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# THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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VOL. VI.

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No. 77.

## HISTORICAL SKETCHES.

### No. 77 — THE FIFTH BISHOP OF QUEBEC.

**H**IS career of the Rev. A. Hunter Dunn in England is thus described in a late number of *Church Bells* (England):

"The Rev. A. Hunter Dunn, vicar of All Saints', South Acton, was born in 1839, at Saffron Walden, in Essex. On leaving school he spent nearly two years in Germany, and then had a year's experience of city life. It was then that Mr. Hunter Dunn first felt drawn towards taking Holy Orders, and with this object in view, after a few months of private tuition, he proceeded to Corpus Christi College, Cambridge, where he obtained two scholarships, and eventually graduated as Twenty-ninth Wrangler in January, 1863. After upwards of a year spent in theological reading, Mr. Dunn was ordained Deacon and appointed to the curacy of St. Mark's, Notting Hill, by Bishop Tait of London, and was admitted to Priest's Orders by the same Bishop a year later, on Trinity Sunday, 1865.

"During the whole time that Mr. Hunter Dunn held his curacy he was also busy, in conjunction with the Rev. H. A. D. Surrage, Scholar of Hertford College, Oxford, in preparing candidates for clerkships in the various departments of the Home Civil Service, until, in 1871, at the invitation of the Rev. C. M. Harvey,

rector of Acton, he went to take charge of the large and rapidly increasing mission district of South Acton, a work in which he was for seven years greatly assisted by the Rev. Canon Maclear, D.D., now Warden of St. Augustine's College, Canterbury, and then Head Master of King's College School. Here, during the last twenty-one years, Mr. Hunter Dunn has laboured incessantly to meet the wants of a great working-class population, and with this view he

has promoted the erection of two handsome permanent churches, and also one large temporary church and six mission churches, besides schools and parsonage.

"All these churches, which are free to all comers, are well filled on Sundays with large and attentive congregations, so that now, in contrast to the thirty or forty people gathered together in a school-church in 1871, with only fourteen communicants on Easter Day, there are 2,500 people worshipping in these different buildings at the same hour on Sundays, with 844 Easter communicants at All Saints' Church

alone, and about 1,350 communicants in all on the one day. During the whole twenty-one years, from 2,200*l.* to 2,500*l.* per annum have been raised in and for this large, poor parish, and 30,000*l.* has been spent on buildings alone.

"In order that he might be able fully to carry out his plans at South Acton, Mr. Dunn has on several occasions declined preferment; and when, some six years ago, he was offered the



THE RT. REV. ANDREW HUNTER DUNN,

*Fifth Bishop of Quebec.*

important living of Great Yarmouth, his parishioners and other friends gave him a handsome testimonial, amounting in value to several hundreds of pounds.

"Mr. Hunter Dunn is the author of *Helps by the Way; or, Prayers and Praises for Various Occasions*, arranged for the use of children; also *Our Church Manual*, a system of suggestions for prayers and devotions at home and in church, and *Holy Thoughts for Quiet Moments*, a series of brief meditations, arranged for every day of a month."

Mr. Dunn arrived in Canada in time to be present at the Provincial Synod which met in Montreal on September 14th. When he rose to speak at the missionary meeting that was held on the evening of the fifteenth, he was received with hearty and prolonged applause, and his earnest practical address was listened to with great interest, and left the impression that Quebec was to be congratulated upon having secured his services as its bishop.

He was consecrated in Christ Church Cathedral, Montreal, on Sunday September 18th, and was shortly afterwards enthroned in his own Cathedral at Quebec. The sermon on the occasion of his consecration was preached by the Lord Bishop of Toronto, from the text, "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away."

After speaking of these words in the manifest bearing which they have upon episcopacy, his Lordship referred to the Bishop elect as follows:

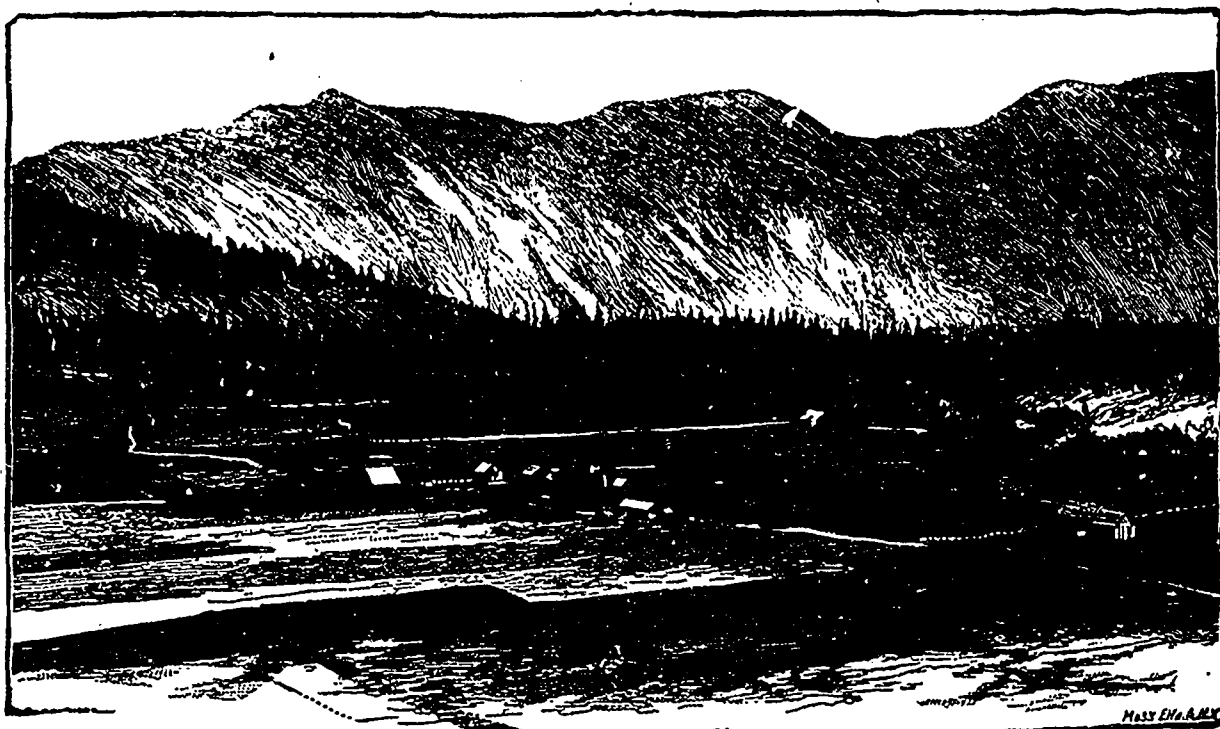
"And shall we doubt that God the Holy Ghost spake by the voice of the assembled Synod when, after prayer for his guidance and patient waiting upon His will, it was given in favour of our brother here present? Or shall we feel any doubts or misgivings as to the necessity and the efficacy of the commission with which the Church, by her chief pastors, clothes him in this act of consecration? There is, indeed, another evidence of the inward call of God to the office of a Bishop than the vote of a Synod, and that is found in the proved gifts and tried fitness of the candidate. The Bishop elect has been given to receive this evidence. He is no novice; in the administration during a long course of years of a populous parish near the great metropolis of England, he has put into practical exercise and developed in a notable degree those gifts and powers which distinguish the successful parish priest \* \* \* Devoted with entire self-consecration to the work of winning souls for Christ, he has been signally honoured of God by the reward of many (who shall say how many?) added to the Church through his prayers and faithful teaching who shall rise up and call him blessed. In fact, he has done the work of a prophet and teacher

in the Church, and proved himself, or rather been approved of God, to be eminently fitted for the higher ministries of the Church, marked out by personal gifts of administrative and organizing ability, sound learning and earnest zeal, by the seal of ministerial success as one qualified to exercise the apostolic office of a Bishop over the Church of God.

"Solemn as this occasion is, its interest is greatly enhanced to us by two important and suggestive coincidents. To-day is the centennial anniversary of the first consecration of a bishop that took place on this Continent of America. On September 17th, 1792, Dr. Cleggett was consecrated to be Bishop of Maryland, and this present year is also the centennial year of the erection of the see of Quebec. Let us glorify God for the gift of the episcopate and the abundant fruits of it in this new world, for the succession of Godly and Apostolic men who served Him and His Church in this office, for the vast multiplication of the episcopate during these one hundred years in America and Canada to the number of seventy in the one and of twenty in the other, attesting the seal of God to its divine origin and indispensable value, and let us pray that the fifth Bishop of Quebec may inherit the traditions of a faithful, wise and beneficent episcopate of a hundred years, and wear worthily the mantle left him by his saintly and beloved predecessor."

The new Bishop of Quebec is the forty-second Bishop of British North America, as the following list will show:—

1787, Charles Inglis, 1st Nova Scotia; 1793, Jacob Mountain, 1st Quebec; 1816, Robert Stanser, 2nd Nova Scotia; 1825, John Inglis, 3rd Nova Scotia; 1826, Charles James Stewart, 2nd Quebec; 1826 (as coadjutor), George Jehoshaphat Mountain, 3rd Quebec; 1839, John Strachan, 1st Toronto; 1839, Aubrey George Spencer, 1st Newfoundland; 1844, Edward Feild, 2nd Newfoundland; 1845, John Medley (Metropolitan) 1st Fredericton; 1849, David Anderson, 1st Rupert's Land; 1850, Francis Fulford (Metropolitan) 1st Montreal; 1851, Hibbert Binney, 4th Nova Scotia; 1857, Benjamin Cronyn, 1st Huron; 1859, George Hills, 1st Columbia; 1863, John Travers Lewis, 1st Ontario; 1863, James William Williams, 4th Quebec; 1865, Robert Machray, 2nd Rupert's Land; 1867, Alexander Neil Bethune, 2nd Toronto; 1867 (coadjutor) James Butler Knitt Kelly, 3rd Newfoundland; 1869, Ashton Oxenden (Metropolitan) 2nd Montreal; 1871, Isaac Hellmuth, 2nd Huron; 1872, John Holden, 1st Moosonee; 1873, Frederic Dawson Fauquier, 1st Algoma; 1874; William Carpenter Bompas, 1st Athabasca (translated first Bishop of Mackenzie River in 1884 and of Selkirk in 1891); 1874, John McLean, 1st Saskatchewan; 1875, Thomas Brock Fuller, 1st Niagara; 1878, Llewellyn Jones, 4th Newfound-



FARM NEAR AGASSIZ, BRITISH COLUMBIA.

land; 1879, William Bennett Bond, 3rd Montreal; 1879, Arthur Sweatman, 3rd Toronto; 1879, William Ridley, 1st Caledonia; 1879, Acton Windeyer Sillitoe, 1st New Westminster; 1881 (coadjutor) Hollingworth Tully Kingdon, 2nd Fredericton; 1882, Edward Sullivan, 2nd Algoma; 1883, Maurice Scollard Baldwin, 3rd Huron; 1884, Adelbert J. Robert Anson, 1st Qu'Appelle; 1885, Charles Hamilton, 2nd Niagara; 1885, Richard Young, 2nd Athabasca; 1887, Cyprian Pinkham, 2nd Saskatchewan; 1888, Frederick Courtney, 5th Nova Scotia; 1891, William Day Reeve, 2nd Mackenzie River; 1892, Andrew Hunter Dunn, 5th Quebec.

### BRITISH COLUMBIA.

BY THE BISHOP OF NEW WESTMINSTER.

**O**UR Pacific Province has received in the last few years an amount of attention that may seem to some to be a little out of proportion to its importance; and yet the attention it has received has been due more to the published reports of travellers than to any immodest obtrusion of itself upon public notice. British Columbians are naturally and properly alive to the attractions and advantages of their adopted land, and gratified by every public appreciation of them, but, none the less, they are fully aware that from many of the higher points of view their land is

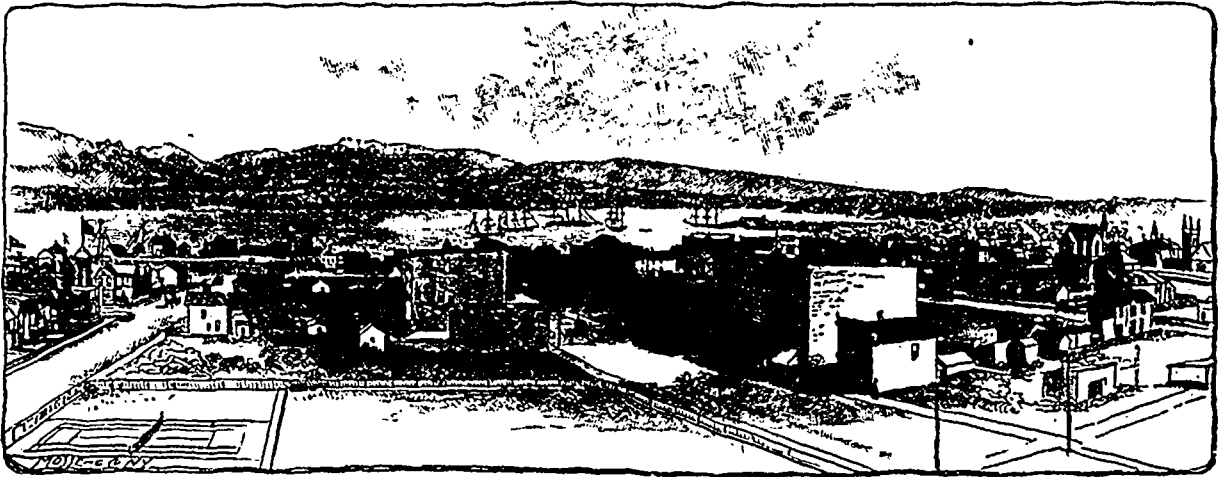
one of promise rather than possession, and they themselves but pioneers, into whose labours another generation will enter.

The recent census has revealed a fact, however, that, from a Church point of view, carries with it, at once, the keenest gratification and the gravest responsibility. It is, that of the total increase of population in British Columbia in ten years, the Church of England claims no less than thirty-one per cent.; and of all the Provinces of the Dominion the Church of England, *numerically, stands at the head* in British Columbia alone.

The numbers are: Church of England, 15,203; Presbyterians, 11,186; Methodists, 10,775; Roman Catholics, 10,324.

It is difficult to believe that Church people are more prone to emigration than other people, and it is equally difficult to believe that, as a Province, British Columbia offers special inducements to Church people, and it is not, therefore, an unfair conclusion that the character of the Churchmanship that generally prevails there, may have had to do with so conspicuous a growth, and, if so, it contains a moral for the Church in every other Province of the Dominion.

The increase of population, on the whole, is possibly not so great as might have been expected, and is certainly far behind what may be looked for during the next decade. Still, the growth of a single city like Vancouver



VANCOUVER, BRITISH COLUMBIA.—(As in former days).

is, in itself, phenomenal, and it continues to spread itself out east, west and south, and even threatens to leap across the inlet to the north. There are now three parishes organized within its limits, four churches and five clergy. Electric cars run hourly between it and New Westminster where there are two parishes, four clergy, besides the bishop, and three churches.

Adjacent to the two cities is the valley of the Fraser River, extending from the Delta to Agassiz, a distance of eighty miles, all of it admirably adapted to agriculture or horticulture, and becoming more productive every year.

At Agassiz the Dominion Government have established an experimental farm, and, besides grain crops and orchards, a considerable average is now being planted with hops.

In this valley, of which no portion is unproductive, Lulu Island at the mouth of the river, and Chilliwack, about half way between the mouth and Agassiz, are the most prosperous farming districts, while the Pitt River Meadows, a tract of country containing about 80,000 acres, are now undergoing a process of reclamation by means of dykes which will make them available for the support of many hundreds of families.

At the same time it ought not to be stated or suggested that British Columbia is a farming province. As compared with Ontario and the North-West it were absurd so to designate it. With its mineral resources, its forests and its fisheries, it has a sufficiently important part in the economy of the Dominion, and with these it may confidently await the future; while the attractions and opportunities that it offers to the sportsman, the tourist and the mountaineers, and perhaps, more than all, (in the bays and harbours and inlets of its marvellous coast line) to the yachtsman, are enough to exhaust the efforts of many generations.

## TWO LITTLE INDIAN BOYS AND WHERE THEY WENT.—(Concluded).

BY REV. E. F. WILSON.

**G**LEPHANTS, hippopotami, parrots, eagles, zebras, snakes, each and all received a generous share of our attention, and last, but not least, we had the honour of an interview with the renowned "Sally." Saw her feed and eat an apple, and, at the request of her keeper, count out carefully and put five straws into his hand, and afterwards, when asked to do so, seven straws. "She understands everything I say to her," said the keeper. The next day—Sunday—we spent with another brother-in-law and sister at St. Jude's, Mildmay, and on Monday evening addressed a crowded public meeting in their iron room. That same afternoon we had had a largely attended drawing-room meeting at a friend's house in Islington at which the Rev. Mr. Barlow took the chair; and I had also had the privilege of addressing the committee of the C.M.S. at Salisbury Square, Tuesday the 10th. There being no meetings until the evening we gave up the day to sight-seeing. My Mildmay sister's two boys, having a holiday for the day, accompanied us. We went first to the horse show at the Agricultural Hall, Islington, and I think this pleased my two Indian boys as much as anything. They liked to see the hunters come prancing into the ring, and, after trotting round a few times, make sometimes successful and sometimes futile efforts to jump the furze-packed hurdles. Coming out of the horse show we walked to the "Angel," and at the corner of John Street took a Westminster 'bus to Trafalgar Square. There we paid a flying visit to the National Gallery, and were to have gone over the Grand Hotel, but the proprietor who had kindly invited us was not in, so that

had to be given up. After getting some lunch in the Strand we took another 'bus on to Westminster, went into Westminster Abbey and saw the old tombs of the kings and great people; saw the Queen's Coronation Chair with its ancient stone seat on which, they say, our Father Jacob once rested his head. Then we went to the Houses of Parliament, but were not allowed to enter as the House was sitting. Then we got on a steamboat and took a run down to London Bridge and back again to Westminster just to see the river; then from Westminster we took the underground (down among the rats, as the boys said) to South Kensington and visited the new Natural History Museum. It is a huge solid looking building of whitish yellow sand stone. In the great central hall are pigeons (suspended by invisible wires) flying round a dovecot, an immense skeleton of a whale, specimens of huge trees, etc., and in the galleries surrounding the hall are glass cases containing land birds and water birds, all in the most lifelike positions; standing, sitting, flying, swimming, swooping, just as they would be doing if alive. Very pretty were the little newly-hatched seagulls lying among the pebbles without any nest whatever, and as in nature, scarcely discoverable without the most careful search, and the old birds hovering over them in the air guarding them with watchful eye. There were also beautiful cases of humming-birds, and in the long chambers and galleries, specimens of animals, big and small, such as used formerly to occupy the old British Museum on Great Russell Street. It seemed a pity that the animals could not be made to imitate nature as well as the birds, instead of standing so toy-horse-lookingly on their polished blocks of wood.

Our sight-seeing came to an end about six p.m., and after dinner I had an appointment at Hanover Square to say a few words about my Indians before a meeting of the Anthropological Society. The following day we went to Ipswich, where another of my sisters lived. We had two meetings there in the Town hall, the first was full, the second crowded. There was also a garden party at the rectory to meet us, and tea and coffee on the lawn. Certainly, all our friends at every place we went did their utmost to make our visit both pleasant and successful. And it was very interesting to see once more a quaint old English town such as Ipswich, with its narrow streets and small but tastefully filled shops, and well-kept roads on the outskirts, with bright-looking gardens and handsome well-built houses, all so good and solid and enduring.

From Ipswich we went to Dover and had a pleasant little taste of real English seaside. How the breaking of the waves on the beach, and the rasping sound of the shingles as the receding waves dragged them back down the shelving shore, and the briny sea-weedy smell

reminded one of nursery days in the long-ago past. I think the two boys thoroughly enjoyed their little stay at Dover. We were stopping with some very kind friends—three sisters—living together in a pretty villa (friends whom I had known thirty-five years ago, when both they and myself were children, and we used to romp and play together). These three good ladies were much amused with the two little Indian boys, and one of them received from Soney the epithet of "Martha," presumably from her activity in arranging the domestic concerns of the little household. Even when these two Indian boys brought gleefully home from the seashore a string of eleven live crabs all tied by the legs, these three good ladies were by no means disconcerted, but allowed them, without a syllable of dissent, to put them in the family bath and turn on the tap; but when Saturday night came and the two boys were gone to bed and to sleep, and these three good ladies found that the crabs were still crawling in the bath, and considered that some of them might die before Monday and might become unpleasant, they engaged a poor woman who had happily just called to receive some little pension, and so would feel behoven towards them to take the eleven crabs, wrap them in her apron, carry them away from the house and in some way dispose of them. Besides catching crabs and listening to the sea we also had a well-attended drawing-room meeting in the three good sisters' house, and a public meeting, full to the doors, in the mission hall, and an overcrowded meeting in the Young Woman's Christian Association Hall, besides two sermons on Sunday.

On Monday we went to Ramsgate and had a very successful garden party at Christ Church Rectory in the afternoon, and in the evening a public meeting in the church hall which was greatly crowded. Between these two meetings we had time to take a stroll down to the sands. Ramsgate sands are always amusing, but the weather had been damp and chill, and the London crowds had scarcely yet put in an appearance. Still, there were donkeys by the score, with their white draped saddles and absurd pommels and eager donkey boys; and there were goat carts and goat chaises, and photograph men thrusting specimens of their art under one's nose with the liberal offer to take one's likeness on the spot for sixpence, or even for nothing if one would only submit; and there were scores of white bathing machines, single ones and double ones, hauled up high and dry on the beach, and there were eating stalls, trinket stalls and curiosity stalls, and dressed-up niggers dancing, making music and singing. There was also a shrimper up to his thighs in the water shoving along his great scoop-net, and ever and anon taking it up to clear away the superabundant seaweed, and to transfer the poor little twisty shrimps to the basket on his back. And there

were little boys and little girls with their little legs naked, up to three inches above the knee, paddling in the water, and there was a black pony of youthful age being broken in by its master just at the edge of the sea, so that in circling round at the extreme end of its rope it was obliged at each circuit to splash through the water. Presumably it was being trained to be a sea-horse. We had come down to the sands by Jacob's ladder, and we went up again by Jacob's ladder, and when we got up again we went to see the Sailors' Home, one of the officers of the institution kindly inviting us in, and then I suggested that the boys should have a swim, so we went to the swimming bath on the cliff, and after the boys had each paid their sixpence and got their towels, down we went a succession of stairways till we got to the bath, and the boys got in and splashed and swam around to their heart's content. Indian boys all swim; they take to the water like ducks and can dive like ducks, they do not swim like frogs as we do, but like dogs, hand over hand.

On Tuesday we went back to London, and on Wednesday we had a largely attended meeting in the Bickersteth Memorial Hall at Hampstead, supplemented by tables covered by the most tempting array of fruits, cakes and cups of coffee. That evening we dined with my brother and his wife in their dear little rustic cottage called "Wildwood Farm." Everything was so quaint and pretty, and they had a lovely garden.

On Thursday we went to the great annual celebration at the Stockwell Orphanage, at which Spurgeon was present and received many pretty gifts and offerings on account of its being his 56th birthday. We had been invited to this gathering by a fellow-passenger on the *Parisian*, and the same fellow-passenger took us up on the platform and introduced us to the noted orator. Later in the day we went on to the Crystal Palace, it being the night for the fireworks. It was six o'clock when we arrived, and we repaired to one of the eating places near the great transept and had tea at one of the little marble top tables, a concert of some sort going on in the orchestra, meanwhile, just beside us. The programme we had purchased gave notice that there would be an elephant performance in the central transept at half-past six, conjuring in another part of the building at half-past seven, a theatrical performance in the grand theatre at eight o'clock, and that the fireworks would begin at a quarter-past nine. We wanted to see all we could, so hastily finishing our veal pie and Crystal Palace cake, we made with all speed for what seemed to be the best place for seeing the elephants, round at the back of the great orchestra, up a stairway and in through a little dark door to the orchestra seats. The place was very crowded, but we got a good position, and were just in time to see the ele-

phants come trundling in, holding each other's tails with their trunks, a biggish elephant, a middle-sized one and a little one; they danced, they stood on pedestals, they fired a gun, they blew a horn with their trunks, they walked, balancing themselves on a rolling barrel, and they rode a bicycle.

In between the performances that followed we walked through the courts examining all the objects of interest, and the boys made a number of small purchases at the stalls. They also dropped a penny into a Noah's ark machine expecting to see Noah and his family and all the animals go two and two into the ark, but the thing was a fraud and wouldn't work. The fireworks were a splendid sight. There was a tremendous crowd of people and all the best places on the terrace were quickly taken up, but we got a capital position on the sloping grass bank just below the terrace and saw everything to perfection. Just before the display commenced I took the precaution to make sure of the shortest way to London Bridge train, and about three minutes before the end we started away, and so got ahead of the crowd and secured seats in the railway carriage without trouble. It tickled the boys to see the great crowd of people come rushing pell-mell along the platform, a few minutes later vainly endeavouring to find seats in the already over-filled train.

The next day, Friday, I had the privilege of addressing S.P.G. Committee on behalf of my work, and at four o'clock we were due at Mitcham, at my eldest brother's house, where arrangements had been made for a garden party. It was a fine bright afternoon and the green velvety lawn looked just as it did eighteen years ago when Chief Buhkwujjenene was with me, and while I was speaking I stood with my two boys under the shade of the same grand old cedar tree, with its spreading branches, that Buhkwujjenene had stood under when, dressed in his native costume and talking his native tongue, he made that first eloquent appeal for a big teaching wigwam to be erected in the midst of his people. This was our last meeting in the neighbourhood of London. On Monday we were to go north to Newcastle and thence to Liverpool.

But there was still one very important event in store for us before we went away and that important event took place at nine o'clock the next morning, Saturday, June 21st. I was very anxious for the boys to see the Queen before they went back to Canada, but it seemed almost an impossibility as the papers said she would not leave Scotland till June 23rd, and that was the day we were to leave London. However, Her Majesty most considerately changed her mind and arranged to arrive at Windsor on Saturday the 21st, so as to be ready to receive the Duke and Duchess of Connaught on their



return from Canada. Happily we had a friend at Windsor—a Mrs. B. whom I had known and played games with when she was fourteen and I was eighteen; she was now living in a large handsomely furnished house in Windsor and could give us the very help we needed, and she most kindly invited us to spend that Friday night at her house. The Queen was expected at five minutes to nine, and so we had an early breakfast and then Mrs. B. drove us in her brougham to the castle. There was not very much crowd in the streets, as Her Majesty's arrival is too ordinary an occasion in Windsor to cause much excitement, but the route by which the Royal carriages would pass was lined with policemen. Mrs. B. spoke to the Police Inspector and we readily gained entrance within the castle grounds away from the crowd. We had got Soney in his blue uniform with red sash and little Zosie dressed up in his Indian costume. We drove round by a back way and then the brougham stopped and we all got out and walked—or rather ran—for we thought we heard the carriages coming—till we were quite near to the inside entrance gates leading to the grand entrance where Her Majesty would alight. No one else was there and we drew as close up as the policeman at the gate would permit us. We were out just in time. Scarcely had we come to a standstill when the clatter of hoofs was heard, and an open carriage, drawn by four white horses with postillions and followed by two outriders, drove briskly by. The Queen was sitting on the far side of the carriage and the Princess Beatrice beside her. The Princess noticed us first and drew the Queen's attention, and Her Majesty, looking for one moment in apparent surprise at the grotesque little creature in the fox skin cap, seemed to take in the situation, smiled graciously and bowed, and we, meanwhile, waved our hats and handkerchiefs as the carriage swept past, and in a moment was lost to view within the entrance gates. Then came two more carriages, closed over, containing the Duke of Connaught's children and the Prince of Battenberg's children—they seemed to be just little toddlers and were too sleepy or tired with their journey to notice us. Then we went back to the brougham and Zosie got inside and changed his dress, and Mrs. B. got an order for us to see the beautiful Wolsey Chapel, beneath which most of the deceased members of our Royal family—including Prince Leopold—are buried. It was indeed a most beautiful little edifice; in the centre were recumbent marble effigies of the Prince Consort and Prince Leopold—their tombs surrounded by a goodly array of hot-house plants in pots. The floor was all polished marble glistening like glass except where protected by mattings. Round all the walls were pictures illustrating various scenes in our Lord's life—scenes illustrating His tenderness and His love; stone pictures, the

lines being finely, but deeply, cut and the spaces filled with colouring matter. On either side of the entrance door was a pure white marble figure, one holding a skull illustrating "Death," the other bearing a wreath and looking upwards, illustrating "Life." The ceiling was finished with very beautiful designs in mosaic, and exquisite stained glass windows shed their sombre light over the apartment. In a passage outside was the entrance to the Royal vaults, a great flat oblong stone firmly cemented down.

After a walk on the terrace, from which was a view of Eton College and chapel across the river, and a stroll through the cloisters, we entered St. George's Chapel, Mr. Savage, the Dean's verger, letting us in; and through this gentleman's kindness we were permitted to see the old English Bible which used to be chained to the desk—a part of the chain still attached to it—and also to go into the Queen's private pew which she occupied when attending the service. It had access to the castle by a private door, and consisted of two small rooms, each with a number of upholstered chairs and foot-stools, a blue carpet with large yellow rings on each of which were the words, "Honi soit qui mal y pense," and a fireplace; the front of each little room was open to the chapel, being situated just above and on the north side of the chancel. One room is occupied by the Queen and members of the Royal family, the other by her ladies-in-waiting. We saw the Queen's old prayer-book, with a common brown cover, which she used to use when a girl. She likes to keep it, and sometimes uses it still. It was in one of the boxes just by Her Majesty's seat.

There was to be service at half-past ten. Mrs. B. had to go away, but we remained as our train would not leave until twelve o'clock. There were only a few people present, and we sat in three of the stalls on the north side of the chancel nearly under the Queen's pew, Zosie in the first stall, then Soney, then I; we used the great service books with which each stall is supplied; the singing by the choir was very beautiful; there were two special prayers for the Queen—which are not used in ordinary churches—they were printed on paper slips and gummed into the prayer-book. When we came out of the chapel some soldiers were drilling in the court; we watched them a little while, then bought a few photos at a fancy store and then went back to London.

Next day, Sunday, I preached twice at St. Dunstan's, Fleet Street, and on Monday morning, after bidding adieu to my friends and relatives, we started for the North. Our route lay through the city of York, and, as there was an hour to spare, we walked to and viewed the Minster, paying a half-penny toll each for the privilege of crossing the bridge both going and returning. We reached Newcastle at five



o'clock. Here we were to stay with a Quaker aunt of mine, a dear old lady, eighty-four years of age. Her maid met us at the station and took us to the house in a cab, and my aunt, who, notwithstanding her great age, is still quite active, met us at the door; the two little boys had a comfortable room to themselves, and as soon as we were ready we met in the dining-room for tea. After that we went for a little stroll in the park, my aunt resting on her maid's arm, and two little boys opposite, who had been anxiously awaiting the arrival of the young Indians, accompanied us. Our intercourse during our two days' stay in Liverpool was chiefly with the "Friends." My mother used to belong to them before she married, and I have always felt great respect for the Society, as they do so much good in the world in a quiet, unassuming way; it is also a matter of history that they, of all people, have been the best friends to the poor, despised, North-American Indians. I went to see a little Indian baby's grave in their cemetery—a little Ioway Indian—ten months old. It is forty-five years ago now that some ten or twelve Ioway Indians, men women and children, under George Catlin's charge, came to pay a visit to England. This little baby was born on the voyage over and was named, after the name of the ship, *Corsair*. While the party was up North in Dundee the child took sick and died, and the parents were in great grief because they would have to leave the little body behind them in a strange country, but they had already met my aunt, and having confidence in her gave the little child's remains into her hands to be buried. She had a cast taken of the face, and she showed it to me in a little wooden box lined with cotton wool. It was unmistakably an Indian baby's face. I should have known the moment I saw it that it was an Indian child.

On the day after our arrival in Newcastle, we went to visit a large industrial school in the morning, and in the afternoon attended a garden party at another friend's house near by. This was our last meeting in England; the boys repeated their dialogues and texts, and dressed up as usual, and all passed off auspiciously.

Our last day in Newcastle was spent in going down a coal mine. One of my aunt's relatives held the position of "viewer" of several large mines, and through his courtesy and kindness we had as good a sight of a coal mine and all its workings as any person could wish to have. A young lady, one of the family, went with us, and one of the employes acted as guide. The first thing was to lay aside our head-gear, and to adopt caps and coverings suitable for the expedition, and then we walked from the house over to the mine. Two high brick chimneys, belching out volumes of black smoke, and a great iron wheel slowly revolving near the sum-

mit of a big building—these were the only outward indications of the work that was being carried on below. As we went up the steps to the building, the boys seemed to be somewhat confused in their minds as to whether they were going to be put down inside one of the big chimneys, or be let down a dark well in a bucket. The stairway led up to the engine room, in which were the steam cylinders and a gigantic fly-wheel moving steadily and swiftly round. Through a large doorway opposite we could see the cage as it came to the surface, each time bringing up six loaded trucks with about eight cwt. of coal on each, which was at once weighed and passed on. Such a clatter and noise there was; such a rolling of wheels and rattling of coal, as truck after truck was weighed and then capsized over the edges of the various shoots through which the coal passed to some great horizontal shaking screens below, and then on a tramway platform to the depot alongside the cars. And now the moment arrived for us to descend. Instead of six little trucks, three one above the other, on each side of the cage, there descended this time our young lady friend, our guide, Soney, Zosie and myself, standing face to face, three on one side of the cage and two on the other, holding on to the central bar, and warned before we started to keep in the middle, and not allow any part of our clothing to touch the sides. We had eight hundred feet to go down. At first we felt we were descending, then the sensation changed and we seemed to be going upward, but no, the feeling was a delusion. We were still going down, and in a few moments more had reached the bottom and were stepping out into the dark subterranean vault. Following our guide we were led into a sort of little office place, with benches on either side, and were advised to sit down and get our eyes accustomed to the darkness before proceeding to explore; there was an oppressive feeling about the atmosphere, and a sort of singing in one's ears. People whose hearts are weak would be probably wiser to remain up above. Then sticks were given us with which to feel our way, and we were each provided with a safety lantern; not a Davey, but an improvement on that. If these lamps fall from the hand or if they come in contact with noxious vapors, they immediately go out, and so are perfectly safe. They are called, I think, Marsant lanterns. We were told by our guide that there were at present four hundred men and two hundred boys in the pit, and that about one hundred and fifty additional men were employed at night to clear up; also, that about eighty ponies are employed. One of the first places visited below ground was the ponies' stable—a separate stall for each one, and a big tank or water for him to drink at. All the ponies were out at work, except two or three—pretty little Shetland ponies with hair cropped short, some

black, some brown, some white. They had no light, of course, except an occasional lantern, and they never go to the surface. In time some of them become blind. They are fed on chopped hay and oats, just like the ponies up above, and their work consists in drawing the trucks along the long, level passages; where there is an incline, the trucks work automatically, the full ones going down pulling the empty ones up, or if the direction of the incline is the wrong way for this, then a stationary engine is employed to pull up the full trucks to the bank head. But I am wrong in calling these trucks, they are not trucks, but "toobs." These Newcastle miners speak a broad sort of dialect of their own. I was surprised at the excellent ventilation; it is produced by a huge furnace which draws the air down from above, and the circulation of the air through the various tunnels and passages is complete. Some of the larger subways near the main shaft were arched over with brick, like a railway tunnel; but farther in, the roof above us was either rock or coal, supported in some doubtful localities by side posts and cross beams. We found now the advantage of having changed our caps, for our heads kept bumping up every now and then against the roof—the average height being scarcely five feet six inches, and in many places very much lower. A bang against the cross beams was no uncommon occurrence, and did not add to one's comfort. After we had seen all there was to be seen and had walked to and fro through the labyrinth of low, dark passages until we were tired, we entered the cage again, and were drawn once more to the surface.

And now the story of my trip with the two little Indian boys has come to an end. Thursday afternoon, June 26th, at two o'clock, we were once more back in Liverpool. At four o'clock our steamship, the *Sardinia*, weighed anchor, and at six o'clock on the morning of July 8th we were in dock at Montreal. From there a railway trip of six hundred and twenty miles, which occupied a day and a night, brought us once more back to the Shingwauk Home. We had travelled three thousand miles in Canada, five thousand five hundred on the ocean and a thousand miles in England; nine thousand five hundred miles in all.

In Canada, the contributions freely offered to our work as we went along, amounted to about eight hundred dollars. About sixty dollars was contributed in mid-ocean, and nearly one thousand dollars (£200) in England. This money is, as far as possible, to be applied to the erection of our new institutions at Medicine Hat. Soney and Zosie came back loaded with presents, and while I am writing this they are surrounded by their companions, all asking questions and wanting the wonderful things which they have brought with them from England.



CHRISTOPHER COLUMBUS.

## CHRISTOPHER COLUMBUS.\*

THEY sailed and sailed, as winds might blow  
 Until at last the blanched mate said:  
 "Why, now not even God would know  
 Should I and all my men fall dead.  
 These very winds forget their way,  
 For God from these dead seas is gone,  
 Now speak, brave Admiral, speak and say—"  
 He said: "Sail on! sail on! and on!"

Then pale and worn he kept his deck,  
 And peered through darkness, Ah, that night  
 Of all dark nights! And then a speck—  
 A light! A light! A light! A light!  
 It grew, a starlit flag unfurled!  
 It grew to be Time's burst of dawn,  
 He gained the world; he gave that world  
 Its grandest lesson; "On! and on!"

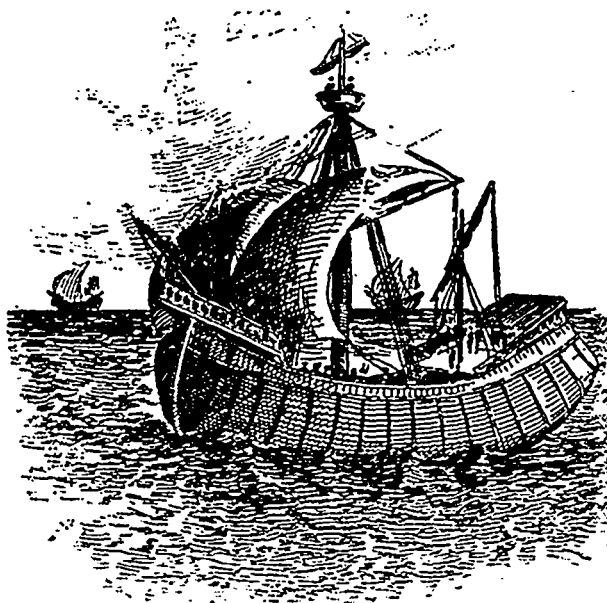
Miller's "Columbus."

**H**ERE is no more strong and, at the same time, pathetic picture of sublime faith and patience, than that of the great navigator's on "that night of all dark nights"—October 11, 1492. He was alone on the high two-storied castle which was built in the stern of his flagship, the *Santa Maria*, "pale and worn" he must have been from anxious watching. Can you not see the picture: three small ships—two of them mere caravels—on the wide and lonely waste of unexplored waters, standing westward, westward ever on the long rolling ocean swells,

"Till as the great moon soared on high,  
 Naught was round them but sea and sky,"

and on the castle of the larger vessel a lonely figure, before him his charts, maps and the strangely varying needle, above and around him

\*Abridged from a series of articles in the *Young Men's Era* (Chicago), from which also the accompanying illustrations are taken.



THE "SANTA MARIA."

only "sea and sky," waves and stars, that kept their own council.

Under the sudden and friendly beams of the moon there went from one of the ships accompanying the *Santa Maria* cries of "the land, the land!" and the booming of a gun as a signal of joy.

Giving orders to shorten sail and lie to for the few remaining hours of darkness, Columbus humbly gave thanks to the God in whom he had trusted through all his perils and adversities and waited with such patience as he could summon for daylight to expose the nature of his discovery.

What the rising sun of October 12, 1492, revealed can be truly pictured only by those familiar with the tropics. Columbus leaped ashore from the little boat and falling upon his knees kissed the longed-for land and gave thanks to Almighty God for His guidance and care. Then, rising with drawn sword and unfurled banner, and taking up a handful of earth and breaking off the twig of a shrub, he took formal possession of the land and all it held in the name of his Spanish sovereigns, christening the island for the Saviour, whose especial protection he had invoked on leaving Palos. He then uttered—in Latin, of course—this prayer which, it will be observed, is truly missionary:

"O Eternal and Omnipotent God, by Thy sacred word didst Thou create earth and sky and sea. May Thy name be blessed and glorified and Thy majesty be praised that at the hands of Thy humble servant it has been permitted that Thy holy name should be known and preached throughout this other part of the world."

Back on board his flagship that night, the admiral wrote concerning the natives, after describing them:

"They would make good labourers and seem to have a good disposition, because I observed that they quickly repeat whatever is said to them and I think they could easily be made good Christians for they do not seem to have any religion. If it please God, I shall take with me from here, when I leave, half a dozen of them for your Majesty in order that they may learn to speak our language."

Here again may be seen the spirit of the missionary; as indeed it has been asserted upon the best authorities that the great object of the hazardous voyage was to convert the new-found land to the Christian faith and "to gather the wealth of the Indies for the conquest of the Holy Sepulchre,"—those of adventure and discovery being but secondary.

The fact is that Columbus, though, of course, a Romanist, was particular in the outward forms of his religion. He and all his crew were confessed before undertaking each voyage. He never penned a letter nor began a chapter without at the head setting down this pious invocation: *Jesus cum Maria sit nobis in via.* He could recite the prayers and services of the Church like any priest before the altar.

On the island of San Domingo (West Indies) there still stands a Ceeba tree which is worthy to be classed with "Penn's elm," the "Charter Oak," and other historic trees. It is the tree under which, by order of Columbus, mass was first celebrated in the new world.

Of Columbus' squadron used on his first voyage Mac Kie says:

"Two of them, the *Pinta* and the *Nina* were stout coasting vessels of light draught, of the kind he thought best adapted for exploring purposes; the third, the *Santa Maria* was a heavier ship of greater size, which he chose to serve as a kind of floating fort or headquarters. In making his selection he was guided by his long experience on many coasts, and especially by what he had learned by sailing with the Portuguese along the western coast of Africa. It detracts neither from his fame nor his courage that, instead of venturing to cross an unknown sea in crazy skiffs, as some would have us think, he used his judgment and experience in choosing the vessels on which the safety of his crews and the success of his endeavour must necessarily depend."

Lieut. McCarty Little, one of the ablest officers of the United States navy, has been detailed by direction of the President of the United States to proceed to Spain to superintend the construction of an exact *fac simile* of the *Santa Maria*, in which Columbus sailed. It is proposed to have this caravel as nearly exact as possible. It will be manned by Spanish sailors in the costumes of the time of Columbus, and it will be rigged with the same sort of rigging he used. There will be on board copies of the same charts that he had; *fac similes* of



COLUMBUS' CEEBA TREE, SAN DOMINGO.

the same nautical instruments. The crew will be of the same number. There will also be a notary on board, wearing the ancient costume, and representatives of all other functionaries who accompanied Columbus. It is proposed to have this vessel make its first appearance at the grand naval review which is to take place in the harbour of New York, where the little ship will be saluted by the monstrous cruisers of modern invention, representing all the navies of the world. At the close of the naval review it is proposed to have this vessel transferred, with ceremony, by the representatives of the Government of Spain, to the President of the United States, and then have it towed through the lakes and Welland canal to Chicago, where it will be one of the most interesting features of the Exposition. At the close of the Exposition the vessel will be returned to Washington and anchored in one of the new basins of the Potomac.

The following inscription is placed at the base of the Christopher Columbus monument erected in New York City by the Italians:—

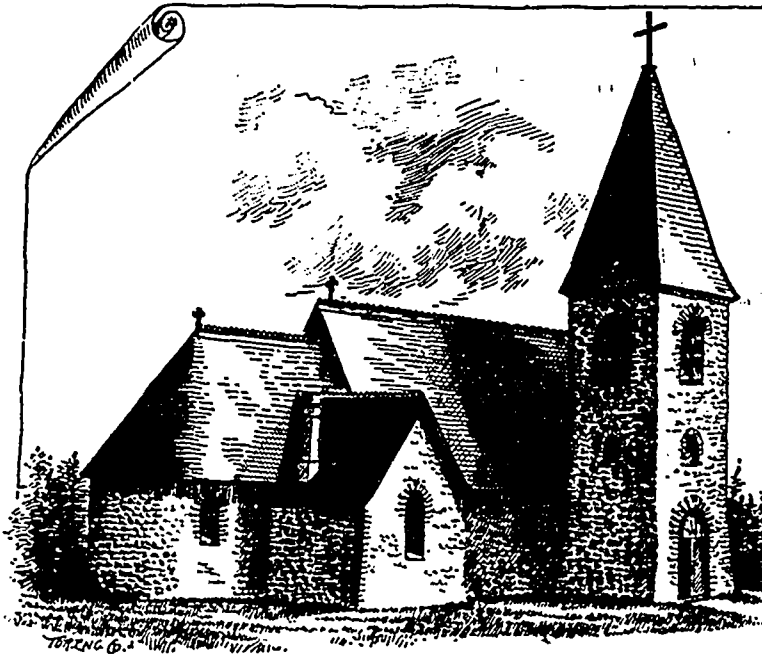
To  
Christopher Columbus  
The Italian resident in America.

Scoffed at before,  
during the voyage menaced,  
after it chained,  
as generous as oppressed,  
to the world he gave a world.

Joy and glory  
never uttered a more thrilling call  
than that which resounded  
from the conquered ocean  
in sight of the first American island  
"Land! Land!"

On the XII. of October, MDCCCXCII  
the fourth centenary  
of the discovery of America  
in imperishable remembrance.

It is said that a gentleman in conversation with a lady upon the subject of certain of the utterances of Browning insisted that his interpretation of the poet was correct because he was a friend of Browning. He chaffed the lady for her faith in the Scriptures, which he said were childish and unmeaning. "But you forget," was the reply, "that I am acquainted with the Author." It is this acquaintance with God that makes His Word so true and comforting to the believer.



ST. MARY'S CHURCH, ASPDIN.

## OUR PARISHES AND CHURCHES.

NO. 76.—ST. MARY'S CHURCH, ASPDIN.

**F**AR away in the backwoods of Muskoka, in a neighbourhood which nature has endowed with more than its fair share of hills and rocks, stands the Church of St. Mary's, Aspding. The stranger who in such a district naturally expects to find one of the unpretentious, wooden edifices which abound in country places, is agreeably surprised to see a fine, well-proportioned stone church, in which simplicity and dignity are marvelously blended, and whose solidity is attested by the fact that its walls are four feet in thickness. Situated on the top of a high hill, it is a beacon visible at great distances, and as the farmer wearily plods his way o'er his fields, he can see its tower pointing as a silent witness to Heaven, crowned with the symbol of that faith which is earnestly preached within its walls. But great as is the surprise to one who sees this "backwoods cathedral" for the first time, still greater is his wonder when, passing through the porch, he beholds the interior. As he enters, the first object that meets his eye is the font, surmounted by a handsome oak cover, bearing the motto, "One God, one Father, one Baptism."

And then, as he gazes up the church, he sees the chancel screen, and in front of it the faldstool where the priest can kneel between the porch and the altar, and say the solemn Litany, and through the arches of the screen he sees the handsomely equipped altar, here, as it should

be everywhere, the most prominent feature in the church. One glance at the interior of St. Mary's is sufficient to show that the congregation believes in the Holy Catholic Church, and acts up to its belief.

And if it be asked how comes it that here where men are content to live in humble log cottages, and have to earn their living in very truth by "the sweat of their brow," the House of God is so "exceeding magnificent," the answer is easily given. God, in His mercy, gave St. Mary's Church, as its first priest, the Rev. Wm. Crompton. This veteran missionary came to Canada in 1873, and was ordained by Bishop Fauquier in 1875.

At an age when many men are beginning to look forward to a well-earned rest and a comfortable old age, Mr. Crompton began a work which soon assumed gigantic proportions, and must, during the fourteen years he carried it on, have tried even his indomitable energy. During that period 22 churches were built, and an almost fabulous sum of money was collected from friends in England and Canada. In all weathers and under all circumstances, Mr. Crompton persevered in his toilsome journeys, preaching the Gospel of glad tidings, administering the sacraments to the eager people, and bringing joy and comfort to many a home. In 1885 a lady in England sent out the sum of £600, and on September 30th the foundation stone of the present church of St. Mary's was laid. On August 15th, 1886, the church was opened with enthusiastic services, and since then it has been consecrated by Bishop Sullivan. A tower was afterwards added, and from time to time the interior has been beautified by many costly gifts from England, including some of the handsomest embroidery that is to be found in Canada.

In October, 1889, Mr. Crompton resigned and went to England, where, it need hardly be said, he is not idle.

After a brief interregnum, the Rev. H. P. Lowe, a recent graduate of Trinity College, was appointed incumbent of the mission, (which at present consists of four stations), and he has ever since carried on the work of the mission on the lines laid down by his predecessor.

SIR ISAAC NEWTON is reported to have said, "We account the Scriptures of God to be the most sublime philosophy."

## Young People's Department.



AT REST IN THE FIELD.

### THE YOKE.

**Q**UIETLY the oxen graze in the fields or rest under the shady trees, and glad they are to be freed from the heavy yoke which they have carried all day. The yoke that is put upon oxen is made of wood and rests upon their necks, and is fastened to their shoulders by a wooden bow which goes round them, and is secured at the top by iron or wooden pins. A large ring hangs from the centre of the yoke between the two oxen, and to this a heavy chain is attached for the purpose of being fastened to the loads which the patient brutes have to draw. When they are drawing this load the whole pressure comes

against their shoulders, so that they are able to throw the weight of their whole bodies against it; but there is another plan for yoking oxen which is adopted in some places and is generally seen in Nova Scotia. The yoke, instead of being placed upon the thick part of the neck, close to the shoulder, is fastened to the heads of the oxen immediately behind their horns, and is secured there by leather straps around their foreheads. The animals then are obliged to push the load along by their heads and sometimes they get very tired, because they are obliged to keep their heads in one position all the time that the yoke is on them, whether they are pushing their load or not. With the other yoke they can rest their heads and necks when

they are not pulling, but the yoke on the horns binds their heads together so that they cannot move them till it is taken off. This must be very tiresome, for when any part of the body of a living creature is kept long in any one position it becomes wearied and often benumbed for want of motion.

The yoke on the neck then seems to be by far the more merciful of the two; but in either case the oxen, patient as they are, are very glad to have the yoke removed and to be allowed to rest in the fields. They are always quite willing, however, to go under the yoke. First the yoke is fastened to one ox and the other is trained to come under it himself so that he may be fastened to his companion. They willingly take the yoke upon them and do the work that is required of them, till the time comes when it may be removed.

You may remember that our Saviour spoke of these two things together, viz.: rest and the yoke. You find it in the 11th chapter of the Gospel according to St. Matthew and the 28th and 29th verses: "Come unto Me all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you and learn of Me: for I am meek and lowly in heart, and ye shall find rest unto your souls."

There is, then, a yoke that we have to bear for the Saviour. That is, He has work for us to do, but He goes on to tell us in the 30th verse that His "yoke is easy and His burden light."

Yes, there is work for us all to do in the Saviour's cause. It is not a wearisome work nor a hard work. Generally it is a pleasant work, for we cannot do any service for Christ without making other people happy. That is what makes the Saviour's yoke easy and His burden light. Missionaries in foreign countries often have very hard work to do and suffer very much; but it all seems light to them because they are telling poor heathen people about the happy and peaceful ways of Christ.

And then there comes the rest, the promised rest, when the yoke will be taken off and the burden laid aside. What a happy rest that will be for those who have worked for the Master, for they will be with Him for ever in Heaven.

#### A STATION-HOUSE SINGER.



A BIG Philadelphia policeman noticed a little boy crying piteously on the streets, one day *just after noon*, and rightly surmised that the child was lost.

"Hello, Johnny, what's the matter?" he asked, kindly.

The boy looked scared to death at the sight of the big policeman, but managed to sob out:

"I want my mamma!"

The queer, little waif was taken to the Nine-

teenth District Police Station. He was well dressed, wore a smart cap, and looked unusually intelligent. A volley of questions could not extract from him where he lived, and all he cared to say was:

"My name is Joseph Edwards Reason, and I am five years old."

He had a clear voice, and spoke with unusual distinctness. In a few minutes he had forgotten his troubles, and was making friends with the station-house cat. Then he walked up to a big sergeant, and said:

"I can sing. Can you?"

The sergeant was so astonished at his small questioner that he only stared in reply, but none of the officers laughed. They were two astonished.

"I can sing you one of my Sunday-school songs," said the small boy. Then, without waiting for an invitation, his clear soprano voice, full of sweetness, rang out the words of "*Jesus, lover of my soul.*"

The effect was startling, and every one listened respectfully. Men off duty came tiptoeing down stairs, and soon the little singer had a group of officers about him. Lumps came up in their throats, pipes were laid down, and eyes became suspiciously moist.

The prisoners who were waiting for the patrol wagon to take them to jail, stopped their wrangling and listened.

The little warbler could do nothing but sing; and, to provide him with an all-night lodging, he was taken to the Central Police Station. His eyes danced as he saw the brilliantly lighted apartment, and he let go the patrol sergeant's hand to cautiously inspect the cells. In the first cell was a surly-looking man, who was waiting a hearing before Magistrate Clement for burglary. In the other cells were two "hard" characters.

"Hello, sonny! What are you in fur?" said one of the prisoners, making a desperate attempt at a joke.

The boy looked curiously at the uninviting face through the iron bars, and said:

"Mister, I can sing."

The burglar drew back abashed. Then the boy sang. His voice swelled like a bird's, and the big reserves who were waiting for the magistrate were paralyzed.

To the astonishment of everybody, the prisoners joined: and the burglar supplied the harmony with his deep basso. Then the boy sang other hymns, and at last ran and gave the prisoners a drink of water at their request. As the prisoners walked to face the magistrate, the little singer went to sleep like a tired wanderer.

—*Golden Days.*

Try to think and speak kindly of everyone. Watch and pray against your besetting sin.





JOHN WICKLIFFE.

**I**N the year 1324, about five hundred and fifty years ago, in the town of Wickliffe, County of York, England, John Wickliffe was born. Nothing is certainly known of his parents or his early years, until at the age of sixteen he was admitted into Queen's College, Oxford, from which he soon afterwards removed to Merton College.

While there he was distinguished for his diligence in study, and was regarded as a very learned man. His greatest delight was in searching the Holy Scriptures, upon which he wrote notes, expositions and discourses, until he was sometimes known as Dr. Evangelicus, or the Gospel Doctor.

In 1360 he became noted for his zealous opposition to the begging friars and ecclesiastics, and in the following year he was made master of Baliol College, at Oxford. In 1372, having received the title of doctor of divinity, he read lectures on theology before the students, and wrote various tracts. The next year he was sent as an ambassador to Rome, where he became sensible of the pride, covetousness, and ambition of the pope, and on his return did not hesitate to expose him, and also to rebuke the wickedness and idleness of the English clergy. He was persecuted at various times, but was permitted to remain in his parish at Lutterworth, where he died at last of palsy, in 1384.

Forty-one years after his death, by the decree of the Council of Constance, his remains were dug up from his grave and burned, and the ashes thrown into the river. But says old John Foxe: "Though they digged up his body, and burned his bones, and drowned his ashes, yet the word of God and the truth of his doctrine, with the fruit and success thereof, do remain, notwithstanding the transitory body and bones

of the man were thus consumed and dispersed."

Wickliffe wrote and published many different books, but the crowning labour of his life was what is believed to be the first translation ever made of the whole Bible into the English language, which he, aided, no doubt, by other good men, sent forth to the world about the year 1380.

The art of printing was not then discovered, and this translation was only circulated in manuscript, a written copy of the New Testament alone, costing an amount equal to about two hundred and twenty-five dollars, as late as the year 1429; and the possession of such a book costing many a poor man his life if discovered by the persecuting priests.

The English language has greatly changed since Wickliffe's time, for his translation, as he wrote it, could scarcely be understood at the present time. The following is the Lord's Prayer (St. Matt. vi. 9-3) as found in the Testament, reprinted as nearly as our modern type will allow:—

"Oure Fadir that art in heuenes, halowid Thi name, Thi kingdom come to be Thi wille don in erthe as in heuene. Geue to us this day oure breed, ouir other substaunce, and forgeue to us oure dettis as we forgeuen to oure dettouris, and lede us not into temptacion, but delyuer us from yuel, amen."

Since Wickliffe's days the battle regarding the Bible has been fought and won, and for over three hundred years full liberty has been given to all English-speaking people to read and study the Holy Scriptures.

Oh! that all would take advantage of it for the good of their souls.—*Adapted from the Little Christian, Boston.*

A LITTLE boy came to a city missionary, and holding out a dirty and well-worn bit of printed paper, said: "Please, sir, father sent me to get a clean paper like that."

Taking it from his hand, the missionary unfolded it, and found it was a page containing that beautiful hymn of which the first stanza is as follows:—

"Just as I am, without one plea  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come!"

The missionary looked down with interest into the face earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one.

"We found it, sir," said he, "in sister's pocket after she died; and she used to sing it all the time when she was sick, and loved it so much that father wanted to get a clean one to put in a frame and hang up. Won't you give us a clean one, sir?"

The little page, with a single hymn on it, had

been cast upon the air, like a fallen leaf, by Christian hands, humbly hoping to do some possible good. In some little mission Sunday-school, probably, this poor girl had thoughtlessly received it, afterwards to find it in, we hope, the Gospel of her salvation.—*Selected.*

### “THY NEIGHBOUR AS THYSELF.”

**H**OLD it truth, the truest joy  
That may on earth be had,  
Arises from the sweet employ  
Of making others glad.

If there be selfishness in this,  
It hoards no secret pelf,  
But welcomes still to share its bliss  
Another as itself.

Its dearest treasures it would give,  
Nor stay to count the cost ;  
If others on its bounty live,  
Then nothing it has lost.

This love is lavished—never sold ;  
Its honour knows no stain ;  
There is no canker on its gold—  
No mildew on its grain.

Be mine the happiness to know,  
If rich, how blest is he,  
Whom God Himself has honoured so,  
His almoner to be ;

But, if it be the Master's will,  
That I should daily fare  
Through narrow ways, a toiler still  
For all I eat and wear,

Then, be it mine with grateful heart  
Such blessing to receive,  
As I would willingly impart  
Another to relieve.

### HOOK SWINGING IN INDIA.

**J**UST outside the municipal limits of Balasore is a small tract of land, a mile or so square, belonging to the French, on which is a scattered village of a few hundred inhabitants. In this little territory is enacted a scene each year, the most barbaric and revolting. I refer to what is called the Urah or swinging festival. A stout post, say twenty feet long, is firmly planted in the ground, upon the top of which is fastened a horizontal pole, in such a way not only to allow the pole to swing around, but for the ends also to be raised or lowered.

For the sake of seeing if such barbarities were actually permitted within not more than three miles from the European residents of Balasore, I attended the festival in company with Captain Miller and Mr. Crouch, Superintendent of Police. A flag, suspended on a pole, pointed

out the spot where the swinging was to take place, and crowds of people going indicated the path. As we approached we heard rude music, and still nearer saw the candidates for the swing going through a sort of wild dance. They were dressed fantastically rude, and painted after the manner of other savages. In the flesh of their back, just below the shoulder blade, were attached two strong iron hooks having eyes, to which ropes were fastened. Either for the purpose of testing the strength of the hooks, flesh and ropes, or to inflict greater suffering, they were going through the dance referred to, for one man holding the ropes leaned heavily backward, while the man to whom the hooks were attached leaned heavily forward. The perspiration was dripping from the victims, and they were vigorously fanned to prevent exhaustion. Thousands of people surrounded the pole, so that a near approach was very difficult. Simultaneously with a shout from the people, we saw a man swing high above their heads. A number of men took hold of a rope attached to the other end of the pole, swung the man around several times, then lowered him sufficiently so that he could take a child up and swing once around, and then again lowered him sufficiently so that this child could be exchanged for another. At each turn ambitious parents were handing up their crying, frightened children for a turn in the hands of this wretched sufferer. Though the heat was intense, I crowded my way through, and tried to persuade the leaders to loose the man and to desist from further cruelties, but, of course, all to no purpose. After an hour's waiting, heart-sick, we turned away, with the first victim still on the pole, while at least ten more were in waiting.

The whole scene beggars description, and is certainly as barbaric and cruel as anything could be, and that it is perpetrated in the name of religion does not lessen its cruelty or our responsibility to suffering humanity. That such exhibitions are demoralizing in the highest degree, no one can doubt. British law has suppressed this festival in her own dominions ; and cannot her influence be brought to bear to suppress this cruelty here ? The French are certainly not cruel above all the dwellers of Europe, and if the matter were presented to them, they might suppress it. It seems to me, moreover, the Government might demand its suppression because her subjects are the sufferers, and they are the ones demoralized. There were probably ten thousand people present on this occasion, of whom more than nine-tenths of the number were British subjects. One day's barbarity such as this will counteract the influence of many hundred rupees given for the purpose of elevating the people. Both policy and human feeling demand that some action be taken before another festival return.—*Rev. S. L. Griffen, in World Wide Missions.*

## The Canadian Church Magazine

### AND MISSION NEWS.

Monthly (illustrated) Magazine published by the Domestic and Foreign Missionary Society of the Church of England in Canada.

TERMS:—{ ONE DOLLAR A YEAR IN ADVANCE.  
IN GREAT BRITAIN—FIVE SHILLINGS.

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#### EDITOR.

REV. CHAS. H. MOCKRIDGE, D.D., 11 Ann Street, Toronto, to whom all communications of an editorial character should be addressed

#### BUSINESS MANAGERS.

THE J. E. BRYANT COMPANY, (LIMITED), 58 Bay Street, Toronto, to whom all payments for subscriptions or advertisements should be made, and all communications of a business character should be addressed. Rev. W. ALMON DES BRISAY is their duly authorized travelling agent for the purpose of collecting subscription dues and enrolling new subscribers.

VOL. VI. NOVEMBER, 1892. No. 77.

#### EDITORIAL NOTES.

*We have made a contract with that most brilliant monthly, the "Cosmopolitan Magazine," which gives in a year 1,536 pages of reading matter by some of the ablest authors of the world, with over 1,300 illustrations by clever artists, whereby we can offer it for a year and our own magazine for a year—both for only \$3.00, the price of the "Cosmopolitan" alone.*

THE Bishop of Algoma continues to improve, we are glad to say, in health. He has gone, accompanied by his son, Mr. Alan Sullivan, to the old country. The bishop has made through the Church and public press an earnest appeal for help on behalf of the funds of his diocese, and if this help is not speedily granted, great distress will be caused to the missionaries of his diocese. It is earnestly hoped that this pathetic appeal will receive a hearty response.

THE Board of Management has sanctioned the CANADIAN CHURCH JUVENILE, a sample copy of which has been sent out to the clergy and the parochial branches of the Woman's Auxiliary. It is hoped that the Sunday-schools of our Church will endorse the JUVENILE, and give it all the support possible.

WYCLIFFE College, Toronto, shews great interest in missionary work. The Rev. H. J. Hamilton, late dean of the college, is being sent

out as its third missionary to Japan. The missionaries supported by this institution and its friends are as follows:—Algoma, Rev. R. Sims; Rupert's Land, Rev. F. Robertson; Mackenzie River, Rev. I. O. Stringer; Japan, Rev. J. Cooper Robinson, Rev. J. Macqueen Baldwin, Rev. H. J. Hamilton. This clerical staff, together with the aid given by Mrs. Robertson in Rupert's Land, and Mrs. Robinson and two native teachers in Japan, represents a creditable amount of missionary work.

THE Annual Convention of the Brotherhood of St. Andrew, lately held in Boston, marks an event of great moment in the Church. The spiritual tone which characterized it throughout, showed the earnestness with which these laymen of the Church have entered upon their work. The principles of this society, faithfully carried out would work a revolution in the Church in a short time, and would prove a support to the clergy hitherto unknown in the great bulk of our parishes. It is in reality a vigorous Home Missionary Society, and, as such, we wish it God-speed.

THE Annual Convention of the Huron Lay Workers, recently held in Stratford, Ont., must also be productive of good results. It is one of the most hopeful signs of the times that the laity are waking up to the idea that Church work should not be left to the clergy alone. Personal missionaries are wanted in every parish. Church people would then cease to dread each issue of the Dominion census.

### Woman's Auxiliary Department.

"The love of Christ constraineth us."—2 Cor. v., 14.  
Communications relating to this Department should be addressed  
Mrs. A. E. Williamson, 83 Wellesley St., Toronto.

**H**UMANLY speaking, one cannot imagine a greater calamity for Algoma than for it to be deprived, even for a while, of the guiding hand of its devoted bishop. Let us unitedly pray that the Great Physician may bless the means used, and restore him once more to take up the grand work, for the sake of which he made so great a sacrifice ten years ago, and to the carrying on of which he has consecrated his every power of mind and body, enduring hardness as "a good soldier of Christ," but under the great stress of which even his magnificent physique has at last succumbed. How could we restrain our fears as to what the future may have in store for poor Algoma, which is as a labouring barque in troubled waters with her captain laid low and her crew, either worn out with toil and faint of heart, deserting her, if we did not know of a

surety that God will never forsake His own; that the hand of the Great Pilot must be upon the helm, and whilst He is there neither wind nor storm can prevail to shipwreck her. Man's extremity is God's opportunity, and it may be that in His wisdom He has permitted this crisis in Algoma's history to come to it *just now* with its special lesson for us women of the Auxiliary; its special appeal to our hearts to make one grand united effort on behalf of this struggling child of the Canadian Church, our "Jerusalem," which has surely the very first claim of all upon our sympathy, and to help which is but our bounden duty.

*Chatham Banner, October, 1892.*

The Woman's Auxiliary Missionary Association for the Diocese of Huron held their semi-annual meeting in Chatham this week. On Monday evening they met in Holy Trinity Church, under the guidance of His Lordship the Bishop of Huron. The attendance was large and representative of both the Anglican churches in town. The pastor, Rev. A. Murphy, opened with prayer.

Mrs. Boomer, in the absence of the President, took the chair and read her report, which showed very gratifying progress since last triennial meeting. The Huron Branches have grown from forty-nine to 104, including thirty-six or thirty-seven juvenile and boys' branches. Including money received since last March, the receipts were \$7,246 as against \$3,695. Foreign missions received \$1,182, and \$703 was received for N. W. missions, with \$222 for lady missions in Japan. The society is pledged to contribute \$400 for a Georgian Bay mission; \$100 has been divided between the Bishops of Mackenzie River and Algoma for their funds for the education of the children of their missionaries. The work of the Dorcas, Bible Flower Mission, Sunbeam and Leaflet branches was reviewed. Rev. Mr. McCosh gave an interesting address on the true nature of missionary work, and the bishop treated the same theme in his usual powerful style, highly eulogizing the women's work. Afterwards a reception was held in the school-room, during which excellent refreshments were dispensed by the ladies.

On Tuesday, in Christ Church Sunday-school, a business meeting was held; after prayer and hymns, the reading of epistle and gospel by Rev. Mr. McCosh, and a very suggestive and practical speech from the bishop, Mrs. Boomer called the meeting to order. A very large representation of delegates filled the school-room, and a great amount of business was transacted.

An interesting incident in connection with the meeting this week was the timely message, by telegram, sent to it by the Bishop of Algoma, as follows:—"Am glad and thankful to report

myself much better. Hebrews xii. 20 and 21 vs." (Now the peace of God that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen). \* \* \* In response to an earnest appeal from Mrs. Boomer the contents of thank-offering envelopes, \$13, were devoted to the much-needed superannuation fund for the clergy of Algoma, the offertory of \$20 being added to the same by the wish of the Chatham Branches, making in all a gift of \$33. The absence of the President, Mrs. Baldwin, owing to illness, was deeply regretted by the members, and a resolution of sympathy carried by a standing vote was unanimously passed, and a similar message of sincere regret at the loss of her very valuable services as diocesan corresponding secretary was sent to Mrs. Newman, who has removed to Toronto.

Report of the seventh Triennial Meeting of the Woman's Auxiliary of the Board of Domestic and Foreign Missions of the U.S., held in Baltimore on Thursday, October 6th.

Twenty-one years ago, when the General Convention of the Episcopal Church of the United States met in Baltimore, there was founded the Woman's Auxiliary to the Board of Domestic and Foreign Missions. The growth of this Society has been remarkable; from north, south, east and west, even from China and Japan, journeyed their steadfast workers; and in the old historic church of St. Paul there assembled nearly fifteen hundred women to receive, from the Bishop of Maryland, the Holy Communion. It was, as the local newspapers said, "Women's Day," for no others were present, excepting the bishop and assisting clergy; even the organist, after the first numbers of the service, gave place to a lady organist, and the choir were all women. Bishop Paret gave a most earnest address to the women, at the close of which the offertory was made, amounting to \$17,000, to be devoted to the "Enrolment Fund."

This fund takes its name from the fact that it was first started by contributions of \$5, whose givers enrolled their names as such; since then it has been increased by general contribution. The object is to raise \$1,000,000, the income from which is to be devoted to the mission work of the Church. The offering of \$17,000 from the Woman's Auxiliary was the outcome of the suggestion of one woman who, several years ago, proposed a united offering from each diocese as advisable for the Triennial Convention. The general meeting of the Auxiliary was held immediately after the service in an adjacent hall, and was opened by Dr. Langford, General

Secretary to the Board of Missions, immediately after which Mrs. Sionssat, President of the Maryland Branch, gave an address, welcoming the delegates to Baltimore, the birthplace of the Auxiliary, and alluding to the letter written over 200 years ago by a daughter of Maryland, Mary Tanney, to the Archbishop of Canterbury, praying that a Church might be founded in Maryland; the first woman who sent out a missionary leaflet from America.

The roll was called by Miss Emery, General Secretary, showing a representation from 68 Dioceses and Missionary jurisdictions, even China and Japan sending delegates.

The President then introduced the speakers for the day, also visitors to the Triennial, among the latter being Mrs. A. E. Williamson, President of the Toronto Diocesan Woman's Auxiliary, sent as a delegate from the Canadian women to convey their greetings and congratulations to the American Auxiliary on the occasion of their twenty-first birthday. This greeting was received with much enthusiasm.

Miss Emery, General Secretary, appointed and paid a salary by the Board of Domestic and Foreign Missions, presented her report, which showed that the Auxiliary had raised \$3,000,000 in twenty-one years, \$1,000,000 of that amount having been the fruits of the past three years. An offer has been made of \$1,000, to pay Mrs. Irving's expenses, if she would visit China and Japan within the next three years.

Lunch was served to nearly 1,500 women, the arrangements being very complete. At the afternoon session, addresses were given by Mrs. Brewer, of Montana; Mrs. Pott, a native Chinese lady, married to an American catechist in China; Miss Mailes, of Japan; Miss Sybil Carter, and others. Miss Carter gave a most graphic account of the work done among the Indian women of Minnesota, showing lace made by them for sale.

A meeting of Diocesan officers, to transact business of the Auxiliary, had been held on the day previous, and was continued on the succeeding day, only officers being admitted. The Junior Auxiliary was not represented, but a very large amount of work has been accomplished by them in the various Diocesan centres; the "Round Robins," issued by the Connecticut Junior Auxiliary, being particularly instructive in missionary information.

ONE of the most interesting addresses of the American Triennial Meeting was by Mrs. Pott, of China, the wife of a young American missionary, son of the well-known publisher of that name in New York. Mrs. Pott was born a Christian, her father being converted before her birth, and having the distinction of being the first native Christian minister in China. She was dressed in a rich Chinese costume of silk

and gold embroidery, and the interest in her picturesque garb was not lessened by the information that it was her wedding dress. She read a paper on the condition of women and children in China, in the course of which she said: "As you all know, the position of women in China is not at all like the position of women in a Western country. The women are looked down upon by the men in general; they consider that the women know nothing beyond their own houses, for the Book of Rites teaches that women should not talk of things outside of the house and the men of things inside. So, a husband calls his wife 'my little stay-at-home.' A woman has to submit herself to some one's control during her whole life; before she marries she obeys her father, and after marriage her husband. If her husband dies, she must obey her eldest son; and, while her husband is alive, she must consider him 'as big and as high as the heaven above her.' So, when a husband dies, the wife always wails and cries out, 'My heaven! my heaven!' A woman is not allowed to have a will of her own, and though there is a certain set who do things according to their own sweet will, they are considered very bold and immoral. There are seven reasons for a husband to divorce his wife—disobedience to parents-in-law, jealousy, want of children, gossiping, idleness, untidiness, adultery. If the mother-in-law chooses to find fault with the daughter-in-law, and if the latter commit one of the offenses named, the mother can command her son to put away his wife, and if she commits the last crime, and her husband has proof, he can kill her without getting into any trouble. If a woman murders her husband, she is chopped up into seven pieces, and is thrown out without proper burial; but if a husband murders his wife, he is only imprisoned for three months. When a girl is engaged to be married, she is considered as already belonging to the family of her husband, no matter how young she is. Christianity and education are the only means to change and elevate the position of women in China, and to make the men respect them. The Chinese are not so forward as the Japanese, but are improving steadily, if slowly. As a people they are not frivolous, but timid, and need leaders." She gave an account of the work being done, and the eagerness of the girls in the schools to contribute their money and work to the cause.

One of the lady missionaries from Japan raised a hearty laugh by reading an appeal from a Japanese woman, in which the writer urged her sisters "to progress the projection" of good work.

THE *Sunday at Home* thus speaks of the Tau Cross, which was adopted by the Woman's Auxiliary at their late Triennial Meeting in Montreal as their universal badge:—

"It was used by the Western Churches, is a Latin cross without the summit; it is the cross in the Old Testament on which Moses is represented as lifting up the serpent in the wilderness. It is the symbol of eternal life. The Cross of Jerusalem, sometimes called the Winchester Cross, is formed of four Tau crosses joined by the foot of each. It is a Greek cross used by the Eastern Churches. The Tau Cross is called from the Greek form and name for the letter T. It is of very ancient origin, being frequently found among Egyptian hieroglyphics.

The *mark* spoken of by the Prophet Ezekiel, chap. ix, v. 4, is supposed to be the Tau Cross. The Greek Cross is said to represent our Lord's ministry, and its four equal arms represent the glad tidings of the Gospel spread all over the world, as taught by the four Evangelists, symbolized by the four equal arms pointing in the direction of the four winds of heaven.


In 1136, the Bishop of Winchester, with others, built the Hospital of St. Cross, one mile from Winchester, and placed it under the charge of the Knights of St. John.

To them we owe the Jerusalem or Winchester Cross (they having adopted the heraldic coat of Jerusalem).

The Winchester Cross differs from the Latin in having four arms of equal length, somewhat resembling a Maltese Cross. These arms are emblematic of the universality of Christ's redemption, pointing to all parts of the compass. This cross is worn in silver by the brethren of the hospital, and is carved on many parts of the church and hospital buildings. This hospital stands to-day an enduring monument of men who felt for their poorer brethren, having, even in those historic times, learnt from these words of the Cross bearer, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.'

#### DOMESTIC AND FOREIGN MISSION- ARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

AUTUMN MEETING, 1892, MONTREAL.

 HE Board of Management met in St. George's School-house, Montreal, on Wednesday, September 14th, at 8 p.m., the Bishop of Toronto in the chair.

The following members were present: The Bishops of Toronto, Huron and Niagara, the General Secretary and General Treasurer. Ven. Archdeacon Kaulbach, Diocese of Nova Scotia; Rev. Canon Von Iffland, Judge Hemming, Captain Carter, Diocese of Quebec; Rev. Canon Sweeny, Hon. G. W. Allan, Diocese of Toronto; Mr. W. M. Jarvis, Diocese of Fredericton; Very Rev. Dean Carmichael, Diocese of

Montreal; Very Rev. Dean Innes, Mr. Chancellor Cronyn, Mr. M. Wilson, Diocese of Huron; Rev. Rural Dean Pollard, Mr. Chancellor Walkem, Mr. R. V. Rogers, Diocese of Ontario; Rev. Canon Houston, Diocese of Niagara. Every diocese, with the exception of Algoma, was represented.

1. The Triennial Report was read by the General Secretary, and after a few alterations was adopted by the Board.

2. A committee was appointed at the request of the Woman's Auxiliary, to meet a committee of their number to discuss questions of interest to the Society.

3. The affairs of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS were also referred to this committee.

4. The Treasurer submitted draft of his report which was received.

5. The Secretary read a letter from Bishop Bickersteth, Church of England Bishop in Japan, regarding Miss Sherlock, and the cause of her resignation, which is due to the fact of her having accepted an offer of marriage from a gentleman residing in Canton, and whom she met on her journey out to Japan.

6. The Bishop of Niagara read a letter from Rev. J. G. Waller, expressing Mr. Waller's desire to remain if possible at his present station (Fukushima), but the feeling of the Board seemed to be that it would be better to allow the matter to rest in the hands of the Bishop or proper authorities in Japan.

The meeting then adjourned.

#### SUBSEQUENT MEETING.

The newly elected Board of Management met in Committee Room, St. George's School-house, Montreal, on Friday evening, September 16th, 1892, the Very Rev. the Dean of Montreal in the chair.

The chair was subsequently taken by the Right Rev. the Bishop of Huron.

There were present: Right Rev. the Bishop of Huron, the Right Rev. the Bishop of Niagara; the General Secretary and General Treasurer; the Ven. Archdeacon Kaulbach, Rev. Dr. Partridge, Mr. Thos. Brown, Diocese of Nova Scotia; Rev. Canon Von Iffland, Judge Hemming, Quebec; Rev. Canon Cayley, Rev. A. J. Broughall, Mr. Geo. B. Kirkpatrick, Mr. Lawrence H. Baldwin, Toronto; Rev. Canon Brigstocke, Rev. Canon Forsyth, Mr. W. M. Jarvis, Mr. A. P. Tippet, Fredericton; Very Rev. Dean Carmichael, Rev. G. Osborne Troop, Dr. Leo H. Davidson, Mr. C. Garth, Montreal; Messrs. V. Cronyn, Matthew Wilson, Huron; Rev. Rural Dean Pollard, Dr. R. T. Walkem, Mr. R. V. Rogers, Ontario; Rev. Canon Houston, Rev. Rural Dean Forneret, Judge E. J. Senkler, Mr. W. F. Burton, Niagara. All the Dioceses were represented with the exception of Algoma.

An application from Miss Hibbard for position of medical missionary in Japan in place of Miss Sherlock resigned, was read and referred to the Ontario Committee for considering applications of candidates for missionary work, with power to act.

A letter was read (a) from Miss Yielding, Corresponding Secretary, W.A., Diocese of Ontario, enclosing resolution endorsing the consolidation of the Church, (b) from the Bishop of New Westminster, acknowledging receipt of grant, (c) from Bishop Bompas regarding his new diocese of Selkirk, (d) from Mrs. Tilton regarding proposition of Female Medical Colleges.

Rev. Rural Dean Pollard stated that the Provincial Synod had not concurred in the recommendation that the heads of the Theological Colleges in the Province should be *ex-officio* members of the Board.

The chairman read draft of Epiphany Appeal which was adopted.

The Children's Lenten Letter for 1893, as read by Rural Dean Pollard, was adopted.

The Secretary read the report of the Indian Committee which stated that agencies were being set on foot for obtaining information regarding the Indians as may be considered desirable. The report was adopted.

The following resolutions were passed:—

1. That before any more applicants be engaged by the Board some definite arrangement in writing in form to be prepared and settled by a committee, composed of the mover (Mr. R. V. Rogers) and the Secretary, be entered into with them.

2. That this Board, after consideration, cannot conclude that it is advisable to expend \$1,000 in the education of ladies at the Medical Colleges, there being other more pressing demands upon the energies of the ladies and the liberality of Churchmen of England in Canada.

3. That the Bishop of Huron be requested to prepare the next Ascensiontide appeal.

4. That a committee consisting of Dr. Mockridge, Mr. Mason, Mr. R. T. Walkem and Mr. Rogers, be appointed to prepare and issue a paper of instructions for the information of Diocesan Treasurers, as to the objects for which money can be received by the General Treasurer of the Domestic and Foreign Missionary Society of the Church.

5. That the appropriations for both Domestic and Foreign Missions be made on the same basis as last year.

6. That a grant of \$200 be made to the General Secretary on account of expenses and \$150 as an honorarium.

7. That the Board ask the Treasurer's acceptance of the sum of \$200, as some acknowledgment of his valuable services to the Board during the past six years.

The report of the Provincial Synod regard-

ing the illness of the Bishop of Algoma, having been referred to the Board it was resolved:

8. That the Corresponding Committees in the several Dioceses be requested to use their exertions to obtain the sum required in accordance with the resolution now read, and that it be particularly brought to their attention that the sum of \$1,500 is the lowest amount which can be fairly placed at the Bishop of Algoma's disposal, and that it is of the utmost importance that the amount required should be promptly furnished, and that the Secretary do at once communicate with the several Corresponding Committees and the members of the Board of Management for each Diocese and send them copies of the report made to the Provincial Synod and the resolution of the Synod, and that they be requested to report to the Treasurer on or before the 15th of October next.

9. That By-law No. 5 be amended by striking out the words "at the preceding meeting," and inserting in place thereof the following words, "for the three following years at each meeting held during the session of the Provincial Synod."

10. That the following be adopted as the places and times of regular meetings of the Board for the next three years: Montreal, September, 1892; Hamilton, April, 1893; Halifax, October, 1893; Ottawa, April, 1894; Quebec, Oct., 1894; Kingston, April, 1895; Montreal, Sept., 1895.

11. That the Rev. Canon Cayley be appointed a member of the Indian Committee instead of Canon Sweeny, no longer a member of the Board.

The committee appointed to meet a committee from the Woman's Auxiliary reported that they met the committee and discussed the following subjects: (a) The Women's Committee first asked the advice of your committee respecting an application which had been made by the Church women in the North-West for representation on the Auxiliary Board. Your committee advised that under our present constitution the application could not be entertained. (b) The next question suggested by the Women's Committee was the proposal to give \$1,000 to the Female Medical College in Kingston. The committee promised to bring up this matter for consideration by the Board. (c) The question of the appropriation of missionary money was discussed, but no definite conclusion was arrived at. The time for the conference being limited, your committee deputed Rev. Dr. Mockridge to discuss with the Woman's Auxiliary the question of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS raised in the correspondence between the J. E. Bryant Co. and the Secretary. It was resolved that the arrangements respecting the magazine and its publication be referred to the committee to which it was formerly referred, with power to act.

The Board then adjourned.



## Returns by Parishes—Domestic and Foreign Missions.

## RETURNS FROM THE DIOCESE OF FREDERICTON.

FROM APRIL 1ST, 1891, TO MARCH 30TH, 1892.—(Continued).

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Fredericton, Cathedral.....				74 96	23 40	98 36	
" Christ Church.....	7 50	4 50		11 27		23 27	Rev. Canon Roberts
Gagetown.....				7 30	4 50	11 80	Rev. N. C. Hanson
Gordon and Lorne.....							Rev. J. R. Hopkins
Grand Falls and Madawaska.....					2 75	2 75	Rev. J. J. Parry
Grand Manan.....				3 00		3 00	Rev. W. S. Cover
Greenwich.....	5 40			4 37	3 63	13 40	Rev. D. W. Pickett
Hampton.....	14 35					14 35	Rev. Geo. F. Maynard
Johnston.....					2 91	2 91	Rev. C. P. Hanington
Kingsclear.....				3 54		3 54	Rev. H. Montgomery
Kingston.....		3 72		7 00	3 72	14 44	Rev. H. S. Wainwright
Maugerville.....				1 70	2 15	3 85	Rev. H. E. Dibblee
Moncton.....	4 25			11 00	9 68	24 93	Rev. E. B. Hooper
Musquash.....				2 28		2 28	Rev. H. M. Spike
Newcastle.....	4 38			3 95	3 58	11 91	Rev. J. H. S. Sweet
New Denmark.....							Rev. N. M. Hansen
New Maryland.....				2 00	2 50	4 50	Rev. F. Alexander
Norton.....	12 24	4 21		15 94		32 39	Rev. E. A. Warneford
Petersville.....	2 60			2 63	1 50	6 73	Rev. W. B. Armstrong
Petitcodiac.....							Vacant
Richibucto.....	4 40					4 40	Rev. H. Hackenly
Richmond.....				9 68	1 69	11 37	Rev. A. W. Teed
Rothsay.....		72 15		22 36	9 00	103 51	Rev. G. E. Lloyd
Sackville.....							Rev. C. F. Wiggins
Simonds.....							Vacant
Shediac.....		5 00		8 00		13 00	Rev. C. E. McKenzie
Southampton and Queensbury.....				7 00	2 00	9 00	Rev. Scovil Neales
Springfield.....	2 00	1 50		4 20		7 20	Rev. A. J. Cresswell
Stanley.....	1 96			8 75	2 06	12 77	Rev. A. B. Murray
St. Andrew's and Chamcook.....		10 00		5 00		15 00	Rev. Canon Ketchum
St. David.....				3 31	8 00	11 31	Rev. J. W. Millidge
St. George.....		3 00		11 25		14 25	Rev. Ranald E. Smith
St. John, St. James's.....		209 00		39 93		248 93	Rev. C. J. James
St. John, St. Mark's.....		102 00			27 40	129 40	Rev. J. de Soyres
" Trinity.....	44 96	178 87		45 68	33 69	303 20	Rev. Canon Brigstocke
" St. Mary's.....		8 02				8 92	Rev. W. O. Raymond
" St. Paul's.....							Rev. Canon DeVeber
" St. Luke's.....	35 00			22 11		57 11	Rev. L. G. Stevens
" St. Barnabas (Mission).....							Rev. Canon DeVeber
St. John (Baptist).....							Rev. J. Holwell Geare
St. Mary's (York Co).....				5 00		5 00	Rev. J. Parkinson
St. Stephen's (Christ Church).....					3 57	3 57	Rev. O. S. Newnham
" Trinity Church.....	10 00	3 00				13 00	Rev. R. L. Sloggett
St. Martin's.....		2 33		2 00		4 33	Rev. W. LeB. McNeil
Upham.....		2 00		3 00		5 00	Rev. S. J. Hanford
Waterford and St. Mark.....				2 00	1 36	3 36	Rev. A. W. Smithers
Westfield.....				1 75	2 40	4 15	Rev. H. T. Parlee
Weldford.....							Vacant.
Westmoreland.....				5 00		5 00	Rev. D. M. Bliss
Wicklow.....				6 50		6 50	Rev. J. E. Flewelling
Woodstock.....				8 25	13 02	21 27	Rev. Canon Neales
St. John S. S. Teachers' Assoc'n.....							
Sundry.....	136 36	114 58		414 25	23 67	688 86	
	334 44	725 74		856 60	221 07	2,137 85	

## RETURNS FROM THE DIOCESE OF HURON.

FROM MAY 1ST, 1891, TO APRIL 30TH, 1892.

PARISHES.	Domestic Missions.		Childrens Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General	Indian.					
Adelaide .....	1 09			1 05	20		
Kerwood .....	1 05			95	47	4 81	Rev. Wm. Daunt
Ailsa Craig .....	2 00			2 65	1 75		
Brinsley .....	1 40			2 10	1 50		
McGillivray, Christ Church ..	1 50			2 25	1 50	16 65	Rev. W. M. Shore
Alvinston .....	2 00			1 35	1 41		
Metcalfe .....	50			1 35		6 61	Rev. A. Fisher
Amherstburg .....	2 19			86	1 28	4 33	Rev. G. W. Wye
Attwood .....					1 00		
Henfryn .....					1 00		
Ethel .....					1 00		
Trowbridge .....					35	3 35	Vacant
Aylmer .....	2 68			9 94	9 30	21 92	Rev. F. M. Baldwin
Bayfield .....	3 82			3 73	1 67		
Goshen .....	2 19			4 55	51		
Varna .....	1 87			3 61	1 05	23 00	Rev. F. G. Newton
Belmont .....				2 67	61		
Dorchester .....				93	54		
Harrietsville .....				83	72	6 30	Rev. G. W. Racey
3erlin .....	19 82			3 00		22 82	Rev. John Downie
Bervie .....	2 50			1 93	1 20		
Kingarf .....				1 49	90		
Kinlough .....				1 87	62	10 51	Rev. E. A. Hall
Blenheim .....	4 50			3 00	4 11		
Charing Cross .....	50			50			
Ouvry .....	50			93		14 04	Rev. L. G. Wood
Blyth .....	50		1 31	2 40	2 12		
Belgrave .....	50			1 70			
Manchester .....	50			50		9 53	Rev. T. E. Higley
Brantford, Grace Church .....	69 88			26 59	2 00		
“ Terrace Hill .....	4 57			2 30			
“ Holmesdale .....				88		106 22	Rev. G. C. Mackenzie, R.
Brantford, St. Jude's .....	17 42		3 22	3 00	5 57	29 21	Rev. J. L. Strong
Brussels .....	7 10		2 90	4 55	1 85		
Walton .....	2 10			1 10	35	19 95	Rev. W. T. Cluff
Burford .....	6 59			11 58	2 00		
Cathcart .....	1 00			79	58	22 54	Rev. A. K. Griffin
Chatham, Christ Church .....	32 79				8 32	41 11	
Chatham North .....	8 00			31 00	6 51		
Dover East .....	1 00			1 00		47 51	Rev. A. Murphy
Chatsworth .....	1 15		1 30				
Holland .....	2 71						
Desboro' .....	1 99					7 41	
Williamsford .....	26						
Chesley .....	8 68			8 40	1 82		
Vesta .....	21			30			
Sullivan .....	58			1 04	33	21 36	Rev. W. G. Reilly
Clarksburg .....	2 30		2 89	3 96	3 53		
Collingwood Township .....	1 00			1 04		14 72	Rev. Geo. Keys, R. D.
Clinton .....	12 75	6 00		9 00	4 00	31 75	Rev. Wm. Craig, R. D.
Colchester .....	1 07			1 10	95		
Harrow .....							
Comet .....				47	97	4 56	Rev. T. F. Whealen
Comber .....				1 88	3 45		
Mersea .....				1 40		6 73	Rev. Geo. Elliott
Deleware .....	3 05			2 40			
Caradoc .....	1 33			80			
Mount Brydges .....	1 19			1 80		10 57	Rev. S. R. Asbury
Delhi .....	1 00			77	90		
Courtland .....	1 17			58	60		
Langton .....				27		5 29	Rev. W. H. Battersby
Dresden .....				5 30	6 73		
Keith .....				2 42		14 45	Rev. F. M. Holmes
Dundalk .....				45	1 00		Rev. J. W. Jones
Maxwell .....	1 30			1 20	1 68	6 03	
Duart .....	85						
Highgate .....	1 34			1 20	1 57		
Clearville .....	1 00			92		6 88	Rev. J. Hale

*The Nicene and Post Nicene Fathers: Second series, Vol. III.*: New York, The Christian Literature Co.

This handsome volume containing works of Theodoret, Jerome, Gennadius and Rufinus, is to hand, too late for an extended notice this month. This we hope to give, however, next month.

*The Dominion Illustrated* Montreal: Sabiston Litho. & Publishing Co. This magazine in its literary, artistic and mechanical features is a credit to Canada. The contents of the second number, both in literary excellence and artistic illustration, will command the admiration of every reader.

*The Pulpit*: A sermonic magazine, helpful to clergymen. Edwin Rose, Buffalo, N. Y.

*The Magazine of Christian Literature*: The Christian Literature Co., New York. A useful periodical, especially for clergymen who, from its pages, may cull information upon the great questions of the day, both within and without the Church of England. In addition to many valuable articles each number contains a portion of the "Theological Propædeutic"—a general introduction to the study of Theology—by Dr. Philip Schaff, Professor of Church History in the Union Theological Seminary, New York.

*The Missionary Review of the World*: We find this periodical always most useful in giving missionary information, and suggesting thought for missionary subjects. It is now favourably recognized everywhere, and has become an acknowledged authority on missionary subjects. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2.50 per year; 25 cents per single number.

*The Youth's Companion*, Boston, Mass. This excellent weekly, well printed and beautifully illustrated, gives promise of keeping up to its usually high standard by a very brilliant announcement of articles and authors for 1892. It is always of a good moral tone and gives wholesome reading for young people of all sizes and capacity.

*Germania*: A. W. Spanhoofd, of Manchester, New Hampshire, publishes an interesting periodical for the study of the German language. Each number contains valuable assistance for students of that tongue.

*The Churchman*: New York; M. H. Mallory & Co., 47 Lafayette Place, New York. A weekly Church paper, well known as one of the best Church periodicals published.

*Necbery House Magazine*: Griffiths, Farren, Okeden & Welsh, London, England. This magazine comes every month as a welcome visitor. Its articles are usually on themes of interest to Churchmen, but frequently are of a general nature, instructive for all. Numerous illustrations from time to time are found in it.

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## DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

All persons who are members of the Church of England in Canada are members of this Society. See Canon XIX. Provincial Synod.

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The next meeting of the Board—Hamilton, April 12th, 1893.