

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, JUNE 8, 1905.

[No. 23.]



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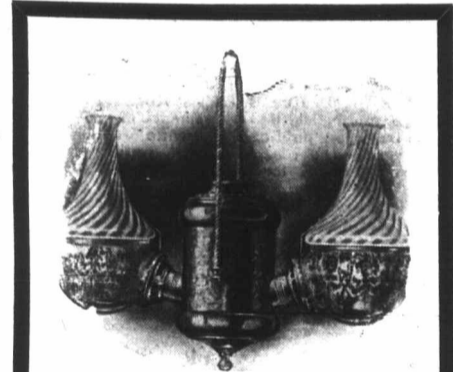
**The Clergy House of Rest, AT CACOUNA,**  
will be open for the reception of guests on July 1st, 1904.

Charges for board, per diem, Fifty Cents  
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The Ontario Bureau of Colonization desires correspondence with farmers who are in need of farm help. Immigrants from the British Islands are now arriving weekly. If those desiring help will send postal for application blank, it will be sent them immediately.

**THOS. SOUTHWORTH,**  
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## THE ANGLE LAMP

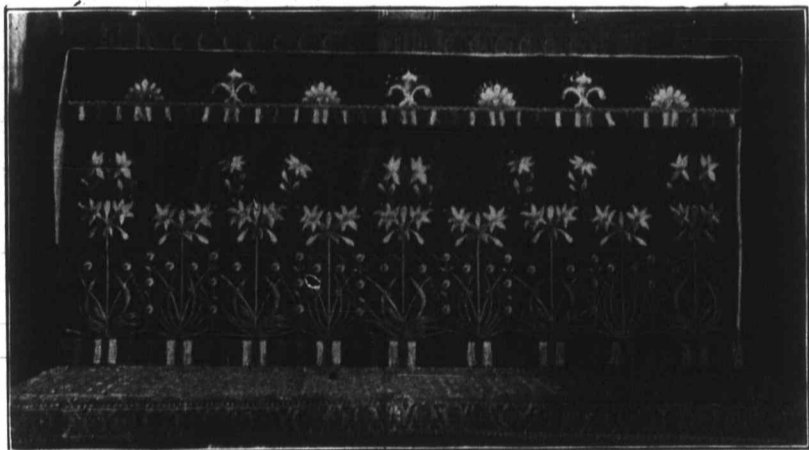
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## THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

### ENTRY.

Entry may be made personally at the local land office 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 \$10.00 is charged for a homestead entry.

### HOMESTEAD DUTIES.

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

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

### APPLICATION FOR PATENT

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

### INFORMATION.

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

W. W. CORRY  
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.

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To Liverpool, \$42.50 and \$45.00. To London, \$45.00 and \$47.50, according to steamer. These steamers carry only one class of cabin passengers, namely, Second Cabin, to whom will be given the accommodation situated in the best part of the vessel. This accommodation includes Promenade Decks, Smoke Rooms, Ladies' Rooms, etc., all amidships, and meets the requirements of that section of the travelling public, who, while wanting the best the steamer affords, do not care to pay the higher rates demanded for such, in the ships having two classes of cabins.

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# Canadian Churchman.

TORONTO, THURSDAY, JUNE 8, 1905.

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

**NOTICE.**—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE \$1.50.

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

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

Address all communications, **FRANK WOOTTEN**

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Offices—Union Block, 36 Toronto Street

## LESSONS FOR SUNDAYS AND HOLY DAYS.

June 11—Whitsunday.  
Morning—Deut. 16, to 18; Rom. 8, to 18.  
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16, or Acts 18, 24—19, 21

June 18—Trinity Sunday.  
Morning—Isai. 6, to 11; Rev. 1, to 9.  
Evening—Gen. 18, or 1 & 2, to 4; Ephes. 4, to 17, or Matt. 3.

June 25—First Sunday after Trinity.  
Morning—Josh. 3, 7—4, 15; Acts 7, to 35.  
Evening—Josh. 5, 13—6, 21, or 24; 1 John 1.

July 2—Second Sunday after Trinity.  
Morning—Judges 4; Acts 10, to 24.  
Evening—Judges 5 or 6, 11; 1 John 5.

Appropriate Hymns for Whitsunday and Trinity Sunday, 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:

### WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.  
Processional: 152, 211, 224, 232.  
Offertory: 153, 210, 212, 223.  
Children's Hymns: 208, 213, 330, 332.  
General Hymns: 154, 155, 207, 209.

### TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.  
Processional: 161, 165, 166, 179.  
Offertory: 162, 164, 172, 275.  
Children's Hymns: 169, 330, 335, 336.  
General Hymns: 160, 163, 509, 514.

### A Canadian Statesman.

In the passing of the Hon. William Macdougall from amongst us, Canada has lost one of the founders of Confederation. The peer of such men as Sir John Macdonald, George Brown, D'Arcy McGee, Joseph Howe, Charles Tupper and those other progressive and prescient statesmen, who grouped the scattered Provinces of the old Canadas, the Maritime and other outlying Provinces, into one Dominion and laid the foundations, wisely and well, of a power great even in its youth and of whose future promise it is hard to write with sobriety and restraint. Like many other able publicists, Mr. Macdougall began his career as an editor. In 1850 he published a newspaper called the North American, in which he advocated many reforms, nearly all of which have since become laws of the land. Amongst these may be mentioned the ballot; the abolition of the property qualification

for Parliament; the decimal currency; and the secularization of the clergy reserves. He entered Parliament as one of the Liberal leaders. In 1858 Oxford elected him its member. In four years he was in the Liberal Government of which John Sandfield Macdonald was the leader. Mr. Macdougall was a co-worker with Hon. George Brown. When Mr. Brown joined Sir John Macdonald for the purpose of carrying Confederation, Mr. Macdougall became a member of that historic Government. As a public writer and speaker, Mr. Macdougall had in his day no superior in Canada. How well do we remember his tall, manly form; his clear, fluent argumentative and impressive delivery—a delivery forced by a complete knowledge of his subject, an admirable arrangement of his argument, an earnest and convincing manner, and a voice which in tone and expression, for a public speaker or debater, left nothing to be desired. The details of Mr. Macdougall's public life are familiar to all students of the history of Canada. He will ever occupy a distinguished position in its pages, as one who served his country long and well; a man of brilliant parts, a founder and up-builder of our Canadian nationality.

### Money and Money's Worth.

"At Christie's, London, England, on the 26th of May, a drinking vessel, carved of rock crystal, mounted with enameled gold, 12¼ inches high and 16¼ inches long, Italian work of the middle of the sixteenth century, the property of John Gabbitas, was bought by Charles Wertheimer for \$81,375, the highest price ever paid for a single object in an English auction room. Some early English silver, the property of the late Judge Huth, was also sold. A William and Mary plain tankard and cover, 12 inches high, sold for \$10,250; a William and Mary standing cup and cover, 27 inches high, \$16,500; an Elizabethan tankard and cover, 7½ inches high, \$8,500; James I. tankard and cover, 8½ inches high, \$8,600; James I. rose water ewer and dish, \$20,250; Elizabethan brown stoneware flagon, with silver mounts, \$3,300; octagonal salt cellar, German, early seventeenth century, \$3,000; James I. standing cup and cover, gilt, 15½ inches high, \$8,000; James I. standing cup and cover, gilt, 19 inches high, \$6,755. The total of the day's sale was \$4,214,610." As one reads this item of news from the world's metropolis, the graphic, ringing words of the Bishop of Niagara, delivered at the mass meeting of the St. Andrew's Brotherhood, Toronto, on the 29th of May, come to mind, in which the luxurious living and the costly expenditure of wealthy Englishmen were so vividly portrayed, and the need of the laborious and self-denying missionary work of the devout Bishop of London amongst such people is made strikingly manifest.

### The Public Conscience.

As long as the people of the United States continue to place men like Mayor Weaver, of Philadelphia, in positions of trust and power, they may confidently look to them, not only for able and faithful service, but for courageous and self-sacrificing safeguarding of the public conscience. It is a severe trial of courage, fortitude and principle, when a man is called upon to arraign and defeat the schemes of the very men whose influence and efforts have mainly contributed to his election to the office which he holds. This is what the Mayor of the Quaker City was called upon to do, and did most effectually. The promoters of the gas franchise measure were defeated. Their scheme abandoned, the city was saved the loss of a vast sum of money. Mayor Weaver has honoured himself and his country, and again proved that the higher a sincere Christian is raised in the service of the State, the greater will be his influence for the good of the State and of his fellow-men.

### Wealth and Charity.

Baron Alphonse de Rothschild, head of the French branch of this famous banking house, and governor of the Bank of France, died at Paris on the 26th of May. Baron Alphonse was, we are informed, the leading spirit of the Rothschilds in their relations with the Governments of Europe. Besides the colossal task of financing the indemnity which France paid to Germany after the Franco-German War of 1870-71, he actively carried on relations with other Governments. In Italy these included both the Government and the Vatican finances. The announcement of the Baron's death caused widespread regret, for, besides his position in the financial world, Baron Alphonse was known for his lavish charities, one of the latest being the gift of \$2,000,000 for the erection of workmen's homes. It is marvellous the power the descendants of the ancient and chosen people have wielded throughout the long course of history in the financial world. The race seems to possess a temperamental aptitude for the acquisition of wealth, and in some instances financial ability of the highest order. The noble charities of such men as the late Baron de Rothschild and Sir Moses de Montefiore have redeemed their names and memories from the imputation which attaches to the avaricious and sordid.

### The Church of Christ.

The Dean of Westminster, in a strong and able sermon, preached from Ephesians iv. 12, 13: "The building up of the Body of Christ," recently said: "Christ was the whole vine, the whole body, and His members were parts of Him. True unity consisted not in unity of opinion, but in sacramental unity of being. Self-constituted Christian societies might be united by unity of opinion; not so the Church. Wide divergence of opinion was compatible in the Church with essential unity. The comprehensiveness of the Church must be preserved at all hazards, and would save us from a narrow refusal to advance in knowledge of the truth. He did not share the apprehension of some who feared that the door would be shut by authority against the entry of the truth through Biblical research, neither did he share their confidence that the Church's faith could remain if facts on which it rested were discredited." Such clear and able statements of the truth cannot at the present time be too widely read or too deeply pondered.

### Convent and Monastic Schools.

The Bishop of Salisbury has called attention to the enormous growth of convent and monastic schools in Great Britain. In 1850 there were 52; in 1870, about 300; 1900, 838; and in 1905, 1,066. The danger to the faith of the girls of the professional classes, including daughters of the clergy, who are induced to attend these schools rather than those of their own Church, is very real. His Lordship advocated proper inspection and the auditing of their accounts, and urged that no Church property should on any pretext be sold to Roman Catholic monks or nuns. The enormous wealth of some of the newly domiciled Foreign Orders gives unusual weight to his remark.

### Bishop Welldon and the Bible.

A writer in "The Church of Ireland Gazette" says that, "The speech of last week was delivered at the Bible Society's meeting by Bishop Welldon. The late Bishop of Calcutta, who is regaining his lost health, is always a welcome speaker on religious platforms. Inspired by a desire to speak plainly on the unique character of the Bible, he denounced that monument of learned folly, the 'Encyclopaedia Biblica,' and declared 'that on the question of miracles there can be no compromise whatever.' He believes the story of the Fall represents a

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moral truth of human nature, and that the narrative of the Flood rests upon a foundation of fact. Turning to the New Testament, he asserted that the evidence for the Fourth Gospel is infinitely superior to any evidence which has been produced, or can be produced, for works like those of Aristotle and Tacitus, which are accepted by every classical scholar. He hoped that he and the advanced Higher Critics were travelling to the same city, but he preferred to travel in another carriage, and if possible in another tram."

#### The Lay View.

Bishop Welldon's speech has attracted much attention, for the discussion of the clerical declaration on the Bible and Criticism continues with unabated zeal. The declaration has very few friends, for its studied ambiguity has made its defence difficult for those who have signed it. It is generally believed that a desire to make the Virgin Birth and physical Resurrection of our Lord open questions for ordination candidates lies behind the declaration, but, as a layman remarked when one of the signatories publicly declared his belief in those fundamental facts, "This does not interest us. We expected this of you, and if you did not believe those miracles, we should expect to see you leave the ministry." This fairly represents the temper of the ordinary layman when discussing the latest "declaration."

#### King Alfonso's Escape.

As the King of Spain, accompanied by President Loubet, drove away from a gala performance of the opera after midnight, we learn from a report from Paris of 1st inst., an anarchist threw a bomb in the direction of the royal carriage. The projectile struck a soldier belonging to the Cuirassier escort on the shoulder and then fell to the ground and exploded without injuring His Majesty or the President, who continued their drive to the Palais D'Orsay. Several soldiers of the escort were thrown from their horses and injured, while fragments of the bomb struck several persons in the crowd. The King and President were unharmed. A number of people were maimed or seriously injured, and property was destroyed. It is sad, indeed, that people who regard neither the law of God nor man should be able wantonly and cruelly to destroy life and inflict irreparable injury on their law-abiding fellow men.

#### Togo and Rojestvensky.

It was a foregone conclusion with most thinkers, who had drawn conclusions from the events which have marked the meeting of the naval forces of Japan and Russia since the beginning of the war, that when these two admirals came together the result would be unfavourable to the Russian fleet. That the Russian Admiral would be so completely outclassed in strategy and his fleet as completely put out of action in the short and decisive naval battle in the Sea of Japan, is another of the many surprises of this memorable war. Valour, as we have more than once said, in referring to the tragic strife between these two Eastern powers, is of but little avail where opposed to equal valour guided by superior skill. The marvellous intelligence, enterprise, pluck and skill of the little brown Islanders of the East have perhaps in the world's naval annals had their aptest counterpart in the work done for justice, commerce and progress by the navy of the British Isles.

#### Imperial Defence.

Mr. Balfour's recent speech on Imperial defence was, it has been well said, one of the most important political utterances of modern times. It showed that this great subject is at last engaging the serious attention of British statesmen, and forms an essential part of our Imperial policy. The speech, calm and courteous in tone, but deliberate and candid in its terms, made plain the fact that the British Empire realizes both the greatness and

danger of its high position, and will be ready, if and when the need should arise, to defend its integrity against the world. The Prime Minister discussed in detail two subjects of the first importance—the prospects of a possible invasion of England, and the military position of India. The accuracy of details is just now of less moment to the nation than the Premier's assurance that nothing is being left undone to strengthen and consolidate our Imperial defences. It is a tribute both to our present relations with the other great Powers and to Mr. Balfour's tact that the great Powers have received his speech without offence.

#### REVIVAL.

This English word of Latin and French derivation, is bulking more largely in the public mind to-day than it has for many a year. Writing on this subject in the "Church of Ireland Gazette," the Dean of St. Anne's, Belfast, indicates clearly and concisely the growing power of the solemn awakening which is stirring men's minds and arousing their interest in the Mother Country. The learned Dean says: "At the present time there is a general expectation that God may be about to grant us such a revival as we have read of in history, and it is very fitting that when men meet to take counsel together they should direct their thoughts to this great possibility and study to see how they should comport themselves if the revival comes. Two things there are that tend to foster this expectation, apart from the God-given prayer and longing of which I have already spoken. One is that even worldly people are curiously sympathetic towards any evidences of spiritual activity. I was greatly struck when in London recently by noticing how religion seemed to have taken the place of politics as a subject for dinner-table conversation, and as a striking instance of what I refer to may I ask if you have seen the leading article which appeared in the London 'Times' of Good Friday last? The article speaks with sympathy of the Torrey-Alexander Mission; with yet more earnest sympathy of the Welsh revival, and most approvingly of all of the Bishop of London's Lenten West End Mission; and the writer, contrasting the Bishop's prayers and warnings with the way in which some other clerics have lately busied themselves, concludes as follows: "On the whole, this seems a better use of a solemn season than to devote the time to the collecting of signatures to a nebulous and unnecessary declaration about the proper attitude towards 'patient, reverent, and progressive Biblical criticism.' Nor is it difficult to choose between those who deliberately consider how much of traditional detail they may have to discard as unsound, and one who remembers that life is all too short to do all that might be done with the things that cannot be shaken. I should like to grasp the hand of the man who wrote that article, and of the editor who inserted it. But just figure it to yourselves. That the 'Times,' of all journals, which until recently could not refer to spiritual religion or evangelistic effort without disparagement, should come forward as the defender of those who make it their one aim to apply the great truths that cannot be shaken to the hearts of sinful men, is almost past belief." Now to us in Canada there has come a very real, and none the less real, because sober and undemonstrative, revival. For the last year or more Churchmen throughout our Canadian missions and parishes have been roused from apathy; have begun to take a new and active interest in Church work, and their efforts have been blessed and prospered to an unthought degree. It is just at such a time that we have need of unusual caution and circumspection. The learned Dean, to whom we have referred, well says: "That a time of special grace has often proved to be a time of special danger, and that where there is a peculiar manifestation of the Holy Spirit's converting power, there also does the power of the evil spirit make itself apparent." Pride, self-sufficiency, a spirit of complacent, or exult-

ant satisfaction at the good work recently done, the satisfactory results attained, or the thought that we have done our share, and others should now come forward and do theirs, are some of the evil agencies ever ready to sap, mine and destroy the best beginning and the fairest outlook of human life. The plough unmoved turns no furrow. The stayed hand sows no seed. The clock unwound tells not the true time. The laws of life and growth are infallible and eternal. We either go from good to better, or from good to evil. Togo and his men had no time for what the world calls "a good time." Sobriety, temperance, diligence, vigilance, inflexible purpose, indomitable energy, unyielding devotion, won out in a fashion at which "all the world wondered," whilst the complacent, proud, self-sufficient, the lovers of pleasure, aye, and the brave, were scattered to the four winds of heaven, dishonoured and undone. Admiral Togo ascribes his phenomenal success to the distinguished virtue of his Emperor, and the assistance of the spirits of his heroic, departed fellow-countrymen. Oh, Christian Churchmen! how do your efforts in the holy war, in which you were pledged, demonstrate in your lives and others the virtue of the Captain of your salvation, and the assistance of the Holy Ghost, as compared with those of Admiral Togo and his men in demonstrating the virtue of his Emperor and the assistance of the spirits of the heroic departed warriors of Japan? God's arm is not shortened, nor has His Spirit been withdrawn from the sons of men. What is needed is a deep, true, thorough, heart-searching, individual revival, and then when this comes to pass, it will be again as it was in the former time when "the spirit of God moved upon the face of the waters, and God said: Let there be light; and there was light."

#### OUR NORTH LAND.

(Concluded.)

The Valley of the Athabasca.—"In order to speak of the Athabasca Valley, we must go back to Lesser Slave Lake, which is eighty-six miles south of Peace River Crossing. There are at Lesser Slave Lake 600 whites and half-breeds, and the country is well suited for mixed farming. It is well wooded, and has magnificent hay lands and coal deposits. The lake abounds with whitefish, lake trout and fine varieties of coarser fish. Large quantities of whitefish are shipped from here to the United States market. In the settlement there are four stores, two sawmills, two planing mills, two shingle mills, one stone flour mill and two Roman Catholic missions. This is the seat of the Roman Catholic Bishop of the diocese of Athabasca. There is also a Church of England mission, with a large and well-conducted school attached to it. Through the munificence of Lady Schultz, of Winnipeg, and the contributions of the settlement, another new frame English church was erected last summer at Treaty Point in the settlement. There is a North-West Mounted Police post, in charge of Inspector West, and there are three blacksmith shops and wagon repairing shops, two carpenters, who are also building contractors. A doctor also practises medicine here. There are large quantities of grain and vegetables grown, and horses and cattle raised. I forgot to mention that Spirit River, Dunvegan, Peace River Crossing and Lesser Slave Lake have all got postoffices. In the winter Government mails are run from Peace River Crossing to Vermilion, and in the summer months the mails are carried free by traders. The Grand Trunk Pacific will pass between eighty and ninety miles west of Lesser Slave Lake. All the intervening country is well adapted for mixed farming. In fact it is a splendid country, well wooded, with large deposits of coal, and splendid prairie openings."

"Lesser Slave Lake.—The settlement is around the west end of the lake. The lake is 75 miles long, with an average width of about fifteen miles. At its eastern end there are immense hay meadows and extensive uplands suitable for cultivation, also coal, timber and everything necessary for a first-

class settlement are three tracts run out of Lesser Slave River, closely resembling West. On it fine, luxuriant from the lake Moose River prairie lands, ment, where raised. The down, has a freight and Lesser Slave Lake, a four stores, school, two stores. It is also the owned by Colesbasca River, to the Grand and into Lesser Slave promised a Little Slave gation to the "Pelican Dominion G oil, 2,000 feet struck, and it ever since Grand Rapids portaged across way, and re down through Murray, where Water and of the bank Rapids and point. The sists of nearly a hundred Chipewyan Water River the Athabasca old route when he did his overland the eight posts here. a distance gation is g lop & Nag lic mission hundred n "Fort C Chipewyan gion of Ath stores, Pr sawmill at the Roma grown the Exhibition the east formation Woods, a Chipewyan Peace River Lake as miles to Spirit river is t tion, and alluvial lakes of very plentiful "Smith ginning pass the cuts through Landing the west age is 75 latitude, West of buffalo have been to show

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"Settlement is around the lake is 75 miles f about fifteen miles. mense hay meadows for cultivation, also necessary for a first-

class settlement. At the east end of the lake there are three trading posts. The Lesser Slave River runs out of Lesser Slave Lake and into the Athabasca River. It is sixty miles long and more closely resembles an Eastern river than any in the West. On its banks are prairies covered with a fine, luxuriant growth of grass. Fifty-five miles from the lake the Lesser Slave River is joined by Moose River. At this confluence there are fine prairie lands, and the nucleus of a white settlement, where grain and vegetables are successfully raised. The town of Athabasca Landing, farther down, has large warehouses used for storing the freight and goods for the Athabasca Lake, Great Slave Lake, and Mackenzie River trade. There are four stores, two hotels, two missions, a public school, two sawmills, and large boat-building yards. It is also the home of the steamer 'Midnight Sun,' owned by Cornwall & Woods, and plying in Athabasca River, below Athabasca Landing, 160 miles to the Grand Rapids, and up the Athabasca River and into Lesser Slave Lake. The Government has promised a sum of money to fix the rifles on the Little Slave River, which will give continuous navigation to the settlement of Lesser Slave Lake.

"Pelican Portage.—At Pelican Portage the Dominion Government sunk a well, prospecting for oil, 2,000 feet deep, eight years ago. Gas was struck, and there has been a continuous flow from it ever since. Forty miles below Pelican are the Grand Rapids. Here the goods for the north are portaged across an island, on which there is a tramway, and reloaded into boats and run eighty miles down through the Athabasca Rapids to Fort McMurray, which is at the confluence of the Clear Water and Athabasca Rivers. Natural gas flows out of the banks of the Athabasca River between Grand Rapids and Fort McMurray, and below the latter point. The shore for about one hundred miles consists of naturally formed asphalt. At Fort McMurray the steamers from Smith's Landing and Chipewyan meet the freight and take it north. Clear Water River is on the old route from Montreal to the Athabasca and Peace Rivers, and is also on the old route passed over by Alexander Mackenzie, when he discovered the Mackenzie River, and made his overland trip to the Pacific in the latter part of the eighteenth century. There are two trading posts here. From this point to Smith's Landing is a distance of three hundred miles. Steamboat navigation is good. The Hudson's Bay Company, Hislop & Nagle, Colin Fraser, and the Roman Catholic mission have steamers plying over this three hundred miles.

"Fort Chipewyan.—On Lake Athabasca is Fort Chipewyan, the centre of the great fur-bearing region of Athabasca Lake. Here there are two large stores, Protestant and Roman Catholic missions, a sawmill and a shingle mill, and a farm worked by the Roman Catholic mission, on which wheat was grown that received a gold medal at the Centennial Exhibition at Philadelphia in 1876. The country to the east of Fort Chipewyan is of the Laurentian formation, the same as that of the Lake of the Woods, and is heavily mineralized. Leaving Fort Chipewyan by the Stony River, we again reach the Peace River, known from here to the Great Slave Lake as the Slave River, which we follow ninety miles to Smith's Landing. The eastern bank of the river is the western limit of the Laurentian formation, and on the western bank the country is alluvial. Lake Athabasca is one of the great fish lakes of the north, whitefish and lake trout being very plentiful.

"Smith's Landing.—Smith's Landing is the beginning of a portage fourteen miles in length to pass the rapids on the Slave River. Here the river cuts through the Cariboo Mountains. Smith's Landing is a very important steamboat point for the west and south. At the other end of this portage is Fort Smith, close to the 60th parallel of latitude, which is the northern boundary of Alberta. West of Fort Smith roams the only wild herd of buffalo on the American continent. These buffalo have been there from time immemorial, which goes to show that there is good herbage and that the

climate is favourable. A few miles west of Fort Smith is Salt River, along the banks of which salt springs exist, and from which the salt supply for the Great Slave Lake and Mackenzie River region is obtained. The salt is in springs and forms natural evaporating pans, and all that one has to do is to shovel into a bag whatever he requires for consumption. It is one of the purest salts that can be obtained free from soda. Fort Smith is also the head of navigation for the Mackenzie River and Great Slave Lake fleet of steamers. On this water-course the Hudson's Bay Co. has a 110-foot screw steamer, the 'Wrigley.' Hislop & Nagle have two screw steamers, the 'Eva' and the 'Swallow.' The Roman Catholic mission has the screw steamer 'St. Alfonse,' while two small screw steamers are owned by private parties.

"Fish and Potatoes.—Fort Smith is the most southern point to which the Inconnu fish reach. This is a large, silver-scaled, white-fleshed salmon, which comes in from the Arctic and which is not found in any other waters in the world, hence the name unknown. Two hundred miles below this is Great Slave Lake, which, when surveyed, may be found to be as large as Lake Superior. All the country between Edmonton and the Mackenzie River is underlaid with fuel oil, the same as found in southern California and Texas. The by-product of it is asphalt, which will permit all the towns on the different transcontinental railways to be paved very cheaply. The fresh water fish wealth of the Mackenzie basin, which includes the Athabasca, Peace and Laird Rivers, is probably greater than all the rest of the world put together. In conclusion, said Mr. Bredin, "here are two photographs, one taken at Good Hope, on the Mackenzie River, within fourteen miles of the Arctic Circle, of a field of potatoes, which you could not beat in Ontario, and the other shows a potato-digging scene at the Rev. Mr. Marsh's Anglican mission at the mouth of Hay River, on Great Slave Lake. Both of these agricultural scenes are in the provisional district of Mackenzie and far north of what will be the northern boundary of Alberta." The fact that Mr. Bredin has spent his life in the country of which he so graphically speaks, and the further facts that he has large fur-trading interests there, and is a man of undoubted respectability, give unusual weight to what he has said. The future of this great north land stirs the imagination even now, as the stories of adventure in its romantic wilds warmed our hearts in early days. And we almost wish that the vanished years would return and endow us again with the strength and vigour of youth, that we might join the ranks of the men of the North, and share with them the toil, the joy, the renown of those true nation-builders to whom may fitly be applied the words of the Hebrew prophet: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." What a splendid field is this in which our ancient Church can in deed and in truth renew her glorious youth!

#### FROM WEEK TO WEEK.

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

Spectator desires to thank Dr. Bethune for his timely, and to all appearances, conclusive letter on diocesan representation to the General Synod. We have waited to see if the other side of the case would be presented, else an earlier reference would have been made to the subject. We were informed from an absolutely reliable source that an eminent Church lawyer and member of the Synod takes the view that representation at the next session shall be according to the old and not the new canon. In face of the quotations made by Dr. Bethune, we cannot see how the question can be in doubt unless the note quoted, interpreting the canon, has not been duly enacted. At all events, since no one has made formal objection, so far, it is not likely

that the canon will ever be called in question. It would certainly be a most disastrous thing to open what is hoped to be a great Canadian Church Council with an unseemly squabble over the number of delegates entitled to take their seats.

If Spectator is able to gauge public opinion aright, the one great question that awaits the action of the next General Synod is the remodelling of our Book of Common Prayer. We are perfectly sure that Canadian Churchmen have long since come to the conclusion that something must be done. We have been exceedingly timid about expressing our feelings above a whisper, lest someone should charge us with disloyalty, but this timidity is gradually passing away. At the last session of the General Synod the subject came up in various forms. Canon Welch presented a motion frankly looking to revisions. He asked for a committee "to publish an edition of the Book of Common Prayer with such additions and adaptations as may be required by the needs of the country." This was not accepted. Neither was the amendment of Rev. Mr. Harris, which proposed to leave the book as it is, but to publish an appendix with the desired additions and changes. Mr. Matthew Wilson's amendment was more fortunate. It called for a Canadian edition of the Prayer Book containing "conveniently arranged all the Prayers and Forms of Service applicable to and authorized for the use of Church services in Canada." This was accepted by both houses and permission was given to the Bishops to publish the edition formulated as a result of the deliberations of the committee. The diocese of Huron presented a memorial, asking for the authorization of "a third or alternative service of a simple character, for the order of Morning and Evening Prayer for use in school-houses and mission stations." These references indicate the trend of public opinion. While most men hesitate to ask for the recasting of our Prayer Book, all feel that something is lacking, and something ought to be done. Within the last three years this sentiment has been greatly strengthened, and the time we think is now ripe for action.

In the various forms in which this question was presented at last Synod, it will be observed that all resolutions contemplated immediate action by the proposed committee. There was apparently a feeling of urgency. Unlike the amendment of a canon, the amendment of the Prayer Book had neither to be approved of nor confirmed by Synod. If the proposition had been carried out, as contemplated, the Synod would have dissolved with the English edition of the Prayer Book in use, and reassembled with a Canadian edition enthroned in its place. This is haste that would, we believe, fail to result in real progress. A liturgy that has given expression to our public devotions throughout our lives cannot be touched in safety without the most thorough-going consideration. Spectator is convinced that the way to remodel our services is not by doing a fragment at a time, but by fairly facing the whole problem. We are quite sure that the piecemeal process will tend to accustom people to the idea that there is nothing very solemn or sacred about the services and offices, and that they may be altered at any time. Suppose, for example, the committee appointed three years ago to issue a Canadian edition, presents recommendations to Synod of certain prayers to be added and alterations to be made that do not affect the book as it stands, does that really meet the situation? If not, are we not liable to have another agitation for other changes in a short time? Through all its history, the Canadian Church has not altered one word in the Prayer Book, not even has it inserted its name on the fly sheet. It has borne eloquent testimony to its veneration for a wonderful compilation. And now that we propose to lay our hands upon the book to make it more fully express our religious emotions in this country, we ought to proceed on the assumption that what we do will not be altered for several generations at least.

This policy will be adopted by our General Synod, if it can be convinced that the Canadian Church demands it, and if it does not demand it, then it would, of course, be folly to undertake it. The only way we know of discovering the mind of the Church, is to have its leading members give frank expression to their views. We are much mistaken if Churchmen, speaking their minds freely, do not reveal a strong sentiment in favour of slower but more thorough-going revision. It does not seem to us to be the time for particularly specifying those points of our liturgy where we would like to see change. The point that should now be established is this, would the Synod be warranted in proceeding in the name of the Church to set in motion the machinery necessary for revision. If so, then the committee would seek suggestions from all sources. It is a work that could not be brought to an issue in a day or a year. It would be a marvellous thing if an agreement could be reached three years hence when the alterations are submitted to Synod. Different views of the Church and its ministry, divergent opinions in regard to the interpretation and authority of the Scriptures are bound to cause prolonged discussion and delay. It is well that it should be so, for it is only thus that we shall be able to reach the very essence of liturgical expression. Now what shall it be? An edition of the present book with the word Canada on the title page, a prayer for missions, another for our parliaments, and a third of thanksgiving for harvest, and so on, sprinkled here and there between the prayers now existing, or shall it be a strong and resolute effort once for all to so recast our services and offices from cover to cover of the Prayer Book that they will fully express the public devotions of the Canadian people?

While discussing the work of the General Synod, we would venture to point out one alteration in the method of procedure that would, in our judgment add immensely to the effectiveness of this great Council. We refer to the presentation of reports of committees. At present a committee is appointed to investigate some important subject and make recommendations calculated to guide the Church in its future actions. Nothing is heard of that committee outside its own membership until in three years' time it duly reports. Its findings are made known for the first time in the hurly burly of a Synod that lasts but a few days. Wise or otherwise such a report loses its effect, for it has not laid hold of either the Synod or public and whether accepted or rejected the value of that committee's work is greatly depreciated. Spectator ventures to suggest that a resolution be passed at the approaching session of Synod ordering the reports of the more important committees to be printed for distribution at least six months previous to the next session. The effect of this, we think, would be obvious.

The magnificent victory of Japan and the crushing defeat of Russia in the great sea fight which recently took place are on the lips of every one. A few days ago the so-called naval experts were describing to the world the superior qualities of the Russian united fleet, and we began to think that perhaps a turning of the tide might be about to take place. But in forty-eight hours the greater part of that fleet is either sent to the bottom of the sea or delivered into the hands of the enemy. The rest of the ships are fugitives, madly seeking any port for safety. Officers and men by the thousands, including the Admiral, are captured. No country could possibly be in a more pitiable condition than the erstwhile terror of the nations of the East. We will, of course, have the usual declarations from high quarters that the fight must go on, and Russia's triumph is assured, and so on, but it is beyond the comprehension of all, save the Grand Dukes, how a nation bereft of its navy and strongholds by the enemy can succeed, since it failed so woefully when these sources of strength were still its possession. How long, we wonder,

will this strife be permitted to proceed? It is now time for the nations to step in and insist on peace.

SPECTATOR.

#### ENGLAND.

(From our own correspondent.)

A few lines touching my brief holiday in Normandy and Brittany will, no doubt, be welcome. Leaving Southampton at midnight, Cherbourg was reached early next morning, and a short run lands the tourist at Bayeux. Here the famous tapestry attracts attention, of course. It is 230 and 18 inches wide, displayed in a glass case in the Museum. There are forty-eight scenes quaintly but vividly wrought in eight colours of wool. It is a contemporary document of the period, and is in a wonderful state of preservation. The Cathedral at Bayeux has many features of interest, specially its Norman Western facade, and it is refreshing to find classes of young people being earnestly catechized in several parts of the interior. Another fifty minutes' railway spin brings the traveller to Caen, and no time is lost in visiting the historic Abbey, St. Etienne, where the remains of the Conqueror were deposited, but dispersed by the Huguenots in about 1522. The words on the slab are:

Hic sepultus est  
Viciaresser unt Conquestor,  
Normandiae et Angliae Rex,  
Hujus ce domus,  
Conditor.  
Obiit anno 1097.

The nave up which one walks is a perfect specimen of pure Norman architecture, the round arch, the curve of beauty, and the soaring column and simple chevron ornament being everywhere in evidence, conveying the feeling of solidity and majesty; the grand open space feeding and calling out the true sentiment of worship. The eastern window does not much spoil the unity of the building, though it is in a later style. Many will prefer the nave of La Trinita, Matilda's Abbey, as having higher arches and smaller clerestory. Rouen was visited a few years ago, but of course the new traveller will like to see the capital of Normandy and well will the time spent there repay him. It was profoundly interesting to be in the land of our earlier English relatives, for the Normans were Northmen, and an earlier offshoot of our own Danish ancestors. It was well to come and say how do you do to these later descendants. The old houses were a joy to see, with their striking gables, quaint mottoes, and ancient carvings, but in the moderns, nothing peculiar is seen but the quaintly frilled caps of the women, and the blue smock frocks of the working men, unless it be the cocked hat, the swallow-tailed, gold-braided coat of the Beadles in the Abbeys with their brass-tipped staffs leading the processions of divine worship. By means of a cheap third-class ticket, I struck South from St. Brieux, and reached Auray in six hours. Here I made pleasant arrangements to see "the stones" as they are called at the hotel. At Carnac, there are quite six avenues of these uncouth, unhewn monuments of granite, placed in roughly straight lines, one mile in length, and running due east and ending in a cromlech close to a farm-yard. The blocks of granite are of all shapes and sizes, the smaller end stuck in the ground. They vary in height from five to sixteen feet. From the high mound, called St. Michel, these gaunt lines—alignments—look like a procession of phantoms marching to the sea. There is an enormous menhir, or long stone, at Locmariaquer, now prone, but once standing seventy feet high. It is impressive even now as it lies in three huge, broken blocks on the green sward. Passing to the dolmens proper, the very finest is at Locmariaquer, with a covered avenue eight yards long and ending in a circular chamber about four yards square, and covered at that end with a monster quoit or slab 17 feet across. I saw similar ones at Carnac. It was worth while crossing the Morbihan sea to explore

a fine tumulus which has a dolmen beneath it; the sculptures on the slabs on either side are covered with rude designs, now like the letter M; now again like little arches; and anon with distinct outlines of edges, and of the serpent, and in one case a rude attempt of a human face. The spin over the beautiful sheet of water with a first-rate skipper and in a sparkling breeze, was an experience which will not be easily forgotten. In many respects this brief holiday trip amongst our cousins, the Normans, and our half-brothers, the Bretons, has been at once both profitable and pleasurable, the more so as I was often away from the beaten tracks, where the costumes and the ways of the people were at once primitive and quaintly simple. It was interesting to walk up the Jacques Cartier St. in St. Malo, and to stand in front of the altar rails of the Cathedral there and see the brass plate which tells the visitor that there knelt the said Cartier to receive his Bishop's blessing before starting on the voyage which resulted in the discovery of Canada.

#### BROTHERHOOD OF ST. ANDREW.

**Object.**—The spread of Christ's Kingdom amongst men, especially young men.

The Brotherhood desires to be advised of the removal of any Church man, or boy, to any place on the continent, and will endeavour to have the laymen of the Church welcome him in his new home. Write, giving name, new address; if possible, business connection, to the General Secretary, Brotherhood of St. Andrew, Pacific Building, 23 Scott St., Toronto. In this way great service has already been rendered to the Church, with infinitely greater possibilities for the future, especially since the extension of the movement to Manitoba, North-West Territories, and British Columbia.

The Toronto Local Council have issued a very neat card, showing names of chapters, and date, and place of meeting, with a view to encouraging the intervisiting of members of the different chapters.

In a letter, enclosing contribution to Forward Movement, a member of St. George's Chapter, Moncton, N.B., reports that good work is being done by the ten men who are members.

As a result of the visit of the Travelling Secretary, lately, Church of the Redeemer Chapter, Calgary, has added ten probationers to their list.

The Inter-City Conference, on Saturday and Sunday, May 27th and 28th, was a very successful one, Brotherhood men being present from Jamaica, Buffalo, and Newmarket, as well as Hamilton. The addresses were most helpful and very practical, and were listened to with great attention, and considerable discussion took place. Mr. W. J. Dyas, president of Local Council, was chairman at afternoon meeting, and at the evening session Mr. Jas. A. Catto, president of Canadian Brotherhood, was chairman. Canon Welch gave the address of welcome. "Junior Work" was spoken to by Mr. Geo. Garrret, Mr. A. E. Mercer, and Mr. C. W. Hemming, president Hamilton Local Council. Other speakers were Rev. J. S. Broughall, Mr. W. G. Davis, Canon H. C. Dixon, Mr. A. E. Alexander, Mr. F. W. Thomas, Travelling Secretary for Canada, and Rev. C. H. Coles, of Jamaica. Two thousand five hundred men attended the mass meeting at Massey Hall, on Sunday, the chairman being Hon. J. P. Whitney, Premier of Ontario, and the speakers, the Bishop of Niagara and Rev. Dr. Cody. The subject "Men in a World of Men," was presented in eloquent and stirring words by the three speakers from different points of view, and it can safely be said that this meeting was a most successful one, and one that made a great impression upon those present.

Among the visitors at Head Office lately were Mr. A. W. Crysler, Delhi, Ont., and Rev. C. H. Coles, Jamaica, West Indies.

Mr. J. M. Gander, formerly chairman of Toronto Local Council, intends to leave for the Old Coun-

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try this week, and Mr. James Johnston, an active Brotherhood man of St. John's Chapter, Norway, has just started on a visit to Ireland.

Thirty-three new chapters have been formed in Canada since date of last annual report, extending from Charlottetown, P.E.I., in the east, to Revelstoke, B.C., in the west, and a number of probationary junior chapters have also been formed.

Mr. Franklin Jones, for many years the efficient director of St. Matthew's Chapter, Toronto, has resigned, owing to ill-health, and at the last chapter meeting Mr. J. J. Wilder was elected director, Mr. A. Parker and Mr. Norman Swanston, being the new vice-director and secretary, respectively.

On Sunday evening last, Mr. F. W. Thomas, Travelling Secretary for Canada, addressed the congregation at St. Barnabas' Church, Chester, on the work of the Brotherhood. A good chapter is in existence there, and good work is being done.

It is the intention of a prominent layman of Ottawa to bring before the coming Synod of that diocese the question of placing the Brotherhood of St. Andrew on the regular Synod reports, in that way permanently placing it as one of the organizations of our Church.

Since the visit of the Travelling Secretary to the West, a new chapter has been formed at Holy Trinity, Killarney, Man. The men have elected officers, and settled down to doing definite personal work.

## The Churchwoman.

### HURON.

**Owen Sound.**—The tenth annual meeting of the Woman's Guild of St. George's Church was held last month. The president, Miss Parker, presided. The reports for the year were most satisfactory and the president in her report stated that the indebtedness on the Sunday school building had been entirely paid off, and a handsome sum still remained in the hands of the treasurer. The secretary, Mrs. Vick, and the treasurer, Mrs. Lee, then presented their reports which were very encouraging and were adopted. Before the election of officers for the ensuing year took place, the rector paid a grateful tribute to the retiring president for her untiring efforts and unceasing devotion during the nine years of her presidency. He also alluded to the happy co-operation of the faithful band of officers and workers, who so loyally assisted her in the work, enabling the Guild to bring to such a successful conclusion the task of paying for the Sunday school building. The rector also acknowledged with thankfulness the hearty response of the members of the congregation on every occasion when an appeal was made for money or provisions. He bespoke for the new officers the same loyal support, and wished them all God's blessing in their good work. The rector then asked the members to rise and sing the Doxology as an acknowledgment of the prosperity with which God had favoured them. The election of officers then took place with the following result: President, Mrs. W. H. Smith; first vice-president, Mrs. T. Robertson; second vice-president, Mrs. Bartley; secretary, Mrs. Ardill; treasurer, Mrs. Lee. The members named on the Executive Committee were: Mrs. Davis, Mrs. Freeman, Mrs. Cameron, Mrs. Kenny. Cordial votes of thanks were then tendered the retiring president and officers. The rector closed the meeting with the Benediction.

### RUPERT'S LAND.

**Winnipeg.**—Holy Trinity.—At the annual meeting of the Woman's Auxiliary of the Dynevor Indian Hospital, held in the school-house of this church, His Grace the Archbishop, occupied the chair. In his address, he said that he had twice visited the hospital during the past year, and had been greatly struck with the thought of what vast importance this institution was, situated as it is right in the heart of one of the largest Indian mis-

sions. The surrounding settlement is chiefly composed of very small houses, in which very large families are being reared and in such homes it was almost impossible that any sick person could be properly cared for. The hospital itself with its fine equipment is one that would be a credit to any town. "But," continued His Grace, "is it accomplishing all the good that it might be made to do?" Miss Mitchell, the superintendent, is doing a wonderful work, but one woman cannot do everything. There is a comfortably furnished nurses' home, which stands empty. The hospital itself sometimes has but one or two patients in it. Miss Mitchell could not attend to any more than she does now, but plenty of willing helpers could be found.

In closing his remarks, His Grace assured the auxiliary of his hearty co-operation, and urged the ladies to advertise the hospital more freely among the different missions so as to extend its usefulness, not only in caring for the sick, but in further carrying out its object in spreading the Christian religion amongst the Indians. Lady Schultz, in her address as president of the association, welcomed the many visitors and thanked them for this evidence of their sympathy in the work of caring for the needy sick in this Indian community. Lady Schultz embodied in her address an extract of a letter written by Miss Mitchell telling of her winter's work. The closing sentence of her letter was: "I am alone still and with dispensary work am kept very busy." In commenting on the letter, Lady Schultz spoke feelingly of these plaintive words, "I am alone," and asked, was it right for the society to allow this young woman to struggle along single-handed and alone cope with this great work? A plea was made for more generous contributions so that an assistant might be given her. The Ven. Archdeacon Cowley then asked Mrs. Lash, the treasurer, to read her report, which showed a balance on hand of \$62.61. Mrs. MacFarlane, recording secretary, presented the following interesting report of the year's work of the auxiliary and in the hospital: Our meetings during the year, both regular and executive, were held at the residence of our president, Lady Schultz, who always received us with unvaried kindness and hospitality. One memorable meeting was held at St. James' rectory, when we had the pleasure of meeting Miss Locke King and Miss Payne, who had been labouring in the far off mission fields of China and Japan. Subsequently we had the pleasure of taking them down to our hospital, and the old historic church of St. Peter's, where the late Ven. Archdeacon Cowley lived his consecrated life. We have been able to defray the expenses of a new floor in the theatre, ceiling the kitchen, and a rather heavy bill for plumbing repairs, also a gift in money to our lady superintendent, which we felt was only a small token of the appreciation we had for her faithfulness in arduous work, and we are pleased to state that we have still a small balance in the bank. In visiting the hospital, she said: I received a warm welcome from Miss Mitchell, who gave me the following details: Thirty-four patients, both male and female, have been treated—eight men, four boys, and twenty-two women; and over 900 out-patients. Six operations have been successfully performed, with the kind assistance of Dr. Ross. One severe operation for glands on a woman was performed by Drs. Ross and Grain. Miss Mitchell wished to thank, publicly, the Indian Department for their unvaried kindness in answering her appeals promptly. A diseased eye was removed from a little girl, and they promptly supplied her with a glass one; also a surgical foot for another little girl, and passes for any convalescent patients to return home. She wished to thank very sincerely the following diocesan W.A. branches, for beautiful bales most gratefully received. Without their substantial help, she could never supply aged people with warm clothing at Christmas. To St. Peter's, Winnipeg, a special vote of thanks was due, not only for handsome bales, but for gifts in money for the old folks' dinner. Gladstone sends yearly one bale, also Montreal, Toronto, Humber Bay, South London, Quebec, and various places in Ontario. St. James the Apostle, Montreal, furnished

handsomely the nurses' sitting room. All visitors are at all times very welcome. The following ladies of the board visited during the year: Mesdames Murray, Phair, Clark, Cowley, Laird, and MacFarlane, and who reported everything at all times in perfect order. Miss Mitchell is very enterprising. It is worthy of note that not one death has occurred in the year. In this tiny corner of God's vast vineyard a good work is going on. Let me take you in thought for a moment to that old historic church at St. Peter's Reserve to watch these dusky brethren file into God's house with reverent mien and bow their heads in worship. Mr. Mulock, treasurer, presented his report, which showed total receipts amounting to \$1,617.72, and expenditure of \$1,373.63, leaving a balance on hand of \$245.09. The election of officers resulted as follows: Patroness, Lady McMillan; president, Lady Schultz; first vice-president, Mrs. Allan; second vice-president, Mrs. Strang; third vice-president, Mrs. W. Clarke; fourth vice-president, Mrs. McVicar; corresponding secretary, Mrs. Cowley; recording sec., Miss Cowley; treasurer, Mrs. Lash. The name of Mrs. Murray was added to the list of honorary vice-presidents. At the close of the business meeting, several gentlemen made brief addresses. Archdeacon Phair, who has long been so closely associated with the work, urged its extension and repeated the need of more help in the hospital. Other speakers were: Mrs. A. M. Fraser, Mr. R. D. Richardson, Rev. Mr. McKim, and Rev. Mr. Roy.

### TORONTO.

As the day for the usual monthly meeting of the Toronto Diocesan Board of the Woman's Auxiliary fell this month on Ascension Day, it was decided to have an afternoon meeting only, which was held in the pavilion at Balmy Beach, by the kind invitation of that branch, who, afterwards, entertained those present at afternoon tea. After the opening prayers had been read by the president, the corresponding secretary reported three new life members since the annual meeting, Mrs. Davies, of St. Mary Magdalene's branch; Mrs. Bell, of St. Anne's; and Mrs. Gooch, of the Church of the Messiah; that Mrs. G. F. Blake had been elected secretary-treasurer of the Babies' branch, in the place of Mrs. Kuhring, who has resigned on account of her removal from Toronto, and that Miss Florence Lea and Miss Harriet Cassels had consented to fill the positions of librarian and assistant librarian for the coming year. The treasurer reported receipts from April 1st to June 1st to be \$1,158.17; expenditure, \$2,902.13. The Dorcas secretary-treasurer stated that since March 1st, one communion set, one set of communion linen, one cassock, one black stole had been sent away; also that \$29.05 had been received towards the purchase of a bicycle in answer to Rev. J. Cooper Robinson's appeal. An appeal was also read from the general Dorcas secretary for mufflers to be sent to the lepers in China. The E.C.D. receipts amounted to \$70.21, and were voted towards the appeal from the Ven. Archdeacon Beers for assistance for the church building at Michel, Kootenay. The secretary-treasurer of Juniors reported that the Collingwood branch had sent a communion set to Wabigoon, that St. John's, Peterboro, had contributed \$20 towards the purchase of a church bell, that the offertory at the Junior annual meeting had amounted to \$22.35, and had been designated towards purchasing a bell for Arden, Rupert's Land. Junior branches were asked for donations to make up the required amount, \$25. A most happy feature of the meeting of the Junior branches had been the presentation by the Toronto Board of a life membership on the General Board to Mrs. Forsyth Grant, who has been so long connected with the Junior Auxiliary and also second vice-president. The secretary-treasurer of the Literature Committee reported 66 books and magazines distributed; that \$5 had been contributed towards the W.A. library in the diocese of Saskatchewan in answer to Mrs. Newnham's appeal. Thirty-six answers had been received to the papers distributed upon missionary study,

the branches receiving the highest marks in Toronto being St. James', seniors; and St. Simon's Girls' Auxiliary. The convener of the Literature Committee presented the successful competitors with complete missionary maps. The out-of-town branches, who received prizes were: St. John's, Peterboro, and St. Margaret's Mission Band, Port Hope. The P.M.C. receipts for the month amounted to \$348.97. Patients were reported having been visited in St. Michael's Hospital and in St. John's Hospital, by the Hospital Visitors' Committee. The secretary-treasurer of the Babies' branch, reported ten new little helpers, three being Japanese children. Owing to the early departure of Mrs. Kuhring for her new home in St. John, N.B., this was made the occasion to present her with a life membership on the General Board; this the president did, and in feeling terms alluded to Mrs. Kuhring's devoted and untiring zeal in the work of the W.A., wishing, on behalf of all present, both Mr. and Mrs. Kuhring God-speed in the new field to which they have been called. Letters were read from the general president, general corresponding secretary, and general treasurer Mrs. Renaud, Mrs. Forsyth Grant, the Bishop of Algoma, the Bishop of Mackenzie River, the Bishop of Columbia, the Bishop of Saskatchewan, Rev. J. Antle, Ven. Archdeacon Beers, of Kootenay; Miss Cameron, Miss Harris, of Egypt; Miss Woodward, of South Africa; Mr. N. Battersby, and Rev. G. Ley King, of the Shingwauk Home. The September meeting will be held at Eglinton, on Tuesday, June 7th, at 10.30 a.m. Before the close of the meeting, Rev. G. A. Kuhring, in bidding farewell to the members, expressed his heartfelt interest and sympathy in the work undertaken by the W.A. The Rev. Canon Dixon then closed with the Benediction.

## Home & Foreign Church News

From our own Correspondents.

### NOVA SCOTIA.

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

**Yarmouth.**—The Bishop visited this parish, and on Saturday evening, May 20th, an informal social was held in the school-house in the evening. There was a large number in attendance, including Mayor Armstrong and other citizens. An address was presented to the Bishop by the rector, Rev. R. D. Bambrick, and the churchwardens, Bond, Gray, and C. E. Fillenel, to which the Bishop made a very pleasing and feeling reply. On Sunday morning His Lordship preached a most practical and forcible sermon, taking for his text, Eph. 1:13: "In whom also after that ye believed ye were sealed with that Holy Spirit of promise." In the evening His Lordship administered the rite of confirmation to sixteen candidates, four males and twelve females. The spacious edifice was crowded to the doors. At the close of the confirmation service, His Lordship delivered a splendid address to the candidates, pointing out the duties upon which they had entered, the new responsibilities that developed upon them, and urged upon them to be faithful to the vows they had undertaken and never to deviate from the paths of rectitude and honour. His address was listened to with profound attention by all present.

### FREDERICTON.

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

**Charlottetown.**—The eighth annual meeting of the Central Board of the Woman's Auxiliary of Prince Edward Island took place on Tuesday, May 23rd. There was a celebration of the Holy Communion in the Chapel of St. Peter's Cathedral

at 7.45 a.m., Rev. James Simpson being celebrant. The business meeting opened shortly after 4 p.m., the president in the chair. The secretary's reports were read showing the following results: Two bales sent to All Hallows' Indian School, Yale, B.C., from St. Peter's Branch, valued at \$87.50, one bale from Christ Church Branch, Cherry Valley, valued at \$9.12, two bales from St. Peter's Junior Branch, valued at \$8.30, making a total value of \$105.07. St. Peter's Branch has also sent contributions to the Diocese of Caledonia, Lytton Hospital, towards the support of a Japanese girl, towards the salary of Miss Mellish at Mooschide, and two sets of altar linen are to go to Rev. Mr. Thomas, Manitoba. Christ Church Branch, Cherry Valley, has sent \$200 for Mrs. Hamilton's Kindergarten, Japan. In July, 1904, Miss Thomas lectured before the W.A., and last December Bishop Worrell delivered a very encouraging address in the school-room of St. Peter's Cathedral. Letters of regret were read from members of branches outside of Charlottetown, who were not able to send delegates to the meeting. It had been hoped that Mrs. Worrell, who is Honorary President, would be at this meeting, but as she is not able to visit Prince Edward Island until July, it was decided that only necessary business should be transacted and the meeting be adjourned, omitting election of officers, etc., until Mrs. Worrell arrives.

### MONTREAL.

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

**Montreal.**—St. Thomas' Church.—On May 26th, a novel and instructive entertainment was given in connection with the Juvenile Missionary Auxiliary Society. The programme consisted chiefly of an illustrated story entitled, "Little Joey's Mission." The story was told by the rector, the Rev. Canon Renaud, and the pictures were projected on canvas by a very good limelight lantern. The members of the Juvenile Auxiliary raised altogether about thirty dollars, and will shortly send a bale of bed clothing and garments off to the North-West for the missionaries in the far distant parts of the country. During the evening prizes were distributed among the children for work done during the year.

**Sabrevois College.**—The Rev. D. Lariviere, B.A., who for twenty years has been principal of this college, received a splendid testimonial last night in publicly expressed appreciations of the excellent services he has rendered in the school during his long period of office—a period which now closes to the regret of all who have known, and been associated with, the reverend gentleman in any phase of his work, ministerial and scholastic. "Personally," said Bishop Carmichael, who presided last night, on the occasion of the closing exercises of the school, "I cannot but feel that in Principal Lariviere leaving this college we are losing unquestionably one of the best educationists in this city. And I do not know any man among this clergy of the Diocese of Montreal who has not a deep and lasting respect for Mr. Lariviere, and many of them a very deep affection. I pray that God's blessing may be with him and his wife and children in whatever position he may be placed in the future." Rural Dean Evans, Rev. Principal Rexford, Archdeacon Ker, Rev. H. Jekill, and Rev. F. Charters, followed with short addresses, in which they congratulated the Principal and the scholars on the good work done in the school, and expressed regret at the departure of Mr. Lariviere, whose thoroughness in all things was acknowledged and pointed to as an example for the pupils to copy in school and in their work and duties when they left school. Rev. Principal Lariviere was cordially received by the large audience when

he rose to read his annual report of the school work. Referring, in the course of his remarks, to his resignation, he said he owed a word of explanation to the friends of their French work in that mission. Since his resignation had been sent in, he had received (he supposed on account of his long service there) many letters, some of them asking the reason why he had taken this step. He said very plainly, with regard to the importance of that mission, that his views had not changed and he did not wish his action to be interpreted as if he were deserting a work which he reluctantly accepted twenty years ago, when it was still more unpopular than it is now. Differences of opinion as to the policy which should be pursued in carrying on the mission had arisen. They had accumulated during the last two years, and they compelled him to resign. It was an open secret to many that his views in this matter were not in harmony with those of the head of the Church in the diocese. The Primate's policy, as the speaker understood it, was that of reducing the educational work and to emphasize more what they called the missionary work—that is, the work of the pastor, colporteur and Bible woman. In Mr. Lariviere's judgment, what they were mostly called to do now was educational work, and the success was on educational lines. Time would reveal which policy was most productive of good results. In religious work, as well as in politics, men could not be expected to be always of the same opinion, and one ought to be satisfied with an honest, open and straightforward declaration of opinion. The Primate, he was sure, expected nothing else from him. Referring to the work of the school, the Principal reported constant and steady progress. Three of the pupils are presenting themselves for the preliminary A.A. examination at McGill. Miss Mabel Simpson came first on the list of candidates for the advanced elementary diploma at McGill Normal School. Mr. Pitman will receive his degree to-day of M.D. from Bishop's College Medical Faculty. Mr. C. Lancaster passed with first-class honours at Lennoxville University for the last year in Arts, and the record of their pupils at the different colleges and universities where they have continued their studies is such that they have good reason to be proud of them. Book prizes to the pupils who have been successful in their studies during the past year were presented by Bishop Carmichael.

### ONTARIO.

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

**Kingston.**—The executive committee of Synod met Thursday, May 25th, the Bishop presided. Attending were Dean Smith, Archdeacons Carey and Macmorine, Canons Grout, Cooke, Loucks, Bogert, Revs. F. W. Armstrong, H. B. Patton, F. T. Dibb, F. D. Woodcock, S. Tighe, J. R. Serson, O. G. Dobbs, J. W. Jones; Judge Macdonald, Lieut.-Col. Halliwell, Messrs. R. V. Rogers, Edw. J. B. Pense, Robert Carson, Allan Turner, Henry Briscoe, R. G. Wright, Francis King. The finance committee reported the accounts correct and securities in place, as verdict of half-yearly audit. The Synod expense account was estimated for year opened May 1st, at \$2,808, an increase of \$300, due to occurrence of general Synod this year. In the assessment for expenses, Ameliasburg and Hillier, Rawdon, Wellington and Christ Church, Belleville, were advanced; a decreased call was made upon St. John's, Belleville. The Augmentation Fund Committee reported that of the \$13,706 in subscriptions appearing uncollected last December, only \$8,024 was collectible, spread over 762 subscribers. Since then \$1,249 had been received. Rev. F. T. Dibb, Synod's agent, will renew the canvass at once and complete it before next meeting in November. The cash received to date is

[June 8, 1905.]  
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ittee of Synod shop presided. deacons Carey ooke, Loucks, H. B. Patton, Tigue, J. R. s; Judge Mac- lessrs. R. V. Carson, Allan right, Francis ported the ac- lace, as verdict xpense account ay 1st, at \$2- occurrence of assessment for llier, Rawdon, Belleville, were made upon St. entation Fund 706 in subscrip- December, only r 762 subscrib- received. Rev. renew the can- ore next meet- ived to date is

\$44,507. The defaulting proportion, \$5,601, is over twelve per cent. The Domestic and Foreign Mission Committee detailed the givings of 1904. The full demand was returned to the general mission board, \$5,333. The special offerings at Epiphany and Ascension-tide were about one-fourth of this amount. All deaneries but Frontenac showed increase. The transfer of Amherst Island from Frontenac to Lennox and Addington accounted in part for part of Frontenac's decline. The Sunday Schools would show this year a gratifying increase in Lenten givings. Archdeacon Pentreath, of Kootenay, will make addresses in the diocese in October. The Education Committee, after a warm session, over acceptance for sustentation of a student from Wycliffe College, reported a unanimous recommendation, that as soon as Wycliffe, Huron and Montreal Theological Colleges come under such control and direction as are Trinity, Lennoxville, and Windsor, it will be advisable to place them in same position as the last-named colleges in regard to divinity student grants. Mr. Postlewaite was accepted as a student. The proposal of a travelling secretary for Sunday Schools was given endorsement in general terms; at present diocesan support could not be extended. The Superannuation Fund Committee recommended continuance of current grants, and placed at the Bishop's discretion, \$200 a year for Rev. E. Scammel, and voted \$100 a year for Rev. S. Tighe, should the latter desire to resign his charge. The Clergy Trust Committee reported payment of \$5,000, and recommended the merging of a balance of \$1,272 with capital account, and the course to be followed hereafter. The Episcopal Trust Committee had an income of \$3,307, and had reduced the overdraft of \$976 by \$129. The Mission Board had met and approved the schedule of grants proposed by the classification committee. The Rectory Committee reported; that on State of the Church could not report, since nearly one-third of the parishes had withheld returns. Among the notices of motion given for Synod was one for a complete revision of diocesan canons.

**Brockville.**—St. Paul's.—The congregation finished the celebration of the twentieth anniversary of the founding of the church and of the completion of the fifteenth year of Mr. Dodds' ministry by being "At Home" in the school-house, the rector and Mrs. Dobbs being the guests of the evening. A large number of the congregation assembled to show their respect and love for their rector. Appropriate instrumental selections were rendered by Misses Coad, Davis, Milroy and Webb, and Messrs. York and Warren, while ice-cream and cake were served by the young ladies of the congregation and a social time enjoyed. After the refreshments had been served the meeting was called to order by Judge Reynolds, and Mr. and Mrs. Dobbs were invited to come to the front when an address was read by W. H. Davis, one of the wardens, while at the proper time W. H. Osborne, the other warden, handed to Mr. Dobbs a handsome gold watch suitably engraved, and to Mrs. Dobbs an ornamented table gong, while little Miss May Flint presented Mrs. Dobbs with a bouquet of American Beauty roses. Mr. Dobbs expressed his thanks to the congregation and spoke of the past history and future prospects of the church, and feelingly alluded to the great help Mrs. Dobbs had been to him in his work. Rev. G. Osborne Troop, of Montreal, who had stayed over for the evening, was then called on and delivered a pleasing address, telling of his long friendship with Mr. Dobbs, and congratulating him and St. Paul's Church. The evening closed with the Benediction and God Save the King. Great credit is due to the ladies of the congregation who assisted so materially in ensuring the brilliant success of the gathering.

**Kingston.**—All Saints'—Rev. A. Tighe has resigned the rectorship of this parish.



OTTAWA.

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

**Ottawa.**—The Executive Committee met Thursday, May 25th, in the Lauder Memorial Hall, and much necessary business was transacted. Lord Bishop Hamilton, of Ottawa, presided, and among those present were: Ven. Archdeacon Bogert; Canons Pollard, Low, Hannington; Rural Deans, Forster Bliss, Houston; Revs. A. W. Mackay, F. W. Ritchie, (Chrysler), S. Gower Poole, (Cornwall), D'Arcy T. Clayton, (Kars), A. H. Whalley, (Iroquois), R. B. Waterman, (Carp), and other dioceseners. The following laymen were also present: Judge G. W. Burbidge, W. L. Marler, F. H. Gisborne, C. McNab, F. Hayter, J. R. Armstrong, W. H. Rowley and Dr. Weagant. Two notices of motion presented by the Chancellor were received, the first asking that the General Synod be memorialized to direct the compilation and publication by the Church authorities of a hymnal for general use, and the second, that any addition to the existing Book of Common Prayer shall be printed in such form as to allow its being bound with the prayer book now in use, and that the copyright thereof be vested in the General Synod for the benefit of the Missionary Society of the Church of England. Judge Senkler read the report of the Finance Committee, showing that the estimated receipts from assessment of parishes and the various funds, is \$2,700, and the expenditure the same. The matter of increasing the assessment to meet the increased expenditure on account of the General Synod, was fully entered in the report which was adopted, subject to amendment by the Synod. Ven. Archdeacon Bogert read the report of the Mission Board, and Mr. W. L. Marler presented the report of the Audit and Accounts Committee. It was proposed to notify the missions of Ottawa East, Janeville and Renfrew, that next year their grant would be reduced by \$50. A request from the Bishop of Algoma for a grant of \$50 for the mission at Chisholm, was granted. The report of the Clergy Stipend By-Law was read by F. H. Gisborne, Esq. Thirty-nine parishes come under this by-law, and in all, except eight, the stipend has been paid in full; in those which are in arrears, the matter is in process of adjustment. Canon Pollard read the report of the General Trusts Fund. The Superannuation Fund was reported as having a cash balance of \$254. The Rev. W. Y. Daykin, of Mattawa, was placed on the fund, and the Rev. A. H. Coleman, of Hintonburgh, was given an extra grant of \$50. Regret at the demise of the late Rev. I. J. Christie was expressed in the report. Though he did not take a prominent part in diocesan affairs, he was well and favorably known to a large number of both clergy and laity, as a faithful worker, and his death was a great loss. His last parochial charge was Hintonburgh. The Widows' and Orphans' Fund report showed an income of \$2,754, and an expenditure of \$2,269.03. Canon Pollard presented the report of the Missionary Society Corresponding Committee, and suggested that the diocesan report and list of subscribers be introduced by a brief statement showing details of the amounts collected and disposition of same. The report of the Education Committee was read by the Rev. A. W. Mackay. The Women's Association asked the Committee to arrange a quarterly lesson on Missions, but the matter will be left by the committee to individual action. The Education Committee also reported a fair sale of church literature, especially in Bible commentaries. The report also suggested the advisability of inviting the Rev. Dr. Smith, of the New York Sunday School Commission to give an address during the coming autumn.

TORONTO.

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

**Church of the Ascension.**—The Bishop of Toronto has appointed the Rev. W. H. Vance, rector of this church. Mr. Vance is at present assistant to the rector of St. Thomas' Church, St. Catharines. He is a young man, still in deacon's orders. His ordination as a priest will not take place until Trinity Sunday. Nevertheless, during his course at Toronto University and Wycliffe College, whence he was graduated last year, he gained an enviable reputation as an orator. In 1903 he was the winner of the gold medal for oratory. He competed successfully against McGill University men as a representative of Toronto University in the inter-university debating series. For a year he was editor of Varsity, and later was the spokesman of the undergraduates composing a deputation which waited on the Ontario Government with regard to a new Physics Building for the University. Since his entry into active clerical work, Mr. Vance has gained a reputation as a preacher in several places. He has held positions at Essonville, Haliburton County, Lindsay, and Whitby. For a year he assisted the Bishop of Qu'Appelle, and since leaving college he has occupied his present position at St. Catharines.

**St. Simon's.**—Rec. C. H. N. Wilson, B.A., curate of this church, has resigned to accept a position on the staff of St. Andrew's College. His place at St. Simon's, where he will be much missed, has not yet been filled.

**St. Thomas.**—The Bishop has approved the choice of the Rev. Prof. E. L. King, B.A., as rector in charge of this church, in succession to the Rev. J. M. Davenport, who recently resigned. Prof. King is a member of the faculty of Trinity College.

**Port Hope.**—St. John's.—The Rev. W. A. Gustin, who has been on a tour to the Holy Land has returned and assumed his duties as rector of this parish.

**Millbrook.**—The Rev. E. A. Langfeldt, of Ashburnham, recently gave a very interesting and instructive lecture here, in connection with the Anglican Young People's Association, on the subject, "Life in the German Army."

**Sutton.**—A meeting of the Rural Deanery of West York was held in this village on Monday and Tuesday of last week. The Rev. T. G. McGougle, rector of Cookstown, was the special preacher at the service on Monday evening, in St. James' Church. On Tuesday morning at 8 o'clock there was a celebration of the Holy Communion. The rector, the Rev. J. McKee McLennan, celebrated, and the Rev. R. Ashcroft, of York Mills, was the gospeller, and the Rev. John Gibson, of Thornhill, the epistler. The former gave at this service a very helpful devotional address. The chapter opened for business in St. James' school-room at 10 a.m., and adjourned for lunch at 1 o'clock. The ladies of the congregation provided a most dainty lunch. At the close the Rev. W. E. Cooper, rector of St. Martin's Church, Toronto, moved a vote of thanks to the ladies, which was responded to on their behalf by the rector. A cab was provided for the visiting clergy who were given a drive along the lake shore, and down to the beautiful church of St. George's. The party returned via "The Briars," where they were most kindly entertained for an hour by Miss Sibbald. After tea the clergy assembled at the rectory to complete the business of the session and to enjoy a social evening. The Rural Dean, the Rev. G. B. Morley, rector of Bradford, sent a telegram an-

nouncing the death of a parishioner, which explained his absence. Letters of regret were sent by several other clergy. Those in attendance were the Rev. T. W. Paterson, the Rev. W. H. Cooper, the Rev. John Gibson, the Rev. R. Ashcroft, the Rev. T. G. McGonigal, and the rector. Before departing votes of thanks were formally passed to the rector and his family, to the ladies for the lunch provided. All voted it one of the pleasantest deanery meetings held for some time.

**Peterborough.**—St. John's.—During a review of the work of the year ending last Easter, the rector of this parish was able to congratulate his parishioners on a decided growth in missionary sentiment; considerably over six hundred dollars having been contributed for missions at home and abroad. Loans and gifts from the charitable funds during the year aggregated \$267 and \$1,896 was raised towards the Rectory Fund, bringing it up to \$3,850, since increased by \$300. The beautiful church has been enriched by gifts of several articles of furniture, two brass tablets, and the old Colours of the 57th Regiment, which were deposited with full military honours last summer. Rev. J. C. Davidson is Chaplain of this corps. A large memorial window was also lately placed in the school-house by the Young Men's Bible Class. Rev. W. R. Tandy, M.A., who was appointed to the assistant-curacy of this parish in April became seriously ill after Easter, and was obliged to give up his work to the deep regret of all. Mr. Tandy's health was affected by exposure during three years of hard work in the mission field. He will now take a prolonged rest at his old home in Kingston, Ont., with a view to complete recovery.

**Lindsay.**—At a joint meeting of the clergy of the deaneries of Durham, Northumberland and Haliburton held here on May 24th, to consider suggested changes in the boundaries of these deaneries it was determined after full discussion to recommend no change to be made at present, though the hope was expressed by all that the deanery of Haliburton be re-arranged in the near future. The clergy present spent an enjoyable day, and were most hospitably entertained by Rev. C. H. and Mrs. Marsh.

#### NIAGARA.

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

**Hagersville.**—All Saints'.—Encouraging reports were presented at the adjourned vestry meeting held Thursday evening, May 11th, showing that the parish has been steadily advancing in prosperity. The gross receipts amounted to \$1,956.62, including \$1,000 paid on the rectory. The balance due is covered by subscriptions. The wardens, D. J. Almas and J. C. Ingles, and the treasurer, H. A. Howard, were re-elected. In the early spring a branch of the A.Y.P.A. was organized in this parish. The young people have evinced a great deal of interest by regular and large attendance and zealous effort put forth on behalf of the society and the parish. The appearance of All Saints' Church has been very much improved by a handsome stone font presented by Mrs. Joseph Wilson in memory of Samuel Alfred Wilson and Sarah A. Cuthbert.

**Cayuga.**—The consecration of St. John's Church, built during the incumbency of Rev. J. Francis, B.D., will soon take place, the date probably being the 20th of June. On the same day the clergy of the deanery of Haldimand will hold their summer meeting.

**Jarvis.**—Many young Englishmen have since the beginning of spring made engagements with farmers within the bounds of this parish. Several have become members of the Guild of

Willing Workers. The incumbent expects others to arrive during the summer, and thus swell the English colony or contingent. There is need of a proper system of transfer from the Church in England to the Church in Canada.

#### HURON.

**David Williams, D.D., Bishop, London.**

**London.**—The Synod will open on Tuesday, June 20th. The preacher will be the Rev. Dyson Hague. This being the first synod under Bishop Williams is sure to be an unusually interesting event. Several matters of importance will come up for discussion. It is confidently expected that legislation will be enacted which will lift the stipends of all the clergy in the diocese to a material extent. The Synod will be eventful in this respect, that it will leave all the clergy in a greatly improved condition. Important reports of committees and resolutions of special topics will also come up, and it is hoped that the lay delegates as well as clergy will be out in large numbers to assist these important deliberations.

**Meetings of Synod Week.**—One of the most interesting features of Synod week in London is the gathering of the clergy at two voluntary meetings before the official programme begins. The programmes for these meetings in the present month are as follows: (a) Monday evening, June 19th. Rev. Rural Dean Taylor will deliver the leading address on "The Methodist Movement," and will be followed by Revs. C. H. P. Owen, E. A. Hall, and J. A. Bloodsworth. (b) Tuesday morning, June 20th, (breakfast), Rev. Canon Dann will be chairman, and the chief address will be by Rev. Dyson Hague, on "The Church of England as a Centre of Union." Discussion thereon will be led by Revs. Canon Craig, F. A. P. Chadwick, and S. P. Irwin. The leading address last year at the breakfast was given by the present Bishop, Dr. Williams, on "The Oxford Movement." These meetings are now well established, and are growing in interest and importance every year.

**Exeter Church Convention.**—The annual Deanery Meeting and Church Workers' Convention for the County of Huron was held in the pretty town of Exeter, on Monday, May 29th; beginning with the Holy Communion at 10 o'clock. Although the day was wet, there was a fairly good attendance of delegates; and much enthusiasm prevailed. The convention was favoured with the presence of Ven. Archibald Richardson, Rev. Dr. Tucker, the General Secretary, and Rev. H. A. Thomas, of Lucan. The key-note of enthusiasm was struck by the rector of Exeter in his words of welcome; and by Rural Dean Lowe, on the occasion of his taking the chair for the first time as Rural Dean of Huron. An address was presented to him by the clergy of the Deanery as follows: To the Rev. Wm. Lowe, rector of Wingham, Rural Dean of Huron, Dear Mr. Lowe,—Upon this the first occasion of your presiding as Rural Dean of the County of Huron, we deem it a fitting opportunity to offer you our congratulations upon your appointment to that office. It is an office of honour, no less than of usefulness in our Church of England. There is no deanery perhaps more important in the whole diocese than the Deanery of Huron, on account of its size, wealth and agricultural importance. A great work for God and His Church has yet to be done in it,—by expansion, and consolidation. Much land remains to be possessed, (Joshua 13:1). A wise and strong leader is needed in our Rural Dean; and one who enjoys the full confidence of his brethren. We believe you have those qualities, and you enjoy that confidence. You will be the first to recognize, I am sure, that there are other clergymen in the deanery upon whom this honour might have

fallen,—gentlemen well qualified by ability and experience for the post. But His Lordship has selected you,—"primus inter pares,"—first among equals—a man beloved of his brethren, for his fairness, good judgment and zeal for the welfare of the Church. We pledge you our loyal support, confidence and affection, and will second your every effort for the advancement of the Church of God in this great Deanery of Huron. Signed, C. R. Gunne, rector, St. Paul's, Clinton; Edgar C. Jennings, Bayfield; A. H. Rhodes, Holmsville; W. J. Doherty, B.A., Hensall; H. M. Langford, Brussels; J. Edwards, Blyth; R. J. M. Perkins, M.A., Exeter. Trivett Memorial Church, Exeter, May 29th, 1905.

Secretary Peters read the reports from Sunday Schools; after which the convention adjourned for luncheon. In the afternoon an excellent paper was read by Rev. H. A. Thomas, of Lucan, on the "Art of Teaching," which evoked much favourable comment. After which, Rev. Dr. Tucker gave an inspiring address, and left an impression on the minds of the delegates, that will not fade. As proof of this, in the rural-decanal chapter which met afterwards, it was unanimously agreed to remove the resolution of last year, and to accept loyally the increased allotment of the C.C.M.S., laid upon this deanery. The evening service was largely attended; all the clergy were in surplices. Rev. J. Edmonds, and Rev. W. J. Doherty were appointed to read the prayers; and the General Secretary preached on Rev. 3:8, "Behold, I have set before thee an open door." The tremendous tide of population setting in from Europe to our North-West, was depicted; and the opportunity and privilege afforded of making Canada a great and Christian nation was vividly portrayed—an opportunity and privilege, said the preacher, that occurs only once, and will never occur again. It was a statesmanlike and patriotic address. The beautiful church, the chiming of the bells, the excellent choir, the great congregation, the magnificent sermon, conspired to make it one of the happiest services it has ever been the privilege of the writer to attend.

**Markdale.**—Christ Church.—On the fifth Sunday after Easter, the Rev. Dr. Street Macklem, Provost of Trinity College, Toronto, preached missionary sermons in Christ Church, Markdale, and St. Matthias, Berkeley, of which parish the Rev. J. R. Newell is rector. He dealt with the subject of Foreign and Domestic Missions

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in an able manner. As a result the offerings and subscriptions received in church amounted to \$81.

ALGOMA.

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

Port Arthur.—Rev. C. W. Hedley has entered upon his duties as rector of St. John's Church, and has found a warm western welcome on all sides in this progressive town. Rev. J. T. Larzen, for six months locum tenens, under whose care a great improvement was manifest in St. John's in many respects, is to remain in Port Arthur and Fort William as missionary among the large Scandinavian population. This is the sequel to a minute of the Board of Management of M.S.C.C., in regard to a grant of \$500 for this work. No time has been lost. Mr. Larzen is a persona grata among these people, and well equipped to minister to them. Already he has held several choir practices, organized a Women's Auxiliary, and elected church-wardens, who have enrolled a large number as regular subscribers and supporters. The first service was held in St. John's Parish Hall at 8 p.m., on Sunday, May 28th, in Norwegian, about thirty-five were present, and the singing was hearty, and the service encouraging. A combined choral service of the congregations and choirs of St. Luke's, Fort William; and St. John's, Port Arthur, was held on Ascension Day in St. John's.

RUPERT'S LAND.

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

Alexander.—St. Paul's.—On May 28th, the S.O.E., and C.O.F., of Alexander, paraded to divine service to this church. The weather was all that could be desired, and the church could not hold the congregation that assembled. The choir was in good form, and rendered the musical portions of the service well. The Rev. J. F. Cox, who is chaplain of the S.O.E., preached from Deut. 29:29. The sermon was delivered with much feeling, and a ring of loyalty to the teachings of the Bible and the British flag was very noticeable throughout. The preacher closed a very instructive and inspiring sermon with a strong plea for a determined stand against gambling, intemperance, profanity, and immorality, in building up a national character, founded on the principles of Bible truth, in this new and fast developing country. The service closed by singing the National Anthem, and pronouncing the Benediction.

Winnipeg.—Rev. W. J. Garton returned to the city after canvassing Brandon, Virden, and Elkhorn, in the interests of the new St. John's College Fund. The churches visited contributed the very handsome sum of \$3,300, which will be increased. The canvass of the city of Brandon is incomplete. The amount so far subscribed in the west amounts to \$28,000, and it appears that the sum originally aimed at will certainly be reached. The work of collecting funds for the college has so developed and extended that Rev. Mr. Garton has been obliged to resign his charge of the rectory in Morden so as to be able to devote his entire attention to the work of the college fund.

Rev. F. W. Lewis, of Lumsden, Assa., was in Winnipeg last week renewing old acquaintances, and preaching to his old parishioners at St. Mark's on Sunday evening.

Rev. Charles Clarke, rector of Metcalfe, Ottawa Diocese, is visiting the West by way of recuperation of his health. He is the guest of his brother-in-law, the Rev. A. U. De Pencier, of Brandon.

Rev. Samuel Fea, of St. Peter's, Winnipeg, delivered the annual Sons of England sermon, at Rothwell, Man., last Sunday.

Rev. W. A. McLean, recently rector of Emerson, has been appointed curate of Christ Church, Vancouver.

The vestry of All Saints', Winnipeg, has extended a call to Rev. Mr. Simpson, of Portland, Oregon.

Rev. W. J. Garton, the diocesan collector of funds for the New St. John's College, has been appointed to the same task in the dioceses of Calgary and Keewatin.

His Grace the Archbishop, opened a new church at Bonnie Doon, last Sunday. Bonnie Doon is a rural district attached to the mission of Poplar Point.

Winnipeg.—The annual meeting of the Grace Church Ladies' Aid was held in the church, a large number of members being present, and the president, Mrs. Moore, occupied the chair. After routine business was disposed of, the secretary, Mrs. T. Chamberlain, read the annual report for 1904-05, which stated that during the year eight regular and one special meeting was held. A cheque for \$200 was contributed in April, 1904, by Mr. Pettigrew towards the church debt, which was duly acknowledged. Mr. Pettigrew requested the Ladies' Aid to carpet the room used for the kindergarten class on Sundays, which has been done at a cost of \$160. Also that the stairs and vestibules of the church should have new matting. The ladies have acted upon the suggestion. Several rooms in the parsonage have been papered and a crumb cloth for the dining room purchased. In November a harvest home was held which raised the funds of the society considerably. Also a farewell social to Mrs. Bowles in April. In October \$200 was asked for All People's Mission towards furnishing parsonage; \$100 of this was sent to Mr. Thompson, in December, and the balance, after the annual supper, which was held in January of the present year. The collections for the past year have been less than heretofore, only amounting to \$168.45. This fact is to be deplored, as the annual fee for membership is only \$1. The election of officers resulted as follows: Hon. presidents, Mrs. Sparling and Mrs. Moore; first vice-president, Miss Benson; second vice-president, Mrs. J. N. Hutchinson; third vice-president, Mrs. Woodworth; secretary, Mrs. G. F. Chamberlain; treasurer, Miss Long; parsonage committee, Mesdames Greenfield, Carpers, Groff, Price and Cleveland; convener of entertainments, Mrs. S. M. Ross; auditor, Mr. G. F. Chamberlain.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Rat Portage.

Kenora, Ont., (formerly Rat Portage).—On Sunday morning, May 28th, the Bishop of Keewatin held an ordination service in St. Alban's Cathedral. Morning Prayer was read at ten o'clock. At eleven, the ordination service proper commenced, with a hymn, followed by the sermon, preached by the rector, the Ven. Archdeacon Page. His text was taken from 1 Peter 5:3, and the discourse was, as usual, characterized by breadth of thought, and practical application, that made it one to be remembered by all his hearers. Addressed particularly to the candidates for Holy Orders, the temptations attendant upon the life of a clergyman were dwelt on. Whilst visiting, it was pointed out, was of great importance, still self-improvement, through systematic reading, and careful thought, was especially necessary, in these days when the minds of men were awakening to the consideration of perplexing and vital questions. The candidates admitted to deacon's orders were two Wycliffe stu-

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dents: Marcus H. Jackson, who, last summer, was stationed at Rainy River, and Arthur J. Bruce, student-in-charge at Eagle River. Rev. Arthur A. Adams, deacon, and assistant in St. Alban's parish, was advanced to the priesthood. The impressive service was attended by a large congregation. The anthem was Blair's: "I will go Forth in the Name of the Lord God." Mr. Jackson was the evening preacher in the Cathedral, and Mr. Bruce accompanied Mr. Adams to St. James' Church, Keewatin, occupying the pulpit there. The newly-ordained deacons will resume work in their former scenes of labour, and Mr. Adams will continue his duties in St. Alban's parish.

CALGARY.

Wm. Cyprian Pinkham, D.D., Calgary, N.W.T.

Piegan Reserve.—The Bishop, accompanied by Ven. Archdeacon Tims, spent Friday, April 7th, at the Victoria Home in connection with this Reserve. The principal is the Rev. W. R. Haynes, who has been a good many years in the work, and speaks the Blackfoot language with great fluency. Mr. Haynes has an effective staff, and the work in the boarding school and on the Reserve is going forward in a very satisfactory manner. The Bishop held Confirmation, seven persons in all were confirmed. Afterwards there was a celebration of the Holy Communion. A pleasing feature of this most solemn service was the presence, among the Indian communicants, of the agent and his wife. The offertory came to \$6.65. There are now fifty-two Indian communicants on this Reserve. In the course of the afternoon there was a pow-wow, when the Indians, one after another, gave testimony to their estimate of the school and the Church. Mr. Haynes enjoys their respect and confidence in a high degree. The Bishop could not help contrasting the state of things now existing with those he found on the occasion of his first visit in 1887, and felt deeply thankful as he realized what God has wrought. Asked if the Indians now gave any trouble as regards the use of strong drink, Mr. Haynes replied: "Not in the least. Our Indians can be trusted to go to town and return without apparently thinking about it." These Indians, like those on the other three Reserves where Church work is going on in this diocese, are making great progress in the keeping of cattle and horses, and there seems every prospect that they will nearly all be self-supporting in ten years.

Blood Reserve.—The Bishop and the Archdeacon spent Thursday, May 18th, with the Rev. G. E. Gale, principal of the St. Paul's Home, Blood Reserve. Mr. Gale has been a little over a year in charge. He is making excellent progress in the acquisition of the Blackfoot language, and seems in every way the right man in the right place. He has an excellent staff. The visitors heard the fourth class recite, read, spell and answer questions, and at the close of the examination the Bishop complimented Miss

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Wells, the teacher, who has been eight years in the work, saying that he had never heard a class of pupils from an Indian Reserve do better. It was, indeed, a treat to hear all these exercises. At the pow-wow which took place afterwards, Thunder Chief, the head chief of the Bloods, stated that he had that day come all the way from Cardston to see the Bishop. He spoke well of Mr. Gale and the Mission, and among other things expressed the wish that clothes might be given to the old women, widows, and other poor persons. (It may here be mentioned that if any branch of the W. A. desires to provide such dresses, our missionaries can furnish the pattern.) One of the Indians present said he would like to see the hospital, which is unoccupied, as there is no nurse, opened, as the Indians would like to send their sick to it. The Bishop expects to hold a Confirmation here during the summer.

#### SASKATCHEWAN.

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

**Lloydminster.**—St. John's.—The Easter services in this church were of a very encouraging nature. In all, four were held, at 8.30 a.m., 11 a.m., 3 p.m., and 7.30 p.m., and the Holy Communion was administered at all services to some 65 communicants. There were 247 attendances in all. The services throughout the day were of the brightest and heartiest character, everyone joining heartily in the singing and responses. The afternoon service was made up of Church people who had come in from a long distance, about 60 being present,—those who could hardly remain for the evening service. The Rev. G. E. Lloyd preached on the Resurrection at the 11 and 3 services, and the Rev. C. L. Malaher, who had previously taken the services at Klombies, preached in the evening on the Peace and Triumph resulting from the Resurrection.

#### NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster, B.C.

**Organization of New Districts.**—Ven. Archdeacon Pentreath spent three weeks in the Similkameen Valley recently. Leaving the main line of the C.P.R. at Spence's Bridge he travelled by stage 50 miles to Nicola Lake. He met the Church Committee and advised with them on Church affairs. Mr. Gover, the lay-reader in charge, is doing excellent work in this mission. He will be ordained July 2nd. From Nicola Lake the Archdeacon travelled 70 miles by stage to Princeton. This place contains about 75 people, who are anxiously awaiting the advent of the Great Northern Railway, which is expected to be built into Princeton by the end of the year. Eight Church families were found here besides others in the neighbourhood. A Ladies' Guild was formed with Mrs. Lyall, a daughter of Rev. Canon Tremayne, of the Toronto diocese, as president. Services were held in the Court House on Sunday. The judge's desk was turned into a temporary altar, and seven communicants knelt on the floor to receive the Holy Eucharist. Two children were baptized in the afternoon, and in the evening there was a good attendance. Before leaving Princeton, a parish was organized, dedicated to St. Cuthbert, and a lot has been secured. The Guild has gone to work for a church building. Coal is abundant everywhere, and Copper Mountain is rich in copper-ore. Hedley, 22 miles distant, was next visited. This is a place of 300 people. The famous Nickel Plate Mine is 6,000 feet above the gulch or valley in which Hedley is situated. The Archdeacon organized St. Mary's parish, and a Ladies' Guild. A Church of England service had never been held in the place. A choir was got together on Saturday night, and in the Athletic Hall on Sunday for the first time the silence of the mountains was broken

by the echoes of the Te Deum and the old chants of the Church. Ten communicants received Holy Communion, and one child was baptized. The Archdeacon was able to announce that the amount promised by Mrs. Gurney, an English lady, would be allotted to this pioneer mission, and \$480 was pledged in the district for the first year. Lots have to be secured and a church built. An active, single man is needed for this promising mission. When the railroad comes, a man will be needed at each place. The district is an expensive place to live in at present; \$900 can be offered, and the Archdeacon will be glad to hear of a suitable man. The clergyman from England who had volunteered is not coming. Hedley is on the border of Kootenay diocese, and the Archdeacon drove to Penticton, fifty-two miles distant, and took the steamer to Kilowna, where he rested for a couple of days at the vicarage. He was able to learn about the diocese of Kootenay, and heard with great pleasure that Kilowna become self-supporting at Easter and increased Rev. Mr. Greene's stipend from \$800 to \$1,000.

**Chilliwack.**—This parish, Rev. Mark Juke, vicar, became a self-supporting rectory at Easter.

**Vancouver.**—1,259 persons communicated in the Vancouver parishes on Easter Day.

**Christ Church.**—Rev. W. A. MacLean, M.A., B.D., has been appointed to the curacy of Christ Church. Mr. MacLean was lately rector of Emerson, Manitoba.

**Mission Steamer "Columbia."**—Word has been received from the Rev. Mr. Antle that the mission has had a good reception everywhere, and the indications are that it will be supported by the loggers when the hospital is ready. The building has been shipped from Vancouver in sections. Dr. Hutton has treated twenty cases in seven days, one of which was an axe cut of a serious nature. The doctor is surgeon and engineer.

#### COLUMBIA.

William Willcox Perrin, D.D., Victoria, B.C.

**Salt Spring Island.**—On Saturday, May 20th, the Bishop of the diocese visited Salt Spring to hold confirmations. Arriving by steamer, he went with the vicar, Rev. E. F. Wilson (formerly of the Shinkwauk Home, Sault Ste. Marie), to a service held in Mr. George Gardiner's house, in the Cranberry Marsh, where he gave an address. On Sunday, the first confirmation was held at St. Mark's Church, Vesuvius Bay; ten candidates were presented. In the evening a second took place at St. Mary's Church, Fulford Harbour, when eight were confirmed. The Bishop gave a most instructive address at each service, and both churches were crowded to their utmost capacity. On Monday, Dr. Perrin dedicated a piece of land on the hillside overlooking Ganges Harbour, where it is proposed to build a stone church. The land has been given by Mr. George Borradaile, and as soon as possible a "bee" is to be arranged to prepare the site, and so to expedite the work, which will be begun as soon as funds will permit. The situation is very central, and should serve to draw those who are too far from a church to be able to attend regularly.

God's richest treasures for us are stored in the prayer closet. We can possess them only by dwelling much there.

A devout thought, a pious desire, a holy purpose, is better than a great estate or any earthly kingdom. In eternity it will amount to more to have given a cup of cold water, with right motives, to an humble servant of God than to have been flattered by a whole generation.

#### REVIEWS.

The leading article in the March and April numbers of the Nineteenth Century respectively was an able continued paper, entitled "Democracy and Reaction," from the pen of the Right Hon. John Morley, suggested, no doubt, from views developed during his late visit to the United States. The May number is strong on the question of "The Defence of the Empire," leading off with five articles contributed by Sir William White; Major-General Russell; The Earl of Meath, and others.

The Royal Society of St. George. Annual Report and Year Book; London; England.

This is a capital, tasteful, and patriotic publication, and should have wide circulation.

Review of Historical Publications Relating to Canada for the year 1904: Edited by Professor G. M. Wrong, and H. H. Langton. Toronto: Morang & Co., Limited.

A mere glance through the critical, thoughtful, and scholarly pages of this review should impress a casual reader with Canada's importance, advancement, and the efficient way in which her historical progress is being noted.

Poems and Songs, by the Rev. J. R. Newell, Boston: Richard G. Badger. The Gorham Press, 1904.

Mr. Newell's poems are pleasant reading for those who like sprightly and virile verse. Whether the subject be religious, patriotic, descriptive, pathetic, or humorous, the reader's attention is held, and he can have no doubt that the author had good warrant for offering these contributions of his versatile fancy to the public. If we were to take exception to any thing it would be to some imperfect rhymes here and there. Tennyson, of course, erred in this respect, but not so frequently.

The Messages of the Apocalyptic Writers. By F. C. Porter, Ph.D., and D. D. Winkley, Professor of Biblical Theology in Yale University. Charles Scribner's Sons, New York.

This book is one of a series of "The Messages of the Bible," by various eminent Protestant divines in Northern United States. The author of our present volume belongs to what is often termed "The Graf-Wellhausen School." He considers the Book of Daniel to have been "called forth" by the "crisis" caused by the conduct of Antiochus IV. "The book," our author says, "was distinctly a tract for the times," and, of course, "pseud-epigraphic," in plain English, a forgery. Daniel had really nothing to do with it. Daniel was only a "pseudonym." The so-called book of Daniel was a "product of a distinct and important period in the history of Judaism, that from about 168 B.C. to about 100 A.D." Like all books of this school, the one under review is written to bear out an hypothesis previously assumed, and abounds with the usual assumptions on which conclusions are based. A very great deal of labour, and wide reading of the literature of the school is manifested. If the statements are accurate the book would be useful for the information it gives of the latter apocalyptic literature, as for example, the analysis of the Book of Enoch. As regards the New Testament book of "the Revelation," Dr. Porter has these remarks: "The writer, calls himself a prophet, and his book a prophecy. Perhaps his own title would have been, 'the words (or Book) of the Prophecy of John.'" "The author is certainly not the writer of the fourth gospel." Dr. Porter thinks the usual interpretation of this book needs reconsideration. "If our book (viz. Revelation), is an apocalypse." He proceeds, accordingly, to give an interpretation of his own presumably. We

are rather curious to know what will be the result during the next twenty years to the ministers of the churches that have been educated up to the conclusions formed by Biblical Professors in their "theological" colleges. We do not in the least wonder that the number of their candidates for the ministry is constantly lessening.

MAKING THE BEST OF ONE ANOTHER.

We may, if we choose, make the worst of one another. Every one has his weak points; every one has his faults; we may make the worst of these; we may fix our attention constantly upon these; but we may also make the best of one another. We may forgive even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven, and we shall become not unworthy followers of Him whose name is Love.

There is a story of a German baron, who made a great Eolian harp by stretching wires from tower to tower of his castle. When the harp was ready he listened for the music. But it was in the calm of summer, and in the still air the wires hung silent. Autumn came, with its gentle breezes, and there were faint whispers of song. At length the winter winds swept over the castle, and now the harp answered in majestic music.

Such a harp is the human heart. It does not yield its noblest music in the summer days of joy, but in the winter of trial. The sweetest songs on earth have been sung in sorrow. The richest things in character have been reached through pain. Even of Jesus we read that He was made perfect through suffering.

The child of poverty and vice has still within him, however overlaid by the sins of ancestry, a germ of good that is capable of growth, if reached in time. Let us stretch out a tender, strong hand, and, touching that poor germ of good lifting its feeble head in a wilderness of evil, help it to live and thrive and grow.—Dean Stanley.

THE GAINS AND PAINS OF FRIENDSHIP.

There is a reserve which is inseparable from true dignity in the common intercourse of daily life. But as intimacy ripens the barriers are broken, glimpses are had of things we never dreamed of; there are hills that reach heavenward, and valleys strewn with boulders; there are ripening harvests and gardens with a grave in them, all in the mystical country of the heart; and we were walking in darkness and we never saw them till the sunrise of friendship quickened in the east. You never would have thought, when you first met him, that that rough and rude and somewhat boisterous man had a heart as tender as a little child's. And you may meet a woman casually twenty times, and she is always bright and always interested; it is only long afterwards that you discover that there was a shrouded cross and a hidden sorrow there. That, then, is one of the gains and pains of friendship; it reveals to us the quality of life.—Rev. G. H. Morrison.

Correspondence.

CANADIAN-AMERICAN HYMN BOOK.

Sir.—Your correspondent last week who suggested adopting the American Hymnal, is not aware of the difficulties of such a course. English copyrights, especially before 1850, do not usually hold in the United States, so the American Hymnal is full of words and music that could not be imported into or sold in Canada. Even one copyright hymn, no matter how small its value, would forbid the use of the whole book here. Besides, Canadian national spirit would have to be reckoned with, and I doubt if Cana-

dians would be willing to admit that they must adopt an American production. The American Hymnal, though a magnificent work, contains much that is prepared for quartette choirs and other abominations. Surely we can do as well as the Canadian Presbyterians, whose book I see is adopted at the University of Toronto Sunday services at Wycliffe College.

CHURCH HYMNAL.

Sir.—Some one has argued that it was easier for the Canadian Presbyterians to agree upon a hymnal than it will be for Anglicans. I beg to remind your readers that when the first edition of the Canadian Presbyterian hymnal was proposed, four other hymn books had secured a firm foothold, "The English Presbyterian Hymn Book," "The Scottish Hymnal," "The United Presbyterian Hymn Book," and "The Free Church Hymn Book." At the time of the second edition the elimination and revision of Psalms, to which conservative Presbyterians were ardently attached, created a greater difficulty than we in the Church of England will have to encounter.

THE OFFICIAL ORGAN.

Sir.—I quite agree with "Spectator" that the Board of Management should give a financial statement regarding its official organ. As the Board has given six hundred dollars each year out of the general funds towards the maintenance of that publication, we, as contributors, have a just right to have a full statement of the magazine's financial condition. I, as a large contributor to the General Fund, think it only just to myself and others that a full statement be sent to your valuable journal for publication for the satisfaction of all concerned. Would not the six hundred be more profitably applied to the supply of a missionary to some of our numerous unoccupied districts? I think so.

THE GENERAL SYNOD.

Sir.—May I be allowed to deprecate the desire of some, that extensive legislation be made by the Synod. We are not under the law, but under the Gospel; and we should steadfastly look forward and prepare the way, for the time when all laws will be unnecessary, every man being guided by the Holy Spirit within him, to desire and do the things that be right. That time has not yet come; but we can already restrict legislation to what is the absolutely necessary requirement for a pedagogue to bring us to the Teacher, who is Christ in His Church. That the Church of Christ "must be recognized as a Canadian institution, and brought into line with our national development and needs" is a most questionable statement, only less dangerous than what follows in your correspondent's letter (May 11th), "defining its own doctrine and discipline." If the Church in Canada cannot realize its essential necessity of continuing steadfastly "in the Apostles' doctrine and fellowship, and in breaking of bread and prayers," better let it remain the Church of England in name, as in name, only, it is. But let it be distinctly realized that "the Church of England in Canada" is the sole organization of the one Holy, Catholic and Apostolic Church in Canada, then its status and powers as a national Church are clearly defined by universal law; and, whatever its name be, it is the Church in Canada or the Canadian Church. What the jurisdiction of the Roman Church in Quebec is, I don't know. My belief is, that as Jehovah was the God of the fathers of Israel, Abraham, Isaac, and Jacob, so the Church, in so far as it is national, is not territorial in its limits, but follows the race, and every scattered member of that race, wherever he may be. This agrees with Catholic practice in every land. Our national Church is the Church of the English in Canada; but whether it be the canonical Church of the French-Canadians, I very much doubt. If not, I think it would be a breach of Christian charity to ignore the Roman Church in Quebec Province, by claiming sole jurisdiction in Canada, which a change of name might do. Why can't you let it alone? I did intend writing most strongly against the compulsory use of any hymn book; and still more strongly against any tampering with the Book of Common Prayer. Any Bishop may issue books of individual prayer, in his diocese, and also forms of prayer for common use. I don't see why the General Synod should interfere with the Christian liberty of Bishops, in the question of choice of hymns and prayers, either for individual or common (corporate) use. But want of space forbids, and I desire to add a few more remarks re change of name. I am aware that settlers of non-English origin may feel some objections to being termed English Churchmen, or "Anglicans." Frenchmen, Germans, Spaniards, and others, may object to be called "Roman," as following what has been termed in reproach, the Dago form of Christianity. But is not this the cross laid upon us for us to bear, on account of divided Christendom? Let us boldly face the fact, acknowledge the sin of schism (whether it be the fault of the Anglican, Roman or Orthodox Communion), and earnestly and humbly join in the prayer of Christ "that they all may be one." Then, indeed, and not till then, we may be content with being simply the Church, one, Holy, Catholic and Apostolic. It is no use attempting to reach by a name only, what can only be justified by a fact; nor is it consistent with truth.

to make the attempt. Our branch of the Church is the Anglican Communion in Canada. In B. C. by statute law, it is the ecclesiastical body acknowledged by the Archbishop of Canterbury; which is a practical, straight-cut at a definition, very objectionable to myself, as being from the Province of York. But, no doubt, it serves its purpose, and being only State law, does not bind my conscience in any way, except as to what is due to the powers that be. I am aware that much of the preceding seems self-contradictory. It cannot be helped, as the "Church of England" is not an exact term. There are the Provinces of Canterbury and York, and separate Convocations (or Synods), of the same. These are facts. There is the Church of England of Magna Charta, A.D. 1215. That is a name. As to what "Church of England" means, A.D. 1905, that is a question. WALTER J. WALKER. New Westminster, 24th May, 1905.

A UNIVERSAL ANGLICAN HYMNAL.

Sir.—A correspondent last week suggested a hymnal for England and Canada. The idea is no doubt good, but we should benefit by the experience of our Presbyterian friends, who spent some years and a large amount of money in fruitless conferences with committees of the Scotch Church, and then abandoned the idea of a universal hymnal. We would not be justified in incurring the expense that joint committee meetings would entail.

CANADIAN AMERICAN HYMN BOOK.

Sir.—The hymn book in use by the whole American Church is universally admitted to be better than any English compilation. Why not adopt it in Canada? This would save a lot of worry and expense.

SUMMER SCHOOL FOR CLERGYMEN.

Sir.—A committee composed of Representative Clergymen of the Dioceses of Quebec and Montreal has arranged, with the approbation of the Primate and the Bishop of Quebec, for the holding of a Summer School for Clergymen from Monday, June 26th, to Wednesday, July 5th, inclusive, at Bishop's College, Lennoxville, which the authorities have most kindly placed at our disposal. The object of summer schools (which have now become regular institutions in England and the United States) is to provide the clergy whose time is so largely engaged in practical work, with the opportunity of meeting together to exchange thoughts and to listen to short courses of lectures by men who are specialists in their several departments. The cost of board and lodging and tuition for the ten days has been placed at the small figure of six dollars. It would have been impossible to have charged so small a fee but for the generosity of the authorities of Bishop's College. The programme arranges for twenty-one lectures to be delivered by the following gentlemen:—Dean Hodges (5) of the Cambridge Divinity School, Mass., Principal Whitney (4), Professor Colby (2) of McGill, Professor Allnatt (3), Rev. F. G. Scott (3) Quebec, and Professor Abbott Smith (3). With two exceptions these lectures will be given in the mornings, and the remainder of the day will be given up to recreation. Daily services will be held, and in the evenings short devotional addresses given in the beautiful College Chapel. We earnestly trust the clergy will support this movement. If successful this year we shall hope to be able to make the school an annual event. Further information will be supplied on application to the Secretary, Rev. Dr. Symonds, 145 Metcalfe Street, Montreal, to whom also application for rooms at Bishop's College should be made. Programmes will be issued later on to those who shall have expressed their intention of attending the school. Yours faithfully, J. P. Whitney, Chairman of Committee; Herbert Symonds, Secretary.

P.S.—The charge for those who attend lectures but do not stay at the College will be two dollars. Clergy of Dioceses other than Montreal and Quebec will be cordially welcomed. 145 Metcalfe Street, Montreal, April, 1905.

CANADIAN PRAYER BOOK AND HYMNAL.

Sir.—The discussion going on in your columns of a proposed Canadian Prayer Book and Hymnal, has suggested to me to ask if it would not be possible for the whole Church in Canada to provide our Sunday Schools with a weekly publication (partly secular), which would be thoroughly Canadian in tone, and, if possible, low enough in price to be accessible to the Sunday Schools of our smaller parishes. It should also be interesting to the children as well as instructive. Many of our Sunday Schools are using a weekly paper, published in Chicago, which, while ably written and edited is, in my opinion, better suited for the United States than for Canada.—I confess I have much sympathy with the members of our Synod who, a few years ago, protested that he did not want his boy to go to a Sunday School where he was taught "What a fine fellow George Washington was."

W. C. M.

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## THE STORY THE SNAIL TOLD TO ARTHUR.

Arthur was lying on the ground in  
the garden, face downward, with his  
head propped in his hands, and an  
open book before him.

"Oh, dear, I shall never get this  
lesson; I am slower than a snail," he  
murmured.

"How do you know how slow a  
snail is?" asked a voice close by him.  
"Yes, I am a snail," he added, as if  
answering his questioning look; "and  
I wonder how much you know about  
the snail family, anyhow."

"Not much," answered Arthur;  
"only that they are supposed to be  
about the slowest thing there is."

"That is not much, I am sure; for,  
although we are rather slow, we  
manage to do a great deal in the  
world."

"I would like to know something  
more about you. Will you tell me?"  
asked Arthur, more interested in this  
living object than in his lesson.

"Well, I might give you a few facts  
to think about," answered the snail,  
slowly. "In the first place, some of  
our family live in all parts of the  
world. We live in a shell, which we  
always carry with us, and into which  
we can retire at any moment we  
wish. The name, snail, means to  
creep, and I am sure if you had to  
creep along on one foot you would  
not go much faster than we do."

"Only one foot!" said Arthur, in  
surprise.

"Yes, that is all we have," answered  
the snail. "We have to pull ourselves  
along with that the best we can."

"What do you live on?" asked  
Arthur.

"Oh, we live all right. We eat  
different kinds of vegetables, such as  
lettuce, cabbage, or any nice fruit,  
or soft substance. The gardeners are  
not usually very fond of us, unless  
it is to eat us."

"To eat you!" exclaimed Arthur.  
"Surely no one does that!"

"That shows how much you know  
about it," said the snail, disdainfully.  
"Why, in Europe we are much prized  
as a great delicacy. We grow larger  
there, about two inches in diameter,  
and also as high; and are used in  
soups, as well as cooked alone. The  
glassmen of Newcastle have a snail  
feast once a year, and thousands are  
used at that time."

"I am sure I would not eat a  
snail!" said Arthur in disgust.

"You need not," answered the  
snail, tartly; "but you need not think  
we are not good enough for you.  
Why, the Romans kept us in en-  
closures, and fed us on meal and  
wine, that we might be extra nice."

Arthur saw he had made a mistake,  
and hastened to ask:

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"What do you eat with? I do not  
see any teeth."

"We have teeth, though. They are  
fastened on our tongue, and we  
often have from one to two hun-  
dred."

"My, what a lot! I guess you  
never have the toothache, do you?"

"No, we are never troubled that  
way. There is a strange thing about  
us that you likely do not know; and  
that is, if our head is cut off we grow  
another one."

"Wouldn't it be nice if people were  
that way! I guess they would always  
be losing their heads to see if they  
could not get a better one. Wouldn't  
they, Mr. Snail?" and Arthur laughed  
at his odd conceit.

"I presume they would," answered  
the snail; "but my family name is  
Helicidas."

"Well, I can never pronounce that  
right," said Arthur. "How many are  
there in your family, anyhow?"

"Altogether we number about four-  
teen hundred. That is, that many  
different species are found the whole  
world over."

"Whew!" said Arthur. "You are  
quite an extensive family, and no  
mistake. Do they all carry their  
houses with them, like you?"

"To be sure they do, and some of

them have very beautiful ones instead  
of the plain brown, like mine. When  
the cold weather comes we go into  
our houses, close the doors, and  
sleep all winter, until the warm



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weather comes again. Then we are  
ready to begin living again."

"How do you tell where you are  
going?"

"Why, we look with our eyes, to  
be sure, the same as you do."

"But I do not see any eyes."

"If you look close you will see  
little round knobs on the end of the  
longer feelers; these are the eyes."

"I see now," said Arthur, after ob-  
serving his strange companion a mo-  
ment. "Well, I like you better than  
I did, and have enjoyed our talk; now  
I must really study this lesson," and  
he was soon poring diligently over  
his book.

The snail toiled slowly away, hunt-  
ing out the tender bits in the lettuce  
bed.—Irma B. Matthews.

## THE PUPPIES.

Elsie Danvers was a little golden-  
haired girl of six when she went with  
her family to camp out for a few  
weeks at one of the beautiful Adiron-  
dack lakes.

It was all new to them, this life in  
the forest, and where one rolls up  
in a blanket at night to sleep on the  
softest of balsam mattresses.

The little camp was situated on a  
point between two small bays.  
Around it great hemlocks and pines  
rose to a height of ninety feet, and  
a fringe of silver birches on the shore

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completely screened the camp from view.

One morning Elsie went, as usual, down to the shore to fish for minnows. It was such fun to watch them darting to and fro in the sunshine; but, alas, they wouldn't bite. So, after a while, she laid down her line, and, seeing a pretty path—decided to take a little walk in the woods.

And on she went, gathering ferns and bright berries, till, all at once,

she thought she saw in the distance two small black puppies frolicking around a great spruce tree.

"Oh, the dear little things!" she cried, as she ran toward them; "what fun we will have!"

Not long before Elsie started on her walk, John Keene, a lad of nineteen, had gone out in very much the same direction. He was employed to help around camp, and this morning went to pick up dry wood for the fire.

He had gathered quite a pile, and had just started to take it back to camp, when he heard the sound of a child's voice, not ten yards away.

"Oh, you naughty doggie!" it said, and then followed a little squeak, which Jim recognized to be that of a young cub in distress.

A low growl rang through the forest.

Dropping his load, all but one stout stick, Jim rushed to the scene and picked up Elsie with his left hand, and just as the angry old mother bear was about to spring he gave her a swift, hard blow on the nose. She rose in the air once, then fell backward, stunned, while Jim gave her blow after blow, until she rolled over and breathed her last.

Then he walked back to camp, carrying in his strong arms the bewildered Elsie, who had not once let go her two black "puppies."

"Jim," the child asked, "what made you beat the old doggie so hard?"

**BEGIN RIGHT.**

My dear little girl, you must not be so impatient; I heard you throwing blocks and stamping in a very naughty way. What is the matter?

"Why, mother, I've tried and tried to build a house with my blocks, and when I have it almost finished and it looks so pretty, down it tumbles, and I just can't make it."

I think I know why you cannot do it, Janet.

"Tell me, won't you, mother? I do so want a pretty house."

"You did not begin right; you should put those large, heavy blocks on the floor first, and build the smaller ones on top."

"But, mother, I wanted those for the doors."

"You cannot build your house unless you make the beginning, or foundation, strong; if you do not, it will surely fall."

One day Janet and her mother were out for a walk. On the corner of the street were a great number of men building a large house.

How large those stones look, mother; I should not think they would use such heavy things when they are so hard to lift."

"If the men did not put those large, heavy stones under this house it would fall, just as your block house did. This is the beginning, dear; when the house is finished, you will see why they needed such heavy stones for the foundation."

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On reaching home her mother found a letter from Aunt Sue, saying she was coming to make them a visit.

"Oh, I am so glad," said Janet; "I love Aunt Sue, because she is always sweet and never gets cross or tells me to go away and not bother her."

"I will tell you why she is so sweet, dear; she started right when she was a little girl."

"What do you mean, mother?"

"Well, she, too, was like your pretty block house; she grew up sweet and good because she was kind to her mother and brothers and sisters, and tried to be sweet even when she could not do as she wanted to. This, like the big, strong blocks, made a good beginning or foundation for her after life."—Our Little Ones.

**VALUE OF BREATHING PROPERLY.**

Thousands of people die every year because they do not know how to breathe, or, knowing how, they do not fill their lungs as they should. Thin, pale, sallow people should wrap themselves thoroughly if the weather is cool, step out upon an open porch or stand at an open window, and fill the lungs moderately full, breathing precisely as one does for the most violent exercise—that is, in short, quick, deep inspirations, each one occupying not over two seconds. Use the muscles to expand the lungs and chest, and inhale all the air possible. If the exercise causes pain or giddiness, stop at once. This is the natural consequence of the action, and does no harm, provided it is not continued. After a few minutes, when all unpleasant feeling has passed away, repeat the effort. This may be done two or three times within an hour or so, and should be followed up day after day at intervals of from one to several hours. If the patient is very delicate, three times a day is enough for a beginning. In a very short time a marked improvement will be perceived. Another exercise with the lungs is to expand the chest with the muscles to its fullest ex-

tent, then fill the lungs and hold the breath as long as possible. This causes a heavy pressure of air on undeveloped and defective lung cells, and, after a time, will open all of the passages of the lungs and create a condition of health to which a great many people are entire strangers.

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The skin becomes reddened and inflamed, and pimples are formed that burst and discharge a watery, sticky fluid, which dries and becomes a sort of crust or scale.

In other cases there may be ulcers or sores. Suffering is always intense on account of the frightful stinging, burning and itching.

The surface of the body should be kept clean by frequent bathing with tepid water and castile soap, and Dr. Chase's Ointment applied night and morning.

The control which Dr. Chase's Ointment exerts over eczema and similar skin diseases is a wonder to all who have tested it. This most extraordinary healing power has made Dr. Chase's Ointment the standard ointment the world over.

There is no guesswork about Dr. Chase's Ointment. It is applied directly to the diseased part, and you can see exactly what it does.

By its cleansing, soothing, healing action it allays inflammation and irritation, heals the raw, sore flesh, and leaves the skin soft, smooth and natural.

Wherever there is itching of the skin or a sore that will not heal Dr. Chase's Ointment can be used with positive assurance of relief and cure. 60 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto. The portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

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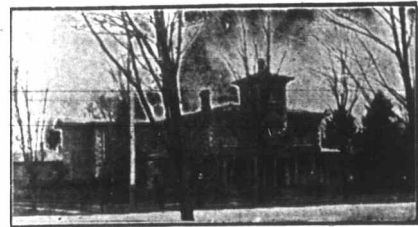
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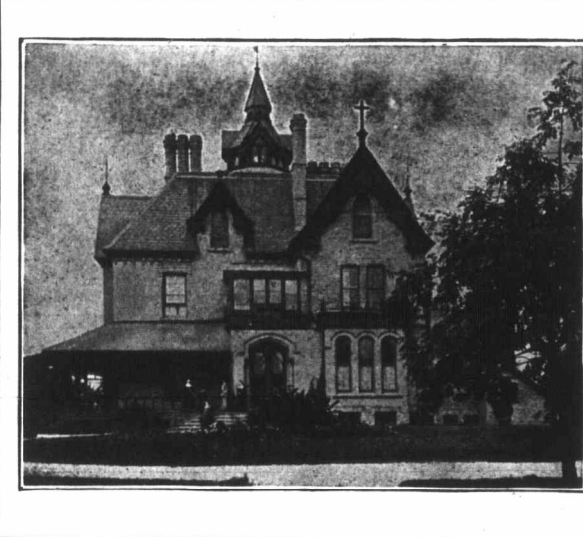
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