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EVANGELICAL TRUTH AND APOSTOLIC ORDER.

The Western Churchman.

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

VOL. 3—No. 5.

WINNIPEG, JANUARY, 1898.

PRICE 10c.

Calendar.

JANUARY.

1. Saturday—Circumcision of Our Lord Prop. C. E. Ep. and Gosp. to serve till Epiphany: Christ. Pref. at Holy Communion.
2. Second Sunday after Christmas—Notice of Epiphany. M., Isaiah 42; St. Matthew 1:18; E., Is. 49 or 44; Acts 1.
3. Monday.
4. Tuesday.
5. Wednesday.
6. Thursday—Epiphany of Our Lord. Athanasian Creed
7. Friday.
8. Saturday—Lucian, Priest and Martyr.
9. First Sunday after Epiphany. M., Is. 51; St. Matth., 3:33; E., Is. 52, 13 and 53, or 51; Acts 5, 17.
10. Monday.
11. Tuesday.
12. Wednesday.
13. Thursday—Hilary, Bishop and Confessor.
14. Friday.
15. Saturday.
16. Second Sunday after Epiphany. M., Is. 55; St. Matth., 9, 18; E., Is., 57 or 61; Acts 9, 23.
17. Monday.
18. Tuesday—Prisca, Roman Virgin and Martyr
19. Wednesday.
20. Thursday—Fabian, Bishop of Rome and Martyr.
21. Friday—Agnes, Roman Virgin and Martyr
22. Saturday—Vincent, Spanish Deacon and Martyr.
23. Third Sunday after Epiphany. Notice of Conversion of St. Paul. M., Is. 62; St. Matth. 13, 24, 53; E., Is. 65 or 66; Acts 14.
24. Monday.
25. Tuesday—Conversion of St. Paul.
26. Wednesday.
27. Thursday.
28. Friday.
29. Saturday.
30. Fourth Sunday after Epiphany. Notice of Purification. M., Job 27; St. Matth. 16, 24; 17, 11; E., Job 28 or 29; Acts 18, 1-14.
31. Monday.

PUBLISHERS' NOTICE.

The Western Churchman is published on the first of every month. Communications for insertion and copy for advertisements should be in the office not later than the 24th of the month.

Correspondence is invited on subjects bearing on the interests of the Church of England in Manitoba and the West. Annual subscription \$1.50 (if paid in advance, \$1) Single copies 10c. each.

Matter for the Editorial Department should be addressed to Rev. R. C. Johnstone, Box 310, Winnipeg, Man.

All business communications should be sent, and money orders, cheques, etc., made payable to Wm. Kirkland, Business Manager, Box 310, Winnipeg.



To every Western Churchman and Churchwoman we wish a Bright and Prosperous New Year!

1897---1898.

"A friend stands at the door,
In either tight-closed hand
Hiding rich gifts, three hundred and three-score;
Waiting to strew them o'er the land
Even as seed the sower.
Each drops he, treads it in, and passes by,
It cannot be made fruitful till it die."

It is the "witching hour of midnight," and, as we listen to the medley of sounds that ushers in the New Year, a crowd of conflicting feelings crowd in upon us

Looking back over the year that has gone, we have every cause for thankfulness and joy, and, at the same time, we

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cannot help being filled with solemnity and awe. God has been very good to us ; but, we ourselves—what have we been ?

When the joy-bells told of the birth of 1897, we said to ourselves that we would make that year a year of progress ; that we would begin a new life ; that we would be better men and women, better fathers and mothers, better sons and daughters, better masters and servants, better citizens, better Christians ; that we would strive more earnestly than we ever had done before towards the great aim and end of life—the glory of God and the good of our fellows.

Now that the year 1897 has passed away, and we look back over all that we said and did in it, what do we find ? Have our good resolutions materialized ? Has the man tendency of our lives been onwards ; or, have we been going backward in the spiritual life ? Have we been trying to "seek the Kingdom of God and His righteousness ;" or, have we allowed our lives to drift with the current of the world's stream ?

We must all feel that there have been many shortcomings, many failures, many backward steps ; but, it is a great comfort, if we can point to even one thing in which we have made a distinct advance ; if we can think of one besetting sin which, by Divine grace, we have been able to overcome—if we can reckon up one virtue which we have been able in some measure to cultivate.

On the last night of the Old Year, such thoughts must press upon every thinking man ; and, it behoves us to give them our earnest consideration.

But now turn from the retrospective to the prospective—from 1897 to 1898. What do we see ?

While all behind us is clear as noonday, all in front of us is hid in clouds :

What the New Year will bring to us, to the Church, and to the world, we know not—the hand of infinite love and mercy has cast a veil over the face of the future. Of one thing, however, we are sure. God Himself will be with us whatever our trials, and this God is our God for ever and ever ; He will be our Guide unto death." Once let us realize this and we have a solution for every difficulty. If joy comes to us, we shall not then murmur or complain ; but, recognizing the companionship of God, we shall say with Eli of old, "It is the Lord, let Him do what seemeth to Him." His goodness and His compassion spreads its nets in our path, we shall then stand firm, and refuse to yield to it, because we shall realize that we have One going along with us who will bear us up when our weak human nature feels ready to fail. When the work of the Church seems to be making little progress, and we are inclined to be fainthearted and despondent, we will not give it up, but

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Blessed Master's own words, "Lo, I am with you always, even to the end of the world."

Let us, then, each one of us, renew our last year's good resolutions, and make due and regular use of all the means of grace, afforded us in the Church, to help us to carry out our resolutions. Let us be more regular and systematic in our study of God's Holy Word ; let our devotions, both public and private, be more real, more earnest, more incessant, than ever before ; and, above all, let us come to God's Holy Table more frequently, more reverently, and after better preparation, than in the past. Let us try, in our every-day lives, to think more of others, and less of our selves ; let us be more ready to bear with the weaknesses and infirmities of others, and more charitable in our judgment of them ; let us seek, in all that we do, to advance our neighbor's welfare, temporal and spiritual ; let us, in fact, obey St. Paul's injunctions to the Church at Rome : "Abhor that which is evil ; cleave to that which is good. Be kindly affectioned one to another with brotherly love ; in honor preferring one another ; not slothful in business ; fervent in spirit ; serving the Lord ; rejoicing in hope ; patient in tribulation ; continuing instant in prayer ; distributing to the necessity of saints ; given to hospitality."

The great Apostle of the Gentiles was a very human man, he knew how hard it was to live the life of the Crucified, and, when he wrote these words to the Romans, he gave advice which he knew to be suitable for them and for all men. His words are living words, applicable to each one of us.

"But it is, indeed,
To spend ourselves upon the general good ;
And, oft misunderstood,
To strive to lift the knees and limbs that bleed.
This is the best, the fullest meed,
Let ignorance assail or hatred sneer,
Who loves his race he shall not fear ;
He suffers not for long,
Who doth his soul possess in loving, and grows strong."

EPIPHANY.

Epiphany-tide, which begins on January 6th, is the earliest of those which may now be called the Christmas Festivals. The first historical notice of it is found in St. Clement of Alexandria, about A. D. 200. In the time of St. John Chrysostom, about A. D. 400, it is spoken of as an old and leading festival of the Asiatic Church. The earliest distinct trace of it in the west is found in France, about the middle of the 4th century.

The design of the Festival is to show our gratitude to God for admitting the Gentiles to those religious privileges which had been confined to the Jews.

The word Epiphany means "Manifestation ;" and, in the services of our Prayer Book there are three manifestations of our Blessed Lord commemorated at this time. The first is the declaration of the birth of Christ to the wise men of the East ; the second, the manifestation of the ever-blessed Trinity at the baptism of Christ ; and the third, the

manifestation of the glory and Divinity of Christ by His first miracle of turning water into wine. All of these are brought before us in the services for the Feast of the Epiphany: the first in the Gospel, the second in the second morning lesson, and the third in the second evening lesson. The first lessons contain prophecies of the increase of the Church by the abundant access of the Gentiles; and the Epistle declares that the mystery of the Gospel was revealed to them. From Christmas to Epiphany the design of the proper services is to set forth the Humanity of our Saviour; and from Epiphany to Septuagesima to show forth the Divine nature of the Son of Man by relating in the Gospels some of His first miracles.

And so, since we have lately kept the Nativity of Our Blessed Lord with exulting gladness, we are bound now, for His honor, and with hearty devotion, to celebrate also the birthtime of His mighty works.



Diocese of Rupert's Land.

Bishop—Most Rev. R. Machray, D. D., D. C. L.
Residence—Bishop's Court, Winnipeg.

ST. MATTHEW'S, BRANDON.—Clergy—Rev. McAdam Harding, 11th St.; Rev. Edward Archibald, Brandon. Rev. Myles Custance.

Lay Readers—Mr. George Coleman, Mr. T. S. F. Taylor
Churchwardens—Richmond Spencer, Esq., M. D.; John Hanbury, Esq.

Sunday Services—H. C., 8:30 a. m.; H. C. (choral), 2nd Sunday in month, 11 a. m.; H. C. (plain), 4th Sunday in the month, 11 a. m.; on all Sundays, Matins and Sermon, 11 a. m.; School and Bible Class, 3 p. m.; Men's Bible Class, 4:15 p. m.; Evensong and Sermon, 7 p. m.

Saunt's Days—H. C. at 8 a. m.

Week Days—Wednesdays: Choir boys' practice at 4:15 p. m.; Evensong and Sermon, 7:30 p. m.; General Choir Practice, 7:15 p. m.; Fridays: Evensong at 5; Sunday School Teachers' meeting at 7:30 p. m.

Services are also held regularly at Alexander, Chat'er, Poplar Hill and Curry's Landing.

ST. MATTHEW'S, BRANDON.—On Christmas day services were held in St. Matthew's as follows.—Holy Communion at 8:30 and 11 a. m., and Evensong at 5 p. m. There was a large number of communicants, and the services throughout were bright and hearty. During the last month builders and decorators have been hard at work restoring the fabric. A capital stone foundation has been added, and the beauty of the interior has been much enhanced. The lower part of the walls has been panelled in cedar, while the upper part has been tinted pale green. A handsome arch now divides the nave from the chancel.

A special celebration of Holy Communion was held in the hospital on St. John the Evangelist's Day, Dec. 27.

A few days before Christmas the choir boys were hospitably entertained by Mrs. F. Nation.

St. Matthew's Church was lately the scene of a very pretty wedding, the contracting parties being Miss Maggie Giles, of Brandon, and Mr. Freeman Howie, of Hamiota. Great interest was manifested in the event, and a large assembly of friends of the bride witnessed the ceremony. At the appointed hour the bride, accompanied by her father, Mr. Thomas Giles, entered the Church, and took up her position at the altar. Rev. M. Harding performed the ceremony. After the signing of the register the large congregation left the Church, and gave expression to their good wishes by showering rice upon the happy couple. The parents of the bride held a reception, and later in the day a recherche spread for the numerous guests. The bride was the recipient of many costly presents, betokening the esteem of her many friends.

At the annual supper and sale of work held recently in connection with the Ladies' Aid of St. Matthew's, the church hall was well filled from early in the afternoon until late in the evening by the members of the congregation and their friends. The ladies and their energetic president are to be congratulated on the success of their undertaking.

In November the foundation was completed, and in December the Ladies' Aid had made payment in full for the same. The internal restoration was undertaken and carried out by the Mite Society. For a few days before Christmas, the Young People, under the direction of Mr. J. S. Brayfield, were engaged in making suitable decorations of evergreens, and by Christmas Eve the Church was ready for the festival. The white hangings presented by the Young People adorned the Sanctuary, while the new stand for the altar cross presented by Mrs. Merrick and the large supply of most lovely flowers offered by Mrs. Kirchoffer, made the altar and sanctuary very beautiful. The music on Christmas Day was of the simplest character, but was very feelingly rendered by the boy choir, who were well supported by Mr. Wm. Aldridge, with the cornet. Altogether we think we may say the parish as a whole enjoyed its Christmas services and festivities throughout, and perhaps this is to be accounted for by the fact that so many were busy previous to the festival in supplying the wants of others.

Therefore, Christian men, be sure

Wealth or rank possessing,

Ye who now will bless the poor

Shall yourselves find blessing.

At first it was suggested by a kind member of the congregation that a Christmas dinner be provided in the Church house for the poor of the parish, but finally it was decided to send Christmas presents to as many as possible, and so provide "good cheer" for the home and family.

On the Sunday before Christmas offerings were asked for towards decreasing the "old debt." In response between three and four hundred dollars have been received. The City Hall has been engaged for the Children's Festival, on the Feast of the Epiphany, and the various committees are now busy at work preparing for the Christmas Tree and Entertainment.

The meetings and entertainments held in connection with the Guild of St. Matthew have been well attended, the success being partly due to the interest taken in the welfare of the young people, the musical ability, and the genial disposition of the President, the Rev. M. C. Custance. All being well, the Guild expects two literary treats during the month of January, the Very Rev. the Dean of Rupertsland having promised a lecture entitled "How to create a patriotic spirit in Canada," on Jan. 31st; and the Rev. R. C. Johnstone, a lecture on "Sir Walter Scott and his ballads."

Many of our readers will be sorry to hear of the departure of Mr. J. S. Brayfield. Mr. Brayfield has always been kind in offering his services free, and has done much good work in Brandon and neighboring missions. He will now be attached to the Mission of Russell, and assist the Rev. Geo. Gill.

ST. MARY'S, VIRDEN—Rector, Rev. E. L. King, B.A.
Lay Readers—Mr. A. D. Jolliffe, Mr. R. Bloxam.

Churchwardens—Capt. E. A. C. Hosmer, J. Joslin, Esq.

Sunday Services—Holy Communion, 1st and 3rd Sundays in the month, 11 a. m.; Matins and Sermon, 11 a. m.; Sunday School and Bible Class, 3 p. m.; Evensong and Sermon, 7 p. m.

Wednesdays—Evensong, 8 p. m.; Fridays, S. S. Teachers' meeting, 8 p. m.

The Bishop of Qu'Appelle visited this parish on Dec. 7th, and confirmed seven candidates. One, unfortunately, who had been prepared, was unable to be present. We were fortunate in having such a fine night, as most of the candidates had long distances to come, three driving from Hargrave, a distance of nine miles. The large congregation that gathered to witness the solemn rite, and join in the prayers, bore witness to the interest taken by the parish in this apostolic function, and to their sympathy with those who that night took such an important step in their progress from the font to the altar. We trust that the impressive service, and the simple direct truths of the Bishop's address went home not only to the hearts of the candidates, but to many a one also of the congregation who that evening remembered and renewed his or her own vows.

The Day of Intercession for Foreign Missions was duly observed on Sunday, Dec. 5th, the Special Form of Service

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being used, and a sermon on the Church's work and the world's need preached from St. Matthew xxiv, 14. The offertory was devoted to the Indian Mission Fund.

The usual services were held on Christmas Day. At the 11 o'clock service the congregation was unusually large, though very few of the country parishioners attended, in spite of the mild weather. The communicants, too, especially at the early celebration, were fewer in number than they should have been. The decorations of spruce, evergreens, holly, etc., with the lovely altar flowers, and the Festal hangings, made the interior of the church a pretty sight, and well repaid the efforts of those who worked at them so willingly.

Why is it that people who live in the town itself, within a few minutes' walk of the church, are yet so often late for the services? Nearly every Sunday there are late-comers, who disturb the worship of others, and lose for themselves the most important part, the Confession and Absolution. Surely a little care and a little forethought would remedy this, especially when a warning bell is rung fifteen minutes before the service hour. Moreover, if one is unavoidably late, why enter in the middle of the Absolution, or one of the prayers? Is it not more fitting to wait reverently at the door, till some break or pause in the service affords an opportunity for proceeding to a seat without disturbing others?

A "watch-night" service was held on New Year's Eve and the dawning of another year spent in self-dedication and prayer to God.

A copy of the "Western Churchman" is sent to each parishioner who has been receiving the "Church Monthly" and we would ask: of those who have not yet paid their subscriptions to that paper for the past year would pay them to the rector, or to Mr. A. D. Jolliffe; and, we would further ask your support for the "Western Churchman," which will be substituted for the "Church Monthly." Subscription for Virden parishioners, 50 cents a year.

ALL SAINTS, WINNIPEG.—The Confirmation Service so long looked forward to in this parish, took place on Dec. 5th, at 3.15 p. m. The Bishop of Qu'Appelle officiated, in the absence of the Archbishop, and seventeen candidates received the Apostolic rite of Laying on of hands. The service was very beautiful and impressive, the choir helping very much with the hymns appropriate to the occasion. The Bishop gave his address to the candidates from the chancel step, speaking without notes; in plain and simple words he spoke of the blessing to be looked for by the candidates, and afterwards of the means of grace to be used in building up the Christian Life.—Prayer, Bible-reading and Holy Communion. The names of those who received the laying on of hands were Harry Hodkisson, Fred. Alderson, Claude Aldous, Seymour Sweatman, Arthur Chalk, Cecil Hurst, Thomas Hack, and William Hack; Misses Shanly and Nora Denison, Kate and Alice Hayward, Lillian Talbot.

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Flora Chalk, Amelia Willis, Louise Mathews, May McCloskey.

The Christmas services at All Saints' Church began with two early celebrations of Holy Communion at 7.30 and 8.30 a.m., at both of which there was a large number of communicants. At 11 o'clock was held the principal service of the day, consisting of matins and choral celebration. The later service was sung to the grand old music of Marbecke, always beautiful and devotional, with special settings for the Kyrie, Benedictus and Agnus Dei. The Rector was assisted by the Rev. H. T. Leslie, M.A., whose kind help has been so often welcomed at All Saints' Church. On Sunday after Christmas the festival was continued, especially at the Festal Evensong, at which the choir sang some of their best music. The anthem was by Berthold Tours, "Sing, O Heavens," and the "Magnificat" and "Nunc Dimittis" by Henry Gadsby, while, at the conclusion of the service, some Christmas carols were sung, both of old and modern character. May the service of praise be offered, not only with our lips, but in our hearts!

At the early service on Christmas Day was dedicated a new white altar-frontal. It is in the form of four panels of white damask silk, the emblems embroidered being two roses and two fleurs-de-lys enriched with gold thread. The frontal has been worked by three ladies in the parish, and forms a beautiful addition to the needlework of our sanctuary.

CHRIST CHURCH, WINNIPEG.—Christmas Day is usually observed with special reverence and devotion by this congregation. This year again many communicants, large congregations, and liberal offerings showed the appreciation of the people for their Church. The choir, under the Rev. Sidney G. Chambers, had been for some time carefully practising the various lines of music. The three selections from the oratorio, "Christ and His Soldiers," were most carefully prepared, Mrs. Fry taking the soprano solo with her usual care. The services in the Christmas season began with a communicants' union meeting, held, on Thursday evening in the chapel. An hour's meditation, with an address by the rector, was fully entered into by all who could manage to be present. Friday was given up to a final choir practice, and to the decoration of the church with evergreens, and the banners which are kept for this joyous occasion. On Christmas Day there were celebrations of the Holy Communion at 7.30, when the rector was celebrant; and at 8.30 a. m., when Canon Coombes officiated. At 11 o'clock the service was full choral Matins and Celebration, and the rector gave an address from the words: "The word was made flesh." The choir rendered (Woodward's) Communion Office extremely well. The anthem was the three special selections from "Christ and His Soldiers." There were again a large number of communicants. On Sunday, the Feast of St. Stephen, the rector preached in the morning upon the subjects of the three holy days that immediately follow Christmas Day. The anthem was again very well rendered by the choir, Mr. Chataway taking the

tenor solo. At Evensong, the Rev. S. G. Chambers preached a very instructive and helpful sermon upon the thoughts that arise from the last Sunday of the old year. The choir sang Maunder's setting to the Magnificat and Nunc Dimittis, and repeated the anthem from the oratorio. At the close of the service, two well-known carols were sung. The church was crowded. The services throughout were very inspiring and full of the thoughts of the teaching of the holy season, that brings to this dark world "Peace and good-will."

GLADSTONE.—Mr. George R. Raincock, a popular and respected Gladstone merchant, was last month married to Miss Edith Whatley, an equally popular member of Gladstone society. The ceremony was performed in All Saints' Church by the Rev. Myles Custance, B. A., of Brandon, in the presence of a number of friends of the contracting parties. After partaking of a sumptuous wedding repast at the residence of Mr. H. J. Pierson, the happy couple departed for the east.

MANITOU MISSION.—It has been suggested by some of the friends of St. Paul's parish that something should be done at once to raise money for a pulpit and other much-needed church furnishings. It is much to be desired that this suggestion should be carried out. No doubt the friends of the parish will gladly help in such a good work, when they learn that our pulpit, lectern, and prayer-desk up to the present have consisted of a not very elegant packing case, covered with Canton flannel. Other furnishings for the chancel are also just as urgently needed as a pulpit.

CARTWRIGHT.—We regret to have to say that there has not been much advancement made lately towards the

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completion of the new church. It is a lamentable fact that while there is here a suitable church on the verge of completion, it is not yet ready for occupancy. There is a prospect, however, of the remainder of the work being let by contract. Our correspondent is glad to report that a most successful box social, in aid of the building fund, was lately held at which the net proceeds amounted to \$34. The Incumbent is also pleased to announce that he has the promise of an altar cloth from England. The Home Mission Fund collectors have been working hard lately, and, as the result of their labors, the Incumbent has had the pleasure of placing \$60, the full amount asked for, in the hands of the Secretary of the Synod.

KILLARNEY.—The Rev. Rural Dean Matheson, of Souris, lately made the appeal for Home Missions here. He spoke of the need for the opening of several new missions, and the dividing of some of the larger ones. The portion asked for from the people of Holy Trinity Church, Killarney, is \$70; and, it is hoped, that when the collectors go round the parish, our people will respond heartily. "Freely we have received; let us freely give."

The Sunday school children have given a great deal of time and trouble to the preparations for the Christmas Tree entertainment. A sacred cantata, entitled "The Messiah," was rendered in a very pleasing and enjoyable way by the young folks, among whom there is no lack of decided talent. Our school is still in a flourishing condition. It would be well if more of our older members would take advantage of the Bible class, which is now under the able management of Mrs. Binns.

Our services on Christmas day were very well attended, and all felt that they had met together to render praise and thanks to Almighty God for sending His Dear Son into the world, as at this time, to become our Saviour and our example. We regard Christmas as a time of rejoicing and giving of gifts; but, we are liable sometimes to forget the real cause for joy, and upon Whose birthday it is that we present gifts to one another. May we all render "Glory to God in the Highest," and endeavor to have "peace and goodwill" among ourselves!

HARTNEY.—For the last five years Thanksgiving Day has been looked upon as the day for the special display of the zeal of St. Andrew's Ladies' Aid. From 2 to 5 p. m. on that day the ladies presided at the tables, on which were laid out in tempting array the beautiful things, the making of which has occupied their time for many months. At 5 p. m. they turned their attention to providing for the physical wants of the large crowd that had gathered, and for more than two hours were kept busy ministering to the needs of the about 250 people, who did ample justice to the bountiful repast. The tables were then cleared away, and the hall arranged for the concert. The following programme was then rendered: Instrumental duets (violin and auto-harp) by Dr. Woodhull and Mr. F. Simpson; songs, by Mrs. Williams, Mr. F. W. Hopkins, Mr. J. W. Hunter, Mr.

Winters, Mr. J. O. Brown; piano duets by Mrs. and Miss Hallen, and a trio by Messrs. Hopkins, Brown, and Hunter. Mr. F. H. Wimberley, lay reader in charge of the parish, was in the chair, and the proceedings were brought to a close by the singing of "God Save the Queen." The ladies are to be congratulated on the result, as the total receipts amounted to \$170. A part of this sum will go towards re-seating the church. It may be mentioned that already this year the ladies have spent a large sum on painting the church, inside and out, kalsomining, etc., and in providing handsome new dossal curtains.

RAT PORTAGE.—The annual sale of work by the members of the Ladies' Aid and Guild of St. Agnes was held in the new opera house on the evening of November 23rd. The large building was comfortably filled during the greater part of the evening, over 300 people partaking of the excellent supper provided.

Some time ago the ladies of the congregation inaugurated a movement looking towards the erection of a suitable rectory on the church property. As a result of their efforts a fine brick building has been recently completed, into which the Rev. Mr. Page and family moved this month.

The Christmas season was opened on Tuesday, the 21st by the holding of the Sunday school festival. About 250 very noisy, but very happy, children gathered in the basement of the church and individually interviewed Santa Claus for just so long a time as it took that aged gentleman to hand down the expected present and make a few original remarks.

During the autumn a mission school was opened in the southwest portion of the town, where about thirty children are being taught by the Misses Chadwick and Fernier. On Thursday they also had a Christmas tree, which they appeared to enjoy very much.

Two services were held on Christmas day, one at 8.30 and one at 11 a. m. At the latter a choir of twenty-five voices produced quite the best music we have ever heard. The anthems, "Praise Ye the Father" (Gounod), and Caleb Simper's "We Have Seen His Star in the East,"

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were very effectively rendered, Mrs. Gunne and Mr. G. H. Reed taking the solos. The communicants at both services numbered about 70. The Rev. Canon Rogers preached on behalf of the Home Mission Fund at both services. Although he asked for but \$200, the subscriptions amounted to nearly \$300. In the evening, during the offertory, Mrs. Gunne sang an appropriate Christmas solo, set to a very beautiful composition of her own.

Diocese of Mackenzie River.

Bishop—Rt. Rev. W. D. Reeve, D.D.
Residence—Fort Simpson.

Bishop Reeve, of Mackenzie River, writing to a friend in England lately, says that while his episcopal residence is being built—it having been destroyed by fire—he and his wife are living in what has been used as a store and lumber room. "We have made it," he says, "as comfortable as circumstances will permit, but it is wretchedly cold when the fires die down at night, or when the wind blows; and my dear wife has suffered from neuralgia in consequence." The episcopal residence, when finished, will be a simple log building. It is to have two floors, instead of one, as previously, and there will be a large room for meetings, etc. A man has been engaged for most of the winter in squaring logs for the new house, and at one time he threatened to strike because he was not fed well enough; but the Bishop pointed out to him that he sat at the same table, and had exactly the same kind of food, as the Bishop and his family. It is evident that luxuriousness of living is not prevalent on the Mackenzie River, and this fact should stimulate church people living in comfort at home to do more for those of their brethren who are pioneering abroad in this humble fashion.

Diocese of Qu'Appelle.

Bishop—Right Rev. J. Gridale, D.D., D.C.L.
Residence—Bishop's Court, Indian Head, Assa.

The annual collections for the missions to the Indians in Assiniboia are now being made in the churches in the Diocese of Qu'Appelle; and, in connection therewith, it may not be out of place to call to mind some weighty and impressive words spoken by Bishop Burn just before his death. He said he wished "that the parishes and people took a deeper interest in the work. We all allow, at least in theory, the claims of missions to the heathen, the fulfilment of a direct command of our God and Master, and here we have these in our very midst. More than half of the Indians in this diocese were still, he believed, absolute heathens. Many have never had the Gospel preached to them. Surely whatever may be the claims of the heathen world on us, this claim is paramount. Here we have the spiritual Lazarus laid at our very door. It is we who have come to make our homes where once they lived alone, and only in many places to degrade a naturally noble race. And

yet men point to the Indian round town. They say they have 'no use' for the Indian; that here is no hope for the regeneration of the race. We can leave these men to excuse the indifference which such crude judgment displays. We await the judgment of God—the God of the red man as of the white, and in view of it we owe the Indian race a reparation,—a reparation that can be paid only in ministering to their needs, in the charity that relieves their wants and heals their diseases, and, more than all, gives to them the light of the knowledge and love of God, of the comfort of His grace in this life and brighter hopes of a life to come."

MOOSE JAW—During the Advent season the Litany of the seven last things was sung after the Evensong on Sunday evenings. Special courses of sermons, bearing on the subjects which this season brings before our minds, were delivered by the rector and some of the neighboring clergy. Moose Jaw church folks were glad to have an opportunity of again hearing a sermon from their old pastor, the Rev. W. E. Brown, of Regina. The Rev. T. W. Cunliffe, of Maple Creek, was also one of the special preachers. St. John the Baptist's Church was, as usual, beautifully decorated for the holy season of Christmas; and the attendance at all the services was good. The number of communions made was quite up to the average of former years.

ST. JOHN'S CHURCH S. S. CHRISTMAS ENTERTAINMENT.—A great crowd of citizens gathered in the town hall on Monday, Dec. 27, to witness the entertainment of St. John the Baptist Church Sunday school. The audience evidently expected an unusual treat, and from all accounts which have reached us there were none disappointed, on the contrary, we have heard many expressions of satisfaction with the varied and interesting programme provided. The state of the weather was all that could be desired, and as a result the hall proved far too small and inconvenient to accommodate all who wished to see the performance. The children went through their intricate performances in an almost perfect manner. The flag drill, with the accompanying chorus, and the Delsarte motions with impromptu piano forte accompaniment, were heartily applauded. Comic and other songs, choruses and recitations indicated painstaking rehearsals for many weeks. The masked lancers afforded an immense amount of amusement, and with their graceful backward evolutions afforded an entertainment in themselves, and although encores could not be permitted, the audience would not be denied, but called them back again to repeat the last movement. The local comedy, "Here She Goes—There She Goes," was also a success, and being performed by local actors, who entered into the spirit of the thing and took their parts as to the manner born, their good humored local hits and illusions being highly enjoyed by the appreciative audience. A jovial Santa Claus on his sleigh, with juvenile attendants, brought the entertainment to a happy conclusion by the distribution of presents to the contented children. The proceeds, which were far beyond

the expectations of the most sanguine, amounted to about \$500.

The treasurer of the Buffalo Lake Anglican Church Building Fund, acknowledges, with thankfulness, the receipt of a Christmas offering of \$10 towards the amount on hand, from Miss M. Middleton, of Middlesbro', England, being the balance of \$90 collected by this lady. A portion of the amount came from an actress of the Adelphi Theatre, The Strand, London, as the result of a little self-denial. The fund now amounts to over \$500.00.

The Feast of the Nativity was celebrated in St. John's Church with much rejoicing on Christmas Eve. The church was beautifully decorated with real Christmas holly, mistletoe, flowers and appropriate texts. The service was fairly well attended on Christmas Day and on St. Stephen's Day by a large congregation, when Christmas carols were sung. The carols have become so popular that it is intended to sing a selection of Epiphany carols at Evensong on the Feast of the Epiphany, Thursday, Jan. 6th, and also at Evensong first Sunday after Epiphany.

On Tuesday, Feast of the Holy Innocents, the English Church at Pasqua gave a Christmas tree to the children and friends, all the settlement being invited. A pleasant evening was spent by all who came, and the hearts of young and old were made glad by Santa Claus and by the good things provided by Mr. and Mrs. Dustin.

Diocese of Calgary.

Bishop—Right Rev. C. Pinkham, D.D., D.C.L.
Residence—Calgary.

LETHBRIDGE.—On Thursday, 16th Dec., the Ladies' Guild of the English Church held a sale of work in the Alberta Hall. The forenoon was devoted to preparing the hall; ladies with anxious faces were seen promenading the town in all directions. The doors were thrown open at 2 p.m. and soon the hall was filled with visitors. At 6 p.m. dinner was served. The tables stretching the entire length of the room fairly groaned under the weight of good things—turkey, chicken, innumerable pies, cakes, etc., etc. As quickly as the table was relieved of its load it would be replenished again from an adjoining room. Waitresses in immaculate linen hurried back and forth in the crowded room, anticipating the wants of their guests. The monotonous drum of the piano was harmonized by the clash of dishes from the wash room, where occasional glimpses through the swinging door revealed several gentlemen minus coat, sleeves considerably above the elbows and draped in long aprons, busily employed in dish-washing. After dinner other attractions, chief among which was the "bran pie," occupied the evening until 9 o'clock, when the floor was cleared for dancing. There was the usual number of wall-flowers. Conspicuous among these were several strong anti-dancing advocates, who were present, presumably, because they could not escape on account of the crowd, but still, when opportunity to escape offered itself, were very loath to take advantage of it. The evening closed with a

vote of thanks to the Guild for the admirable entertainment. Proceeds, \$175, to be devoted to the rectory fund.

Diocese of New Westminster.

Bishop—Right Rev. J. Dart, D.D., D.C.L.
Residence—See House, New Westminster

The report of this diocese, which was presented at a meeting of the Synod of the diocese held recently, covers a period of 21 months up to Sept. 30, 1897. Taking the General and Special Funds together, the totals are: Receipts, \$11,422.12; expenditure, \$11,069.81. The sources of income have been: English committee, \$5,261.22; Bishop's new committee, \$268.59; per Ven. Archdeacon Small, \$271.88; per Rev. C. Croucher, \$120.62; D. F. M. S. of Canada, \$330.84; Canonical collections and Synodals in the diocese, \$1,499.47; S. P. G. block grant (1897), \$3,271.35; sales of work, per Mrs. Dart, \$60.25; S. P. C. K. grant for Indian Hospital, \$60.00, and one solitary subscription of \$5.00.

The English committee is no longer in existence, representing a loss of \$5,000. The S. P. G. has given notice that its grant may cease in 1900. The \$1,500 raised in the diocese for canonical requirements is very encouraging; but church people in this diocese are beginning to feel that, in the future, they must look to the D. & F. M. S., which has sent \$1,000 during the last three months of 1897, for increased and continuous support. This diocese has passed through a very serious crisis; but, there are many faithful churchmen who are hopeful that the worst is past, and there are not a few indications of brighter days in store. God grant it may be so!



The annual report of the S. P. C. K., that admirable English society, now two centuries old, having for its object the promotion of religious knowledge, refers to the great change which has taken place since the Queen's accession in 1837, in the expansion of the empire and the increase of the Col-

In 1002

Bishops were notified of their appointment to a See by the receipt of a Glove.

A Glove Button Hook was not included in the gift.

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THOS. J. PORTE,

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onial episcopate. The demands upon the Society are now enormous, and it finds itself hardly able to cope with them. During the year no less than 187,715 Bibles and Testaments, and 192,144 Prayer Books have been circulated. The income of the society from subscriptions and legacies has been about \$35,000, far short of the amount which could be profitably expended. The total number of books and tracts of all sorts circulated amounts to over twelve millions. Yet subscriptions and legacies are both less. The marvellous increase of reading power has caused the society to give away literature in a far larger measure than sixty years ago, and the list of book grants covers all classes of the community.

The late Bishop Walsham How, of Wakefield, left a memorandum of his financial affairs, which has just been published by his family. It appears from this that he was a man of considerable wealth which came by inheritance. He always gave one-tenth of his income to charity. As a bishop, he resolved that his children should not profit by his episcopal income. While Bishop of Wakefield, he gave away systematically \$5,000 a year. In addition to this, he always gave away the large sums received from his books, and the greater part of what was left of his income was spent upon his diocese. His chief object, he stated, in this memorandum, was to provide an answer to the charge sure to be made that he had enriched himself and his children out of the endowments of the Church. This, he said, would not much matter if it were his own personal credit alone that was at stake, but such charges did great harm to the Church. He believed that there was no class which approached the clergy in self-sacrifice, or the bishops in the amount they gave away. Bishops no longer enriched themselves out of the revenues of the Church. Of two recent bishops who were his friends, he knew that they never saved a shilling of their episcopal income. He did not wish to condemn any one who held the office for making some modest provision for his family out of his episcopal income, if he had no private means, but it was a great privilege to be under no necessity to do this.

The consecration of the Rev. John Baptist Crozier, D.D., late incumbent of Holywood, Belfast, and Canon of St. Patrick's, as Bishop of the united diocese of Ossory, Ferns, and Leighlin, in succession to Dr. Pakenham Walsh, took place in St. Patrick's Cathedral, Dublin, on St. Andrew's Day. The Archbishop of Dublin was assisted by the Bishops of Down and Cork and Bishop Pakenham Walsh.

Dr. Lake, who was Dean of Durham for a quarter of a century, died suddenly on Dec. 7th at Torquay. He retired from the deanery three years ago. The late Dean graduated at Balliol College, Oxford, B.A. 1833, M.A. 1841; and was made a D. D. of Durham by diploma in 1869. He was ordained deacon in 1842, and priest in 1844. He was rector of Huntspill, Somerset, from 1858-1869 and prebendary of Wells Cathedral. He was appointed to the deanery of Durham in 1869.

On St. Andrew's Day, the Rev. Arthur Foley Williams, Canon of Keble College, Oxford, Canon Residentiary of St. Paul's Cathedral, late rector of Bethnal-green, and head of the Oxford House, Bethnal-green, was consecrated Bishop-Suffragan of Stepney, at St. Paul's Cathedral, in succession to Dr. Forrest Browne, who has been translated to the revived see of Bristol. Owing to illness the Archbishop of Canterbury issued his commission to the Bishop of London, and the Bishops of St. Alban's, Lichfield, Rochester, and Bristol, to act for him. The Bishop-designate was presented for consecration by the Bishops of Rochester and Bristol. The usual diocesan officials were present, and the sermon was preached by Prebendary Shelford from Rev. xiv. 5. Among the congregation were many of the Bishop's friends in East London.



During his visit to New York, Canon Cheyne, of Rochester Cathedral, England, delivered in the Adams chapel of the Union Theological Seminary a series of six lectures on "Jewish Religious Life after the Exile." He was introduced by the Rev. Charles Cuthbert Hall, D. D., the new president of the seminary, and was welcomed by a distinguished audience of students, clergymen, and litterateurs. The Canon began with a clear statement of his purposes in the work before him, and in his introduction made an eloquent plea for the reverent use of the imaginative faculty, one of the highest of the gifts of God to man, in the study of His divine message to the world.

On All Saints' Day the corner stone of the new Church of the Holy Trinity, New York (to replace the church lately standing in East Forty-second street, near the Grand Central railway station, was laid by Bishop Potter. The weather was very stormy. The church forms part of a noble series of buildings presented to St. James's Parish by Miss Rhinelauder. The Rev. E. Walpole Warren is rector of the parish. St. James's Parish, Newton, Long Island, is almost in the exact centre of Greater New York. Its history reaches back to 1704; its chapel was built in 1733, and it holds a royal charter granted in 1761. Bishop Seabury was its rector for seven years. The parish with its group of buildings and glebe has a plant well supplied with all that is desirable for active work, and holds an endowment which was given by Trinity Church, New York, in 1810.

The Right Rev. Dr. Talbot, Missionary Bishop of Wyoming and Idaho, has been elected Bishop of the diocese of Central Pennsylvania, in succession to Bishop Kulison, deceased. The election took place on the fourth ballot. Bishop Talbot was consecrated Missionary Bishop of Wyoming and Idaho on May 27th, 1897, and is now forty-nine years of age.



In describing, a few days ago, his experience of the Brotherhood of St. Andrew, during his recent visit to the United States, to the rural deanery meeting of Newington, South London, the Bishop of Rochester said that the International Convention held at Buffalo was an impressive one. It was held on the floor of the largest hall in the city, which was fairly filled with men, and especially with young men, who were eagerly interested in the proceedings. They were grouped in divisions under little standards carrying the names of the various States, Canada, West Indies, etc., being also represented. In the evenings and on Sunday the galleries were open to the public, and the assembly was a magnificent one, more than 2,000 persons being present. The relations between the Bishops and the Brotherhood were cordial. He was much impressed by the address of the president, Mr. Houghteling, of Chicago, who evidently felt a profound sense of responsibility, manifesting, too, great earnestness, directness, and good taste, which powerfully told on the hearts of men.

The Brotherhood was a simple thing. It was a society of laymen in the Church, with two rules, that of prayer and that of service, and the wording of the second was decisive as to the Church character of the institution. It was a society, which no one who was at Buffalo could have doubted, devoted to the life and service of the Church. Its object was to give to lay membership of the Church a concentrated active form. If the Church was to do her work to-day in modern society, here was an education of her members, and here was strength derived from fellowship. It was not one more organization added to those they had, but it might become such if degenerated. The Brother was not bound to do Church work in the technical sense. If invited to do such work, the answer might be, they would bring the matter before the men in Chapter, but as Brothers they had their own direct business. As regards the rule of service, it meant the duty that men owed to their brethren. The leaders spoke modestly of themselves, and of the need of the definite rule of weekly effort for some one as a stimulus to prevent slackness. Each one was responsible for the interpretation of the rule. The Brotherhood was a thing that must grow; it could not be made. "In England," said the Bishop, "we want a nucleus of three or four men, as they have in America, at the Centre, who would give time and trouble in helping the formation of local Chapters, and in guiding them in early days, and so giving the whole Brotherhood something of a united tone and character. Then in the localities there must be little groups of laymen, who would take the thing up with real intelligence of its meaning and spirit."

In the St. Andrew's Cross (International Convention

Number) most of the principal addresses are given in full, including those by the Bishop of Rochester, Bishops Walker (Western New York), Doane (of Albany, U.S.A.), Tuttle (of Missouri, U.S.A.), Canon Gore, and others. It is a most interesting publication.

The Archbishop of Canterbury, writing to the Bishop of Rochester in reference to the Brotherhood of St. Andrew, says: "I have been watching the proceedings of the Brotherhood with much interest for some time, and I am more and more inclined to believe that it will prove a real and very great help to the Church as a body, and to many Christian souls. I do not think it wise to be hasty in recognizing such brotherhoods, and I have kept somewhat aloof, that I might have some experience of their actions before I took any step which I should afterwards have to retrace. But their aim is unquestionably high, their methods are simple; there is no extravagance in their requirements or in their practice, their perseverance is steady; and I think they have now justified the position they have assumed."

RUPERT'S LAND RECORDS.

The new council member for the Western Division of Canada is Mr. Wise, of Holy Trinity Chapter, Winnipeg, who takes the place of Mr. W. P. Sweatman, resigned. Mr. Wise was delegate from the Winnipeg Chapters at the recent International Convention of the Brotherhood at Buffalo.

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Address—

G. W. DONALD,

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WINNIPEG, MAN.

The united meeting of the Winnipeg Chapters to hear Mr. Wise's report of his delegation was held appropriately on the eve of St. Andrew, November 29. It was a most pleasant and successful meeting, all four of the Winnipeg Chapters being well represented. The happiest fraternal spirit prevailed, and kind hospitality was extended by the Holy Trinity Chapter. It is hoped that this meeting will be followed by a series of united gatherings.

The Convention Number of the "St. Andrew's Cross" is a splendid number, containing full reports of the many powerful addresses delivered at the conference, with portraits of the principal speakers. Copies may be obtained of Mr. Wise, care of Howard's drug store, Main street, Winnipeg, at 25 cents each.

Annual Report of "All Saints" Chapter, No. 30.

The annual meeting of the All Saints' (Winnipeg) Branch of the Brotherhood was held on Monday, December 6th. Mr. W. P. Sweatman was re-elected Director for the coming year, and Messrs. Pavier and Godfree were elected Secretary and Treasurer respectively. The report of the Secretary showed several useful branches of work done in the parish, of which the chief items were as follows:—
My Dear Brothers.

It is with great pleasure that I am able for the second time, as Secretary of "All Saints" Chapter, No. 30, to give you a brief account of our work during the past year.

I think, on the whole, it has been one of great success and encouragement, taking all things into consideration, and I am thankful to say we are in as good a position to-day as we were at this time last year.

There have been held during the year twenty-four meetings, which is two less than the preceding one. In some instances where the attendance has been low this was on account of business and other pressing matters, which made it impossible for them to attend, but, on the whole, it will compare with last year. The attendance of each member is as follows: Rev. F. V. Baker, 22; Bro. Sweatman, 16; Bro. Webb, 16; Bro. Godfree, 23; Bro. Bott, 16; Bro. Pavier, 22; Bro. Frith, 12; Bro. Bush, 11; Bro. Rickson, 2; Bro. Hewison, 4.

The membership has not increased, but I am thankful to say there is no decrease, and that we have exactly the same number as we had the previous year. It is a great blessing. I am sure to all of us to know that where a member has left for other parts of the country, we have been fortunate enough to have his place filled. Bro. Hewison left in April last for England, but since then we have had another fill his place in Bro. Rickson, which makes a total of nine active members.

There were four Mission services held at Bro. Webb's and Mr. Beckett's houses respectively during last winter, at which the attendance was very fair. The rector took two, and Bros. Sweatman and Pavier one each.

The cards left at the different hotels have amounted to 86: Bro. Godfree, 31, and Bro. Pavier, 55. I have always found

the clerks of the hotels, visit ever ready to give any assistance in reaching any person you may ask for, and I think I can speak for others who are doing the same work.

The jail services have been conducted monthly by Bro. Webb and myself, making a total of eleven. We have to thank the Governor and Warden for their kindness and assistance in holding these services, in which they have always taken a deep interest. The prisoners have also joined heartily in these services. I may add there is one drawback, and that is for the want of proper prayer and hymn books. For the want of these we have to use other books, which are not suitable for a Church service. I hope the Brotherhood may be able to rectify this during the ensuing year.

We have only had one visitor to our Chapter, Mr. Oliver, of New Brunswick, who gave a very interesting address on the Brotherhood work in the Diocese of Fredericton.

There have been two joint meetings, one with Christ Church, at its inauguration, and one with all the City Chapters at Holy Trinity school house, to hear the report of Bro. Wise, delegate to the Buffalo convention.

SIDNEY PAVIER, Secretary.

A Western Brotherhood man recently spent a Sunday in an Eastern city. He attended service in a representative parish church. Now that he is home again he writes, "If you want to find one answer to the question, 'Why is it so hard to get young men, especially those not used to our service, to come to church?' I think I can supply it. I took to the service a man who is not accustomed to it. The service was rushed through as though an effort was being made to see how fast it could be said. The Psalter was impossible to me, and my friend gave up early in the responses. The assistant did not appear to be either useful or ornamental. He looked and read his part of the service as though he did not really care whether there were any service or not. I do not like to be critical, but all this seems so contrary to the working spirit of the Church."—St. Andrew's Cross.

For Coughs and Colds,

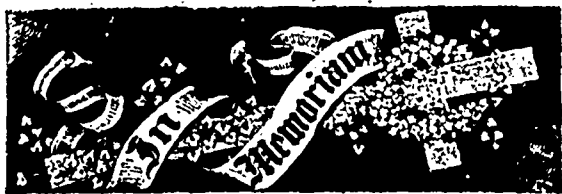
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It is with deep sorrow that we have to chronicle the somewhat sudden death of our old master, Professor Henry Calderwood, of the University of Edinburgh, which has occasioned a widely felt sense of loss throughout Scotland. This distinguished Scotsman was regarded as one of the strongest personalities in his university. He had a power over the minds of his students possessed by few of his colleagues. His great charm lay in the living interest he took in the welfare of every individual student in his classes. One of these, the Rev. J. Douglas Adam, of Brooklyn, in speaking of the Professor the other day, said: "I was greatly shocked when I heard of the death of Professor Calderwood. Two summers ago I was travelling with him and stayed with him, and learned to love and appreciate him more than I had done when I was a student. He was, indeed, a great and grand man." The tremulousness of the voice and the glistening in the eye were a higher tribute than speech to the feeling that had existed between student and professor. It was perhaps as a social and educational reformer that the late Professor stamped his impress on the age. He was the first and best chairman of the Edinburgh School Board, and to him is largely due the excellent system at work in the public schools of Edinburgh at the present day. He was also a strong temperance advocate, and by his coolness and respectful attention to opponents' arguments he did more for the cause of temperance than did many of his fiery and over-zealous colleagues in the cause, whose voices were heard more frequently. Every benevolent and charitable enterprise had his good word, and where possible his helping hand. It may be said of Professor Calderwood, with truth, that it will be a long time before Edinburgh University looks upon his like again.

Prof. Calderwood's Handbook of Moral Philosophy is well-known in this Northwest, as it is one of the standard text-books in the Arts' course of the University of Manitoba.

By the death of Dean Vaughan of Llandaff, the Anglican Communion has lost one of its best-loved and most influential leaders. His death can scarcely be said to be unexpected, for he had struggled long against an illness which more than once seemed to have brought him to the verge of the grave. But even at the close of half a century's official and other work Dean Vaughan retained astonishing vigor for a man of his great age. Born in 1816, his early education took place at Rugby under Dr. Arnold: proceeding in due course to Cambridge University, he matriculated in 1836; in 1839 he became a Fellow of Trinity, and two years later took his M. A. degree. After a few years' experience of parochial work, he was appointed to the head-mastership of Harrow, and under his rule the

school attained to great prosperity. Having taken his D. D. degree in 1845, he was appointed Chaplain-in-Ordinary to the Queen in 1851, and in the following year became Vicar of Doncaster. About this time the offer was made to him of the Bishopric of Rochester, which he refused. It is believed also that he might have been Primate of All England in succession to Archbishop Tait, but he was satisfied to remain in the honorable office of Master of the Temple, to which he was appointed in 1869. In 1879 he was offered and accepted the Deanery of Llandaff. He was compelled to resign the Mastership of the Temple in 1891. Throughout his long life Dr. Vaughan had been a most voluminous writer on theological subjects, his works numbering something like thirty-five or forty, many of which have for a long time been used by the clergy as text books for the religious instruction of the young. A notable feature of his term-time at the Temple was the morning meetings which he held for the study of the Greek Testament. The lectures took place at 8 a. m., and even at that early hour Dean Vaughan could always count on a goodly gathering. In 1895 Dean Vaughan was presented with a portrait of himself at the studio of Mr. Oules, R. A., by whom the portrait had been painted. The picture was subscribed for by the clergy who had during the preceding thirty-five years successively studied under Dr. Vaughan in preparation for Holy Orders. This body then numbered more than 100, and Dean Vaughan at that time still carried on the work. The Bishop of Winchester, in presenting the portrait to Dr. Vaughan, spoke of the absolutely unique character of his labors and of the influence he had for half a century been exercising upon English life. In 1850 Dr. Vaughan was married to a sister of the late Dean Stanley, by whom he is survived, and to whom Her Majesty the Queen has written a touching letter of condolence and sympathy.

CORRESPONDENCE.

The Law of Divorce.

To the Editor of The Western Churchman

Dear Sir,—There recently took place in Manitoba a marriage, performed by one of the clergy of our Church, of a man who had been divorced from his first wife. What is the law which guides a clergyman in such a case?

The man in question, it is understood, had obtained a divorce, in the State of North Dakota, from his former wife on the ground of "desertion."

Is there any possible law of God or man (except the law of the State of North Dakota) which can be quoted as permitting a divorce from a wife on such a ground? No, Sir, on every religious and moral ground that first couple are "man and wife together" as on the day they were first married.

May a clergyman then say:—"I am not supposed to ask questions? The civil law has granted a divorce, and the license provided precludes my refusal of religious rites." That, Sir, is as much as to say that the law of North Da

kota,—the most scandalous divorce law on the face of the earth, which every right-thinking man in the United States speaks of with horror, and with trembling for the future regard of the sanctity of the home in his nation,—is binding on every religious and civil community in the world

No, Sir, a thousand times, No! The Christian Church has a different standard of matrimony and of the sacredness of the marriage-tie from the State of North Dakota; and the clergyman who degrades his office and the Church's service, by the recognition of such a law, has forgotten the duties he owes to his God, his Church and his fellow-men

Yours truly,

A CHRISTIAN

The Stirring Story of the Canadian Church.

(Advent Wednesday evening lectures by The Rev. F. V. Baker, B. A. Rector of All Saints.)

LECTURE I.

Psalm 44.1.—“We have heard with our ears. O God, our fathers have told us, what thou has done in their time of old.”

I. The Church in the Maritime Provinces.

The planting of the Church in this country is full of interest and inspiration. The work of pioneers is always difficult, by reason of the roughness of the country, and inspiring because of the self sacrifice of the missionaries.

Canada was discovered by John and Sebastian Cabot in 1497. Cartier sailed up the St. Lawrence in 1534-5, and thus began the history of French Canada. The English meanwhile colonized the coasts of America from Newfoundland to Virginia.

But, as a result of the capture of Quebec, in 1759, France ceded to England the present territory of Canada; while, in 1776, came the revolt of the American colonies. Canada and the Maritime Provinces alone remained to England.

What is the condition of the country at this time?

II. Nova Scotia in Early Days.

Nova Scotia, with a mixed population of French and Indians, had been recently colonized by the English (in 1719): St. Paul's Church, Halifax, was built in 1750. In 1776 there were eight clergy in Nova Scotia, and two in New Brunswick, but in Canada not one. The country was in those days very wild and unsettled. The colonists were of different races, but very careless about religion. Among them were English, Germans, Negroes, Marooners, and a few Scotch and Irish.

The first missionaries were sent out by the S. P. G., and they nobly strove to minister to all nationalities. One of the first was the Rev. Wm. Tutty, first rector of St. Paul's, Halifax. He “opposed himself to stop the torrent of immorality through God's assistance with all his might.” In the first year, out of 5,000 inhabitants, he reports only 50 communicants; but, next year, the number rose to between 300 and 400. Among other clergy of the early days was the Rev. J. B. Moreau, who had been a French Romanist, and the Rev. Paulus Bryzilius, an ex-Lutheran. Two names are prominent among the early missionaries—the Rev. Dr.

Breynton, who succeeded Mr. Tutty at Halifax in 1753, and the Rev. Thomas Wood, a most active pioneer, whose headquarters were at Annapolis. Dr. Breynton labored at Halifax for a quarter of a century. He was spoken of as a man who deservedly gained the goodwill and esteem of all ranks and persuasions, and as preaching with an eloquence of language and delivery far beyond anything ever heard in America. In 1770, out of a population of 5,000, he could return 4,500 as being in outward conformity with the Church of England, and added that many of the Protestant Dissenters attend the Church, and occasionally use its ordinances

Of the Rev. Thomas Wood a different story is told, but equally gratifying. In 1762 there died at Halifax the Rev. Abbe. Maillard, Roman Catholic Vicar-General of Quebec and Missionary to the French and Indians. During an illness of several weeks Mr. Wood constantly attended the good priest. The day before he died, at his own request, Mr. Wood performed the office for the Visitation of the Sick, according to our form, in the French language, in the presence of all the French, whom M. Maillard ordered to attend for that purpose. At his funeral, Mr. Wood performed the office of burial, according to our form. Owing to the respect shown by their missionary to Mr. Wood, the Indians expressed a desire to join in the service of the Church of England in the French tongue, while Mr. Wood set himself to learn their language, that he might minister to them in Micmac. At Annapolis Mr. Wood had equal success in bringing over to the Church some Congregational families from New England. He baptized whole families of Dissenters, and many of them became loyal communicants. Another of his interesting exploits was a journey up the St. John's river in New Brunswick, in 1769, where he ministered chiefly to the Indians, there being scarcely any English settlers. Mr. Wood died at Annapolis

PERSONAL.

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THE FIRST COLONIAL BISHOP

With the Declaration of Independence in 1776, the settlement of the land began in earnest. Many Loyalists crossed the border on the conclusion of the war. It was then that the Government and the Church at home realized the necessity of appointing a Bishop. A Bishop would not merely plant the Church, but would be a guarantee for the loyalty of the colony. Accordingly every effort was made to establish the Church and promote its efforts. In 1787, the Rev. Chas. Inglis, formerly rector of Trinity Church, New York, was consecrated first Bishop of Nova Scotia. He was the son of an Irish clergyman, and had migrated to the American colonies in early life. A story is told of his bravery during the troublous times in New York. A party of soldiers, with bayonets fixed, marched into Church during the time of Divine service. The purpose was to prevent Mr. Inglis reading prayers for the king. Children cried and women fainted, and brave men held their breath. But the loyal parson faltered not. He did what he felt to be his duty. No harm came to him, though he had good reason to believe harm was intended. God had more work for His valiant servant to do. When Bishop Inglis arrived at Halifax, he made St. Paul's his Cathedral Church. His diocese consisted of Nova Scotia and New Brunswick, together with the whole of Canada, then scarcely settled, and with Newfoundland and Bermuda added. Over the whole of this area he endeavored to give Episcopal oversight. The number of his clergy was between 30 and 40, of whom four were in Newfoundland, and two in the present Diocese of Ontario. He is described as a man of slight figure, his thin face is in marked contrast to those of the Bishops and clergy of the reign of King George. A dignified gentleman of the old school, he was nevertheless an earnest and energetic preacher. He was 53 years of age when made Bishop, and died in 1816 at the age of 82. The population of his diocese had received an accession of some 40,000 Loyalists, as a result of the American revolution, and the Church grew apace under the genial encouragement of the Bishop. In the first year of his episcopate he made a visitation of New Brunswick. In the following year he visited Quebec and Montreal. He was taken in state by His Majesty's frigate "Dido," and was received by a salute of eleven guns. This part of his diocese, after a period of five years, he had the satisfaction of seeing separately organized by the appointment of a Bishop of Quebec in 1793. These two remained the only dioceses in Canada until 1839, nearly half a century, when the number was increased to four, by the establishment of the Sees of Toronto and Newfoundland.

Bishop Inglis devoted himself to the work in Nova Scotia and New Brunswick, with the result that, in spite of the comparative poverty of the country, the Church in the Maritime Provinces is stronger than in any other part of Canada. King's College was begun in 1789 and opened in 1794, under the government of the Church. To this institution

the Bishop looked for the supply of clergy. In those days the clergy went in frequent risk of their lives, and in 1795 four out of sixteen clergy were removed by death. One was the Rev. T. Lloyd, who set out to walk on snowshoes from Chester to Windsor, a distance of thirty miles, through a dreary, rocky wilderness without an inhabitant. He was caught in a terrible storm, and two days after his body was found "frozen hard as a rock."

Bishop Inglis was followed by Bishop Stanser, who had been rector of St. Paul's, Halifax. The appointment was unfortunate for the Church, as Bishop Stanser returned to England in the following year with broken health, and for eight years left his flock without a Bishop. He resigned in 1824, and, in the following year, Bishop John Inglis, son of the previous Bishop, was consecrated in England as third Bishop of Nova Scotia.

(To be Continued.)

The Bishop of Chester on Sunday Observance.

The Bishop of Chester, at the recent diocesan conference at Chester, was asked to issue a pastoral letter on Sunday observance, and has accordingly just published such a letter. He says that our Lord set His face like a flint against the harshness and bondage of observance with which the Rabbis of His time had clouded and clogged the Sabbath. St. Paul urged the Gentile Christians of Galatia and Colosse to resist the imposition of that yoke upon themselves. There was no sign of the primitive Lord's Day being invested with the attributes of the Jewish Sabbath. His lordship, after referring to the influence of the Puritans of England, Scotland, and New England, proceeded to show the value and to suggest the right employment of the day in its relation to the different parts of man's nature and destiny. Is it unreasonable, he asks, that a civilized community should watch anxiously and weigh scrupulously any and every proposal that looks like increasing Sunday labor? While making full allowance for necessary exceptions, the enlightened commonwealth will strive to keep those exceptions within narrow limits. Yet rest is not mere inaction. As a rule, rest is found in change of occupation, and on Sunday those faculties should be chiefly brought into activity which have found insufficient exercise on the week-days. At the head of Lord's Day employments has from the first stood worship. As to the Sunday opening of museums, free libraries, and picture galleries, which of us would hesitate to avail ourselves, in due time and measure, of such advantages in a private house? What harm can there be, what good may there not be, in admitting on Sundays, under well-considered conditions, to the libraries, galleries, and gardens of the community those who must otherwise be left out in the cold, or worse than the cold—perhaps to those "filthy tipplings" anticipated and deprecated in The Book of Sports? It is, of course, very largely a question of Sunday labor and local expediency. Dealing with bodily recreations, the Bishop quotes Bishop Sanderson's Case for

the Sabbath. "Bishop Sanderson instances archery, leaping, pitching, the bar, and stool ball (a rudimentary form of cricket) as suitable recreations. He would doubtless have included bicycling, lawn tennis, and golf had they been pastimes of his day. He would, of course, approve most those which cause least trouble to others."



New Year's Eve.

It was eleven of the clock on the last day of the old year. Not a sound was heard in the whole house; all was sunk in profound repose. No light vied with the fitful moonbeams that gleamed through the library casement and stole with silent steps about the quiet room. They fell with pitying rays upon the bowed head of a man who sat by the fast-dying fire, and who gazed with sunken eyes into the nearly extinguished embers.

Strong of stature, his hair was prematurely sprinkled with gray, and the face, once so happy in expression, now bore the stamp of sorrow and care. What was life worth to him now? Nothing but the dull gray ashes remained. This time last year what a glad prospect had opened out before him! Life, love, everything that made earth an Eden; he remembered how this very evening another face, how dear to him he alone knew, had smiled at him across the hearth; how they two had planned what they would do in the coming year. Alas! that year was now drawing to its close! Death, with its ruthless hand, had cut down the young wife in the flower of her youth, and left him to mourn alone. Alone! Every inch and corner of the room seemed to echo that saddest of all words. Alone! Why did God let such things be? How could he bravely face the coming years when that voice was hushed for ever? In his bitter anguish the strong man cried out against the seeming injustice of the Creator.

Who is this who comes so softly across the carpeted floor? Who is this in long white robe, with her dark curls all flying round her shoulders, and her brown eyes not yet accustomed to the strange light? Some one who creeps up silently behind the old arm-chair and puts a pair of soft dimpled arms around his neck.

"Father, dear," says a sleepy voice, "I've been dreaming of mother, and it was all so lovely. I came to tell you about it. Father, why are you crying? Your cheeks are quite wet where I kissed you."

He did not answer her, but lifted the little white-robed figure upon his knee and gently smoothed the ruffled curls.

"Tell me about it, dear," he said. "I, too, have been thinking of mother."

So, with an arm around his neck and her head resting on his shoulder, May tells her story. "I wanted, mother so much last night; nurse was cross and wouldn't stay with me, so I just cried till I went to sleep. Then I dreamt mother came into the nursery, and she was just like an angel. She leaned over my bed and kissed me, as she used to do every night before the dear Lord took her away. Then I woke up, and I wanted to tell you about it; so I just crept down the hall till I found you."

So May prattled on, and every word fell like a healing balm on the stricken heart. There was something to love and cherish. God had not left him utterly desolate—a little child had been sent to comfort him.

Together they sat by the dying embers while the bells chimed out their glorious message:

"Ring out the old, ring in the new,
Ring out the false, ring in the true."

So the old year died away and the new year started; the fire died out and May sank into a dreamless sleep in her father's arms. Then he carried her to the nursery and tucked her up snug and warm in bed, and, as he pressed a last kiss upon the face so like the dear lost one's, he felt strong to take up his cross bravely through the coming year.

M. E. A. J.

New Year's Gifts.

"What do you bring, oh, blithe New Year,
To human sorrow and sadness?"

"For shrouded lives, an horizon clear,
For hearts that are desolate, friendship dear,
For midnight sufferers, starlight cheer,
And morrows of peace and gladness."

"To those who have climbed when barely shod,
New guerdons for brave endeavor,
New flowers to bloom on the graveyard sod,
New visions of heavenly heights untrod,
Yea, the gifts I bring are the gifts of God,
And of love that shall last forever!"

The Rev. Robert C. Johnstone, editor of the WESTERN CHURCHMAN, is prepared to take lecture engagements after February. Subjects of lectures:

1. The Revolution and its Ballads.
2. The Romance and Minstrelsy of the Jacobites.
3. Sir Walter Scott and his Ballads.
4. Lady Nairne and her Songs.
5. "A Nicht wi' Burns."
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