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The Western Churchman

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PUBLISHERS' NOTICE.

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Matter for the Editorial Department should be addressed to

REV. R. C. JOHNSTONE,
184 McDermott Street East, Winnipeg, Man.

All business communications, money orders, etc., should be sent to

THE COLONIST PUBLISHING COMPANY,
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CONTENTS.

Religious Education.
The North-West Review on School Contamination.
A legal Pellet.
Correspondence.
News from the Western Dioceses.
The First Teetotal Archbishop of Canterbury.
The New Bishop of Algoma.
Visit of Prince of Wales to Canada.
St. John's College Notes.
Literary Notes.
Brevities.

RELIGIOUS EDUCATION

Among the many important questions that have lately been taken up by the various Diocesan conferences in England, none is of greater or more far reaching importance than the question of the religious education of the young. It is, in the estimation of many, the church question of the day, because upon its solution depends to a large extent the future character of the church. We are approaching a very important crisis in the history of Christendom—a crisis when it will be necessary to see who are really churchmen in word and deed, and who are only nominal, outward adherents of the one Holy, Catholic, Apostolic church; and, the result will depend largely on the training in the Faith that is now being given to our young people. Many there are among us who are quite content to send their

children to a public school, where the teacher does not hold his appointment because he is a churchman, or even because he is a Christian attached to any of the many bodies into which Christendom has been rent, but simply because he or she has attained to a certain standard of efficiency in secular knowledge. Such parents are quite satisfied to know that the day's proceedings in school are opened with prayer and that occasionally a portion of the Bible is given as a reading lesson. They are of opinion that all the religious instruction required can be given in church or in Sunday school—they leave all these things to the parson of the church with which they are connected. If we look at this matter calmly, thoughtfully, and dispassionately, we cannot help seeing that here there is nothing like an adequate fulfilment of Our Blessed Lord's command—"Feed my lambs." Can any sane person imagine for a moment that in the short time at his disposal on one day of the week a parson can give the same careful, systematic religious instruction that is given in a church day school, where the Apostle's creed, the Lord's Prayer, and the Ten Commandments are regularly taught day by day? Such a thing cannot be. It is altogether a mystery to me how so many really devout Presbyterians can stand out for the secularization of our day schools, when I remember that John Knox, the Apostle of Presbyterianism, laid down as a necessary and vital part of his system, the establishment of parochial schools, where the imparting of religious knowledge formed an integral part of every day's work. And this feeling is all the more accentuated by the fact that it was the religious training in these old parochial schools which gave to the Scotchman the moral stamina that made him a success wherever he went. The same thing applies to the English church schools. A clergyman of our church who has had any experience at all will at once admit the difference he finds between the candidate for confirmation who has been educated in a church day school, and the one who simply passed through the curriculum of a Board school. Even if there was nothing else, the church day school pupil had the actual text of the fun-

amentals of religion at his fingers' ends; and, it is easy to build a good structure on such a sure foundation. In this Canada of ours, the question of religious teaching has caused a great deal of heart burning. The struggle for existence—the race for wealth and position, and influence, is so keenly contested, that men seem altogether to ignore the spiritual aspect of the question. But the day will come, and that soon, when the people of this Western land will realize that education without religion is a sham and a delusion, ay more, that it is a sin, because it is only putting weapons into hands that have no guiding influence to control them. However the school question in Manitoba may be settled, one thing is certain—eliminate the church and her influence from our system of education, and we shall speedily find ourselves on the down grade—morally and intellectually. On the other hand, let the Christian Faith have its full share in the school programme; let the clergy have their part in the daily education of the young; and, we shall soon see a Province second to none in the Dominion—aye, in the world, in respect of progress of every kind—a more general distribution of wealth and real lasting prosperity.

THE NORTHWEST REVIEW ON SCHOOL CONTAMINATION

Our attention has, on several occasions lately, been drawn to an editorial in the Northwest Review of Nov. 4th, in which the writer criticises somewhat severely the attitude, on the Manitoba school question, taken by the Hon. Israel Tarte, during his recent visit to Winnipeg. Mr. Tarte professes to be a member of the Roman Catholic Church, but states that he is so by the mere accident of birth and environments, and, it may therefore be reasonably presumed that he is not to be in any way regarded as a fair exponent of the views of earnest conscientious Roman Catholics. All the same, he speaks as if he were expressing the opinions of a large proportion of his co-religionists as well as of himself when he says that Catholic children ought to associate at school with Protestant children,

The writer of the article in the Review says that this is "most emphatically what Catholic parents want by all means to avoid." Against this mingling of Roman Catholics and Protestants, several reasons are given. In the first place, it is stated that "they as Catholics, are a religious family, the only one enjoying the possession of the unadulterated truth." This is the usual strong exclusive stand taken by Romanists, and while one cannot help admiring to some extent the consistency of the position which they persistently claim, we at the same time are of opinion that this very exclusiveness weakens their chance of winning over those who are outside the pale of the Roman Church. It is all very well to say—"We are the elect of God—we are the only people;" but it must not be forgotten that those who differ from them in respect of this are not all illiterate, uncultured fools. It is quite possible to make out a good case for others, who do not see eye to eye with them. They speak as if no one outside the Roman pale had any knowledge of the History of the past; they speak of non-Romanists as having a religion "which is a mere matter of exterior observance founded upon imaginary history." Such a statement is ludicrous in the extreme. No unprejudiced man would ever dare to say that the Christian Church, which owes no allegiance to the Roman Pontiff, has not produced some of the ablest and most profound students of history that the world has ever known, and, as to the religion of non-Romanist Christians being a mere matter of outward observance; well, such an assertion is not worthy of notice. Thank God, the Roman Pontiff and the Roman hierarchy will not be the judges in the last great day. The Blessed Saviour whom they and we worship—He knows the hearts and thoughts of men;—we can leave ourselves without fear in his hands. It is a grief to many, who have a good deal of sympathy with Roman Catholics in the manly fight they are waging for separate schools, to read such expressions of mingled condescension and contempt as are given vent to in the Review, the only result they can have will be to alienate many who would have been their allies on this question. The one great point on which we do agree with them is this, that we do believe that the effect of being educated in a school where church principles and a sacramental system are taught clearly, definitely, regularly and daily, is to make better citizens and better Christians. We do not hesitate to say that church schools in the past have been the means of building up a better state of society than has been done by the public schools, which to all intents and purposes may be regarded as secular. Children educated in church schools not only get mental training, but spiritual training as well; religion in their case is not relegated to a lower place than the three R's, but is made the mainspring of action, and the basis of true education.

A LEGAL PELLET

Leo and John, A Parable.

The following skit from the Irish Ecclesiastical Gazette on the pope's recent allocution about Anglican orders is rather good and worth further printing: The pope's attitude towards us may be illustrated thus: A magnate called Leo has a neighbor called John, who possesses a fair estate, which he manages efficiently and well. On this estate Leo casts his longing eyes with a view to annex it, and he tells John how much better, it would be to transfer it to him for proper management. John declines on two grounds—(1) he has his title-deeds in his strong box, duly signed, sealed, and delivered, showing his right to possession; (2) he has practical proof in the flourishing condition of his property that it is much better under his care and keeping than under Leo's. He therefore declines the invitation. Whereupon Leo calls a committee of lawyers in his own employment and submits the case of John's title-deeds to them, John not being called before the committee or asked to send in his papers. In a short time the committee, in John's absence, decide that John's papers are "absolutely null and utterly void." Leo thereupon invites John to give up possession as he has no rights. John naturally declines to do so on the terms. He is then assured by Leo that not only are his title-deeds "absolutely null and utterly void," but that he only "supposes" he possesses "them and their effects where these are nowise to be found." John replies that he is not an imaginative person at all, that Bishop Butler, for whom he has a great respect and veneration, has declared "imagination to be a forward delusive faculty," and that he is not given that way. He adds that the possession of his title-deeds is not a fancy but a fact; and as regards the further assertion that the effects (of his title-deeds) "are nowise to be found," he cannot contradict the evidence of his senses, for the results of the management of his estate are writ too large to be brushed aside as delusive and non-existent. He therefore declines Leo's invitation to hand over everything to him on the ground of defective title and absence of result, as such theories of his case are directly in the teeth of simple, palpable fact and experience, and have a very suspicious flavor of personal aggrandizement on Leo's part.

CORRESPONDENCE

[The following communication comes to me from a thoughtful critic of men and things, and without in any way endorsing it, I give it as it came to the readers of the Western Churchman.—The Editor.]

It is hard to decide which is the greater fool: the agnostic who does not believe in any of the claims of our Christian churches, and does not think them worth the trouble of investigation, or the rigid denominationalist, whose aim is to gather all the Christian world into one church, and

whose belief is that all religious opinion and practice outside of his own church, is rank heresy, and obstructive to the real growth of Christianity.

The agnostic certainly has the advantage of saving himself a world of worry about his neighbors, and his creed, or rather absence of creed, while it cannot be reasoned into any theory but philosophical nihilism, is not tended to be a generator of religious persecution.

With the one and only church maniac matters are different. The salvation of his neighbors often costs him more anxiety and worry than his personal salvation; and, unfortunately for him, his ideas and theory have been productive of some of the worst periods of persecution, even to murder, that stain the pages of history.

Christianity, the healer of the soul, must, like healing for ailments of the body, be suited to the different temperaments of mankind, and the variety of churches organized under the banner of the humble prophet of Nazareth, simply supply the varied treatment necessary for these temperaments.

Take, for instance, the different characters of people in our own every day society. We have those capable of an implicit, almost blind faith, who have no desire to reason out the problems and enigmas of a complicated theology, but are prepared and glad to leave that work to spiritual guides, better informed than themselves; but who nevertheless will stand firm under the banner the follow, and without murmur die in the ranks. Such people will be most at home in the Roman Catholic church. Its claims of absolute obedience and unflinching reward in return, best suit the temperament of such people.

Then we have the individual with aesthetic leanings. He loves a beautiful liturgy, a rigid order in the ceremonies of his church, an acme of refined taste in every detail of service, and yet does not forget the spirit of the religion he clings to. Such an individual can find congenial surroundings in our Church of England, such as he will find nowhere else.

Again we have the naturally kind-hearted individual, whose generous impulses guide him much more than his cool judgment, who, in his fulness of heart could be bound down by no rigid code of decorum or order, but who will speak from that fulness of heart without seeking much guidance from his brain. It would be an unpardonable mistake to have that person outside of some of the branches of the Methodist church. There only can he feel at home.

Next let us view the theological hair splitter. The born metaphysician, to whom argument is the richest mental food. Who would not believe that five and five make ten, without putting the question to an arithmetical test. Whose heart is not without warmth and fervor, but it can act only as the brain dictates. Men and women of that stamp have gone cheerfully to the stake and gibbet to die, rather than forswear the creed their brains had reasoned out and their hearts accepted. There is no full scope for such people outside of the Presbyterian church, and the Confes-

tion of Faith and Shorter Catechism of that church, better than any other collection of doctrine or dogma, gives scope for such minds. There only can their full usefulness as Christians be developed.

Last of all let us view the hobby under: the individual who, while imbued with the spirit of Christianity, must have some special point on which to lay particular stress. There is a wide field for such people among believers in adult baptism, seventh day Adventists, who keep Saturday instead of Sunday sacred, and numerous other smaller bodies of Christians. In each case a niche of usefulness can be found and the general cause of Christianity promoted.

Even the variety of temperaments here enumerated, who would seek to array them all in one church mem-

the lonely unbeaten trail, travelled in weariness, and perhaps lonely in darkness, but ending before the cross, which stands at the open gateway to Heaven.

Dear Mr. Editor.

I look eagerly for the Western Churchman every week, the more so since you have begun to give us news of church work in all parts of this great West. At the same time, I hope you will forgive me if I say that sometimes you make use of phrases which are not to me intelligible. It may be simply that they are not the expressions to which I have been accustomed, be that as it may, I should be grateful if you or some of your readers would explain them to me. In my young days, I attended a church

Dear Mr. Editor.

I think I am only voicing the opinion of a large number of your readers, when I say, that you have done well to reproduce the latest pronouncement and the last sermon of the late Archbishop of Canterbury. So fragrant to Anglican churchmen is the memory of Edward White Benson, that one cannot help lingering affectionately over every circumstance connected with the last stage of his life here on earth. We often hear Radical reformers (sic) loudly inveigh against the position and income that belong to the office of the Primate of All England, but, for one I think that many of these growlers would considerably modify their growls if they could only be privileged to get a glimpse into the inner life,—to realize



NELSON—LOOKING ACROSS THE LAKE

bership? and expect that Christianity would be advanced thereby? The attempt would be the wildest of wild folly.

That day when the earth quaked, the sun was darkened, and the veil of the great temple was rent in twain, the thousands gathered around that cross on Calvary did not all come by the same way. They came by highways and by-ways innumerable, but they were all there to view that cross. So in the present day the followers of that Jesus of Nazareth have one concentrating point, and it is the cross of Calvary, but they will reach it by a thousand routes, some by the broad highway of powerful churchism, some by the by-ways of smaller and influential organizations, and some by

in Eastern Canada, where I never heard of such words; and, it may be that others of your readers have been similarly circumstanced. In your accounts of services, you often speak of "mattins," and "evensong;" is there any good reason for the use of these terms? Again, you often use the terms "Eucharist" for the Sacrament of the Lord's Supper "Paradise" for the state of the blessed after death, and "Altar" as applied to what I was always taught to speak of as "the Communion Table." I do not mean to be censorious, Mr. Editor, but I will be grateful if you will kindly enlighten me on these points. I am yours,

AN OLD FOGGY.

something of the thoughts, and anxieties, and cares of the noble prelate who so lately laid down the crozier of Canterbury. The cares, not only of the Anglican church in England, but in every part of the world, weighed heavily upon him. The visit which he paid to his brother Archbishop, the Saintly Dr. Alexander of Armagh, was no doubt to get a little rest and change for his over-taxed brain. At the same time he went to Ireland, as representing the sister church of England, to carry fraternal greetings from the family of St. Augustine to that of St. Patrick. He was received with that heartiness and whole-souled generosity which characterizes the sons of the Emerald Isle; indeed, the wel-

come was almost too much for a tired man. But he enjoyed it. He entered keenly, in fact enthusiastically, into all the special church functions that were then going on at Armagh. He felt it was good for him to be there; and, in his touchingly beautiful sermon, which you printed in your last issue, it seemed as if a foretaste of that unseen land, to which he was so soon to come, had been given to him. One thing that struck me in particular was the great stress which he laid on some of the church movements of the day. Surely the members of the Brotherhood of St. Andrew should feel themselves strengthened and encouraged from the fact that this saintly clear-sighted man—the Patriarch, so to speak, of the great Anglican communion—regarded the work of the Brotherhood as one of the great movements of the time. The whole sermon so charmed and captivated me, that I felt I must call the attention of those who have not yet read it, to its powerful utterances, so full of hope for the future of our beloved church.

With many apologies for trespassing on your space, I am, yours etc.,

A Member of St. Andrew's Brotherhood.

Dear Mr. Editor:

My attention was drawn by Anglo-Saxon in your issue of the 21st ult., to the letter of "Cantab" in the previous number. There is a man in this diocese who passed the Cambridge Local Exams in England, and is accustomed to sign his letters with that *nom de plume*; thus showing how well he appreciates the distinction. And there are other irregularities in connection with a university education which will no doubt pass away as our young province settles down in the maturity gotten of time. Until the last few years no stringent rule existed in the Manitoba University in regard to the hood to be worn by graduates, consequently many of our clergy adopted the Cambridge hood without practising any deception whatever; for our country parishioners know full well the university to which their clergyman belongs.

I, for my part, should be very sorry to see the college and university hoods banished from the church. Nay, I feel that there is not sufficient distinction made in this diocese between graduates and non-graduates. After a man with patient perseverance has plodded through a long course of study to make himself the better fitted for his life's work, and shown that he has the ability to achieve success, he is entitled, in my mind, to some recognition. This must be conceded by the non-graduates themselves; except the few who have neither the brains nor the patience to obtain an education. I hope the time is not far distant when no one will be received as a candidate for Holy Orders who does not possess a university degree. Our church has long stood, and ever will stand the standard bearer of truth and

knowledge. Wherever a traveller may go in this province he will find many of our churches occupied by a priest whose Gospel message is weighted by the authority of learning as indicated by the hood of some University or Theological College. Long may our church be defended from those who would remove this symbol of authority is the prayer of

Yours Sincerely,

A GRAD.

NEWS FROM WESTERN DIOCESES

ST. GEORGE'S, WINNIPEG

The third annual anniversary of the formation of St. George's church Young People's Society of Christian Endeavor, was the occasion of a successful social held in the school house last night. The president, Mr. J. T. Williams, presided, and the past presidents of the society each spoke briefly and hopefully of the future of the society. The pastor spoke of the good work and helpfulness of the C. E. young people to the church, and Mr. A. E. Scott, president of the local union, also spoke briefly. The programme in detail was as follows: Violin solo, Mr. W. Clift; song, Miss Jaynes; song, Miss McGregor; song, Mrs. Knox; song, Mr. Knox; song, Miss Clara LeCapellain; song, Miss Sampson; song, Miss Livingston; accompanist, Miss Maud Cross. Refreshments were served.

SIoux MISSION, OAK LAKE.

The above mission was visited lately by the Rev. Canon Rodgers and Miss Montazambert, who made a careful inspection both as regards school and church work and the general condition of the Indians, and it is very gratifying to know, both were highly pleased to find the mission in so flourishing a condition, the material as well as the spiritual wants of its members having been carefully attended to.

Much credit is due to the Rev. W. Robertson, whose indefatigable labors amongst the Indians has produced such a favorable state of things, the services being at all times well attended, and the school much more appreciated now than in the past. Another good result springing from his work, is his purchase of furniture by the Indians, thereby adding to the comfort of their homes.

This year has also seen a marked improvement in agricultural pursuits as compared with last and former years, for example, 7,000 bu. of grain grown in 1895, while this year over 20,000 were raised. They have also purchased the following implements: 5 new binders, 7 sets new harness, 4 new plows, 3 new wagons, all of which are paid for, except \$50, owing on one binder.

The farm instructor, Mr. Joynt, is to be congratulated on so good a result. He has certainly worked hard among his dusky friends, who are much

attached to him, and not slow to appreciate his great services to them. Much regret is expressed by them at his anticipated resignation, and it is sincerely to be hoped that so unfortunate a step may be avoided.

When it is remembered how unsatisfactory was the state of things in this mission prior to the appointment of Mr. Robertson, there is room for much thankfulness for the success that has attended his energetic labors in the past, and trust that still greater success may reward him in the future.

HOLY TRINITY, WINNIPEG

The 21st anniversary of the opening of Holy Trinity church in this city was observed by the rector and congregation yesterday. A sermon relative to the occasion was preached at the morning service by the Ven. Archdeacon Fortin. He took his text from Jeremiah, chapter 13, verse 20, "Where is the flock that was given thee; thy beautiful flock?"

"The church has had many beautiful anniversaries" said the preacher "but the present is the most interesting of them all. The 21st is a significant number; at that year of their existence men reach the beginning of a new era, and it means much to them. When a clergyman has had the privilege of ministering to the one congregation for twenty-one years, he should call special attention to the fact. As I look back over that period of time, I ask myself many questions, but none are more suggestive than the text. In 1875 I accepted the rectorship of Holy Trinity church, and what has been the result of my work? Popularity is not always a true gauge of a man's work, and the lack of it should not be set to his discredit. The Lord has said: 'Woe unto you when all men shall speak well of you.' My aim has been to preach Christ and Him crucified. I might have been preaching science, sociology, politics, etc., but I was not ordained for that, and it is the Word of God that the flock needs.

"Where is the flock?"

"Some of them are in the far north preaching to the Indians and Esquimaux. Others are laboring in the Indian schools in the east and west. Others are among the people of the towns and villages as far west as the Pacific coast. There is scarcely a settlement along the line of the C. P. R. west that does not contain some of the former members of this congregation. Nor should we forget the faithful departed who have gone to join the church triumphant above. But if large numbers have gone, a large number can still be pointed to that is being shepherded within the walls of this church. It is a large and beautiful flock; beautiful in the sense of its good works, and if measured by that standard, what should be said of his flock? On an occasion of this kind, the rector might be permitted to view the various channels of Christian activity within his church. Holy Trinity is in the very fore front of Christian works. The Sunday

school is a mighty force, and the best men and women are wanted there. It has been charged, and with some foundation, that there is always a difficulty in getting the older people to take an interest in the Sunday school instruction, and this is left to the young people, many of whom might be better receiving instruction themselves.

"Then there is the mission work of the church. The mission and lodging house on Queen street is an admirable institution; it is well kept and almost self-supporting. This is a positive boon to the workingman. There may be seen what a practical Christianity means. There can be seen the image of Him whose teaching was to feed the hungry.

"There is the Brotherhood of St. Andrew, the Boys' Brigade, the Men's association, the mother's meetings and the daughters' society. If there are any who would inquire for an opportunity to engage in Christian work, I would point to them this catalogue that I have just enumerated, and say, there is a corner in the vineyard for every living subject.

"The finances of the church, which have been for so long an anxiety, have been placed on a satisfactory footing, and I trust that the debt will be removed at a more rapid ratio in the future than in the past.

"The congregation is entering upon another year and should do so in prayer. We should have courage and hopefulness and contribute glory to God in the building up of souls."

DIocese of QU'APPELLE.

It is stated that the memorial to be erected over the grave of the late Bishop Burn in the cemetery of Qu'Appelle is to have the form of a plain marble cross raised upon three steps; upon the upper step are carved the arms of the diocese, together with the pastoral staff. On the lower step will be the name, date of consecration and date of death. The monument will be nine feet in height.

DIocese of SELKIRK.

The venerable bishop of Selkirk, Dr. Rompas, is working away all alone in his remote northern home, Mrs. Rompas having gone to England for a time. The bishop has not been away from his work for twenty years, and it seems to be generally believed that he will never again visit the busy haunts of men.

DIocese of MOOSONEE.

The Rev. E. J. Peck, of Cumberland Sound, a remote mission station within the Arctic Circle, has gone to England for a few months. Before leaving his post, he had the pleasure of welcoming Mr. C. G. Sampson, A. C. M. S. missionary, at Blacklead Island, who will carry on his work during his absence. When Mr. Peck came out to Cumberland Sound in 1894, he was ac-

companied by Rev. J. C. Parker, who met his death by drowning, together with two other Europeans and four Eskimo, on August 11th of this year. Exactly a year before, he was on a cruise of some weeks' duration to Frobisher Bay, and experienced dangers very like to those which resulted so disastrously this year. He wrote then:—

"In whalers' phraseology I was boat-header and hung on to an oar the whole way. We had to hunt our food each day, and each night we pulled up to the ice-ber, hauled up our three boats, pitched our six tents, cooked our bear's meat—for we hunted down, killed and ate seven Polar bears (one that I shot was a tremendous brute over three yards long); or if we had seal flesh and no wood wherewith to cook it, we just ate it raw (it is very good, especially the fat), sang our hymns and prayed, then lay down to sleep on the frozen sea. Sometimes we had to get up through the night and remove our tents, boats and baggage further on to the ice as the wild waves broke it up. This was through the month of July. It was a most exciting time, highly enjoyable to myself, but by no means enviable. Often it was bitterly cold, more often wet, and always more or less foggy. The people were kindness personified. I fell into the sea twice, and was pulled out by the hood of my coat; and at another time we were caught in an ice-pack traveling at a tremendous rate, and had to throw everything out of the boat on to a piece of ice and haul her up in a trice, or we should have been smashed.

"However, through the kind, protecting care of our God, I doubt not in answer to your prayers for us and our safety, we reached Signula with all well, without having suffered from want of food. Here I stayed among the Eskimo—visiting them, and teaching them of God our Father and of Jesus Christ our Saviour, and of the Holy Ghost our Enabler and sanctifier—from July 23rd until August 20th, 1895, when I returned through an inland passage now free from ice, making Blacklead Island on the ninth day out from Signula."

His work and that of his senior companion, Mr. Peck, has not been in vain. The letter says:—

"You will be so thankful to hear that God, in the midst of our sorrow, has given us striking tokens of His blessing and power. One man died during the spring of the year, trusting in the Lord. Three more after the death of brother Parker, came to me and confessed their faith in Christ, and they are now candidates for baptism."

So long as the Church of England in this great Dominion has such men to carry on her Master's work, she can thank God and take courage.

DIocese of CALGARY.

WETASKIWIN.

On Thursday Oct. 29th, a Harvest Home festival and basket social was held at the house of Mr. Thomas

Ambler, near Duhamel; who, with his sturdy sons established around him, is making a fairly successful and persevering fight with the difficulties attending pioneer life in this country. In spite of the fact that the eldest son, Mr. William Ambler, had lost his all in the recent terrible fire that has ravaged the whole district for many miles, the party was a very cheerful and merry one, representing members of the settlers' families for ten miles around. After a plentiful repast, the giver of all good things was remembered in a short harvest service and hymns conducted by the Rev. C. H. Andras, M. A., of Immanuel (Episcopal) church, Wetaskiwin; and then various games were enjoyed by the young people, varied by a Virginian reel. The party separated at two in the morning, their journey home being favored by a brilliant moonlight. Such meetings are a rare boon to the lonely bachelors scattered far apart over the prairie—and so much removed from social life. To all who can thus brighten their neighbor's dull life we say "Go and do thou likewise." The host and hostess not long ago celebrated their silver wedding—a handsome silver tankard on the table presented by their neighbors, testified to the high esteem in which they are held by them.

DR. TEMPLE

The First Teetotal Archbishop of Canterbury.

Mr. H. R. Chamberlain, writing from London to the New York Sun, says:—

"Remarkable prominence has been given this week in the public discussion of Dr. Temple's appointment to the fact that he will be the first Archbishop of Canterbury who has been a teetotaler. Dr. Temple's ideas on the temperance question are well known, and it will hardly be denied that the views of the church as a whole are not in agreement with him. The Church of England is a strong advocate of temperance, but not of total abstinence. The two terms are by no means synonymous in this country, as they are with many persons in the United States. Dr. Temple has reiterated, since his appointment was announced, a staunch adherence to total abstinence principles. In a characteristic utterance at a temperance society meeting in London, two nights ago, the archbishop-designate said that he had been a hardworking man himself for many years and he did not find, when he gave up intoxicating liquors, that his health, strength, or power to labor was impaired.

He could not agree with those who said that if a man touched intoxicating liquor at all he was sure to get worse and worse. He had drunk intoxicating liquors for a good many years of his life, though 25 years ago he gave it up altogether. But he had never at any time felt that he could not check or control himself in the use of it. Then why did he become a total abstainer? Because when he looked into the social condition

of the country, and particularly of those who were nearest to his own heart, the men who lived by the labor of their hands and the sweat of their brows, he felt that the best thing he could do for them was to fight the battle side by side with them against this terrible evil that was ever driving them down.

It may seem strange to Canadian churchmen that such an address as I have epitomized should give offence to a large division of the Church of England, but such is a fact. A large majority of the English people, both within and without the Established Church, do not believe in total abstinence, which they denounce as unreasonable fanaticism. Dr. Temple is wise enough to recognize this fact. The time is close at hand when the English Church must be a church militant in its own defence. The campaign against it as a state-sustained official religion is becoming formidable. Dr. Temple will make a valiant champion and leader when that struggle becomes more critical.

of his health. Some discussion ensued concerning the endowment fund of the diocese which now amounts to \$58,300, interest on which, it was pointed out might be expected to provide a salary of \$2,500. Nothing was done in the matter of electing a successor to Bishop Sullivan till the following day, when the special synod received a message from the House of Bishops as follows: That the upper house has adopted the following resolutions that the lower house be informed the following names are presented to it for election for Bishop of Algoma in the order in which they are chosen by the House of Bishops: Ven. F. H. J. Brigstock, D. D., archdeacon of the diocese of Fredericton, rector of Trinity church, St. John, N. B., Rev. Geo. Thorneloe, D. C. L., canon of Quebec diocese and rector of Sherbrooke; Ven. W. L. Mills, D. D., archdeacon of St. Andrew's, diocese of Montreal. It was explained by the preacher that a majority of the votes of the members, both clerical and lay, was necessary to elect.

nificent; short 'tis true, but one I remembered for years, and have the substance of that discourse with me still. He is a great man. Will do good work for Christ and the church."

If the bishop reads this he will know that there are some men in this Western country who hail with pleasure his appointment.

CECIL.

VISIT OF THE PRINCE OF WALES TO CANADA.

Our brothers in the Dominion of Canada have for many months past been endeavouring to entice to their hospitable shores a member of the Royal Family. It was said quite a year ago that the Duke and Duchess of York would visit Canada, and report went so far as to map out the tour they would take. But they did not go, much to the disappointment of the very loyal and enthusiastic Canadians. Now, however, I am told on very high au-



PORTAGE LA PRAIRIE

It will be a long battle, in all probability, and the decision may not come during his reign, but the leadership could hardly be in abler hands than his during the next few years.

ELECTION OF A SUCCESSOR TO BISHOP SULLIVAN IN THE SEE OF ALGOMA.

Montreal, Nov. 11.—A special meeting of the synod of the ecclesiastical diocese of Canada was called by Archbishop Lewis to elect a bishop of Algoma to succeed Bishop Sullivan. The new rector of St. James' Cathedral, Toronto, Right Rev. E. Sullivan, D. D., opened the meeting this morning in Christ church cathedral with a large attendance, lay and clerical. After organization into upper and lower house and the roll call, Bishop Sullivan made a brief address and the synod passed a resolution expressing regret that his resignation of the bishopric had been necessary on account

The result of the voting was the election of Rev. Canon Thorneloe, D. C. L., canon of Quebec diocese, and rector of Sherbrooke. Several ballots were necessary to a choice.

The salary of the bishopric was placed at \$3,000, the difference between that sum and the amount realizable from endowment to be made up for ten years by an assessment on the different dioceses.

THE NEW BISHOP OF ALGOMA.

The writer was present a few years ago at a Church in Quebec, where the bishop-elect of Algoma was present.

He conducted the service and also preached.

Your editor during the conversation asked me, "What do you think of this appointment?"

Writer of this answered, "He is a man and one of whom Algoma can be proud. I heard him with more than pleasure. His sermon was mag-

nificity that the Prince of Wales has practically decided to go to the Dominion next year. It is on the tapis that he will be asked to accept the presidency of the British association at Toronto in 1897, and that he will also be asked to inaugurate the new Municipal Buildings there. Should this be the programme he will be received with great enthusiasm.—Glasgow Weekly Herald.

ST. JOHN'S COLLEGE NOTES.

The opening meeting of the St. John's College Literary society was held on the evening of Nov. 11, when the following officers were elected: President, S. G. Chambers; first vice president, Wm. Howard; second vice president, E. A. Davis; secretary-treasurer, E. C. R. Pritchard; curator, J. G. Cory; for the college magazine, editor, J. L. W. Hewison, B. A., sub-editor, S. G. Chambers; business manager, A. C. C. Campbell; assistant manager, T. Morton. After the carry-

ing out of a short musical programme the meeting was adjourned.

The students chosen for Sunday duty are: E. Bartlett to Whittemouth; I. S. Mahood to St. James and St. Charles; W. G. Macmorine to Morris.

OUR LITERARY COLUMN.

Messrs. Hodder & Stoughton, of Lon, Eng., have in hand a work that will be looked for with eagerness. The late Dean Alford's Greek Testament has for thirty years been a household word with students, but the advance of scholarship has inevitably left it year by year in arrear. "The Expositor's Greek Testament" promises to be "Alford" up to date, and the price "to subscribers in advance" is certainly "popular." The name of Professor A. B. Bruce is a guarantee that the "Synoptic Gospels" will be expounded on the best lines. Professor Marcus Dods will present "St. John," and no abler scholar could be asked for. The Gospels are to be contained in Vol. I., having three more for the rest of the New Testament.

THE DAILY SERVICE.

Why don't you have prayer meetings in the church?" asked a worthy Nonconformist to a Churchman the other day. We have prayer meetings, meekly replied the Churchman. We have fourteen prayer meetings every week. The good Nonconformist stood aghast! Yes, continued the Churchman—every morning I hear the old church bell ring, and every evening the same, and I say to myself, "That is the church's daily prayer meeting." Day by day the intercessions go up, the same beautiful prayers used now for hundreds of years. Day by day the Te Deum of praise is said. Day by day the song of the Incarnation, the Magnificat, is uttered. In the daily prayer meeting of the church all are remembered, those who are troubled in 'mind, body or estate.' The people change, they disappear, opinions change, the world itself seems to change. Men rise up and make a great bluster, they decay, they agitate and make a great deal of noise, but the church goes quietly on her way. The old bell rings, the Te Deums and Magnificats are sung, the daily intercessions continue to be offered, and so it will be to the end of time, for is she not "the Church of the Living God, the Pillar and Ground of the Truth!"

THE PASSING OF THE ARCHBISHOP

"He died on the Sunday morning after his return from Ireland. He had received the Holy Communion in Harwarden church at eight, and, at eleven o'clock matins, he fell from his knees during the saying of the Absolution." So late the saintly herald over seas

Of all high courage and all sweet accord:

Now lowly, by the altar, on his knees
He passes to his Lord.

Again he passes over seas: but now
Who followed, goes to find the Holy
Grail:
before that Presence of his Lord to
bow
Which is beyond the veil.

Where shall he laid his dust? In your
der hold
Where England lifts her stateliest
towers on high:
Hard by the altar of his peers of old
Let the great Churchman lie.
-S. J. STONE.
Oct. 13, 1896.

The Ladies' Guild of Christ Church, Winnipeg, are ready to undertake to make cassocks or surplices for clegymen or Choirs Terms on Application to Christ Church Rectory, Winnipeg.

BREVETTES

In 1872, the Church Missionary Society had 225 missionaries, including clergymen, laymen and single women, in the mission field in June, 1896, the total, not reckoning this autumn's reinforcements was 671. Africa has 114 instead of 20; the Mohammedan lands of the East, 73 instead of 8, India and Ceylon, 267 instead of 137; China, 89 instead of 19, Japan, 60, instead of 2; Northwest Canada, 49 instead of 12. As an evidence of the work that is being done by the C.M.S., it may be stated that the number of communicants, which in 1872, was 20,000, is this year 58,000.



MR H. S. CROTTY

A PROMINENT LAYMAN

Mr. H. S. Crotty, whose portrait is given in our present issue, is one of the most active, and at the same time one of the most unassuming of western laymen. The church in the province of Rupert Lands showed its appreciation of his sterling worth and ability by electing him a delegate to the Diocesan Synod, and the Provincial Synod of Ruperts Land, as well as to the general synod of the Church of Canada.

ERRATA.

The editor desires to correct two mistakes which were inadvertently made in the issue of November 5th:

On p. 109 Rev. Mr. Dale ought to read Rev. E. W. R. Beal. On p. 110 "The thirteenth anniversary," should be "the thirty-first."

We regret to have to record the death of the Rev. Canon Henderson, D. D., principal of the Montreal Diocesan Theological College. He was born in Londonderry, Ireland, and was a graduate of Trinity college, Dublin. After serving as curate in England and Ireland, he came out to Canada, and was appointed a missionary at Pembroke, by Bishop Lewis, of Ontario. He then went to the United States and filled some positions there, after which he returned to Canada, and was appointed to Dunham, in the diocese of Montreal. In 1878 he was made principal of the Diocesan College, a position which he held with credit to himself and honor to the college till his recent death. This event occurred just as the new college, in which he took great pride, was inaugurated. Dr. Henderson was kind and gentle in manner, and will be much missed in Montreal.

The emphatic protest of B'shop Dart in his opening speech at the meeting of the Synod of the Diocese of New Westminster ought to be taken to heart by all churchmen especially

those interested in religious education and those who belonging to the legal profession are aware of the truth of the saying, "Silence gives consent." "We cannot," says he, "allow it to be inferred from our silence that we approve of a system which we regard as essentially defective, which tends to close God's revelation to the hearts of our children and leave them in ignorance of the greatest characters and the most momentous events in the history of humanity."—The Church Evangelist.

An invidious and misleading comparison has lately been drawn by The London Daily Chronicle, between the bishops of the Anglican and Roman churches in the colonies, in respect of their tenure of their sees. This paper, which is generally full of venom when dealing with the Church of England, says that "the average Anglican colonial prelate is usually back in England in much less than a decade, filling an Episcopal curacy or a fat rectory," while "the Roman Catholic prelate who goes out to the colonies does so with the full conviction and determination to live work and die in his distant see." We have no wish to criticise the Church of Rome, or her prelates; but, in justice to those men who today are filling the ranks of our own colonial episcopate, we must say something in their defence.

In the sees of Calcutta, Madras, Bombay, and Colombo the Roman average has been less than eight years, the Anglican ten and a half years. In Canada the Roman average is thirteen and a third years, Anglican twenty-two and a quarter years.

Our own beloved Primate, Dr. Machray, has been a bishop in this Western land for over thirty years. Bishop Bompas has been working in the wilds of Mackenzie River and in the remote diocese of Selkirk for over twenty years. These are only a few examples out of many that might be given to show that as regards tenure of their sees, our colonial bishops will compare favorably with their neighbors of the Roman communion. And, as to the "fat livings" enjoyed by prelates who have retired from colonial work it will be found, on careful investigation, that the average income now being enjoyed by the twenty-five retired bishops is less than £250 each.

MISSIONARY ITEMS.

A United States contemporary says: "Twenty-two years ago, a young rector went into the forests of Northern Minnesota to preach the Gospel to the Indians. Since that time he has been steadily at work among them. He has ten or a dozen mission churches, perhaps three hundred souls all told. These churches are located at widely separated points on a vast Indian reservation. The preacher is absent from his home at the agency, where stays his devoted wife, about half of every week. Sometimes he will walk

fifty miles to meet a preaching engagement to his Indians. Sometimes he travels on horseback, sometimes in a humble one-horse gig, sometimes in the dead of the winter on snow shoes. He sends his little children at the age of six years away to school, for not all the missionary work he may do makes it safe morally for them to come in daily contact with the Indians. Think of it, will you? Forced to part company with his precious children at this age, to see them perhaps only semi-yearly until they reach manhood and womanhood. Some years ago wealthy relatives in Great Britain left this rector a large fortune, several hundreds of thousands of dollars. A large portion of this fortune he has already spent for the Indians. He held back part of it, and from the remainder he derives an annual income which I was told amounts to 12,000 dollars (2400l.) Save for the absolutely necessary expenses of his household and for the education of his children, this annual income is spent for the advancement of the interests of the Indians—spent in a thousand-and-one ways to make their lives happier and higher. "I've known him for nym years," said the burly woodsman to me when we had been speaking about the man and his work, "and he's worn that same old fur overcoat you saw him have on ever since I first saw him. If any man ever born in this here world gets to heaven, he's the one, you can jest bet on that, mister." The heroic man for nearly a quarter of a century has been in the forest; he has renounced the delights of the world; he has stinted himself in the midst of plenty that he might give of his substance for the red man; he has, with his self-sacrificing wife, denied to himself the exquisite pleasures of companionship with his children; and all that he may help illumine the darkened heart of savagery by the wondrous light from the Cross."

ANECDOTES OF CHILDREN.

The editor of this magazine agreed with the writer that it would be a right good thing to start a column for the reception of anecdotes of our little ones.

Charles Dickens says of the little chicks.

"I love these little people; and it is not a slight thing when, they, who are so fresh from God, love us."

How many a tale can be gathered up from loving mothers of the questions of their offspring.

What puzzling queries come from those lips!

Gilfillan, who loved them with a great affection, speaks of children in a wondering manner. "Oh! how precious to me have been the prattlings of little children, and those subtle questions and still subtler replies that I have heard coming from their spotless lips, and have listened to as oracular breathings."

Suppose now, that each parent sends a little paragraph containing the

quaint questions of the loving little people:—not that the name of the sender should be published—we shall find something to ponder upon, a lot to interest every one of us.

It must be borne in mind that the editor can be too stern in his judicial capacity. He ordered me to inaugurate the idea with an anecdote such as I alluded to.

There are some requests that must be obeyed. My obedience is here shown.

A little four-year-old girl was trotting back from a juvenile party of woots about her own age.

The little legs were tired. A small voice came to her guardian—her father—as she clutched tight at his hand.

"Daddy, put me on your shoulder, I's so tired."

Father was obedient. Golden locks was quickly seated on his shoulder with arms lovingly circled round her protector's neck.

The carrier had one arm likewise employed in holding Birdie on his shoulder.

"Oh! sweet and beautiful is night, when the silver moon is high."

It was a glorious evening, starlight, moonlight. The man who lighted the gas lamps was hurrying along. Throwing up dexterously his long pole with light at the apex, tipping open the bottom of the street lamps, turning on the gas, applying the light to gas jet when illumination followed.

Voices from shoulder after some minutes of thought.

"Daddy, how long it must take God every night to run round and light up the stars."

Did I attempt an explanation. No. The conception of the personality and work of our Creator could not be disturbed from the child's mind. I was silent.

CRCM.

Ven. Archdeacon Fortin,

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