

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, OCTOBER 3, 1901.

[No. 38.

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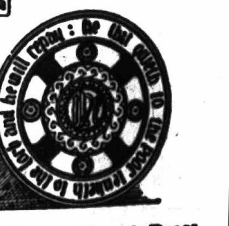
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# Canadian Churchman.

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LESSON FOR SUNDAYS AND HOLY DAYS.  
EIGHTEENTH SUNDAY AFTER TRINITY.  
Morning—Jeremiah XXXVI.; Eph VI 10.  
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Appropriate Hymns for Eighteenth and Nineteenth Sundays after Trinity, 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:

EIGHTEENTH SUNDAY AFTER TRINITY.  
Holy Communion: 178, 311, 315, 379.  
Processional: 179, 215, 217, 478.  
Offertory: 212, 235, 366, 432.  
Children's Hymns: 240, 329, 334, 473.  
General Hymns: 220, 259, 384, 477.

NINETEENTH SUNDAY AFTER TRINITY.  
Holy Communion: 184, 259, 304, 552.  
Processional: 298, 423, 542, 547.  
Offertory: 226, 424, 446, 550.  
Children's Hymns: 333, 564, 570, 569.  
General Hymns: 296, 540, 541, 546.

Divorce.  
The Provincial Synod did well in its handling of this important matter. For some time past certain members of the Church, and not a few of the clergy, have expressed very loose views on the subject of the remarriage of divorced persons. When marriage is reduced to a civil contract, the fracturing of the vow and the making of another can all be settled in any court, as it is after all only a matter of arranging the damages in dollars and cents. But if marriage be more than a civil contract—more than a human partnership—then must the Church, which is the Body of Christ, guard its sanctity. The world's legislators often make it easy to trample on Divine institutions. Human

nature is likely to follow the lead to the breach rather than to repair it. Churchmen have looked more of late to what the State has been doing and undoing, than to what the Church has held and taught from the first, regarding the sanctity of marriage.

The Parson's Salary.  
Bishop Lawrence says: No man can test the value of a clergyman by the amount of salary he receives. There are men in this diocese in receipt of very meagre salaries, who are doing some of the finest and most efficient work. You can always count on some sacrifice and heroism in the ministry. Moreover, let me press upon you that though the clergyman may suffer under a meagre salary, it is the laity who also suffer, and more than they realize. A skilful surgeon may perform an operation with a penknife, but if we want our surgery well done we will see that the surgeon has the best instruments. Cut the clergyman off from good tools, fresh books and invigorating influences, lay on him the petty economies of a narrow income, depress him with anxiety as to the future of his family, in case he should be cut off in the prime of life without a dollar or even being able to obtain an adequate life insurance, and while you can get some work out of him and keep the parish going, and while some exceptional men may under such conditions do heroic service, you cannot expect the buoyancy, freshness and uplift which the rector ought to give, and which he can give under favourable conditions. Good food, good literature, relief from world's care, are essential to best work, and with these, I believe, the clergy can be trusted to do stronger, finer and more self-sacrificing work for and with the people.

Days of Intercession.  
Sunday and Monday, October 20th and 21st, are the days set apart this year as days of intercession for Sunday schools. We hope that throughout Canada, as well as other parts of the Empire and in the United States, they will be observed by earnest, persevering prayer on behalf of this important work. Pray ye for clergy, superintendents, teachers and other officers, and scholars, for parents and guardians. "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of My Father, which is in heaven."

Church Missionary Society.  
The society's annual report suggests many reflections. For one thing, observe its size. Last year the report proper occupied 614 pages, without the contribution list and accounts; this year it fills 658 pages. Contrast the size of the report ten and twenty years ago. In 1881, it required 266 pages; in 1891, 312 pages. The increase is due, not only to the immense increase of the staff and the work, but to the greater completeness of the

miscellaneous information given. Thus, the list of stations and missionaries, which in 1881 occupied 14 columns, and in 1891, 27 columns, now occupies 68 columns. Comparing the expenditure of the three periods, we have striking evidence of the extension of the society's work. The expenditure in West and East Africa has advanced in the twenty years from £28,000 to £48,000; in the Moslem States (Egypt, Palestine, Persia), from £10,000 to £38,000; in India, from £70,000 to £123,000; in Ceylon, from £10,000 to £14,000; in China, from £16,000 to £34,000; in Japan, from £4,000 to £22,000; in North-West Canada, from £13,000 to £19,000. Of course the home expenditure has also increased; but whereas it was almost 12 per cent. of the whole in 1881, it is now under 11 per cent.

St. Paul's Cathedral, London.  
There has just been completed a very curious piece of work at St. Paul's Cathedral, London, of which the public have seen nothing. The workmen have taken down, repaired, and refitted one of the large and heavy original lead water pipes which Sir Christopher Wren placed in shafts constructed within the massive walls of the building. The walls are, in some places, no less than twenty feet thick, and Wren made in them a series of shafts—three feet by two in size—the primary purpose of which was to carry off the rain water from the roof. With this object he placed large leaden pipes, eight inches square, in the shafts, reaching from the roof right down to the crypt; and it is one of these which has been taken down, repaired, and replaced—no slight task, when the size and length and weight are considered. The shafts are also fitted with step-irons, so that men can ascend from their workshops in odd corners of the crypt, up to the roof, without rearing a ladder outside. Another piece of work now being executed at St. Paul's is the installation of the electric light, the cutting and piping being all accomplished by the cathedral staff. It speaks much for the care and caution exercised by Mr. Harding, the clerk of the works, that during the more than twenty-five years he has been in office no accident has occurred—a record of which any chief may be proud. At his twenty-fifth anniversary both the Dean and chapter and the workmen presented him with handsome pieces of furniture as marks of their high esteem.

Bishop-Suffragan of Burnley.  
Canon Edwyn Hoskyns, whose appointment to be the first Bishop-suffragan of Burnley is now officially announced, was educated at Jesus College, Cambridge, and was ordained in 1874 by Dr. Cloughton, Bishop of Rochester. After serving the curacy of Welwyn, Herts, he was at Quebec chapel from 1879 to 1881, when he became perpetual curate of St. Clement's, North Kensington, until in 1886, he was preferred to the rectory



of St. Dunstan, Stepney. In 1895, Bishop Moorhouse brought him into the diocese of Manchester, of which he is now to be a suffragan, by giving him the important vicarage of Bolton, and four years later conferred on him an honorary canonry of Manchester. It is understood that arrangements have been made by which the new Bishop-suffragan is to succeed Canon Parker in the rectory of Burnley.

#### Our University.

Nothing in Church circles has given more genuine satisfaction to old-fashioned and loyal Churchmen for many a day, than the fact that Trinity College has closed negotiations on the subject of federation. It is a matter of thankfulness to many hearts that the university, that was established by heroic effort and great personal sacrifice, still retains her original identity. The Church has been weakened, bled, neglected, opposed, and knocked about, for political purposes and private ends by some who owe to her whatever of influence they possess. That an institution like Trinity should have shared the same fate is not to be wondered at. Churchmen should now rally round their university. With a creditable history, good buildings and teaching staff and ample space for extension, what Trinity requires is the confidence and financial assistance of all classes of Churchmen. Surely for a cause so worthy, old-time difference could be forgotten, and loyal Churchmen unite to make old Trinity realize the dream of its founder.

#### Taxation.

Our municipal reformers are again seeking for more money to spend, and propose raising it by taxing private schools. At present the patrons of these schools all pay taxes; an analysis would show that they pay two-thirds of the taxes, which are spent, not on the really poor, but that large middle class, which contributes very little to the treasury. But we have no objection to the private schools being taxed, provided that they receive their ratable proportion for the work that they do. Let them be inspected and receive, according to their work, from the municipality. Treat the Public Schools in the same way. If so much tuition is given in a community, let it be fairly inspected and allowed for out of the general fund.

#### Saskatchewan.

On another page will be noticed an advertisement for two school teachers, one for the Battleford Industrial School, and the other for Onion Lake Boarding School, in the diocese of Saskatchewan. The Battleford school is situated ninety miles from the railway, and Onion Lake school over one hundred miles farther. The salaries are fair, but, situated as they are, the work at these schools offers no inducements to mere hirelings. Anyone applying must be influenced by an earnest missionary spirit, and to anyone, who is otherwise qualified as a teacher, and who has a sincere desire to be employed in the Master's service, there is an opportunity for work that is well worth such sacri-

ces as may be necessary in leaving behind for a time some of the advantages that may be enjoyed in less isolated spheres of labour. Archdeacon Mackay, of Saskatchewan, is in the East at present. His object is to disseminate information regarding missionary work in the West, and to obtain help for it, and any qualified teacher, who may desire to engage in the work at one or other of the schools above mentioned, can obtain such information as may be required by communicating with him, by letter, through the address given.

#### PROVINCIAL SYNOD NOTES.

The session of the Provincial Synod was marked by ability in debate, assiduous devotion to business, unity of spirit, and the manifestation of brotherly kindness and charity. The illness of the Prolocutor Dean Carmichael, which caused him to withdraw early in the session, was much regretted. His substitute, Dean Innes, filled the position with entire satisfaction to all concerned. The large missionary meeting in Windsor Hall was hearty and inspiring. Much information, as to the work of the Church in India, Japan and British Columbia was given by the several speakers. Two events synchronized with the meeting of the Synod, viz., the death of President McKinley, and the visit of the Duke and Duchess of Cornwall and York. The representatives of the Church were enabled to express their sympathy with the people of the United States, and also their loyalty to the throne of England. The memorial service at Christ Church Cathedral was most impressive, and the visit of royalty to the Synod was a unique event, which those who were present will not soon forget. The statistics furnished in the several reports were most encouraging, showing increases under all heads, and leading to the conclusion that the Church was never more united, prosperous, and ready for wise, vigorous, and aggressive action than she is in this opening year of the twentieth century. His Grace, Archbishop Bond, notwithstanding his 86 years, preached with vigour the opening sermon, and presided with marked dignity and ability at all sessions, except the last two days, when hindered by a slight indisposition, which was the cause of much regret.

#### ADVANCE.

The phenomenal success of the St. Andrew's Brotherhood produced, as was natural, many imitators—the Baptist Young People, Epworth Leaguers and Christian Endeavourers are the chief. The movement will probably be one of the remarkable episodes of the end of the century. Even staid bodies, like the Presbyterians and the Roman Catholics, had to give way to it, and to some extent to meet the aspirations of the young. And yet the original design was not hysterical but a sober desire to do their duty by a few earnest young men. The years which have passed since the organization of these bodies have brought their changes, and we find the results, possibly natural ones, taking

shape in the United States, and strangely enough the body which is most affected is the Presbyterian. Shortly, it may be said that as the young organizers have grown older, they have become people of more or less importance in the bodies to which they belong, and are rapidly organizing a body, irreverently called in Boston, a Church Trust, which may interfere with the working of the separate denominations, first in the mission field, then in the smaller towns where zeal often overrides discretion in the multitude of churches, and then, possibly, in the organization of the denominations themselves. Dr. R. I. George has devoted much attention to the subject, and has shown that this young people's movement is decisive and subservient, first, of the Church's authority over her youth, and that this authority is passing into the hands of an outside corporation; second, in the unwarranted interference of the Christian Endeavour Corporation (for it is now a legally incorporated, self-perpetuating body), in the mission fields of the Church, and third, that it will result in an effort to bring the denominations together on a false basis of Church union. The others chiefly affected seem to be the Congregationalists and Methodists. The Church stands firm, but the Church cannot be indifferent to what is going on. So far as the St. Andrew's Brotherhood in Canada is concerned, we have from time to time expressed our regret at its waning power; the novelty has worn off, it is impossible to stand still, and if the leaders are lethargic, what will become of the rank and file. We have gone further and have pointed out the unequalled field for usefulness in our midst; the rush to New Ontario and the North-West is unexampled, and nothing is being done. We have pleaded for the Brotherhood to send accredited and responsible members, with these emigrants. We have begged for the establishment of missions, farming missions, communities, the Church in some shape to be represented among them. But not one member of the Brotherhood has responded. Is it dead in good works, is the Church dead too?

#### ANGLICAN SERVICES ABROAD.

The London Times has an article under this heading, in a recent issue. As our readers probably are aware, there are at most of the resorts of tourists on the Continent of Europe, chapels, which are ministered to by English clergymen during the summer season, and where no chapels exist, temporary services are arranged for at hotels, or not infrequently the use of a Lutheran church is granted to the English visitors. These summer chaplancies are usually held by a succession of clergy, each remaining for a month, the majority of them being appointed by either the Society for the Propagation of the Gospel, or the Colonial and Continental Church Society. Naturally enough, the clergyman, as well as his somewhat mixed congregation, made up oftentimes of English, American and Colonial Churchmen, have divine "views;" each have



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their predictions as to the exact use which shall be adopted, and as all cannot have, under these circumstances, what each would like, or has been accustomed to, there is sometimes a measure of friction which does not tend to edification. Two points of ritual are indicated by the Times, as causes of complaint. Some correspondents complain of the use of wafer bread. The Times itself points out, as an extreme position, the instruction of the C.C.S. to its chaplains to avoid taking the eastward position. The general tenor of its advice is that no extreme stand should be taken, and that generally the service should be of such a character as will give no offence to what it terms the moderate Churchman. On the whole, this is good advice, and common sense should guide the officiating priest to strike, if possible, a mean, and to walk as near as possible in media via, when ministering to a congregation composed of such diverse elements. No amount of individual tact, however, will overcome the difficulty; the remedy is deeper than the action of any one or two; nothing will allay such irritation and division over small details of religious services, but a general spirit of breadth and charity on the part of members of the Anglican Church. We pity the man or woman, who allows him or herself, at a place of temporary sojourn, in the summer, to be so disturbed by the use of wafer bread, at an occasional service, as to make it the subject of a complaining letter to the Times. Nor do we think it a matter of the least moment, whether at home or abroad a priest takes or does not take the eastward position. The eastward position is legal, and so also is the use of wafer bread, and summer tourists, as well as others, should cease to fidget about the minutiae of ritual, so long as there is no palpable intention to violate the law, or to force a particular form of service on an unwilling congregation. What is true of summer resorts on the continent applies with equal force to our numerous services for holiday seekers in Muskoka, the river St. Lawrence and elsewhere. We have not been without our difficulties in the past, created by partizans, under circumstances where the elements of discord exist, and where those who are fussy about such matters, or lovers of strife, can easily excite dissension. In this country, we are thankful to recognize the fact that a wider admission of the comprehensiveness of the Church exists than did formerly, or than even exists in the Mother Country now, and it is only in the growth of this feeling there, as well as here, and a broader charity, that will enable people to worship in comfort and peace, even though the service may in some particulars vary from that to which at home they are accustomed, or which personally they may prefer. We quite concur in the sentiment with which the Times concludes its article on the subject: "Amid Alpine snows or in Italian valleys the jar of party strife might surely be hushed, and the teaching and practice of Anglican clergy reflect only the sober comprehensiveness of the Church of England."

PARENTS AND CHILDREN.

Archdeacon Sinclair, preaching lately at St. Paul's Cathedral, on St. Luke ii., 51, stated that one of the complaints of the present day was that a large number of parents, both in the upper and lower classes, do not attend to the moral training of their families. The wholesome habit of all attending church together has disappeared. In a large number of cases it is from the parents themselves that children learn the habit of never going to church at all. When boys from such surroundings go to school, the masters are often astounded to find how totally ignorant they are of the Bible and the facts and teachings of the Christian religion. And it is frequently the case with the girls as well. Parents having no high principles to guide them, or example to show them, launch out into the world a new generation, lovers of pleasure rather than lovers of God, selfish, careless, indifferent. Lord Beaconsfield once said that the lower classes were as ignorant of the doctrines of Christianity as the upper classes were of its practice. But it is to be feared that in both classes there are large numbers amongst whom both kinds of grievance prevail. At the lower end of the social scale the same features show themselves as at the upper. The times in which we live are, unfortunately, marked by a general impatience of every kind of authority, and a widespread sense of independence of all restraint, speaking of our own notions, however ignorant, reliance on our own judgment however rash and ill-informed. This is the usual condition of young people as soon as they have learned anything at all, or have begun to earn wages for themselves. And in the case of the working classes, the parents are very much away from home, and are exhausted when they return, so they do not care to keep up a perpetual struggle with their children, and are probably not so sure of their principles as to examine and educate. They fall in too easily with this spirit of rebelliousness and self-will, give up their duties, and lose all sense of the responsibilities which are laid on them by God. And this neglect is helped by certain necessary steps which the law has taken in modern times for the protection of children. Certain duties of the parent have been undertaken by the state. Compulsory attendance at school, for example, and free education, may be necessary amongst the overwhelming population of crowded areas, and it is, of course, necessary to protect children by the law from working too early and too late in the factories, from living in immoral houses, from engaging in immoral occupations, and from cruelty and brutality; but one side result of all this is certainly that amongst the ignorant and poor the sense of responsibility is weakened. So with the charitable feeding and clothing of children on any large scale. These things should make us all the more anxious to increase the acknowledgments of individual duties, and to strengthen the gravest of individual ties and obligations. The mother has, indeed, naturally a power over her children, if she will only exercise it, which can be wielded by none else. She holds the key to the soul, and she it is who stamps the coin of character, and makes a being who would be a savage without her gentle character a Christian man. The father's influence comes only next to the mother's. "What is there like a father to a son?" said Sheridan Knowles, "a father quick in love, wakeful in care, tenacious of his trust, approved in experience, perfect in example, stamped with charity." Of fathers, who are men of business or leisure, or men of the working class, remember that it is your duty in the truest sense of the word to be as educators to your sons, to bring them up, to form their tastes and habits, to give them their principles. It is your business to teach them obedience, reverence, charity, decency, prudence, caution, truthfulness, honesty, courage; it is your business to see that they fear God, and know His will, it is your business to check their faults, to improve their tempers, to be on the watch against all signs of evil, to give them the

priceless blessings of self-control and unselfishness, to provide them with an object in life. Few parents realize how much their children can be taught at home by devoting a few minutes to their instruction every day. William Wilberforce, the statesman, found time to read a chapter of the Bible daily with his son, afterwards the famous Bishop. Charlotte Yonge tells of the pious lawyer who spent his breakfast time over the lessons of his little girls, and made their Sunday a time of training. Hannah More herself, such a powerful influence for good in the godless days of the 18th century, had sat daily on her father's knees to be taught. The Emperor Constantine, as soon as his son could write, employed the boys' hand in signing pardons, and delighted that it should be through his mouth that all the favours he granted should be effected, in order that he should grow up to supreme power through an atmosphere of charity and mercy.

ENGLAND.

(From our own Correspondent).

It may be, Mr. Editor, that you and your readers may like to know how my chaplaincy-holiday was spent this year. Even if none of you are able to travel over the same happy ground, information may be welcome. Leaving Charing Cross at 11 a.m., on Monday, I was in Paris by 7 p.m., where, walking from Gare du Nord with a fellow parson, through the city to the Gare du Lyons, I was soon safely ensconced in the Lausanne Express. How welcome the cafe au lait was at Pontarlier! How fascinating was the sunrise near St. Croix! How delightful the run down to Lausanne, and how delicious the breakfast at railway restaurant! Having decided, in face of smells and mosquitos, to rest at Martigny, this was done, and with not the slightest discomfort. Next morning found me on the box seat of the Diligence, making my way to the St. Bernard Hospice. We arrived at 7.30; received a warm welcome from the Monks, and found the large refectory full to overflowing. Waiting for second course, we had a refreshing supper, and being tired, I soon found and enjoyed my bed. Rising early, I had my reward in seeing the sun rise over the Alps. After breakfast, the Monks let the dogs out of their kennels; Marie, Blanche, and L'Empereur; what fine docile animals they were. One could not leave without a feeling of warm admiration for the noble band of men who remain on this bleak and desolate pass and serve humanity so well. At times large crowds of poor Italians cross the pass and have all their wants freely cared for by "the pious Monks of St. Bernard." Having made this planned detour, I pushed on next day to Brigue, thence to Morel, near the source of the Rhone, and by means of shank's pony reached the Rieder Alp, my destination. Here, 6,000 feet above the level of the sea, is a broad plateau, covered with chalets, and the large hotel placed in the centre. Right in front is the yawning chasm of the Rhone Valley, the river itself occasionally seen, and right above this are the giant peaks of the Breithorn, Mishabel, Weisshorn and the incomparable Matterhorn! Here was my pleasant resting-place for twenty-four days. There being no separate church, we used the salon of the hotel for Divine service. Well, indeed, were early celebrations, Morning Prayer, and Evensong attended; and on foggy days we amused ourselves with really good entertainments. The recitations given by an English judge, and a retired Colonel, were a treat to hear, while the ladies beguiled us with exquisite singing. The two main excursions were one to the great Aletch glacier, and to the mountain peak, the Eggishorn. The former was reached in an hour's walk, and the ice and the bracing air were a never-failing source of pleasure to all who had nerve and strength to enjoy them. The ascent to the Eggishorn is done in about three hours, and the top gives a fine view of the entire length and source of the great glacier; and on



one side there is the charming Majeden sea, a dark blue lake, issuing from the glacier, and in which are seen floating large blocks of white ice. In the distance, one clearly sees the Aletchhorn, the Finsterahorn, the Operaahorn and the famous trio, the Monch, the Eiger, and the Jungfrau. Both for those who like climbing and for those who don't, the Rieder Alp is an ideal Alpine health resort. On my return I was determined this time to visit the field of Waterloo, Mr. Fitchett's description having fired me with the requisite energy. Reaching Brussels the previous night, it was easy next morning to get to the spot via Brain Allead station and the brake waiting for you, and after inspecting the relics in the museum, a party of us mounted the steps and soon stood on the mound, which commands the whole field. Under the sergeant's able guidance, we could soon locate the contending armies, and their leaders, and we wondered at their nearness and the shortness of the fighting lines, as compared with war tactics of to-day. After lunch, it was easy and instructive to visit La Hoye Saint, La Belle Alliance, and Haugenmont Farm, the first and the last playing such an important part in the terrible struggle, and we could well realize that though Wellington's victory was brilliant and complete, yet as the intrepid leader himself said, the next worse thing to a defeat is a victory.

### The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

#### ONE KING—ONE FLAG—ONE CHURCH.

Although for several months past both heart and head have been filled to overflowing, with the pleasures and sights of the dear Motherland, yet I think that every happy day and golden hour only serves to strengthen that electric cord of love—love of country and of home, between "Great" and "Greater Britain," and thankful and proud I feel to belong to both. This being the case, a few words from the lovely Isle of Wight, travelling with their message to friends at home, may be acceptable. So as "out of the fulness of the heart the mouth speaketh," just a few words about this delightful spot, so full of beautiful scenery, of historic interest and energetic development of Church work, peaceful, restful, loyal little island, lying secure and calm, in the blue waters of the channel. Staying, as I am, at Cowes, my environment seems tinged with recollections, like early morning mist, or evening shadows, just resting on a lovely landscape, softening and brightening the picture—so the hallowed memories of the past seem to rest on every sight and sound. A fine, warm afternoon suggested the delightful idea of a visit to Whippingham church, and starting off in a pony carriage, we, approaching East Cowes, soon arrived at many points of interest. Just at the mouth of the river, lay, with its yellow funnels and trimmings, the little yacht "Alberta," the same which had carried our dear Queen between the long double line of warships on her last, sad journey, and as the warm September sunshine kissed the little boat, I am not ashamed to write it, I only saw it, through a veil of tears, and yet with the feeling of thankfulness, that so great and good a woman had been lent to us so long! Past the great gateway, and slowly and reverently along the road to Osborne Castle, on to our goal; past the artistic little red brick alms-houses, built and especially cared for by Her Majesty, to Whippingham church. Through the old lych gate, and up an avenue of beautiful cypress trees, we approach the little church, and ere we enter, we are almost overcome by the beauty of the views, by which, as on a panorama, we are surrounded; and then we

leave the sunshine and warbling of many sweet English birds, and tangle of sights and sounds, and reverently enter the little building. The architecture seems to be both old and new, very mixed in design and period, but the general effect is pleasing. On one side of the chancel, the tomb to the memory of Prince Henry of Battenberg—erected by the Queen—and at the east end a beautiful small altar of spotless marble, and then our eyes rested on the chair which had been used by Her Majesty since 1860, and the very Prayer-book which she had used, in days of sadness and of sunshine. The chief window, that in the chancel, depicting, in glass of most artistic tone, the Birth, the Resurrection, the Ascension of our Blessed Lord, was the gift of the Queen, and her last visit to the church was to see and approve of the same, and then, as the shadows lengthened across the grass, crept up the distant hills, and filled the corners of God's house—what wonder, that we knelt—and there, in her own church, still filled with memories and loving recollections of her, "on whose tongue was the law of kindness," our prayers rose in supplication for, and in memory of, our Queen and mother. And so another page, replete with happy memories, was turned in our life's book, as in the gloaming we drove home, thinking how truly it is written of this beautiful island, that;

"Of all the southern isles, she holds the highest place,  
And ever more hath been the greatest in Britain's race."

B. V. T. WOOD.

#### THE FAMINE IN CHINA AND INDIA.

Many have kindly remembered the sufferers in China, and several churches and missions have taken up the cause with great sympathy. I thankfully acknowledge the following: M. W., Dovercourt Road, \$1; collection at the English church, Jarvis, per Rev. H. L. Spencer, \$3; and at Hagersville, \$2; Friend, Toronto, \$1; J. R. Paton, Toronto, \$1; E. H. and Daughter, Toronto, \$1; F.A.D., Toronto, \$1; Anon., Toronto, \$3; Mrs. Carry, Millbrook, \$1; Miss J. A. Ratchford, Amherst, N.S., \$1; Mr. and Mrs. N. J. Pates, Toronto, \$5; collecting box, \$2; Trinity church Sunday school, per Miss L. S. Davis, Mitchell, \$10; little friend of famine, 50 cents; Miss O'Hara, Toronto, \$2; Anon., Cobourg, \$25; Mrs. Osler, Cobourg, \$5; E. M. Hamilton, Collingwood, collected at Gleaners' Union, \$2; M. L., 50 cents; Anon., \$2; per Rev. C. E. Sills, harvest service offertory at St. Matthias' church, Winchester, \$2.45; offertory, Holy Trinity, Chesterville, \$2.51; four small children, 48 cents; Miss C. Campbell, Collingwood, \$2; Mrs. Bernard, Collingwood, \$1; H. S. Gregory, St. John, N.B., \$5; Mrs. Neville Parker, St. Andrew's N.B., \$2; Mrs. Sparrow, Toronto, \$2; Mrs. W. B. Hamilton, Collingwood, \$3; Mrs. Forbes, Toronto, \$1; M. S. and L. C., and E. C., Omamee, \$1; A. M. M. C., St. Thomas, \$5. These are all for the China sufferers. For India are the following: In memoriam of S. M. J., \$10; Meta and Maurice Mairs, 25 cents; Thomas Mills, Kingston, \$2; Mrs. T. D. Walker, Hamilton, \$2; F. S. Rost, \$5; friend, \$1; George Sneath, Midhurst, \$3. It is very gratifying to find some of our clergy ready to appeal to their congregations on behalf of these starving people. I earnestly commend it to all, and trust more will tell their people how thousands are dying, how little we realize the terrible suffering, and how even three cents will save a life for a day. Let us plead the cause of these people lovingly and gladly to our friends and neighbours, wherever, whenever we can, and let us not forget to ask a blessing on all efforts made on their behalf, and also, oh so fervently, for the poor sufferers themselves, and let us believe in the love of God for all His creatures and look for a great blessing to come out of this seemingly great evil. Speaking of China, the little pamphlet appeal, issued by the "Christian Herald," says: "One-fourth

of the entire population of the globe are within its confines." Whatever the effect of Christian charity may be on the two afflicted provinces, it will soon communicate itself to all of China, and if we avail ourselves of this exceptional and providential opportunity, who can tell but that China, appreciating the kindness shown by people, whom they grievously offended, may, even as India, or perhaps in a still larger measure, turn to Jesus, and accept Him as "the One altogether lovely, the fairest among ten thousand. And to hasten that glorious day, we join Li-Hung-Chang in this appeal on behalf of these twenty-five millions of starving people. We call upon Christ's followers everywhere, who with joy look forward to His coming again, to help us in this effort, and themselves to give liberally out of the abundance wherewith God has blessed them, that the way may be made straight and the day hastened for the reappearance of Him Whom long since in our hearts we have crowned "King of Kings." Once more, let me pray that hearts may be open, and that all to whom is told the tale of sore distress in China, will do something to help them. Do not forget them. What if it were our own who were thus suffering? Let us do unto others as we would they should do unto us, and be assured God will remember those who are taking this opportunity of ministering unto Him. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### FREDERICTON.

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

Campbellton.—A large number of candidates are being prepared in this parish for confirmation during this month. The classes are being held in the town and at places up the country, covering a distance of 25 miles. During the past month the rector has been holding special services for instruction among the settlers in the Restigouche river, taking in order baptism as taught during the ages of Christianity and by the Anglican Church. The laying on of hands and following out the services of the Book of Common Prayer. An invasion of "evangelists" from Shiloh, Maine, have been holding meetings, and after a ten days' revival urged upon the people the necessity of immersion in the river; at this point the Church's teaching showed its effect, for only two were immersed, and they from the State of Maine, being nominally Baptists. The "evangelists" went away much discouraged. They belong to a sect whose leader pretends to have had a new revelation from God with power and authority to establish the true method of the Apostolic Church with power to work miracles. I would warn the clergy against them. The sect is just nine years old.

Millidgeville.—St. Clement's.—This pretty little church, which is at present in course of erection here, is being boarded in and shingled. It will be ready in the course of several weeks from now for Divine worship. There are to be no plaster walls or ceiling in the church, and the interior is to be finished in light wood.

St. Andrew's.—All Saints.—On Sunday, Sept. 22, the Rev. W. O. Raymond, rector of St. Mary's, St. John, preached in this church, both morning and evening. The morning service was a memorial service of the late rector, the Rev. Canon Ketchum. The preacher selected as his text, "Blessed are the dead that die in the Lord, for they rest from their labors, and their works do follow them." Mr. Rogers, the choir-master of St. Mary's, sang with great taste and feeling the solo, "He giveth His beloved sleep," and at the



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evening service the solo, "By Jesus' Grave." The accompaniment was played by Miss Clinch, the organist of All Saints'. The pulpit, lectern, reading desk and choir stalls were draped in black and purple.

### QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Lennoxville.—Bishop's College.—Prospects for the fall session of this college, which has just opened, are very pleasing, several students having entered for the new English honours course, while much satisfaction is expressed with the re-arrangement of the schedules of studies. New features include the formation of a preparatory class for those who are not up to the standard of matriculation, and a scheme of local matriculation scholarships has been devised. The latter means that if a sum is raised by any district for the assistance of one of its residents through Lennoxville, a grant in aid will be made from a central fund collected by the principal. Candidates will compete for these scholarships at the June and September examinations. Another very important feature of the session will be the course in pedagogy to qualify Lennoxville graduates for the provincial teaching diplomas. Lectures are given on the theory and practice of teaching and arrangements are made by which the students get practical work in the local academies. An examination is held under the department, and those fulfilling the requirements receive their diploma. Efforts are being made to increase the university library. A number of works of reference are needed and a fund for the purpose is being raised by the principal.

### MONTREAL.

William Bennett Bond, D.D., Archbishop, Montreal.

Montreal.—Trinity.—Many of the officers and men belonging to H.M.S. "Tribune" and "Psyche," which were in port on Sept. 22nd, attended Divine service at this church in the morning. There was a large muster present. The sermon was preached by the Rev. Principal Hackett, of the Diocesan Theological College, who took for his text, Heb. xii., 1-2. The men were played to and from the church by the Police Band and the Fife and Drum Band of the Army and Navy Veterans.

St. James the Apostle.—The memorial tablet to be erected in this church by the officers of the 3rd Victoria Rifles in honour of the members of the regiment who fell in the South African campaign has been completed, and will be at once placed in position. The tablet measures 4 feet by 2½ feet. It is in the shape of a handsome brass affixed to a slab of white marble.

Diocesan Theological College.—The Rev. Frederick William Barnes, preparatory class tutor in the Montreal Diocesan College, died a few days ago in Mrs. Browning's private hospital, of consumption. He had been ill for some time. He had been tutor for two years, and during that time he had commended himself to all by the thoroughness of his work, and the corresponding high standing of his pupils. The funeral was private.

Christ Church Cathedral.—It is quite possible that a choral festival on a large scale will be held during the course of the forthcoming winter in this cathedral church in which a number of the vested choirs of the churches in Montreal will take part, the aim being to reproduce as nearly as possible the choral festivals annually held in the cathedrals of England. A number of difficulties would have to be overcome, however, in connection with the local festival, before such could be

held, the principal one being the selection of the choirs that are to take part therein. If satisfactory arrangements can be made it is proposed that the musical programme for the festival shall include elaborate settings to the Magnificat and Nunc Dimittis, as well as two or more anthems, and the regular Psalms, versicles and responses of the evening service. Organ numbers will also be rendered, both prior to and after the service, and these will include some fine solos. The festival, if held, will take place in the cathedral before the commencement of Lent next year.

### ONTARIO.

William Lennox Mills, D.D., Bishop of Ontario.

Brockville.—St. Peter's.—On Friday night, Sept. 20, this church was entered by burglars. The building was ransacked from top to bottom, and the altar vestments, Communion linen, surplices, books, papers, etc., were scattered in every direction. The poor box was ripped open and the contents rifled. The Communion wine was carried away. This makes the second time the poor box has been robbed in a couple of years.

### OTTAWA.

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

Franktown.—The Rev. R. B. Waterman, who has been for the past ten years rector of this parish, has been appointed by the bishop to the parish of Stafford in the county of Renfrew. Mr. Waterman has been for 18 years in the country.

### TORONTO.

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

Grace Church.—On Thursday evening, Sept. 26, the rector, the Rev. J. Pitt Lewis, presented, on behalf of the congregation, a purse to the Rev. R. H. Bell, his late curate, who is leaving for Seattle. The Boys' Brigade of the church and his Sunday school class also presented Mr. Bell with parting gifts and Messrs. Campbell, S. Wilson and C. Muckle expressed on behalf of the parishioners their sincere regret at his departure.

Balmy Beach.—The congregation of the Church of England pavilion at Balmy Beach, through the wardens, presented the Rev. H. C. Dixon with a purse of gold this week, as a token of appreciation for his services during the past ten years, during which time he has had no remuneration. This summer has been the most successful in the history of the work, and although the weather has not been the most favorable, still the aggregate attendance in round figures has been 6,000, of which 2,350 were present at the Thursday evening lime-light lantern services.

Swansea.—St. Olave's.—The rector of this parish, the Rev. H. Musson, has been offered and has accepted the living of the Church of the Holy Innocents, Indianapolis. The bishop of the diocese has also appointed Mr. Musson his chaplain. He will enter upon his new duties early next month.

### NIAGARA.

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

Tapleypoint.—St. George's.—On Sunday, the 15th ult., the congregation of this church held their annual harvest thanksgiving service, and two days later a most successful fete was given at the residence of Mr. John Twiss Woodburn in connection with Christ Church. On Sunday, the 29th ult. (St. Michael and All Angels), at 3 o'clock in the afternoon a special thanksgiving service was held in this church which was followed by another

at 7.30 at St. George's, Rymal, upon both of which occasions the Rev. John Fletcher preached.

Barton.—Holy Trinity.—Harvest thanksgiving services are now the order of the day. The first service of this kind in the vicinity of Hamilton was held in this church on Thursday, Sept. 27th at 8 p.m. The ecclesiastical edifice is an artistic gem, and reflects great credit upon that loving and lovable missionary, the Rev. George A. Bull, through whose efforts it was built. The situation is most picturesque, being a short distance from the abrupt ledge which was, no doubt, once the boundary of Burlington Bay, which Hamiltonians have designated the mountain. On the old plank road to Caledonia, within a stone's throw of Chedoke postoffice, stands the properly appointed Church of the Holy Trinity. Here for years a quiet, steady and unobtrusive work has been carried on. No flashy sign board at its door. No weekly advertisements to puff its music and sermons. But no service has ever been skimmed, no ordinance ever neglected. The neighborhood can boast some of the old stock, the relict of the late Col. Gourley and Mr. E. A. Colquhoun, M.P.P., as loyal a Churchman and as noble a soul as ever stood at the head of a financial institution or guided the ploughshare. Many special services have been held at Holy Trinity, Barton, and this last has been accounted the greatest and best of all. A large and devout congregation; bright and hearty singing, and an eloquent and helpful sermon from the Rev. W. H. Wade, the rector of the Church of the Ascension, Hamilton. The Rev. Joseph Fennel, incumbent, had the assistance of the Rev. John Fletcher and the Rev. F. E. Howitt. Miss Bagot presided at the organ.

### HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Southampton.—St. Paul's.—On Sunday, Sept. 15, the congregation of this church celebrated their annual harvest thanksgiving. The church was very tastefully and appropriately decorated for the occasion with flowers and with the produce of the field and orchard. The Rev. J. H. Moorhouse, the rector of Christ Church, London, was the special preacher for the occasion, and he occupied the pulpit at both Mattins and Evensong. There was a celebration of the Holy Eucharist in the morning when the rector, the Rev. R. Y. Seton-Adamson, was the celebrant, the Rev. J. H. Moorhouse acting as his assistant.

Preston.—St. John's.—The half-yearly meeting of the rural deanery of the county of Waterloo was held in this church on Monday, Sept. 23rd at 3.30 o'clock, the Rev. Rural Dean Ridley in the chair. After considerable routine business had been disposed of the following resolution was moved by the Rev. J. Edmonds, and seconded by Mr. John Fennel: "That we, the members of the Waterloo Rural Deanery, do hereby express our unfeigned regret in view of the approaching departure of the Rev. Carl S. Smith, late rector of Berlin, from this diocese. He has proved an untiring Church worker and a most able and brotherly clergyman. He has conducted the editorial department of the Rural Deanery Magazine with much success for the past two years. We are sorry to lose him from our midst. We congratulate him on his appointment to the important position of assistant rector of St. Thomas' church, Washington, D.C., and we beg to assure him that we shall follow him with our prayers and best wishes in his new and important field of labour." Carried. In putting the resolution the rural dean emphasized the value of the Rev. C. Smith's labours during the past five years, and his personal regret at his departure.

It is reported that Dr. Goe, the Bishop of Melbourne, will resign his See shortly on account of ill-health.



## RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate,  
Winnipeg, Manitoba.

Brandon.—Monday, September 10th, 1901, was a red letter day in the history of the good Church people of Brandon, it being the occasion of a visit from His Lordship, Dr. Jacobs, Bishop of Newcastle-on-Tyne, England, accompanied by His Grace, the Archbishop of Rupert's Land. Dr. Jacobs having been delegated by His Grace, the Archbishop of Canterbury, is on his way to San Francisco, to represent the Church in England at a convention to be held there about October 1st. During his sojourn in Manitoba he was the guest of the Archbishop of Rupert's Land. These two eminent divines left Winnipeg September 14th, via Minnedosa, for Rapid City, the Rev. William Stocker's mission, where a new church was consecrated by His Grace on the Sunday following. His Lordship was asked by the rector of Brandon, on his return to Winnipeg, to deliver an address in St. Matthew's church to the workers, to which he kindly consented; consequently a large congregation assembled. The service was taken by the rector, the Rev. E. L. King, late rector of St. Mary's, Virden, who happened to be in Brandon awaiting the arrival of the "Imperial Limited," which was to take him to Toronto, where he will pursue a course of study in Trinity University, read the first lesson, and the Rev. W. H. Cassup, curate of St. Matthew's, read the second lesson. His Lordship delivered a most instructive, powerful and eloquent sermon from Acts xiii., v. 2, dwelling upon the following points in particular: (1) Personal Faith in a Risen and Ascended Lord. (2) Corporate Life. (3) Missionary Zeal. In a very masterly manner and clear, concise language, he beautifully portrayed the Catholicity of the Church. Its members should seek to avoid that narrow separation, individualism and ecclesiasticism, which was the manner of some. "Whatever may be our position in the Church," said His Lordship, "we are all members incorporate, and the humblest are needed to work in the service of the Divine Master." His Grace then gave the Benediction, and the singing of that beautiful hymn: "At Even, Ere the Sun was Set," by the full choir brought an impressive service to a close. Visits like this from Old Country divines are found very helpful and highly appreciated by Church people in Western Manitoba. May we be favoured with more of them.

## CALGARY.

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

Banff.—Rev. W. B. Magnan, for some time incumbent of St. George's Church, has recently refused the offer of the Missions of Clearwater, Pilot Mound, and Morninghurst, in the diocese of Rupertsland, and has accepted a call to the rectory of Lethbridge, in the diocese, and took charge on the 25th of last month.

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

## HIGHER CRITICISM.

Sir,—The higher critics believe in an evolution in religion, somewhat on the same line as Charles Darwin's belief in the evolution of animal life. Dr. Smith says in the early ages of the Israelites, they worshipped Jaweh (Jehovah), and considered Him only a tribal god, and only after many

generations did they learn to know Him as the Almighty God (Elohim). And yet Abraham, when pleading for the doomed cities of the plain, says: "Shall not the Judge of all the earth do right?" All people, at first, had a sufficient knowledge of God, but many lost it through infidelity and vice. Take as a proof of this the comparatively pure worship of the ancient Egyptians, until some time after the Exodus; as illustrated by the prayer recorded in the Pentauch Papyrus, which is still preserved. Rameses, the Great, had led his army to the attack of Kadesh on the Orontes, the capital of the Khetans, and in the ardour of battle had become separated from his command and instantly surrounded by a party of the enemy. "And not one of my princes, not one of my captains of the chariots, not one of my chief men, not one of my knights, was there. My warriors and my chariots had abandoned me. Thereupon, I lifted up my voice; where art Thou, my Father, Amen? If this means 'that the Father has forgotten His son, behold, have I done anything without Thy knowledge, or have I not followed the judgments of Thy mouth? Shall it be for nothing that I have dedicated to Thee many and noble monuments? Behold, now, Amen, I am in the midst of many unknown peoples in great numbers. All have united themselves, and I am all alone; no other is with me; my warriors and my charioteers have deserted me. I called to them and not one of them heard my voice. The works of a multitude of men are nothing; Amen is better than they.' And my voice found an echo in Hermonthis, and Amen heard it and came at my cry. He reached out his hand to me, and I shouted for joy. He called out to me: 'I have hastened to the Rameses Mer Amen, I am with thee, I am he, thy father of Ra; my hand is with thee.' All this came to pass. I was changed, being like the god, Monthu. I hurled the dart with my right hand, I fought with my left hand. Not one of them raised his hand to fight, their courage was smitten in their breasts; their limbs gave way. I made them fall into the waters just as the crocodiles fall in. They tumbled down on their faces, one after another. Each one, as he fell, he raised himself not up again." This is the prayer of Rameses the Great, called by the Greeks, Seth, or Sesostris; by the Persians, Osymandias; but known to the readers of Exodus as the Pharaoh who knew not Joseph. It was he whose daughter, Nopherari (the good and beautiful companion), who afterwards became his wife, rescued Moses from his cradle of bulrushes in the Nile. The religion of the Egyptians at this time and for many centuries previously, was a pure monotheism. They worshipped one God alone; and I am glad to see that Canon Rawlinson, with all his blunders, is willing to acknowledge this truth. They called Him Ra, the creator of light, the rejuvenator of the earth; His symbol was the disc of the sun supported by wings and crowned with the ureaus, the symbol of sovereignty. Dr. Richardson, writing from Egypt, after a visit to the temple of Denderah, a hundred years ago, says: "Immediately over the centre of the doorway is the beautiful Egyptian ornament, usually called the globe, with serpent and wings, emblematical of the sun poised in the firmament of heaven, supported and directed in his course by the eternal wisdom of the Deity. The sublime phraseology of Scripture, 'The Son of Righteousness shall rise with healing in His wings,' could not be more emphatically or more accurately represented to the human eye than by this elegant device." They called God Amen because He was the ruler of the Amenti (i.e., the hereafter), in which the good were justified and entered into a state of happiness and the wicked were punished, and this judgment was shortly after death. Hence, it became customary to say the justified, instead of the dead. Now Amen and Ra were one; Rameses prayed to Amen and was answered, I am thy father, Ra. Being limited for space, let me quote two of the highest authorities to prove my statement. Pierret, in his dictionary of the "Archeology of the Egyptians," says: "This religion, obscured as it is by

complex mythology, has lent itself to several interpretations of a contradictory nature, none of which have been universally adopted. But that which is beyond doubt, and which shines forth for the whole world's acceptance is the belief in one God. The polytheism of the monuments is but an outward show; the innumerable gods of the pantheon are but manifestations of the one being in his various capacities." Prof. Maspero, the director-general of the Boulak Museum, at Cairo, who found the mummy of Rameses the Great, in July, 1881, says: "This god of the Egyptians was unique, perfect, endowed with knowledge and intelligence and was so far incomprehensible that one can scarcely say in what respects he is incomprehensible. He is the one who exists by essence; the one sole life of all substance; the one single generator in heaven and earth, who is not himself engendered; the father of fathers; the mother of mothers; always the same, immutable in immutable perfection; existing equally in the past, present and future. He fills the universe in such wise that no earthly image can give the feeblest notion of His immensity. He is felt everywhere; He is tangible nowhere." When a boy, I often wondered why God could in justice punish so severely Pharaoh and the Egyptians for not obeying the command of a god whom they did not know, and of whom they had not heard. But when Moses and Aaron came before Menephtah, the son of Rameses, saying: "I am that I am," has sent us to thee, to say let my people go that they may serve me, he would know this is he whom my fathers have worshipped, as Amen "the self-existent." And when he was assured by the wonders they wrought, that they were in truth Divine emissaries, he should have obeyed. For thus refusing to give ear to their conscience, he and the nation were rightly punished. The Israelites lived amongst these people nearly 400 years, and yet the "Higher Critics" tell us they considered Jaweh as their national god; but having no jurisdiction beyond their borders. The Egyptian of 4,000 years ago felt and knew that in all times of difficulty and danger, that Amen would hear their cry. The exigencies of a busy life have prevented my preparing this paper sooner.

S. R. RICHARDSON, M.D.

## THE BIRTH RATE.

Sir,—I have looked in vain in your account of the proceedings of the Provincial Synod for any word upon this absorbing subject. Why is this? You have editorially spoken of its import; the recent census is alarming; and the Synod gave a deliverance upon the subject in the report upon vital statistics. Permit me, therefore, to draw the attention of your readers to the following weighty words, which, in the collective wisdom of the Provincial Synod, are before us to ponder over, to pray over, and to act upon; "The birth-rate in Ontario is lower than that of any European country, and lower than that of all but a few states in the neighboring Republic, and it is still decreasing. The bishops are requested to issue a pastoral, calling the attention of the people to the Divine and social purpose of marriage, as well as to the awful sin of interfering to prevent the procreation of children. The clergy are also requested to use every opportunity of urging upon mothers the necessity of instructing their daughters in the duties of motherhood." The Government having some time since issued statistics calling the most serious attention of all educationalists, and especially the clergy, to what they termed "the alarming condition concerning the birth rate," it is well that Church and State should thus co-operate in arousing and educating the public conscience. The future of Canada as a nation, and especially as a British nation, depends upon the results. The way in which French Canadians view it should be deeply pondered by us in Ontario. "Le Canard," of Montreal, recently had a picture, entitled "After the Census." It pictured the province of Quebec as Baptiste in an automobile containing his happy



looking wife and large family. In front of the carriage appear Mr. and Mrs. Ontario, childless, but the woman with a pet dog in her arms. As Baptiste bears down upon the startled pair he cries out, "wait ten years more, my little John Bull, and you won't amount to much." Here is a subject for profound meditation.

W. J. TAYLOR.

St. James' Rectory, St. Mary's.

#### A CORRECTION.

Sir,—Both in the Montreal Gazette" and in your last issue, of the 19th, the figure 2 was given instead of 8, in the D. & F. M. S., treasurer's report of vouchers for foreign missionary money received by him from the C. C. M. A. during the past year. He said \$8,215.58. This only includes vouchers received directly from the C. C. M. A. treasurer. About \$5,000 more sent for the C. C. M. A. to the diocesan treasurers, appears in another column, under the head of simply "Vouchers," in the D. & F. M. S.'s printed report, because the diocesan treasurers remit directly to the C. C. M. A., and send their vouchers to Mr. Eliot, at Ottawa. It is a matter of deep satisfaction to many that the D. & F. M. S.'s report always embodies the missionary work of the whole Canadian Church, including the C. C. M. A.

F. H. DU VERNET.

#### THE PROVINCIAL SYNOD.

Sir,—The session of the Synod of the Province of Canada, which has just been held in Montreal, was characterized by a remarkable absence of party spirit. This in itself is sufficient cause for thankfulness, and the thankfulness is deepened by the conviction that the condition of things at the Synod is a true indication of the all but universal spread of a better feeling throughout the Church. Among other things it was eminently satisfactory to observe the cordial relations between the unofficial Canadian Church Missionary Association and the official Board of Domestic and Foreign Missions. The sermon, preached on this occasion by the new Metropolitan, by special request, left nothing to be desired, and his opening address and that of the Prolocutor (Dean Carmichael), were felt by all who heard them to be singularly graceful and touching. It was a matter of universal regret that the Dean was taken ill two days after the opening of the session, and was, therefore, unable to preside any longer. His place was ably filled by the Dean of Huron. When all is said and done, however, it must be confessed that the days of usefulness of the Provincial Synod, as at present constituted, are over. By its own act, it has very properly handed over all its most important legislative functions to the General Synod, and has to a large extent, as a delegate said, "gone out of business." The members seemed to realize this by readily consenting to a change in the constitution, which will relegate the regular triennial meetings to the domain of history. After next session—in 1904—the Synod will meet no longer every three years but only when necessity requires. This change was inevitable in view of the fact that the General Synod is for the future to legislate in all matters affecting the interests of the Church at large; and in my opinion, the Synod would have been well advised if it had acceded to the prayer of the memorial from the diocese of Toronto, asking that the General Synod should be requested to subdivide the existing province, so that Ontario might form a separate ecclesiastical province, and be able to legislate for itself on purely local matters with which the other civil provinces have in the nature of things no concern. It is surely time that something was done to remedy the extraordinarily cumbersome procedure which necessitates the constant passage of messages between the two houses. The amount of time wasted, and the amount of work sometimes rendered ineffectual by the fact that the two houses sit apart, can hardly be imagined by anyone who has not had oppor-

tunities of personal observation. A long and interesting debate on the subject of Divorce was rendered altogether nugatory by the fact that the bishops did not hear the arguments adduced. Their Lordships might continue to vote separately and to confer in private whenever they wish to do so; but it will certainly be a great misfortune if under the now changed conditions they continued to sit in a separate room, and to interrupt the business of the Lower House by messages referring to matters which that House may have dealt with days before. The analogy of the English convocations is not at all to the point, inasmuch as all the conditions are entirely different. Great dignity and honour were conferred upon the closing hours of the Synod by the visit of their Royal Highnesses, and the Churchmen assembled were glad to have an opportunity of giving utterance to that "sober passion" for our temperate kings, which does honour to both Church and throne alike.

DELEGATE.

#### British and Foreign.

The new Dean of Peterborough, the Very Rev. Dr. Barlow, will be installed as Dean of Peterborough on October 5th.

The tower and bells of the ancient parish church, of Albrighton, Wolverhampton, have been completely restored at a cost of £350.

Mr. W. D. Cruddas, of Newcastle-on-Tyne, has given £1,000 to help meet the special financial needs of the Church Missionary Society.

The Rev. Gerard Trower, M.A., vicar of Christ Church, Sydney, N.S.W., has been offered, and has accepted, the bishopric of Likoma, East Africa.

The Rev. Charles Metivier, of Bristol, who died last July, has bequeathed to the Church Missionary Society £500, and to the Church Pastoral Aid Society £500.

Australia has, proportionately, more churches than any other country, the number being 6,013, or 210 to every 100,000 people. England has 144 churches to every 100,000; Russia only 55 to the same number.

By the death of Miss C. Wingate, of Edinburgh, legacies to the amount of nearly £30,000 have fallen to various institutions. The bulk of the legacies are left to different missions of the Established Church of Scotland.

The Bishop of St. Asaph has consecrated the new chancel of St. Paul's church, Craigydun, Llandudno, as a memorial to the late Duke of Clarence. The chancel, which has cost nearly £2,000, is the gift of Lady Augusta Mostyn. The collections amounted to £346.

The Bishop of Carlisle, in consecrating the churchyard of Wasdale Head—from which parish the dead have hitherto had to be carried by road from six or ten miles for interment—expressed his belief that Wasdale Head church was the smallest. He had visited several, which claimed to be the smallest, but he could not remember one so small or picturesque in its surroundings.

With the full approval of the Bishop of Lichfield and Lord Burton, the patron, the Rev. F. H. Bevan, vicar of St. Paul's, Burton, has resigned the living he has held for fourteen years to undertake missionary work under the Archbishop of Capetown. Mr. Bevan has become convinced, by his experience as a temporary army chaplain, that the work of the Church, checked, if not ruined, by the war, requires the efforts of all her loyal sons to repair the breaches.

Mrs. Rebecca Birks, who has been constantly occupied as a caretaker at a solicitor's office, in Doncaster, a couple of weeks ago attained her 102nd birthday.

A case in which Dr. Stubbs knocked the bottom out of what he called "nonsense," was that of an aristocratic cleric, who insisted on having his name pronounced in an eccentric manner. The Bishop began a conversation about some of the well-known families of England, and of the esteem in which they are held. "But I never find recognized," he added, "the distinction of the great family of St. Ubbs."

The Bishop of London has been visiting the churches in his diocese, with a view to carrying out the policy of "regulation," as applied to certain ornaments and ceremonies. In each case, he has made known his decision to the incumbent, and it is understood that where alterations are necessary, they must be made by the end of September. Some interesting developments may be expected.

Mr. Charles Warner has been presented with a clock, a purse of money, and an illuminated address, on resigning the post of parish clerk of Walton, Bucks., which he has held for thirty-three and a half years. The vicar stated that Mr. Warner had been absent only three times from church, twice owing to a death in the family; and once through illness. He has attended 896 baptisms, 574 funerals, and 224 marriages.

The Archbishop of Canterbury recently consecrated the restored portion of St. Ninian's Cathedral, Perth, and also dedicated a chapter house, erected as a memorial to Bishop Charles Wordsworth, the famous Greek scholar and oarsman, who rowed for Oxford in the first university boat race. The consecration of St. Ninian's Cathedral ends a vexatious controversy, which has long harassed the Scottish Episcopal Church.

In memory of Old Carthusians, who have fallen in the South African war, handsome arcaded cloisters are being erected on the south side of the school chapel at Charterhouse, Godalming, together with a new transept and vestry, and the rebuilding of the turret. The memorial stone was laid on Saturday, the 28th ult., when the Bishop of Southampton was present, and also Major-General Baden-Powell.

It is anticipated that when Bishop Perowne terminates his connection with the diocese of Worcester, in the autumn, he will take up his residence at Henwick Grange, a house near Worcester, which has been taken by His Lordship. A retiring pension of £1,500 a year will enable him to live there in comfort. The Bishop has recently been made the medium of an almost unique liberality on the part of a working man. Before commencing his sermon, he stated that a working man, who wished to be anonymous, whose wages were £3 a week, had given £575, half the savings of his manhood, for the much-needed extension of the site of a church in one of the poor quarters of Birmingham.

The Bishop of Llandaff lately reopened the parish church of Llandenny, near Usk, which has undergone extensive restoration. During the work the removal of a mediaeval buttress disclosed a window which is believed to be one of the very few fragments of pre-Norman church architecture remaining in the principality. The opening is only three inches wide, the inner splay broadening considerably. A new pulpit has been erected by the parishioners in memory of Queen Victoria, and the lych-gate, which is one of four early examples existing in the diocese, has been restored in memory of Captain Richard FitzRoy Somerset, Grenadier Guards, who contracted fever in West Indies, and died on being invalided home about two years ago.



The new Chapter House of St. Saviour's Collegiate church, Southwark, will be opened on Oct. 28th next.

The Bishop of Tasmania will leave for England on November 1st. The Synod will meet in the middle of October to elect his successor.

The Bishop of Oxford, on October 2nd laid the foundation-stone of a new church at High Wycombe, the total cost of which will be over £9,000. This will be the Bishop's first official visit to Bucks.

The Bishop of Calcutta took the place of His Grace, the Archbishop of Armagh, as the preacher of the Church Congress sermon in the parish church (St. Peter's), of Brighton, on the 1st inst, the latter having been forbidden to preach by his medical advisers.

The Bishop of Southwark and the Dean and chapter of St. Saviour's church are appealing for a sum of £510 to complete a scheme for providing the Collegiate church with a full set of stained-glass lights. It is hoped the work may be inaugurated at an early date.

An address, illuminated and inscribed in an album, containing the signatures of over three hundred inhabitants of Grahamstown, South Africa, has been presented to Bishop Webb, Dean of Salisbury, formerly Bishop of Bloemfontein and of Grahamstown.

In memory of the martyred members of the China Inland Mission, the Rev. Harry Norman, Charles Robinson, and Miss Emily Whitchurch, an effort is being made to place a stained glass window in the west end of Downton parish church, Wilts. Lord Nelson has initiated the movement, which has also the approval of the Bishop of Salisbury.

A contemporary says: "The cloister garth, of Westminster Abbey, might be cited as a typical home of calm and old-world peace. Few are aware that the mould in the northern portion is scarcely a foot deep in some parts, whilst underneath gas-engines of the most aggressively twentieth-century type, are installed in roomy chambers for blowing the organ. But such is the fact, as may be seen at the present moment by the curious."

Mr. William Mealing, who has just died at High Wycombe, at the age of ninety-one, was the head of a family remarkable for its numbers and longevity. He had nine children, of whom six survive him, and fifty grandchildren, some of whom themselves have grandchildren. At the time of his death, Mr. Mealing could count 200 descendants. There are still five generations of the family living, for Mr. Mealing's elder brother survives him at the age of ninety-five.

Mr. Joseph Lee has just retired from the head-mastership of the Stainthorp National Schools, after forty-seven years' service. During the last forty-six years he has only been absent one half-day on account of illness. Mr. Lee began his work at Stainthorp when he was nineteen years of age, and he has been all the time under one vicar, the Rev. Canon Lipscomb, who recently celebrated his jubilee. During the whole of the forty-seven years, Mr. Lee taught a class in the Sunday school and sang in the church choir.

The funeral of the late Bishop Whipple took place at Fairbault, Minn., on Friday, September 20th. The obsequies was attended by a large number of bishops, clergy and laymen of the American Church. The bishops who officiated were Bishop Tuttle, of Missouri, who took the principal part in the proceedings; Bishop Morrison, of Duluth; Bishop Edsall, of Minnesota; Bishop Hare, of

South Dakota; Bishop Millsbaugh, of Kansas, and Bishop Gratton, of Fond du Lac. The interment took place beneath the altar of the cathedral.

A Million Farthings Fund has been started in the parish of St. Paul's, Harringay, in order to add a chancel to the parish church. The Rev. J. H. Greaves is the incumbent. It occurred to a lady in his parish that it would be easy to raise £1,000 by the collection of one million farthings. Already 200,700 farthings have been received. No difficulty has been experienced in getting rid of the tiny coppers. The tradespeople of Harringay, the drapers more particularly, have readily consented to change all farthings that may be received.

Mr. John Bolton has recently completed fifty years' service as parish clerk of Copperhall, near Stafford. He has never been late for any church service, and has only been absent on two Sundays, and on those occasions owing to illness. He has served under four vicars and four churchwardens. It is somewhat remarkable that during his half-century of office the entire population (about eighty), has changed, there being no person nor the descendant of any person in the parish now who resided there in 1851. The church is very old and very small, the nave being 38 feet by 16 feet, and the chancel 14 feet by 12 feet, and seats only eighty.

Lord Braybrooke has given to the Saffron Walden parish church eight very ancient brass effigies. It is supposed that they were removed from the building about the year 1643, when the work of spoliation commenced, for in the churchwardens' accounts for that year occurs this significant entry: "Received from John Pamment, for the brasses taken off the gravestones by an ordinance of Parliament, which weighed seven score eighteen pounds, £2 19s." These eight brasses have been preserved by the Braybrooke family at Audley End for an unknown time, but the present peer has determined that the church is the proper place for such memorials, and has restored them to the custody of the vicar and churchwardens, who have had them fixed upon the wall in the north aisle.

At the Darlington Town Council meeting, it was suggested that on the entry of Dr. Moule, Bishop-designate of Durham, into the county, an ancient ceremony should be revived. The suggestion is that Sir Edward Blackett, lord of the manor of Sockburn, be asked to meet the Bishop on Croft Bridge, which connects Yorkshire and Durham, and present him, according to ancient usage, with the Sockburn or Conyers falchion. The tradition is that this falchion, now in possession of Sir Edward Blackett, is the weapon with which Sir John Conyers slew "That monstrous and poisonous vermine or wyverne which overthrew and devoured many people in fight." The tenure by which the manor of Sockburn was originally granted was that on the approach of a new Bishop the Lord of Sockburn should present him with the falchion and recite the service of which it is the token. The last occasion on which the custom was observed was in 1826.

## Family Reading.

### THE SECRET OF HIS PRESENCE.

In the secret of His presence,  
From the hurrying world I hide;  
In the secret of His presence,  
Very safely I abide;  
And He gave to me a sign  
Of His grace and love divine.

Care and labour are my portion,  
Toil and care till evensong.  
But the hours, though often weary,  
Never drag their load along.  
For the blessing of the Master

Makes the heaviest burden light  
In the secret of His presence  
Where I dwell from morn till night.

In the secret of His presence,  
Any cross He bids me take,  
Garlanded with sweetest flowers,  
Wears the legend, "For His sake."  
I am happy as I serve Him,  
Happy as I walk the road  
Which my Master went before me  
Straight unto the throne of God;  
For He gives me many a sign  
Of His grace and power divine.  
—Margaret Sangster.

### HINTS TO HOUSEKEEPERS.

Walnut Catsup.—Gather the walnuts when green and soft. Pound up well, put to soak in a gallon of vinegar. Add 2 tablespoonfuls of salt, 1 teacup of horseradish, 1 teacup of mustard seed and garlic, 2 ounces of allspice, 2 ounces of cloves, 2 ounces of nutmeg, 1 ounce of black pepper, celery seed. Boil half an hour. Strain and bottle.

Sweet Potato Croquettes.—Take two cupfuls of mashed, boiled, steamed, or baked sweet potatoes; add the beaten yolks of two eggs, and season to taste; stir over the fire until the mass parts from the sides of the pan. When cold form into small croquettes, roll in egg and bread crumbs, and fry in hot lard to an amber colour. Serve in napkins. The croquette mixture may be made into balls enclosing minced meat. When used in this way, serve with sauce.

Peach Pudding, Foamy Sauce.—Six peaches, 1 pint milk,  $\frac{1}{2}$  cup rolled Shredded Wheat Biscuit crumbs or granulated Wheat-Shred,  $\frac{1}{2}$  cup sugar, 3 eggs,  $\frac{1}{2}$  teaspoon salt,  $\frac{1}{2}$  teaspoon cinnamon. Sauce:—Whites 2 eggs, 1 cup sugar, 1 cup scalded milk, and 1 lemon. Peel and slice the peaches, add milk, crumbs, sugar, eggs, salt, and cinnamon. Mix all together, turn into buttered pudding dish and bake till custard is set. Serve hot with the sauce, or cold with cream and sugar. Sauce:—Beat the whites of the eggs till foamy, add sugar and juice of the lemon. Beat all together and add the scalded milk, stirring constantly.

To clean silverware, add a tablespoonful of borax to a pan of hot soap-suds, put the silver in it and let it stand for two hours. Rinse in clean water and polish carefully with a soft cloth or chamois.

A simple disinfectant to use in a sick room or in any room where a close, musty, or sewer smell is noticed, is to put some ground coffee on a shovel, a bit of camphor gum in the middle of it. Light the gum, which is non-explosive and easily ignited, with a match, and allow the coffee to burn with the gum. A refreshing and sanitary perfume is the result.

### HOW TO KNOW GOD.

He who would find God will find Him, as nowhere else, in the earthly life of Jesus the Christ. Let him for the purpose read and re-read the story of that life, and think that the Father is in the infinite and eternal relations, what Jesus is in the temporal and limited ones. Would he know how God feels toward us in our sorrow, let him read the story of Christ's visit to the sisters of Lazarus; toward the sceptic in his unbelief, let him read the story of Jesus and Thomas; toward the recreant disciple who had been unfaithful, let him read the interview between Christ and Peter by the Galilean Sea; toward the penitent sinner, outcast and despairing, let him read the story of Christ's pardon of the woman who was a sinner; toward the men who use religion as a cloak for self-service, let him read Christ's denunciation of the



Pharisees, who devoured widows' houses, and for a pretence made long prayers. And then, before a God thus interpreted, let him come in his sorrow for comfort, in his doubts for better, clearer light, in his penitence for pardon, in his despair for a new courage, in his pride for condemnation.—Lyman Abbott, D.D.

#### THE HOLY GHOST.

The Holy Ghost is ever yours. The Holy Ghost who dwelleth in you can keep alive all that good thing which was once committed to you. The Holy Ghost, turn to Him! As St. Paul bids Timothy, apply yourself to it! Do it strenuously, do it again, and yet again! So St. Paul is always imploring us. Are you feeling the weight of the drear years? He, the Holy Ghost, is timeless and eternal. Are you chilled by the slow, stagnant movement of life? He is heat, He is motion, He is fire. Are you sadly aware of ebbing force, of strength withdrawn, of health breaking? He holds all the succours that heal and brace and kindle and quicken. Are you sick at heart with the world's wrongs? Are you soured by the world's ingratitude? Are you languid with the fatigue of failure? He is the Consoler, the Advocate, the Upholder. He pours oil and wine into the sore wound. He refreshes and hardens. Are you dull and morose and clouded and dismal? He is Lord of Light and Joy and Life. Are you distracted and at war within yourself? He is the very Bond of Peace, Are you lonely? He never leaves you alone, for He dwelleth in you. Turn to this unfailing source. We want, more and more, this living faith, this religion of the Holy Ghost. Turn to Him! Take force from Him! Take courage from Him! Drink deep of His love! There in Him is no growing old, no weariness, no despair! The good thing once committed to you is forever made alive again—fresh and young and free. Call upon Him now and He will answer! Call upon Him, and then out of all that in our day depresses and darkens set the trumpet of the Faith once again to your lips, and blow the call of the Church of Christ.—Canon Gore.

#### LITTLE FAULTS.

You need not break the glasses of a telescope or coat them over with paint, in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well. Take a shield and cast a spear upon it, and it will leave in it one great dent. Prick it all over with a million little needle shafts, and they will take the polish from it far more than the piercing of the spear. So it is not so much the great sins which take the freshness from our conscience, as the numberless petty faults which we are all the while committing.—Henry Ward Beecher.

#### CONSTANT PRAYER.

We are not like children who must go out from our Father's house in the morning and spend the working day away from Him, and only to come back to Him at evening. No; we are with Him, and He with us, the day through. We never leave His presence; He is beside us through all our work, our weariness, our perplexity, our worry all the day. And we may tell Him what we want, and how we are feeling—not stiffly and formally twice a day, at morning and evening, but as often as we please. He will not weary of listening to us if we do not weary of speaking to

Him. We need not limit ourselves to morning and evening prayer. Twenty times, and far more than that, as you go through your day's work, the eye may look up for a moment, the heart may be lifted up, the brief word may carry up to God's ear the story of your need and your trust in Him.

#### SILENCE ABOUT OURSELVES.

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your requirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood, which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially on the watch against those little tricks by which a vain man seeks to bring round the conversation to himself and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to you.

Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the eternal Son humbling Himself there for you, and ask yourself, as you gaze fixedly on Him, whether he whose only hope is in that cross of absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears, "How can ye believe who receive honour one of another, and seek not the honour that cometh from God only?"—Bishop Wilberforce.

#### LIVING BY PRINCIPLE.

St. Paul speaks of the bondage of precepts and rules. What does he say? He says to those who have got questions about the observance of days and the eating of meats, "Why, one man regardeth one day above another, and another man every day alike?" How does he deal with the question? He says these things are nothing; they are temporary, and that disposition governs these things. There is no principle involved. I want you to live by principle, and I want you, therefore, if you are living by principle, not to be bound by a religion of mere precept. Are you going to have a religion which will set down meat for this day, or that, this method or that method of doing things? If you do that, that is not what I call manlike Christianity—that is not adult religion. That does for the days of your childhood. Do not of course despise a man who acts according to his own feeling and his own disposition. Let the man who observes every day alike be free; let the man who feels he must act differently on one day to what he does on another also be free to follow his own bent in the matter, but do not make these things, which are matters of personal application, which are matters of personal feeling, personal training, personal environment—do not go and constitute them into matters of principle. You are becoming of the religion of precept and rule if you do. Your spirituality, your manhood, your adult Christianity, your manly religion depends on this, that you shall be living by principles.—Bishop of Ripon.

#### TIME WELL SPENT.

Do not live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, rest, whatever it is, take hold of it at once, and finish it up evenly, then to the next thing, without letting any moment drop between.

It is wonderful to see how many hours prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And, if you find yourself where you have so many things pressing upon you that you hardly know how to begin, take hold of the very first one that comes to hand, and you will find the rest all fall in line and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. A man was asked how to accomplish so much in life.

"My father taught me," was the reply, "when I had anything to do, to go and do it."

#### "I MUST NOT COMPLAIN."

Six years before his death, Sir Walter Scott, the great English novelist, through the failure of his publishing house, was thrown into a debt of \$600,000. He could have compromised with his creditors, who would gladly have accepted his personal share of the debt, but his sense of honour would not permit this. "Every pound must be paid!" he declared. Thus, at an age when many would have said, "I must have rest," he plunged anew into work, and pen in hand, toiled on through the six years, from twelve to sixteen hours a day, giving to the world meanwhile some of his best books. At last the day came when the final pound was paid, and Sir Walter was a free man, with unstained honour. But his health was ruined; he could no longer walk; his hand had become enfeebled so that he could not easily grasp his pen. In his inability to do so, toward his last day, he sank back in his chair in tears, and recovering himself, said to his daughter, "Put the pen in my hand again!" They did so, but the hand refused to hold it. The life-work of the great hero was done! But he exclaimed, "I must not complain!" And complain he did not. His ambition was realized, and he had given to the world a legacy that should gladden it forever.

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## "PLEASE-MYSELF"

I know a little fairy,  
A naughty little elf,  
Brimful of tricks and mischief,  
The fairy "Please myself."

She hides in every nursery:  
You always know she's there,  
When little folks are fretting,  
And then, my dears, beware!

She's very old, this fairy—  
How old I cannot tell,  
But it is very likely  
That Adam knew her well.

How did I know about her?  
I'll whisper in your ears.  
(She often called upon me  
When I was young, my dears.)

## THE STORY OF CASABIANCA.

We have all read Mrs Hemans' famous poem, beginning:

"The boy stood on the burning deck,  
Whence all but he had fled."

But how many of us know that both incident and name were realities, that "the boy" did stand "on the burning deck," and died rather than break his word by leaving his post?

Not many of us—and so here is the true story of this young hero.

His name was Owen Casabianca, and he was a fellow-citizen of the great Napoleon, in other words, a Corsican. His father, indeed, Louis Casabianca, was a warm personal friend of Napoleon, and a distinguished French politician and naval commander. Of his wife little is known, save that she was one of Corsica's most noted beauties, and like himself, belonged to one of its first families.

Owen was their only child, and idolized by both his parents. He was well worthy of their love, too, for he was a strikingly handsome little fellow, with all his mother's delicate beauty and his father's manliness. His promised to be a sunny childhood, a proud manhood. Alas, how little we know what lies before us!

Owen Casabianca was but eight years old when his mother was called away to cross the Great River, and his joyous home was broken up for all time. The bereaved husband took his son with him on his cruises, and the boy entered into the hard seafaring life as a duck enters the water. It was nature speaking. He loved the life, he rejoiced in it. He was a born sailor, and his bright, cheery ways, his utter manliness and truth, soon won him the love of every man, high or low, on board the ship. He attracted the attention of his father's powerful friend, Napoleon, and shortly thereafter his crew rejoiced in the possession of the youngest midshipman in the French, or any other navy.

Owen Casabianca was only ten years old when the famous battle of the Nile was fought, on August 1, 1798. The French fleet awaited the approach of the English, in the Bay of Aboukir. The French admiral, De Brueys, moored his ships in a curved line, near a small island where they would have the support of a battery stationed there.

The English fleet was greatly inferior to the French in number and in armament, but Nelson was its commander and he never stopped to count heads. With half of his ships he forced a passage between the Frenchman and the island, and at

the same time attacked them with the other half in the front. It was a novel expedient, this "doubling" on the enemy's ships, but it was eminently successful, for of all the French vessels only four out of the seventeen escaped. It was a stupendous victory for the English navy, and for one hundred years has figured in naval annals as the most complete annihilation of the enemy's ships on record. But in May and July of 1898, Dewey at Manila, and Sampson and Schley at Santiago, broke that record, inasmuch as not one of their foes escaped.

Of course the flagship of the French admiral, De Brueys, was in the thickest of the fight. Louis Casabianca was her captain, and well he merited the honour. Early in the combat, which took place after dark, De Brueys was killed, and the entire command devolved on Casabianca. He was here, there, everywhere, encouraging his men by voice and deed.

Owen, who indignantly refused to dishonour the uniform he wore by going below to a place of comparative safety, was stationed by his father at a partially sheltered battery, with an order to him to remain there till he sent for him, and another to the brave sailors to guard the little fellow to the best of their ability, a charge scarcely needed, since he was dear to them all.

The *Orient* caught fire during the

fight, and at the same time her captain was twice wounded, falling unconscious to the deck, never to speak again.

Gallant little Owen, meantime, happily ignorant of his father's death, held to his post, cheering the men, and handling the ammunition to the utmost of his strength. He saw the flames raging all around him, saw the sailors deserting their posts one by one, as the heat became intolerable, yet he refused to follow until his father should give the order. He did not know that his father would give neither that nor any other order ever again, nor did the men who urged him to flee. So the young hero remained by the now silent gun, while the flames wrapped the entire ship. Then at last, feeling sure that his father was killed, he sought refuge on a floating mast. But, alas, poor little hero, he had waited too long for the order that never came. He had hardly gained the shelter of the mast, when the great battleship blew up with an explosion that shook every other ship in the combat from stem to stern, and caused a horrified pause in the battle.

Lord Nelson at once dispatched



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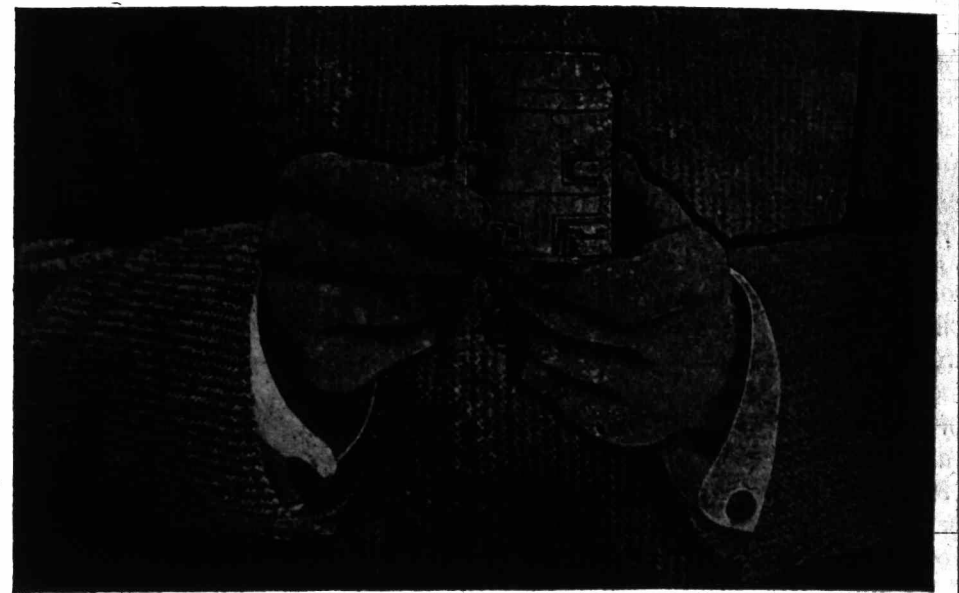
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## A FATHER'S TESTIMONY.

"We may be pardoned for our enthusiasm concerning your food product in view of the fact that we have three healthy children who live practically upon Shredded Wheat Biscuits. The baby is particularly an amiable child, no doubt largely due to the food she subsists upon."—EDWIN B. MAYNARD, Real Estate Broker, Mt. Vernon, N. Y.

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several boats to search the wreckage for survivors, and the mangled body of little Owen Casabianca was found lashed to the mast that could not save him.

This is the story of "Casabianca," which neither romance, nor poetry can make more heroic than it was in reality.

By HELEN HARCOURT.

"HOW DO YOU DO, LITTLE GIRLS!"

Oh, dear! I wish I could do something! Do something to help people; be of some use in the world! I heard a little girl say the other day.

She was a stranger to me, and I could not know whether she ever tried to be of help or use to persons around her, but her words reminded me of how-often people wish the same thing, yet make no exertions to carry their hopes into effect.

It is given to very few people to do great things. Not one boy among a thousand gets the opportunity to be hero—a particularly brave soldier or courageous fireman, for instance. Yet more rarely can a girl be an Ida Lewis or a Florence Nightingale.

But all young people have the opportunity to do a series of good deeds in a small way, and you know it is the little things which make up life, after all.

For instance, instead of frowning or fretting because things go wrong, because it rains and therefore a picnic or pleasure trip is out of the question; because one's rights have been imposed upon by a playmate or a member of the family; because mamma gave you cold meat for dinner when you had looked for nice roast chicken; instead of making yourself disagreeable on account of such grievances, how much more of a hero you would be if you tried to assume a cheerful face and locked your grief in your own heart.

Give your family and friends a pleasant smile and a kind word now and then just from a sense of duty, a desire to make things pleasant for them, and you will be surprised to find how easy it becomes to be cheerful and considerate.

You have, no doubt, often heard of Queen Victoria's kindly manner towards people; perhaps you say, "Oh, well, she was trained to be that way. It was one of the duties of her position." Perhaps that was the case. Any girl or boy who is able to read this article is intelligent enough to train himself or herself to be kind and considerate; and he or she owe it to their position as children of the loving heavenly Father to try to be unselfish.

One day last winter two little girls were, with their mothers, spending a few days in Washington, and as their home was 'way off in Texas they very naturally wanted to see all they could, as they might never again take so long a journey.

One day—the last of their stay—their aunt took them into the White House; but they did not see Mrs. McKinley, as, owing to a recent attack of the grip, she was not receiving visitors. Just as the party left the house a colored man, who was cleaning the front door, overheard the children regretting that they had not seen Mrs. McKinley, and told their aunt that if they would wait a

few moments on the porch they might see her, as she was about to go out for a short drive.

Sure enough, there was the carriage and horses waiting for her; and very soon she came out and politely bowed to the half-dozen people who were standing near. Then her glance fell on the eager children who stood watching her, and she smiled, bowed a second time, and said kindly, "How do you do, little girls?"

Now that seems a little thing, but just imagine how wildly happy it made those little Texans.

"Oh, auntie she spoke just to us, didn't she? There weren't any other children her, only us!" cried the older one, with pleasure.

Now wasn't that far better than walking straight along with a fretful look on her face just because she was still miserable from the grip?

Just try for one day to have a kind word and a smile for everyone, and see how much smoother things will go and how much better you will feel when you say your prayers at night and are not obliged to ask God to forgive you for having been selfish and cross, as often you do.

JACK, THE PET MONKEY.

Jack, my pet monkey, was full of mischief, but he was so entertaining that I didn't mind his mischief, says an animal lover in an exchange. Sometimes, it is true, I had to keep him caged, but that was a difficult matter, for he would find a way to undo almost any fastening. He was very sociable with my visitors, and if I would allow him, he would never fail to investigate the contents of their pockets.

He would stow pennies and buttons in his mouth and would then eat candy and nuts, afterward taking out the pennies and buttons that I thought he had swallowed. He tried on gloves, opened letters, smelled flowers, wiped his mouth on a handkerchief, and even tried to put on a pair of spectacles. I have seen him try to put hairpins in his hair, and when he failed he would straighten them out into toothpicks.

One day he got into the kitchen, and when the cook was not paying particular attention to him, he jumped upon the table, seized a pail of water that was standing there and emptied the contents on the sleeping cat. He never lost an opportunity to play a joke on old Tab or on the younger cats, either, for that matter. He often succeeded when he was caged in enticing cats close to the bars, when he would seize their ears and pull them until the victims fairly squalled.

This habit of his was well known to a neighbor of mine, and once when she was visiting me with her baby the little one unnoticed for the moment, crawled up to the cage to have a good look at Jack. The mother saw it and rushed to rescue the child, but Jack was too quick for her, and had grasped it by the shoulders before she could reach the spot. He had no intention of pulling its ears however, for he drew it gently to the bars and kissed it right on the face.

—Never withhold a sympathetic word; you cannot tell what hope, what comfort it may convey, even though you think at the time that it falls upon heedless ears.

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Special Purchase Number 1.

- White Nottingham Lace Curtains, 3 yards long, 50 inches wide, double border, for bedrooms, dining-rooms, sitting-rooms, etc., special per pair, \$1.15.
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Heavy 2-tone Effect Nottingham Lace Curtains, 54 inches by 3 1/2 yards, for drawing-rooms, etc., special per pair, \$2.50.

Special Purchase Number 2.

- Cream Swiss Renaissance Curtains, plain centre, dainty insertion and border, special per pair, \$2.90.
Ivory Point Colbert and Point Duchesse Curtains, 3 1/2 yards long by 50 inches wide, special per pair \$3.85 and \$4.00.
Ivory Irish Point Curtains, dainty ribbon and medallion designs, special per pair, \$4.00 and 4.50.
Point Renaissance Curtains, plain centre with lace and insertion, 3 1/2 yards long, special per pair, \$4.50 and \$5.25.
Marie Antoinette Curtains, 3 1/2 yards long, special per pair, \$6.50.
White Embroidered Coin Spot Muslin Curtains, with frill, 3 1/2 yards long, special per pair, \$3.00.
White Embroidered Small Spot Curtain, with fine embroidered frill, 3 1/2 yards long, special per pair, \$3.85.
White Real Brussels Point Curtains, 3 1/2 yards long, suitable for dainty drawing-rooms, special per pair, \$6.50.

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## HER THANKSGIVING.

Mary Newcome sat curled in a heap on her trunk, looking out of the narrow window of a hall bedroom at the monotonous row of brick houses opposite. It was the day before Thanksgiving — her first Thanksgiving away from home, and she was finding it a new experience.

A letter dated Willow Hill, N.H., was crumpled in her hand, but she straightened it out again, and leaned against the side of the window in order to re-read it by the fading light.

"Dear Molly: I can't help wishing you were here, even if you are having a splendid time in Washington."

Poor Mary groaned and looked solemnly around the bit of a room where, as she told the girl who worked beside her in the office, "the bed bureau, stand and trunk joined hands to play 'ring round the rosy,' and she must be, the rose, for when she was in the middle, the room was full." Then she read farther:

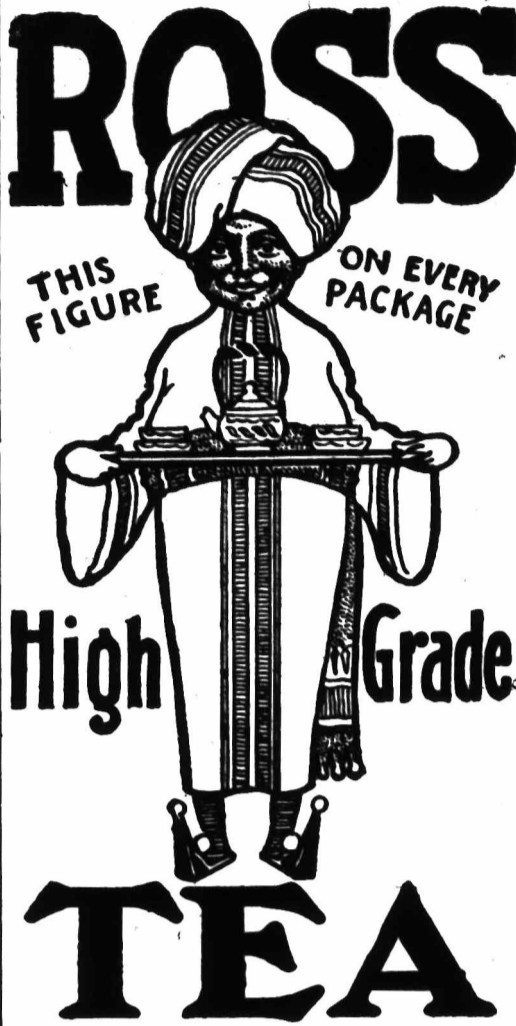
"I don't think we shall have an extra good dinner. Can't you smell the pudding cooking now?"

Somehow that was the last straw to the homesick girl, and down went her head on the window-sill for a moment of crying. But the head came up bravely again, and the letter was shut away in a bureau. As Mary did this, a new idea came to her, and she took a pencil and paper back to the trunk.

"Now for a list. 'Why I am thankful'—that sounds well. '1. I'm thankful to be earning money to help father.' '2. I'm thankful the home folks are well.'"

Then, with a wrathful gesture at her quarters, she wrote: "3. I'm thankful I haven't always lived in a hall bedroom. Here's a funny one for a finish," she added: "4. I'm thankful Mrs. Elkins doesn't give us cabbage and onions for dinner but five days out of seven." She was pinning this beside her mirror when

Mac wants but little here below,  
And isn't hard to please.  
Providing, that his wife you know,  
Serves none but ROSS'S TEAS.



5, 10 and 25 cent. packages.

The only pure Ceylon Tea on the market

there was a timid rap at the door.

"Come!" she called, and in walked a meagre girl about her own age.

"Why, Susan Elkins, what is the matter?" Mary cried, at the sight of the woe-begone countenance.

For answer Susan covered her face with her hands and began to cry gaspingly. Almost alarmed, Mary led her over to the bed, sat down beside her and tucked a handkerchief into her hand. But all her questioning received only sobs in return, so she poured a glass of

water, dropped a tablet into it, and began to sit so emphatically with a teaspoon that Susan peeped at her a moment. This was her chance.

"Now, Susan, drink this, and if you imagine hard you'll think it's soda. Then I want to hear what ails you."

The afflicted one drank a few swallows, then said, brokenly:

"It's mother — she's dropped a stitch in her back — an' it makes her screech to move. We've sent for Aunt Eliza, an, she'll come Friday; but oh, what will become of the Thanksgiving dinner?" And her wails broke out afresh.

Mary hesitated; she had once had a disheartening glimpse of Mrs. Elkins' kitchen, where a greasy Dinah washed dishes and scrubbed from morning to night, while the mistress scolded and cooked. But she laid a cheering hand on Susan's shoulder:

"There, my dear, perhaps it isn't so bad as it looks. Tell me what your mother planned for dinner."

"Why, there's two turkeys to be roasted, an' all the vegetables and fixin's. She's got her pies made, an' she was goin' to have Maryland puddin' besides."

"'Turkey an' fixin's!' That's easy, Susan. And as for Maryland pudding. I'll warrant my New Hampshire pudding can beat it!"

"Your puddin'?" Susan said, her eyes wide open with astonishment.

"Sure enough! You and I would be smart folks if we couldn't get dinner for nineteen people once in our lives. Come on, let's go to the kitchen. Maybe we'll have to do some marketing."

Most of that night Mary tossed about trying to find a comfortable spot on her lumpy mattress, for, in spite of her calm words to Susan, the thought of managing a dinner for nineteen loomed large before her and made her nervous. When the alarm clock buzzed at five o'clock she was glad enough to spring out

## ITS TRUE CHARACTER.

## Catarrh is Not a Local Disease.

Although physicians have known for years that catarrh was not a local disease but a constitutional or blood disorder, yet the mass of the people still continue to believe that it is simply a local trouble and try to cure it with purely local remedies, like powders, snuffs, ointments and inhalers.

These local remedies, if they accomplish anything at all, simply give a very temporary relief and it is doubtful if a permanent cure of catarrh has ever been accomplished by local sprays, washes and inhalers. They may clear the mucous membrane from the excessive secretion, but it returns in a few hours as bad as ever, and the result can hardly be otherwise, because the blood is loaded with catarrhal poison and it requires no argument to convince anyone that local washes and sprays have absolutely no effect on the blood.

Dr. Ainsworth says, "I have long since discontinued the use of sprays and washes for catarrh of head and throat, because they simply relieve and do not cure."

For some time past I have used only one treatment for all forms of catarrh and the results have been uniformly good, the remedy I use and recommend is Stuart's Catarrh Tablets, a pleasant and harmless preparation sold by druggists at 50 cents, but my experience has proven one package of Stuart's Catarrh Tablets to be worth a dozen local treatments.

The tablets are composed of Hydrastin, Sanguinaria, Red Gum, Guaiacol and other safe antiseptics, and any catarrh sufferer can use them with full assurance that they contain no poisonous opiates and that they are the most reasonable and successful treatment for radical cure of catarrh at present known to the profession."

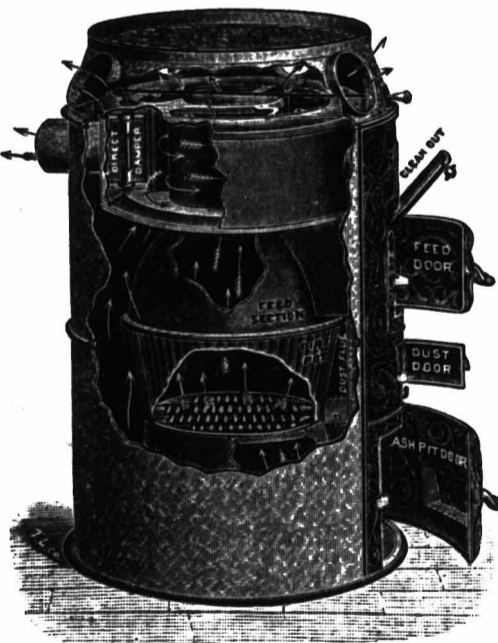
Stuart's Catarrh Tablets are large, pleasant tasting 20 grain lozenges, to be dissolved in the mouth and reach the delicate membranes of throat and trachea, and immediately relieve any irritation, while their final action on the blood removes the catarrhal poison from the whole system. All druggists sell them at 50 cents for complete treatment.

and make a beginning of the day's work.

Dinah grinned cheerfully when she entered the kitchen, but Susan was worn from a night of watching and working over her mother, so Mary resolved to spare her all she could. She attacked the huge gobblers first, but almost despaired.

"Oh, you villians, I'll never get

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you filled with dressing!" she cried. "Why did you grow so big?" And even Susan ventured a feeble smile.

As she mixed big pots-full of her mother's famous pudding, she remembered her sister's letter. "There!" I shall 'smell the pudding' after all" she thought, gleefully.

Mary sang about the kitchen in a way that must have been new to it.

Mary tried her best to take off the "boarding-house" look of the table by adding parsley, a few flowers, and dishes of fruit. The birds were a splendid brown, the cranberries had not refused to "jelly," and the subtle odor of the pudding had gone with spicy breath to the fourth floor.

"Now ring, Susan!" Mary cried, and fled to the kitchen to serve the food. The old bell jingled more cheerfully than usually, and the boarders seemed to come in with alert steps. The next hour was a rush and worry to Mary, then the lull came when she and Susan ate with what appetite weariness had left them.

"Let's help Dinah clear away this work," was the New England girl's next suggestion; and Dinah rolled her eyes to see how quickly it was possible for dishes to be washed. They were nearly done when a plaintive voice called:

"Susan! Susan!"

"Why who is that?" asked Mary, startled.

"Just mother. Didn't you know we slept off the kitchen?"

"And I've been so noisy all day!" thought Mary, conscience-stricken.

"Ma wants you to come in a minute before you go up," Susan said when she returned.

"Oh, do you suppose I've bothered her?" Mary asked anxiously.

"Well I guess not!" Susan said with an energy so unusual that Mary looked at her curiously. She understood when she sat down in the cheerless back bedroom, while Mrs. Elkins grasped her hand.

"Oh, Miss Newcome, you're an angel of light, you be for sure! You don't know what it would have been for me to lose them boarders with winter jes' beginnin'; an' go they would have, I'm mighty sure, they'd have been that mad if they hadn't had any Thanksgivin' dinner. You're jes' as tired as a dog, an' oughter go straight to bed, but I thought mebber you'd like to know what a thankful day you've made for me."

Mary's own eyes filled with tears, and at a sudden impulse she bent to kiss the tired face on the bed.

As she went slowly up to her room she met one of the boarders.

"Why, Miss Newcome, you were out for dinner, weren't you? Well, I suppose you were thankful, though we had really a feast."

"Yes" Mary answered with a smile, "I am thankful."

### GAVE UP TOO SOON.

Frisk, our neighbor's curly black spaniel, was trotting back and forth in the yard the other morning, stopping now and then to look out wistfully through the pickets, as though he would like to be out on the street. Evidently that was what he did want, for by and by he came to the front gate, and, standing on his hind feet, succeeded in unlatching it. The gate swung out, but, before Frisk had time to slip through, it swung together again. He could have

opened it again very easily, just by putting his head against it. But he did not know that, so he stretched himself up once more, and swung it open by using his whole weight, but he did not succeed any better, even the second time, for the gate swung shut just as he was thrusting his black nose through, and he drew his head back quickly.

That seemed to discourage him, for he trotted away, and I did not see him again for quite a long time. I almost forgot that he was only a dog, and wished that I could tell him how near he had been to succeeding, and that he had failed just because he had given up too soon.

If he had tried a moment longer, either time, he would have succeeded.

Perhaps my nephew Fred would not like it if I should say that Frisk made me think of him, and yet it is true. I have seen Fred working on an example in arithmetic, and his way is something like Frisk's. For he begins with a great deal of energy, and works very well for a few moments. But if the example is harder than he expected, or the answer does not come soon enough to suit him, he gives up in disgust, and tries another one, only, perhaps, to give that up in the same way. There is no doubt that Fred goes to school many a morning without examples that he might just as well have had, if he had not given up too soon.

Do you know anybody that is like Fred and Frisk in this way? If you do, just whisper to them that half the secret of success lies in not giving up too soon. Sticking to it is what wins.

### WHAT THE BABOON CAN BE TAUGHT TO DO.

If the baboons were not generally liable to become bad-tempered when they grow old, they could probably be trained to be among the most useful of animal helpers and servers; but they are so formidable, and so uncertain in temper, that they are almost too dangerous for attempts at semi-domestication. When experiments have been made, they have had remarkable results. Le Vaillant, one of the early explorers in South Africa, had a chacma baboon which was a better watch than any of his dogs. It gave warning of any creature approaching the camp at night long before the dogs could hear or smell it. He took it out with him when he was shooting, and used to let it collect edible roots for him. The latest example of a trained baboon only died a few years ago. It belonged to a railway signalman at Uitenhage Station, about 200 miles up country from Port Elizabeth, in Cape Colony. The man had the misfortune to undergo an operation in which both his feet were amputated, after being crushed by the wheels of a train. Being an ingenious fellow, he taught his baboon, which was a full-grown one, to pull him along the line on a trolley to the "distant" signal. There the baboon stopped at the word of command, and the man would work the lever himself. But in time he taught the baboon to do it, while he sat on the trolley, ready to help if any mistake were made.

—The higher life consists in learning not so much how to enjoy manfully as how to suffer manfully.

—Ivan Panin.

Use what talents you possess. The woods would be very silent if no birds sang there but those which sing best.

The memory of a sympathetic word spoken or a kindly deed done is a pleasant companion for an hour of solitude.

Many of God's loved ones who barely acknowledge him as the author of their blessings, in times of adversity charge him with all their suffering.

Men desire to grow rich; Jesus Christ, on purpose, continued all his life in poverty. Men desire to be honored and esteemed; Jesus Christ willingly came to be despised and rejected of men.

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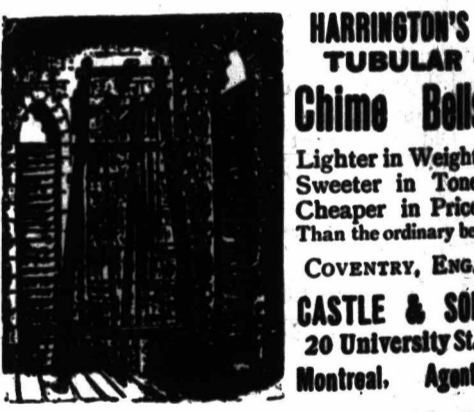
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