Catholics in England, as a distinct sect, may be fixed in the year 1570."—Palmer's Church His., Chap. 22, p. 163. The same year witnessed the Puritan schism, for the Puritans and Romanists are twin sisters. Both were dissatisfied with the one Church which Christ left them; both of them try their best to reject its authority; both say it emanated with Henry VIII., and both are equally hostile to primitive Christianity. And neither the Roman nor Puritan organization is that Church which Christ has commanded us all to hear. One is from Rome, the other from Switzerland, but the Church is from heaven.

REVIEWS.

The Widow's Mite, and other Psychological Phenomena. By J. K. Funk. Funk & Wagnalls' Co., New York and Toronto. Price, \$2, net.

Why do people speak of "the Widow's Mite?" She put two mites into the treasury. The title to this book is due to the incident that Dr. Funk borrowed, some years before, two coins to illustrate an article in the Standard Dictionary, which he was editing. The coins were borrowed from Prof. C. E. West. These were really not returned, though Dr. Funk thought that they had been. Dr. Funk attended a meeting for spirit communication, and was told that the coin ought to be found and returned. The "spirit control" gave Dr. Funk to understand that the well known H. Ward Beecher had been talking in the spirit world to the spirit of the deceased Professor West, who had information that the coin had not been returned; up to this time only one mite had been mentioned. Later on it turned out that two coins were in question; here the spirits were right; one blacker and larger than the other, the latter being smaller, and lighter in hue. After some time the coins were both found by means of spirit direction. This discovery gave rise to a good deal of newspaper

and other excitement. Affidavits were made, and Dr. Funk regards the incident as inexplicable by himself, as he does not wish to be considered an out and out spiritualist. In connection with the matter, he wrote to many distinguished psychologists and other scientific men; one or more of these give very sensible advice; some, for instance, Mr. W. T. Stead, the well known, are convinced of "spirit agency." As regards ourselves, we cannot say that the account of the finding of the coins necessitates any spirit agency at all. Which of the widow's mites, for she put two, not one, into the treasury, was found, the spirit does not say; one of the two found was evidently not genuine. Protestants believe that all good people "go straight to heaven" when they die. They would say that Rev. H. Ward Beecher was, or is, there. Is it likely he would come back to earth, on such a trifling errand as to show Dr. Funk where a coin was that he had never returned? Dr. Funk was told that Mr. Beecher wanted to convince him of the possibility of spirit intercourse; but surely such insignificant trifling as these returned spirits get off is repulsive to a Christian mind, that believes in a God of Majesty. Then why do "the mediums" always choose darkened rooms and curtained closets? But Dr. Funk's book gives us many other mysterious occurrences; there are photographs done by no mortal hands; there is "clairaudience," "clairvoyance," "telepathy," possession of one person by another personality, so that the possessed person ignores all family relationship, her own, and only will acknowledge such ties as belonged to the person possessing her. And very many other wonderful things are given in Dr. Funk's book. As a final word, we think no Protestant who believes the Bible to contain messages and directions from God, could consistently believe it right to frequent the "seances," as they call them, of spiritualistic mediums, for God has strictly forbidden all dealings in necromancy, or with those who claim to have dealings with familiar spirits. Those who disobey this command will probably get what they are wanting to have. It is worthy of particular notice that the spirits will have no will make the spirits withdraw; they only hold dealings with the sceptical; any interruption, even, communication with the believing, alias dupes.

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 brief, addressed to the Editor "Ruth," care CANADIAN CHURCHMAN

OTTAWA.

Ottawa.—The Rev. Canon Kittson opened with the missionary litany a very important business meeting of the Diocesan Board of the Woman's Auxiliary, in the Lauder Memorial Hall on the 9th inst., Mrs. W. A. Read presiding. The corresponding secretary read a number of letters pertaining to the coming annual meeting, and the Dorcas secretary reported eleven bales sent at a value of \$190.25. A letter of thanks was read from the Rev. Mr. Hapworth, missionary at Halcro, diocese of Saskatchewan, for the private bale recently sent by the city missionaries, and with which he had been greatly pleased. Miss Greene made a special appeal to the Diocese of Ottawa for 140 knitted garments, such as scarfs, socks, stockings and wristlets; which the Rev. S. Boyd, of the Church Mission Society, wishes to take back with him for the leper hospital, and the foundling and boys' homes. These garments must be knitted according to certain patterns and the auxiliaries will be requested to take them for their summer work. The treasurer reported receipts for the month of \$1.65 and an

expenditure of \$6.36; and read several interesting acknowledgments both from Canadian and foreign objects. The balance of the extra-cent-a-day treasurer is \$73.11. The junior secretary reported that the receipts of the junior and children's branches, including bales, had been \$93.40, and the receipts of the literature secretary had been \$27. It was stated that a summer school for missions would be held at Norfolk, Mass., from July 12th to 19th, and it was recommended that any who could should attend. The opening of a Chinese class in the Lauder Memorial Hall, under the direction of the Anglican Church, was also reported. It has been held for four Sundays, with an average attendance of thirty pupils, but teachers are still lacking. The rural deaneries reporting at the meeting were Carleton West, and Lanark, the branches being Ashton, March, Almonte, juniors; Montague, Perth, Smith's Falls and Carleton Place, seniors and juniors.

INDIAN ORPHAN WORK.

With grateful thanks, I acknowledge the following contributions: "Lilian," towards further support of child, \$5; Mrs. Smith, Victoria Place, \$5; Widow friend, Anne Griffith, Smith's Falls, \$2; a friend, Stittsville, 50c; Mrs. Henderson, Toronto, \$2; Helper, Teeswater, \$5; Friend, Toronto, \$1. "The Christian Herald," of New York, which has done such noble work for over 5,000 of the India famine orphans, gives most gratifying reports of the success of the undertaking. For four years now these children have been regularly supported and every four months a cheque for \$25,000 sent off for this purpose. "The children have proved docile and intelligent. The education imparted has been industrial, as well as general. The boys are being qualified to earn their own livelihood as carpenters, masons, blacksmiths, printers, weavers, etc., and the girls are trained for such of the lighter occupations as women in India can fill. Above all, they have had religious training, and it is with deep thankfulness to God that we hear how large a proportion of them have been received into the churches, and have given practical evidence of their conversion. Many of them have proved so intelligent that they will become teachers and preachers, and Bible women, thus multiplying a hundredfold by bringing other souls to Christ by the good seed sown in their own hearts." "At the end of another year five thousand orphans saved from death, educated, and most of them loyal servants of Christ, will go forth, and, we trust, bear witness among their own people to the power of the Christian faith, to which they owe their lives and their eternal hope." This work has entailed great sacrifices in many of our homes, and we believe it has been a glad and willing sacrifice. One year more is earnestly pleaded for on behalf of these children. "That the good work already done will go on to completion, we have no doubt. Those who have so nobly done their part during the last four years will not fail to continue their service to the end of the fifth year, and we sincerely hope that the places of some who have gone to their reward will be filled by others, who wish for a share in the glory of so delightful and Christlike an undertaking." May God greatly bless the great problem which confronted the "Christian Herald," as to how to save these children, by arranging that each child should have a foster parent in this land, and may we be able to realize something of the value of a single soul in His sight, and in the last day hear again the blessed words, we hear even now: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." Please address your offerings to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

Hollingsworth Tully Knigdon, D.D., Bishop, Fredericton, N.B.

Campbellton.—The Church people of this place, and many Dissenters, too, were held spellbound for about two hours on Thursday evening, while the Rev. J. Cooper Robinson delivered his inspiring lecture on "Missionary Work in Japan." Truly, it was a God-sent message to arouse us from our indifference to the cause of missions in general, and foreign missions in particular. God grant that many cold and dead hearts may be warmed and quickened. Although the night was very dark, cold and wet, yet the church was so crowded that chairs had to be brought in from near-by houses; many people could not get in at all. The offerings amounted to \$15.06; for all of which we ought to be thankful.

MONTREAL.

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

Aylmer.—The annual meeting of the Rural Deanery of Clarendon took place here lately. The Ven. Archdeacon Naylor, M.A., the Rev. Canon Smith, the Rev. Rural Dean Taylor, and the Revs. George H. Gagnon, M.A.; H. A. Naylor, B.A.; H. P. Mount, B.A.; C. Carruthers, L. V. Lariviere, B.A.; T. W. Ball, M.A., and others, were present. The deliberations of the first day were presided over by the Rural Dean, and much business of import to the deanery was executed. The day was concluded by a missionary meeting at 8 p.m., at which the Right Rev. the Bishop of Ottawa and the Rev. W. A. Read, also of Ottawa, were the speakers. The offices of the second day opened with Holy Communion at 7.45 a.m., followed by the annual archdeaconal conference, under the presidency of Ven. Archdeacon Naylor, M.A. After the devotional exercises, the subject under consideration: "The Church of God," was very ably treated in carefully thought-out papers read by the Archdeacon, Canon Smith, and the Revs. Messrs. Gagnon and Lariviere. The reading of each paper was followed by a liberal discussion, in which many members of the conference took an active part. After the usual votes of thanks, the meeting adjourned, having accepted the invitation of the Rev. G. H. Gagnon to meet next year in the parish of Eardley.

ONTARIO.

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

The committee meetings of the diocese were held last week, and all matters preliminary to the Synod were fully arranged. The attendance was fair, and the work on the whole satisfactory. In the Diocesan Mission Board, the welcome news was received that, while all missions have been filled and several new ones opened, there is a surplus of over \$5,000. The diocesan agent has thoroughly justified his appointment, and shown the wisdom of creating his office. It must be remembered, too, that last winter was an exceptionally hard one, and the regular services of the Church were in many places greatly interfered with. The splendid showing, therefore, of the year is all the more a subject for congratulation. The Rev. J. W. Forsythe, who is about to retire from active work, was voted an annuity of \$100 for long and faithful service. The Diocesan Committee of the M.C.S. reported satisfactory progress towards the raising of this year's apportionment. The diocese is apparently

fully alive to its missionary obligations, and the probability is that the requirements for 1904 will be easily met. Last year the diocese paid in full all demands, and yet was reported in default to the extent of \$500, that amount having been appropriated by the parish giving it to a part of the foreign field, not in the work for which the apportionment had been made. The default was, therefore, only a technical one. The diocese gave all it was asked for. The two funds of the diocese, which now need special effort, are the W. and O. and the Superannuation. No less than two canons are proposed with a view to meet the case of the former, but, to judge from the conversation of the clergy, neither is likely to be accepted. The underlying principle in both is a compulsory subscription from the clergy, and a payment by them of all arrears. No doubt something must be done, and that by the clergy themselves, if this fund is ever to be in a healthy state, and meet with more adequate support from the laity, but that these canons are likely to solve the difficulty is extremely unlikely. In regard to the Superannuation Fund, there are not wanting those who think that since the Diocesan Mission Fund is in such a flourishing condition, it might be well for a time to put some of the energy, hitherto devoted to it, to a determined effort in behalf of the Superannuation Fund. It is a most lamentable thing for the clergy and a disastrous thing for the Church at large, when men, who are past the activities of life, should be obliged to hold on to their parishes to keep themselves from want. A committee appointed to consider the question of Synod meetings, recommends that Synod should meet in January, instead of June, and proposes that the half-yearly committee meetings next preceding the Synod should meet the same week as the Synod. By this means, committees and Synod would be completed in one week, and the clergy saved the inconvenience and expense of two journeys to Kingston. Such a step would necessitate a change of the Church's financial year. Instead of closing, as now, on April 30th, it would close on the 30th of November. The more important committees would be summoned for work, during the recess, some time in June. Another reform that this change would probably involve would be a consolidation of some of the committees. There are too many, and their meetings, spread at present over two or three days, might well be compressed into half that time. It remains to be seen what Synod will do with this report.

Synod opened on Tuesday, the 31st ult. The opening service was in the Cathedral with a sermon by Rev. Dr. Symonds, of Christ Church, Montreal.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa.

Ottawa.—The Executive Committee of the diocese of Ottawa met on the 26th May in Lauder Hall, the Lord Bishop of Ottawa presiding. A great deal of routine business was transacted. A communication of the vestry of St. Luke's church stated they had accepted the offer of the city council for their frontage on Somerset street. On motion, the matter was referred to the Chancellor for examination, as provided by the canon. An application from Trinity Church, Cornwall, for permission to mortgage certain lands for the purpose of erecting a new rectory, was granted subject to the examination of the Chancellor, as above. The report of the Audit and Accounts Committee, which was presented by Mr. Courtney, showed that all accounts and securities were satisfactory. Apologies were read from Canons Kittson and Muckleston, Rural Dean Bliss, and Mr. Mason Mills, for their absence from the meeting. Notice of motion to be presented to the Synod was given, stating that it is advisable there should be a change in the date for holding Synod, and providing for the requisite changes in the canons.

The General Trust Fund Committee's report was read by Mr. Hayter, in the absence of Judge Senkler, the chairman. It covers the state of the Clergy Superannuation Fund, Divinity Students' Fund, Clergy Trust Fund, Rectory Lands, Widows' and Orphans', Hawkesbury Endowment, S.P.C.K., Ottawa Episcopal Endowment Extension Fund. The Rev. A. H. Coleman was placed permanently on the superannuation list. Three applications for grants from the Divinity Students' fund were received from Messrs. Baker, Palmer and Whalley, which were acceded to. A balance of \$157 was transferred to capital, which now stands at \$3,300. The Rev. S. G. Poole was placed on the list of annuitants of the Clergy Trust Fund. Rev. J. M. Snowden, in the absence of Canon Pollard, the chairman, read the report of the Missionary Society Committee. The committee was instructed to enquire as to the apparent neglect to make up the 1903 apportionment of some parishes and furnish a list of the same to the Synod. During the year the amount collected for M.S.C.C. was \$6,572.39; for Jewish missions, \$589.44. The amounts raised by the several deaneries for the funds of the M.S.C.C. are as follows: Carleton East, \$3,146.03; Carleton West, \$1,037.85; Lanark, \$788.90; Prescott, \$192.97; Stormont, \$615.81; Pembroke, \$271.48; Renfrew, \$312.50. For 1904, the apportionments are: Carleton East, \$3,300; Carleton West, \$1,050; Pembroke, \$350; Renfrew, \$400; Prescott, \$350; Stormont, \$750; Lanark, \$1,145. The report of the Finance Committee was read by the Rev. George Bousfield, in the absence of the chairman, Judge Senkler. A few changes were made in the assessment of the parishes, St. Matthew's, Ottawa, is now assessed at \$15, Antrim and Fitzroy Harbour at \$10, Ottawa East at \$5; Franktown was reduced from \$10 to \$5. The estimated receipts and expenditures showed a small credit balance. Those present were: Canon Phillips, Archdeacon of Ottawa, Canon Low, Rural Deans Houston, Saddlington, the Revs. Mackay, Whalley, S. G. Poole, Waterman, Read, Bousfield, Ritchie, Snowden, and Messrs. Gisborne, Hayter, Judge Senkler, McNab, Dr. Weagant, Marler, J. M. Courtney, J. R. Armstrong, the Registrar, W. H. Rowley.

TORONTO.

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

St. John's Hospital.—The receipts of the "May fete," held early in May in St. James' school-house, to help build an elevator and new operating room in this Hospital for Women, amounted to \$1,208.65. The expenses were only \$191.69, thus yielding the creditable sum of \$1,016.96 for the above purpose. The sum required for this necessary improvement in the hospital is \$3,000. The \$1,016.96, together with the \$1,273, which Mrs. Machell has already collected, makes \$2,289.96, showing that \$700 is still required to make up the amount needed. Mrs. Machell will gladly receive contributions and acknowledge the same. They may be sent to 95 Bellevue Ave., or to St. John's Hospital, Major street, Toronto.

St. Alban's Cathedral.—The Bishop of the diocese held a general ordination in this cathedral on Sunday morning last. Those ordained priests were: Dr. W. E. Taylor, of Wycliffe College; W. T. Hallam, at present engaged at Lindsay; T. F. Summerhayes, who will take up work at Cobourg; Frank Vipond, in charge of St. Barnabas' Chapter; J. H. Kidd, incumbent at Craighurst, and R. W. Spencer, assistant at Cavan. Those on whom the Order of deacon were conferred are: Robert M. Millman, E. A. McIntyre, Alfred P. Banks, Charles A. Spalding and Willis G. James. The latter is especially ordained for work at Calgary, N.W.T. The Rev. R. M. Millman read the Gospel. The Rev. Professor Clark preached the ordination sermon, which was a very instructive one. The Revs. Canons MacNab and Sheraton and the Rev. A. J. Broughall also assisted. In

the evening the Very Rev. Dr. Barlow, Dean of Peterboro, preached. After the service, a number of new members were admitted into the Brotherhood of St. Andrew.

Holy Trinity.—Special services, commemorative of the jubilee year of the ordination of the rector, the Rev. John Pearson, took place in this church on Sunday last. The Rev. A. H. Baldwin, of All Saints', preached in the evening. On Tuesday evening last, an "At Home" was held in the school-house, which was largely attended by both past and present members of the congregation.

Trinity College.—Convocation was held here on Saturday afternoon last, when a large number of medical degrees were conferred. Dr. Temple made an address to the graduates. In the absence of Chancellor Robinson, the Rev. Professor Clark conferred the degrees. Mr. J. W. G. Andras has been appointed lecturer in Modern Languages in the place of the Rev. Professor Jenks, who has gone to Europe for a further period of research and study.

St. Anne's.—The Bishop held a confirmation service in this church on Friday evening last, when he administered the Sacred Rite to no less than 125 candidates, who were presented to the Bishop by the rector, the Rev. Laurence Skey.

St. Mary Magdalene.—The Rev. Dr. Roper, of the General Theological Seminary, in New York, preached in this church last Sunday morning.

St. Paul's.—The members of this congregation have given, or promised during the present year, the sum of \$3,650 for missionary purposes, and the rector hopes that this sum will be increased to \$4,000 before the close of the year. In this respect they set an example to the other parishes in the diocese, which it would be well for them to emulate. The Very Rev. Dr. Barlow, Dean of Peterborough, has been staying with the Rev. Canon Cody during the past few days. He is the chairman of the Colonial and Continental Church Society. He was for a time principal of the C.M.S. College, at Islington, and was afterwards for some years vicar of Islington. Dr. Barlow takes a prominent part in the work of the C.M.S., and is one of its most earnest and hearty supporters. Dr. Barlow preached in this church last Sunday morning.

All Saints'.—The Diocesan Synod will convene for business on Tuesday, the 7th June, in the school-house.

NIAGARA.

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

Hamilton.—Christ Church Cathedral.—The Bishop of Niagara held an ordination in the Cathedral last Sunday morning, one deacon and three priests being ordained. The deacon was William Hugh Vance, who recently graduated from Toronto University, and is to become curate to Rev. J. H. Perry, M.A., of St. Thomas' church, St. Catharines. The priests were: Rev. F. W. Harvey, M.A., Hagersville; Rev. F. H. Handsfield, M.A., Colbeck, and Rev. L. F. R. Naftel, of Rothesay. Rev. Canon Sutherland acted as examining chaplain, and Rev. Canon Bland assisted in the ordination ceremony. The Bishop preached an eloquent and appropriate sermon.

HURON.

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

Galt.—Trinity.—The annual meeting of the deanery of the County of Waterloo and Church workers of the deanery was held in this church, on Tuesday, May 17th, and was a gratifying success. All the clergymen of the deanery were present: Rev. J. Ridley, rural dean, Galt; Rev. George J. Abey, secretary, Preston; Rev. J. W. J. Andrew, Berlin; Rev. S. P. Irwin, B.A., Waterloo; Rev. C. H. P. Owen, Haysville; Rev. Wm. N. Dathie, Hespeler, and Rev. H. Bourne, Galt.

The day's proceedings opened with a celebration of the Sacrament of Holy Communion at 10.15 a.m., after which the business meeting of the deanery convened at the rectory, while the members of the Woman's Auxiliary from the various parishes were in session in the church. The deanery bazaar was arranged for and other business transacted. Luncheon was served at one o'clock in the school-room by the women of the parish. After luncheon, the Church workers assembled in the church at 2.30. The attendance was large and the various papers read were listened to and discussed with a great deal of interest. Those who contributed papers were: Miss Jaffray, Galt; Miss M. Warren, Hespeler; Miss Cowan, Berlin; Charles D. Brown, Haysville; W. Connor, Berlin, and W. J. Wilson, of Preston. Mrs. Keyes favoured the convention with two solos, which were beautifully rendered. At tea time a very interesting event took place in the school-room, being the presentation to Mrs. Ridley, the estimable wife of the Rural Dean, of a life membership in the Diocesan W.A.M.A., accompanied by a gold pin, the badge of life membership and a magnificent bouquet of roses. Mrs. Cheny read the address and Miss Jaffray made the presentation on behalf of the W.A. branch at Galt. Mrs. Ridley feelingly replied. The evening service was largely attended, all the clergymen of the deanery taking part. Two splendid addresses were delivered by Revs. C. H. P. Owen and S. P. Irwin, B.A. The members of Trinity church, Galt, are to be congratulated on the success of the convention.

Stratford.—St. James'.—The semi-annual meeting of the Rural Deanery of Perth was held here on May 19th last, the Rev. W. J. Taylor, R.D., presiding. There was a very good attendance of the clergy. The opening prayers were read by the Rev. D. Deacon. The Rev. C. C. Purton was elected secretary. Motions of congratulation were passed unanimously to the following: 1st, to the new Rural Dean, Rev. W. J. Taylor. This was moved by Rev. D. Deacon, seconded by Rev. C. H. Buckland. Rural Dean Taylor replied. 2nd, to Rev. D. Deacon, the retiring Rural Dean. This was moved by Archdeacon Williams, seconded by Rev. C. H. Buckland. Rev. D. Deacon replied. 3rd, to Archdeacon Williams, on his appointment. Moved by Rev. D. Deacon, seconded by Rev. C. H. Buckland. Archdeacon Williams replied, asking for the co-operation of the clergy in undertaking his new duties. It was moved by the Ven. Archdeacon Williams and seconded by Rev. C. H. Buckland, that the assessments for Dr. Tucker's scheme of last year in the deanery, be same as this year, plus one-third. Carried. The next meeting will be held at St. Mary's next September.

Thamesford.—The Very Rev. Dean Davis held his first deanery conference here on May 20th. Holy Communion was celebrated at 10 a.m., in the parish church, the Dean being celebrant, and the preacher being the Rev. Principal Waller. At 11.30 a.m. a Sacred study conference came on, the Dean being in the chair and the subject for study being the "Epistle to the Ephesians." It was introduced by the Rev. G. B. Sage, and further discussed by the Rev. T. A. Watson (Presbyterian), Revs. Principal Waller, Canon Dann and the Dean. Lunch was served at 1 p.m. to all visitors, and as it was the Dean's birthday, the rector, the Rev. T. G. A. Wright, called attention to the fact, and presented him with Mr. Watson's little book, "The Church of Christ." Principal Waller announced that the Western University would confer the degree of D.D. upon the Dean. The rector and his wife, the ladies of the congregation, etc. were duly honoured on the toast list, before the first table was dismissed. In the afternoon, the Rev. Canon Farthing began the afternoon session with an address on: "The Individual Christian." The Rev. R. S. Howard spoke next on "The Christian Home," the Rev. Dyson

Hague was kept away by a funeral, and his subject, "The Christian Congregation," was given to Canon Dann. The last topic was the "Missionary Work of the Church," and was taken by the Ven. Archdeacon Richardson and the Rev. Canon Dann. The afternoon subjects formed a chain: (1) The Christian's personal life; (2) his home; (3) his Church; (4) his duty to the heathen. In the evening, the Dean preached on Joshua's decision to serve the Lord. The sessions were all well attended. In the morning there were some thirty-five communicants, and in the evening the congregation numbered nearly 300.

Brantford.—St. Jude's.—The Bishop of the diocese held a confirmation service in this church on Sunday morning, May 22nd, when thirty-three candidates were presented to him for the Holy Rite, by the rector, the Rev. T. G. A. Wright. A large congregation was present.

Grace Church.—In the evening of the same day, the Bishop confirmed 20 candidates in this church. The Bishop was suffering from a heavy cold during the day, and was not, in consequence, able to speak at any great length upon either occasion.

Warwick.—The Ven. J. B. Richardson, Archdeacon of London, visited this place on the Sunday after Ascension Day, and at the morning service inducted with due and prescribed ceremony the Rev. W. Murton Shore, as rector of the parish. There was a large congregation and much interest was shown in the induction service. The Archdeacon preached morning and evening in St. Mary's church, Warwick, and in the afternoon in St. Paul's church, Wisbeach, for Domestic Missions. In the course of the morning sermon, the Archdeacon called attention to and explained the ceremony of induction which had first been witnessed by the congregation. It was an outward and visible sign and confirmation of the appointment which their rector had received from his Bishop. It was his formal settlement in the presence of the Church to the charge and care of the parish. As kings are in due time crowned after their accession, governors and judges sworn in, and bishops enthroned, so those appointed to the cure of souls in a rectory are thus regularly and with due ceremony installed in office. When our Lord left the world to go to His Father, He naturally thought of that Holy Church which He had formed and made provision for its continuity and building up to the end of the age. To this end He set apart and appointed a divinely chosen order of men and to them He committed the care and ministry of the body. That order of men took a threefold form, bishops, presbyters and deacons, which has continued in regular succession to the present day. He spoke of the Rev. W. M. Shore, their new rector, as one who had, by his past ministry, proved himself a faithful and worthy pastor. The congregation would have the privilege of his work among them and along with their privilege would come their responsibilities. He urged them to give diligent heed to the Gospel, as it would be preached in all its fullness and freedom, and to give regular attendance upon all the means of grace. He prayed that richest blessings would fall alike on rector and people.

Southampton and Port Elgin.—During the current month, the churches in this parish have been favoured with visits of a very interesting character. The first occasion was when the Rev. C. R. Gunne, M.A., rector of Clinton, gave a most instructive and interesting lecture on "Wireless Telegraphy," assisted by Mr. Brewer, of the same place, who very kindly brought his electrical apparatus and luminously illustrated the lecture. Mr. Gunne handled his subject in a masterly manner, and made this mysterious agent, so far as scientific investigation has been able to go up to the present, very clear to the appreciative audience. On Sunday, the 8th May, and the following

days, the Ven. Archdeacon of Perth, Grey and Bruce, and the rector of St. James', Stratford, in whose archdeaconry Southampton is, paid an official visit to the parish. Mr. Williams' sermons on Sunday were powerful and convincing expositions and left a deep impression on those who heard him; and his personal canvass of the parishioners towards increasing their promised contributions to parochial maintenance most successful. The plan adopted recently by the Bishop of dividing the large diocese into four districts or archdeaconries and appointing in each a resident working archdeacon, has certainly been justified in the case of this parish's happy experience. Mr. Williams, grasping the possibilities of Church development and extension by the personal effort of the archdeaconal assistants of the Bishop, as was to be expected, is making time amidst the onerous duties connected with his own parish, to perform most important work for the Church in his district. On Sunday, the 15th May, the Rev. Rural Dean Ardill of Owen Sound, exchanged with the rector, and afforded the congregations a pleasure which they hope will soon be repeated. His sermons were listened to with manifest appreciation.

Wingham.—St. Paul's.—We had a most harmonious vestry meeting. Wardens' report satisfactory; receipts, \$2,031.34; balance, \$152.11. Wardens, Thomas Bell, rector's warden; Wm. Corbould; lay delegate, Charles Holister. We sent in for Foreign and Domestic Missions, \$100.16, one-third more than last year, which we were assessed for; for Diocesan Mission Fund, \$95.70. The Sunday school, on the Sunday after Easter Day, at the annual children's service, gave \$23 in their mite boxes; on the same day the school presented a bishop's chair and kneeling stool, as a memorial to their late superintendent, Mr. J. D. Sills. The chair and stool are upholstered in purple plush, and will have a brass plate and bishop's mitre. The Toronto News, under the date of May 14th, had an article headed: "Church Changes at Wingham," from our own correspondent: "The Rev. Wm. Lowe, of the Episcopal Church, and L.O.L. Grand Chaplain here, has inaugurated a surpliced choir. The innovation is considerably commented upon, both pro and con, and some radically imbued members of the congregation are inclined to view it as a retrograde step, with a leaning toward ritualism, and as this is a strongly Protestant community, anything savouring of the form or doctrine of the Church of Rome is viewed with no little suspicion. There never was a surpliced choir here before, and this is no doubt intended as an experiment,

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and to see how the new order of things will come. Quite a mild sensation was caused at a recent service in the Methodist church, when the members of the choir removed their hats." I would like you to state that this is an absolute mischievous. I wrote to the Toronto News denying an article, and had both churchwardens sign it, and asked them to publish my denial. Surprised even has not even been mentioned, much less having one. I received the following telegram last evening from the News: "Have forwarded your letter to our correspondent, Mr. R. Holmes, asking for an explanation; will publish denial immediately upon receipt of statement, which he is to ask you to supply," "The News." I would like you to make some mention of this as there is not a word of truth in the whole thing. I have been in this parish for eight years and a half, and during that time a surplised choir has never, to my knowledge, been mentioned, nor has there been one word of discord. My people could not be kinder to me and my family than they are. Mr. W. G. Davis, travelling secretary of the St. Andrew's Brotherhood, visited St. Paul's church, Wingham, on Thursday, 20th inst., and gave a most interesting and spiritual address; the meeting, owing to the heavy rain, was not very large, but those that attended were well pleased. Mr. Davis said he had heard in his travelling about, of the good work which the chapter in Wingham was doing; after the close of the meeting he met the members and gave them some good practical points about the work. Mr. Davis is the right man in the right place.

ALGOMA.

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

Port Sydney.—The annual vestry meetings show very encouraging reports, and the incumbent, the Rev. Robert Atkinson, reported a larger number of baptisms than in former years. The out-stations of Brunel, Beatrice, and Ufford presented the best financial statements for some years past, and amongst the improvements of the former place, it may be mentioned that Holy Trinity Church has been furnished with very fine seats to take the place of the unsuitable ones, which had been put in the new church for temporary use. The out-stations have good congregations, and Christ Church, Port Sydney, is largely attended during the tourist season, when numbers of people from Toronto and other places are here for their holidays. The church is prettily situated on Mary Lake, around which are boarding houses for the tourists. Mr. A. Sydney Smith was elected as lay delegate to the forthcoming Triennial Council, to be held at Sault Ste. Marie next month.

CALGARY.

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

High River.—St. Benedict.—The second annual vestry meeting of this parish was held in Mr. Holmes' office, on Monday, May 23rd, when it was decided to erect a church building at once. Mr. Iken kindly donated two lots for a church site. The officers elected were: People's warden, Mr. W. E. Holmes; clergyman's warden, Mr. J. G. Mackenzie; vestrymen, Messrs. Eversfield, Meyers, Robertson, Bond, Stansfield, and Le Grys. Much credit is due Ven. Arch-deacon Webb for his untiring efforts to continue the services of the Church in this place, although there is such a scarcity of clergymen in the diocese.

How hard it is for us quietly to wait for God! We are too apt outrun Him; to forestall the quiet unfolding of His purpose; and to snatch at promised blessings before they are ripe.—Rev. F. B. Meyer.

Correspondence.

All letters containing personal questions 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.

GIRLS' FRIENDLY SOCIETY.

Sir,—The following resolution from the South African Provincial Synod, recently sent to me by Mrs. Townsend, the foundress of the Girls' Friendly Society, may be read with much interest by the clergy and laity in Canada, where the mode of Church work is identical, especially that of "keeping in touch with those living in isolation." South African Provincial Synod.—Moved by the Bishop of Grahamstown, seconded by the Rev. Douglas Ellison: That this Synod, recognizing the great importance of banding together the girls of all classes for the rendering of more effective service to God and His Church, of keeping in closer touch with those living in isolation, and of establishing throughout the Province a strong protective society on Church lines to watch over the many girls and young women now arriving from England, respectfully requests the Bishops of the Province to bring before their clergy the special claims of the Girls' Friendly Society, and to take steps towards securing the formation of a strong branch in the more important parishes. Carried, nem con.

FURTHER NOTES ON CLERICAL STIPENDS AND LAY ATTENDANCE AT SYNOD.

Sir,—If Synods are going to consider the question of clerical stipends at their next meetings there is one point which should be fully dealt with then. The position of the incumbent between the power which appoints him to a charge and the local power (i.e., churchwardens) which receives him in the parish to which he is appointed. The appointing power says: "Here, my dear fellow, the parish of Mapletree is vacant. Stipend, \$800 per annum. Very nice place. Pretty church. Good church congregation. The very place for you." But the appointing power gives no guarantee for the \$800 a year. In due time the new appointee meets the churchwardens at Mapletree. They mention that \$800 is expected from that congregation, but that is not always forthcoming. The churchwardens give no guarantee for \$800 or any other sum. The year goes on. There is a shortage of stipend. The rector meekly reminds the wardens that a certain amount of money is due to him for services already rendered. The wardens reply, "Very sorry, sir, but we have not got it." When laymen find the money due to them for services rendered not forthcoming, they can, and do, invoke the law in their behalf without causing any scandal. But this power to appeal to law is not available to the unlucky incumbent, who has no redress from the appointing power or the parochial power. He would bring a "scandal on the Church" were he to attempt such an action. Besides that, who is liable? If he speaks of his own needs in or out of the pulpit, he is considered "very worldly," and to have an undue regard for "the loaves and fishes" by those who would not allow what was due to them to remain unpaid. If stipend matters were arranged in a business way between business men, the incumbent's spirituality would probably increase, his utterances more powerful, and his services more helpful. In your last issue some reasons were given for the small attendance of the laity at Synod. There are others. Some laymen say that an unknown man is not allowed a hearing. If he

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rises to speak, he is, perhaps, out of order, and more than quickly is told of it. Now, sir, when a delegate from a distance takes time and money to go to Synod he may be altogether unversed in "Parliamentary precedent and law," but he may have very good common or uncommon sense, and be capable of throwing light on questions affecting parishes like his own. Or he may be asking for light on some vexed question in his own parish. Annoying to the officers of Synod and injurious to business routine as a breach of order may be, which is the more important, the business routine or the interests of the Church? The man with a statement or a suggestion to make, or the manner in which he makes it? Of course, a knowledge of the rules which govern debate is most useful and necessary in any convention. The delegate is fortunate to have it. But should he not have that advantage, at this time and money to be wasted, his help unvalued, his self-respect injured, and his estimate of the Church government lowered because he has not studied the rules of order? Another thing is this. Important questions are often postponed to later sessions of Synod, when laymen are nearly all gone and clergy dropping off, earlier sessions having been occupied by hairsplittings of canon law or legal terms, or estimations as to the exact difference between Tweedle-dum and Tweedle-dee, subjects which might better, perhaps, have been considered towards the end of the Synod than those which were left to that time. The laity as a body are so absolutely necessary to the well-being of the Church and the Synod that it would be good policy to make them more welcome, and give them more consideration in Synod than is frequently done. But no premium is put on the attendance of the laity at Synod, much as their hearty good-will and earnest co-operation are needed by the Church. Thanking Mr. Ker for his friendly comprehension and sympathy, and you, Mr. Editor, for the space so kindly allowed.

I am, Sir,
AN AGGRIEVED PARISHIONER.

NOT A REVIVAL OF THE DIACONATE NEEDED.

Sir.—In view of the somewhat strongly-urged proposal for the "Revival of the Diaconate" in the Church by the institution of an order of persons ordained deacons to remain permanently in that grade, would you mind publishing an extract from the "Church Eclectic," written in a review of Rev. Percy Dearmer's book, entitled "Loyalty to the Prayer Book?" Mr. Dearmer advocates a permanent Diaconate. He is evidently unaware that the American Church has tried this ghastly experiment with absolutely no results. A parishioner, when he does want the ministrations of a clergyman, refuses those of a deacon; and, after all, we believe that such a dislike should be encouraged rather than otherwise. If the priesthood means anything, it does mean that a priest has certain spiritual graces and gifts which he can bestow as a steward of Divine mysteries, which gifts and graces the deacon has not. A lay

worker is honestly respected, and, when sincere and godly, can do much, but the deacon, when known to belong to the class of "permanent deacons," is looked upon as a hybrid." These sayings are really true, if facts of experience count for anything. They will hold more strongly if such deacon be engaged in any trade or secular business, even though it be "one of the professions"—the medical, perhaps, excepted. The fact is, in our "liberal" days of Protestantism the really priestly functions of a priest are not believed in, and consequently the priest is almost wholly sunk in the preacher. The objections alluded to do not apply to the clerical deacon, so to call him—he is preparing for the priesthood. When ordained deacon his duties are marked out for him. He could well act as the almoner of the parish among his other duties. What we need is not a revival of the diaconate, but a revival of the priesthood. The laity need to be taught, and to believe, what the Prayer Book teaches as to the real functions of a "priest in the Church of God," not merely the Anglican Church. In fact, Mr. Dearmer is right when he says, in his book, "The one thing she (the Church of England) has never tried to do is to carry out her own laws and to apply her own principles."

PROIEREUS.

MISSIONS IN TROUBLE—IMMEDIATE HELP REQUIRED.

Sir,—Your readers will, no doubt, be interested in learning of the sad catastrophe, which has happened to the missionaries labouring in the far northerly diocese of Mackenzie River. The supplies for these workers are purchased once a year, and forwarded to the different stations through the Hudson Bay Company. These supplies, for the coming year, had been purchased by the missionaries and were being forwarded through the company, when the late disastrous floods took place. The storehouses of the Hudson Bay Company, at Athabasca Landing, were entirely flooded, and nearly all the year's supplies for the missionaries, totally ruined. The missionary workers, themselves, will have to bear the entire cost which this disaster has entailed, as the Hudson Bay Company were only acting as forwarding agents, and were not responsible for the goods. The Right Rev. Dr. Reeve, Bishop of Mackenzie River, happened to arrive shortly after the floods took place, and has had additional supplies of absolute necessities, food and provisions, purchased for the different mission stations and forwarded, so that they might not perish during next winter, but the money needed to pay for these provisions will have, of course, to be supplied by friends of missions, as the workers themselves will now have no means of providing for them. Acting on behalf of His Lordship, the Bishop and his faithful band of labourers, way in this northern wilderness, I venture to appeal, through your columns, for the generous contributions of Christian people to meet this present need. The chief sufferers through this sad loss are the Ven. Archdeacon McDonald, Mr. Hardisty, a native catechist, the Rev. J. R. Lucas, the Rev. A. J. Warwick, and the Rev. Thomas Marsh and his party at the Hay River mission. The Bishop estimates that it will need at least \$2,000 to pay for these additional necessities of life, which have been forwarded to the missionaries. It is earnestly hoped that those whose lots have fallen in pleasanter places and among more congenial surroundings, will contribute as liberally as possible to meet this pressing need. Contributions of money should be forwarded to Mr. George Gresdale, Synod Office, Winnipeg, Manitoba, who will duly acknowledge them. On behalf of the Bishop and his faithful band of workers.

T. R. O'MEARA,
Commissary.

Wycliffe College, Toronto.

ST. AUGUSTINE'S COLLEGE RECONSTRUCTION FUND.

To Augustinians,—The following is a statement, up to date, concerning the progress of this fund: 1. Canon Pilot, writing on April 5th, said: "I will communicate with the Newfoundland contingent, and when I receive their subscriptions, I will forward same to you for transmission to proper quarter. 2. Bishop Pinkham, in a letter dated April 5th, wrote: "I will gladly do what I can, but as I am leaving for Eastern Canada and England to-morrow night, I am sending your letter and the letter just received from Dean Partridge, to the Rev. T. G. Beal, of Grenfell (diocese of Qu'Appelle), with the request that he will act for me in communicating with Augustinians in the West. (West of Ontario)." The Rev. T. G. Beal is now engaged in carrying out the Bishop's wishes, and in a letter to me, said: "We are but few in number, but I am sure we shall all be glad to do what we can for the dear old place." 3. Dean Partridge undertook to write to our men in the Maritime Provinces, and I expect to hear from him very soon. I, myself, wrote to some sixty T.A.C. men in Canada and the United States, and so far have received fifteen replies. One refused absolutely, and another is considering the matter. Six had already sent their contribution to the warden, and the other seven responded as follows: Rev. G. H. Parker, \$6.20; Rev. T. Austin Smith, \$5.60; Rev. E. B. Husband, \$10; Rev. John Osborne, \$5.60; Rev. C. Lord, \$2; Rev. J. H. Talbot, \$5; Rev. A. W. Mackay, \$10.15; total, \$44.55. I sincerely trust some of the forty-five, who have not answered, will yet do so in a favourable manner for the sake of the cause. As an incentive, I may say that all letters received from those who have contributed, either direct or through me, express great willingness to help on the good work. Let me quote extracts from two: (a) Rev. Canon Pollard: "I heartily approve of your action, and have already subscribed \$10 to the Restoration Fund. I hope you will succeed." (b) Rev. E. B. Husband: "I hope you will exceed your expectations, and be able to send double the sum suggested, which is only what we ought to do." In conclusion, let me remind all intending contributors that Dean Partridge has suggested we send our Canadian contribution in time for St. Peter's Day.

W. J. BATE.

The Rectory, Upham, N.B., May 28th, '04.

British and Foreign.

The Most Rev. S. T. Neill, who has been Bishop of Dunedin since 1871, has been elected to the Primacy of the Church in the Province of New Zealand.

The Rev. W. Wallace, D.D., rector of St. Luke's, Stepney, has given the sum of £1,000 to the Belfast Cathedral Fund for the purpose of completing the steps which lead to the western door of the cathedral.

It is announced that the Pyx Chapel, in Westminster Abbey, is to be lighted by electricity, and that the public are to be given reasonable facilities for visiting it. In ancient times the chapel formed a depository for the treasures of the Crown.

The Church people of the Diocese of Brechin lately presented Bishop Richardson, in token of their appreciation of his devoted services as assistant Bishop, with a very handsome Episcopal ring, set with a large sapphire, and a very beautiful gold pectoral cross, set with rubies. They were accompanied by an illuminated address.

The Rev. N. M. Morgan-Brown, Minor Canon, Sacrist and Master of the Choir School, has been appointed by the Dean and Chapter, sub-deacon of St. Paul's Cathedral.

The Rev. Canon Harris, rector of Rathmines, was recently presented with an address, a silver tea and coffee service, and a purse of sovereigns, by his parishioners on his appointment as one of the canons of Christ Church Cathedral, Dublin, and in commemoration of his 21st year of service as rector of the parish.

The chapel which is to serve as a memorial of the officers and men of the King's Own Royal Lancaster Regiment who fell in the South African War has now been completed. The new building forms an appanage to the old Parish Church, Lancaster, which dates from the middle of the twelfth century, and has been erected at a cost of about £3,500. The precise date for the opening ceremonial has not yet been fixed, and it is still stated that Earl Roberts will take part in the ceremony.

The following parishes in England are among the very smallest:—Upper Eldon (Hants); stands in the centre of a farmyard; two houses; population, 10. Haccomb (Devonshire); one house, one cottage; population, 7. St. Bartholomew's (Suffolk), church, farmhouse and cottage; extent of parish, half an acre; population, 7. Llancant (Gloucestershire), one house; population, 4. Ludlow Castle (Shropshire), one house; population, 5. Martinstrope (Rutland), two houses; population, 4. Southam (Grimsbury), one house; population, 1 (an old man).

The authorities of York Minster have just acquired an old bell which has an interesting history attached to it. It is believed to have hung in the turret formerly surmounting the lantern tower. This turret was added to the tower for a beacon about the year 1666, and the bell bears the inscription, "The gift of Henry Thomson, junior, Lord Mayor of this citty, 1672." It also bears the mark of the famous founders, Samuel Smith, father and son, whose business was at Toft Green, York. The bell is a fine example of their work, and weighs over a hundredweight, but it is unfortunately cracked. The authorities are trying to discover whether it is really the Minster bell.

Mr. John R. Mott visited a college in Ceylon where he found a band of students so poor that sixteen of them occupied one room. Near the building was a garden, in which they spent their spare time cultivating bananas. When Mr. Mott enquired: "What do you do with the money?" they took him to the shore and pointed to an island off in the sea. "Two years ago," they said, "we sent one of our graduates there. He started a school, and it has developed now into a church. We are going to send him to another island this year." They also said that they had instructed their cook that every tenth handful of rice should be laid aside, that they might sell it, in order to have Christ preached a little more widely.

An interesting event took place at St. Clement's Church, Fulham, S.W., a short time ago, when two stained glass windows were dedicated by the Ven. Archdeacon Bevan, Archdeacon of Middlesex. The windows, which are placed in the west end, one on each side of the baptistry, are of beautiful design. One is the gift of Mrs. Hindley, the wife of the former vicar. The subject is "St. Clement." The subject of the other window is "St. Andrew," out of compliment to the mother parish of St. Andrew's, and bears the inscription, "The gift of parents, God-parents and the children of our Sunday Schools." The windows have been produced in the studios of Messrs. Jones & Willis, of Great Russell Street, London, and needless to say are of the usual high standard of excellence that is a characteristic of the work of that firm.

The Rev. Canon Melville, sub-Dean of Worcester, died lately at the age of ninety one.

A memorial is to be placed in Bristol Cathedral to the late Canon Ainger, Master of the Temple.

The Rev. F. W. Bossell, D.D., Vice-Principal of Bragenose College, Oxford, has been elected Bampton Lecturer for 1905.

The Bishop of Gloucester has appointed Bishop Mitchinson to be his assistant bishop in addition to Bishop Marsden.

The death is announced of the Rev. Canon Melville, D.D., late Canon of sub-Dean of Worcester Cathedral, aged 91.

The Very Rev. H. M. M. Hackett, D.D., Dean of Waterford, has been appointed Chaplain to His Excellency, the Lord Lieutenant of Ireland.

The Bishop of Glasgow has been presented with a Diocesan Seal by the clergy of the diocese of St. Andrew's, as a token of their respect and regard for him.

Mr. Barrow-Dowling, organist of St. George's Cathedral, Capetown, has had the degree of Mus. Doc. conferred upon him by the Archbishop of Canterbury.

The Ven. J. G. Scott, D.D., Archdeacon of Dublin, and vicar of Bray, County Wicklow, has been appointed Chancellor of St. Patrick's Cathedral.

The Rev. E. W. Watson, M.A., (Oxon), rector of Sutton, in the diocese of Ely, has been appointed Professor of Ecclesiastical History in King's College, London, in succession to Dr. Collins, now Bishop of Gibraltar.

A memorial to the late Dr. Salmon, Provost of Trinity College, Dublin, is to be placed in St. Patrick's Cathedral, Dublin. The form it will take has not yet been definitely decided upon.

The Rev. Canon H. E. Savage, vicar of South Shields, has been appointed by the Crown to the important vicarage of Halifax, Yorks. Canon Savage was for a time co-domestic chaplain to Bishop Lightfoot, at Auckland Castle, with Bishop Eden, of Wakefield.

Mr. Edward Kible Talbot, son of the Bishop of Rochester, has been awarded the Ellerton University Prize at Oxford, for an essay on "The New Testament Conception of Life in Christ." This prize was gained by his father in 1869.

The Rev. R. H. Neison was consecrated Bishop-Coadjutor of the diocese of Albany, N.Y., in that city, on the 19th ult. All Saints', where the service took place, was crowded with people, and hundreds were unable to gain admittance.

Speaking at Wigan recently, the Bishop of Liverpool said that the contributions promised or paid up to that time to the cathedral fund amounted to £184,000, whilst over £25,000 more had been promised for special gifts in connection with the building. The mothers of the diocese wish the foundation stone to be their offering.

It is proposed to present to the Bishop of London, in commemoration of the thirteenth centenary of the revival of the See, a lighter cope than the one now worn. With this end in view, a fund has been privately opened for that purpose, and Mr. George Bodley has been asked to make a design.

The thirteenth hundredth anniversary of the formation of the See of London was fittingly celebrated recently in the metropolis.

St. Mary's Parish, Killarney, of which Archdeacon Wyme is rector, has a Church population of 205. There are two churches in the parish, St. Mary's and Muckröss. The total number of communicants last year was 920; the total offertories £147 3s. 1d. To S.P.C. the parish contributed £35 0s. 10½d.; to C.M.S., £59 1s. 1d.; to other missionary agencies and religious societies, £105 2s. 6d.

THOUGHTS FOR THE THOUGHTFUL.

Only what we give is really made our own. What we keep spoils and vanishes.

If we cannot live so as to be happy, let us at least live so as to deserve happiness.

A more glorious victory cannot be gained over another man than this—that when an injury began on his part the kindness should begin on ours.—Tillotson.

We are to respect our responsibilities, not ourselves. We are to respect the duties for which we are capable, but not our capabilities simply considered.—W. E. Gladstone.

Sins of commission are the usual punishment for sins of omission. He that leaves a duty may well fear that he will be left to commit a crime.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbour's virtue.—Channing.

Cheerfulness is a small virtue, it is true, but it sheds such a brightness around us in this life that neither dark clouds nor rain can dispel its happy influence.

We cannot see the motives of the actions we condemn, we cannot know the trials and temptations of our brother's inner life, therefore, how is it possible for us to criticize his actions freely?

THROUGH SORROW'S GATE.

There are many things, besides sorrow's self, that come through sorrow's gate—gentleness, tact, sympathy, strength, beautiful traits of character, which seem to find no other mode of entrance into life. Long for unclouded joy as we may, it still remains true that few of us would choose for our most valued friend one who has never suffered. The eyes that have not known tears must needs lack something of tenderness. The heart that never has been torn with anguish and loss has never sounded its own depths, and cannot measure those of another. The soul grows strong through storm and conflict, if it ever grows strong at all, and, however sweet a nature may be, we find it incomplete and unsatisfying if it has never known the softening, hallowing touch of grief. There are dark pages in our lives where we would gladly have changed the story if we could. There are wounds that still ache, and losses that even yet are hard to bear; but however we may feel about the sorrow itself, there are few of us who would be willing to give up all that it brought and taught us—to be just what we were before it touched us. There are some precious gains that come through sorrow's gate.

LAUGH AND LIVE LONG.

Thackeray truly remarked that the world is for each of us much as we show ourselves to the world. If we face it with a cheery acceptance, we find the world fairly full of cheerful people, glad to see us. If we snarl at it and abuse it, we may be sure of abuse in return. The discontented worries of a morose person may very likely shorten his days, and the general justice of Nature's arrangement provides that his early departure should entail no regrets. On the other hand, a man who can laugh keeps his health, and

his friends are glad to keep him. To the perfectly healthy laughter comes often. Too commonly, though, as childhood is left behind, the habit fails, and a half smile is the best that visits the thought-lined mouth of the modern man or woman. People become more and more burdened with the accumulations of knowledge and with the weighing responsibilities of life, but they should still spare time to laugh. Let them never forget, moreover, and let it be a medical man's practice to remind them that "a smile sits ever serene upon the face of wisdom."—London Lancet.

MY LIGHT.

One day last winter, as I was on my way down town, I heard a voice from above me call my name. I looked up, and saw a pale little face at a fourth-story window. "Please don't forget to light your fire to-night," said the voice, and then the face was gone.

When I discovered to which house the window belonged, I went up those long steps, and found a little sick child in a small, bare room, all by himself, lying on a couch, which was drawn up close to the window.

"Mother has to go out to work," he said, "and she does not come back till bedtime. I get very lonely as dark comes on; but every night I watch for the light in your back room, and then I can stand it better. Last night you did not light it; and it was very dreary here all alone in the dark."

"I shall not fail to light it again," I said. And then I thought that our lives are all like that light—your life and mine. Some one is watching for us to shine with love and truth and kindness; and when we fail to be loving and true and kind, some one is left in the dark. Shall we not take care to keep the light of our lives always burning clear for the sake of those who watch for its brightness?

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

WHY AM I A CHURCHMAN?

In a recent Sunday afternoon lecture on "Why I Am a Churchman," the Bishop said: "When the English took possession of Old Britain the Church of Britain became the Church of Christ in England, or the Church of England, and without a single break from the very start, hand in hand with its historic orders all down, with a glorious history of adventure, of work, of love, and of enthusiasm, the Church of England of today is one with the Church of the Apostles. If you say, How do I prove that? I only ask you to go down by the tube to St. Paul's Cathedral, turn to the right to a place by which you enter to reach the Whispering Gallery, and you will see there four slabs, and on these are the names of the Bishops of London, without a single break, from the day of St. Augustine to this day, every name in its order with its date. Ask the dean of St. Paul's how long the Telling Gate has been in the possession of the dean and chapter. Given by King Ethelbert in the days of St. Augustine to St. Paul's, it has remained the property of the Cathedral to this day—the oldest unbroken tenure in England in the hands of a Church with an unbroken history. I have proved in my lecture that the first reason why I am a Churchman is because I belong, and am proud to belong, to the society founded by Jesus Christ Himself. When people ask me to belong to any other society of Christians, founded by any men, however good, my answer is sufficiently plain: No, I cannot belong to any society founded by any man, however good, because—thank God for it!—I belong to the society founded by Jesus Christ when He was alive, and that is good enough for me."—Church Chronicle.

DIED.

On May 23rd 1904, at the Residence of her Son W. H. Cooper, 6 Beaumont Road, Rosedale, Toronto, Selma Caroline, Wife of the Revd. H. D. Cooper, M. A., Wabigoon, Ont., Diocese of Keewauin.

DOROTHY AND TRUSTY.

"Lie down, Trusty! Keep still, sir!" Dorothy Kendall whispered.

It was Wednesday afternoon, and Miss Spencer, the teacher, had been reading a delightful story, and had given her little girls fifteen minutes to write what they could remember of it. Dorothy did not wish to be disturbed. Trusty ought to have understood that, she thought, he was such a scholarly dog. He came to school regularly with Dorothy and her little brother Archie, and sat beside her seat, which was the last in the row, never disturbing her while she was studying. But as soon as she went forward to recite, he would jump into her place and sit there until she returned, exactly like a "committee man." When the line was formed to march out at recess or at the close of the session, he took his place behind his little mistress, and Miss Spencer, who played the piano, said that he kept perfect time to the music, even in the wag of his tail. A wise, obedient dog was Trusty Kendall!

Why, then, should he suddenly sit upright with that keen expression on his handsome face?

"O dear!" said Dorothy to herself. "He's going to bark; I know he is. That's just the way he looks when a tramp comes to the back door. Lie down, Trusty!" she whispered again.

Behind her was a door leading into a narrow, dark hall, through which one could go to another schoolroom. It led to a closet, where the waste paper box stood, and where old maps and school furniture were stored.

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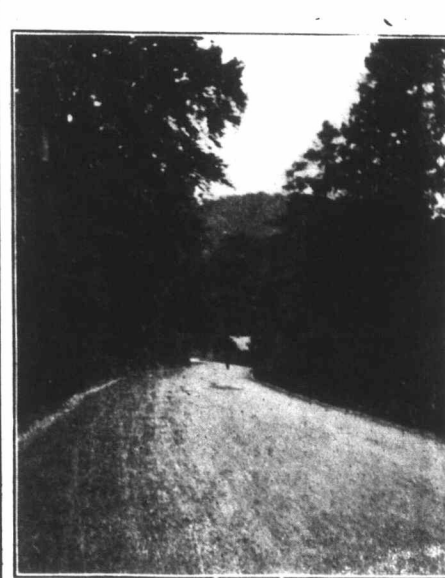
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"I will let Trusty stay in there until school is done," she thought.

So she quietly arose, took hold of his collar, and stepping to the door, opened it softly. Trusty gave a long, whining growl and shrank back against her. Dorothy's heart gave one great throb, and then seemed to stop beating. The hall was full of smoke!

She closed the door and stood for an instant with her hand on the dog's collar, her poor little brain in a whirl; and then as fast as her little feet could carry her, she made her way to the teacher's desk, still holding Trusty, whose body was quivering with excitement.

"Miss Spencer," she whispered, "the hall is full of smoke, and I think the house is afire."

The teacher glanced into Dorothy's white face, turned her own toward the door, smelled the smoke, clasped her hands as though to summon all her strength, and whispered in return. "Go to Professor Lyon's room as quickly as you can, tell him in a whisper—Dorothy, be sure to whisper—then come back to me."

Miss Spencer turned and smiled upon the children.

"We will change the order now and give you a little exercise," she said, and instantly sat down at the piano.

"Bang, bang!" Striking the keys sharply in that way meant "Stand in your seats!" Another strain, and every one faced the door. Then came the quick, familiar march—quicker than usual this time—then tramp, tramp, sounded the little feet down the aisles, out through the doors, and down the stairs!

"She never heard our stories!" "I think it's awful mean not to give us time to put up our books." "I guess teacher's sick. Didn't you see how pale she looked?" they exclaimed one after another, as soon as they dared speak aloud.

Dorothy had given her message to the principal, adding, in a pitiful whisper that went straight to his heart: "Now, can I go to the kindergarten and get my little brother?"

"I dare not let you," said he, quickly. "There's no danger if we can keep them from knowing. Run back to Miss Spencer, and we'll all be out in a few minutes."

But there was Trusty wagging his tail and whining as he looked up into her face.

"Why, he knows where Archie is, and he is a dog. Of course he can go. Yes, Trusty, go find Archie and bring him to Dorothy," she whispered, as soon as they were outside, and away through the halls he darted.

Dorothy reached her own room just as Miss Spencer was gathering her

Your System Demands Help

Just Such Help as Can Best be Supplied by the Use of the Great Restorative

Dr. Chase's Nerve Food.

Spring seems to be the time of year when the vitality of the human system is at its lowest ebb.

To most people the winter season is a trying time. Either as a result of colds or as the effects of indoor life with poor ventilation and the use of artificial foods, the system gets run down and exhausted, the blood becomes thin and watery and the nerves play out.

Headache, sleeplessness, stomach troubles, loss of energy and ambition, feelings of discouragement and despondency are among the symptoms which cause distress.

It doesn't do to neglect these warning notes. Your system needs help, and you cannot do better than call to your aid Dr. Chase's Nerve Food.

If you have been reading the cases reported in the newspapers from day to day in which this great medicine has been instrumental in restoring health and strength to weak and suffering people you are no doubt already convinced as to its extraordinary medicinal properties.

Then why not make a test in your own case? You cannot possibly use a preparation which is so certain to prove a lasting benefit.

Dr. Chase's Nerve Food, 50 cents a box, 6 boxes for \$2.50, at all dealers, or Edmanson, Bates & Company, Toronto. To protect you against imitations the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

JEWELERS BY APPOINTMENT TO HIS EXCELLENCY THE GOVERNOR-GENERAL

"TINY" WATCHES

Hitherto a small watch was always a worry to the wearer—its mechanism was so easily disturbed.

Now, by special construction, and with the help of that great city of watchmakers, Geneva, we can say, with the greatest confidence—if our "Finest" watch proves unworthy in any way, bring it back for another.

Knowing this "Ryrie" watch guarantee, you need only decide how much you will expend, then choose a watch that you fancy.

"Tiny" Watches, 14k Solid Gold, \$20.00 to \$300.00.

Ryrie Bros.
DIAMOND HALL
Cor. Yonge and Adelaide Sts., TORONTO.

Why the wrist with a love, If you dial, enter will ames reak, every in of en in given stine f the enure 1 un-that s be- When ty of good, t be-how-elong 1 He e.—

...books, bills and papers from the desk.

"Look!" cried the teacher, grasping the child's hand. "The flames are just coming through the door. Hurry!" and with trembling feet they followed the children, whom they found just outside in the yard.

"Go on, go on! Sing 'Hear the Sound of Little Feet!'" and the teacher started the familiar song, pressing to the front, and soon had her back on the wide lawn just opposite the schoolhouse.

And now the fire bell began to ring. Clang! Clang! Clang! And pouring through the door came the pupils from the various rooms in the doomed building. Dorothy had sunk up on the grass beside Miss Spencer her hands cold, her limbs weak and trembling.

"There come the little kindergartners!" shouted some one. Dorothy struggled to her feet, tried to laugh, but only burst into tears as Trusty appeared leading the van and grasping with his teeth the red and black kilt of her precious little brother.

Another minute and she had him in her arms.

Then around the corner, with a leap and a dash, came the horses with the fire engines, men and ladders. Everyone was safe. Dorothy's father had found her and Archie, and the children were hardly happier than was Trusty, who was trying to express his joy in the best dog language he could command.

"ng'hunag iii- ;eth oAr shr shrdu. "He wants to tell you how he got Archie.

"Oh, that blessed dog!" cried one of the kindergarten teachers as she came up to the little group and bent over him. "I'm almost sure he saved the life of some of our tots. You see, Professor Lyon gave his pupils orders not to leave the room until the younger ones were all out; but he was obliged to leave them, and they were in a perfect panic and rushed down the hall just as we got our little ones out. We must have had a crush on the stairs if that dog hadn't stopped those big boys and girls. He barked and flew at them, and just held them back until we got our children down those dreadful stairs. He deserves a gold medal if ever a dog did."

"And here's a girl that deserves another," said Miss Spencer, throwing her arms around Dorothy. "Why didn't you scream when you saw the smoke, my dear?"

"Why, you said we musn't. Don't you remember reading to us about that awful fire where the children got killed because they crowded down the stairs all together?" asked Dorothy.

When the children were gathered in a church to begin study once more, Trusty appeared with a gold plate attached to his collar. It was given by the mothers of the little kindergartners, and upon it these words were engraved: "To Trusty Kendall, the good dog that helped save our children from the fire."

A FAITHFUL DOG.

Many hundred years ago, there lived at Athens a dog, whose faithfulness has caused him to be mentioned

in history, and in the Grecian city his story is often repeated. The dog guarded one of the heathen temples of Athens. One night a thief stole into this building and carried off some of the most valuable treasures. The dog vainly barked his loudest to frighten the thief and to arouse the keepers, but the man went off with the jewels. The faithful dog, however, did not mean to lose sight of the rascal and all through the night followed him. By daybreak the poor animal had become very weary, but still he kept the robber in sight. The latter tried to feed him, but the dog refused all food from him; but as he made friends with the passers-by, he took it from them instead. Whenever the thief stopped to rest, the dog remained near him and soon a report went through the country of the animal's strange behavior. The keepers of the temple, hearing the story, went in search of the dog, and they found him still at the heels of the thief at a town called "Cronyon." The robber was arrested, taken back to Athens and there punished. The judges were so pleased with the dog's sagacity and faithfulness that they ordered him to be fed every day for the rest of his life at public expense.

SIDNEY COOPER AND THE COLLIE.

"One day," says Mr. Sidney Cooper, R. A., the celebrated painter of animals, "when there was a pouring rain, a man consented to sit for me at the inn where I was staying. He brought his collie with him, and both of them were dripping wet; so he put off his plaid and laid it on the floor by the dog.

"I made a very successful sketch of the man, but before I had finished it the dog grew fidgety with the wet plaid, and his master said:


"'Tak' it awa', man; tak' it awa'!"

"The dog took the end of it between his teeth and dragged it out of the room.

"After I had finished the drover's portrait I asked him if he thought his dog would lie quiet for a time, as I wished to sketch him.

"Oh, yes, man," he answered, 'he'll do anything I say to him. Watch! Watch! he called, and then 'whusted' for him, as the Scotch say.

Always on the right side of a question of time - the **ELGIN WATCH**



Every Elgin Watch is fully guaranteed. All jewelers have Elgin Watches. "Timemakers and Timekeepers," an illustrated history of the watch, sent free upon request to **ELGIN NATIONAL WATCH CO., ELGIN, ILLINOIS.**

"As the dog did not appear, we went together to look for him, and found him sitting before the kitchen fire, with the end of the plaid in his mouth, holding it up to dry. I expressed by admiration of his intelligence, and the master replied:

"Ah, he's a canny creature, sir! He knows many things, does that dog, sir. But come awa', man; the gentleman wants to mak' your picture."

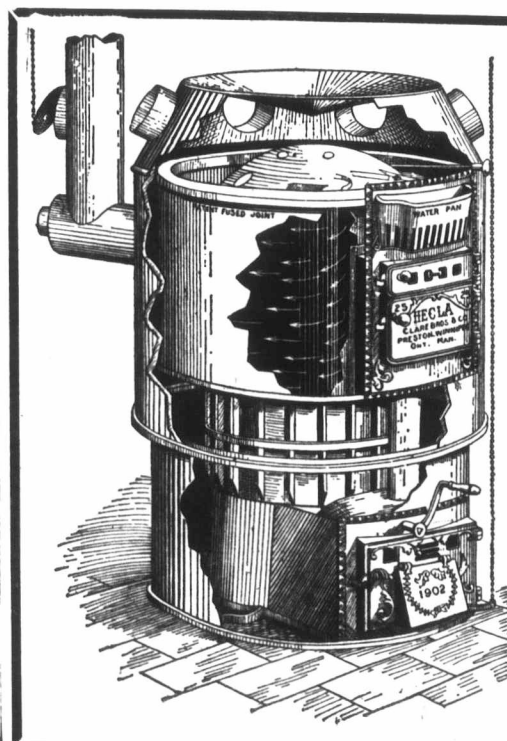
"So we returned to my room, and the handsome collie sat for his portrait."



It will last a life time and serve the whole family. Write us a description of your case. SEND TO-DAY for valuable books, mailed free.

W. M. Pentelov, Chartered Accountant, P. O. Box 153, Guelph, Ont., Dec. 18, 1901. Dr. H. Sanche & Co.,—Gentlemen: I had been troubled for some time with Muscular Rheumatism and Nervousness, and as a consequence suffered considerable Insomnia, and almost immediately from the time of using Oxydonor secured a quality of sleep that had been denied me for a long time. Since that time I have had good sleep regularly, and my Rheumatism is a thing of the past.

BEWARE OF DANGEROUS AND FRAUDULENT IMITATIONS. The GENUINE has the name of "Dr. H. Sanche & Co.," plainly stamped in its metal parts. 61 Fifth Street, Detroit, Mich. Dr. H. SANCHE & CO., 261 Fifth Ave., New York, N.Y. 2268 St. Catharine St., MONTREAL.



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to use three or four stoves to heat a house and then run the risk of taking a chill every time you leave the room in which they are placed, when a

HECLA FURNACE

will give an even distribution of heat and keep all your rooms comfortable?

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THOS. HILLIARD, Managing Director.

TO THE BOYS.

Let no boy think he can be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house that he lives in, or the money that he spends. Not one or all of these things do it; and yet every boy may be a gentleman. He may wear

[June 2, 1904.]
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an old hat, cheap clothes, live in a poor house, and spend but little money. But how? By being true, manly, and honourable. By keeping himself neat and respectable. By being civil and courteous. By respecting himself and others. By doing the best he knows how, and finally, and above all, by fearing God and keeping his commandments.

"IF I WERE RICH LIKE YOU."

The barefoot lad sat by the coach
That paused upon its way,
And watched the princely driver there,
The trappings rich and gay;
The master in his pomp and pride,
With naught of work to do;
"I'd be so happy," cried the lad,
"If I were rich like you."

The weary world-sick man looked
down
Into the ruddy face;
The smiling lips, the open brow,
Where care had left no trace,
He thought of all the blessed years
This little lad might claim
For happy work and noble deeds
That gave no thought of shame.

And then of his own empty life,
His strength that went for gold,
The gentle titles that he had missed,
The honour he had sold;
"Ah, little lad," he sadly said,
"The joys I hold are few;
I'd gladly barter all my gold
Just to be rich like you!"

The Central Life Insurance Co.
Head Office, Toronto.

Authorized Capital, -- \$1,000,000.00
Subscribed Capital, -- \$ 500,000.00

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Insurance Written	\$1,092,750 00
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An Increase of	21,504 35
Total Assets	407,219 23
An Increase of	75,174 52
Government Reserve	241,639 32
An Increase of	64,347 63
Death Claims	10,385 00
An Increase of	2,315 00
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A Decrease of	6,105 02

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LONDON, ONT.
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Yes, talk over the question of the best food to give your baby with every one who can help you. Especially talk it over with your doctor. You may have been fortunate during the past Summer, but you know of very many mothers who have had serious trouble with their child because the right food could not be found for them. You remember the experiments they made, the constant change from milk to one food or another, and the struggle and danger which it all meant.

We will send you, free of charge, a trial package of Nestlé's Food sufficient for eight meals.

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We can use the term good, as rightly applicable to every organ in the list that follows. All are not absolutely new, but everyone has been carefully overhauled by our own experienced workmen and made good as new. These organs came to us when selling our own well-known piano. They are occupying room to-day in the warehouse that must be given to our own instruments, and for that reason we make the astonishing prices that follow:

- CHAS. MEE & CO. Organ, 5 octaves, 4 stops, 3 sets of reeds and knee swell. Special \$26 00
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- CANADA ORGAN CO. Organ, 5 octaves, 6 stops, 4 sets of reeds and knee swell. Special \$28 00
- BELL Organ, low back, 5 octaves, 4 stops, 4 sets of reeds, with Scribner's qualifying tubes, also knee swell. Special \$35 00
- BELL Organ, high back, 5 octaves, 4 sets of reeds, vox humana stop, grand organ and knee swell. Special \$39 00
- EMPIRESS Organ, high back, 5 octaves, 10 stops, 4 sets of reeds, treble and bass couplers, grand organ and knee swell. Special \$41 00
- DOHERTY Organ, high back, 5 octaves, 10 stops, 3 sets of reeds, treble and bass couplers and vox humana stops, grand organ and knee swell. Special \$42 00
- DOMINION Organ, high back, 5 octaves, 8 stops, octave couplers, 3 sets of reeds, grand organ and knee swell, and vox humana stop. Special \$42 50
- DOMINION Organ, high back, 5 octaves, 10 stops, 3 sets of reeds, treble and bass couplers, grand organ and knee swell, vox humana stop. Special \$43 00
- DOMINION Organ, high back, extended ends, 5 octaves, 9 stops, 4 sets of reeds, octave coupler, grand organ and knee swell. Special \$44 00
- DOMINION Organ, high back, 5 octaves, 9 stops, 4 sets of reeds, treble and bass couplers, grand organ and knee swell. Special \$45 00
- BELL Organ, high back, 5 octaves, 10 stops, 3 sets of reeds and vox humana stop, treble and bass couplers, grand organ and knee swell. Special \$46 00
- BELL Organ, high back, 5 octaves, 10 stops, 3 sets of reeds and vox humana stop, treble and bass couplers, grand organ and knee swell. Special \$47 00
- GRIFFITH & WALRUND Organ, high back, 5 octaves, 12 stops, 4 sets of reeds, treble and bass couplers, grand organ and knee swell. Special \$48 00
- KARN Organ, high back, 5 octaves, 11 stops, 4 sets of reeds and vox humana stop, treble and bass couplers, grand organ and knee swell. Special \$49 00
- KARN Organ, fancy high top, with imitation pipes, 6 octaves, 7 sets of reeds, 15 stops, cylinder fall; a beautiful organ in every way. Special \$63 00
- BERLIN Organ, 6 octaves, piano case, mahogany finish, 11 stops, 4 sets of reeds, vox humana, treble and base couplers, grand organ and knee swell, mouse-proof. Special \$65 00
- THOMAS Organ, piano case, with rail top and mirror, an elegant toned instrument, in beautiful walnut case, with 11 stops, 6 octaves, 4 sets of reeds, treble and bass couplers, grand organ and knee swell, mouse-proof pedals, used less than three months. Regular price \$125.00. Very special \$87 50
- DOHERTY Organ, piano case, with rail top and two mirrors, an instrument that would be a credit to any parlor, oak case, 6 octaves, 4 sets of reeds, 13 stops, including vox humana stop, two couplers, grand organ and knee swell, only slightly shop worn, good as new, mouse-proof pedals. Regular price \$140.00. Very special at \$89 00
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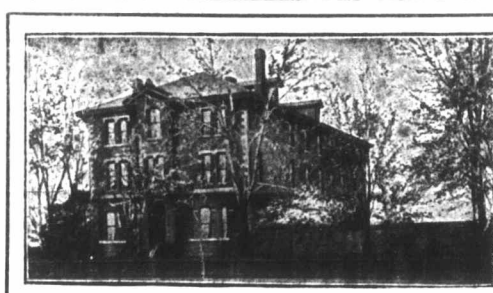
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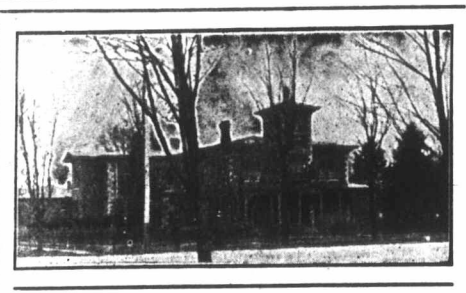
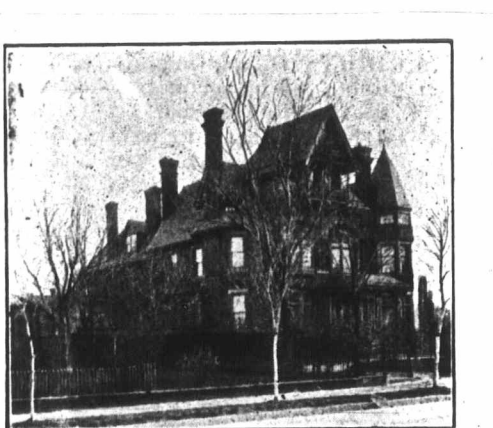
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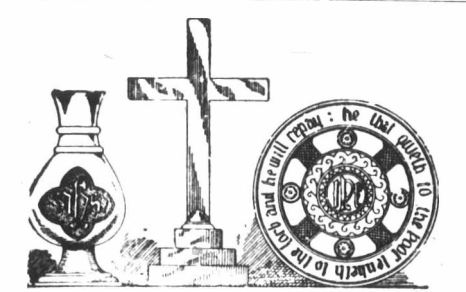
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THE CANADIAN NORTH-WEST
HOMESTEAD REGULATIONS.

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

ENTRY.
Entry may be made personally at the local land
office for the district in which the land to be taken is
situated, or if the homesteader desires, he may, on
application to the Minister of the Interior, Ottawa,
the Commissioner of Immigration, Winnipeg, or the
local agent for the district in which the land is situated,
receive authority for some one to make entry for him.
A fee of \$50.00 is charged for a homestead entry.

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

- (1) At least six months' residence upon and cul-
tivation of the land in each year during the term of
three years.
- (2) If the father (or mother, if the father is de-
ceased) of any person who is eligible to make a home-
stead entry under the provisions of this Act, resides
upon a farm in the vicinity of the land entered for
by such person as a homestead, the requirements of
this Act as to residence prior to obtaining patent may
be satisfied by such person residing with the father
or mother.
- (3) If a settler has obtained a patent for his home-
stead, or a certificate for the issue of such patent,
countersigned in the manner prescribed by this Act
and has obtained entry for a second homestead, the
requirements of this Act as to residence prior to ob-
taining patent may be satisfied by residence upon the
first homestead, if the second homestead is in the
vicinity of the first homestead.
- (4) If the settler has his permanent residence upon
farming land owned by him in the vicinity of his
homestead, the requirements of this Act as to resi-
dence may be satisfied by residence upon the said
land.

The term "vicinity" used above is meant to indi-
cate the same township or an adjoining or cornering
township.

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

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

APPLICATION FOR PATENT.

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

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

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

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