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The Western Churchman

A Journal devoted to the Interests of the Church of England in Manitoba and the West.

Vol. I, No. 12

WINNIPEG, NOVEMBER 19, 1896.

Price 5c

PUBLISHERS' NOTICE.

The *Western Churchman* is published every Thursday. Communications for insertion, and copy for advertisements should be in the office not later than 8 o'clock Tuesday morning, to insure insertion.

Correspondence is invited on subjects bearing on the interests of the Church of England in Manitoba and the West.

Annual subscription, \$1.50 (if paid in advance, \$1). Single copies, 5 cents each.

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184 McDermott Street East, Winnipeg, Man.

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THE C. LONIST PUBLISHING COMPANY,
184 McDermott Street East, Winnipeg, Man.
H. S. WILKE. (P. O. Box 1351) J. J. ROBERTS

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THE SETTLEMENT OF THE MANITOBA SCHOOL QUESTION

In our school days, we were wont to hear an old fable about a mountain, which was kept in the throes of labor for a long time, and then brought forth a mouse. We could not help being reminded of this when we read what has been called—*The Settlement of the Manitoba School Question*. For several years this question has been prominently before the public: upon it turned the issue of the last election to the House of Commons at Ottawa; it has threatened, on several occasions, to break up the Canadian Confederation; it has been the great bone of contention between the two leading political parties; and now it is said to be settled. But by whom? By the cabinet at Ottawa and the ministers of the Manitoba Legislature, without any reference to the Roman Catholic prelate, whose

diocese is to be effected by the settlement—without the slightest consultation with the minority who have made such a bold struggle for the spiritual education of their children. It seems quite evident that from the very start the Liberal government at Ottawa never mean to do other than they have done, and so we may well ask: "Why all this delay? Why keep the province in suspense, when this was all the concession to be made? Some people, who know no better, speak as if the Roman Catholic minority had got more than they had any reason to expect. The whole thing, as His Grace of St. Boniface has put it, is a miserable farce. The French Roman Catholics, who have been in this western country for many a day, and the Anglican churchmen, who for nearly as long have been doing a noble work for Manitoba and the Northwest, (both of these working at a time when no other Christian body was prepared to do anything for the province)—they have kept the country Christian; and now, forsooth, men of other creeds and men of no creed at all, step in and with an assurance which were worthy of a better cause, demand that the pioneers of Christianity in this great wild west, shall take just what they offer them, or do without. It is just like the self-conceit and self-righteousness of a certain class of people, who consider themselves qualified to set the whole world right by the narrow rules of their sect. We do not blame His Grace of St. Boniface if he does not publicly announce that the strife is just commencing. No earnest Roman Catholic could accept such a settlement, because it is not a settlement at all. It is not permission to teach their children the truths of their faith for half an hour or even an hour a day, that will satisfy the Roman Catholic minority; they want, and rightly so, to surround their children all day long and every day, with an atmosphere of religion; they want not merely to impress upon their young people's minds certain important dogmas, but to so fill them with a sense of the close relationship that ought to exist between these dogmas and the conduct of their everyday lives, that they will grow up Christian men and women.

Why cannot separate schools and public schools exist side by side as

they do in some of the eastern provinces, and in the old country? We think it quite within the scope of the government at Ottawa to demand that the teachers of separate schools shall undergo the same normal school training and pass the same standard of examinations in secular knowledge as do the teachers of the public schools. So far as secular education is concerned, we would have the Roman Catholic schools subject to the same inspection by government officials as takes place in the public schools. We would be quite prepared to insist, in Roman Catholic schools, on the same amount of time being devoted every day to the course of instruction prescribed by the education department of the Dominion. Further than this we would not go.

The Roman Catholic minority deserve far more than they have got in this so-called settlement, at the hands of the people of Canada; and, if this is not given now, a day will come, and that at no very distant date, when those in power will see the grievous mistake they have made in divorcing the religious and the purely secular in the education of the young. Aye, and more than that, the day will come when the Church of England in Canada, and other religious bodies as well, will find that the church day school is the only thing that will save the Dominion from moral declension. This is the experience of England at the present moment; and had the late Archbishop of Canterbury been spared a little longer, he would have made a great effort to obtain equal facilities for the carrying on of church day-schools as for the schools under the Board School System.

NEWS FROM WESTERN DIOCESES

DIOCESE OF RUPERTSLAND

Rural Deanery of Dufferin.

The semi-annual Sunday School Convention of the Rural Deanery of Dufferin was held in Morden on Tuesday and Wednesday, Nov. 10 and 11. The main subject of the first session was the formation of a Sunday School association in affiliation with the Church of England Sunday School In-

stitute. The Rev. A. Tansey, who was to have introduced the subject, wrote at the last moment to say that he could not possibly be present owing to the dangerous illness of two of his parishioners. The Rev. A. W. Woods took his place, and in a speech in which he pointed out the value of union and association in S. S. work, brought the subject before the meeting, the Rev. W. Clarke following him and further explaining the terms and privileges of affiliation with the Institute. The result was the formation of a subscribing association connected with the Institute, to receive the full benefits of affiliation. The Rev. Rural Dean Hewitt was elected president, Mr. C. E. Bastin, of Pilot Mound, Hon. Sec'y & Treasurer. During the discussion on the formation of an executive committee, the Rev. W. Clarke suggested that the clergy, superintendents and one teacher from each school be members, but it was pointed out that this would make an unwieldy committee and the laymen probably not being able to attend, there would be a difficulty in getting a quorum. As the clergy, having to meet in chapter once a quarter, could with an extra expenditure of time or money hold the meetings then, it was finally settled that they, with the Secretary-Treasurer, should be the committee.

The question of Sunday School literature was left to the "Committee" a resolution was passed that each Sunday School be asked to contribute a fund to help to defray the traveling expenses of its own delegates to the semi-annual conventions. On Wednesday morning Mrs. G. Idle Scot read an excellent paper on "Infant Class Teaching in the Sunday School," which was fully discussed, and a motion carried that it be printed in the Church Monthly. It appears in our present issue, and is well worth reading by all, in connection with the convention there was a celebration of Holy Communion at 8:30 on the Wednesday morning, the Rector being the celebrant, and a social at the Rectory on Tuesday evening, a few of the ladies kindly baking, etc., for the occasion. It was a pity that so very few lay delegates were present, as every preparation had been made to accommodate a great many more, and those who did come said they had enjoyed their visit to Morden very much, having spent both a pleasant and profitable time there. It was decided to hold the next convention at Pilot Mound in the summer of 1897. The clergy remained till Friday, the 13th, and held five sessions of the chapter at which specially prepared papers were read and discussed and business of general interest to the Deanery transacted. The Revs. Messrs. Hewitt and Owen were appointed a committee to look into the question of the cost of a magic lantern and slides for the use of the Deanery, to be partly paid for from surplus of Church Monthly moneys. The question of obtaining a clerk to sell Church literature in the Deanery was also discussed and it was decided to make it known that a

suitable man was needed for this work.

The working of the Church Monthly for next year was thoroughly gone into and all arrangements that it was possible to make at the present time were made.

It was decided to call in the Sunday School Libraries by Sept. 1, 1897, to be looked over and redistributed by the Deanery Librarian.

On Thursday evening there was even song and sermon, preached by the Rev. A. W. Woods.

At a meeting of the executive committee of the Sunday School Association, it was moved by Rev. A. W. Woods, seconded by Rev. A. de B. Owen carried "That this committee recommends for the present the use of the Institute leaflet; also that the Church Catechism and Prayer Book be thoroughly taught in our Sunday Schools." It was thought best not to recommend any particular lesson helps for teaching the Catechism and Prayer Book but to leave that to the individual schools until the committee were in the position to recommend the very best. The clergy will be very glad to receive the names of any such books (with samples) so that they can bring them before the next meeting.

DIocese of QU'APPELLE.

MOOSOMIN.

The late Major Bell, of the Woodbine Hotel, was buried on Saturday, Nov. 14th, in the Whitewood cemetery, with Masonic rites. The coffin was first taken to the English church, which was filled with people who came to testify their respect. The first part of the English church burial service was read by the rector, Rev. Jas. Williams, who also gave a short address which was much appreciated by the hearers. At the grave the rites of the church were first concluded, and the Masons' ritual was then gone through by Bro. Miller. The Masonic clothing of the deceased brother was placed in the grave, as was also his scroll, and at the appointed time in the ritual the brethren each dropped a sprig of evergreen, emblematic of immortality, on the coffin. The weather was bitterly stormy and prevented many coming in from the country, but the attendance was such as to show the respect in which the deceased was held. The deceased was in his 63rd year. He came from Ontario in 1853, and he lived at Grand Forks and Winnipeg, and also kept hotels in Whitewood, Virden, Morden, Gretna and Crystal City. He was much appreciated as a hotel man by the travelling public.

A very pretty wedding took place at Katopwe church lately, when Miss May Bonnycastle, only daughter of Mr. Harold Bonnycastle, of Katopwe, was married to Mr. G. Arnold Brinton, of the same place, and formerly of Southampton, England. The bride was charmingly attired in white satin, and was attended by her cousin,

Miss Florence Skinner, of Indian Head, who wore a dress of white silk. The bridegroom was supported by Mr. John White, as groomsman. Rev. F. Weils Johnson officiated, and the church was crowded with the numerous friends of the happy pair. Mr. and Mrs. Bonnycastle afterwards entertained the wedding-guests at their residence.

The Bell Fund of St. John's Church, Fort Qu'Appelle, now amounts to \$100, \$72 having been added as the result of the labors of the Women's Guild on Fair Day. The bells will cost \$50, and are to form a memorial to the late bishop.

Two weddings took place on Nov. 11 at the Pro-Cathedral, Qu'Appelle, when Mr. A. Mills was united to Miss Katie Cooper, and Mr. W. Currie to Miss M. Thomas. The day, which was a lovely one, seemed an omen of a happy future for the young people.

QU'APPELLE STATION.

BIRTHDAY PARTY.

The Women's Guild of the English church gave a most successful "birthday party" in the town hall on Tuesday last. The evening commenced with some good music, Mr. C. Thring scoring the success of the evening with Chevalier's popular coxer song, "Wot Cher?" An excellent supper, to which ample justice was done, was provided by the ladies, after which, those who cared for it, "tripped the light fantastic toe" until the early hours of Wednesday morning. In spite of very bad weather the hall was well filled, and doubtless this will not be the last birthday party we shall have.

ONTARIO SCHOOLS

Anglicans Want Religious Instructions Made Part of Exercises

Toronto, Nov. 9. — A deputation headed by S. H. Blake, and composed of members of the clergy and laity of the Church of England, waited on the Provincial government yesterday and urged that the subject of religious instruction be placed on the curriculum of the public schools. The request of the deputation was that the Bible should be made a regular text book in the schools; that portions of it should be read regularly every day and explained to the children, and verses committed to memory by the children. They desired, too, that this should become part of the regular routine of the school day, and that it should be made obligatory on the teacher to see that it was carried out. This religious instruction the deputation desires shall be given by ministers of the Gospel or by their representatives, and that each minister shall, during the time set aside by the regulation they are seeking to have included in the school system, have charge of and shall instruct the children of his own communion. As it

is now, clergymen are privileged, if the school trustees so allow, to give half an hour's instruction each day, after the regular school hours are over, and the teacher is authorized to read a portion of the Scriptures, but to do so without note or comment. This last clause "Without note or comment." It is also sought to have eliminated.

Premier Hardy and Messrs. Harcourt, Dryden, Davis, Harty and Gibson, received the deputations, and after listening to the various arguments advanced Mr. Hardy expressed his sense of the importance of the matter under consideration, and promised that it should receive the fullest attention of the cabinet.

ANGLO-CATHOLIC CHURCH NEWS

BISHOP TEMPLE'S SUCCESSOR IN THE SEE OF LONDON.

It has lately been announced that the Right Rev. Mandell Creighton, Lord Bishop of Peterborough, has been appointed Bishop of London in succession to Dr. Temple, who has been elevated to the Archbishopric of Canterbury.

THE NEW BISHOP OF LONDON.

Dr. Mandell Creighton was born at Carlisle in the year 1843, and he has consequently reached precisely the same age as that to which the late Archbishop of Canterbury had attained when, in 1882, he was appointed Primate of all England. Educated at Durham grammar school and at Merton college, Oxford, Dr. Creighton's early career was one of distinct promise. At Oxford he was placed in the first class in classical moderations, in the first class in Literae Humaniores, and in the second class in Law and Modern History. In 1866, then, at the age of twenty-three, he was elected a Fellow of Merton and he remained with a high reputation as tutor of that college for some considerable period. Ordained deacon in 1870 and priest three years later, the future Bishop accepted from his college in 1874 the living of Embleton, in Northumberland. This country vicarage he occupied for a period of ten years.

In 1884, Dr. Creighton was elected to the newly founded Dixie Professorship of Ecclesiastical History at Cambridge, a position for which his scholarly writings had proved him to be eminently fitted. Glasgow had already conferred upon him the dignity of L. L. D., and the honorary degree of D. C. L., had been voted to him by the University of Durham, the city of his school days. In 1885 he was appointed by the Crown as Canon residentiary of Worcester Cathedral, and that post he held for five years. Dr. Creighton was at one time examining chaplain to the Bishop of Worcester, and frequently acted

in the capacity of public examiner and select preacher in the Universities of Oxford and Cambridge. In 1886 he represented Emmanuel College Cambridge at the 250th anniversary celebration of Harvard College, Massachusetts, and on that occasion received the degree of L. L. D. On the death of Canon Capel Cure, in 1890, he was nominated for transference to the vacant stall at Windsor. He never, however, entered upon the duties of that office, for very shortly afterwards, he was, on the recommendation of Lord Salisbury, appointed Bishop of Peterborough. In company with Dr. Randall Davidson, who had at that time been nominated to the see of Rochester, Dr. Creighton was consecrated Bishop of Peterborough at Westminster Abbey, on April 25, 1891. Three weeks later Dr. Creighton was formally enthroned at Peterborough Cathedral, and an address of congratulation presented to him by the Mayor and Corporation of the city, testified to the local popularity of his appointment. In the same year—1891—the Bishop was elected an honorary Fellow of Emmanuel College, Cambridge. In 1892 he received the honorary degree of Litt. D. at the Tercentenary of Dublin university, and in the following year he was elected Hulsean Lecturer at Cambridge.

A few days ago it was intimated that the Rev. and Hon. E. Carr-Glyn had been nominated by the Crown to fill the vacancy thus caused at Peterborough.

THE NEW BISHOP OF PETERBOROUGH.

The Rev. Edward Carr-Glyn is the ninth and youngest son of the first Lord Wolverton, and was born in November, 1843; he is an uncle to the present peer. He was educated at Harrow and University College, Oxford, where he graduated in 1869. In the following year he was ordained by the Archbishop of York (Dr. Thomson) to the curacy of Doncaster, under Dr. Vaughan, where he remained for three years, when he was appointed he held for the same period. Then he returned to Doncaster as vicar, where he remained for a similar period. His nine years in Yorkshire gave him a varied experience, and on Dr. MacLagan being appointed to the see of Lichfield, Lord Beaconsfield gave him the Vicarage of Kensington. There he found a perfect parochial organization, with a church empty on Sundays, and with a large congregation on week-days. Though not a High Churchman, he maintained and developed all the services and institutions started by his predecessor. The communicants every Easter-day considerably exceed a thousand; there are eleven services on Sunday, three or four every week-day; 1,250 children in the Sunday schools; and for church purposes nearly £20,000 a year is raised. He has a staff of nine or ten

curates, and an army of lay helpers. Mr. Carr-Glyn is a capital man of business and a splendid organizer. He would probably prefer to be classified as an evangelical of a liberal type, but he has always worked well with the clergy of all schools of thought, and has welcomed them to his pulpit.

Well born, well dressed and well marked, (says the Westminster Gazette), "he is also well to do, no small matter in a diocese like Peterborough, with much agricultural distress, and still the need for thousands to be spent on the cathedral ("Always under restoration," as the late Mr. Ward Hunt used to say) to save the historic front."

AMERICAN CHURCH NOTES

ANGLICANS AND THE POPE.

Bishop of Albany Criticises the Last Papal Document on Anglican Orders.

Albany, N. Y. Nov. 18.—The Right Rev. Wm. Crosswell Doane, Episcopal bishop of Albany, in his usual address, delivered before the 28th annual convention of the Diocese of Albany, said: "Somewhat remotely, and yet very really, we are concerned with the papal pronouncement on the subject of the validity of Anglican orders. After the nine day wonder has subsided I fancy that this bull will pass into the 'innocuous desuetude' which has attended so many of its predecessors. Two things are matters of congratulation: First: that the decision takes the form of a denial. The result to be feared was that, by acknowledging our orders valid Rome should have held out a temptation to certain Anglican priests to fall into the trap of recognizing first the infallibility of the bishop of Rome, because he had decided rightly in this case; against the wishes of the Jesuits and the narrow Anglo-Roman ecclesiastics, and secondly, the supremacy of the bishop of Rome by submitting to his authority and so producing the form of schism known as the united churches in the East.

"The second subject for congratulation is the argument upon which the decision was reached, which is the well known method of reaching a foregone conclusion by an apparently new investigation of facts. It is a comfort to feel that at least the nag's head fable is remanded to the shades with other myths. And it is still more satisfactory to know that either one of two alternatives is irresistible by the bishop's own reasoning. Either Roman orders are invalid, since they were not conferred for centuries in the Roman church according to what he now considers the essential form, or else Anglican orders are valid, because they have been conferred always by the same form as that defined to be essential by the Council of Trent, or by a form even stronger and more definite—the laying on of

hands, with the words, 'Receive' or 'Take the Holy Ghost.' The sad part of all is the fact that the new dogma of papal infallibility, and the very fallible manner of its exercising, widen the branches of Christendom and increase the hindrance to unity."

SOCIAL UNITY.

An Important Discussion at the Protestant Episcopal Church Congress of the United States.

Norfolk, Va., Nov. 15.—The seventeenth session of the congress of the Protestant Episcopal Church of the United States was convened in Christ Church, this city, yesterday. The topic for discussion was, "How can Social Unity Be Best Obtained?" The writers and speakers upon this subject were all men of national reputation, embracing the clergy, the press and the bar. The consensus of opinion was that the church should furnish men of such character that they would carry out social reform compatible with Christian justice, but that the church itself should enter the realm of social science. Such evils of modern conditions as monopolies and trusts came in for a large share of attention. The most startling portion of the discussion was contributed by Prof. Gould, who, in his reference to the degeneracy of public conscience, said: "And amid this material civilization sits the church, complacent, serene, a part of it, bone of its bone, sinew of its sinew, instead of being its mortal foe. It is because within the church there are men whose operations in business are not compatible with their professions. One of the most gigantic trusts, whose fraudulent operations astonished and shocked the country, has on its board of directors two Sunday school superintendents and other men high in the councils of the church." He denominated trusts as the culmination of selfishness, born of a civilization essentially selfish, and said that before social unity could ever be attained, men must be taught to be unselfish. This, he said, was the church's work toward accomplishing social unity.

JOHN WESLEY'S MISSION WORK IN AMERICA.

The church in which John Wesley, the founder of Methodism, preached for nearly two years, and in which he organized the first Sunday school, is yet standing in Savannah.

It is one of many interesting relics that recall old colonial days in the quaint Georgian city. Here the severe teacher of the eighteenth century taught the tenets of the Anglican faith before he led the way for the growth of what is now the second largest body of Christians in America, with a membership of 5,000,000.

Christ church is the mother of the Episcopal communion in Georgia. The parish was founded soon after the settlement of Savannah

in 1733. The edifice was begun in 1743, but not completed until several years later, when the building was added to and improved.

The founder of the church was Rev. Henry Herbert, who came from England with Gen James Oglethorpe, the founder of the Georgia colony. John Wesley succeeded Herbert in 1785 as rector of the church, where he remained until his return to England two years later. His austere opinions, ascetic habits and severe discipline were distasteful to his communicants. As the great reformer said on his return home, "he preached not as he ought but as he was able." The results of his work were not altogether successful, which was the cause of the abandonment of his American mission.

It was in this church that John Wesley established the first Sunday school, nearly 50 years before Robert

Raikes, (who is regarded as the founder of the first Sunday school in England, opened his school at Gloucester. Among the duties imposed upon the communicants of Christ church at that time was the compulsory attendance of their children at Sunday school, which was held twice a week. The children were arranged in classes, as is the custom at present, and the teachers were paid a salary of a shilling a week. Each scholar was compelled to learn at least one verse from the Bible and recite the same at the class meetings.

It is told of John Wesley that during his rectorate at Savannah he adopted a unique scheme to teach his Sunday school pupils the silliness of vanity. Among his pupils were many who had to go barefoot from lack of money to buy shoes. Those who wore shoes taunted the less fortunate. Wesley was quick to grasp the situation, and at the next class meeting he appeared in bare feet. He was indifferent to the sensation he created by this odd lesson, but continued to conduct his class meetings in bare feet, until the fastidious pupils likewise abandoned their shoes and stockings, and ceased taunting their companions.

The interior of Christ church is interesting. The chancel rails, altar and stalls are handsomely carved antique oak, and the lectern and font are works of art. Its exterior is of a Roman Ionic type, and imposing in appearance.

NOTES FROM THE INDIAN HOSPITAL, DYNEVOR.

It having been suggested by the committee of the hospital that a few facts from the hospital itself would be more interesting to our friends than anything that could be told by visitors, it is proposed to issue monthly "notes" in future, which we hope will be a link supplying information—although brief—of work done and the needs of the hospital.

Since the opening of the hospital in the spring, over 20 inside patients have

been admitted, and over six hundred outside patients attended, including persons residing in the neighborhood, some from 20 or 30 miles off and many from the shores of Lake Winnipeg.

There are fewer difficulties connected with the working of the Indian hospital than were anticipated. The "bath" which it was feared might be looked upon by the natives with alarm and suspicion, is taken without any objection. They are a shy, reserved race—accustomed to their own ways, but having native nurses here who speak the Cree and Ojibway as well as the English language perfectly, the difficulty is easily overcome, where any existed, and they generally acknowledge they feel "good" after it.

We desire to thank our Heavenly Father for His continued blessing and for raising up many friends who evince their interest in the work by prayer and gifts. The building has lately been made tight outside, but inside, there are many articles of furniture and fittings needed which would conduce to the comfort of patients and attendants. The work is growing in popularity with the white people and natives. Many who stood aloof at first, not understanding its aims and objects, have come forward and helped. Letters are constantly received from far and near, asking for information and volunteering help.

We commend the work to Christian friends. Winter has come, which to the Indian means distress and poverty, sickness and often death. We shall be glad to receive second hand clothes and any help friends will send for the benefit of patients, inside and outside. A few days ago a letter was received from a member of a Ladies Aid in connection with one of the English churches in this province, saying a five cent collection for the benefit of this hospital had been commenced. It would amount to about five dollars a quarter. Could not some other kind friends do something of this kind? It would be very acceptable these hard times. Another lady interested in the work writes she is sending two chairs—another that she is sending a bedstead. Many other gifts have come to hand which will be acknowledged in due course; in the meantime anything which can be turned to account will be gladly received.

A very sad event occurred while the building was being repaired. C. S. while plastering the mens' ward, died most suddenly. He had just entered the room with some plaster of Paris, and must have knelt down to mix it and fallen forward. Help was at hand and the doctor called, but life was extinct. He had been speaking a few moments before, and appeared to be in his usual health, but in an instant he was summoned away. They laid him on the bed, his tools, for prosecuting his work in this world, all around, never more to be handled by him, and when the day closed he was removed to the home he had left in the morning, full of life and plans for the future, but life's little day was over even then, and like so many

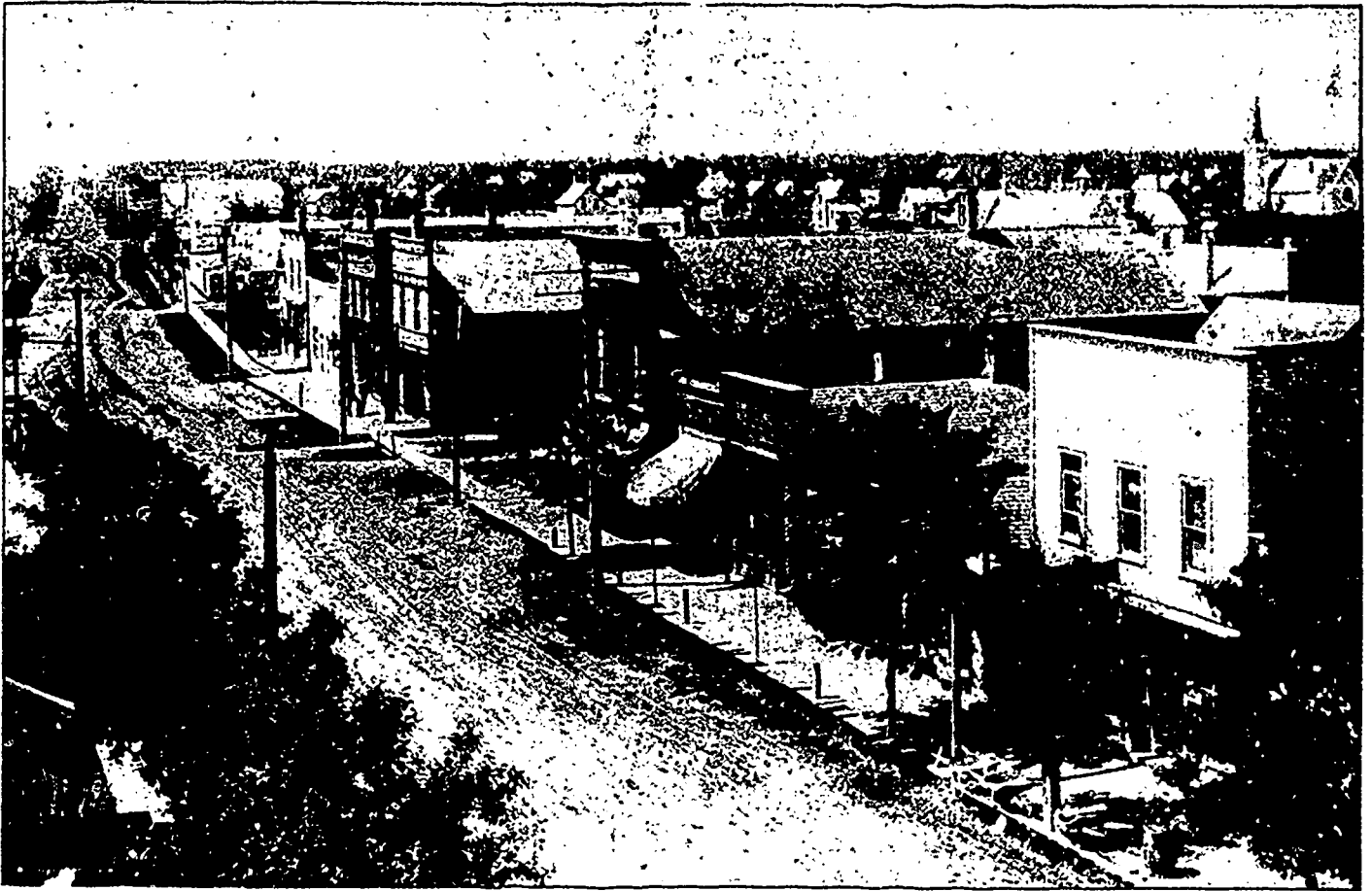
of us, although we know it not, he was nearing the border-land. We little know what thoughts may have been in his mind during the day or how Jesus may have been revealed ere the Messenger of Death was sent forth by the merciful Heavenly Father.

Before the autumn closed, while the river was still open for navigation, and steamers continued to ply between Selkirk and various points on the great lake, one morning the mission boat from Berens river, arrived with "Victoria," on board, supposed to be suffering from cancer. This happily proved incorrect, and after a stay of a week, she returned to her home. She begged to be allowed to work in the kitchen while she

ly they feel these afflictions, is quite a trial to those living among them. The hospital is only for cases, when there is hope of relief or recovery. Sometimes with good food and nursing however, disease is stayed, as in the case of Mrs. McD., a sweet gentle young woman, a half-breed, one of seven children who had died of consumption. Her husband who is employed on one of the river steamers wished her to have to have benefit of treatment and nursing, while he was so constantly away, and during the summer weather she seemed to improve. She had spent last winter on Horse Island, Lake Winnipeg, employed with other women in mending the nets used by the fishermen during the

face to face gave her peace and happiness.

Patients are fond of medicine. Among themselves they are in the habit of having a pot full simmering on the fire, which they take by teaspoonful. One man considered himself neglected because when he came to the hospital, he only got medicine by the teaspoonful. To meet his prejudice his dose was increased in quantity by diluting it, which gave great satisfaction. A large number of young people come under treatment, and these, of course, are a more hopeful class than other patients. Little Frank's case, with that of his sister, must be mentioned before closing this paper. He was admitted



VIEW OF SELKIRK.

was waiting for the return of the boat, and although she could not speak English, she had been well trained. She did all kinds of domestic work well and was most industrious filling up her time sewing and knitting. On Sunday when her time came to read a verse in the Bible, to every one's surprise she read in English perfectly. This proves what Indian girls can be made, (though so far away from civilization,) when brought under the religious, careful training of missionary and local schools.

The number of consumptive cases among the Indians is most distressing. To witness the constant funerals with people who are warmly attached to their families, and to know how deep-

season. The hard life, and severe climate proved too much for her delicate constitution, and in the spring after the death of her little boy her health began to fail. After several weeks residence here. She was found to be not improving, and was moved to her mother's house on the reserve, where she lingered for some time, and died. She was often visited by the clergyman of the parish, Mr. Anderson, while in the hospital, and appreciated very highly religious privileges and conversation. From her window she would often look over to "God's Acre" across the river, already crowded with her relatives and friends in the "better land" and the thought of soon meeting them and seeing her Saviour

with an injured elbow, and after being here some time he left cured. When the time came for him to leave he hid away for he wanted to stay as long as he could. Unlike the little sister (she suffered from chest ailment she fretted so much for her father, watching all day to catch sight of him passing by road or river. As soon as she was able she was allowed to return home. These poor children have no mother. She died a few months ago in a very sad way. The family had gone to Winnipeg with fish and camped on the banks of the river. There an infant was born. Finding in a couple of days that the poor woman was growing weaker, the husband carried her to

the boat and made for St. Peter's, but before they got very far he discovered she was dead. She was still holding the umbrella, as a screen, but her sun had gone down while it was yesterday, leaving him with six little children, the two eldest of whom have been in the Indian hospital.

CHURCH SEASONS

ADVENT.

We are told, in the first chapter of Genesis, that "in the beginning," the earth was without form, and void and then we are led on to see how the Spirit of God moved over everything, and how chaos became kosmos, confusion and disorder evolved into order and beauty.

The ways of God are always the same. He brings things into order by a wonderful law of His own. Everything in His spiritual creation is arranged in an orderly fashion, everything in His church has been evolved in order. We sometimes wonder why there should be the seasons of Advent and Christmas, Lent and Easter; but, when we look into things a little more closely the reason is apparent. The God whom we worship is a God of order, and the teaching which He wishes to be conveyed to His children He wills to be given in order. The church is the interpreter of His will. People are apt nowadays to despise the Christian religion, and to speak as if it were very much out of date; but, if you and I look at the church's system, we shall see that the new ideas as to education, of which we hear so much, are after all only a development of the church's system of teaching, only a fulfilment of the plan suggested by the Blessed Master Himself when He was "tarrying" among men. In this nineteenth century of ours, we hear a great deal about the kindergarten and similar systems of education. Are they new? Not at all. Did not Jesus give His teaching in a concrete form, when He found that those to whom He spoke could not accept abstract truth? His parables—His wondrous miracles—what were they but kindergarten lessons? And those to whom He committed the carrying out of His will, did they not act on the same Divine principle, and teach His precepts in such a way as could be understood by their pupils? And the church which was founded by them, has it not gone on in the same way, and presented its truths in an orderly and systematic manner, so that even the unlearned might take heed and learn?

Nothing is more noticeable in the whole church's system than the wondrous order and regularity which is observed in the development of Divine Truth.

Beginning with the season of Advent, which speaks to us of the various coverings of our Blessed Lord;—His advent in the past, as the Babe of Bethlehem, when He came among

men, as a man, to be their example, to suffer and to die for them, His advent in the present, through His Holy Word, His Sacraments and ordinances, and the Ministry of His Holy church, and His advent in the future, as the Judge of the quick and dead, the church then leads us on to His Blessed Nativity, His circumcision, His manifestation to both Jews and Gentiles, His wonderful life among men, His Passion and Death, His Resurrection on the third day and His glorious ascension, and then goes on to speak of the downpouring of the Holy Ghost on the Day of Pentecost, the wondrous truth of the "Three in one, and one in Three"—the doctrine of the Holy Trinity, and then, to complete the cycle of teaching, she goes on to show forth the virtues and graces which ought to adorn the lives of Christians who have imbibed the teaching of the church.

That teaching is presented in an orderly and systematic way, and so the Advent Season comes to us, with all its wonderful teaching, as the beginning of a new Christian year. During Advent, we are called upon to think—first of all, of the wondrous humility of our Lord Jesus Christ, in leaving His throne in Heaven, and coming among us men, as a man; then, of His wondrous appeal to men through the medium of His Holy Word; then, of His glorious coming by means of His duly authorized ministers and messengers; and then, of the final coming of Christ in the last great Day, when He will be the Judge of both quick and dead. A thoughtful consideration of these important truths ought to be of great benefit to us, and should help to make the coming Christmas a glad and—happy time—a time in which we remember with gratitude the glorious incarnation of the Eternal Son of God for us and our Salvation.

CORRESPONDENCE

Dear Mr. Editor.

For the information of "An Old Fogey" and others, I wish, with your permission, to say a few words in explanation of our use of the terms referred to in his letter.

Matthias, or matins, is connected with the Middle English word *Matin*, in plural *Matyns*, the old French word *Matin*, and the Italian *Matino*—all of which mean the same as the English word morning. These, in turn, are no doubt derived from the Latin word *Matutinum*, which takes its origin in the word *Matuta*, the name of the Goddess of Dawn. As indicating a song of praise for the morning, the word is used by Milton, in "L'Allegro," and in "Paradise Lost," as well as by Tennyson, in his "Miller's Daughter." In the old Pre-reformation Church, the word "Matthins" was used with reference to the two services of Nocturns and Lauds, which were said in the early morning; and, from these our morning service was compiled. Our order of morning prayer con-

tains all the main features of the ancient *Matin* service, and so, in using this name, we are preserving one of the many links binding the Church of today with the Church of the earliest and purest days of Christianity.

"Evensong" has its synonym in the Middle English *Evensong*, or *Evesang*, the Anglo-Saxon *Afonsang*, and the Danish *Aftensang*—all of which were employed to designate the service said daily about sunset. Our order of Evening Prayer is compiled from the *Vespers* and *Compline Services* of the *Medioeval Church*. The recital or singing of the *Psalms* formed a most important part of these services, and still forms an important part of our daily services; hence there is an appropriateness in our use of this word "Evensong."

The word "Paradise," while it may be sometimes fitly applied to the abode of the blessed in the great hereafter, is more correctly used as indicating that part of the Intermediate State, the place of departed Spirits, where the souls of the righteous await the resurrection. The word is found in many languages, and in every one it indicates a place that is peaceful and beautiful, a beautiful park, or a beautiful garden, an abode for the blessed. The word is used by Thomas De Quincey, Oliver Wendell Holmes, and other writers, to signify a place of beauty or delight. The majority of Churchmen now hold, as was held in the ages of faith, that there is an intermediate state,—a Paradise, and that in that Paradise, the souls of the faithful rest in peace till the last great day. It was no doubt in reference to this that the Early Christians used to inscribe on the tombs of their dear ones, in the Catacombs, such prayers as the following: "Requiescat in pace, et perpetua lux luceat ei," (May he rest in peace, and may eternal light illuminate him!) There are some good people who, when they see the letters R. I. P. (for *requiescat in pace*) at once come to the conclusion that these are Papistical *Medioeval*; but the Chevalier de Rossi, in his researches among the Catacombs, shows that such were the prayers of the Christians of the first days.

The word "Altar," we must admit, does not occur in any of the authorized formularies of the Church of England, except the *Constitution Service*; but, it is used in the formularies of the Sister Churches in America and Scotland. It was left out of our prayer book in the sixteenth century, in order to disabuse the minds of the common people of some grossly carnal notions as to the Eucharistic Sacrifice being a literal repetition of the Sacrifice of Calvary, and to bring back to people's minds the great truth that the Eucharistic Service is a feast as well as a sacrifice, which the withdrawal of the cup from the laity, and the solitary communion of the priest had tended to obscure. At the same time we must recollect that the word "Altar" has been applied to the "Lord's Table" from the earliest days; and, while the

sacrifice there offered is, as a great English theologian termed it, an "Unbloody Sacrifice." It is none the less real on that account, and, the use of the term "Altar" is therefore as applicable to-day as ever it was.

I fear I have already taken up too much space, and I must therefore draw my somewhat rambling explanations to a close. I am,

Yours Faithfully,

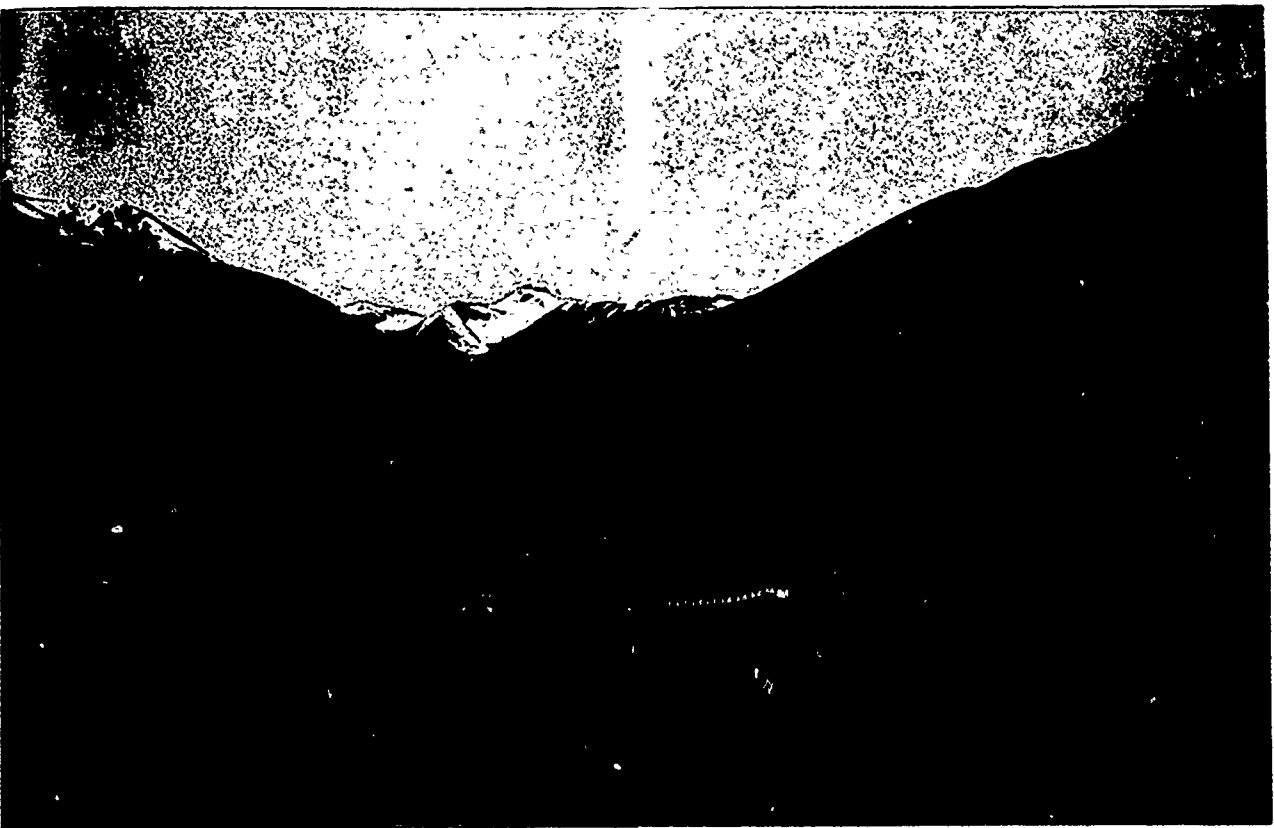
PRESBYTERUS ANGLICANUS.

To the Editor of the Western Churchman:—

Sir.—There are many of your readers who have helped us with the hospital who would doubtless like to know what progress we are making. Kindly at-

Mr. R. H. Mason, M. D., late of Toronto, where he has been practising some nine years, has taken up his position as medical superintendent. He has submitted a report of the wants and requirements of the institution. The list is a long one. The first item was very unexpected, although on further consideration, only what we might have looked for sooner or later. He says, "The present building, although admirably planned for such work, is altogether too small for the number of patients such a vast country will constantly supply. If the Institution is to do the work it is intended to do, an addition will have to be built as soon as possible." In order to carry out this one suggestion

last year. Contributions in money and kind were also given. One man gave a horse which realized \$40. Two others gave a yearling steer each. These are growing into beef. Since the hospital has been opened gifts have been numerous. Poultry, eggs, bread, butter and wood have been liberally supplied. One man has given 10 cords of wood, and when we remember that he has some 24 miles to travel with each load over bad roads and wintry weather, the thermometer being anywhere between freezing and 40 below zero, we shall be able to estimate to some degree the value of such a donation. All this is very encouraging to the promoters and we believe that there is a great deal of truth in the



KASLO, B.C.

low me therefore, a little space in your valuable paper.

The institution was opened by the Lieut.-Governor on Sept. 23, of which event you were good enough to give an account in your columns. Since that day there has been no lack of patients. In fact, we have had more than we can conveniently accommodate. To-day every available bed is occupied, and two members of the staff have been obliged to vacate their beds. It was a well-known fact that such an institution had long been wanted in these parts, owing to our location, absence of railway conveniences and the somewhat straightened circumstances of the people, but we had no idea of the magnitude of the want.

at least \$2,000 will be required. But the question is how are we to get it? We are already in debt. Not heavily, it is true, but then we have an Isolator ward to build and several very necessary outbuildings, all of which will entail considerable expense. However we have a firm trust in the goodness of God, and no doubt in good time He will raise up friends to help us. The aid from our own immediate country has exceeded what we expected, but this liberality is a very clear proof how much the institution is required. The average contribution in the village of Saltcoats for every man, woman and child is \$3.08 per head. The country districts have contributed very liberally. A concert or social was given in nearly every settlement

French proverb: "Heaven helps those who help themselves."

Believe me,

Yours faithfully,

T. A. TEITLBAUM.

Saltcoats, Assa., Nov. 23, 1896.

P. S.—Donations to the hospital fund may be paid to my credit at the Union Bank, Winnipeg, Manitoba.

A branch society of the Sons of England was formed at Russell on Tuesday, Nov. 10.

The Ladies' Guild of Christ Church, Winnipeg, are ready to undertake to make cassocks or surplices for elegants or Chores. Terms: Application to Christ Church Rectory, Winnipeg.

SUDDEN DEATH OF AN IRISH BISHOP AND HIS WIFE

The Right Rev. F. R. Wynne, Bishop of Killaloe and Mrs. Wynne, died lately under very tragic and painful circumstances. The Bishop had gone to Dublin with his wife in consequence of the latter's precarious health, and Dr. Bell was attending her at a house in Waterloo road. Late on Monday night Mrs. Wynne's condition became very serious, and her husband hastened to fetch Dr. Bell. Having left a message at the doctor's residence, stating the urgency of the case, the Bishop started to return home. Dr. Bell almost immediately followed, and was surprised to find on reaching Waterloo road that Dr. Wynne had not preceded him. In the meantime the patient's condition had become hopeless, and she passed away in the presence of the doctor, who subsequently drove to the residence of the Bishop's son, expecting to meet the bereaved husband there. In this however, he was disappointed, as the Bishop had not called, and the son accompanied Dr. Bell back to Waterloo road, where a police constable reported shortly afterwards that he had come across the body of a clergyman lying on the footpath. On examination it proved to be that of the Bishop, whose death is attributed to the shock caused by the sudden and, as it happened, fatal change which had taken place in his wife's condition.

DISTURBANCE AT CHURCH

A Kaslo, B. C., despatch says: Matters in church circles have been made quite lively recently by a squabble which has, or rather is taking place among the English church congregation. It appears that the clergyman, the Rev. Mr. Akehurst, formerly of Qu'Appelle, who has this church under his charge, entertains too high church principles to suit a member of his congregation. A short time ago certain parties were arrested on a charge of theft, for removing certain of the church property. Matters, however, came to a climax on Sunday evening last. The clergyman, Rev. Mr. Akehurst, went to the church at the usual hour to take charge of the services, when he found the church doors all locked and barred, with a member of the low church party on guard, who refused to allow him to enter the church. The clergyman commenced to force an entrance into what he considered his own church, when he was seized by a prominent low church man and forcibly dragged away. A warrant was sworn out, charging the clergyman with trying to break into a building not his own.

The clergyman may retaliate by arresting one of the members of the other party for assault. Mr. Akehurst claims that he has a right to enter the church at any time, as he was appointed by the bishop of this diocese to the charge of the Nelson and Kaslo churches. On the other hand the low church people claim that the deed of the property is held by one of their party, Mr. John Keen, and that the church and property were never turned over to the authority of the bishop, and that therefore they will not submit to his dictation. It is hoped that the matter will soon be satisfactorily settled.

BREVITIES

Ven. Archdeacon J. A. McKay, D. D., of Prince Albert, and local secretary of the Church Missionary Society, lately visited the Inland Reserves in the neighborhood of Battleford. He first went up the Saskatchewan and Battle River, and inspected the church work that is being carried on in these reserves, and then paid a visit to the reserves at the Eagle Hills.

The choir of St. George's church, Montreal, is reported to have gone on strike. The strike was brought about by a decision of the church wardens not to buy a new organ. Lately the choir have had to sing to the accompaniment of a small organ harmonium which replaced the old organ. The strike is causing a great deal of talk in the congregation, which is a fashionable one.

The Rt. Rev. Dr. Grisdale, the new bishop of Qu'Appelle, has gone to England, where he hopes to do work that will increase the interest already taken in his diocese by church folks in the old country.

The new archbishop of Canterbury has been renowned for an inflexible love of justice as had only to be known in order to compel respect. Dr. Temple himself delights in telling a story of the old days, when he was head master at Rugby, and a boy whom he had to punish expressed the vigorous opinion, "Temple is a beast, but a just beast."

It is sometimes asserted that sound church doctrine and the ceremonial by which it is expressed in public worship, tend to produce conversions to Rome. Especially is this accusation most frequently brought against what is called "ritualism." But the experience of Roman Catholic authorities does not seem to confirm this idea. In 1865, Monsignor Capel said: "Converts come not so much from the ranks of Tractarians as from the Low Church, or even Presbyterians." In 1894 the Roman bishop of Salford said: "For one convert I receive from a Ritualistic church, I receive ten from Non-Conformist churches."

In the month of July, this year, a Dublin Roman Catholic paper said: "Of all the inventions of Satan for the retention of human souls in error, few have equalled in efficacy High Churchism." We cull these quotations from a letter in the Irish Ecclesiastical Gazette. It is a well known fact that the principal converts to Rome after the great collapse of the movement in Oxford were not original High Churchmen, but Evangelicals.

The Brotherhood of St. Andrew is said to be arousing general and increasing interest in its objects in England. Requests for literature are continuously arriving, and a considerable number of probationary chapters are reported as being started. Canon Gore has expressed a desire to attend the Brotherhood convention next year in America.

The following was written by the aged widow of an English farm laborer:—

ON THE SUDDEN DEATH OF DR. LENSON, ARCHBISHOP OF CANTERBURY:

We speak with bated breath,
With awe, with veneration,
We call it death;
But what a bright translation!
One moment in God's temple
Seeking grace,
Summoned the next to meet Him
Face to face.
He scarce could feel the coldness of
the tide,
Ere he was landed on the other side,
And as they bore him, well might
angels sing
O grave, where is thy victory?
O death, where is thy sting?

Ven. Archdeacon Fortin, WRITES THE EVANS GOLD CURE AS FOLLOWS:

HOLY TRINITY RECTORY,
JUNE 18, 1896.

"The Gold Cure for the victims of Alcoholism is one of the most noble and important discoveries of modern times. The happy results which have already flowed from it are incalculable. Thousands of men have been restored to happiness, usefulness and manhood; thousands of homes have been blessed with peace and comfort and joy through its instrumentality; and yet it is only in its infancy.

"THE EVANS INSTITUTE of this city has established its claims to public confidence. A large number of our citizens have been successfully treated there, and the thoroughness of the cure cannot but encourage all sufferers from the scourge of alcoholism to place themselves under the care of its management. Such an institute is a boon of first magnitude to Winnipeg." (Signed)

O. FORTIN, Rector of Holy Trinity,
Archdeacon of Winnipeg.

A cure guaranteed or no pay.

Address,

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626 BALDWIN STREET, WINNIPEG