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ESTABLISHED 1871.

Vol. 35.

TORONTO, CANADA, THURSDAY, APRIL 16, 1908.

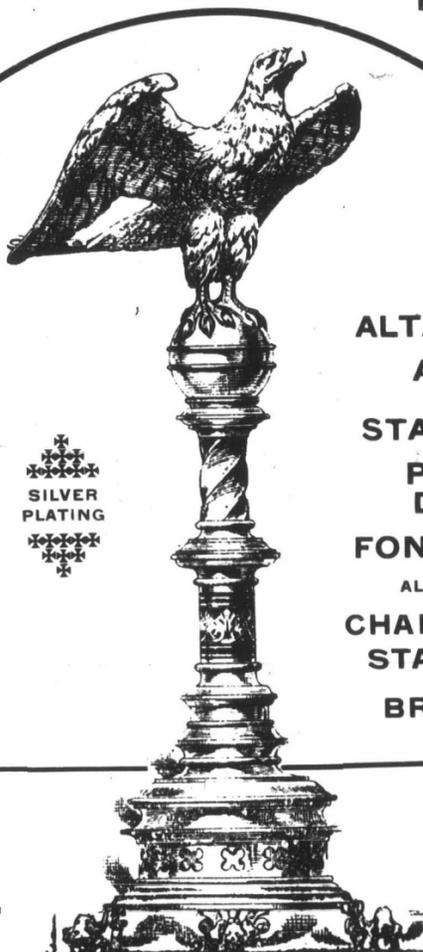
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Lessons for Sundays and Holy Days.

April 19.—Easter Day.

Morning—Exod. 12, 10 to 29; Rev. 1, 10 to 19.
Evening—Exod. 12, 29; or 14; John 20, 11 to 19 or Rev. 5.

April 26.—First Sunday after Easter

Morning—Num. 16 to 33; 1 Cor. 15, 10 to 29.
Evening—Num. 16, 36; or 17, 10 to 12; John 20, 24 to 30.

May 3.—Second Sunday after Easter.

Morning—Num. 20, 10 to 14; Luke 22, 31 to 54.
Evening—Num. 20, 14—21, 10; or 21, 10; Col. 4, 7.

May 10.—Third Sunday after Easter.

Morning—Num. 22; John 1, 29.
Evening—Num. 23 or 24; 2 Thess. 2.

Appropriate hymns for Easter Day and First Sunday after Easter, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

EASTER DAY.

Holy Communion: 126, 127, 315, 316.
Processional: 130, 131, 134, 137.
Offertory: 132, 135, 136, 504.
Children's Hymns: 125, 330, 499, 566.
General Hymns: 129, 138, 140, 141.

FIRST SUNDAY AFTER EASTER.

Holy Communion: 130, 134, 136, 302.
Processional: 127, 321, 323, 555.
Offertory: 135, 138, 503, 504.
Children's Hymns: 197, 329, 340, 561.
General Hymns: 132, 498, 500, 502.

EASTER DAY.

"O Day of days! Shall hearts set free
No minstrel rapture find for thee?
Thou art the Sun of other days,
They shine by giving back thy rays.

Enthroned in thy sovereign sphere
Thou shedd'st the light on all the year;
Sundays by thee more glorious break,
An Easter Day in every week.

And week-days, following in their train,
The fulness of thy blessing gain,
Till all, both resting and employ,
Be one Lord's Day of holy joy."
(John Keble, Easter Day.)

Easter Day, the happiest, brightest day in the Christian year! We have left the Sepulchre with the angelic message ringing in our ears, "He is Risen!" Ours to-day the joy that thrilled the bosom of St. Mary Magdalene when she heard His tender voice call "Mary!" We rejoice in the peace and the certain hope resulting from His Victory. In life He triumphed over sin; in death He triumphed o'er the grave; in His Resurrection He takes away the sting of death. We rejoice because the victory of Jesus is our victory. The Son of Man died on the Cross, was buried in St. Joseph's tomb, and rose again on the third day. The Son of Man gained a victory for the sons of men. For to believe in Jesus is to lose fear of sin and death, "I can do all things in Christ which strengtheneth me." To die is to be with Christ. A victorious general or admiral has the confidence of his countrymen. We soldiers of Christ step boldly to battle, we fight courageously, we press on hopefully. We have confidence in Christ, who is with us all the days. And to Him hath been given, "All power in Heaven and earth." Easter's joy gives us confidence in Jesus. It gives us confidence in ourselves as the soldiers of Jesus Christ. The services for Easter Day reveal the character of our Lord's triumph, and impel us to move nearer to Him, Who is the source of all moral power, and spiritual might, Who freely bestows His grace upon men. We are taught to pray that "We may evermore dwell in Him, and He in us." Therefore heed His invitation, "Come unto Me all that travail and are heavy laden, and I will refresh you." On Easter Day draw near to Jesus in the Blessed Sacrament, and "feed on Him in thy heart by faith with thanksgiving." There are two reasons why Holy Church emphasises the Easter Eucharist. The element of joy enters into all our worship this day. Hear the note of joy resounding all through the Holy Eucharist, the Service of Command! It is the joy of the redeemed who appreciate the gracious power of the Risen Redeemer, who said, "This do in remembrance of Me." The element of thanksgiving enters into our worship to-day. Our souls are filled with gratitude to Christ for the victory He has won for us. How shall we manifest our gratitude to the Lord for all the benefits that He hath conferred upon us? We will receive the Bread of Heaven, the Cup of Salvation, and call upon the Name of the Lord.

"O risen Lord, in Thee we live,
To Thee our ransom'd souls we give,
To Thee our bodies trust."—Amen.

The Rev. Dr. Paterson Smyth's Sermons.

The sermon on the "Creation," announced to appear this week, will not appear until next week.

Good Friday.

A custom that cannot too strongly be condemned is the custom practised by some secret societies of diverting Good Friday from its proper purpose as a day of worship and using it as a day when they may assemble large numbers of their members for the peculiar work of their Order. We have known many Churchmen, who are Oddfellows, called by their lodges to such gatherings on Good Friday, and so prevented from attending worship. If this meets the eye of any Churchmen who are Oddfellows, we desire to remind them that the call of the Church is a higher call than that of any lodge, however good, and the clear duty of every Christian is to go, if he or she can, to the Lord's house on that day and commemorate His sufferings and death.

Easter.

Again we are in touch with Easter. To-day is Maundy Thursday. To-morrow will commemorate

that solemn and fateful day, Good Friday. Then, after a pause, the pall of Lent will pass from the scene and glad and joyous Easter will be ushered in. We do not wonder at the deep attachment felt by staunch Church people for the various seasons of the Church's year. They are no mere historic events to be regarded from a political or patriotic standpoint. They are, indeed, to those who profit by them strong, spiritual helps—instructing, edifying, uplifting. Spiritual birthdays one may not inaptly call them. And to many the brightest, most memorable of them all is Easter.

Pan-Anglican Thank Offering.

We wish to remind our readers in the most earnest way that in each Canadian diocese the special contribution of Church people towards this great object must be made before the end of April. It should be clearly understood that the contributions towards the special Diocesan Thank Offerings for this purpose have nothing whatever to do with the Laymen's Missionary contributions. They are distinct and separate ways of giving to missionary objects. We hope for the credit of the Church that lay men, women, and children, too, will zealously bend their energies towards the completion of the subscriptions to this great fund, and that Canada will in this self-denying, intensely practical way, prove to the Church at large that she takes her religion very seriously.

Bible Circulation.

Time was, and perhaps is yet, when distinguished religious teachers averred it was quite useless to circulate the Scriptures without establishing a church or sending a living missionary with them. But a great change has come over the minds of many who thought so. Archbishop Alexander has described his own changed viewpoint in these words: "The days were once for me when I thought the Bible without the living voice of a missionary in the case of heathens or of an existing, interpreting Church in the case of Christian lands might be looked upon as almost waste. I have lived to hear of a whole body of people in Korea Christianized by the Gospel of St. Mark alone in their own language." Bishop Popham Blyth evidently holds the same view, for he has said: "I do take a very great interest in the British and Foreign Bible Society. It is probably the most powerful missionary in the Bible lands."

"Doers of the Word."

President Roosevelt has publicly declared that his favourite text is James 1:22: "Be ye doers of the word and not hearers only," and his lips touched this text when he took his presidential oath. Remembering that St. James' epistle is one of the very earliest writings in the New Testament, we see the practical character of early Christianity. Just as "The Acts of the Apostles" follow after the four lives of the Christ, St. James, Bishop of the Mother Church, was telling his readers to go to work. It is a lamentable reflection on present day Christianity that a Christian congregation is often called so many "hearers." "Hearers only" must have been the bane of the Church at first, and so they are still. Multitudes of people make a profession of Christianity and go to church, but do nothing. If the Lenten season is the time for "lamenting our sins (as the Ash Wednesday Collect would teach us)" then here is a sin that is prevalent everywhere and paralyzing the efforts of God's Church at every turn.

Infant Mortality.

In England there is a society of really great value called the National Conference on Infant Mortality. Investigations, tabulated and published by such a society must bear good fruit; the

only danger arising from making comparisons with less fortunate nations, and so people may overlook the need of amending their own national habits. The death rate in England reaches its worst height in the congested manufacturing districts. In Wiltshire it is 84, in Lancashire 157, and while the birth rate has declined the death rate of babies is as high as ever. In France where the census shows badly, and which reports millions of women either sterile or with only one living child, the death rate of infants is worse than in England. The care of infants in that fair land might go far to compensate for the low birth rate.

Saving Infant Life.

Energetic action is taken by the Battersea Borough Council to save the poor little babies. These mites, whose mothers cannot be trusted to nurse them, are regularly visited and hundreds of lives are thus saved every year. At the council's milk depot is a sterilizer capable of holding 650 bottles. The milk, on arriving from the country, is stored in an ice safe and then modified into three mixtures suited to the requirements of the ages of the children. A contains two parts water, one of milk, and a little cream and sugar. B equal parts of milk and water, with cream, sugar and salt. C two parts milk, one of water, and cream, sugar and salt. The milk is first strained, then modified, then bottled, placed in the sterilizers and steamed for twenty minutes, and, lastly, placed in the cooling tank till handed out. Enough for twenty-four hours is given, and even then the poor homes are visited to see no mistakes are made. Once a week the children must be brought to the depot to be weighed, and there is great fun and excitement and comparing notes. There is a procession for upwards of an hour from every poor quarter of John Burns' constituency. The babies are quickly undressed, a tiny blanket put loosely round them, and they are quietly set in the scales. If the weight is not satisfactory the mother is talked to, but if the mite shows the least fraction of improvement above the average the woman is greatly praised and leaves the room proud and an object of envy. Fortunately, as yet in Canada, we have few poor congested centres, but there are some where infant mortality is too great. We dread mentioning names, but in Montreal, especially, something might be done to save infant life.

Ito.

We have endeavoured from time to time to give our readers an intelligent account of the movements among the Jewish race and their results. For some years it was thought that the Zionist social agitation would result in the creation of a Jewish State in some part of the world, under the protection of one or more of the great Powers; a state in which the race would have room to expand, morally and physically, to cultivate the soil, educate the people and enjoy an autonomy. The leaders, in fact the majority of the Zionist delegates, finally refused to support any such scheme and fixed their hopes solely on the recovery of Palestine and the rebuilding of Jerusalem. Meantime the society organized by Jacob Schiff and the Rothschilds to assist Jewish emigration from Eastern Europe, Roumania and Russia especially, and called Ito, has been diligently searching for a land to sojourn in. As Mr. Zangwill says in the Jewish Chronicle: "In these days of land hunger 'white man's country' will not be long in the market. As a matter of fact the area of the earth available to-day for our purposes is only about half what it was at the first Zionist Congress." He then proceeds at considerable length to detail the efforts made to find some home in the narrowing circle and concludes by telling how the five delegates, men who are the greatest experts on the needs and sufferings of the Jewish people, have all five unanimously selected some undisclosed tract of land in a site which it is desirable not

to make known at present, but which is believed to be in Northern Africa.

An Incentive to Harder Work.

The deplorable shooting affray in Montreal, the bank-breaking at St. Davids and other places, and the occasional burglaries, robberies and other crimes recorded in the newspapers as occurring in Toronto and other places in Canada are a continual incentive to much harder work by Christian people amongst the criminal and semi-criminal classes. We must see to it that these crimes are reduced not merely by efforts at reclamation, by tongue and pen, but by personal influence and example. The success that attends the faithful and persistent efforts of prison workers is undeniable. But there is an enormous field of effort in preventive work. We mean by striving to help men and boys who are tending prisonward to come to the right about. There are men and women who are devoting themselves to this noble work. But more, many more, are needed.

The Prime Minister.

Though history is always in the making, striking events only come now and then. The retirement of one British Premier and the calling upon his successor to form a government are not events of every day occurrence. Though the retiring Prime Minister was not brilliant, he was what is even more desirable—safe. A statesman of more than ordinary capacity and from all accounts a staunch friend and a most estimable personality. It seems to be the rule in life that in the great majority of cases the man of good—though not exceptional—parts and exceptional industry, combined with agreeable manners, is the man whom the people delight to honour.

His Successor.

As we speed the parting guest we also turn with a welcome to his successor. The Right Hon. Mr. Asquith is, as many an eminent statesman before him has been, a lawyer by profession. There is something of a kindred character between the study of law and polity. He who has thoroughly studied the origin, constitution, and working of the laws of his country has laid a good foundation on which to build a successful career in public life. Mr. Asquith has for some years been a man of mark in the British House of Commons and will doubtless achieve distinction as Prime Minister.

THE HYMN BOOK'S NAME.

The continuously increasing number of letters objecting to the Book of Common Praise as the title of our coming Hymn Book and the antipathy to anonymous communications on either side induced us to consider whether something might not be done to elicit the real sentiment of the people who will read and handle the volume. We decided that we would publish a list of suggested titles and ask Churchmen and women from one end of the Dominion to the other to send a card stating which name the writer preferred, giving in each case as evidence of good faith (though not for publication) the true name and address of the writer. We publish a list of proposed titles sent to us. We all have different ideals, and the choice of a name for a book is like choosing a name for a baby. We suggest that the simplest is the most dignified. We wish also to make this fact clear—that we have but one aim in this really important matter—to help our people to arrive at a choice that will represent the best judgment of the whole Canadian Church. To attain this end we have freely and fairly opened our columns to all who desire to express an intelligent opinion on the subject. Owing to his prominence in regard to the new Hymn Book we have especially favoured Mr. Jones. But we wish to say that in case of an anonymous contribution we require to know the writer's name as evidence of good faith.

We are convinced that all fair-minded readers will approve of our declining to publish letters merely for the purpose of aiding a cause, which letters, though under various names, are the production of one individual. We must be true to our readers and ourselves. In this way alone can we sustain the established reputation of the Churchman for justice and fair play. We cordially invite our readers, young and old, far and near, all over Canada, to write by letter or post card, the best name of their own choice for their new Church Hymn Book, not forgetting to give their own name and address. We will publish from time to time the results which we hope will be satisfactory and instructive. The following is a list of proposed titles sent to us:

The Hymnal.
The Church Hymn Book.
Hymns New and Old.
The Book of Common Praise.
The Hymnal of the Church of England in Canada.
Church Hymn Book.
The Book of Praise.
Hymns of the Church.
Church Hymnal.
Authorized Church Hymns.
The Church Hymnal.
Anglican Hymn Book.
The Canadian Church Hymnal.
Church Hymns.
Anglican Church Hymnal.
The Prayer Book Hymnal.
The Hymnal of the Prayer Book.
The Prayer Book Companion.
The Synod Hymn Book.

THE DIVINE OBJECT LESSON.

Christianity has been called by a celebrated modern preacher "The religion of failure." It succeeded in the teeth of everything that ordinarily, we may say otherwise practically universally, makes for success, and by virtue of everything that just as universally makes for failure. Christianity is not a failure in itself. It is the most glorious of glorious successes, but it has succeeded by the operation of forces which in any other case would have brought hopeless ruin. It seems as if in Christianity and especially in the Great Event, which we commemorate to-morrow, God had given man an eternal object lesson in the weakness and feebleness of those things which appeal to and impress him, and in the power and strength of those things which he instinctively neglects or despises. A religion, whose Founder ends his career as a felon, becomes the most widespread and influential the world has ever known. For, however, actual numbers may stand, Christianity it must be admitted has exercised, and does exercise an influence in human affairs, incomparably greater than any other religious system the world has ever known. As the religion of the leading and ruling races, it occupies, and, of course, we are now only speaking after the manner of men, a position by itself among other religions never occupied, or even approached. Do we, in these days, fully realize the insignificant and almost contemptible beginnings of Christianity. The success of Christianity has become such a familiar fact, that it has seemed to us to have come about as a matter of course, and in accordance with laws which govern every other kind of success. Wise after the event, it is comparatively easy for us to account for the success of Christianity to-day, in the light of its wonderful achievements. "Wisdom is justified of her children." Christianity has succeeded because it deserved to succeed, because it was strong and had behind it those forces which irresistibly make for success. All this suggests itself to us, as the natural and simple explanation of the triumph of Christianity. But when we come to take the deeper, or to use a much em-

ployed phrase, a "detached" view of the matter, this explanation utterly fails. The success of Christianity is an historical phenomenon of the first importance. In its own line it is absolutely unique. There is nothing to compare with it. This religion, founded by a peasant and a felon and carried forth to the world by a band of unlettered countrymen, has become the religion of civilization. Just try and interpret in modern terms the situation as it stood, on the evening of that first Good Friday. Could its worst and direst enemies have wished Christianity a more absolute and crushing defeat, than it apparently sustained on that day, a defeat that, to speak again after the manner of men, presented no single redeeming feature. Some defeats are more glorious than victories, and many may be called heroic and inspiring. Here was a cause, that to all appearances, invited and richly deserved its apparent final extinction. Of all the participants not one comes out of it with credit. Of what kind of stuff were these men made, who abandoned their Leader at the first onset of the enemy, a poor, cowardly contemptible herd, surely the last men in the world to lead a forlorn hope. And yet these men turned the world upside down. With strong and unfaltering hands they drove home the wedge, that finally rent the whole majestic fabric of Roman civilization asunder, and everyone of them died the death of a hero. Thus we may call this great event the Divine Object Lesson of history. It teaches us that the noblest victories and the most tremendous consequences are won and brought about by the operation of forces which the natural man despises or reckons of little or no account. Truly may we call Christianity a Divine system, not only because of the Divine character of its Founder, but also because it won and wins, and ever will win, its victories by the employment of those forces and agencies which may be truly called superhuman, and, therefore, Divine.

THE DOUBLE VICTORY.

Speaking recently to the undergraduates of Oxford, the Bishop of London said, "It is much easier for you young men to accept Christianity than it was for the average young man in my college days. In my time Science was largely on the side of materialism. To-day there has been a great change in its attitude towards religion, thanks to the work of such men as Sir Oliver Lodge, and many difficulties have been removed." Some time ago, the Church Times, in a review of a book by the Rev. Arthur Chambers, made the admission, that while psychical research had so far failed to directly demonstrate the fact of the survival of human personality, it has made it very much more easy of acceptance. And then we have the prediction of the late F. W. Myers, one of the brightest intellects and most engaging and attractive personalities of his day, already quoted in these columns that the Resurrection would within fifty years become an established scientific commonplace, which no one would dream of denying. Are we then, it may be asked, about to be supplied with a positive scientific demonstration of the Christian doctrine, whose supreme expression we are about to celebrate. It would almost seem as if we were. A number of tendencies seem to be converging towards that end. "Official science," that is the science that works on the old lines, and follows the beaten tracks, is most assuredly becoming less and less intolerant of Christianity's explanation of certain cosmic problems. It is becoming less and less "materialistic," and more and more "spiritual." It is beginning to acknowledge the fact, that there are vast supersensory regions, around and beyond us, in a word an unseen world. Then again we have these investigations of what are known as "Occult phenomena," carried on in all parts of the civilized world by scientists of the first rank, in France, Italy, England, and the United States, which in the majority of cases have so far resulted in confirming

or arousing a belief in the experimenters in the conscious survival of human personality. Thus, as the good Bishop of London says, it is much easier to-day to believe in the great central fact of Christianity, viz., the immortality of the soul, than it was thirty years ago, when materialism flaunted itself in the name of science as the be-all and end-all of human existence. And it cannot be denied that during the era, now apparently closing, lasting, say for a third of a century, Faith has been exceptionally difficult. We have been passing through a period of transition, a sort of interregnum between the old uncritical days and the present. That period saw the rise, and, in our opinion, the culmination of the destructive criticism of religion. The Faith of many during these uncertain and troublous times waxed cold. Thousands continued their adherence on the negative principle, that while belief in immortality was very hard, disbelief was still harder. With them at best it was a choice of evils. The Faith of the select few, it is true, though sorely tried remained unshaken, but with the great mass of people there was a painful lack of that positive and direct evidence for which the human soul instinctively craves. Now it would appear that this want is to be supplied by Christianity's whilom arch enemy, Science. The deadly foe is becoming the ally. Faith is entering upon a new and glorious lease of life. It is renewing its golden youth. For God speaks to man through various channels and in various voices. He reveals Himself as man is able to receive the Truth. Christianity, in the truest sense, is a progressive religion. Man cannot outgrow it. It is ever expanding, anticipating and adapting itself to his ever widening and expanding consciousness. We fully agree with a recent prominent writer who says that we "Are on the eve of one of the greatest spiritual revivals the world has ever seen, the principal motive power of which will come from Science." Therefore let us celebrate this glorious Easter festival in the confident assurance of those who have a "Reason for the Faith that is in them," and who have won a double victory over the last enemy. For death is now a twice discomfited foe, and the beginning of the end of its dominance is in sight.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

We wonder if something could not be done to improve our ordination services as presently existing. It is very desirable that these services should be honoured by the laity and that it should be possible for the laity to take pleasure in attending them. A general ordination including priests and deacons is now, we think, pretty generally regarded as something to be avoided by Churchmen. Thus it often comes to pass that one of the most critical and impressive moments in a young man's life, the occasion when he is received into the ministry of Christ's Church, he finds that the congregation of the church in which he is ordained are for the most part absent. We think we have noticed that within the last twenty years there has been a decidedly growing tendency on the part of the laity to avoid ordinations. It is a lonely thing for the young men who are dedicating their lives to the service of the Church to find the people to whom they are called upon to minister, so indifferent to what is so stirring and exciting to themselves. It is extremely bad for the laity that this should be. The Anglican Church puts great emphasis upon its orders and yet the services designed to convey these orders are so long and so intricate that they drive the laity away from Church. Can anything be done to remedy the present situation?

We presume that no adequate and final solution of that difficulty can be found until the revision

of our Prayer Book is taken in hand. It ought not to be beyond the wit of man to preserve all that is essential and edifying in the present services and yet condense them so that ordinary Churchmen may engage in them without undue weariness and that the candidates themselves may not be subjected to undue fatigue. We have often wondered that the ordaining Bishops have not of their own motion somewhat abbreviated the services, for that is usually the first step in reform. However it cannot be counted as a reproach, we suppose, that men should obey the very letter of the law, although at times it would seem that a higher law of service and edification might appear to demand a departure from the existing statute. The first thing we must realize is the fact that something ought to be done, and then, presumably, we will set to work to do it sooner or later. In the meantime would it not be wise to have ordinations held in different churches within the diocese rather than to have all ordinations in one church, usually the Cathedral. Congregations that are not called upon to attend these services more than once in a number of years will in all probability not absent themselves, but when ordinations occur two or three times every year in a given church, empty pews are bound to greet the candidates. There is one other thing that might be done pending the authoritative revision of the Ordinal, and that is the separating of the ordinations of priests and deacons thus avoiding the combined service which now so frequently occurs. This could be done within the octave of the Ember seasons, with a full week intervening. But whatever is done it would seem to us that the Church must take cognizance of the present misfit. It may be that Churchmen ought to take delight in a service even if it continues for three hours or more, but it is plain that they do not do so now. We have, therefore, either to teach them to honour the service as it is, or to arrange the service so that they may be able to participate with comfort and edification.

Spectator attended a meeting of Anglican clergy a few evenings ago and during the progress of the session a deputation of laymen was introduced. The laymen, who were all prominent in the commercial world, desired the co-operation of the clergy in furthering the missionary interests of the Church. The laymen were quite willing to plan and arrange a campaign for raising money for Diocesan and other missionary enterprises and begged the Bishop and clergy in very courteous terms to allow them to do so. It was all so absolutely different from anything we had before experienced that we could hardly realize that we were awake and in our right senses. Some of the men, now so zealous for missions, we had heard not so long ago declare that parochial finances were being sacrificed for missions. Now the tables are turned, and these very men are stirring up other men to give more generously to missions. The motto, "The world for Christ in this generation" is a high ideal to be embraced by men whose chief consideration hitherto was supposed to be the acquisition of wealth. Their desire to lift the burden, a very onerous burden, of raising missionary funds from off the shoulders of the clergy is a new and happy phase of Church history in this country. It enables the clergy to devote themselves to other work that requires their attention, work which they alone can do. There is, of course, one danger in a movement like this. Too swift a pace may be taken at the outset, a pace that cannot afterwards be sustained. In the first enthusiasm that comes upon men to engage in a work they have hitherto turned from, it is just possible that zeal may outrun discretion. It would be a calamity to lay the foundations of missionary enterprises in the flush of a new ardor and then find ourselves unable to build thereon. We trust that the Laymen's Missionary Movement may have an abundant and permanent success.

Spectator

THE NEW THEOLOGY—THE RELIGION OF SCIENCE.

By the Rev. H. F. Hamilton, B.D., Bishop's College, Lennoxville.

The following paper was written for the Pan-Anglican Congress Committee of the Diocese of Ottawa, and read before it on the 20th of March last. It was so much appreciated that it was forwarded to us, believing that it would interest our readers and afford them the information which many desire to obtain at the present time:—In order to understand any movement of thought, we must first know something about the conditions which gave it birth. Before we begin to criticize the New Theology, let us endeavour to understand it by seeing how and whence it has originated. Some thirty or forty years ago there was a great controversy between Science and Religion. Men were told that they must take their choice between one or the other; and those who took the side of Science would have done away with Religion altogether. This controversy is now a thing of the past, and will never come back again. There are really no attacks upon Religion from the side of Science nowadays; and the reason is because the men who approach the world from that point of view have come to take into consideration certain classes of natural phenomena which their predecessors overlooked entirely. This has led them to take up an almost friendly attitude towards Religion, and in the case of some, especially such men as Sir Oliver Lodge, to go as far as they can to meet Christian doctrine. In fact, they even go so far as to hold beliefs which may be expressed in the same words as those held by the Christian Church, although, as we shall have to notice, they interpret those words in a sense which is very different from the Christian interpretation—so different in fact as to be quite inadequate and untrue from a Christian standpoint. Notwithstanding this, however, we must surely see in this movement a welcome change. A distinct step has been made towards the Christian position, and that is on all accounts a great gain. The men who approach the world from a purely naturalistic point of view, who don't believe in any special authority in the words of our Lord Jesus Christ, on any special revelation in the Bible or the Church, or in any miracles, have yet seen such evidence in the natural world, that they have abandoned their attitude of hostility towards Religion and have tried to state their beliefs in words resembling those of the Christian creed. Now where does the New Theology come in in all this? It comes in in this fact. If certain men of science have approximated towards the Christian position, it is also true that certain other men who once held the Christian position and were appointed as ministers of Christian bodies, have abandoned their former Christian attitude and have gone over to stand upon the same ground as that which the men of science occupy. The doctrines which these ministers now proclaim are summed up under the title, "The New Theology." The first point, then, to which attention must be drawn is this, that if you ask a New Theologian on what grounds he bases his belief, he will tell you that it is not upon the Bible or upon our Lord Jesus Christ or upon any revelation given directly by God, but upon modern science. "The New Theology," says Mr. R. J. Campbell, who is minister of the City Temple in London, and the father of the movement, "is the religion of science . . . it is the recognition that upon the foundations laid by modern science a vaster and nobler fabric of faith is rising than the world has ever before known." The New Theology, pp. 14 and 15. And again, to make this point quite clear, we may take the following passage from the same writer: "The New Theology holds that we know nothing and can know nothing of the Infinite Cause whence all things proceed except as we read Him in His universe and in our own souls," pp. 5. This makes it quite clear that the New Theology is a thoroughgoing and radical denial of the very foundation-stone of Christianity—that God has given us a revelation of Himself in the Bible and in our Lord Jesus Christ. The New Theologians really abandon Christianity as we know it, and instead have taken to the new type of religion which modern science has worked out for itself. We cannot but welcome the fact that our modern scientists have been led to a position which approximates so closely to Christianity instead of an attitude of hostility, but at the same time, we cannot but deplore the fact that Christians should be found to step down to this lower level. Before we leave this part of our subject, let us see the attitude which Christianity takes up towards modern science. As we have seen, the New Theology has gone over to science in body soul and spirit;

and this may make it appear as though the old religion were opposed to science. Nothing, of course, can be farther from the truth. It is quite possible to be fully in touch with scientific investigation into nature, and yet hold a belief in the Christian revelation. As was said at the beginning, we have no cause whatever to quarrel with natural science; quite on the contrary, it is slowly but surely moving over to our side. But when we come to matters of religious faith, which properly lie beyond the range of science, there must be a difference between us and thought which is based solely upon scientific investigation. In our belief there is an element of faith, of personal trust in Jesus Christ; we have experienced things in our lives which make our belief in Jesus and in His Godhead to the most real thing in life to us; we know that ever since His death on the cross, during a period of nearly nineteen hundred years, thousands of other persons have had the same experiences, and we believe that the ancient faith which has withstood the shock of all the centuries and outlived every other institution of man's creation, will not fail now. What makes the New Theology so attractive to many minds is just its very agreement with modern science. It does away with faith altogether, and leaves no room for it. It is an attempt to make religion easy, and the creed appear more credible. But that which is for the moment its chief source of strength will in the end prove its greatest weakness, and for this reason. It has based its teaching upon the ideas and principles which happen to dominate the world of scientific and philosophical thought at the beginning of the twentieth century. As these ideas and principles are constantly undergoing a slow process of change, there is every probability that what so well fits the intellectual atmosphere of the present day, will in ten or fifteen years time be found to be as incredible as any of the other similar attempts which have preceded it. Any one who puts his trust in this, is surely building upon the sand. Now in the face of all this, it will probably come as a surprise to most of us to be told that the New Theology claims to be the true interpretation of Christianity; they say that what we call Christianity is a corruption, and that they have got down to the real truth of the matter in its pristine purity. "The New Theology," says Mr. Campbell, "is an untrammelled return to the Christian sources in the light of modern thought," p. 4. They do not, of course, claim that the Gospels, as we have them to-day, do really support their views; but they claim that what does not agree with their views in the Gospels is not true. It would be impossible to discuss this subject here, because we should have to go through that vast literature known as New Testament Criticism. Many of the ablest critics uphold the orthodox Christian view, but others, chiefly German writers, give some support to the contentions of the New Theology. As I have said, we cannot go into this now, but I think that I should not be leaving a false impression on your minds if I were to say simply, that those who reject most of those parts of the Gospel on which we rely to show our Lord's claim to be equal with God, are rejected by the Germans for no other reason than because they are antecedently persuaded in their own minds that Jesus could not have made such a claim. I do not wish to accuse them of intellectual dishonesty nor can any one doubt their ability and vast learning, but those who are familiar with their writings feel that all through their minds are prejudiced and they do not allow the evidence to speak for itself. They are fully persuaded that our Lord could not have claimed to be divine, despite the evidence to the contrary, because such a claim is not vouched for by modern science. Their minds, like those of the New Theologians, are dominated by the intellectual presuppositions which are in the ascendant at the present moment. As these presuppositions change, it is likely that their views will change with them. I will not say that German criticism need cause us anxiety; but I will say that it need cause us no real fear. The captain may be anxious in a storm, but his ship has weathered so many gales that he knows that with care and prudence, she will yet run into port in safety. And so we too may feel quite sure that the faith which has outlived so much already will not lack men to guide us safely through the present troubles. The New Theology not only denies any special revelation in the Bible or in Jesus Christ, we now have to see that where it approaches the Christian creed its doctrines are quite inconsistent with the teaching of the New Testament. We shall not have time for more than two points, but those shall be important ones—what the New Theology says about God and what it says about Jesus Christ. It is not very easy to explain the idea of God which the New Theologians have. Let us try to put it in

this way. Each one of us has a larger self of which we are seldom conscious. The greater part of our spiritual selves, of our personalities does not appear even in our own consciousness. The tiny island in the Pacific is in reality a mountain many miles high, the greater part of which is never seen. So the greater part of our spiritual selves never appears. And, just as all the islands and continents, though divided on the surface by the oceans, are yet united somewhere underneath, so we all are in some unknown mysterious regions united together in one vast spiritual whole. And this whole the New Theology calls God. (I have borrowed the illustration from Mr. Campbell.) We ourselves are atoms of God, who is present not only in us but in all created things besides. "When I say God," says Mr. Campbell, "I mean the mysterious power which is finding expression in the universe, and which is present in every tiniest atom of the wondrous whole," p. 18. Now we might not object to this alone, for it does not go so very much beyond the first ten verses of St. John's Gospel. But the trouble is that this is all the idea of God which the New Theology recognizes. The New Testament contains something of this kind, but it also goes far beyond it. In the Christian idea, God is not only immanent in the world, He is also transcendent, i.e., He is not only in us, but He is also, as it were, outside us, and will at the last day meet us as judge; and even now He stands beside us and over us, a loving Father who protects and cares for us. It is just this last idea that the New Theology repudiates. It will have nothing of a God who watches over and loves us more than any other part of His creation. Mr. Campbell thinks he is heaping fine scorn upon the orthodox doctrines when he says that it represents God as "bothered and thwarted by what men have been doing," and as "worrying over other and lesser finite beings," p. 18. It is difficult for us to excuse the use of such language as this; and we must not forget that our Lord Himself distinctly taught that God is more interested in the welfare of man than in the rest of creation. "If God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith." And again, "Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows." (Luke xii. 6, 7.) We now take up what the New Theology says about our Lord. "Strange as it may seem," says Mr. Campbell, "I believe what the creeds say about the personal Jesus, but I believe it in a way that puts no gulf between Him and the rest of the human race," p. 72. When the New Theology says "Jesus is God," those who are not on their guard may hail it with delight; but when it goes on to say that all men are, or may be God in the same sense, we must reject it completely. And this is just what Mr. Campbell says. "God is love and he that dwelleth in love dwelleth in God and God in him," p. 75. General Booth is divine in so far as this is the governing principle of his life. Jesus was divine simply and solely because His life was never grounded by any other principle." It is needless to point out that this is a denial of the Catholic doctrine that He who was born of the Virgin Mary was "God of God, Light of Light, Very God of Very God . . . being of one substance with the Father, by whom all things were made," and that it contradicts the teaching of St. Paul and St. John, and even of our Lord Himself when He said, "I and my Father are one." When the New Theology is so hopelessly at variance with the Catholic faith on such fundamental points as this, one can hardly be surprised to find that it takes a totally different view on many other points as well, such as the nature of sin and the doctrine of the Atonement. Into these we can not go now. But it should be remembered that the great and vital difference between orthodoxy and the New Theology does not lie in connection with any one doctrine, but in the whole idea of a special revelation given in the Bible. For according to the New Theology we know nothing of God save that which we can gain from a study of the facts of existence, and the Bible is to be trusted only when it agrees with what Science and Philosophy teach.

The Churchwoman.

MONTREAL.

Montreal.—The monthly meeting of the M.D.W.A. was held in the Library of the Synod Hall on Thursday, April 2nd. The meeting was opened with prayer, after which the minutes of

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the previous meeting were read and confirmed. A resolution of sympathy for one of the members in the death of her husband was moved and carried by a standing vote. The treasurer's report was submitted, and it was noted that amongst the first money received for the current year were fees and pledges, money from two members living in Australia, showing that though so far away they maintain their interest in our work. Letters of thanks for monies received were read from the Bishop of Yukon, who proposed to use the gift for the furnishing of the church at Moosehide; from the Rev. Mr. Matheson, at Onion Lake; from Rev. Mr. Antle of the Columbian Coast Mission; and from Bishop Reeve (Athabasca), who acknowledged the pledge taken up by the juniors for St. Peter's Mission. All the above spoke of the great need of additional workers in the field. An appeal was read from a missionary living on an Indian reserve in the North-West for funds to enable him to build a small house to live in, as his wife is quite worn out from the strain of living for many years in the Indian Home. A site has been given close to the Home, so that the missionary can still superintend the working there; the Christian Indians will haul some of the timber, and the missionary himself—with the assistance of some of his pupils—will do the building; so that only \$500 will be needed, and of this Montreal is asked to give a part. An appeal from the Rev. Egerton Ryerson, of Japan, for assistance towards the translation, publication, and distribution of standard theological literature in Japan, was submitted, and it was pointed out that at present only about twenty books are available for Japanese students, etc. This want of a good literature is the weak point of the Nippon Sei Kokwai (Church of Japan), and as from the character of the people intellectual difficulties are constantly met with, it is of the utmost importance to provide them with sound theological books in their own language, and the supply of this want will be a permanent gift to the Church of Japan. A donation to the library of twelve bound volumes of the "Letter Leaflet," from Miss Binmore, was gratefully acknowledged. The librarian drew attention to a series of "Hand-books on Church Extension," which is just being published by Mowbray & Co. (Eng.), and which will be found most useful by anyone who wants a brief, simple account of the various mission

fields. Each volume is complete in itself, and is written by an authority on the subject treated; the 3 already published being: "Japan," by Mrs. E. Bickersteth; "Western Canada," by Canon Tucker, and "China," by Rev. F. Morris. A proposal from the Rev. Rural Dean Dart that a Missionary Loan Exhibition be held next winter was discussed, and the meeting decided that if the exhibition is held the W.A. will do all in its power to make the project a success. The Dorcas secretary announced that so few branches had sent in contributions for the co-operative bales that it would be impossible to make up the bales at the time appointed. It was arranged that the making of the bales should be done on April 28, 29 and 30, and a strong appeal was made to the members to send in money for groceries, also new material for clothing of all sorts, stockings, handkerchiefs, sheets, pillowslips, needles, pins, tape, knitting needles, yarn, etc., for these bales. A letter was read from Miss Halson, asking for help towards the new hospital at Alert Bay (Columbia Coast Mission), for which a site has been given. The people in the district have raised some money but are unable to meet the whole cost of the hospital. It was suggested that some branches might like to buy everything necessary for a bed in the hospital, and that a plate over the bed might specify the source from which it came. The secretary of the Extra-Cent-a-Day Fund reported 23 new circles formed. As we have three children to educate it is important that this fund should receive increased support.

ONTARIO.

Kingston.—St. George's Cathedral.—The annual meeting of Cathedral Branch of the W.A., was held on Tuesday afternoon, March 31, Miss Annie Muckleston was again chosen president, and Mrs. Havelock Price and Mrs. Arthur Klugh will continue as secretary and treasurer; Miss Sawyer, Q.I.P., secretary. Mrs. D. Noonan will be Dorcas secretary. The meeting elected Mrs. J. C. Farthing as first vice-president, but she begged to be allowed to resign, and Mrs. W. G. Groug will fill the office. The resignation of Miss Annie Ferris, from the box secretaryship, was greatly regretted. For her good work in the

past she was given a standing vote of thanks. Dean Farthing congratulated the members of the branch on its year's work, and on the harmony which prevailed. Mrs. Farthing read an interesting and amusing letter from Miss Farthing, who is a teaching and nursing missionary in Alaska, among the Indians. Mrs. Bristol, of Oakville, an enthusiastic worker from the Diocese of Niagara, gave a brief and bright talk on some phases of the work there, and Miss Macaulay, the president of Ontario Diocese, urged the importance of the triennial thankoffering, which is to be given to the education of missionaries for our own North-West. Miss Muckleston asked for a better average attendance at the monthly meetings, and begged each member to feel herself personally responsible for the work's success.

St. James.—Miss Connell, head of the Church Deaconess House in Toronto, gave an address on April 7th to the members of the J.W.A. of this parish at Mrs. Hague's home on Earl Street.

St. Paul's.—The annual meeting has just been held. The total receipts for the year were \$213.81. Of this amount \$154 were divided between the different missionary organizations of the Church. A splendid bale (value, \$60) was sent to Lac La Rouge. The following ladies were re-elected officers: President, Mrs. W. F. Fitzgerald; Treasurer, Mrs. Dewey; Secretary, Miss E. Ruttan; Delegates, Mrs. Fitzgerald and Mrs. Youlden. There are 42 members. The vicar, the Rev. W. F. Fitzgerald, gave an interesting address.

OTTAWA.

Ottawa.—St. George's.—This Branch of the Woman's Auxiliary held its annual business meeting and election of officers last week. The reports for the year were very encouraging, showing receipts of \$105 and expenditure of \$142. Three bales were sent out with a value of \$75. The members have been unfiring in their work and success has rewarded their efforts. The officers elected for the coming year are: Honorary President, Mrs. J. M. Snowdon; President, Mrs. Tilton; Vice-Presidents, Mrs. W. P. Anderson, Mrs. J. B. Fraser; General Secretary, Mrs. R. D. Baker; Treasurer, Mrs. W. C. Mav, and the following secretaries: Dorcas, Mrs. Horwood; Literature, Mrs. Dowsley; Leaflet, Mrs. W. Bishop;

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Extra-cent-a-day, Miss Nicholson; Box, Miss Jeffrey; Babies' Branch, Miss Montgomery; delegates to Diocesan annual meeting, Mrs. Tilton, Mrs. May; substitutes, Mrs. Bishop, Mrs. Baker. On the conclusion of the business Miss Margaret Smith gave an interesting talk about missionary work among the Hebrews in this city. The Rev. Mr. Snowdon also spoke of this work. The Girls' Auxiliary have elected the following officers for this year: President, Miss Ethel Gerald; Vice-Presidents, Miss Bessie May, Miss Emma Shore; Secretary, Miss Isobel Neeve; Treasurer, Miss Marion May; Secretaries: Dorcas, Miss Daisy Goodall; Literature, Mrs. Robertson; Box, Miss Lena Derrick; Extra-cent-a-day, Miss Grace Butterworth; delegates to annual Diocesan meeting, Miss Bessie May, Mrs. Robertson; substitutes, Miss Dorothy Parker, Miss Timmis Smith. The membership during the year has been increased by 27 and 2 bales were sent out valued at \$75. A description of the Richmond Convention was given by Miss F. Greene, and a solo rendered by Miss Isobel Neeve.

St. Alban's.—The reports of this Branch of the Woman's Auxiliary, presented at the annual meeting last week were very encouraging. The Ven. Archdeacon Bogert presided and a feature of the meeting was an address by Miss F. Greene, Diocesan Organizing Secretary. The election of officers for the ensuing year resulted in the following: Honorary President, Mrs. Bogert, President, Miss B. Yielding; Vice-Presidents, Mrs. J. Patterson, Miss Hay; General Secretary, Mrs. W. J. Code; Treasurer, Miss Bogert; Dorcas Secretary, Mrs. J. Graham; Literature Secretary, Mrs. A. Matheson; Box Secretary, Mrs. E. Jarvis; delegates to Diocesan meeting, Mrs. Code, Mrs. Davidson; substitutes, Mrs. Jarvis, Mrs. Caddy.

Grace Church.—A most satisfactory annual meeting of the Senior Woman's Auxiliary was held last week in this parish hall. In the absence of the President, Mrs. Gorrell, who was detained by ill-health, the Rev. J. F. Gorman presided. The workers of the Society have done good work for missions during the season. The total amount of money raised was \$180.21; the expenditure was \$160.96. From 72 boxes, 48 diocesan and 24 united thank-offerings, \$56.54 were contributed. Two bales were sent West for distribution at different mission centers; the value of them was \$64.82. With deep regret the members received the resignation of their popular President, Mrs. Gorrell, who had held the office for several years, and to whom all had become much attached. To show their appreciation of her loving and faithful services, a dainty gift was sent to Mrs. Gorrell. The election of officers resulted as follows: Hon. Presidents, Mrs. Gorman and Mrs. Gorrell; President, Miss Whitcher; Vice-Presidents, Miss Good- eve and Mrs. Gorrell; Secretary, Mrs. W. G. McKay; Treasurer, Mrs. J. Linegar; Dorcas Secretary, Mrs. H. B. Lewis; Box Secretary, Miss Tillie Ridout; Leaflet Secretary, Mrs. McClenahan; delegates to Diocesan annual meeting, Mrs. Victor Rogers and Mrs. C. W. Mitchell; substitutes, Mrs. Linegar and Mrs. McClenahan.

Christ Church Cathedral.—The annual meeting of the Girls' Auxiliary of the Cathedral parish held last week was a very interesting one. The occasion was taken to present the President, Mrs. Lennox Smith, with a life membership certificate accompanied by an address. The presentation was made on behalf of the Auxiliary by Miss F. Wright and Miss U. Pick, and Mrs. Smith expressed her gratitude for the kindly remembrance. The report showed an increase in membership of nine. At the conclusion of the business an address was given by the Diocesan Treasurer, Mrs. Geo. E. Perley, on the "United Thank Offering," and one by Miss C. Smith on "The Starting of Missions." The officers elected for the ensuing year are: President, Mrs. Lennox Smith; Vice-Presidents, Miss Flora Kittson, Miss F. Wright; Secretary, Miss Una Pick; Dorcas Secretary, Miss Mary Leggo; Literature Secretary, Miss Holmes; Box Secretary, Miss A. Freeman; Treasurer, Miss B. Richards; delegates to Diocesan annual meeting, Miss K. Peden, Miss Mary Leggo; delegate to Diocesan Board meeting, Miss K. Peden.

St. Matthew's.—The Girls' Auxiliary of this church held its annual meeting last week, when satisfactory reports were given for the year showing excellent progress. The officers for the coming year were chosen as follows: President, Miss Grace Loucks; Vice-President, Miss Booker; Secretary, Miss Sadie Leroy; Dorcas Secretary, Miss S. Dawson; Box Secretary, Miss W. Black; Literature Secretary, Miss Edith Parmalee; Treasurer, Miss Ethel Brock; delegates to annual meeting, Miss Parmalee, Miss S. Dawson. On the conclusion of the business two very interesting addresses were given by Miss Rothwell on the "Race Problem," and by the Rev. H. Lane, on "Mission Work."

Ottawa East.—Holy Trinity.—At the annual meeting of this Branch last week three Diocesan

officers, Mrs. Byron Baker, General Secretary; Mrs. George E. Perley, Treasurer, and Mrs. George Greene, Dorcas Secretary, were present. Mrs. Perley gave a short talk on the "Triennial Offering," and Mrs. Greene a description of her visit to the Piegan Reserve last summer. Mrs. Whittaker sang very acceptably, Mrs. J. F. Watson acting as pianist. The officers elected are: Honorary President, Mrs. Cawdron; President, Mrs. J. Trowbridge; Vice-Presidents, Mrs. Heaven, Mrs. Winter; Secretary-Treasurer, Mrs. J. Johnson; Dorcas, Mrs. Acres; Extra-cent-a-day, Mrs. Parks; Babies' Branch, Mrs. Wright; Literature, Miss Clara Wright; delegates to Diocesan meeting, Mrs. Acres, Mrs. Johnson; substitutes, Mrs. Heaven, Mrs. Wright; representative to Diocesan Board, Mrs. Trowbridge. The Treasurer's report showed receipts for \$128 during the year.

Cornwall.—Trinity.—The 15th annual meeting of the Girls' Auxiliary of this parish was held in Trinity Hall on Monday evening, April 6th, at 8 o'clock. The Rev. T. G. Stiles presided. The reports presented by the various officers showed progress in all departments. (Nine new names being enrolled during year; also increase in average attendance and in Leaflet subscribers. Present membership being 35.) The Branch supports one of India's famine orphans (Hope Cornwall) in the Church of England Zenana Mission, Katni Murwara, and furnishes a complete outfit for Cola Abraham, an inmate of the Venerable Archdeacon McKay's school at Lac la Rouge, Sask. It also contributes warm knitted articles to the Diocesan Co-operative bale sent to the Leper Mission, China, and it has sent a complete set of altar linen to the Rev. W. D. Child, Stettler, Alberta. It pledges \$12 annually to the education of missionaries' children, besides the Affiliation fees, and has made contributions towards the E. C. D. Fund, Self-Denial and Thank Offerings. Bible study has been taken up during the winter months on the Life and Work of St. Paul. Prior to the election of officers, the rector and President thanked the officers and members for their efficient and faithful work during the year and for the spirit of cordiality and good will which prevailed. Mrs. Stiles was re-elected Honorary President by a standing vote, the remaining officers being balloted for with the following result: President, Mrs. W. J. Wallace; First Vice-President, Miss Eva Johnstone; Second Vice-President, Miss Mabel Williams; General Secretary, Miss Maggie Williams; Dorcas Secretary, Mrs. John Eamer; Leaflet Secretary, Miss Alice Elson; Treasurer, Miss Charlotte Green; Box Treasurer, Miss Winnie Robertson; E.C.D. Treasurer, Miss Lizzie Farlinger; Convener Literature Committee, Mrs. Frank Auty; Buying and Cutting Committee, Mrs. McLean, Mrs. Silmsier, Mabel Williams, and the Dorcas Secretary; delegate to Diocesan annual meeting, Miss Grace Snetsinger; substitute to Diocesan annual meeting, Miss Eva Johnstone; auditors, Mrs. Farlinger and Mrs. Shaver. The usual votes of thanks were passed, and after singing Hymn 403, Jesus Calls Us, the Benediction, pronounced by the rector, brought a very interesting meeting to a close.

RUPERT'S LAND.

Winnipeg.—Holy Trinity.—The annual meeting of the Ladies' Aid was held on March 30th. Over four hundred dollars have been collected during the year by the mite box system. Archdeacon Fortin presided. The officers elected were: Honorary president, Mrs. Strang; president, Mrs. Fortin; secretary, Mrs. Boswell; treasurer, Mrs. Cordingly; collectors, Mesdames Boswell, Cordingly, Statmer, McMeans, Inglis and Fairbairn.

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

Brotherhood men should subscribe for the "Canadian Churchman."

Hamilton.—St. Luke's.—The local assembly of the Brotherhood of St. Andrew gathered at St. Luke's parish house on a recent evening, when arrangements were completed for the Dominion Convention of the Society, which will be held here on October 8th, 9th and 10th. Addresses on the good work the Convention will do were given by the Rev. W. G. Davis, of Stony Creek, and Mr. N. Ferrer Davidson, K.C., of Toronto. Commit-

tees were struck to handle the arrangements as follows: Finance Committee—H. E. McLaren, Major Herring and Holland A. White. Billetting Committee—W. Blandy, A. Laacefield, P. J. Fairclough, J. Bowstead, J. F. Leishman (chairman), R. Wooley and W. J. Atkinson. Transportation Committee—C. W. Heming. Receiving Committee—W. A. Noble (chairman), E. Stephenson, Major Herring and T. E. Harley. Halls Committee—M. Medlen and W. Marsden. Advertising and Press Committee—C. W. Heming, H. Smith, L. Woolcott, John Howitt and Stuart Bankier. Mr. Fred. Lamb was appointed Treasurer and Mr. C. W. Hemming, Secretary. The meeting was the most successful ever held by the Brotherhood of St. Andrew in this city, 176 members being present.

A MEDICAL MISSIONARY WANTED.

By the Bishop of Saskatchewan.

I am writing this letter in the hope that it may not only arouse interest in the possible new field of work open to us, and call forth the prayers of earnest Christians on its behalf, but also may stir up some medical man with the missionary spirit in his heart to offer his services. We have various Doukhobor settlements in this diocese, of whom much has been read in the papers, but for whose spiritual enlightenment and welfare little has been attempted. With regard to one such settlement an appeal has been made to me through Mr. Gosden, catechist at Borden, to send a missionary to work among them. He states that these Doukhobors are fast giving up their adhesion to the rule of Peter Veregin, and what has practically been their worship of him as an incarnation of the Christ; so that they will be without a leader or a belief, and if not won for Christ will lapse into utter Atheism. Mr. Gosden would undertake the work, but that he has already his hands full, and that as a paid missionary he would hardly be received; for the followers of Veregin have been taught to reject anyone who is paid for Christian work, although their leader has lived and grown rich upon them, and they have been kept in ignorance by his policy of not allowing them to attend the schools. But if a medical man would start a practice among them they would pay him for his medical services, and he could then give his services as a missionary. He could doubtless find a practice also among the British settlers, who have taken up homesteads all around the Doukhobors, and might thus make his living. But if that should not be found sufficient for his support, and if he came definitely as a medical missionary, accepted as such by myself, and with the same standing as my other catechists and lay readers, doubtless the Board of Missions would make an annual grant, which would supply the deficiency, and yet free him from the disadvantages of a paid missionary. These people are learning to speak English, and beginning to send their children to school, and are honest, frugal, and clean in their homes, according to their light. I cannot write more fully now, but should be glad to correspond with any medical man (for I think a lady could not undertake the proposed work) who may desire to engage in such a valuable work for Christ, for a few years at least, of only a bare living, but with an exceeding great reward. A little knowledge of Russian would be very valuable, but I think not absolutely necessary. My address is Bishopsthorpe, Prince Albert, Sask., Canada, until I go to attend the Pan-Anglican Congress in London, where I can be found, care of C.C.C.S. or S.P.G., or the letters might be sent to Ven. Archdeacon G. E. Lloyd, Prince Albert, etc.

J. A. Saskatchewan.

EASTER DAY.

The glorious beauty of the noon-day sun,
In contrast to a dark and stormy night,
Is small compared to Calvary's deepest gloom,
And that of Easter's dazzling splendour bright;
May He who rose a champion from the strife,
Be unto us the Way, the Truth, the Life.

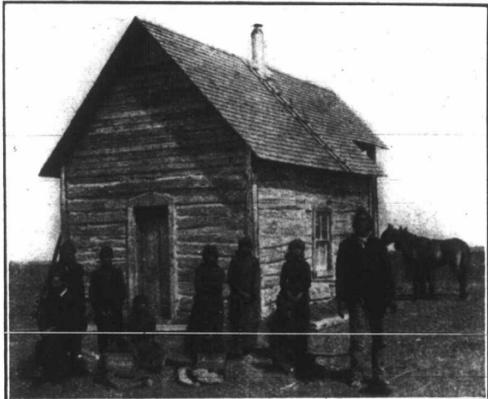
Rev. L. Sinclair.

Before we can bring happiness to others, we must first be happy ourselves; nor will happiness abide within us unless we confer it on others. If there be a smile upon our lips, those around us will soon smile too, and our happiness will become the truer and deeper as we see others are happy.—Maeterlinck.

Missionary Department.

EDITORIAL NOTES.

We would call the special attention of our readers to a most interesting and instructive article on Indian Day Schools, by Canon Burman, of Winnipeg. Canon Burman has the advantage of knowing Indian work first-hand, and is thoroughly informed in regard to the administration of Church funds applied to Indian work in the West. He has a special right to be heard, therefore, and particularly is this the case since a change of policy seems to be contemplated in the management of this end of the Church's undertakings, by the Board of Management. For a year or two there seems to be a disposition in certain quarters to regard with undue sacredness, an official document issued from the Indian Department of our Government. Unless this department is carried on, on a plan far above the normal level of Government fidelity, it is not beyond the possibility of error. For the Board of Management to pin its faith to government document suggesting with unbecoming levity that the cemetery is the proper place to start an enquiry into Indian schools, and to decline to listen to the Bishop and clergy of the West who have built up these schools, is certainly not the best way to win public confidence, Canon Burman hints that the Churchmen of the West could give some interesting information concerning governmental methods in regard to Indian affairs. He has already indicated some interesting methods pursued at the



Sioux Mission, Rupert's Land: First, School Teacher, Scholars and a Visitor.

Board of Management. Now what the Church wants is the most efficient methods available for developing educational and evangelistic work among our Indians. Even if we assume governmental infallibility it is only British justice that the men of the West should have ample opportunity for presenting their side of the case to the public. We would suggest that the men who believe that the present educational system among the Indians is not the outcome of culpable ignorance and inefficiency should take a leaf out of Mr. Blake's book and have their case presented in pamphlet form to the members of the Board of Management in advance of the next meeting and that this pamphlet should be available for an interested church public.

The article from the pen of Archdeacon Armitage which appears in this issue gives us some conception of the historical interest that has gathered around our Church in the early days of its existence in this country. Dr. Armitage is ministering in probably the most interesting parish from an historical point of view that can be found anywhere in Canada. The walls of his church are almost covered with tablets commemorating the deeds and lives of men who served the Church and State with distinction in the pioneer days of our country. But more remarkable still is the intense activity that is centred in that

parish at the present time. We know of no parish in Canada that has such a long and honourable record of activity. It has apparently retained its leadership in the Maritime Provinces from the very beginning, and its last state is better even than its first.

We feel that it ought to be easier than it is to secure missionary articles dealing with the work



The Late Rev. James Settee.

of the Church in our missionary diocese. In certain sections of our West country care is taken to have the progress of the work laid before the public in readable accounts, and reports sent to the Church press. In other sections little or no attention is paid to the press or the public with the result that the impression goes abroad that all the work is being done in those quarters whence information is forthcoming. The public is hardly to be blamed for arriving at such a conclusion. We can grow interested over what we know, and, of course, what we do not know fails to stir us. If the failure of a diocese to keep itself before the Church public arose solely out of inherent modesty, and a dislike to anything like advertising the work of God then perhaps it could be understood and respected. But we are disposed to think that silence is not by any means always due to that cause. We are inclined to put it down more often to inertia. It is nobody's business in particular, and hence nobody bothers to write up his diocese. Why should he? Everyone is busy with his own duties, why should he stop to inform the public either of his own special work or the work of his neighbors? Even if some



Group of Scholars at the Pas.

men are specially asked by a newspaper to make some communication to the public in which the public would be specially interested the request is not always responded to. What we would particularly emphasize is this, we cannot expect the Church at large to grow wildly enthusiastic over work that is unknown. It is quite possible we think to avoid the objectionable idea of advertizing and still give to the public what it after all

has a right to possess. There are circumstances which make our work the property of the public, and there are features of work which ought to be generally known for the inspiration of the Church at large. We would, therefore, press upon our readers the necessity of keeping the Church reasonably before the minds of our people. The Laymen's Missionary Movement will make this more imperative than ever. In the past our laymen, we fear, have been ready to be satisfied with the meagre information at their disposal, but if they are going to do aggressive work in the way of stimulating greater effort, then they must be informed of progress and of needs.

THE PROBLEM OF INDIAN EDUCATION.

By Canon Burman, Winnipeg.

I.—Indian Day Schools.

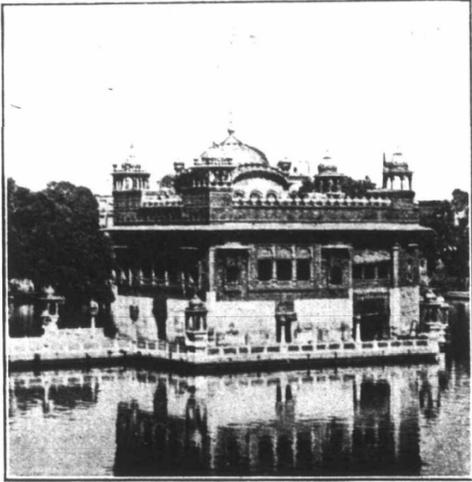
At the request of the editor I am going to try to put before the supporters of Indian Missions, and the schools connected therewith, some few facts about the latter which I hope may prove both informing and interesting. If anyone should be led thereby to take an interest in and to give their aid to this important side of mission work I shall be thankful. So far as the North-West is concerned, the history of Indian schools goes back to the very inception of missionary work in Rupert's Land. About 1823 the Rev. D. Jones, the successor of the Rev. G. West, the first clergyman in what is now termed the North-West, opened a school for native boys at "Red River"—now Winnipeg. One of the first scholars was an orphan lad named James Settee. It is needless to say the work at first was very elementary; nothing else was needed. But as time went on, one after another of the pupils who had been brought from Indian camps began to develop promise of usefulness



Jack Head: Scholars and Teacher.

in evangelistic work. A number of the pupils were, of course, not Indians, but the sons of traders and others, but there were always some few Indians under training. In a sense, then, our present boarding schools are not the new thing some imagine. There has always been more or less of such work going on at various missions, where orphans and other needy little ones have received the kind care of missionaries. But to return to James Settee. After a lengthy preparation, during which probably James did not shine particularly as a scholar, he was deemed sufficiently advanced at any rate to become, first, a schoolmaster, then a catechist, among his own people. Later on he proved himself so apt and faithful that in 1853 he was ordained to the ministry, then received priests' orders and did a splendid work for the Church among the Indians. He saw the very beginning of missions in Rupert's Land, and within his life of over ninety years the Gospel was extended from Hudson Bay to the Yukon, across the plains and north to the shores of the Arctic. He died in 1902, honoured by white and red men alike for his faithful devotion and simple life. As one of the very first fruits of Indian schools he deserves to be honourably remembered, and his history should be a stimulus to Churchmen to give all needed support to those who are carrying on this work. Other Indian pupils of this early school might be mentioned. Henry Budd, a gentle, loving character, full of zeal and self-sacrifice for his Master during his years of ministry; Henry Cochrane, a man of great ability, with gifts of eloquence in preaching to his Indian brethren which have seldom been equalled by any preacher in the North-West. There have been other native clergy, less known and gifted, perhaps, who have been educated at St. John's,

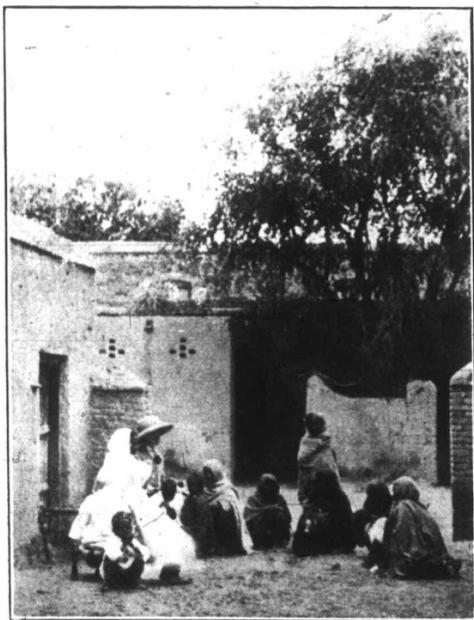
who have in their various spheres done excellent service for the mission cause. Though the character of the school changed with the gradual settlement of the country and after the coming of the late Archbishop Machray, a col-



Golden Temple, Amritsar.

lege was created for advanced students; yet all along the C.M.S. have had native boys and young men in training there for the ministry. Of late years this has been restricted to young men. Some of these have had an excellent record as students and in the mission field; all have been very useful workers. I mention these facts as an encouragement to the Church not to forget our duty to the rising generation of Indians in respect to spiritual training. The same results have followed similar work elsewhere in the North-West, and are an answer to those who think the Church cannot afford to bear any share of the financial burden involved in the education of Indians. The State, of course, must do its part, but there are two reasons why the Church cannot withdraw from something, even for the day schools. The first is that, if this be done, we assent, by default in our duty, to what may easily become a godless system of education for our Indian children; the second, that even in the day schools, and certainly in boarding schools, we have the opportunity of noting, then helping and encouraging, those pupils likely to become useful teachers, and even clergy, among their own people. And without these native teachers the work for many years yet will be sadly hampered, in some cases an impossibility. It may interest some to know more about the actual operation of the different classes of schools—the system under which they are managed, the part played by the Government and the Church, and some of the results attained. What is here written applies only to the North-West.

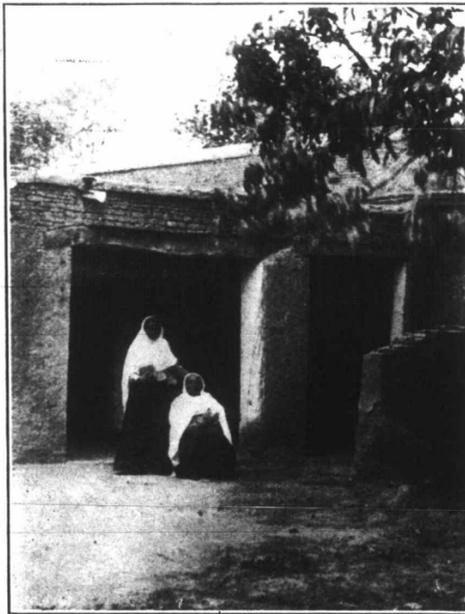
Day Schools.—Day schools are the most numerous class. They are established on dif-



Preaching to Women.

ferent reserves and at mission stations, whenever an attendance of about ten children can be secured. The Government having authorized a

school, arranges for the erection of a small building, as a rule, though not, I believe, always bearing the expense. The salary it allows for ten months' work is \$300. The teachers as a rule are found and nominated for appointment by the Church in whose mission the work is located. Here begins the Church's share in the work. It is needless to say that teachers are not easy to find, when one considers the miserable pittance of a salary offered. It is, of course, hopeless to expect duly certificated teachers to volunteer for such a task at such a salary and under prevailing conditions. Let those especially who hear that day schools are so often a failure consider what the conditions are, and they will, I hope, not only cease to wonder at it, but will try to do something to bring about an improvement in these conditions. We will suppose some young man has been found willing, or, perchance, glad from sheer necessity, to make the venture. Most likely he has a long journey to make, with more or less hardship, to reach his post. Travelling costs money, which the would-be teacher seldom possesses. The Government will not pay his expenses, nor even advance money for them. There is nothing for it but to fall back upon "the Church" for an advance. In other words, if the school is to be opened, the mission funds of the diocese must be drawn upon, at any rate for a loan. This being settled, the teacher in the majority of cases, finds he must have a stock of supplies of the necessities of life, bedding, etc., to take with him. Again, having no funds, he must fall back upon the Church for an advance on account of outfit. Having done this, he can at last start for his post with



Two Bible Women: Mahomedan Convert Sitting, Hindu Standing.

his burden of baggage, provisions, and—debt. Not a cheerful start, certainly. At last his destination is reached, and happy is the young man who finds on arrival that he can get a home and shelter with the missionary or some other desirable person. In a large number of cases there is no missionary on the spot, and the man finds himself with no choice for a home but between living with an Indian family, or residing alone in a miserable schoolroom or some poor Indian cabin, which he must pay for and furnish. Here is one of the weakest spots of the whole system, begotten of a niggardly spirit in dealing with the Indians. The Government may build a schoolroom, but it seldom, if ever, provides also a decent house in which the teacher may live. Yet the presence of a teacher implies the need of a home, even though it be of only two decent rooms, a home in which a man may at least find simple comfort, privacy, and have a chance to maintain some show of civilization and self-respect. The lack of consideration shown for the accommodation of the teachers is no small factor in the failure of day schools. Nor is this all. Think of the salary—the splendid sum of \$25 per month. How does the teacher get it? First he must conduct his school for so many hours per day, secure a certain number of pupils; if it be winter, persuade the Indians to keep up the supply of firewood, either cut up the wood himself, or perhaps coax the children to do it—sometimes. He works on for three months, and then, if all has gone well, he can at last fill up his sheet of returns to the

Indian Department, taking care not to omit one single item of information asked therein. How many hours of teaching, children present in the aggregate, and average attendance, how many books, slates, pencils, utensils for washing,



Church of England Zenana Hospital.

biscuits had, given, and remaining (of which last two items more anon), and so on. Having carefully filled, signed, and certified his return and sent it off to the agent, the expectant teacher ought surely to have his three months' salary of \$75 within a few days, and have his "financial stringency" relieved. But not so. The return must be certified by some official and sent to Winnipeg, from which point, after more or less delay, it may be some weeks, the precious cheque reaches its destination. Needless to say it is all hypothecated, as its successors generally are also. Whether he boards with someone, or keeps bachelor's hall in his shanty, his living, clothing, and other necessary expenses will swallow up his pittance of a salary. I know one worthy and careful young man who, at the end of two years' work, had saved two dollars. The actual work as teacher is of the simplest, and much of it is painful drudgery. The pupils range in their acquirements, perhaps, from the A B C class to the third grade in some schools to Grade 5. What with irregular attendance, impossibility of proper grading of pupils, the difficulty of enforcing anything like discipline with children left as Indians are, to their own sweet will, and the natural disinclination for mental work, the task is generally hard and discouraging, indeed. When an inspector or agent comes to test the efficiency of the school, the youngsters get stage fright, and become strangely mute, their minds a blank, and the showing made does but scant justice to the months of weary toil. The furnishing and equipment of the school will depend upon its location. Some schools have modern desks and a good supply of necessary apparatus. In other cases the furniture is made on the spot, and is of the roughest. Books and other necessities



Sikh Priest, Amritsar.

are given by the Government on requisition, and there need be no lack in this regard. Amongst other supplies are included a pail,

dipper, washbowl, soap and towelling. The teacher is supposed to make use of these to teach lessons of personal cleanliness. Children coming with hands and faces obviously unwashed are made to remedy matters on the spot, the single washbowl, balanced upon a biscuit box, and the scanty towelling being used in common. It is better than nothing; but, considering the nature of the ailment so common among Indian children, we certainly think the matter worthy the consideration of the medical branch of the Indian Department. The biscuits, already referred to, are another notable institution in these schools. The idea of supplying them was begotten of a kindly paternalism that deserves commendation. The pity is it did not go a bit further and make it possible for a teacher to give, occasionally at any rate, a simple meal with a drink of tea, say, to his poor, half-starved mites of scholars. The biscuits are substantial "hard tack," weighing two ounces each, and possible of consumption only in the dry state with the aid of a good set of teeth. Two are given per day to each child nominally as a mid-day lunch, as Indians as a rule have meals only night and morning. Often they are very welcome to the children at mid-day; sometimes they are taken home to be soaked in water and then fried in fat—hard tack fritters. The distribution of these biscuits has to be carefully accounted for, and would be a very simple matter if sometimes they did not in transit split into fragments, when they are pretty hard to account for. The task of an Indian day school teacher is not easy nor inviting. Yet it is one of great responsibility and importance, even to the State. To the Church certainly this work should appeal as having

cleansing of the schoolroom, for a more thorough overhauling and disinfection twice a year, and for any other reasonable measures to ensure the health of pupils and teacher. (3) That when no other provision is made, a small house be built for the teacher's use, fur-

schools are generally failures is true. They were foredoomed to it by the policy adopted years ago. But it is not too late to redeem them if the State and the Church alike can be brought to realize their bounden obligations and solemn responsibility toward the children of the forest and prairie.

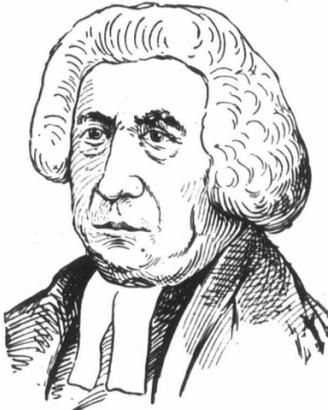
LIFE IN AN INDIAN VILLAGE.

By Miss Strickland.

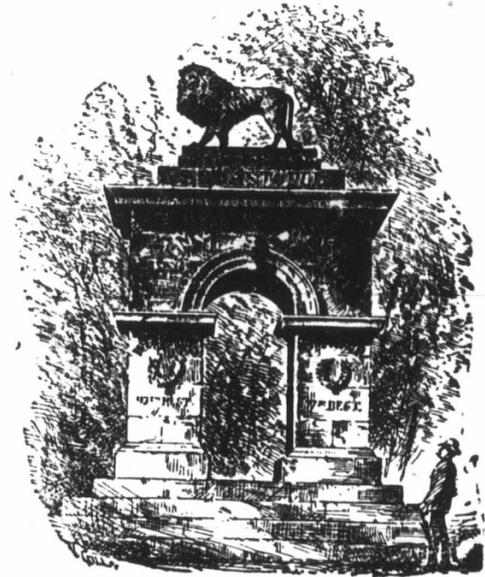
The sun is setting in a cloudless sky; the last beams fell on the golden dome of the Sikh temple, causing it to glow with a dazzling brightness as the train draws up at the little station outside the town of Tarn Taran. In spite of the heat there is the usual crowd of men and boys in their white garments and many-coloured puggaries, gathered to await the arrival of the train, or ret gari, an unknown sight a year ago. The stillness of the evening is suddenly broken by the sound of the temple bell. The Granth Sahib, or Sacred Book, of the Sikhs is being "put to bed." At the same moment, as you drive under the mango and peepul trees, you are nearly deafened by the screechings of hundreds of yellow and green parrots and the cawings of dusky, grey crows. Then again silence falls; not even a leaf stirs in the breathless air. Drive on through the narrow street of the town. A hot, pungent smell greets you, the varied scents of an Indian bazar, once known, never to be forgotten. Progress is slow; donkeys, children and dogs seem utterly ob-



The Right Rev. Charles Inglis, D.D., First Bishop of Nova Scotia. Born, 1734. Consecrated, 1787. Died, 1816.



Rev. Dr. Breynton, First Rector of St. Paul's, 1752.



Welsford and Parker.



Old St. Paul's Church, Halifax.

nished with two stoves for cooking and heating, two tables, chairs and bedstead. This would save great expense to each new teacher. These requests, jointly made, should surely be conceded by the Department. As for the Church, it ought still to retain these schools under its wing, insisting upon religious teaching, and using the teachers when desirable as auxiliaries in mission work. If this calls for a small expenditure, as it may, the Church should cheerfully provide it as essential to its work of shep-

herding to anyone besides themselves. Tall, soldierly Sikhs, oily, fat Hindu shopkeepers, red-bearded Mohammedans are leisurely returning to their homes or sitting by the roadside, smoking the ever-present hookah. It is a purely native town, the only Europeans being the missionaries living just outside the walls. Everything is Eastern in colouring, primitive in arrangement. The light is slowly fading, the brilliant stars are appearing, the blue smoke of the out-of-doors open fires gradually enfolding the town in a misty veil. Another hot weather night has begun. But what of the homes, what of the women, what of the lives in this crowded little town? Alas! as far as the women are concerned, there is no knowledge of that sacred word "home," which rings like music in our ears. They live in the zenana, or "woman's part of the house," and are valued by their lords and masters usually a little less than anything else belonging to them. Many are kept in pardah (seclusion), and are not allowed to go beyond their own houses and courtyards. Naturally, the weekly visit of the missionary is looked forward to as a welcome change, and the reading or writing lesson is carefully prepared during the week. At first the Scripture lesson and the talk on spiritual things is endured, politely listened to, but not understood. Slowly the soul awakes, and then the missionary, Miss Sahib, has the joy of knowing that once again the promise has been proved to be true that the Word of God giveth light and life. We can but lift the veil of mystery a little way, and only in a few homes; sorrow, sin, and heart-breaking tragedy are all around. Alas! there are hun-



The Right Rev. Clarendon Lamb Worrell, D.D., Present Bishop of Nova Scotia.

herding the children. It will never do for us to fold our hands and say we have nothing to do with Indian children until they reach the boarding schools. The complaint that day

such a profound bearing upon its mission work that it cannot be brushed aside and left altogether to the State. If the State continues to look to us to find the teachers, then certainly we must see to it that only fit and worthy persons are nominated. The alternative is to decline this right, and have schools that, so far as the State is concerned, must be non-religious. Are we ready for this? Before stating what steps in my opinion should be taken to improve the condition and influence of these schools, I ought, perhaps, to say that very often the churches have made use of trusty school teachers as catechists at out-stations, and for their services have given up to \$100 per year. The work thus done has often been of great help to the churches. Further, it has developed and tested men, and many of them, having proved themselves worthy, have become ordained missionaries. In this way, again, the day schools have been of service to the Church, as well as in furnishing promising pupils for higher schools. Indeed, some of our successful missionaries have gone through the whole of the stages as pupils in day and boarding schools, then teachers, catechists, then college students, and lastly clergy, rendering excellent service. What, then, shall we do about the day schools? Certainly not wash our hands of them. First, we should unite with other Churches having missions, and bring pressure to bear upon the Government, asking: (1) For an increase of salaries to \$400. (2) That the agents for the reserves make arrangements, either directly or through the teacher, for the purchase of fuel ready for use, for the weekly

to omit one rein. How sent in the how many washing,



hospital.

(of which on. Having his return e expectant ree months' nd have his ut not so. official and after more the precious dless to say rs generally someone, or his living, penses will y. I know who, at the two dollars. e simplest, The pupils s, from the ome schools attendance, pupils, the e discipline o their own lination for ard and dis- or agent school, the nd become k, and the stice to the g and equip- on its loca- lesks and a . In other spot, and is necessities



requisition, this regard, ded a pair,

dried of homes uncheered, unvisited. The missionary Miss Sahibs, alas! are few; the pardah women are so many. Five o'clock in the morning, and sunrise. The members of both the mission houses are awake; all is bustle and activity. Then the gong sounds, and European lady doctor and nurse, Indian nurses and hospital helpers, teachers, and the untainted children from the leper asylum and the European zenana workers gather in the C.E.Z. Chapel. Hymns are sung, the precious Word is read, and prayer ascends for blessing on the day's work. Seven o'clock, the nurses and doctor hurry to the hospital and dispensary, where many patients, some from far-away villages, are already sitting, patiently waiting. The teachers, sitting in covered rickshaws, are being taken to the town, where there are two day schools for non-Christian girls. In one you will find over twenty, in the other forty bright, affectionate little girls, from five or six years old up to fourteen or fifteen. Although they all come from non-Christian homes, yet they can repeat many texts, and the elder girls can pass a fairly stiff examination in Scripture. Tied and bound by custom, for many of these children are already married, only one girl has been baptized; but who can doubt as one looks into the loving little faces and hears them assure you that they will pray to Prabu Isa to take great care of you that the dear Lord Jesus is to them a living Person, and that He will care for His own. Meanwhile, the Miss Sahib and a Bible-woman, a devoted Indian convert, are driving

sorrow is where Christ is not known. Long ago, in the dawning of Christ's life, great gifts, fragrant with symbolic meaning, were brought to Him from the East. Surely now, in the zenith of her power, it is meet for the Christian West to lay at the King's feet gifts, gold, and prayer, and fully consecrated lives for His service. These Indian sisters need our sympathy. The King from His throne bends low to see whether anyone will go forth to interpret Him to those who sit in the shadow of death. Will you not answer to the Master's call, and if not—why?



SOME EARLY MISSIONS IN NOVA SCOTIA.

By Ven. W. J. Armitage, M.A., Ph.D., Archdeacon of Halifax.

It is generally assumed that the earliest recorded service of the Church of England in Canada was held by Rev. John Harrison in 1710, at Annapolis Royal, in a church built by the French in 1703, dedicated to St. Anne, and appropriated, after the taking of Port Royal, by the English. It is quite possible that services at Annapolis were held even earlier, as England claimed the country by right of Cabot's discovery, and her subjects made settlements in 1621, and held Port Royal on

In fact, there was no English population to which to minister. The only grant made by the Venerable Society for the Propagation of the Gospel was the sum of £10, given to Rev. Richard Watts, in 1727, garrison chaplain at Annapolis Royal, and the same sum to Rev. James Peden, in 1735, deputy chaplain at Canso, for services as teachers. The first Church of England service in Chebucto, now Halifax, was held on the day of the foundation of the city, 21st June, 1749. The record is in the register's of old St. Paul's Church. The Rev. William Tutty, the first missionary, says that the early services were "performed in the open air." Governor Cornwallis soon gave the use of his drawing-room for divine service, and the Holy Communion was first administered in Government House, which stood on the grounds now occupied by the Province Building. The next place of worship was the warehouse of Mr. Calendar, a half-pay officer, where, as Cornwallis informed the Lords of Trade, "Divine service is performed three times a week. St. Paul's Church was erected on the parade in the year 1750, A.D., by His Majesty King George the Second; who is called in the Deed of Endowment, dated 4th January, 1760, "The Royal Founder," and the church is designated "A Royal Foundation and of Exempt



St Paul's Church, Halifax.

along dusty roads to one of the thirty villages which can be reached from Tarn Taran, from four to eight miles distant. The country is flat; a sandy soil and few trees combine to make it far from beautiful. The people all live inside the high mud walls of the village; there are no houses outside. You enter beneath a bricked archway, and find yourself in a narrow, dirty street, so narrow that no cart can be driven along. High, blank walls meet your eyes on every side, but presently you come to a rough wooden door. Pushing it open, you find yourself in a courtyard, with the house at the further end. You give the Eastern greeting of "Peace, oh Lady," and are invited to a seat on the string bedstead. Soon veiled figures will come over the flat roofs and down the rough ladder in the corner of the courtyard, and your audience awaits your message. Tall, fine-looking women these, accustomed to bringing in the cotton from the fields to spinning and grinding; from morning till night they are busy. Very few can read, few have any interest beyond the village life. How can you reach them? They are but grown children, and as such must be taught by the aid of pictures and stories. Sorrow will draw them to you, for their religion gives no hope beyond this life. Once a month at any rate their thoughts are lifted up beyond the narrow, daily toil; but what of those others living in the three hundred villages of the district, so far away that they can only be reached once every year or two? And every year another dread visitor comes—the plague—and the people die by the thousands every week, and those who have heard the heart-broken grief and hopelessness of the death-wail know something of what

different occasions, notably in 1658 and 1690. It is often claimed that the first Church of England service in America was held by Sir Francis Drake's chaplain, at Drake's Bay, California, in 1577. This claim has been questioned, as Martin Frobisher's first expedition to Labrador was in 1576, and in those days such a fleet would certainly have a chaplain. It is well established that in his expedition of 1578 "Master Wollfall," who had sacrificed home and fortune to missionary work, celebrated the Holy Communion upon land. The historical statement connected with Wollfall's first Communion is in the following quaint, almost pathetic words: "The first signe, seale, and confirmation of Christ's name, death, and passion ever known in these quarters." It seems probable then, that the services of our beloved Church of England, were first heard in America on British soil, and not, as is often claimed, on the Pacific coast in California. It is generally held that the first English Church erected in North America was built by Lord Delaware at Jamestown, in 1610. It was a building 60 feet long and 24 feet broad. There was, however, an earlier church than this erected in 1608, near the mouth of the Kennebec, but it was soon afterwards destroyed by fire. There were no missionaries in the technical, indeed in the true sense of the term, until Cornwallis founded the Royal City of Halifax. The duties of the garrison chaplains at Annapolis Royal were confined to the military and the government officials.



Ven W. J. Armitage, M.A., Ph.D., Present Rector of St. Paul's Church and Archdeacon of Halifax.

Jurisdiction. It is clear that St. Paul's Church was founded by His Majesty, and exempted from the Jurisdiction of the Ordinary. The Governor had full jurisdiction to make a grant of the pews without infringing on the Bishop's rights. The material for the building of St. Paul's Church, consisting of pine and oak, was brought from Boston, Massachusetts, then a part of the British Dominions, and the church was built "at the expense of the Crown by grants from His Majesty for that purpose, and also by moneys granted to His Majesty in this Province for the use of the Government. Governor Cornwallis in a letter dated 19th March, 1750, says: "I expect the frame of the church will be here next month from New England. The plan is the same with that of Marybone (Marylebone) Chapel." On the 2nd day of September, 1750, St. Paul's Church, though not quite finished, was formally opened for divine service by the Rev. William Tutty, of the S.P.G., who in a letter to the parent society dated October 29th, said: "The Church, when completed, will be a very handsome structure." St. Paul's Church was the first church erected for the services of the Church of England in Canada. The building has been kept in a good state of repair, and is sound in every par-

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Newfoundland.

St. John's.—St. Mary's.—On Sunday afternoon, the 29th ult., the Bishop of Newfoundland administered the rite of Confirmation to forty-nine candidates in this church. The Lord Bishop was attended by the Rev. C. H. Barton, M.A., as chaplain. The candidates were presented by the rector, the Rev. C. V. Cogan, who was assisted by the curate, the Rev. W. L. Mosdell. There were twenty-four males and twenty-five females. After the "laying on of hands" and the singing of a hymn, the Bishop addressed the young people and exhorted them to be true and faithful soldiers of Christ. His sermon was clear and instructive and made a deep impression.

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

St. John.—Bishop Richardson, Mrs. Richardson, Archdeacon Newnham, Archdeacon Raymond, Mrs. Raymond, Miss Ethel Jarvis, and Miss Nan Brock, will sail from here on April 25th on the steamer "Champlain" to attend the Pan-Anglican Congress. The Bishop will take about \$10,000 for the Pan-Anglican Thank Offering from this diocese. The party will be absent for about two months.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, P. Q.

Quebec.—The annual meeting of the Cathedral Guild was held on March 22nd, at 3 p.m., in the Church Hall, a large number of members being present. The Dean of Quebec opened the meeting with prayer, and then called upon the Secretary, Miss E. C. Patton, and Treasurer, Miss M. Norris, to read their reports. It will be sufficient to say that the Secretary's report showed that a great deal had been done by the Guild during the year, and the result of their labours was to be seen in the improved appearance of the Cathedral, where new carpets, new hassocks, new surplices, as well as many other alterations had been carried out, and the other object of Guild advancement of the spiritual life of the members, was revealed in the increased attendance at the Cathedral services, and the greater devotion to the cause of Christ manifested by the whole body of worshippers in the Cathedral.

The Treasurer's report showed that over \$1,100 had been subscribed and collected by the Guild during the year, and that this had all been spent in beautifying the Cathedral and in supplying many things needful for the proper carrying out of the services, and in contributing to the comfort of the congregation. The Dean then spoke a few words about the work of the Guild, and the really wonderful progress made during the past twelve months. He then read a letter from the President, Mrs. St. George Boswell, in which she says: "We have just completed the report of the year's work, and feel sure that you will agree with us in wishing to acknowledge God's guidance and blessing on the efforts of the Guild to carry out the plans proposed at our last annual meeting. May we ask then that you will help us to acknowledge by special thanksgiving at our devotional meeting, God's gracious goodness in permitting us to do this work for Him, and our dear Church."

The meeting next considered the question of the work to be undertaken, and it was decided to refurnish the north gallery and especially the royal pew.

The Rev. H. R. Bigg then moved a resolution to alter the constitution of the Guild so as to admit of more than one sub-warden being admitted to the list of officers in the Guild. This was passed, and a second resolution was passed appointing the Rev. A. E. Burgess as a sub-warden of the Guild. Votes of thanks were passed to the President, Secretary and Treasurer for their work for the Guild, and to Mr. Veesev for so kindly acting as auditor. An election of officers then took place, the following being elected: President, Mrs. St. George Boswell; Vice-President, Mr. E. Sewell; Secretary, Miss E. C. Patton; Treasurer, Miss M. Norris; Council: Mrs. G. Parke, Mr. Craig, Mrs. T. Hamilton, Mrs. Hinds, Mr. Wurtele, Mrs. J. Sewell, Mr. Boulton, Mr. L. Bos-

CANADIAN CHURCHMAN.

well, Miss Anderson, Miss Healey, Mr. Weary, Mrs. Hunter-Dunn.

MONTREAL.

James Carmichael, D.D., Bishop, Montreal.

Montreal.—Christ Church Cathedral.—The choir of this cathedral sang Maunder's Cantata, "Penitence, Pardon and Peace," on Wednesday evening, the 8th inst., under the direction of the organist and choirmaster, Mr. J. B. Norton.

ONTARIO.

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

Kingston.—The Lord Bishop of the diocese and the Rev. Canon Starr will have a very delightful trip this summer. They leave New York for Naples on May 5th, and will visit Paris, Monte Carlo, Rome, Dublin, and many other places of interest. They do not return from England after the close of the Pan-Anglican Congress, but will continue to travel on the Continent. Canon Starr will be absent about three months and the Bishop a couple of months longer.

Belleville.—St. Thomas.—Professor Simpson, of Trinity University, Toronto, delivered an interesting address in the Church Hall under the auspices of the A.Y.P.A. of this parish on Monday evening, April 6th, on the poet, Shakespeare's works, and more especially on "Romeo and Juliet." On April 10th the Provost of Trinity lectured on the subject of "How We Got the New Testament."

Brockville.—Trinity.—The Very Rev. Dean Farthing preached in this church on Monday evening, April 6th, at a special Lenten service, an eloquent sermon before a large congregation.

Loughboro'.—The Rev. F. W. Dowdell, of Selby, has been appointed rector of this parish in the place of the Rev. T. O'Connor Fenton, who has been appointed to Deseronto.

OTTAWA.

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

Ottawa.—The Bishop of Ottawa has appointed Mr. William Horsley Rowley, of Ottawa, as one of the representatives of the laity for the Diocese of Ottawa at the Pan-Anglican Congress to be held in June in London. Mr. Rowley, who is Treasurer-Seneschal of Christ Church Cathedral, Ottawa has been a prominent Churchman for years, first in the Diocese of Ontario and latterly since its foundation in 1896, in the Diocese of Ottawa.

The Anglican Church is the first to fall in with the proposal of the Quebec Battlefields Association to make Sunday, May 24, a day for special services in connection with the movement. The secretaries of the Association have received a communication from the Bishop of Ottawa, reporting that he had submitted the proposal to a conference of the clergy and they had approved it. The Bishop asked the secretaries to supply the various churches with special offertory envelopes and promised special reference to the work of the Association.

S. Matthew's.—The Men's Association of St. Matthew's Church, held its annual meeting on Wednesday night, the 8th inst. There was a good attendance of members, and much interest was taken in the proceedings. The following officers were elected: Hon. president, Rev. W. M. Loucks, M.A.; president, W. Ide; first vice-president, F. J. Plant; second vice-president, Stewart Wilten; secretary-treasurer, N. B. Sheppard. The executive committee will be composed of the above-mentioned officers and Messrs. E. B. Daykin and R. K. Sampson.

St. John's.—A very successful At Home under the auspices of the Young People's Society was held in Anglesea Square Anglican Mission Hall last week. The hall was comfortably filled and Rev. E. H. Capp acted as chairman. A programme of addresses, songs, instrumental solos, duets and recitations preceded the refreshments. Amongst those who contributed to the success of the evening were Messrs. Perkins, father and son; the Misses Cole, Thompson, Barnes, Field, Curry, Cawthra, and Matty Baych, Anglesea Square has become a decided centre of Church activity with an ever-increasing and enthusiastic little army of workers.

April 16, 1908.

All Saints.—Mauder's sacred oratorio, "Olivet to Calvary," was sung by the choir of All Saints' Church on Sunday evening last, under the direction of Mr. J. Edgar Birch. The soloists were Miss Helen Ferguson, soprano; Miss Hopkirk, contralto; Mr. J. Parkinson, tenor; Mr. E. H. Hawken, bass. Penitence, Pardon and Peace also by Maunder was sung on the previous Sunday evening to a congregation that taxed to the utmost the seating capacity of the church, which is the rule whenever special music is announced.

TORONTO.

Arthur Sweatman, D.D., Archbishop and Primate, William Day Reeve, D.D., Assistant Bishop, Toronto.

Toronto.—Church Deaconess Home.—Miss Connell, who has lately returned from an interesting trip to Montreal and other Eastern points for the purpose of arousing more interest in the training home and its work, gave an account of her mission to the committee at its monthly meeting yesterday afternoon. The committee has under consideration the opening of a free dispensary, under the charge of a lady doctor, to facilitate its work amongst the poor of the East End of this city, but will be unable to take definite action as yet on account of lack of funds.

Archbishop Sweatman will shortly send out a pastoral appointing Sunday, 31st of May, to be observed throughout the diocese as Pan-Anglican Congress Thank Offering Sunday, when the offering of each parish will be presented and special sermons and prayers heard. There will be a great farewell meeting to delegates in Convocation Hall early in May.

St. Luke's.—A processional cross, the gift of some of the members of the congregation, was dedicated and used for the first time on Sunday last (Palm Sunday) in this church.

Orillia.—St. James'.—At the meeting of the Anglican Young People's Association of this church, on Tuesday evening, April 7th, the Rev. Canon Greene presented the President, the Rev. C. D. Ovens, with a handsome fountain pen, as a memento of his connection with the Society. Mr. Ovens was agreeably surprised, and after thanking the members for their kindness, he wished them every success in their future work.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton, Ont.

Hamilton.—During Lent a series of most interesting lectures have been given in the Cathedral Schoolhouse, on the subject of the approaching Pan-Anglican Congress. The first of these was given by Prof. Cosgrave, of Trinity College, on "The Church in Relation to Human Thought." The second by the Venerable Archdeacon Sweeney, of St. Philip's Church, Toronto, on "The Scope and Purpose of the Pan-Anglican Congress." The third by the Provost of Trinity College, the Rev. T. C. Macklem on "The Church's Ministry." The fourth, "The Anglican Communion," by Prof. Jenks, of Trinity College, and the last by the Rev. Canon O'Meara, on "The Church in Non-Christian Lands."

St. Thomas.—On Sunday, March 29th, Mr. C. G. Grantham presented a brass pulpit, lectern and prayer desk to this church. These were solemnly dedicated to the service of Almighty God, at the opening of Morning Service by the rector, the Rev. E. J. Etherington. Mr. Grantham and family are leaving Hamilton for Boston, Mass. They will be greatly missed by the rector and congregation of the church as well as by their many other friends in this city.

St. Peter's.—Bishop DuMoulin administered the rite of Confirmation to twenty-three candidates in this church at Evensong on the 29th March. This church is making great strides under the rectorship of the Rev. A. W. TenEyck. They have doubled their missionary apportionment during the past year.

Niagara-on-the-Lake.—St. Mark's.—On Tuesday evening, March 31st, the Bishop held a Confirmation service in this church, when eighteen candidates were presented to him for the Apostolic Rite by the rector in the presence of a large congregation.

Grimsbv.—St. Andrew's.—The Bishop preached an eloquent sermon to a large congregation in this church on Sunday morning, March 29th. This

parish is in a flourishing condition, and has just finished building a handsome rectory.

Milton.—Grace Church.—The officers elected at the recent annual meeting of the A.Y.P.A. for this parish are: President, Alfred Winn; Vice-President, Miss Sheppard; Treasurer, Miss Whaites; Secretary, Charles Jackson.

St. Catharines.—St. Thomas'.—The vestry of this church held a meeting lately for the purpose of taking a vote upon the question of a vested choir. A secret vote was taken, with the result that it was defeated by one vote, 68 voting yes and 24 no, three-quarters being required to carry it. The Rev. N. I. Perry, rector, acted as chairman. The advocates of the vested choir will make an endeavour to have the matter re-opened at the annual Easter Day Vestry meeting.

Mount Forest.—The Rev. Canon Spencer is making use of his lantern in his own parish by lecturing twice every week during the Lenten season on the "History of British Christianity," from the earliest times up to the present day. The pictures used are the beautiful set presented by S.P.C.K. to Niagara Diocese.

Lowville and Nassagaweya.—The old parsonage at Lowville has been sold for a satisfactory figure and a good concrete house purchased at Campbellville from Mr. Bert Turner. This village will be a much more suitable place for the incumbent's residence, with railroad station, post office, and telephone at hand. Campbellville is the largest community in the parish and will be a good centre from which to work. The address of the Rev. W. L. Archer, M.A., will hereafter be Campbellville instead of Milton.

Burlington.—The Lenten services have been well attended. The rector has been giving a series of lectures in the schoolroom, illustrated by lantern views. On Good Friday night the story of the Cross will be sung in the schoolroom accompanied by lantern illustrations.

Waterdown.—The Rev. James Douglas, B.A., has taken charge of this parish, removing thereto from Nanticoke.

Fonthill.—Holy Trinity.—Another memorial has just been added to the many already in this church. A new altar, given by Mrs. Rines in loving memory of her husband, William Henry Rines, who died a little more than a year ago. The altar is of oak, handsomely carved, and having the sacred monogram on the front. Mr. Rines, who was a devoted Churchman, was a member of the choir and the people's warden for many years. The annual missionary meeting in connection with the Sunday School was held on the evening of the 10th inst., and the sum of \$30 handed in, being the collection of the children during the year, the largest in the history of the school. Altogether this Easter the church closes a very prosperous year. The congregation is steadily increasing through the efforts of the Rev. W. P. Lyon. The apportionments for the Pan-Anglican Thank Offering and the Diocesan Mission Fund have been more than met.



HURON.

David Williams, D.D., Bishop, London, Ont.

Pottersburg.—The Rev. W. W. Lowe, the rector of St. Matthew's Church, in London, has arranged to hold services here on Sundays, commencing on the first Sunday after Easter. These services will be held on Sundays at 4 p.m. in what is known as "The Old Club Room." Before long a church will be built at this place.

Brantford.—Grace Church.—At a recent parochial meeting held on April 8th, the Ven. Archdeacon Mackenzie, in referring to the vital necessity of a curate being appointed for the parish mentioned the fact that it was essential that a young man should be appointed—one who would appeal to the young people, and who would look after the spiritual and material wants of a large number of church goers who in increasing numbers were coming to the city from England. It was impossible for him to visit and to care for all these new comers. Incidentally he paid a glowing tribute to his former curate, the Rev. John Bushell, now of Toronto, whose work in the parish had been of incalculable good. Mr. Harry Cockshutt spoke strongly in favour of a curate

being appointed. He moved, seconded by Mr. H. W. Fitton, that the rector be empowered to secure a suitable curate, the appointment to be confirmed at the forthcoming Easter vestry. This was carried unanimously. It was understood that Archdeacon Mackenzie has a most excellent young man in view who most probably can be secured. A highly successful meeting was closed by the Benediction, pronounced by the rector.

All Saints'.—On Sunday, March 29, the Rural Dean dedicated the new leaded glass windows in this church, lately put in by Mr. H. E. St. George, of London. The windows are handsome and beautiful in themselves, and the general effect is religious and devotional. Each of the six large windows has an appropriate emblem, 1, the dove, the emblem of God, the Holy Spirit; 2, the Lamb of God, with the seven seals; 3, the seven branched candlestick, a symbol of the Church; 4, the mitre, standing for the Episcopal ministry; 5, the Holy Bible; 6, the font and chalice, for the two great sacraments. The windows are given by Mr. and Mrs. David Smith, Mr. and Mrs. R. Anderson, Mr. and Mrs. J. Eadie, Mr. and Mrs. Mordue, the rector, the Guest, Scott and Garnett families and the Ladies' Guild. Miss Mae Wright very kindly sang during the service.



MOOSONEE.

C. Holmes, D.D., Bishop, Chappleau, Ont.

Chappleau.—St. John's.—Sunday, March 29th, 1908, will long be a memorable day in the annals of the Church of England in this place. On that day the new Church of St. John the Evangelist was dedicated to the worship of God by the Lord Bishop of the diocese. The Bishop, who had only just returned from a long and arduous trip in the far-off Diocese of Athabasca, read the special Dedication Office and preached at the Morning Service. In the course of the sermon he made touching reference to the late rector, the Rev. W. Lloyd James, who laboured so earnestly towards the new church, and whose dying request was that the work should be continued and completed. He also paid fitting tribute to the present rector, the Rev. P. R. Soanes, who has carried on the work most assiduously, and the present handsome edifice is the result of their labours. Holy Communion was administered after Morning Service, the Bishop being celebrant and the rector assisting. In the afternoon a Children's Service was held, the address being given by the Rev. W. Ferris, of Missanabe, who also assisted at Morning and Evening Services. In the evening the rector preached. He gave a resume of the history of the Anglican Church in Chappleau. As is usually the case in new and in accessible places the Church of England was pioneer of the Gospel. Services were held in the early days of the C.P.R. construction, when Chappleau was hundreds of miles from anywhere, by Mr. (now Archdeacon) Gilmour, in tents, cars or any place available. The first church building owed its inception to Miss Annie Nicholson, a daughter of the late Mr. Thomas Nicholson, one of the pioneers of the town, and sister of Mr. G. B. Nicholson, the present Reeve of Chappleau, and people's warden of St. John's Church. This young girl, who has long passed to her eternal rest, collected \$500, and with this sum a small frame church was erected. It was very crude, the first seats being planks placed on logs, but Faith and work do wonders, and ere long it was enlarged by the addition of a chancel, proper pews, furnishings and organ were provided, and for over twenty years this little church has been the spiritual home of the Anglicans of Chappleau. As the population increased in the town, the church became too small for the growing congregations, and about three years ago, at a meeting presided over by Mr. James, it was decided to build a larger one. When the Bishop paid his first visit to Chappleau he promised his hearty help and co-operation—a promise abundantly kept. There were many difficulties to surmount, and a larger amount of money to be raised, than was at first ever thought of, but the workers went forward in Faith and hope, and Sunday's services in the fine church, which will long remain as a witness of their works, proved their Faith justified. The services were all well attended, the musical portions, as well as Caleb Simper's anthem, "The Lord is in His Holy Temple," being well rendered by the choir, under the leadership of Mr. I. T. Smart. The offertory, which will be part of the Diocesan Thank Offering, to be presented by the Bishop at the Pan-Anglican Thankgiving Service in St. Paul's Cathedral on St. John the Baptist's Day, amounted to nearly \$250. The church is a fine building of brick and stone, with lofty roof and square tower. The interior fittings are very handsome, the pews and choir stalls being of mission finish-

ed ash, and the pulpit, given by the members of the Parochial Woman's Auxiliary, and the font, the gift of the Sunday School children, are of quarter-cut oak. The chancel window is a memorial to the Rev. W. L. James. It contains three lights, the centre one is a reproduction in stained glass of Holman Hunt's picture of the "Light of the World," and is the gift of the congregation. On one side light is a figure of St. John the Evangelist, the patron saint of the Church, this is given by the Sunday School children; the third light is given by the Brotherhood of St. Andrew, and is a picture of that saint. A brass lectern has also been promised by a member of the congregation, and a brass alms dish given by the members of the Indian Bible Class for Women. The church is lighted by electricity. The congregation are under a debt of gratitude to many generous friends and contributors in many parts of the world, especially Lord Strathcona, and the members of the Woman's Auxiliary in various dioceses throughout Canada. The stained-glass window in the chancel was manufactured by the Dominion Stained Glass Company, of Toronto, and it does credit to the firm both in workmanship as well as in design.



RUPERT'S LAND.

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

Winnipeg.—St. Luke's.—A Confirmation service was held in this church on Sunday morning, April 5th, when twenty candidates received the rite at the hands of His Grace, Archbishop Matheson. The Archbishop, in his first address, spoke of the place that Confirmation holds in the Church, while his text for his sermon to those confirmed was "Abide in Me."

St. Peter's.—On the evening of the same day the Archbishop held a similar service in this church, when he administered the Apostolic Rite to sixteen candidates. Both services were impressive and were largely attended.

Correspondence.

PREACHING ABOVE PEOPLE'S HEADS.

Sir,—Allow me to thank you for your timely editorial of the 9th April, "Preaching Above People's Heads." I have been watching your columns for some time in the hope that some reference might be made. I use the term "timely" because the Easter vestry meetings will soon be due and probably changes made when the square peg may find a square hole, and the round peg a more fitting position for itself. There are congregations which like to be saved the trouble of thinking for themselves, and again there are others which do most emphatically resent the being "preached down to, as intellectual inferiors." Our own congregation, for instance (never mind in what city or diocese it is), is composed of a very fair proportion of cultured people who have read, who have travelled, and who are capable of understanding any reference which its clergyman may make without his careful translation of his frequent quotations. Now, does it not seem as if such a painstaking regard for detail might have a more fitting sphere found for it, whilst we should be quite content with a clergyman with somewhat less of a scholarly reputation to live up to, and who might not consider it a part of his duty to get down as you say "to the level of his pew." Ours is probably not the only parish in Canada where the usefulness of its rector is obscured by his mistaken estimate of the intelligence of his long suffering hearers, and as delicacy forbids anything like a personal remonstrance might I suggest that your article be read by every clergyman and vestryman before they assemble to re-construct their plans for a fresh start on Easter Monday? You say that women are generally considered to be "less inclined to resent the assumption of superior intelligence of a member of the other sex," an opinion I would venture to dispute, but "though we pay our dues, and occupy our pews" we are forbidden to give voice to our views where such a voice might count for something, and therefore we are thankful to have a corner granted us in the columns of our Church paper for the utterance of an occasional remonstrance. Thanking you for the same. An Envelope Holder.



A large number of letters are held over for want of space.

British and Foreign

St. John's College, Park, Diocese of Atlanta, has lately received a handsome brass altar rail, the gift of a friend of the congregation.

A new altar is shortly to be placed in St. Paul's Chapel, Baltimore. More than \$6,000 has been expended upon this chapel since the beginning of last summer.

The amount of the contributions made by the children of the Diocese of Liverpool to the Cathedral Fund has now reached the handsome total of £437.

The Rev. Canon Pryke was lately presented by the members of the Ottery Ruridecanal Chapter with a solid silver inkstand, and was also elected a permanent honorary member of the Chapter.

It has been arranged that the official reception of the members and delegates attending the Pan-Anglican Congress to be held on June 15, at Knebworth, Hertfordshire, where Lord Strathcona is at present residing. His lordship has generously undertaken to provide special trains for his guests, who will number at least 6,000.

Another example of the determination of the poor to have a hand in the work of the Church comes from Doncaster. A short time ago the Rev. A. P. Gower Rees, curate-in-charge of one of the poorest parts of Doncaster, started a 6,000 shilling fund for the Sheffield Bishopric scheme and has already received 3,000 shillings.

WANTED—Situations by two young ladies as companions or as nursery governesses. References. Address P. O. B. 492, Cobourg, Ontario.

WANTED—Young man would like to take up residence on farm with Church family, for light employment. Address X Canadian Churchman Office, Toronto.

WANTED—Young lady desires position till the Autumn as Companion or Governess. Address Miss A. E. Balfour, All Saints' Rectory, Huntsville, Ont.

The Rev. Lewis Verey, who for the past five years has been curate at Holy Trinity, Westminster, has been presented by the parishioners with an oak sideboard and clock in recognition of his valued services. An album and an illuminated address were also presented to the rev. gentleman, who has been appointed to the curacy of Sandringham, with charge of West Newton, in the Diocese of Norwich.

The Rev. H. C. S. McCredy, M.A., on leaving the curacy of St. Mark's, Dublin, after a six years' ministry there for the incumbency of Powerscourt Parish, was presented by his friends with an illuminated address and a piece of plate. The address was read by Mr. Easton, the rector's warden, and was elaborately decorated with Celtic ornamentation. The Lord Archbishop of Dublin presided.

The Rev. Henry A. Mackenzie has moved from Hendon Parish, Sunderland, and taken up a curacy at Holy Trinity, Darlington. Mr. and Mrs. Mackenzie were presented, at the Hendon Parish annual tea, with a silver pocket Communion service and two volumes of "The Dictionary of Christ and the Gospels," a solid silver coffee pot and a purse bag; the latter was given to Mrs. Mackenzie by the members of the Mothers' Meeting.

The authorities of the Church Army are preparing to take part in the Pan-Anglican Congress. It is expected that several of the meetings will be addressed by speakers from this society, which has also offered help on the part of its numerous workers as stewards and otherwise. Other arrangements are in progress to bring the many-sided operations of the society before the notice of the delegates from all parts of the world.

An oak chancel screen was recently dedicated in St. Jude's, Peckham. The seven plain open bays of the screen have had tracery panels added to the upper and lower parts, over the central panel or entrance the figure of St. Jude has been placed in a niche and above that is the rood with the figure of our Lady and St. John the Divine. The work has been carried out by the well-known firm of Messrs.

Jones & Willis, Church furniture manufacturers.

The Rev. Edmund Nathaniel Powell, D.D., was consecrated as Bishop of Mashonaland on St. Matthias's Day, in St. George's Cathedral, Capetown. There was a large congregation, amongst those present being the Governor, together with two aides-de-camp. The sermon was preached by the Dean of Capetown, and the Bishop-elect took the oath of due obedience to the Archbishop of Capetown, to the Metropolitan Church of Capetown, and to their successors.

As another instance of the "self-sacrifice which was typical of the general life" of the late Rev. G. F. Holden, it may be stated that as one of the memorials to his devoted and sweet wife he defrayed the expenses of a struggling candidate for Holy Orders for his three years' training at Mirfield, feeling sure that nothing would have appealed more to the kind heart of her who was taken from him after a too short but devoted and self-sacrificing life.

A family interest attached to the Ordination held at Newcastle-on-Tyne on a recent Sunday. Canon Holland, Vicar of Cornhill-on-Tweed, took part in the service. His eldest son, the Rev. W. E. S. Holland, Warden of the Oxford and Cambridge Hostel, Allahabad, who landed in England only four days previously, preached the sermon. The Gospeller was Canon Holland's youngest son, Mr. H. S. Holland, who had just been ordained to the curacy of Jesmond.

In St. David's Church, Naas, Ireland, a lovely reredos has just been erected to the memory of the late Baron and Baroness de Robeck, who were both staunch Church people, and for many years the good friends and helpers of Naas parish. The reredos consists of two oak panels carved in bas-relief, representing scenes from the life of our Lord, supported by oak pillars and flanked by carved angels' heads of great purity and charm. The reredos is the work of a talented Irish sculptress, Miss Kathleen Shaw.

In the Bristol Diocesan Magazine the Bishop expresses a hope that in

every church of the diocese a Service of Thanksgiving and Intercession will be held immediately before the meeting of the Pan-Anglican Congress. He has issued a pastoral on the Congress to be read in church. The offerings from the diocese are to be first presented to the Bishop at a special service to be held in the Cathedral immediately after the day on which the parochial services are held throughout the diocese.

The Rev. W. McEndoo, B.D., who for the past twenty-three years has laboured in the parish of Tandragee, in the Diocese of Armagh, first as curate then as rector, met instant death in a carriage accident a short time ago. Returning from paying visits in an outlying portion of his parish his horse took fright and ran away, the shaft of the carriage was broken by impact with a bridge near his home, and the unfortunate gentleman was thrown out on to his head and killed immediately.

Two boards have just been placed on the west wall of Bottisham Church, containing a list of the vicars of the parish, so far as it has been possible to trace them, from the beginning of the thirteenth century to the present time. The list contains seventy-four names, among them appearing Wm. Lord Mansel, who became Master of Trinity College, Cambridge, in 1798, and Bishop of Gloucester and Bristol in 1808; Matthew Rains, who was Headmaster of the Charterhouse, and Thomas Musgrave, Bishop of Hereford in 1837, and ten years later Archbishop of York.

A meeting of the prominent clergy and laity of the City of Baltimore was held lately for the purpose of discussing the Cathedral project in Maryland. Option has been secured upon a commanding site near to the Johns Hopkins University property.

The Bishop of Pittsburg recently confirmed the Rev. Dr. Robert Roscamp, who was for many years a Presbyterian minister. The confirmation service was held at Newcastle, Pa. Mr. Roscamp is at present acting as Lay Reader at Trinity Church, Newcastle, and is looking

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forward to taking Holy Orders before long.

The Ven. W. R. Villiers, Rector and Archbishop of Hacombe, near Newton Abbot, who died lately, aged 79, held a unique position. As "Archpriest" he was subject to the authority of the Bishop of Exeter, but exempt from that of the Archdeacon of Totnes. The population of Hacombe is nine, and the net income is £362, of which £343 comes from the tithe-rent charge of Tuethwick, Cornwall. The Church of St. Blaize, Hacombe, dates from the thirteenth century, and the college of archpriests was established in 1341. It consisted of an archpriest and five other priests, who lived in communion, but the archpriest alone survives.

Children's Department

EASTER DAY.

In the bonds of death he lay, Who for our defence was slain; But the Lord is risen to-day, Christ hath brought us life again. Wherefore let us all rejoice, Singing with a cheerful voice, Hallelujah! Of the sons of men was none Who could break the bonds of Death; Sin this mischief dire had done, Innocent was none on earth; Wherefore, Death grew strong and bold, Death would all men captive hold. Hallelujah!

Jesus Christ, God's only Son, Came at last our foe to smite; All our sins away hath done— Done away Death's power and might; Only the form of Death is left, Of his sting he is bereft. Hallelujah! —Martin Luther.

LILLIAN GREY'S EASTER OFFERING.

It was the Sunday before Lent, and Lillian Grey was walking slowly home from church, in deep thought. The sermon this morning had been on the subject of Lenten self-denial, and the needs of the heathen had been eloquently placed before the congregation. Lillian had been deeply interested, especially as the subject had been discussed just before service in her Sunday School class. As usual on this Sunday, Miss Douglas had discussed with her girls the question of how their Easter offering should be raised and to what special cause devoted. It had been decided to send it to a hospital for children, in Japan, one for which a strong appeal had been recently made. All the girls were interested and anxious to raise as much money as possible, and their teacher had urged them to let the offering be truly their own, that which had cost them real self-denial.

This was the subject which Lillian was pondering as she walked home. Her earnest nature was much impressed, and her tender heart longed to do something for those suffering

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children. Her allowance of a dollar a month would not amount to much, even if she could save it all, and she knew of no way to make more. She would not ask her parents for it, for that would not be her own gift. What could she deny herself?

Suddenly a thought came into Lillian's mind, a painfully unwelcome thought which she quickly tried to banish. No, not that, anything else, but surely not that. But persistently the thought of her Easter party returned again and again to her mind, this party which mamma had promised her ever since last Easter. Her twelfth birthday would come during Lent, and on the evening of Easter Monday, during the school holiday, it was to be celebrated. How often she and her mother had talked it over together; what delightful plans they had made! Nearly all of her young friends and acquaintances were to be invited, and for weeks, even months, she had been talking of it among her especial friends. They were almost as interested and excited as herself, and surely it would not do to disappoint them. Carl and Lucy, too, her cousins, were coming for Easter, and they also were in joyful anticipation of the party. Could she give up all

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this pleasure, looked forward to so eagerly and for so many months? Was it right to disappoint all her little friends and her cousins? Yet how many pleasures did they all have, and how few those suffering little ones in far-away Japan! She knew what the party was to cost—the elaborate refreshments, the flowers, the music, her own dainty dress which she and her mamma had so often planned. How much good this sum would do in the hospital, and what comfort it would bring to the little sufferers! But no, that would be too much; the self-sacrifice too great, and she resolutely put away the thought and hurried home.

At dinner her cheeks were still flushed with excitement and her face serious, but when her mother asked if she felt well she quietly answered in the affirmative and said no more. Mamma knew something was wrong, but wisely refrained from further

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questioning. All that afternoon and evening the struggle went on in Lillian's heart, but at last the question was fully decided. When she was ready for bed and mamma came for her good-night kiss, Lillian nestled close and her voice was somewhat broken as she whispered, "Mamma, I would rather not have my party, but

will you please give me all the money it would cost?"

"Not have your party! Why, Lillian, what is the matter, and why do you want the money?"

"For the Easter offering, Mamma, for the poor little sick children in Japan. The money will do them much more good than the party will do me."

The mother drew her child very close and a tear fell on the golden head as she answered, "Yes, my child, you shall have the money, every cent of it."

During the weeks that followed, Lillian's courage was put to a severe test. The little friends were sadly disappointed, some of them even indignant, at the loss of the party; but Lillian remained firm in her decision. She explained why the party was given up, and one by one the other children caught her enthusiasm in the cause of the heathen children, and many of them went to work with a will to earn money for the hospital. The mothers, too, and many others, heard of the little girl's sacrifice, felt ashamed of their own lax efforts, and resolved to do better.

When Easter at last came, the offering in the little church was far larger than had ever been known, and filled the heart of the rector with thankfulness. As little Lillian, with a joyful heart, laid on the plate her fifty dollars, marked as a special offering for the hospital in Japan, she little dreamed how largely her act of self-denial had contributed to the offering that Easter morning. Nor did she know why her teacher, after service was over, kissed her so tenderly, and why her rector laid his hand upon her head with a fervent "God bless you, my child."

EASTER ISLAND.

I wonder how many of us, as we keep the great feast-day of Easter, know of the only bit of land which bears the name of the holy festival,—a lonely island in the Southern Pacific Ocean?

"Easter Island," it is called, because many years ago, away back in the year 1722, Roggeveen, an explorer, sailing his ship through the deep, blue waters of the lonely waste of sea, came upon this bit of volcanic land on the sunny morning of Easter Day. Great peaks of stern, gray mountains reared themselves one thousand feet high, their base washed by the placid waters, their heads high in the sunshine of the tropical sky.

The island is forty-seven square miles in area, and has come up from the sea by volcanic eruption; so there seems, as we think about it, another reason why the lonely bit of land should bear the name of the great Day of Resurrection. Here and there are yawning craters with open mouths against the sky, but no longer flinging their fiery messages of smoke and lava; for their force of life is extinct.

We do not know how long Roggeveen tarried there—perhaps not at all, save to record the discovery upon his charts, and to give the blessed name, "Easter," to the desolate land. Yet we can imagine that he loved to see the appearance of earth in that far-

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away waste of seas, and he must have rejoiced over the feast day, or he would not have so appropriately given its name in honor of the discovery.

About fifty years later, in 1773, the famous English seaman, Captain Cook, on a voyage of discovery to ascertain whether any communication existed between the Atlantic and Pacific Oceans, sailed over this stretch of waters, and visited Easter Island. He and the later visitants of the land report many picturesque sights there. There are upon the island in various places, not less than five hundred stone statues—probably portraits of famous people—and the rudely carved images seem not to have been idols, but merely representations of humanity. The statues vary in size from three feet to seventy feet high.

Who carved them?

Whom do they represent?

We do not know, yet they tell us a story of past achievement, and they were the work of men's hands; so, even in that distant, lonely island, there have been heroes and workers, even as we know them to-day.

There are ruins of more than a hundred stone houses, too, quaint and curious, the habitations of our brothers of the long ago age. Within the houses are painted walls, and upon many of them are placed incised tab-

lets, with undeciphered words. It is all mysterious and strangely interesting. How we would like to know more, and some day, perchance, we shall.

Easter Island is twenty-three hundred miles west of the coast of Chile, and to-day is owned by the Chilean Government, which, since 1888, has used it as a convict station. How strange, again, to find the portion of land bearing the name of the great festival of release from bondage, now used as a place of confinement! Easter Island, like India's coral strand, where

"The heathen in his blindness,

Boys down to wood and stone."

Easter Island, since 1722 upon the earth's charts of recorded land, is yet as unknown to most of us as though it were situated upon another planet. It only proves to us how far away still are these distant lands of the sea. Yet the Easter Day sun will rise upon it, and Easter Day flowers will in abundance bloom under the warmth of the overhanging Southern skies.

Let us pray that the Easter-day message of hope will be spoken there, also, to the men in bondage, and as the antique monuments of the past past are lighted by the returning tide of light, they may realize that the God of eternity reveals Himself through all



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time to the hearts of His children, and that the mighty men of old, whose valor and renown are in this rude way recorded, and had some degree of acceptance in their lives of achievement and valor.—Dorothy Shepherd.

HOW THE BROWNIES RAN AWAY

On Paul's birthday a box came from Aunt Mattie with the nicest little brown figures in it you ever saw. There were four for each of the children; for Ruth and Paul always celebrated their birthdays together, and thus had two every year.

"I'll take the boys, and you may have the girls, said Paul. "It's my birthday, and mamma said I could have first choice."

"Goody!" cried Ruth, clapping her little hands, "I like the girls the best."

The children called them Brownies, and soon each Brownie had a name. Lucy and Nellie and Rosamond and Polly stood in the side window, while Paul's four boys had the place of honour in the front window waiting for papa to come to dinner. It was a bright winter day, so the children went out to coast down the hill after examining all the presents, and the Brownies were forgotten for a little while.

"O papa, auntie sent us the nicest little dolls you ever saw," said Ruth, running to meet her father.

"They aren't dolls, they're Brownies," said Paul. "Mine are in the front window."

Papa looked, but no Brownies appeared. Ruth hurried around to the side of the house, and hers were gone out of the window where she placed them. "Some one must have taken them out of the windows," said papa. "We will see when we get into the house, Shake the snow off well, for mamma doesn't like to have it on the carpets."

"No, I didn't put the Brownies away," said mamma, when they asked her about them. "Perhaps Sarah did."

There were hot water radiators in front of each window, and the children stooped down to look under them, but no Brownies were in sight. "Some



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one stole them," said Paul, while Ruth looked ready to cry. "I just wish I had the thief."

"They couldn't be stolen right out of the sitting-room, children," said papa. "That is impossible. You'll find them one of these days, just where you put them for safe keeping."

Just then the postman brought in a letter from Aunt Mattie, and mamma laughed a great deal when she read it. "Your Brownies were not stolen, children," she said. "They ran away. Auntie says they are made of chocolate, to eat, instead of being dolls to play with."

"But how could they run away?" asked two voices at once.

"See!" Their papa held them up above the radiator; and there under each window were four thick, brown streams where the heat had melted the poor Brownies. The wall paper was brown, so the poor little men and women did not make much show on the wall.

Mamma scraped part of the Brownies off with a dull knife, and the next places they ran were down two little red lanes. Can you guess what the lanes were?

BRAY'S ENEMY.

"Please, Mr. Joynes, there's a little boy at the back gate to see you."

"At the back gate? Bring him in at once."

"He won't come, sir; says he's awfully busy and hasn't time."

"How big is he?"

"About as big as my fist, sir," said Peter.

The good-natured gentleman went out to the back gate. "Well, countryman," he said pleasantly, "what can I do for you?"

The small boy—for he was a very small boy—took off a soft, dirty hat, and held it behind him. "I've come to tell you, sir, that Bray's got to be killed."

"Bray, my big Newfoundland dog? And who sent you here with that information?" asked the gentleman, losing all his pleasant looks.

"Nobody sent me," the boy answered, "I've come by myself. Bray has runned my sheep for free days. He's got to be killed."

"Where did you get any sheep?" asked Mr. Joynes.

"My sheep are Mr. Ransom's. He gives me fifteen cents a week for watching 'em."

"Did you tell Mr. Ransom that Bray had been running them?"

"No sir, I telled you."

"Ah, that's well, I don't want to kill Bray. Suppose I give you fifteen cents a week for not telling Mr. Ransom when Bray runs his sheep; how would that do?"

As soon as the little shepherd got the idea into his head, he scornfully rejected it, "That'd be paying me for a lie," he said, indignantly.

When he said this Mr. Joynes took off his own hat and reached down and took the small, dirty hand in his. "Hurrah, herdsman!" said he. "I beg your pardon for offering you a bribe. Now I know that the keeper of Mr. Ransom's sheep is not afraid of a man four times his size, but that he's afraid of a lie. Hurrah for you! I am going to tell Mr. Ransom that if he doesn't raise your wages I shall offer you twice fifteen cents and take you into my service. Meanwhile Bray shall be shut up while your sheep are on my side of the hill. Will that do? All right, then. Good morning, countryman."

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Synopsis of Canadian North-West

HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situate. Entry by proxy may, however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the homestead duties under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother)

(4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement

(5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district or such intention.

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the Interior.

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