

# Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated  
Family Newspaper



Dominion Churchman, Church Evangelist  
and Church Record (Incor.)

Vol. 40

TORONTO, CANADA, THURSDAY, MARCH 6th, 1913

No. 10

### Hamilton Church Organ Works

New and rebuilt pipe organs, tracker and pneumatic actions. HAMILTON, Ont.

**WANTED**—Capable Organist, with good references, requires position. Box 5, Canadian Churchman, Toronto.

**WANTED**—Organist and Choirmaster (Anglican) with English diplomas desires a position in a town with good field for teaching Organ, Piano, Vocal, Theory and Harmony. Fifteen years' experience. Highest references and qualifications. Apply to P. O. Box 782, Orillia, Ont.

### WE WILL PAY YOU \$120 00

to distribute religious literature in your community. Sixty days' work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used. INTERNATIONAL BIBLE PRESS, 192 Spadina Ave., Toronto, Ont.

### Easter Anthems

Morning and Evening Services, Communion Services, Organ Voluntaries for Pipe or Reed Organ, and

### GENERAL MUSICAL SUPPLIES

Music sent on Approval to Clergy or Choir Leaders.

**ASHDOWN'S MUSIC STORE**  
144 Victoria Street, Toronto.

### BOOKS WHICH WILL HELP YOU

**The Conning Tower of the Soul**  
By HENRY HOWARD. Price \$1.00 net

**Social Creed of the Churches**  
Edited by HARRY F. WARD. Price 50c, net

**The Historic Jesus**  
By REV. PROF. DAVID SMITH, M.A., D.D.  
(Author of "The Days of His Flesh")  
Price 75c, net.

**Prayer and the Human Problem**  
By REV. W. ARTHUR CORNABY (Author of "The Call of Cathay," "Let us Pray," etc.)  
Price \$1.50 net.

**Among Famous Books**  
By JOHN KELMAN, D.D. Price \$1.50 net  
On sale at all Booksellers.

**WILLIAM BRIGGS**  
29-37 Richmond St. W., Toronto

### IF YOU ARE ANXIOUS TO SAVE MONEY

We are ready to help you curtail your fuel account by selling you high-grade coal—the hundred-cents-on-the-dollar kind—that burns and gives out heat when burning. It's up to you.

**The Standard Fuel Co. of Toronto, Limited**  
55 King E. Street  
Phone. M4102

### PATENTS

**FETHERSTONHAUGH & CO.**  
THE OLD-ESTABLISHED FIRM  
Head Office, ROYAL BANK BUILDING, 10 King St. E., TORONTO. Branches—Hamilton, Montreal, Ottawa, Winnipeg and Vancouver, Canada; and Washington, United States.

### WM. SMITH & SON

**CHESLEY - ONT.**  
Manufacturers of  
**CHURCH PEWS AND CHURCH FURNITURE**  
Send for Illustrated Folder

### PRINTING

**GOWANLOCK PTG. CO., LTD.**  
103 Adelaide Street West  
FOR PRICES Phone M. 1359

### P. BURNS & CO.

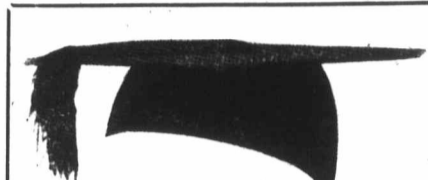
Wholesale and Retail Dealers in  
**COAL AND WOOD**  
HEAD OFFICE: 49 King Street East, Toronto  
ESTABLISHED 1856 TELEPHONE 131 AND 132  
Office and Yard, FRONT ST. near BATHURST. Telephone No. 449 & 2110  
Office and Yard, PRINCESS STREET DOCK. Telephone No. 190.

### Sunday School Seating

Don't make the mistake of buying common chairs or long unwieldy forms. **ASSEMBLY CHAIRS** are flexible and convenient. While strong and rigid in use, they can be stacked in a corner when not required. They are supplied in individual seats or in groups of two and three, with kneeler attached, making a good substitute for pews in Mission Halls. Write for quotation, stating number of sittings and space.

The **BLONDE MFG. Co. Ltd.**  
CHATHAM, Ontario

Telephone Main 7404  
**Do You Want the BEST PRINTING?**  
The best paper, the best inks, the best workmanship, and most modern designs of type faces—if you want all these, let us do your printing. We make a specialty of commercial work.  
**The Monetary Times Printing Co. of Canada, Limited**  
62 CHURCH ST., TORONTO  
N.W. COR. OF COURT ST.



### College Caps

For Ladies' Choir Use  
**HARCOURT & SON**  
103 King Street West ... Toronto

### DANIEL STONE

**UNDERTAKER** 82 WEST  
Telephone North 282 BLOOR ST.

### BOOKS

**Civilization at the Cross Roads**  
by J. NEVILLE FIGGIS, LITT.D.  
Net \$1.75

**The Nature of Personality**  
by WILLIAM TEMPLE  
Net 75c

**The Rule of Faith**  
BAND LECTURE  
by REV. W. P. PATERSON, D.D.  
Net \$1.50

**Fishers of Men**  
or, How to Win the Men  
by J. E. WATTS-DITCHFIELD  
Net 60c

**The Lenten Psalms**  
by the REV. JOHN ADAMS, B.W.  
Net 60c

**UPPER CANADA TRACT SOCIETY**  
2 Richmond St. E., Toronto, Ont.

### Dr. A. Reed's Cushion Shoes Give Comfort

It's the constant rubbing of the sole of your foot against the stiff sole of your shoe that makes your feet burn.  
Dr. Reed's Cushion Shoes provide a soft felt cushion for the feet to sink into, thus preventing the aching, drawing, and burning that makes walking unbearable. Obtainable nowhere else in Toronto but at our store.

**H. & C. Blachford, Ltd.**  
114 Yonge St. ... Toronto

### DRINK HABIT

THE DRINK HABIT thoroughly cured by the Fittz Treatment—nothing better in the world. Rev. Canon Dixon, 417 King St., E., has agreed to answer questions—he handled it for years. Clergymen and doctors all over the Dominion order for those addicted to drink. Write for particulars about a ten days free trial. Strictly confidential.

**FITZ CURE CO.**  
P.O. Box 214, Toronto

### MEMORIAL WINDOWS

Scripture subjects skillfully treated in richest

### English Antique Glass

Quality has first place with us.  
**Robert McCausland, Ltd.**  
141-143 Spadina Ave., Toronto

ES & LLIS  
ICAL ART  
KERS  
Carving, Stone,  
ined Glass, Mosaics,  
ideries.  
ers to be addressed.  
it., London, Eng.  
Museum),  
m and Liverpool.

HITNEY  
ENGLAND  
ICE, STOLE AND  
G MANUFACTURER  
—Russell Cord,  
Serge, \$3.04 to  
12.18 to \$30.68.  
\$1.09 to \$10.23  
—Boys', \$1.09 to  
\$1.37 to \$4.75.  
Inen.—Boys' from  
from \$1.34.  
from \$32.08.  
S AND PATTERNS FREE.

ICAL ART  
RASS WORK,  
TEXTILES,  
if No. 100 Post Free.  
TAILORING  
MENT.  
D SURPLICES,  
nd self-measurement  
free.  
28 Margaret St.  
London, England,  
and at Oxford.

EGE SCHOOL,  
Port Hope, Ont.  
of buildings, extensive  
sium, skating rinks, etc.  
versities, Royal Military  
r all information apply  
v. OSWALD RIGBY,  
PORT HOPE, Ont.

MAWR  
ue, Toronto  
y School for Girls  
art (successor to Miss  
Cambridge University,  
l staff of Canadian and  
w Prospectus from Miss

RE  
S TO  
MONEY

elp you curtail  
by selling you  
the hundred-  
ind—that burns  
when burning.  
**Fuel Co. Limited**  
Street  
4102

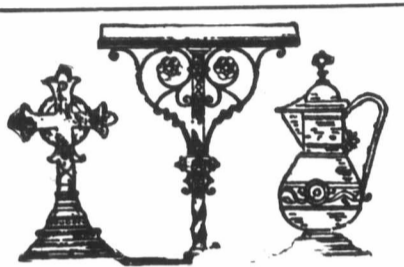
BELLS  
l Bells a Specialty.  
dry Co., Baltimore, Md., U.S.A.

### THE CALL OF THE NORTH

Do you know of the many advantages that New Ontario, with its Millions of Fertile Acres, offers to the prospective settler? Do you know that these rich agricultural lands, obtainable free and at a nominal cost, are already producing grain and vegetables second to none in the world?

For literature descriptive to this great territory, and for information as to terms, homestead regulations, settlers rates, etc., write to

H. A. MACDONELL,  
Director of Colonization,  
Parliament Buildings,  
TORONTO, ONTARIO



### EAGLE AND RAIL LECTERNS

Alar Rails, Crosees, Vases, Desks, etc.; Candlesticks, Vesper Lights, Memorial Brasces, Chandeliers, and Gas Fixtures; Communion Services made or refinished.

**CHADWICK BRASS CO., LTD**  
Hamilton ... .. Canada  
Send for Catalogue.

### HOTEL CECIL OTTAWA, ONT.

WALTER B. WALBY - Prop.  
FINEST, MOST HOMELIKE, AND  
MODERN HOTEL IN THE CITY  
Special Rates to the Clergy

Turns chilly houses  
into cosy homes.

**ELIAS ROGERS CO. LTD.**  
28 W. King St., Toronto

### THE METROPOLITAN BANK

Capital - \$1,000,000.00  
Reserve Fund \$1,250,000.00  
Undivided Profits \$181,888.26

Head Office:  
**TORONTO, Ont.**

A General Banking Business  
Transacted.

S. J. MOORE, President.

W. D. ROSS, General Manager.

### THE STANDARD LOAN COMPANY

We offer for sale debentures bearing interest at FIVE per cent. per annum, payable half-yearly. These debentures offer an absolutely safe and profitable investment, as the purchasers have for security the entire assets of the Company.

Capital and Surplus } \$1,400,000.00  
Assets }  
Total Assets - 2,800,000.00

President:  
J. A. KAMMERER  
1st Vice-Pres. and General Manager:  
W. S. DINNICK - Toronto  
2nd Vice-President:  
HUGH S. BRENNAN - Hamilton  
Directors:  
RIGHT HON. LORD STRATHCONA AND MOUNT  
ROYAL, G.C.M.G.  
DAVID RATZ R. H. GREENE  
W. L. HORTON A. J. WILLIAMS  
Head Office:  
Cor. Adelaide and Victoria Streets,  
Toronto

### KEITHS LIMITED

(Formerly the Keith & Fitzsimons Co. Ltd.)  
111 King St. West  
Toronto  
Designers and Makers  
**CHURCH LIGHTING  
FIXTURES  
ECCLESIASTICAL  
BRASS WORK**

### Cure that Bunion

No need to suffer bunion torture another day.  
**DR. SCHOLL'S BUNION RIGHT**  
removes the cause of your bunion or enlarged toe joint by permanently straightening the crooked toe.  
Gives INSTANT RELIEF and a FINAL CURE of all bunion pain. Shields, plasters or shoe stretchers never cure.  
**Dr. Scholl's Bunion Right** is comfortable, sanitary, convenient. Guaranteed or money back. 50 cents each or \$1.00 per pair at drug and shoe stores, or direct from The I. Scholl Mfg. Co., 214 King St. E. Toronto. Illustrated Booklet Free

### "Service to Policyholders"

is the keynote of the Report for 1912 of The Great-West Life—now in print.

And that principle of service is the keynote of all the Company's operations; as over 40,000 well-satisfied Policyholders can testify.

### The Great-West Life Assurance Company

Head Office, WINNIPEG

### Cassock Cloths

All qualities of materials of various makes suitable for cassocks are shown by us, perfectly fast dye, durable weave and satisfactory wearing qualities. Superior value.

SAMPLES WITH PRICES  
SUBMITTED ON REQUEST

### JOHN CATTO & SON 55-61 King Street East - Toronto

### NORTHWAY

GARMENTS KEEP  
IN THEIR SHAPE

# THE CANADIAN CHURCHMAN

"No Churchman can keep abreast of the times without The Canadian Churchman."

With every Department progressing, with our Editorial and Special Articles leading in Church thought, and filled with inspiration for Clergy and Laymen alike; with our "Church News" the latest and most up to date in Canada,

## This is Your Opportunity to Make Money

Write us at once for terms. Extra liberal commission allowed. We want Agents (men or women, young or old) in every city, town and village in Canada.

THE CANADIAN CHURCHMAN - 36 Toronto St., TORONTO

March 6, 1913.

# The Canadian Churchman

TORONTO, THURSDAY, MARCH 6, 1913.

**SUBSCRIPTION - - \$1.50 PER YEAR**  
Send all Subscriptions by Postal Note

**Clubs.**—Five or more new subscriptions either to separate addresses or in a package to one address, \$1.00 each per year.  
**An Offer to All.**—Any clergyman or layman sending in new subscribers to "Canadian Churchman," \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.  
Sample copies free to anyone writing us for same.

SINGLE COPIES FIVE CENTS.

**ADVERTISING RATES PER LINE, 15c.**

**Advertising.**—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

**Births, Marriages, Deaths.**—Notices of Births, Marriages, Deaths, etc., 25 cents each insertion.

**The Paper for Churchmen.**—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

**Change of Address.**—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

**Discontinuance.**—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

**Receipts.**—The label indicates the time to which the subscription is paid, no written receipt is needed. It requires three or four weeks to make the change on the label.

**Cheques.**—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.

**Correspondents.**—All matter for publication in 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, **EVELYN MACRAE,** Publisher.  
**PHONE MAIN 4643.**  
Offices—Union Block, 36 Toronto Street.

Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the choir of St. James' Cathedral, Toronto.

**SUNDAY BEFORE EASTER (Palm Sunday).**

March 16th.

Holy Communion: 131, 136, 257, 495.  
Processional: 132, 133, 137, 496.  
Offertory: 104, 141, 613, 642.  
Children: 608, 688, 692, 695.  
General: 105, 140, 152, 630.

## The Outlook

### The University of British Columbia

It is with great interest that we have read of the appointment of Dr. Westbrook, Dean of the Faculty of Medicine of the University of Minnesota, to be the first President of the new University of British Columbia. Dr. Westbrook is a Canadian, and the appointment is, therefore, particularly gratifying. He is to take charge of the work next May, and classes will be held in temporary quarters until the new university is completed next year. It may be remembered that the initial project was outlined eighteen months ago by the Hon. Dr. Rogers, Minister of Education, speaking at the annual meeting of Latimer Hall. The position at Point Grey is magnificent, almost ideal, overlooking the Pacific, and the area allotted to the university is so large as to indicate that in the near future the institution will be one of the outstanding features of Western Canada. It is well known that Latimer Hall and St. Mark's Hall will form the Anglican College in the university. We congratulate our Western friends on the splendid outlook for education.

### Wife Desertion

The Minister of Justice was waited on last week by a delegation, asking for amendments to the Criminal Code respecting wife desertion. They requested that men who deserted their wives in the Old Country should be liable to deportation. Judge Doherty pointed

out that as that dealt with immigration it would come within the scope of the Interior Department. The delegation asked, further, that wife desertion by itself should constitute a crime, for at present it is necessary to say that the desertion endangers life or health. We are particularly glad that this action has been taken, and we hope it will lead to definite legislation. Only a day or two ago we heard of a particularly sad case of wife desertion, together with a new "marriage," involving unutterable trouble. The man was promptly deported to the Old Country. There ought to be no difference of opinion as to the necessity of constituting desertion by itself a crime, and if this were done we should have less trouble than at present.

### The Care of the Feeble-Minded

The large deputation which waited upon the Ontario Government last week with a view to having legislation introduced for the proper treatment of the feeble-minded was a representative and important gathering. There are no fewer than six thousand mentally defective persons in Ontario, while the number of mentally defective children is about two thousand. It was shown that present legislation is inadequate, and very much more was necessary. One point of special importance was made by Archdeacon Ingles, who deplored the present indiscriminate method of issuing marriage licences, urging that the power to issue such licences should be vested in the municipality only, that applicants should be obliged to present doctor's certificates to say they were physically and mentally sound, and that in the absence of such certificates licences should be refused. We observe with satisfaction that the Government has promised to go fully into the matter and to give it careful consideration. As Commissioner Starr rightly says, "The Government must dyke the stream at its source."

### A Terrible Indictment

The report of Sir William Meredith in regard to the Farmers' Bank is sad reading for those who long to see our country without reproach. Sir William said that the efficient cause of the loss was "the recklessness and fraud of those entrusted with the management of the bank":—

The subsequent management of affairs of the bank was characterized by gross extravagance, recklessness, incompetency, dishonesty and fraud, and has resulted in the entire loss of the paid-up capital and the whole of the deposits, and, after allowing for all that can be extracted from the shareholders on their double liability, a loss amounting to no less than \$1,806,437, making a record unparalleled in the history of any bank in Canada, or, as far as I am aware, in any other country.

It is poor consolation for the defrauded shareholders to know that such revelations will go far to prevent similar delinquencies in the future; but it will be something if this plain-spoken report leads to such legislative and other action as to make similar frauds and losses absolutely impossible. Sir William Meredith is of opinion that "if the bank had been prudently and honestly managed there is no reason why it should not have succeeded." For the future there must be no permission to start a bank without a thorough and searching enquiry on the part of the Government. No acceptance of personal assur-

ances will suffice any longer. It is unutterably sad to realize that any part of our financial and commercial life is capable of producing such revelations. The call for simple honesty is evidently still necessary.

### Bible Sunday

The Upper Canada Bible Society is endeavouring to enlist interest in, and support for, the observance of a Bible Sunday each year, on which the world-wide work of the Society can be advocated and helped. The particular day proposed is the Sunday in March nearest the anniversary of the founding of the Society, and this year it will be on March 9th. It is gratifying to know that all the leading religious Communions of Canada, through their representative gatherings, have commended the work of the Bible Society and suggested the observance of a Bible Sunday, and we very gladly commend the proposal to all clergy and laity of the Anglican Church. Within the last few weeks splendid testimonies to the work of the Bible Society have been given by the Bishops of Oxford and Birmingham, and it is bare truth to say that a Church Society like the Society for the Propagation of the Gospel could not continue its work in the mission field without the constant help given to it by the Bible Society. This alone should draw out the practical sympathy of all Churchmen in the work of this true handmaid of all missionary societies. To quote the words of the Bishop of St. Alban's:—

The argument of honesty compels me to say that a Church which freely avails itself of the labours and generous grants of a Society that helps missions of every school of thought, is bound to support the Society, without which it admits that its work cannot be done.

### The Key of B Natural

Four Bishops last week expressed their view in the Upper House of Convocation at Canterbury of the present style of intonation by the clergy in many churches, and a resolution was adopted to the effect that evidence of training in the production of the natural voice in public reading and speaking should henceforth be regarded as a necessary preliminary to admission to Holy Orders. The Bishop of Chichester in particular condemned the "Church voice," remarking that many a time a clergyman who speaks naturally and acceptably outside the Church loses his natural voice and speaks "in this miserable Church voice" when occupied with the public services. Dr. Ridgway thought that the clerical throat was cultivated by undue lowering of the head when reading, and he wished that "every clergyman could have a pin with its point upward, just under his chin," as a "simple but safe cure." The Prayer Book is quite clear in its distinction between "say" and "sing," the latter being originally applied to cathedral usage as distinct from that in parish churches. Then, too, monotoning is not intoning. The Bishop of Oxford, Dr. Gore, once spoke forcibly about "the tyranny of the note G"; and the Dean of Durham remarked: "Monotoning may have sufficient justification, but I have never heard of any." The Secretary of the S.P.G., Bishop Montgomery, has said that "there is nothing really more grand than the massed tone of human voices speaking earnestly and not singing." We hope this expression of opinion will lead to a much more careful consideration of the value, importance, and beauty of the natural

holders"

note of the  
or 1912 of  
at West  
v in print.

principle of  
the keynote  
Company's  
as over  
ell-satisfied  
lders can

he  
est Life  
Company  
WINNIPEG

k Cloths

aterials of various  
for cassocks are  
perfectly fast dye,  
and satisfactory  
Superior value.

WITH PRICES  
ON REQUEST

TO & SON  
East - Toronto

HWAY  
S KEEP  
SHAPE

N

ught,  
most

ey

men,

TO

voice in our services. Even when a clergyman monotonizes the Confession and other Prayers which call for repetition by the congregation the people invariably use the natural voice, unless it be that the monotone has made them almost silent.

### An Impossible Position

The Dean of Gloucester, England, Dr. Spence-Jones, has recently been indulging in reminiscence, and reviewing his long and honoured life as a parochial clergyman, scholar, and Cathedral dignitary. The Dean is of opinion that modern criticism has greatly illuminated the Old Testament, and he considers that such stories as that of Balaam's ass, the sun standing still, and Jonah, belong to "legends" which have clustered round the events related in the Sacred Book, and were carefully sifted out and discussed before they were added to the rest. But the Dean goes on to express himself strongly against the application of any such system to the books of the New Testament, since these were written under totally different circumstances. The distinction, however, is utterly baseless, as several modern writers have pointed out. Indeed, Wellhausen has for some years been giving his attention to the New Testament, and is applying to it the very same principles which he applied for years to the Old Testament. It is simply impossible to keep the New Testament immune and sacrosanct, for critical scholars will not be content to allow it to be hedged round by any limitation while being permitted freedom with the Old Testament. The Dean of Gloucester is not the only dignitary in England who seems to indulge in this idea of insisting upon a wide gulf between Old Testament and New Testament criticism, but it is a vain hope and an impossible position, and almost every book of advanced criticism to-day is concerned with the New Testament and not with the Old. This fact alone ought to have given pause to those who are prepared to go to such lengths in Old Testament criticism and make them examine much more carefully their fundamental positions and principles. There is no real warrant in anything that can be called true historical scholarship for regarding these Old Testament stories as legendary; indeed, the evidence is all the other way. The question that dominates every issue to-day concerns the Divine authority of Holy Scripture.

### A Great Disappointment

In the Philadelphia "Evening Bulletin" a few days ago an article appeared headed "A Disappointing Religious Movement," referring to the "Men and Religion Movement," which occupied a good deal of attention in the United States last year, and was to be extended to Canada this winter. The Movement involved the expenditure of a considerable amount of money, and was accompanied by not a little enthusiasm. But, according to Dr. Carroll, the Government statistician in religious matters, it did not produce the expected result in the increase of Church membership, for the total increase in all the churches in the United States is reported to have been but a little over half a million last year, and to have been less than the increase in the previous twelve months. Incidentally, Dr. Carroll remarks that the growth is chiefly in the churches which are most orthodox of creed. On this the Philadelphia paper remarks that "Prophets of the twentieth century Church may recall the experience of the prophet who discovered that the message was not in the great wind, or in the earthquake, or in the fire, but in the still, small voice." This will be an encouragement to many quiet, faithful labourers in missions and parishes, as they endeavour, day by day, to "testify the Gospel of the grace of God."

### A Warning from British Columbia

In a recent issue of the "Guardian," the Rev. A. H. Plummer, Vicar of Lumby, White Valley, B.C., wrote a letter with the above heading. Referring to the fact that within the last few months two or three cases have come under his notice where settlers have been duped by the gross misrepresentations of certain real estate and immigration agents, Mr. Plummer's own words had better be quoted and given prominence, because of the serious results that often accrue to the West through these deplorable misrepresentations:—

Richlands, B.C. (Hilton P.O.), has been represented as being the centre of a thriving, busy community, in touch with all the modern conveniences of a Western city. Whatever the real estate agents may say in its favour—and it has much to commend it—it has no "modern conveniences." There is no water system. There is no electric lighting. There is no railway nearer than Vernon, B.C., forty miles distance. The hopes of the place rest upon the railway coming this year to Lumby, twenty-three miles distant. Competent judges are of the opinion that to depend on Richlands and the country close by as one for fruit-farming alone is a great mistake. Owing to the altitude (of which I am uncertain, but believe to be over 2,000 feet), only the hardiest species of apples can be grown successfully.

Mr. Plummer adds that mixed farming is undoubtedly what the settler should determine upon, and, as no finer country exists than the one from which he writes, adjoining as it does the Okanagan Valley, he feels it his duty to "caution people against unscrupulous liars, who deck our land in false colours." We are grateful for this word of warning, which we hope and believe will have due effect both in England and in Canada.

## CHRISTIAN EFFICIENCY

Gethsemane has more than one Lenten lesson for the Church of to-day. The disciples, so often reproved for disloyalty and unconcern, are possibly a very true type of at least a part of modern Christendom. While our Lord agonized, they slept. But was it wholly through indifference? Was their recent boast of unswerving steadfastness merely the verbose shroud of a fundamental cowardice? Hardly, we think. These men, if honestly estimated, were not essentially cowards. They had good intentions; in reality they meant to be brave and loyal. Our Lord in His sympathy admits that the "spirit" was "willing." They had, as we would say, "good hearts." They were devoted, brave, loyal. Yet, in the presence of the supreme test they went to sleep—the "flesh" was "weak." The fault, then, was not disloyalty, but inefficiency. They intended well; but they were incapable. Here was the task to be done, the sacrifice to be made; they saw its urgency, its magnitude, its appalling summons; the pain and the grief of it all weighed down their spirits into a sorrowful sleep. It was pain to them, truly; but it was so much more peaceful to sleep. But He must be awake to it! And to Him it was agony unutterable! Loyal, but incapable; meaning well, but muddling the task in sleep when it called to them to be up and doing.

Is not this experience paralleled in the Church to-day? Probably there are not many followers of Judas—not more, certainly, than

the proportion in the original band. But there are many who repeat the story of Gethsemane. Perhaps this is the cherished sin of Christians to-day. Theoretically, our religion is beautifully peaceful and peace-giving; but the living of it brings to the actual battle with evil not peace, but a sword. To-day the call to the Church to agonize with her Lord in the hand-to-hand struggle against her ancient foe is just as clear as ever. The slum, the oppression of the devil's wealth, the scourge of impurity, challenge to battle. We see the challenge, we weep over the conditions too painful to gaze upon. We close our eyes and take refuge in slumber—not because we are deliberately disloyal, but because we are practically inefficient in applying our faith to our task.

One voice at least of the season of Lent calls us to fresh efficiency as Christians saved for service. "Efficiency" is a good word; in science, in industry and in education it is the word of the moment. Borrowing the term out of this setting, we find its environment spiritually suggestive. In these fields it is admitted and taught as axiomatic that to efficiency there are no short-cuts, no royal roads, no mere verbal professions. Their humorists will assure us there can be no discipline-less "culturine" as a modern substitute for the culture that means ability. This kind, we are told, cometh not but by prayer and fasting.

Let us accept the word, then, and learn this Lenten lesson afresh. The Gospel can show us the spiritual meaning of the discipline that refuses a modern, cushioned-pew, "culturine" Christianity as a substitute for the "peril, toil and pain" that must always be accepted by those who would follow the Son of God to the final issue. Not profession only, but efficiency also! We are called to a real battle with evil. Lent reminds us that "sin" is as real in a world of polite terminology as in the days of old when the Puritan fathers spared no words in their uncompromising denunciation. It is always a foe: its conquest demands not "the sleep of sorrow," but the agony of blood. "Any religion that seeks to ease the pain of sin rather than to cleanse the blood of it preaches a gospel of perdition." A painless following of our Lord is all too common. We are called instead to a discipline of prayer, of communion, of bold and efficient loyalty, that dares to fear lest while we sleep in "brave" sorrow the Son of Man is already being betrayed into the hands of sinners.

### WHO LOVED ME.

Galatians ii: 20.

Three little sunbeams, gilding all I see;  
Three little chords, each full of melody;  
Three little leaves, balm for my agony.

#### "Who"

He loved me, the Father's only Son.  
He gave Himself, the precious, spotless One.  
He shed His blood, and thus the work was done.

#### "Loved"

He loved—not merely pitied. Here I rest.  
Sorrow may come—I to His heart am pressed.  
What should I fear while sheltered in His breast?

#### "Me."

Wonder of wonders! Jesus loved me!  
A wretch, lost, ruined, sunk in misery.  
He sought me, found me, raised me, set me free.

My soul, the order of the words approve.  
Christ first, me last, nothing between but love.  
Lord, keep me always down; Thyself above.

Trusting to Thee, not struggling restlessly,  
So shall I gain the victory.  
"I—yet not I"—but Christ, "who loved me."

The

IT is  
Er  
in  
loo  
inasmu  
continc  
one or  
so well  
Mrs. S  
sociate  
For  
on in  
less ar  
ing the  
to time  
care of  
eight  
the Du  
ber of  
in the  
and co  
cherish  
whose  
weeks  
lished  
prayed  
gift of  
In A  
time at  
G. W.  
Home,  
their g  
Ontario

a siste  
days t  
The  
Hespel  
acres c  
Septen  
return  
still in  
Smyly.  
to tak  
Colleg  
Bishop  
seven  
and gi  
The b  
before  
their  
custon  
the cu  
reside  
taught  
bee-ke  
trainir  
New p  
Septer  
are ex  
drafte  
where  
range  
string  
boy o  
than  
other  
real se  
Most  
Count  
careful  
Church  
served  
It oug  
few gi  
the He

# A DREAM REALIZED

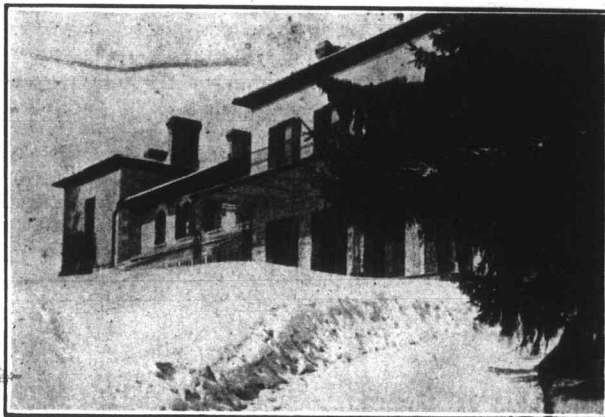
## The Story of the Coombe Boys' Home at Hespeler, Ontario

It is not generally known that there is a large Irish Emigration Home connected with our Church, in the little town of Hespeler, in County Waterloo, some 60 miles west of Toronto. It is unique, inasmuch as it is the only Irish orphanage on this continent, where boys and girls are received from one or other of the seven large homes in Ireland, so well-known on the other side of the Atlantic as Mrs. Smyly's Mission Homes and Schools, associated with the Irish Church Missions.

For many years a great work has been carried on in Dublin in caring for thousands of motherless and fatherless children, teaching and training them in all that is true and good. From time to time boys and girls were sent to Canada in the care of other emigration institutions; until about eight or nine years ago it was felt imperative by the Dublin authorities that the increasing number of children in Canada should have someone in the Dominion to whom they could look for help and counsel when such was needed. It was a cherished desire of the late Miss Ellen Smyly, whose death was recorded in these columns a few weeks ago, that this should become an accomplished fact. She dreamed of it by night, and prayed for it by day, until at last, by the timely gift of a legacy, the means was forthcoming.

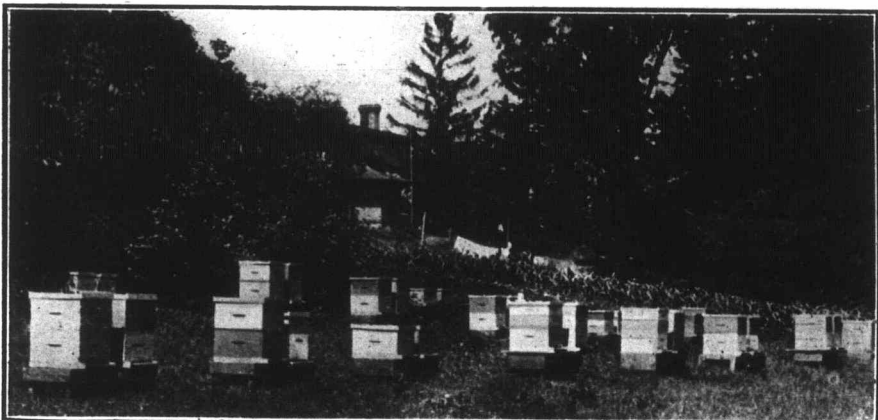
In April, 1905, Miss Smyly, who was at that time at the head of the work, accompanied by Mr. G. W. Tebbs, the Master of the Coombe Boys' Home, Dublin, Ireland, sailed for Canada in their quest of a Canadian Home. At Stratford, Ontario, they were joined by Miss Annie Smyly,

for the Canadian farms. The cost of sending out each boy and girl to Canada is \$50 for passage and outfit, and the number sent is regulated by the amount of money sent in by the generosity



The Home at Hespeler.

of friends of the work. It may be mentioned in passing that \$60,000 is required annually for the upkeep of the 7 large Homes, and for the maintenance in whole or part of about 1,000 children, and this is all received by the freewill donations of friends interested in the work. There is no endowment, or Government aid of any kind.



Bee-keeping, at Hespeler.

a sister of Miss Ellen Smyly, and within a few days they had decided to locate at Hespeler.

The beautiful property of the late Jacob Hespeler, the founder of the town, situated in 12 acres of beautiful grounds, was purchased, and in September of the same year Mr. and Mrs. Tebbs returned to Canada and began the work which is still in their hands as representatives of Miss Smyly. Mr. Tebbs has since been able to take a course of studies at Wycliffe College, and has been ordained by the Bishop of Niagara. During the past seven years no less than 250 Irish boys and girls have passed through the Home. The boys receive a training at Hespeler before they leave the sheltering care of their Canadian Home. They become accustomed to the country, the climate, and the customs of Canada during this year's residence. In the large garden they are taught horticulture, poultry raising and bee-keeping. Mr. Tebbs undertakes this training during the summer months. New parties arrive usually in May and in September, and a few days before they are expected, the previous parties are drafted out on to the farms and homes where situations have previously been arranged for them. It is one of the stringent rules of the Homes, that no boy or girl is sent to Canada with less than a year's residence and training in one or other of the Old Country Homes. Hence in a very real sense, the boys and girls are "hand-picked." Most of the children are confirmed in the Old Country before they come to Canada, after very careful training and instruction in the Irish Church Mission Schools. Hence it will be observed that no very young children are sent out. It ought to be stated, furthermore, that only a very few girls are sent, only sufficient for the needs of the Hespeler Home, the great majority being boys



A Group of the Boys, Hespeler.

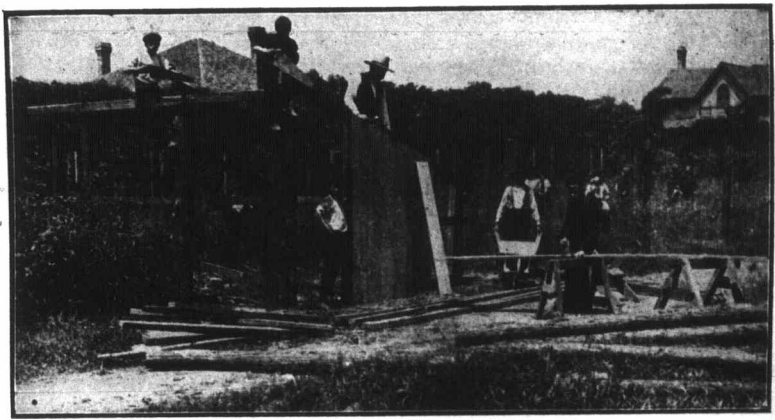
girls located throughout the Province of Ontario, annually, and receives at least two letters annually from each of them, to which, of course, replies have to be sent. This regulation is in accordance with Government requirements. At Christmas time no less than 70 to 80 of them return "home" to Hespeler for that happy season, and the little Anglican Church in Hespeler is filled to overflowing with a lot of happy Irish boys and girls, and the rector, the Rev. Horace Bray, is made quite happy. During the winter months the boys in residence

are sent to the Public school in Hespeler, for a few months "finishing" education, before they go out to commence life in real earnest. There are very few failures amongst them. This is only to be expected when the care of selection, and the real spiritual character of the work are considered. Many of the earlier emigrants have already attained good positions in the Province, and even further afield. Two boys at present are preparing themselves for the ministry; one of the girls has just graduated, and is now senior surgical nurse in a large New York Hospital. Many of them have a desire to be missionaries, and may we not pray that their hopes may be realized. Rev. G. W. Tebbs, the Superintendent of the Home, at Hespeler, will gladly tell more of the work to any interested, in this very important and unique Church Institution in our midst, and visitors are cordially welcomed to inspect the beautiful home there at any time, when in the neighbourhood.

### THIS AND THAT

Thoughts of an Eastern Churchman

A very important conference was recently held in Halifax, on the suggestion and at the call of the Bishop of Nova Scotia, to consider the question of the reading of the Bible in the day schools of the Province. Besides our own, the following Churches were represented:—Baptist, Methodist, Lutheran and Presbyterian. Four resolutions were unanimously passed, and it was decided to form a joint permanent interdenominational committee to bring the matters before the public. In Nova Scotia educational matters are somewhat in the same condition they were thirty or forty years ago in Ontario. They do not form a department of the public service but are under a



Boys at Work, at Hespeler.

"Supervisor" who occupies, I should say, very much the same position as the General Superintendent of Education did in Ontario in my younger days. In Nova Scotia and the Maritime Provinces the principle of "Home Rule" in educational matters obtains to a very marked extent. Each section can decide whether or not to establish compulsory education and a certain proportion of the ratepayers can by vote actually close the school. Any kind of religion can be taught in any section, provided no one objects, but the protest of one ratepayer is sufficient to put a stop to it. In some of the purely Scotch sections in the County of Pictou the Shorter Catechism used to be, and may yet for all I know to the contrary, be taught, and in the Clare district in Digby County, along the shores of St. Mary's Bay, where live the descendants of the returned Acadians, exiled in 1755, the Roman Catholic catechism is in regular use in the schools, for there is no one to object. In the city of Halifax the Roman Catholics have what you would call in Ontario, their "Separate Schools," by a sort of compromise, based upon this "home rule" clause in the School Act. Their children exclusively attend certain schools and are taught their own religion, and by an arrangement no one objects.

With such a flexible system as this, it surely should not be difficult to introduce Bible reading very generally into the schools. The wonder is that it hasn't been tried before, for under our system there is absolutely nothing to prevent its introduction.

At the last quarterly meeting of the Board of Governors of King's College, Windsor, it was decided to build a second wing to the college to run parallel with the new one already erected. The cost of this addition, which has been ren-

dered necessary by the larger anticipated increase in the attendance, will be \$7,500. There are now 67 students in attendance.

The recent consecration of Rev. V. S. Arjariah to a Bishopric in India has not attracted the attention, it seems to me, that such an epoch-making event demands. Bishop Arjariah is a native born Indian, and he has been consecrated not as a suffragan or assistant Bishop, but as a "real Bishop," with a diocese and jurisdiction of his own. The service of consecration appears to have been a most impressive affair. It was attended by eleven Bishops and by the Governor and high officials of the Province, and an immense and thoroughly representative assemblage. This, I should say, is quite the most important event in the history of the Indian Church since its formation. I am a very strong advocate myself of the policy of making our missionary Churches, as far as possible, indigenous institutions. But as long as the highest offices are reserved for Europeans, this is impossible. I hope many now living will see the day when the majority of the Indian episcopate will be "native born."

An attempt, I see, is to be made in the diocese of Montreal to place the "salaries" of the clergy at \$700, \$800 and \$900. These figures, I must confess, came as a sort of shock to me, for I imagine that people's ideas on this subject have considerably enlarged of late. Such "salaries" as these belong to the sixties and seventies, when living was about one-fourth of the cost it is today, and when six or seven hundred dollars per annum was a fair provision for any middle-class family. These "salaries" are really far below mechanic's wages, or the pay of chauffeurs, trained nurses, and even butlers. They should be placed at \$1,000, \$1,100 and \$1,200 at the lowest. The Church owes its clergy a living, and no man in the position of a clergyman can begin to live on such salaries as these, and bring up a family. The whole question of clergyman's salaries is one that should be faced and thrashed out by our Bishops and leading laymen. There are dozens of laymen in our Synods who are paying their butlers, and chauffeurs, and valets much larger salaries than the above mentioned. And then the Bishops should take the matters up corporately. They do, I know, make reference to it from time to time in their pastorals, but a combined, sustained and persistent effort on their part is necessary to overcome the present dead weight of indifference. It is time that a real attempt was made to wake up our laity to the facts of the case, and to keep them awake until conditions are radically and permanently improved.

I wonder how many people nowadays read Bunyan's "Pilgrim's Progress." I can distinctly remember the time when, among a certain class of religionists, this work was looked upon as an indispensable part of the religious education of the young, and I well remember the scandalized astonishment of my mother when told by a clergyman that he had never read it, and, I may add, my own. Very few children to-day, I should think, have even heard of, much less read, the "Pilgrim's Progress," and probably the majority of our clergy only know of it as a half-forgotten classic. This, I think, is regrettable, for although we have undoubtedly outgrown most of its theology, it is a "human document" of surpassing interest, and deals with wonderful force and fidelity with those deeper personal experiences common to God's people in all ages. In its day, so Macaulay says, it was widely read by Roman Catholics. To read it, I imagine, would be a revelation to many of our younger clergy, for over and above its rather obsolete theology, it abounds in skilful delineations of certain types of character which are as fresh, and pointed, and apposite as if written yesterday. I don't know of any book which is more calculated to help a preacher in the composition of really practical, pungent sermons, and in the hitting off of certain human foibles and follies than the "Pilgrim's Progress," which, like every work of genius, belongs to no age, epoch or era, but to all time.

Downeaster.

Did it ever strike you that goodness is not merely a beautiful thing, but the beautiful thing, by far the most beautiful thing in the world? and that badness is not merely an ugly thing, but the ugliest thing in the world? So that nothing is to be compared for value with goodness; that riches, honour, power, pleasure, learning, the whole world and all in it are not worth having in comparison with being good; and the utterly best thing for a man is to be good, even though he were never rewarded for it; and the utterly worst thing for a man is to be bad, even though he were never punished for it.—Charles Kingsley.

## AD CLERUM

This column is intended for the interchange of thought on personal and pastoral problems and communications from our clerical readers in the form of suggestions and enquiries should be addressed to "Clericus" at the office.

A recent writer in an American Church paper said that he was much distressed to receive a letter the other day from a Church publishing firm, in which it was stated that "we lose 10 per cent. of our income by clergy, Sunday Schools, and parishes not paying their bills. There is probably no other business where the loss is so heavy from that cause as in our business." This is a serious reflection, not merely on business-like habits, but even on ordinary honesty, for, as the writer goes on to remark, people order what they have not got funds to pay for, and instead of suffering for the poverty, they try to make the publishers their scapegoat. He further says that he has inherited from his predecessor's régime sundry bills of nearly two years' standing, and is making this the first charge on his Church. Well may he add, "We cannot preach much to business men if we ourselves yield to the temptation to order goods which we have not the means to pay for."

Here is a useful suggestion for a sermon on "The Parable of the Prodigal Son": (1) Two journeys—out and in. (2) Two resolves—to go; to come. (3) Two abodes—home; far country. (4) Two requests—give me; forgive me. (5) Two beginnings—to be in want; to be merry. (6) Two results—he took all; he lost all. (7) Two actions—came to himself; came to his father. (8) Two outcomes—isolation, and no one gave; compassion, and a feast made.

It was a fine remark of that erratic person, Swift, "You can know a man of genius when you see all the dunces against him." The dunces whom Swift had in mind were not the utterly foolish people, but respectable and accredited mediocrities who move on steadily to promotion by safe adherence to the well beaten paths. There is, of course, a call to proper care and wisdom, but it is sometimes cowardice to follow the town clerk of Ephesus and "do nothing rashly."

A good illustration of Church life comes from our neighbours to the south. In a strong rural church the minister, quite a young man, stayed more than twelve years, and then when a vacancy occurred the people called a man who was not very far from three score years and ten. The moment they heard his excellent sermons they felt there was no need whatever to look farther afield. They said, "This man has a message for us; he is in good health and will serve us well for a number of years." When they told the man of their choice of certain little difficulties which had been experienced in their community, he begged them not to inform him what they were, and when some of his friends said, "Why do you want to go off into that little country town which has no future?" he remarked with a smile, "Well, I have not very much of a future myself, and so there is every prospect of happiness, usefulness, and progress in the work of the Lord." It is a significant suggestion to those churches who think that a man over fifty has reached "the dead line."

"Do you ever get discouraged?" was asked of a Christian worker. "I would not dare to," was his reply; "there is nothing I am so afraid of as fear." This is a suggestive and true remark. There is perhaps nothing so powerful in the hands of Satan as the weapon of discouragement. From the earliest days to the end God's word to His soldiers is "Fear not," and we must never for a single instant throw away this shield.

Between the sunrise and the sunset  
The road winds o'er the hill,  
It is not long or very steep for climbing  
When the wind is still.

Between the sunset and the dawning  
The grey lies o'er the blue,  
It is not dark or very long for sleeping  
If our lives are true.

A quick retort is that ascribed to Rabbi Aaron of Buffalo. At a large public luncheon his friend, Father Kelly, called out to him across the table, "When are you going to be liberal enough to eat ham, Rabbi Aaron?" "At your wedding, Father Kelly," was the instant response.

Clericus.

## CANON SYMONDS AND THE PRESBYTERIANS

The following letters appeared last week in the Toronto "Globe":—

To the Editor of The Globe: The Anglican Church in Canada is now on trial. Rev. Dr. Symonds of Christ Church Cathedral, Montreal, has, it seems, been guilty of preaching the Gospel in a Presbyterian Church on February 16, for which offence a strong and influential organization of the Anglican Church has demanded his expulsion from the Episcopalian ministry.

Any discerning mind can see that it is not Dr. Symonds, but the Church he represents, that is now upon its trial. It is difficult to credit the obvious facts. Here is a distinguished and devoted Anglican minister, and here is a new temple, Presbyterian though it be, newly consecrated to the worship of God and to the preaching of the everlasting Gospel; and these twain meet, and the Anglican minister preaches the Gospel in the new sanctuary dedicated to that high end, for which offence it is seriously debated in this year of grace 1913 whether or not his fitting doom shall be that he shall be cast forth from his pulpit, his lips to be henceforth sealed, so far at least as that communion is concerned which he has done so much to honour.

There is probably but little reason to fear that any such fate awaits Dr. Symonds. Such action would split the Canadian Anglican Church to the bottom. Thousands of her high-minded sons would resent the outrage upon intelligence, upon reason, upon Christian charity, that such a course would involve.

A Churchman.

To the Editor of The Globe: "Churchman," in to-day's Globe, writes eloquently about the action of the Anglican Church in the case of Dr. Symonds. It is evident that "Churchman" misunderstands the nature of the case. Nobody objects to Dr. Symonds preaching in a Presbyterian Church. It is simply a matter of law. When a clergyman of the Anglican Church preaches within the parish limits of another clergyman it is required by canon law and common courtesy that he secure such permission from that clergyman. This, it appears, Dr. Symonds failed to do, and hence the difficulty. Is it not fair that a member of a Church should be required to obey the laws of that Church? We do not object to Dr. Symonds preaching in any church. We do object to his doing so in a way that violates a law which it is easy to observe. Had Dr. Symonds got the necessary permission he could have preached himself hoarse in the Church of St. Giles and avoided all this hubbub. "Trinitatis."

To the Editor of The Globe: Will you permit me to say in reply to the courteous and tolerant letter of "Trinitatis," which appeared in your issue of yesterday, that Dr. Symonds secured the permission of the rector of the Church of the Ascension, in which parish St. Giles' Presbyterian Church is situated, before accepting Rev. Mr. Dobson's invitation to preach there. This permission was given over the telephone, and it is now contended that it should have been given in writing. The rector of the Church of the Ascension withdrew his permission a day or two before the date appointed for the service at St. Giles, but Dr. Symonds naturally felt that he could not break his engagement, made in good faith with Mr. Dobson, because the rector had changed his mind.

Anyone who knows Dr. Symonds, however he may differ from him theologically, would be the last person to charge him with discourtesy. I trust this explanation will be satisfactory to "Trinitatis."

R. J. Moore.

Rector of St. George's Church.  
Toronto, Feb. 27.

There are two surprises, one may venture to think, which await us in the day when the Lord returns to make his reckoning with his servants. One the place of honour given to plain, simple men and women, who put a great spirit of service into humble opportunities; the other the tragic shame of multitudes of feeble, self-centred, respectable people who buried their talents in dull and complacent routine.—Cosmo Gordon Lang.

A lad settling they he ian hyn coming Gospel teaching light th mission She hac her own

In Lo weights are exa measure are to l sult to l the lofty ar His cal and wo and foo the Div we read what G purity a are the sult if

A litt slate an room or for she had slipping "If mot The sla the bur heart, l not go with th for ever

A col "I have copy?" coming to ask Psalm friend, to carry New T Christ t ply you tailor p a Psalt

Some great a stantinc interior all seer guide. face of of Moh was on to the e adverse Divine we see down o but whi in pray

At Li reading "Are y you lov is God' Biblew versatic

Let t without when h pects t hope h died in f







**ALGOMA.**

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

FORT WILLIAM.—ST. LUKE'S.—A movement is on foot to place a brass lectern in this church as a memorial to the late Mr. Hubert Wrean, a member of the parochial branch of the St. Andrew's Brotherhood. It is hoped that the new lectern will be dedicated on Sunday, July 6th.

**SASKATCHEWAN.**

Jervois A. Newnham, D.D., Bishop, Prince Albert, Sask.

PRINCE ALBERT.—On the last Sunday in Advent the Bishop held an Ordination in St. Alban's Pro-Cathedral, at which the Rev. C. L. Mortimer was ordained priest, and Mr. Cardwell, deacon. The Executive Committee of the Diocese call particular attention to the duplex envelope system. Church finance ought to be conducted on business principles. This is the object of the new diocesan plan, adjusted by the Executive, which every parish and mission in the diocese is asked to adopt. While it has been an anxious season in the field on account of the shortness of men, from one cause or another, there are bright spots which cause encouragement and thankfulness. Unity Mission, not very strong in numbers, has had its own trying experiences in the past, but last summer it provided the whole stipend for its student, Mr. Shorto, returning to the diocese the grant of \$50. Fenton, also a small mission, met its full assessment. Vermilion, Alta., is now prepared to take rectorial responsibilities. This is a strong forward step. Sutherland Parish is prospering under the Rev. A. C. Collier, who is a distinct strength to the working staff both of Emmanuel College and the diocese. The Rev. C. Barnes is not only covering his own field this winter but is extending his labors into the neighbouring vacant missions. The Rev. E. H. Webb has resigned the incumbency of Manville Mission and retired from active ministerial work.

Emmanuel College, under the Deputy-Principalship of Archdeacon Dewdney, is doing and enjoying a good year's work. With our present numbers, there is no doubt that we are still cramped for room. The building should comfortably accommodate just over 30 students; at present 44 are crowded into the rooms. The men take their full share of the university life, in study and sport. The Senior year, which is now preparing for ordination in the spring, numbers 15 men.

A Saskatchewan Diocesan Prayer Union has been formed. Topics for prayer are published in the magazine monthly. Though our home work is commended first in the scheme, foreign work is not forgotten, and on our list this month is Bishop Hamilton and his work in Japan. Reports of good and encouraging work come from senior and junior branches of the W.A., which numbers about 80 now. We hear of church furnishings being supplied by junior branches as well as seniors; money being raised for the salary of our own missionary to our own Indians, the Rev. Edward Aheueakea; meetings for prayer and study of Missions, and papers being read and discussed at the various Deanery meetings that are very helpful to us in the heavy difficulties which face us in this new and fast-developing country.

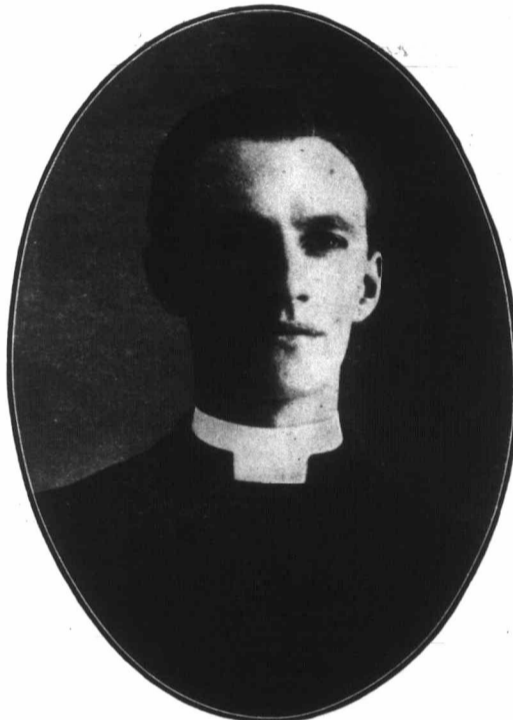
**NEW WESTMINSTER.**

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

NEW WESTMINSTER.—The Rev. Anstey Dorrell died on February 14th at the age of seventy-one. He was born in London, England, and served in the dioceses of London, Oxford and Capetown, before coming to British Columbia twenty-two years ago. For a time he worked as a travelling missionary and was then appointed to the charge of Ledner, where he remained for three years, at the end of which time he was appointed rector of Ashcroft, where he remained for twelve years. Failing eyesight compelled him to retire from active work. For some years he has been living quietly in Vancouver, and occasionally preaching at St. Paul's Church. A very remarkable meeting was held on February 17th in the schoolroom of Christ Church. It was in the nature of a re-union of those who had assist-

ed Rev. S. Schor and the Misses Schor in the recent Palestine Exhibition. It was the best attended meeting your correspondent has ever seen in Vancouver and was a fine tribute to the interest aroused by the recent exhibition. The Bishop presided and steps were taken towards the formation of a permanent auxiliary in the city. The net profit of the Exhibition in Vancouver was about \$1,000, which considering the peculiarly unseasonable weather, must have been very satisfactory to the deputation. In addition to the regular Lenten services a series of sacred recitals and oratorios is being given in Christ Church on Wednesday evenings. They are being very largely attended. It is safe to say that the organist, Mr. Frederick Chubb, is already recognized as the foremost organist on the Pacific Coast.

KERRISDALE.—ST. MARY'S.—The building of the new St. Mary's Church, corner of 37th Avenue and Larch Street, Kerrisdale, Vancouver, B.C., is proceeding rapidly. It is to be of clerestory effect, and when completed will accommodate 1,000 people. The architects are Messrs. Sharp (people's warden), and Thompson, the successful competitors for the University of British Columbia. Every care will be taken to make the church a work of art, and all that it should be for its holy purpose, and a credit to the Church of England in Canada. It is hoped that it will be possible for a pipe organ to be installed for the opening of the



The Rev. W. H. C. Battershill, M.A., Rector of St. Mary's, Kerrisdale, Vancouver, B.C.

church in July. Kerrisdale is a rapidly growing part of Vancouver, in the municipality of Point Grey, and while the majority of the parishioners are by no means wealthy, they have responded loyally to the appeal of the rector, the Rev. W. H. G. Battershill, who founded the parish together with the adjoining parish of Eburne, two years ago. One parishioner has given \$4,500. Up to September, 1912, Kerrisdale was served in conjunction with Eburne, when the two were separated, and the incumbent of the parishes resigned Eburne at the request of the parishioners of Kerrisdale to become their first rector, the people also subscribing enough to make St. Mary's self-supporting. St. Mary's is the second church to be erected within two years under the incumbency of Mr. Battershill, the first being St. Augustine's, Eburne, which was entirely free from debt when separated from Kerrisdale; which is sufficient evidence of the vitality of the Church in British Columbia, and of the sincerity of the people.

**COLUMBIA.**

J. C. Roper, D.D., Bishop, Victoria, B.C.

VICTORIA.—COLUMBIA COAST MISSION.—From an indebtedness of \$20,000 fifteen months ago, the Columbia Coast Mission, the annual meeting of which was held in the Synod room, Victoria, has showed a remarkable increase of prosperity to the point where it carries over a balance of \$5,150. As a result, it was decided to place missionaries this year at Rock Bay, Pender Harbour, and Quathiaski Cove.

The three hospitals at Rock Bay, Alert Bay and Van Anda, and the two boats were the means of

treating 1904 medical and surgical cases during the year closed. The receipts from the hospitals, including the Government grant, were \$22,405, while general subscriptions from Church societies and individuals brought receipts up to \$36,730.

**CALGARY.**

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

CALGARY.—REPORT OF INDIAN MISSIONS.—Steady progress has been made in each of the four Missions during the past year. There are 2,531 Indians on the four reserves of whom 577 are baptized members of the Church of England, 635 are returned as Roman Catholics, and 1,320 are still Pagans. The Baptisms for 1912 included 2 adults and 42 children. Twenty-four Indians were confirmed. The total number of communicants now numbers about 150.

The Missions contributed to M.S.C.C. \$70.45, and to the General Purpose Fund of the Diocese \$53.50, besides several smaller sums to the various funds required by the Canons. The total amount raised in the four Missions was over \$600. The schools on 31st December contained 106 children, which number has since been increased by 10.

At the Blackfoot Mission, the Church has been removed to a better location near the Mission House. The new school was opened in June, and has now a total of 39 children.

The staff consists of the Rev. M. C. Gandier, Principal; Miss McArthur, Girl's Matron; Mr. Moore, Farmer; Mrs. Moore, Boy's Matron; Miss Woods, Kitchen Matron.

The Toronto W.A. is now giving \$1,000 to the Blackfoot work to be divided as the Diocesan Authorities see fit.

The Hospital is at present in need of a trained nurse. A Mr. and Mrs. Hamar are at present in charge. Owing to the difficulty of getting a nurse there have been no in-patients for some time past.

The Blood Mission, is confined principally to school work, though the Rev. S. Middleton makes periodical visits through the reserve. A new dormitory was erected at the beginning of the year, and sundry other improvements made to meet the Government requirements. The cost, over \$3,000, was borne by the diocese. The boys at the school are formed into a Cadet Corps and received their colours from H.R.H. the Duke of Connaught, on his recent visit to Macleod. The staff here consists of: The Rev. S. Middleton, Principal; Mrs. Middleton, Boy's Matron; Miss E. Gardiner, Girl's Matron; Mrs. Palmer, Kitchen Matron; Mr. Bailey, Farmer.

The Peigan Mission is still in charge of the Rev. W. R. Haynes. The church room has been converted into a second church by the addition of a chancel and other improvements. It was dedicated in December when there were 54 Indian Communicants besides a few white people. The Indians themselves subscribed \$250 for the improvements here made, and the Reserve Officials and tradesmen of Pincher Creek and Brocket assisted in providing the furnishings. A collection of \$7.10 was taken up at this service for the General Purpose Fund of the Diocese.

The school has suffered during the year through constant changes of the staff, but we hope now that the work will go forward again. The present staff consists of: Captain C. E. Fisher, Principal; Mrs. Fisher, Matron; Miss M. E. Jones, Assistant Matron, and Mr. C. Howard, Farmer.

The Blackfoot, Blood, and Peigan Missions were all visited by Archdeacon Tims in December, and the necessity of doing more towards self-support emphasized.

The Sarcee Mission is in charge of Archdeacon Tims. The Church building erected three years ago was struck by lightning last summer, and suffered considerable damage.

The Indians here are being urged to subscribe liberally to the needs of the Church, and last year they gave about \$100 to various objects.

The school building is old and dilapidated, and it is hoped the new school promised by the Government, two years ago, will be available this coming summer.

There are 17 children on the roll, which will be increased in the spring. The staff, in addition to the Archdeacon, consists of: Mrs. S. C. Dean, Matron; Miss Quigley, Assistant Matron; Miss Tims, Teacher; Mr. J. R. Tims, House Master. There is a W.A. at this Mission, which last year raised \$22.20 or various missionary objects.

General Remarks.—The schools are still causing some anxiety financially. The increase of grant from the Government, which is now \$100 per child, has been more than overbalanced by the

POOR COPY



who wish to pass it on unmutated to our descendants. I am old enough to remember and with regret, the modifications made in Ireland after the separation. Yet in the "Church of Ireland Gazette" of 24th January, there is an article by a clever member of the staff, a conservative one, too, which startled me. His article is revolutionary, he wishes to make the forms compatible with the times. To eliminate such as the cursing psalms, the seventy-three verses on the fifteenth evening of each month, the repetition of the Lord's Prayer four times, the Collect twice, or both the Apostles' and Nicene Creed in morning service, the fate of the families of Korah, Dathan, and Abiram, and the conversation of Balaam's ass from the lessons. Then seeing the lapse of so many, and the numbers who are inclined to go to some church, who cannot master the Prayer Book, but are attracted by a simple, bright, direct, easily understood mode of worship across the street in our larger towns, still greater changes are advocated. The whole question, as he says, is one of efficiency. The Prayer Book of 1549 gave leave to begin evening service with the Lord's Prayer. The article gives many reasons for a thorough revision. I cannot but feel, however I regret it, that my own experiences agree. We find the congregations are not what they used to be, and on the other hand, there is so much unauthorized change, leaving out this, adding that, that it would be far better to make a thorough change now.

Senex.

ST. MICHAEL AND ALL ANGELS'.

Editor, "Canadian Churchman."

Will you kindly insert the following in this week's issue of your esteemed paper.

A wrong impression has been created in the minds of some, by a paragraph that appeared in an evening paper, one day last week. The article stated that an action had been instituted by the rector and wardens of St. Michael and All Angels, against Mr. Dinwoody and the trustees of the property. It is not as some have wrongly supposed, that there is any unpleasantness over the property, but that a technicality in the title may be adjusted.

I trust that this mere statement may correct any misunderstanding that may have resulted.

W. J. Brain, Rector.

Books and Bookmen

The Dean of Canterbury is one of the best known figures in English Church life, and in "Some Questions of the Day" (London, England: Nisbet and Co., 6s.), Dr. Wace has published papers on Biblical, national, and ecclesiastical topics which have appeared week by week in the "Record" during the past months. As he says in his preface note, most of the matters discussed are still "questions of the day," and he hopes that his book expresses "some of the principles of Evangelical truth and on old English Churchmanship which will always afford our best guidance in such problems." In the thirty-five sections which comprises this book almost everything of current interest and importance is treated and it will do nothing but good for Churchmen to see the conclusions arrived at by one of the acutest and most masculine minds in the Church of England to-day. The Dean's guidance on Biblical and critical questions will be found especially valuable. His attitude on ecclesiastical and doctrinal problems is, of course, frankly Evangelical, and on national topics he writes from the standpoint of a convinced believer in Church Establishment, and naturally this part will not appeal so directly to those in Canada who are faced with different conditions. But even here his vigorous utterances are well worth reading. Two bibliographical topics are "A Memorial to Cranmer" and "The Life of Cardinal Newman." The Dean's ability, candour, and courage were never more in evidence than in this book.

The International Critical Commentary is well known as the most scholarly of recent exegetical works and while the critical attitude of different volumes differs considerably, especially as between the Old and New Testaments, the books are indispensable for a thorough study. One of the recent volumes is on "The Johannine Epistles," by the Rev. A. E. Brooke

(Edinburgh: T. and T. Clark. New York: Charles Scribners, \$2.25), a well-known Cambridge scholar who has given special attention to the Septuagint. Mr. Brooke provides an able and scholarly introduction consisting of ninety pages, and then come exegetical notes at once critical and homiletical. Indeed, the prominent feature of the work is Mr. Brooke's belief that the writer of the Epistle was primarily the pastor of his flock, with a chief interest in the cure of souls. This directly affects the character of the Commentary, and it will be welcomed all the more on this account by preachers and teachers. While it will not supersede other works of recent years it will take its place among them as a definite contribution to the knowledge of one of the most important parts of Holy Scripture.

A great deal of attention has lately been called to the subject of Miracles, and one of the primary essentials for any proper consideration is a careful study of the material included in the Bible. It is only thus that we can expect to arrive at a proper conclusion. There is far too much writing about the subject in the way of critical comment, and far too little actual knowledge of the contents of Holy Scripture. For this reason we welcome "The Study of the Miracles," by Ada R. Habershon (London, England: Morgan and Scott, 6s.), which gives in the course of twenty-one chapters a clear and able summary of Scriptural teaching. It is an attempt to gather together all the testimony to the miracles throughout Scripture, and simply as a Bible study it provides abundant material for thought, while in regard to its specific object of collecting the innumerable proofs of God's power the book is likely to prove of special value. Readers may not always find themselves in accord with the writer's conclusions, but they will always find reasons for her position and abundant suggestion for study.

The theme of Eternal Life is in some respects the greatest of all, because it at once describes God's nature and expresses the Divine purpose for man. Anything, therefore, which helps to elucidate it should be welcomed. In "Eternal Life," (Toronto: Upper Canada Tract Society, \$2.50 net), Baron von Hügel provides what he calls "A Study of its Implications and Applications." Written originally as an article for an "Encyclopaedia," it proved too long, and the result is the publication of this volume. Part I is a "Historical Retrospect," extending from the Oriental religions, through the Greco-Roman and the Jewish Christian world to Mediæval and Modern Civilizations. Part II. gives a "Contemporary Survey," taking first certain philosophies derived from Kant; next the scientific aspect of Biology and Epigenesis; then Socialism and other prevalent problems and conditions; concluding with a chapter on Institutional Religion. Part III. discusses "Prospects and Conclusions," and consists of a chapter concerned with "Final Discriminations." It will be seen how full is the treatment, how varied the information, and how wide the scope. The large-hearted appreciation of various forms of truth is particularly impressive, and it is remarkable how the writer is able to enter sympathetically into phases of thought with which he has little or nothing in common. Baron von Hügel writes from the standpoint of a devoted and convinced Roman Catholic. But it is certainly puzzling to reconcile his adherence to that faith with his very candid criticism of its doctrines, history, and organization. It is so essentially Modernist in outlook and attitude that it must surely be put on the Roman Index before very long. To use his criticism of Rome is its greatest condemnation, and we marvel that so clear, large-hearted, and able a thinker can remain where he is. But this is his affair. It is significant that with all his keenness of insight and broad sympathy he is unable to appreciate the place of the Reformation in relation to human freedom and progress. It would not be paradoxical to say that this book owes much more to what was won for humanity at the Reformation than anything available within the Roman Church. It is quite impossible to give in a short notice anything like an idea of the marvellous range of thought here provided. It must suffice to say that it is an attempt, and a pretty successful attempt, to cover the whole field from the beginning to the present day, including every religious system, and every philosopher and scientist who has made any contribution to the subject. Only one thing occurs to us to remark in conclusion, that eternal life as it is depicted in the New Testament is, of course, something infinitely simpler than is here portrayed, and it is a great mercy for ordinary Christians that they are not under the necessity of mastering a volume like this

before realizing that "this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou has sent."

The reissue of valuable books of a former generation, which have been allowed to go out of print, is an exceedingly useful work, and for this reason we give a special welcome to "Characteristics of the Gospel Miracles," by the late Bishop Westcott, which is now issued in an exceedingly cheap form, with a new preface by the Bishop of London (London, England: H. R. Allenson, Ltd., 6d.). While so much is being written about the miraculous element in Christianity, Bishop Westcott's fine treatment of the Gospel miracles will be of special helpfulness, and those who know the original work will thoroughly endorse the Bishop of London's remark that "few finer things have been said about miracles than are said in this book." We gladly commend it to the careful attention of all our readers.

Canadian problems are becoming more numerous and more complicated almost every month. In "Am I my Brother's Keeper?" (Toronto: "Saturday Night," 25 cents), Miss Agnes C. Laut, gives "A study of British Columbia's Labour and Oriental problems," reprinted from "Saturday Night." The facts, as here stated, are certainly very remarkable, and whether we agree with the conclusions or not, the pamphlet is well worthy of study by all who have the best interests of Canada at heart. Whether discussing labour agitations or Oriental immigration, Miss Laut has much to say of vital, even fascinating interest, and it is well for people in the East to see how these problems look to those who are living on the spot.

The "Canadian Magazine" (Toronto: 15 Wellington Street East, 25c.), is always welcome, and the February and March numbers have several articles of particular interest to Canadians. Mr. F. A. Carman writes on "Our Archives and the National Spirit"; Mr. W. A. Craick on "The Co-operative Policies of Saskatchewan"; Mr. F. A. Wightman on "The Shell Mines of Prince Edward Island"; Janie Canuck on "Communing with Ruthenians"; G. L. B. McKenzie on "French Canadians in 1775 and 1812," and W. L. Amy on "Impressions of Mount Robson." Not the least appropriate topic is "The High Cost of Living," by M. A. Mackenzie. Fiction, verse, illustrations, and book reviews help to make up two decidedly interesting numbers.

The Family

A GREAT ORGAN.

Largest in the World to be Installed in Liverpool Cathedral.

The new organ, which is to be placed in the great cathedral now in course of erection at Liverpool, will probably be classed among the wonders of the world, in that it will be, when completed, the largest organ in existence. Up to the present time the organ in Sydney Town Hall has enjoyed the distinction of standing first in point of size over all others. An exhaustive explanation of the specification of the mammoth instrument at Liverpool is given in this month's "Musical Times." The size of the organ, it is pointed out, will be none too large, in view of the vast dimensions of the cathedral and of the great congregations which the building will be able to accommodate. The organ will take four years to construct; it will contain 215 draw-stops, speaking and mechanical, and the total number of pipes will reach the remarkable number of 10,567. Some interesting comparisons with other large organs already in existence is given, from which the following table is an extract:—

	No. of Speaking Stops.	Total Stops.
1900 London, St. Paul's Cathedral	77	103
— Vienna, St. Stephen's Cathedral	90	...
1862 Paris, St. Sulpice	100	118
1871 London, Albert Hall	111	124
— Riga, Cathedral	124	...
1890 Sydney, Town Hall	128	144
1912 Hamburg, St. Michael's	163	...
— Liverpool, Cathedral	167	215

The new organ, which will occupy two special chambers in the first bay, on each side of the chancel, is the munificent gift of Mrs. James



March 6, 1913.

music. The bird was noticed by an to the cage, and in his hand. The read through the a solemn cortege, exhibitors, moved er in the grounds, a small box, were and Empire.

LINE HAND?

gentle. Abel?" "Nothing from the flock. I willing sacrifice." mell of that burnt ir ever since, and a perpetual sacri-

hand, Moses?" with which I tend t for Me," and he wondrous things had seen before. in thine hand?" Thine Holy One and not only did which they were, as been fragrant sed act of love, spoken of "for a

you hast in thine It is very little; would put it into d; and the story er since wrought rs to give to the

thine hand, Dor- "Take it, and use nd not only were rmy clad, but, ristian sewing ssion to the poor hurch.

TRAMP.

d, was found dy- He died without ed. A subscrip- new clothes and was buried in he services of a urners, but with

were those which ing the incident: ot know. Where Before departing whatever wrong for him the best nother, sister or where. He was He is now, we universal Father . Whatever was ill or well, we do

ild are waiting h of plain and will know that into Christian alchre with due s they will know ery effort would ebbing spark of eived the careful gentleman in a a tramp, but a d of man, our ated him as we il of life's great the field where the people un- be I, to whom ray to the good cannot tell. ime between the e soft covering the edge of the what the next ough and great befell this poor

asmuch as ye st of these, ye ng Church.

March 6, 1913.

161



To guard against alum in Baking Powder see that all ingredients are plainly printed on the label. The words "No Alum" without the ingredients is not sufficient. Magic Baking Powder costs no more than the ordinary kinds. Full weight one pound cans 25c.

E.W. GILLETT COMPANY LIMITED TORONTO, ONT. WINNIPEG MONTREAL

Personal & General

The Rev. Canon and Mrs. Bryan are at Sea Breeze, Florida.

Saskatoon will have Sunday cars. The by-law passed by a vote of 419 for to 150 against last week.

Motors to value of \$1,250,000 were reported as sold at the Toronto Automobile show just closed in this city.

Rev. R. B. McElheran, of St. George's Church, Winnipeg, is taking a holiday in Palestine and Egypt.

A church in England is still using a barrel organ that has been in constant service since the early part of the eighteenth century.

A zoo elephant in London, England, searching a daily visitor's pocket for a biscuit, ate up a letter containing \$100 in bank notes.

The Young Turks are reported to have decided to accept any terms Christian Europe may dictate to end the present disastrous war.

Canon Greene was last week elected President of the Dominion Alliance. The Canon is one of the staunchest temperance men in the Dominion.

The rank of Honorary Colonel of the Militia has been conferred upon Chief Justice Sir Glenholme Falconbridge, according to announcement in the "Canadian Gazette."

"What was the fire in the town last night?" "I think it must have been

the library." "What makes you think so?" "Well, I heard that the smoke was issuing in volumes!"

Rev. Eric Lewis, author of the book "Black Opium," will be in Toronto this week and address representative citizens on the situation in England, and the new conditions arising in the opium trade.

There is nothing new under the sun. Archaeologists in Malaga have discovered a cave of mural paintings representing women wearing combinations and abundant feathery headgear of the style of Red Indians. Scientists give the period as 2000 B.C.

The Turk's devotion to the fez is clearly explained by Duckett Ferriman: "The prejudice against the hat rests on a religious basis. If the ramaz (form of prayer) is rightly performed the forehead must touch the ground. The brim of a hat or the peak of a cap would prevent this."

A new Dreadnought battleship for the German navy was launched on Saturday in the presence of the Emperor. She will be the first warship to carry a battery of 14-inch guns. Her exact dimensions have not been made public, but it is reported that she displaces 25,000 tons. She was christened the Koenig.

The 1912 report of the Great-West Life records a most successful and progressive year and refers in detail to the sound principles of service to policyholders that characterize the operations of this popular Company. The business in force at the end of 1912 was just under Eighty-four Million Dollars.

The Dominion Government has about concluded negotiations with the Sarcee Indians, who own an extensive and valuable reserve adjoining the south-west boundary of Calgary, whereby the Indians will relinquish 1,600 acres. The price is said to be about \$160,000, which would mean \$1,000 for every brave on the reservation.

The ladies at the Military Conference last week in Ottawa request that in view of the large number of alien boys and girls coming to Canada and attending Canadian schools, the Department of Education be requested to provide some kind of flag drill for the schools. It was believed that this would go a long way towards instilling patriotism in the minds of these boys and girls.

The Duke of Connaught has forwarded to the Grand Trunk Railway a request from James P. Delph, an old employee of the company in this city, for his pension money. Mr. Delph was with the company since 1870. He was once a drummer in the Royal Canadian Rifles, and when the late King Edward visited Kingston in 1866 as Prince of Wales and teased the youthful drummer, the latter cracked the

Royal visitor gently across the knuckles with his stick.

The Trinity lecture on Saturday afternoon in Convocation Hall was by Prof. Platon Reich, Ph.D., Palermo, who has lately arrived at Trinity College as lecturer in German, after spending five years in England. He spoke on "The Germany of To-day" most interestingly, and was also very witty. The Palermo hood, worn by Prof. Reich, had not been seen in Toronto before, and was much admired for its rich colouring, edged with gold. Mr. Justice Hodgins was chairman.

Father Giroux, the Jesuit missionary and colonizer, arrived in Winnipeg Tuesday morning, bringing with him the advance guard of 2,000 settlers who are to take up their homes in the Peace River district. The party consists of 75, mostly heads of French-Canadian families, who are to prepare the way for the others. They will go in two tourist sleepers to Athabasca Landing. From there the party will sledge to Grouard, in which territory they will lay the foundations for their future homes.

As visitors to Ottawa know, a statue of Sir John A. Macdonald, on Parliament Hill, stands just a little above that of the late Queen Victoria. A rural couple visiting "The Hill" for the first time, paused before the statuary. "Pretty fine likeness of old Sir John," remarked the male half of the delegation. "Very nice; very good, indeed," agreed his better half, as she sized up the Queen Victoria monument, with its sceptre and flowing robes, "but I don't care very much for the clothes worn by Mrs. Macdonald!"

In All Saints' Church, Ascot, England, the marriage of Lady Edwina Roberts, daughter of F. M. Lord Roberts, to Major Henry Lewin, R.A., took place with great ceremony. Lord Roberts gave away the bride, who wore a splendid dress of white and gold brocade satin, with court train. Rev. W. F. La Trobe Bateman, rector, officiated. The bride and bridegroom drove from the church with a carriage and six horses, the postillions being comrades of Major Lewin's battery. Major and Mrs. Lewin left for Algeria.

The Secretary of State Knox on Saturday made public the note handed to him Friday at Washington by Hon. James Bryce, the British Ambassador, replying to the Knox note in regard to the Panama Canal dispute. The British note rejects every suggestion and all the main points of argument made by Secretary Knox in his note to Sir Edward Grey of January 17th last, and reiterates the request of the British Government that the entire controversy, as far as the interpretation of the Hay-Pauncefote Treaty is concerned, be referred to arbitration.

The eight-months-old child of Joseph Peloni, Cobalt, cost his parents a \$100 fine on Saturday. Provincial Constable Jerry Lefevre was pretty sure that Peloni had whiskey on the premises, so when he searched the house he did not leave many places without scrutiny. Still he did not suspect that the fire water was in the cradle till he heard the frolicsome youngster crow and kick and he heard the familiar click under the blankets. Then he inserted his hand, in spite of the woman's screams, and found three bottles snugly concealed under the baby.

The largest club of girls and women in the world has entered the field of social service. The Girls' Club of "The Ladies Home Journal" has undertaken to raise among its members a fund of \$1,200, to be used for endowing a perpetual scholarship in medicine for Chinese women at the Union Medical College for Women, located at Peking, China, with the understanding that the successive beneficiaries will devote their services to the neglected and suffering among their own sex. June 1st, 1913, is the date set for the

DOMINION BOND COMPANY, LIMITED Dominion Bond Building TORONTO Dominion Express Building MONTREAL Rogers Building VANCOUVER Pinners Hall, Austin Friars LONDON, Eng. GOVERNMENT : MUNICIPAL CORPORATION BONDS

ACCIDENT SICKNESS INSURANCE THE Dominion of Canada Guarantee and Accident Insurance Co. TORONTO

Imperial Loan and Investment Company of Canada Incorporated 1869 (Incorporated by Special Act of the Parliament of Canada). Founded and commenced business 1869. Capital \$1,000,000 5% Debentures ISSUED HEAD OFFICE Company's Building, 37 Yonge St. Toronto DOUGLAS A. BURNS, President GERARD MUNTZ, Manager and Secretary

5% to 7% High-grade Municipal Bonds, Corporation Bonds and Preferred Stocks. Absolute Security. Particulars on request. BRENT, NOXON & CO. (Members Toronto Stock Exchange) Canada Life Bldg. - TORONTO

A 7% INVESTMENT Money returned at end of one year or at end of any subsequent year, on 60 days' notice if desired. The above security is the best industrial ever offered in Canada. Business established 27 years. Write at once for particulars. NATIONAL SECURITIES CORPORATION, LTD. CONFEDERATION LIFE BLDG., TORONTO

MORE EFFICIENT TRUSTEESHIP AT NO GREATER COST IS ASSURED TO THE ESTATE WHEN THE EXECUTOR AND TRUSTEE IS The Toronto General Trusts Corporation Toronto Ottawa Winnipeg Saskatoon

MENEELY BELL CO TROY, N.Y. AND 177 BROADWAY, N.Y. CITY BELLS

MENEELY & CO. THE OLD RELIABLE MENEELY FOUNDRY ESTABLISHED 1860 AND 100 YEARS AGO. CHURCH, SCHOOL & OTHER BELLS

## Real Whole Wheat Bread

The digestibility of ordinary whole wheat bread is a much debated question—but there is no question about the nutritive value or digestibility of

# TRISCUIT

the Shredded Wheat Wafer, a crisp, tasty toast containing all the body-building material in the whole wheat grain, steam-cooked, shredded, compressed into a wafer and baked a crisp, golden brown. It is a delicious "snack" for lunches or for any meal with butter, soft cheese, peanut butter or marmalades.

Made of the Highest Grade Canadian Wheat  
A Canadian Food for Canadians

Made by

The Canadian Shredded Wheat Company, Limited  
Niagara Falls, Ont.

Toronto Office: 49 Wellington Street East

S11

completion of the fund, and the "Journal" has promised to subscribe to one-half of the fund, \$600, if the members of the club, by small individual contributions, will make up the remaining \$600. Only members of the Girls' Club are to be allowed to contribute to the fund, and the money must be earned through per-

Chapped Hands — Rough Skin — Sore Lips — Cured by Campana's Italian Balm. Send two-cent stamp for postage on free trial size, or 25c. for a full-sized bottle, postage paid—mentioning this paper—to the distributors for Canada: F. G. West & Co., Toronto, Can.



Writes long letter with one filling. Always ready. No coaxing. No blotting. Best for ruling, manifold and constant use. Fine or medium points. Sent postpaid, 16 for 20c, 3 doz. 40c, 6 doz. 75c. Postal Note or Money Order. Money back if wanted. J. RANTON, Dept. 1, A. D. HASTINGS, 398 Hargrave St., Winnipeg

**CHURCH BELLS SCHOOL**

Ask for Catalogue and Special Donation Plan No. 70 Est. 1883. BELLS for churches are DUTY FREE the C. S. Bell Company, Hillsboro, Ohio, U.S.A.

sonal effort. This is pretty certain the first secular organization of women who have ever undertaken the responsibility of educating an Oriental woman for medical work among her own sex.

## Boys and Girls

### JAPANESE LEGENDS OF CATS.

#### Demons That Devour Old Women and Assume Their Shape.

Formerly in the imperial palace a body of guards called the "hayabito" was specially appointed for the purpose of driving away all evil spirits by means of their barking, and in addition to this the Emperor and Empress were guarded by the Corean dogs, the "shishikomaiu," one of which was a lion and one a unicorn. These images came from China through Corea, and soon found their way from the palace to the Shinto shrines, which they still guard.

"I have more than once seen Eng-

lish visitors to the Land of the Rising Sun," writes Blackford Lawson in the "Referee," "greatly puzzled to find the lion and the unicorn, so familiar to them as 'fighting for the crown' on the British standard, at the entrance to a temple in Tokio."

It is interesting to note the difference between the parts played by the dog and the cat in Japanese legend and superstition: the former being a protector of mankind, the latter usually its deadly enemy. The character representing the word "inu" (dog) is still written on the forehead of a Japanese baby to protect it against the demons of disease. Utterance of the words "inu no ko, inu no ko" (puppy puppy), is supposed to make an infant quiet when it cries in its dreams.

"Legends about wicked cats are of a different character from those about dogs, which protected mankind: the Japanese 'nekomata,' or bewitching cat, with her forked tail, being an exceedingly dangerous demon, who devours old women and assumes their shape," writes Mr. Lawson. "In the seventeenth century she is spoken of as an animal of darkness, a domestic tiger, and the Japanese place a sword at the side of a corpse in order to prevent the cat from walking over it or causing it to revive and change into a terrible demon.

"In the legends of the nineteenth century, however, the cat plays a good part instead of that of an evil demon, and in these tales she sacrifices her life on behalf of her master, and is rewarded by burial in a Buddhist churchyard, with masses read for her soul.

"There is also an old tradition among Japanese sailors, which survives to this day, according to which a three-colored tomcat (white, black and brown), is an excellent charm against evil spirits. He knows when a storm is coming and climbs upon the mast, where he drives away the demons; and the sailors of Dai Nippon do not care what price they pay for such a cat, and make great sacrifices in order to have one as a mascot on board ship."

### THE LOCKET THAT WAS BAKED.

By L. M. Montgomery.

Grandma Taylor had come for a visit, and this meant stories—real, delightful, "truly" stories of the long-ago time. "When grandma was a little girl." In the twilight, just before the lamp was lighted, grandma would drop her knitting in her lap, lean back in her armchair, while all the children gathered around her and the firelight made beautiful, flickering shadows and radiances all over the room.

"Did I ever tell you the story of the locket that was baked?" asked grandma one evening.

No, she had never told them that story, and it did sound very interesting. Who had ever heard of baking a locket?

"Well," said grandma, "it happened when I was a little girl, just

Try ME on your



## BATH ROOM WALL

One rub will make it as white as snow

## Old Dutch Cleanser

Many uses and full directions on Large Sifter-Can 10¢

ten years old. I'm a very short person, as you know, and I've always maintained that it is because I was frightened out of at least two years' growth that day.

"We were living then in a new settlement called Brinsley—father and mother and I. We had a tiny little house on a new farm. It was such a tiny house that it was fortunate there were only three of us. There was just a kitchen, with two little bedrooms opening off of it and a loft overhead for the hired boy. But we were very happy in that little house. My only trouble was that I had no playmates; for our nearest neighbour was a mile from us; and all around were uncleared woods or stump lands. But sometimes I was allowed to go to the village, three miles away, and spend the day with Uncle Robert's family. These occasions were great treats.

"One summer Aunt Hannah came to visit at Uncle Robert's. We had never seen her before. She lived in a distant city, was very rich, and had the most beautiful dresses and jewellery. When she came out to see us, I thought that she had stepped out of a story book, with her pretty silk gown, her dainty white hands, and her kind, winning manners.

"When Aunt Hannah had been at Uncle Robert's about a fortnight, they all drove out to our place one lovely summer morning, bound on a picnic excursion to the shore, some miles away.

"We have come for you and Josie," said Aunt Hannah. "Just lock up your house and come. The Marsdens are to meet us at the shore, and you know you haven't seen Bess Marsden for years. You and she used to be such friends, and she is longing to see you."

"I was delighted. Any kind of a picnic would have been a treat, but a picnic to the shore was a double treat. Mother, however, sighed and

### ADVERTISERS!

The best medium in Canada to reach the Anglican community is The Canadian Churchman—it goes from Coast to Coast.

A C M

Tu I

All the skin bl out st cause of cas their s the wa body. in th poison the sy plays i skin, l ness r

Ther this, a Drugs have t doses, the dri

The sician of peo treatr Does sense these Wm. I bridge as foll

"Aft feel it expres blestii feel m praise expres of you could sort. word of dru previo that a in this horrid would You about ment. you w 561-4, willse his fr Only!

shook h I can't baking leave it

"I ha disappo longed

Gou

For r ment h as a m and wo other tr

In thi in whi wound of treat Dr. Ch rescue :

Mr. ( C. P. I N.B., Chase's and do ment s skin. I with th which many p Ointme So tha want o derful (

ROOM ALL  
will make it as snow  
Dutch  
Inser  
full directions on  
-Can 101

## A Commonsense Message of Cheer To People With Bad Complexions

All too many people try to cure pimples, skin blotches, and bad complexions without stopping to think what really is the cause of their affliction. In the majority of cases the reason lies in the fact that their systems do not get properly rid of the waste that accumulates in the human body. This waste accumulates and clogs in the lower intestines and generates poisonous matter, which is absorbed into the system, permeates the blood, and displays itself not only on the surface of the skin, but in various ways that cause illness more or less serious.

There is one common sense way to cure this, and it is not by the aid of drugs. Drugs give only temporary relief, and have to be constantly taken in increasing doses, and in the end make us slaves to the drug habit.

The scientific way, approved by physicians everywhere, and used by hundreds of people, is the internal bath, the simple treatment calling only for pure water. Does this not appeal to your common sense? If you are a sufferer from any of these troubles, profit by the experience of Wm. DeVoy, 703 Seventh Avenue, Lethbridge, Alberta, who tells his experience as follows:

"After using your J. B. L. Cascade I feel it my duty as a thankful patient to express my enthusiasm for the great blessing it has been to me. You cannot feel my emotions as I write this letter in praise of your great work; words fail to express my thankfulness for first learning of your Cascade. Previous to using it I could not go a day without a drug of some sort. Since using it I have not on my word of honor, swallowed five cents' worth of drugs. I spent over \$300 in two years previous to hearing of the J. B. L. Would that all the young men and women I see in this town with their faces covered with horrid, unsightly pimples use it. They would soon get rid of them as I did."

You owe it to yourself to learn more about this simple and remarkable treatment. Write to-day a personal letter if you wish, to Dr. Charles A. Tyrrell, Room 5614, 280 College Street, Toronto, and he will send you full particulars together with his free book, "Why Man of To-day is Only 50% Efficient."

shook her head. 'I'm very sorry, but I can't possibly go,' she said. 'I am baking bread to-day, and I can't leave it. Josie can go, of course.'

"I had never seen mother look so disappointed. I knew how much she longed to see her old friend, and

## Could Not Heal The Wound

For many years Dr. Chase's Ointment has had an enviable reputation as a means of healing ulcers, sores and wounds that refuse to yield to other treatments.

In this letter you will read of a case in which doctors failed to heal a wound made in operating. All sorts of treatments were tried in vain, until Dr. Chase's Ointment came to the rescue and made a cure.

Mr. G. E. Leslie, brakeman on the C. P. R., and living at Grand Falls, N.B., writes: "I have given Dr. Chase's Ointment a most severe test, and do not believe there is any treatment so successful as a healer of the skin. I was operated on for a tumor, with the result that a wound was left which refused to heal, in spite of many preparations tried. Dr. Chase's Ointment healed the wound rapidly. So thankful am I for the cure that I want others to know about this wonderful ointment."

mother never had any holidays. 'Mother, you must go,' I said. 'I will stay home and attend to the bread. You know I can do it as well as you. And I'm not a bit afraid to stay alone.'

"Mother protested at first, but in the end she yielded to our coaxings and went. Just before they left, Aunt Hannah unfastened a beautiful gold locket and chain which she always wore around her neck, and which I had greatly admired, and hung it around mine. 'You may wear it to-day as a reward of unselfishness,' she said with a kiss.

"I was as proud as a queen. It seemed too good to be true that I might wear that lovely locket all day. I had never had a bit of jewellery in my life, not even a pin. How I wished some of the schoolgirls could see me with the locket on! I'm afraid I made a shocking number of trips to my room that forenoon to look at myself in my small, cracked mirror.

"I was all alone, for father and the hired man had gone away for the day; but I was not at all frightened, for I had often stayed alone. I did all the chores up, and then, the bread being risen sufficiently, I went to work to mould it into loaves for baking. I was kneading a loaf into shape, singing away merrily, when a shadow darkened the doorway, and looking up I saw the most villainous-looking tramp I had ever seen—or have ever seen since, for that matter. Tramps were rare visitors at our place, for there was little to tempt them on the Brinsley Road.

"He slouched in with a muttered 'Good morning,' and sat down on a chair. I was dreadfully frightened; but I turned my back on him and went on kneading my loaf with cold, trembling hands. The thing I was most worried about was Aunt Hannah's locket. Had the tramp seen it when I turned around? If he had not, I might save it if I could hide it. But how could I hide it? To get anywhere I would have to turn around and pass him.

"All at once a thought occurred to me. Could I hide it in the bread? I put my hand up, gave the locket a stealthy but quick pull that broke the slender fastening of the chain, and the next moment I had it kneaded into the loaf. My heart beat until it hurt me, and I was very much afraid that the tramp might have seen what I had done. But I shaped the loaf carefully, laid it in the pan, and put it in the oven. When I had done this, I found myself trembling so violently that I could hardly stand.

"All this had happened in a very brief time. The tramp had evidently not seen the locket, and now he gruffly demanded something to eat. I was still much frightened, but not so anxious; for there was nothing else in the house worth stealing. I got him up as good a meal as I could, and he ate it greedily, as if he were very hungry. As for me, between my fear of him and my fear lest the baking should spoil Aunt Hannah's locket, I was a miserable, white-faced child, indeed, and well punished for the possible vanity of all those trips to the looking-glass.

There is nothing like a "Tea Pot" test at your own table to prove its sterling worth!

# "SALADA"

TEA "Always and Easily the Best" BLACK, GREEN, or MIXED. Sealed Airtight Packages Only

"When he had finished eating, the tramp, without paying any further attention to me, began to slouch about the kitchen, peering into everything and opening boxes and cupboard doors. I dared not say a word, but sat and watched him like one fascinated. Then he went into my room and hunted all through it. Finally, he ransacked father's and mother's room, turning mother's neat bureau drawers and trunk inside out and scattering their contents about.

"All he found was a limp purse with a dollar in it. He took that, with a muttered oath over the smallness of the amount, and then he finally shuffled out and away.

"You can't imagine my relief when I found that he had really gone. The strain on my nerves had been such that I broke down and cried hysterically. I was still crying when Mrs. Murray, our nearest neighbour, happened in on an errand. 'Goodness, child! what's the matter, and what is burning?' she exclaimed.

"I had forgotten all about the bread. I rushed to the oven in dismay, and there was a blackened, ruined loaf! 'Oh, do you suppose Aunt Hannah's locket is spoiled?' I cried, miserably.

"What are you talking about? Have you gone crazy, Josie?" said mystified Mrs. Murray.

"I sobbed out my story. Mrs. Murray soothed and comforted me, promising to stay until mother came home. Then she took a knife and sawed open that awful loaf. In the centre we found the locket, unharmed and safe.

"Well, it was real cute of you to think of such a place to hide it, Josie," said Mrs. Murray. 'I never would have.'

"When mother and Aunt Hannah and Uncle Robert's folks came home and heard the story, they were not a little shocked. Mother declared she would never leave me alone again."

## Shock Upset The Nerves

This letter from Mrs. Tweedle is interesting, because it shows how nervous trouble develops gradually from such derangements as stomach trouble, until prostration and locomotor ataxia or paralysis render the victim helpless.

It is even more important because it tells how the writer was cured by Dr. Chase's Nerve Food, the greatest of nerve restoratives.

Mrs. T. F. Tweedle, Brighton, Ont., writes: "For years I was troubled with the stomach, and have always been of a nervous temperament. The death of my husband was a great shock to me, and a few months later I was prostrated by nervous trouble. Locomotor ataxia developed later, and I was in a bad condition.

"I took treatment from different doctors, but did not gain until I began the use of Dr. Chase's Nerve Food. When I had used five boxes I was so fully restored that I was like a different person. I am sure that the Nerve Food is a good medicine, and have told many people about the remarkable way in which it has restored my health."

**WORK THIS PUZZLE! SEND NO MONEY!!**

**\$50. CASH PRIZE**

**FREE**

**ALSO A PRIZE OF \$10 FOR NEATEST SOLUTION.** Somebody who sends for particulars of this Puzzle Contest telling us **WHAT THREE STATES IN THE UNITED STATES ARE REPRESENTED** by the above Three Sketches, will receive a **\$50 GOLD WATCH** or **\$50 IN GOLD MONEY!** Try it at once. It may be you.

Write the names of the States in a letter or postcard, giving your Name and Address

**BRITISH PREMIUM CO. Dept. 46 Montreal, Canada.**



**ST. MARGARET'S COLLEGE**  
TORONTO

A Residential and Day School for Girls  
Founded by the late George Dickson, M.A.,  
former Principal of Upper Canada College,  
and Mrs. Dickson.

Thorough preparation for the Universities  
and for All Examinations in Music, Art,  
Domestic Science.

Physical Culture, Tennis, Cricket, Basket-  
Ball, Hockey, Swimming Bath.

MRS. GEORGE DICKSON, President.  
MISS J. E. MACDONALD, B.A., Principal.

**Bishop Strachan School**

Forty-seventh Year.

Wykeham Hall  
College St.  
Toronto

Principal:  
MISS WALSH

Vice-Principal:  
MISS NATION

A Church Residential and Day School  
for Girls. Full matriculation course.  
Elementary work.  
Domestic art.  
Music and Painting.


Also 221 LONSDALE AVENUE  
A Branch Junior Day School. Kindergarten,  
Preparatory and Lower School Classes.

**HILL CROFT SCHOOL**  
BOBCAYGEON - ONT.

A Residential Preparatory  
School for Boys. In the Country

Healthy Situation, Spacious Grounds.  
Graduate Masters, Small Classes, Special  
Preparation for Royal Naval College,  
Halifax.

W. T. COMBER, B.A. (Oxford), Headmaster



**ST. CLEMENT'S COLLEGE**  
FOR BOYS

Residential & Day School  
North Toronto, Ont.

Healthy situation, Large play-  
grounds, tennis lawn, rink and gymnasium.  
Military instruction and manual training.  
Boys prepared for the Universities, Royal  
Military College, and for business. For pro-  
spectus and all particulars apply to

REV. A. K. GRIFFIN, Principal.

**St. Agnes' School**

Patron—The Lord  
Bishop of Ontario

Special Courses in  
Music, Art and Phys-  
ical Training. Prepa-  
ration for the Universi-  
ties.

Handsome, thoroughly  
equipped building,  
beautiful and extensive  
grounds, all kinds of  
out-door sports, large  
rink. Ideal spot for school. Apply to—  
Miss F. E. CARROLL, Principal.

**St. Alban's School**

A Residential  
School for Boys

Three Miles from Toronto.  
Visitor—Lord Bishop of Tor-  
onto. Large and beautiful  
grounds. Boys prepared for  
the University, Royal Military  
College, and Commercial  
life. Separate house for Juniors. For particu-  
lars, apply to the Headmaster.

**MEMORIAL WINDOWS**

ENGLISH ARTIQU

**STAINED GLASS**

THE N.T.  
LYON GLASS CO.  
LIMITED  
141-3 CHURCH ST. TORONTO ONT.


CHURCH OF ENGLAND

**DEACONESS AND MISSIONARY TRAINING HOUSE**

179 Gerrard St. E., Toronto

Head Deaconess, MISS T. A. CONNELL

Thorough training given in Deaconess or Missionary Work. Lectures in Scripture Know-  
ledge and Church Teaching. Practical Christian Work. Physical and Voice Culture, &c.  
Lectures in Medicine (by Qualified Men). Practical Medical and Surgical Work under  
Supervision of Resident Trained Nurse.



**Bishop Bethune College**  
OSHAWA, Ontario

Visitor:  
The Lord Bishop of Toronto

Preparation for the  
University

Young Children also Received.

For terms and particulars ap-  
ply to the Sister in Charge,  
or to

**The Sisters of St. John  
the Divine**  
Major Street, TORONTO.

**"Edgehill"**

CHURCH SCHOOL FOR GIRLS, Windsor, N.S.

The Bishops of Nova Scotia and New Brunswick, Patrons.  
Miss Gena Smith, Lady Principal.

Eleven English Mistresses. Examined by the  
Royal Academy and Royal College of Music,  
also Royal Drawing Soc., London, Eng.

French and German Mistress, Foreign. Domestic Science Teacher, Graduate  
MacDonald Institute, Guelph, Ont. Preparation for the Universities.  
Perfect Sanitary Conditions.

Lent Term begins Jan. 15, 1913. For Calendar apply to Rev. H. A. Harley, M.A., Secretary.

**Havergal Ladies' College**  
JARVIS ST. TORONTO

Principal . . . . . MISS KNOX

Thorough education on modern lines. Preparation for honour matriculation  
and other examinations. Separate Junior School, Domestic Science Depart-  
ment, Gymnasium, Outdoor Games, Skating Rink, Swimming Bath.

HAVERGAL-ON-THE-HILL . College Heights, Toronto

Junior School

for the convenience of pupils resident in the Northern and Western parts of the  
City. Large Playing Grounds of nearly four acres—cricket, tennis, basketball,  
hockey. Under the direct supervision of Miss Knox, assisted by specialists  
in Junior School teaching and in Languages.

For illustrated calendars and prospectus apply to the Bursar.

R. MILLICHAMP, Hon. Sec.-Treas.

**WYCLIFFE COLLEGE**  
TORONTO

Principal The Revd. Canon O'Meara, LL.D.

A Theological College of the Church of England in Canada, in affiliation with the  
University of Toronto, for the purpose of preparing men for the Christian Ministry  
in Canada and the Foreign Mission Field in accordance with the Principles of the  
Reformation.

For Calendar, particulars as to admission to the College or other information apply to the  
Registrar.

H. MORTIMER, Esq., ROOM 224 CONFEDERATION LIFE BLDG., TORONTO

**St. Augustine's Wine**

REGISTERED

COMMUNION WINE  
\$1.50 Per Gallon

25c. extra for containers.

\$4.50 per doz. Quarts, F.O.B.  
Toronto

Imported Wines and Spirits

**D. G. STUART**  
391 Church Street, Toronto  
Telephone, Main 1329.

**Newcombe Pianos.**

HAVE RECEIVED MORE  
MEDALS AND AWARDS THAN  
ANY OTHER CANADIAN  
PIANO

NEW ORLEANS 1884  
LONDON, ENG. 1886  
CHICAGO 1893  
JAMESTOWN, VA. 1907

**NEWCOMBE PIANO CO.**  
Limited

19 and 21 Richmond St. W.  
TORONTO

**JONES AND WILLIS**

**ECCLESIASTICAL ART WORKERS**

In Metals, Wood Carving, Stone,  
Textile Fabrics, Stained Glass, Mosaics,  
Embroideries.

All enquiries and orders to be addressed.  
43 Great Russell St., London, Eng.  
(opp. British Museum),  
Also at Birmingham and Liverpool.

**E. C. WHITNEY**  
WORDSBLEY, ENGLAND

**CASSOCK, SURPLICE, STOLE AND  
CLERICAL CLOTHING MANUFACTURER**

Clergy Cassocks.—Russell Cord,  
\$3.04 to \$6.70. Serge, \$3.04 to  
\$12.18. Silk, \$12.18 to \$30.68.

Clergy Surplices, \$1.09 to \$10.23

Choir Cassocks—Boys', \$1.09 to  
\$3.70. Men's, \$1.37 to \$4.75.

Choir Surplices, Linen.—Boys' from  
55 cts. Men's from \$1.34.

Ordination Outfits from \$32.08.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

**ECCLESIASTICAL ART**

SILVER AND BRASS WORK,  
WOODWORK, TEXTILES,

Illustrated Price List No. 100 Post Free.

**CLERICAL TAILORING**  
DEPARTMENT.  
CASSOCKS AND SURPLICES,

Price Lists, patterns and self-measurement  
forms free.

**MOWBRAY'S** 28 Margaret St  
London, England,  
and at Oxford.

**TRINITY COLLEGE SCHOOL,**  
Residential School Port Hope, Ont.  
for Boys.

Healthy situation, fireproof  
buildings, large gymnasium, &c. Boys prepared  
for the Universities, Royal Military College and  
Business. For all information apply to the  
Headmaster, Rev. OSWALD RIGBY, M.A.  
(Cambridge), LL.D., PORT HOPE, Ont.

College re opens after the Easter  
vacation on Monday, March 31

**Alma (Ladies) College**

Owing to the fact that a few young ladies  
complete their prescribed course of study,  
there will be room for 5 or 6 new students  
after Easter.

ROBERT I. WARNER, M.A., D.D.  
ST. THOMAS, ONT.

**WESTBOURNE**  
Residential and Day School  
FOR GIRLS

340 Bloor St. W., Toronto, Ont.

Affiliated with the Toronto Conservatory of  
Music. F. McGillivray Knowles, R.C.A., Art  
Director. For Announcement and information,  
address the principal,  
MISS M. CURLETTE, B.A.

**THE GENERAL THEOLOGICAL  
SEMINARY** Chelsea Square,  
NEW YORK.

The next Academic Year will begin on  
the 1st Wednesday in September.

Special Students admitted and Graduate  
course for Graduates of other Theological  
seminaries.—The requirements for admis-  
sion and other particulars can be had from  
The Very Rev. W. L. ROBBINS, D.D., Dean.

**Church Chime BELLS**  
Peal

Memorial Bells a Specialty.

W. L. Bell Foundry Co., Baltimore, Md., U.S.A.

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."