

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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Vol. 30.

TORONTO, CANADA, THURSDAY, MAY 12, 1904.

[No. 19.]

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# Canadian Churchman.

TORONTO, THURSDAY MAY 12th, 1904.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### Sunday after Ascension

Morning—Deut. 30; John 4, 31.  
Evening—Deut. 34, or Jos. 1; 1 Tim. 4.

### Whitsunday.

Morning—Deut. 16, to 18; Rom. 8 to 18.  
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16 or Acts 18, 24—19, 21.

### Trinity Sunday.

Morning—Isai. 6, to 11; Rev. 1, to 9.  
Evening—Gen. 18, or 1 & 2, to 4; Ephes. 4, to 17, or Matt. 3.

### First Sunday after Trinity

Morning—Jos. 3, 7—4, 15; John 16 to 16.  
Evening—Jos. 5, 13—6, 21, or 24; Heb. 11, to 17.

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

### WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.  
Processional: 152, 211, 224, 508.  
Offertory: 153, 210, 212, 223.  
Children's Hymns: 208, 213, 330, 332.  
General Hymns: 154, 155, 207, 209.

### TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.  
Processional: 161, 165, 167, 179.  
Offertory: 162, 164, 170, 275.  
Children's Hymns: 169, 330, 335, 336.  
General Hymns: 160, 163, 509, 514.

## The Old Paths and Good Ways.

It is very interesting to see the increasing observance of the holy days of the Church by all classes of Christians. When a great Nonconformist congregation like that of the City Temple in London, England, sets the example of observing all the days of Holy Week, and when Good Friday is specially observed by meditations on the "Seven Sayings from the Cross" by a Methodist minister, and when other days and seasons are used, here and there, by Nonconformists as days of special devotion, it should call forth our gratitude to God. To celebrate Good Friday by tea or comic operas or minstrel shows is, alas, shockingly common yet; but there are clear signs that a better day is dawning, and the Church's system is more and more appreciated with each succeeding year. Not only do we see increasing regard

for holy days and seasons, but we see on all hands a strong movement going on in the direction of a decent and comely vesture for the minister and his choir. The two great rules for worship laid down by St. Paul in 1 Cor. 14, viz.: (1) That all things be done unto edifying; and (2) all things be done decently and in order, are the distinguishing features of the Book of Common Prayer. The holy days and seasons are for edification, and vestments are for order and decency, and the Church has always valued both these instrumentalities as valuable helps in promoting true religion. It is, therefore, gratifying to see many other Christians, beside the children of the Church, walking in the "old paths and good ways."

## St. Patrick's Day.

The reports that have come to hand show that "St. Patrick's Day" is gradually securing a firmer place in the affections of all classes of the Irish than it ever did before. The day was made a bank holiday for the first time this year, and for this and other reasons it was better observed than in past years. As far back as 1898 the Irish General Synod passed a resolution in favour of proper observance of this day; but as yet only one Bishop, the Bishop of Ossory, Ferns, and Leighlin, has sanctioned special services for this purpose. But though the official action of the Bishops has been hesitating and disappointing, it has been redeemed in some cases by hearty local efforts. In the National Cathedral the Archbishop of Dublin and some of his clergy held an important service on the evening of that day, when a sermon was preached on St. Patrick's life and his well-known hymn, the "Breastplate," or "Deer's Cry," was sung as an anthem. That hymn is supposed to commemorate the great conflict that occurred between St. Patrick and the Druid priests at Tara Hill, when he broke the back of the Druid religion and won the support, if not the conversion, of the great king of Tara.

## A Cathedral for Massachusetts.

We are always delighted to chronicle deeds of generosity to the Church, and very noteworthy among such deeds is the gift of \$1,500,000 by the late Miss Mary Sophia Walker for the erection of a cathedral for the Diocese of Massachusetts. The cathedral is to be erected in Boston, or preferably on her beautiful estate in Waltham and Waterdown, a valuable property of woodland and field covering 75 to 100 acres. The fine brick mansion on this estate is to be the Bishop's residence if the cathedral is built there. Fifty thousand dollars more were given to other objects in Massachusetts Diocese, and \$50,000 to the neighbouring Diocese of Western Massachusetts. It is interesting to note that she was the daughter of a Congregationalist minister, though she inherited her fortune from an uncle, who made his money with East India trade and in the cotton business. How often are the noblest services and greatest sacrifices bestowed on the Church by those who in early life did not belong to her fold.

## Russian Missions.

The story of "Russian orthodox missions" has recently been told by Eugene Smirnov, chaplain of the Russian Embassy in London, England. The common notion is that the Russian Church takes little or no interest in missions, but Mr. Smirnov reminds us that within the bounds of the Russian Empire there is a vast number of savage races and unfamiliar tongues, and the necessary mission work of the Russian Empire itself is beyond description. But not only does Russia try to minister to her own children, says the writer, but she maintains flourishing missions in Japan, China, and North-west America. Her

Japan mission began in 1865, five years after the American Episcopal Mission in Japan, which began in 1859, and yet the Russian mission claims four times as many converts as the American. The head of the Russian mission in Japan is Bishop Nicholas, and it numbers 25,231 converts and 34 ecclesiastics. All its clergy but one priest and one deacon are Japanese, and the mission is perfectly loyal to the country, and teaches the Japanese that it is their duty to fight for Japan.

## The Chaco Indians.

The mission to the Chaco Indians in Paraguay is full of interest for Canadians, inasmuch as Canada has more than one missionary on the staff of the South American Missionary Society. The story of this mission has just been told by Mr. Barbrooke Grubb, who was sent out by the above named society in 1890, and was later appointed Governor of the Chaco by the Government of Paraguay. The chief dialect of the Chaco, called lengua, is a very difficult language, and the natural difficulties confronting a missionary are exceedingly formidable. They include swamps, floods, alligators, stinging ray-fish, wasps, and insects of various kinds. Mr. Grubb was nicknamed "Thickneck," because, on a challenge, he won a wrestling contest with the picked wrestlers of a clan. The witch doctors, whose chief qualifications are said to be quackery, cuteness and ugliness, are another source of great difficulty to the missionaries. The Indians are superstitious, and believe in spiritual body-snatching, being persuaded that the ghost of a witch can do its evil will, however far removed the body may be. The hopes of the mission are centred on the children; and parents are induced, sometimes with great difficulty, to leave their progeny under the care of the missionaries. Mr. Grubb possesses a keen sense of humour, an iron constitution, a bright, lively manner and great resource. His tact, firmness and endurance have enabled him to do a great work for Christ's Church in this neglected land, and furnished one more splendid instance of the blessings which the Gospel brings to a debased heathen people.

## History Sunday.

An interesting anniversary is observed every year in St. James' parish, Sydney, the capital of New South Wales, in Australia. It is called "History Sunday," and commemorates the first service of the Anglican Church on the Australian continent. The first fleet reached Sydney on Saturday, January 26th, 1788, and next day the troops and convicts met for worship under a gum-tree in Sydney Cove. That spot is now within the bounds of St. James' parish, and thither the clergy and choir of the parish went as usual this year to celebrate the humble beginning of 115 years ago.

## St. George's College, Jerusalem.

Will shortly be finished. The funds are in hands for everything except the organ for the College Chapel, and some fittings for the rooms. It is the headquarters of the Mission. Attached to it are (a) St. George's School, attended by about seventy boys, with a hostel for Christian boys who come from a distance; (b) St. Mary's Home and Orphanage (twenty-four girls), with a free day school of about 100 children; (c) a Nursing Institute. The Bishop succeeded last year in obtaining a firman authorizing the building of schools anywhere in Palestine by Anglicans or Presbyterians, and to be free from all taxation. At Haifa the fund has built and maintained St. Luke's Church, a free hospital and dispensary, a boys' school and a girls' school. Members of all the missionary societies in Palestine came under the treatment of the resident doctor there last year; 5,392 per-

son received medical treatment during the year. The girls' school has frequently had 100 on its register. The boys' school is a new venture. At Cairo this fund maintains St. Mary's Mission. Here the boys' school, with a roll of 170 scholars, has maintained its high standard. To this, during the year was added, by the help of magnificent gifts, a girls' school; £200 is sorely needed to complete its furniture and equipment. These schools will be very largely self-supporting.

#### The South Pole.

News is at hand that Captain Scott and his good ship, the *Discovery*, as well as the relief vessels, *Terra Nova* and *Morning*, have all reached New Zealand safely after an absence of nearly three years in quest of the South Pole. There was no loss of life by sickness, and only one death by accident, and Captain Scott's record is, therefore, one of heroic adventure and remarkable immunity from harm, though the South Pole still defies discovery. There is talk now of fitting another enterprise, and using motor cars instead of dog sleighs. If modern inventions of this sort are pressed into the service of explorers, we do not suppose that the South Pole can escape detection much longer.

#### The C.M.S.

According to the reports presented at the meeting of the committee of this society, which was held on Tuesday, April 12th, at Salisbury Square, the financial status of the society was shown to be satisfactory in a very high degree. The income received from all sources during the past year amounted to the sum of £407,434, which is the highest total on record, beating even the income of the centenary year. The Million Shilling Fund brought in £28,828. Towards wiping off the deficit of £35,000 nearly £25,000 has been raised. The whole of the increased expenditure of the year has been fully met. The ordinary income of the past year amounts to £353,756. Last year this amounted to the sum of £341,000. The income of the centenary year was £404,000. All at the C.M.S. House are most thankful for the present state of affairs, as also will be their well-wishers the whole world over when they hear the good news.

#### A Precious Legacy.

The Liturgy of the Episcopal Church has become very precious to me. The depth of its meaning, it seems to me, nobody can fathom who has not experienced some great sorrow. We have lost much in parting with the prayers of Old Mother Church, and what have we gained in their place? I do not feel in extemporaneous prayer the deep undertone of devotion which rings out from the old collects of the Church like the sounds of ancient bells. I longed for and prayed for, and, worst of all, waited for some sublime and revolutionary change of heart; and when that was, as a fact of a child's experience, I have not the remotest idea! If I had been trained in the Episcopal Church I should at the time have been confirmed and entered upon a consciously religious life, and grown up into Christian living of the Episcopal type.—Prof. Austin Phelps (Congregationalist).

#### THE CHURCH OF IRELAND.

Much interest is taken by Churchmen in Canada in the Church of Ireland, not only because of the many difficulties that the Church in Ireland has to contend with in the presence of a powerful and aggressive rival, the Church of Rome, but also because not a few of our clergy and laity were former members of that branch of our Church. When the Irish Church was disestablished it was generally believed that excellent terms had been made with the State, and that she had

secured, with the liberal aid of her lay members, an ample provision for the support of the clergy in the work of the Church in Ireland. The time, however, has not tended to improve the Church's position financially, or to lessen the difficulties under which she prosecutes her work. The fact that capital has been lost through inflation which could not have been foreseen, and the decline in the rate of interest, and also a diminution of the income from voluntary sources, have brought about a crisis little less acute than the period of Disestablishment. The representative body appeal to all classes of Churchmen, landed proprietors, farmers and others to combine in a strong effort to make adequate provision for the permanent ministrations of the Church of their fathers. The Irish correspondent of the *Guardian* says: "We cannot tell for some time what the response to this appeal will be. We hope the response will be generous and universal. It is hard for clergy—married clergy—to do their spiritual work effectively when their means are not only straitened, but threatened, as they now are, with diminution. A large decrease in population, and in material resources at the same time, would be a blow hard for any Church to bear. We have need of faith and patience and courage in seeking to do our duty, and we trust that English Churchmen will not fail to remember us in their prayers as we pass through this period of change and anxiety."

#### THE ROYAL COMMISSION.

A Royal Commission has been appointed in England to enquire into the alleged prevalence of breaches, or neglect, of the law relating to the conduct of divine service in the Church of England, and to consider the existing powers and procedure applicable to such irregularities, and to make such recommendations as may be deemed requisite for dealing with the aforesaid matters. For many years past a good deal of alarm and anxiety has existed among many members of the Church because of the systematic charges made against the clergy, that a large number of them were disloyal, and using their official position to alter the character of her services, and generally to use their influence in assimilating her and leading her members to the Church of Rome. So persistently have these charges been reiterated, and so mischievous are they in their effect upon many, who have no opportunity of investigating the facts for themselves, that the Government has decided to make a full enquiry by means of a Royal Commission, and ascertain just what measure of truth there is in allegations so loudly and persistently made. Churchmen generally welcome the appointment of the Commission, because they feel that the Church has nothing to conceal, and because they are convinced that investigation will reveal the fact that the evil complained of is, if not wholly imaginary, at least confined to a very small number. As the Bishop of London said in his presidential address at a recent conference of his diocese: "His next word must be about the Royal Commission on ecclesiastical disorders. He had already said in public that they welcomed it in the diocese of London; they had nothing to be ashamed of and nothing to conceal. He hoped all would readily give evidence, whether clergymen or laymen, who were asked to do so. His own belief was that the Commission would prick one of the greatest bubbles which had been blown in modern times. If it was true that 10,000 out of the 22,000 clergy were leading the Church over to Rome, headed by more than half of the Bishops, then was the Church in a parlous state indeed; in such a hopeless state, in fact, that no Royal Commission or any other means was likely to save the situation. But if the Royal Commission discovered that instead of 10,000 they should read ten or even twenty whose teaching and practices needed careful watching, and that these ten or twenty were being firmly although quietly dealt with by

their own Bishops throughout the country; that the rest of the 10,000 were the historical High Church party with whom they had been ignorantly compassed, and who had as much right in the Church of England as any other party; if, moreover, it could suggest a cheaper and more effective way of enforcing discipline, not only in that, but in other ways; if it could enable them to deal with members of parishes, of whatever school of thought, where nothing was being done and the rules of the Church were ignored, then the Royal Commission would, indeed, have done good service to the Church and the country." The Commissioners, of whom Sir Michael Hicks-Beach, M.P., is chairman, are men who will inspire confidence in the public mind, and the result of the investigation will be, no doubt, to reveal the real state of things existing in the Church, and to make valuable suggestions as to the best mode of enforcing discipline.

#### THE DIOCESAN SYNODS.

In the course of a few weeks the Synods of the Province of Ontario, and also of some of the other Provinces of Canada will assemble for the transaction of business. Reports of the work of the past year will be presented, and there will be a consideration of the Church's activities, and also plans for their better prosecution in the future. These Synods are most important factors in the life of the Church in this country. Upon the ability and character of their members much depends, and from them are elected those who are to represent them in the higher deliberative bodies of the Church. To our Diocesan Synods largely pertain the management and control of our finances, and in them much originates that finds its full discussion and development in the Provincial or General Synods. On this account, therefore, we hope all our Synods this year will be well attended by both the clergy and the laity. Interest is added by numbers, and the more thoroughly subjects are debated and the more general the participation therein by all capable of doing so, the better generally will be the result. It is not desirable that a few, however well qualified by experience, should monopolize the time and attention of the Synod, and a patient hearing should be extended to all who desire to express their views upon questions under consideration. If this is not done, and members come to feel that they are not wanted, or are not necessary to the carrying on of the business, they will lose interest and stay away. The committees of Synod should not be limited in their membership to a privileged, or even prominent, few, but should include as many as possible of the members generally. Complaints are heard of the non-attendance of laymen, and even of the clergy not a few absent themselves, and it is to some extent traceable to the fact that modest and retiring men find themselves merely listeners and voters, and become weary of playing so unimportant a part. Business men, whose time is precious, hesitate to incur loss of valuable time and expenditure of money simply to be spectators, and to see business they came up to discharge, monopolized by a few. Then, patience with new and perhaps tiresome men is required if our laymen are not to become fewer at our Synods than they are at present. The days when a chairman can say to members of Synod the often quoted words of Bishop Strachan: "Sit down, man; you're talking nonsense," are passed, and it would be much better to stand considerable nonsense than to have the liberty of debate limited, or a Synod held at the beck and call even of its presiding officer. We feel sure that opportunity for full and free discussion of all questions, the better distribution of the Synod's work among the members generally would do much to increase both the attendance at and interest in our annual Synods. There is much to arouse us to greater activity and to the making of wise plans for the future. The fact that in

Ontario the last census revealed that in eighty-eight electoral districts the Church declined in numbers in all except sixteen, and that we lost 18,000 members in a single decade, should awaken us to the necessity of enquiry as to the cause, and as to a remedy for so serious a state of affairs. Our Synods meet under an encouraging outlook as to our missionary work in the domestic and foreign field, as the response which has been made by all our dioceses to the demands of the Board show what can be done when wise and united efforts are made, and is a revelation of the reserve strength there is in the Church. The success so far attained will encourage all to surpass them in the present year, and to do our utmost to make our Church's influence felt for good in the great and growing West. The beneficiary funds of the several dioceses receive much attention at our Synods, the Mission Fund and those for the widows and orphans of the clergy, and for superannuated clergymen, and upon them the welfare of the Church greatly depends, for an impoverished clergy are a weakness to the Church. The great necessity for better clerical support has been much urged; the expense of living is much increased, and our Church is suffering from the disability many of our clergy labour under for lack of a decent maintenance. We trust, therefore, that this matter will be grappled with in a wise and liberal spirit, which will relieve those of our clergy who are in receipt of inadequate support, and remove what is a scandal and hindrance to the Church's growth and progress. The care of the young in the public schools and Sunday Schools, and by means of suitable associations to promote their welfare, religiously and otherwise, will, no doubt, engage attention, and efforts be made to retain them in the Church of their fathers, and to guide and guard them at that critical period of life which follows their Confirmation, their time of passing from a state of pupilage to one of full responsibility and membership in the Church of Christ. The Church's voice should be distinctly heard on the moral and social questions of the day, for many look, as they should, to Christ's Church for light and leading on the great problems that confront the Church and the world at the present time. On such questions as Temperance, Gambling, Lord's Day Observance, Political Corruption, Divorce, and many others which affect the Church, the family and the State, we hope our Synods will speak with no uncertain sound, and help to form and lead public opinion in regard to them. Upon an enlightened public opinion in the end all laws rest for its enacting and enforcement, and, therefore, to mould it and guide it is one of the highest functions of the Church of Jesus Christ. We trust that all our Synods this year will meet under a deep sense of their opportunities and responsibilities, and that their deliberations may result in the greater glory of God, the extension and edifying of His Church, and the elevation and increase of human goodness and happiness.

#### FROM WEEK TO WEEK.

##### Spectator's Comments on Questions of Public Interest to Churchmen.

The discussion of the subject of Church union among certain Protestant communions in Canada is extending in area and deepening in intensity. The issue is, of course, yet far distant, but the proposed end will amply justify patience and toil. There are one or two features, however, of the attitude of men who have come prominently forward in the promotion of reunion in the Christian Church that have always appeared to Spectator to be peculiar, and we confess not particularly edifying. We refer to the effusive outpouring of love that takes place when a few representatives happen to take their places in public upon the same platform or occupy seats upon the same bench. We have been familiar for years with these characteristic utterances, so that now

we can almost foreshadow with certainty what will be said and done on a given occasion. The brotherliness exemplified by this temporary association is dwelt upon with unction. The identity of the road along which all Christian pilgrims are travelling invariably receives due attention. Then each seems to vie with his neighbour in impressing upon the public the insignificance and paltriness of the elements that sustain division. At the moment all seem ready to rush into each other's arms, but when they go home they exert themselves with vigour under the old conditions which they have so recently deplored. The question that Spectator raises is this, Are these so-called ecclesiastical amenities really making for mutual confidence and co-operation? Do men mean what they say when they appear to indicate that they stand apart for no principle, and throw reproach upon their own past? To us the hope of union rests with men of a different stamp. It is with those who realize that the communion to which they belong has a special message to mankind that it stands for some great truth, and that wherever they are, and in the presence of whatever company they may be, that has been the justification of their position. There is ample opportunity for the exchange of compliments between different sections of the Christian Church, but public confidence is in no way strengthened by representative men graciously belittling the importance of the Church to which they are allied, since it is shrewdly suspected that it is meant to be taken more as poetry than fact. When, however, sober-minded men come together, each believing in the good faith of the other, each representing some phase of truth which has been to him important, and each eager to reach a basis of union that will include all that is essential, then may we look for good results. The day has gone by when men may ingratiate themselves into the confidence of others by proclaiming that they have only meant half what they said, and that really they stand for nothing in particular. We all love to deal with the man who says just what he means. It is easier to come to terms with him, and when a basis is reached we know just where we stand. Let us promote union by all means. Let us dwell upon the notes of harmony, but let us not discredit ourselves by appearing to proclaim that we stand for nothing and have nothing to contribute to the ultimate result.

A picturesque and certainly interesting personality has recently come prominently before the Church in Eastern Canada in the appearance of Bishop Bompas after what might be called a period of exile for upwards of thirty years. We are quite sure that his Lordship will object to any such description of his residence in the Yukon. For twenty-five years his almost exclusive work was among the Indian tribes of the North, to whom he ministered with loving zeal. Of late years the white man in search of gold has intruded himself upon the precincts of the Bishop, and, if we judge aright, his advent has not been a cause of special jubilation on the part of our distinguished missionary prelate. Experience would hardly lead us to expect that the representatives of our civilization who tumbled over each other in their eager quest for wealth, brought with them ideal exemplifications of the faith. It would be difficult to point to these newcomers and say to the red man, Behold the product of Christian civilization! This is the result that is born of the truths you have been taught. Go and do likewise. There appears, however, no remedy for the situation. The wheat and the tares must grow together until the harvest. In the meantime efforts have been put forth to minister to the miners and the traders in that far-off land; and now his Lordship is seeking the necessary assistance that will enable him to secure an assistant Bishop who can relieve him of the more arduous features of his episcopal duties. The Church in Canada extends a hearty welcome to one who has long been in the public eye on his return to the more populous haunts of men.

While all must admire the constancy and fidelity that has kept a man for nearly a third of a century at his lonely post, we cannot but feel that a more frequent mingling with men at the centres of Church activity is in the interests both of the man and his work.

The question of the division of the Diocese of Nova Scotia came up for a lengthy and vigorous discussion at the recent Synod, and was decided in the negative. We are not sufficiently familiar with the situation to express an opinion for or against the division, but this must be plain: if division is in the interest of greater efficiency of the Church by the sea, then it ought to be accomplished. The resolution was negatived by a majority of the laity, while the clergy were strongly on the other side. We gather that the stumbling-block was the matter of finance. Experience would indicate that where an expenditure is demanded for the development of the Church where good results may reasonably be expected the scheme is taken in hand by men who believe in it, then the money is forthcoming. Men take pleasure in contributing to an advancing cause. Organization and enthusiasm work wonders in an enterprise that may be beset with difficulties. Nova Scotia has exemplified this within the past year. It was asked for \$4,000 towards the general missionary work of the Church, and at the outset declared that the sum was too large. It gave its own answer in a cheque for \$1,000 more than was asked. The Diocese of Ontario was divided at a time when Church enthusiasm was by no means an outstanding feature of its life, and to-day there is more life in either of the parts than in the whole of those days. The day is past for complacently muddling along in the old way if duty or efficiency call for new ways. If a diocese has nothing special to work for, it is not likely to put forth any special effort. The spirit of the Church at large, if we mistake not, is with the men who seek to augment the Episcopate in Nova Scotia, for to the onlooker it smacks of life and progress.

Trinity Sunday is fast approaching, and with it comes the thought of the ordinations of many men to the sacred ministry. The occasion is a solemn one alike for the men whose lives will be specially affected thereby, and the Church into whose service they are called. It is only fitting that throughout our whole communion, prayers should be offered on behalf of those who will so soon be numbered with the clergy of the Church. To those who are about to assume new duties, and pledge themselves before God and man in the performance of the same, Spectator would like to say one word. To the young men who have just completed their college courses and await their ordination he would suggest their careful and continuous perusal of the ordinal, and particularly those promises which they shall be called upon to make. It is of vast importance that these obligations should be intelligently understood, not necessarily as this or that instructor may interpret them, but by the man who is primarily affected. It is of vital moment that each man's conscience should assent wholly and without reservation to the solemn pledge which he takes. This can only be done by a careful study of the subject and the formation of his own conclusions, so that with heart and mind approving he can give his assent thereunto. Men's views may alter with advancing years on many subjects, but it is necessary at the outset as well as throughout life that whatever we undertake should be undertaken with intelligence and a good conscience. SPECTATOR.

The Rev. Sidney Swann, vicar of St. Aidan's, Carlisle, has purchased, and proposes to rebuild some old shops which completely hide from the main street the view of the east window of the Cathedral, which the late Professor Freeman considered the finest in the world. One of the new shops will be only one story high, and thus will permit the window being seen.

## The Churchwoman.

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

### FREDERICTON.

St. John.—Trinity.—The first annual meeting of the Woman's Auxiliary of this diocese was held in the schoolhouse on Tuesday, April 26th, commencing at 10.30 a.m. The Rev. Canon Richardson presided, and the meeting opened with Bishop Heber's hymn, "From Greenland's Icy Mountains," followed by prayers appointed for the occasion. After another hymn and a reading of Scripture by the Rev. J. de Soyres, the chairman addressed to the members present a few words of hearty welcome to the schoolhouse of Trinity. It was, he continued, the day of small things for their Branch of the society, being their first annual meeting, but they were sowing the seeds of a work, the importance of which could not be exaggerated, and it was a source of gladness to the clergy of St. John to see the women of the Church banded together to do the Church's work. The chairman then called on the Rev. Canon Newnham to address those present on the diocesan motto, "Launch Out into the Deep." Canon Newnham in referring to the twenty-five years of his work in the Fredericton diocese said the women of the diocese had long desired to do something more definite in work for the Church, and the time had come. Their patience was rewarded, and it was now for them to go on and show the results of their patience by their work. The motto appealed to sentiment, but sentiment had played a great part in the world's history. The English flag, which inspired men to follow it to death or victory, was but a piece of coloured bunting, yet it held a place in the nation's heart, and so their motto, "Launch Out into the Deep," should inspire them to do great things for the Church of Christ. This command of our Lord embodied in their motto had a reference to spiritual things as well, and was addressed to his followers in every age and for all time. Several lessons might be learned from the motto. The deep waters were teeming with fish of every kind, and one must leave the shore and strike out into the deep to catch them. Go out into all the world was the command of our Lord on another occasion, and there was great need that we should obey that order to-day. Parochialism and diocesanism were good, but we should not centre all our work at home; in the deep was a great multitude of souls. In the North-West were thousands. In Africa, Japan, China and India were millions of people sunk in the deep waters of heathenism, and waiting for us to let down the net and hold all that come into it for Christ. Another lesson from the motto was not to be discouraged. Peter was not looking for success. He had toiled all night and caught nothing. Nevertheless, at Christ's command he let down the net; and we must cast our nets and look for and expect results, believing in the Master's power. Obedience was another lesson of the motto. As it was with the sailors in Nelson's day, so to-day it is the greatest virtue of Christian workers not to question, but to work and do their duty. Finally, concluded the speaker, work is an exemplification of the motto. We must win the world for Christ, and we must work to win, and echo Peter's words when he said: "At Thy word I will let down the net." The chairman then briefly introduced the Rev. Robert P. McKim, who spoke on "Foreign Missions." The sunshine was the creation of God, said the speaker, and the Church did not exist to make sunshine, but to diffuse it into the dark places of the earth. Each Church could do something to

project these rays of light where light had never been. Seventy-five thousand dollars was raised last year for missions, but there was much still to do. Candidates were waiting when money could be found to send them. We need more self-denial. We must, as St. Paul said, "die daily." The reverend gentleman referred to Persia, and gave instances of the openings in that country for any who would go to preach the Gospel. The Rev. J. deWolfe Cowie then addressed the members on "Diocesan Needs." The speaker, as representing the Board of Diocesan Missions, reviewed the work during the past few years, and gave many interesting details of districts becoming self-supporting, and in their turn helping the good work. Referring to the missionary field, Mr. Cowie spoke of the need of a work of recovery as well as of discovery. Many had forgotten their faith, and were waiting to be brought back into the fold of the Church. One of the great needs was the want of men. There were many young men of splendid abilities who were waiting for a call to the work, and the speaker believed that the call should come from outside a man. The best men require calling, and it should be the privilege and duty of the Woman's Auxiliary to use their influence in obtaining workers for Christ. The Rev. Canon Richardson then spoke briefly of the needs of the North-West. The need, he said, was great, and pointed out the enormous stretch of country that was included in the Dioceses of Rupert's Land, Qu'Appelle, Calgary and Saskatchewan. People were pouring into the country, as many as 100,000 having come in during the past year. It was, continued the speaker, our privilege to see that these strangers did not go out and find no Church to welcome them. We were bound to see also that our own people did not lack the means of grace. It was an opportunity to mould the manhood and womanhood of Canada. And in sending labourers into this harvest field we must not delay; the devil and secularism would not wait. Let us, then, concluded the reverend gentleman, go out in heart and soul and spirit to that great country, and if we do our part in aiding the work of Christ, God will of a surety give the blessing. The Rev. J. de Soyres, in a few well-chosen words voiced the feelings of all present at the eloquent addresses that had been delivered, and expressed his belief that the work of the Woman's Auxiliary, so well begun, would go on and prosper, for it had God-speed. The meeting closed with prayer. A business meeting was held in the afternoon. On calling the roll there were few absentees among the delegates from the branches that now exist throughout the Province. Subsequently Mrs. Thomas Walker, the president, gave an address of welcome. The reports from the ten branches formed since last November were then dealt with, and all showed that the good work was making steady progress, as many as 365 members having joined since the society was formed last year. On the election of officers the following were chosen for the coming year: Hon. president, Mrs. Kingdon; president, Mrs. Thomas Walker; first vice-president, Mrs. G. F. Smith; second vice-president, Mrs. W. D. Forster; third vice-president, Mrs. Allan Fitz-Randolph; recording secretary, Mrs. Harold Lingley; corresponding secretary, Miss Sadleir; Dorcas secretary, Mrs. John Hay; Junior superintendent, Mrs. Wm. J. Davidson; secretary of literature, Mrs. James F. Robertson; treasurer, Mrs. John M. Robertson. A letter was received from the president and officers of the diocese of Huron, congratulating the organization on its first meeting. This letter was answered by Mrs. Walker.

### OTTAWA.

Cornwall.—Trinity.—The annual meeting of the Woman's Auxiliary was held on Tuesday, April 26th. The opening service was held at 10 a.m. in

this church. The Rev. Rural Dean Houston was assisted by the Rev. W. H. Green, of Lancaster, who preached an excellent sermon. The business session began in Trinity Hall at 2.30 p.m., with a good attendance. The Rev. Rural Dean Houston presided. Reports of the year were most satisfactory and encouraging. The treasurer's report showed the receipts for the year to be \$100.28. After pledges and other claims were paid there was still on hand a small balance. Last November a splendid bale was prepared and sent to the Rev. James Taylor, Emmanuel College, Alberta; total cash value, \$51.17. A second valuable bale is ready for shipping to the principal of Gordon's Indian Schools, Touchwood Hills, Assa. The officers were elected. They are: Honorary president, Mrs. Bruce; president, Mrs. Houston; first vice-president, Mrs. Poole; second vice-president, Mrs. D. Carpenter; recording secretary, Mrs. V. L. White; corresponding secretary, Mrs. Cunningham; Dorcas secretary, Mrs. J. Stewart; literature secretary, Mrs. W. J. Wood; treasurer, Mrs. Graveley; Extra-Cent treasurer, Mrs. Conliff; delegates to convention, Mrs. Graveley and Mrs. Wood; substitutes, Mrs. Alfred Runions and Mrs. Cunningham. Five members were added to the Branch, which now numbers 55.

### INDIA ORPHAN WORK.

With grateful thanks I acknowledge the following contributions: From three little boys in Miss Keffer's S. S. class at King, Ont., 50 cents; Miss M. J. McLennan, "By the Lake," Lancaster, another year's support for child, \$15; from a friend, Teeswater, for Chinese orphan work, \$5; W. L. Roberts and family, Horning's Mills, thank-offering for many blessings through a hard winter, \$15. We little know the suffering of life in India, where, we are told, twenty-five or thirty millions of children will sob themselves to sleep, hungry and miserable. Alas! and what can we do for them? Let us bravely and thankfully continue to do what we can. God has put it into the hearts of some to help by helping some of the little children in the mission homes; and surely we do thank Him that we can help even one in this way. Fifteen dollars is very little to keep a child for a whole year, and those who cannot give all may be glad to give a part of this sum. And, oh! how India may thank the missionaries for their self-sacrificing labours of love. Let us try to enter a little into the spirit of sacrifice, too. What can we spare from our many comforts and pleasures? Perhaps we could dress more simply, deny ourselves an evening's amusement now and then, and thus have the gratification of being able to feed, clothe and educate for Christ's sake one of these, His little ones. Kindly address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

### REVIEWS.

Christ.—By S. D. McConnell, D.D., LL.D., Rector of All Souls' Church, New York. The Macmillan Co., New York; Morang, Toronto; price \$1.25 net.

This is a most remarkable book, showing what a tremendous reaction has set in against what may be termed "Protestant Theology." Our author is the most thorough going destroyer of the old cherished teaching on, for example, "The Atonement," as the avenging by an angry, despotic God upon His innocent Son of the sins of the world. There is a most severe and exhaustive description of Protestantism. He thinks there is not, never has been, a really organized Catholic Church. Once there was a time when the primitive Church of the early Christians was "imperialised," and that exists as the Church of Rome to-day. To us there are only three divisions of Christianity to-day; perhaps the Greek Church, the Church of Rome, and the multitudinous Protestant divisions, including, of course,

the Church of England; known in the States as the Protestant Episcopal Church. Our author's words are, "The third segment of the ecclesiastical circle is that ill-defined aggregation which we call Protestantism." The only sense in which "the Kingdom of God" is to be taken is that in which we speak of the "animal or vegetable kingdom." There is a most curiously unbiblical view of the New Birth. Our author never mentions, or even alludes, to the Holy Spirit from one end of his book to the other. Will this seem credible when spoken of a "Rector of All Souls' Church, New York." Yet it is a fact. We have not space to go into all the vagaries of this most pernicious book. We will just quote a gem or two: "The good man of to-day is uneasy because he has lost his god (with a small g, observe). He is as the lusty youth whose hunger for love torments him because he can find no mistress to fold in his affections." "The man of to-day is at bottom religious. He would reverence, adore, obey a god (small g again) if he could find one who would satisfy him." Of Christ the author says: "According to his own presentation of himself he is not, primarily, saviour, or redeemer, or exemplar; he is the Revealer." We think the use of small letters and the final capital is suggestive. We have gathered from the book that the author may believe in the divinity of Christ, but not in His deity; it is the same kind of divinity, we fear, that "doth hedge a king." In conclusion we would say that the book can do no real good to any one. To the "anxious enquirer" it offers sawdust instead of bread.

Sketches of Indian Life.—By Rev. F. Frost. With an introduction by the Bishop of Algoma. William Briggs, Toronto; price.

This is a most entertaining book, written in a very captivating style from its very naive simplicity. The author has a large amount of humour, which often comes out most opportunely. The author tells us that having been a missionary for thirty years he has become so used to the Ojibway tongue that he finds it more convenient to even think in it than to use English. It must require slow speaking and careful enunciation to call Indians by their names. He gives two specimens, one of forty-seven letters, of which the author remarks: "The name of this chief was quite significant." We hope so. A lady's name given consists of twenty-eight letters. The topics selected by the author afford exceedingly useful means of getting a good glimpse of Indian character and usages. Altogether the book is most captivating. We hope not only that the author will be gratified by a large sale of his book, but also that he may see his way to give us at least one more like it. It would do admirably for Sunday School libraries.

Apologia Pro Vita Sua.—Rev. J. H. Newman, formerly Cardinal of Roman Church. Longmans, Green & Co.; price 6d.

This is a sixpenny reprint of a well-known book issued forty years ago. This autobiography was occasioned by a controversy between Rev. C. Kingsley and Rev. J. H. Newman. Kingsley had accused Newman of trickiness and dishonesty, both of word and conduct. An acrimonious discussion followed, and Newman, being the cleverer man of the two, got the better, decidedly, of Kingsley. We read the Apologia forty years ago when it first appeared. Our youthful verdict we find sustained to-day. It is unsatisfactory as a defence. We could not take up enough space in the Canadian Churchman to show how the impression grows as you read that the writer, with all display of sincerity, either fell a victim to self-deception, or is writing a special plea to win from others, if not justification, at least tolerance. It is difficult to believe that in the latter years of his stay at Oxford he can never have felt himself justly open to the charges which Kingsley, somewhat too roughly, brought against him. We have asked ourselves what has led just now to so cheap a republication of this book? Reading the concluding pages, would any one be thought

ridiculous if he came to the conclusion that it has been done in the interests of those who wish to point out the Church of Rome as the true refuge for those clergy and their sympathizers in England to-day who belong to the most advanced class of Ritualists; and to others also who are upset by the attacks upon Holy Scripture made by men high in position in the Church of England? The Protestant theory of an infallible Bible is receiving very severe shocks day by day, and we are told that men are losing their faith. Some people think things were not so bad in Newman's day; hence, it may be thought that his book can do good service in pointing out a "refuge for the needy in their distress"—a refuge from the storm.

The Common Hope.—Edited by Rev. Rosslyn Bruce, M.A., St. Ann's, Soho, London, England, with introduction by the Bishop of Stepney. Longmans, Green & Co., London and New York; price 3s. 6d.

This book consists of ten papers by various clergymen, mostly of the younger men. It is a book for the times, and is especially a book for Bishops and priests of the Church in view of the new condition of things. The essays are of varied character—all of them good. They range from doctrinal considerations to those of an especially practical character. Those on "The Church and Her Testimony" and "The New Imperialism" are particularly good. The Bishop of Stepney singles these out, and also the concluding paper on "The Joy of Ministry," as, in his opinion, deserving of notice. Two very good papers on "Clerical Mannerisms," "The Church and Temperance," ought to be read and pondered. The latter is especially sensible, and would be particularly useful to us in Canada in view of the mischievous action of extreme prohibitionists. Altogether the book is a most admirable and awakening one.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NEWFOUNDLAND.

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

St. John's.—St. John the Baptist.—The annual vestry meeting was held on April 18th, the Rev. Canon Cartwright presiding. Wardens, Messrs. Davey and Gosling. A new electric organ has recently been placed in this cathedral church, and will be used for the first time at Whitsuntide. The repairs to the sacred edifice to date have cost \$2,800. The total cost will be \$60,000, of which \$42,000 has been subscribed. The Rev. W. V. Whitehouse, now of Rose Blanche, is to be appointed in the near future assistant curate, and in future the curates' stipends will be increased.

#### NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S. (Synod concluded.)

The Ven. Archdeacon Kaulbach moved a resolution of thanks to the Bishop for his address, and further moved that a committee be appointed to deal with same. The important matter of the proposed division of the diocese was then taken up. Mr. J. Johnstone Hunt thought the division would weaken the diocese. Better to have one strong Bishop than two weak ones. If the diocese is divided we should lose the interest of assemblies of men from all parts of the Province. The Rev. Canon Crawford pointed out that the previous speakers and ideas could not be applied to the Church, which is a family, which must propagate itself by sub-division. In Ontario, division has aided the missionary work of the Church. He pointed out that the requirement of \$40,000 endowment has been replaced by

a guaranteed income of \$2,000 a year. Mr. J. H. Townsend thought the time inopportune, as the scheme could not be carried out before the election of a new Bishop. He moved as an amendment that the matter be deferred till after the election of a new Bishop. The Ven. Archdeacon Smith thought it most necessary that the new Bishop should know the feeling of the diocese regarding the division of the diocese. He pointed out that the Synod had already approved the general principle. The House of Bishops has also urged the division. Steps should be taken to bring the matter into the field of practical politics. He thought the diocese might be divided, both to remain under one Bishop until certain conditions have been fulfilled. This has been done in Rupert's Land and British Columbia. After the Revs. S. Trivett, W. C. Wilson, H. How and C. W. Vernon had spoken on the subject, Judge Savary said that in principle he was in favour of multiplying the Episcopate. He moved in amendment that Mr. Harris' motion be referred to the present committee on the division of the diocese to report at the next Synod. After still further discussion, in which a number of the delegates took part, Judge Savary agreed to change his amendment so that the committee might report to this session of the Synod. The amendment was then put and carried. The Bishop then pointed out that the Synod should keep the principle of the division clearly before their minds. The time taken to raise the funds may be long or short, but the way would be paved if the Synod decide on the division. The Synod then adjourned to the following day.

Thursday.—The Synod resumed its session at 3 p.m. this afternoon. Various reports were presented, which were adopted. The report of the Committee on Synod Assessment was presented by Mr. Justice Ritchie, and the discussion thereupon took up the remainder of the afternoon session. At nine p.m. the Synod resumed the debate on the report of the Synod Assessment Committee. The committee's suggestion that the assessment for the coming year be \$1,200 was then carried, and the report was then adopted as a whole. During the evening Mr. J. L. Jennison introduced his resolution in favour of annual Synods. He held that such a course would avoid the accumulation of business, and that at the end of each Synod a brief conference would be held. In Fredericton Diocese a proposal to change from annual to biennial session was voted down at their last session. Expressions were also read from other dioceses in favour of annual Synods. Every Parliament in Canada meets annually. Every other body of Christians meets annually. Biennial Synods involve great delay. The Rev. J. L. Downing seconded the resolution. The Rev. C. W. Vernon asked whether the scheme would involve every Synod and every successive conference being held in Halifax. Mr. Jennison expressed himself as favourable to moving the Synod to other centres, but did not wish to mix the matter up with the present scheme. The Rev. F. H. Almon also supported the motion. Mr. Jennison's motion was then put and carried. The motion will, therefore, lie over for adoption at the next meeting of Synod. Judge Savary then introduced his Canon on Differences. The Synod then adjourned.

Friday. The Synod resumed its session at 3 p.m. After the reading of the minutes, the Clerical Secretary read a memorial from the Diocese of Montreal with reference to the holding of Church Congresses in Canada, similar to those now held in England and the United States, asking the Synod to aid in the organization of such a Canadian Church Congress, and to offer suggestions respecting it. The Rev. W. J. Armitage moved that the memorial be referred to a committee, to consist of the Archdeacon of Nova Scotia, Rev. H. W. Cunningham, Mr. Justice Ritchie and Judge Owen. This was duly seconded and carried. The Bishop then presented the report of the Board of Home Missions. The report regretted the continued reduction of par-

ochial contributions to the fund, and asked the Synod to seriously consider the matter, and the Church people to show zeal and interest in place of indifference and lukewarmness. Regular and systematic giving is what is needed. The parish contributions for the past year amounted to only \$2,218.15. The increase of capital during the year was \$650, and \$500 of this was given by the late W. C. Silver. On motion the report was adopted. The Bishop then read the following report of the committee on the division of the diocese as follows: "The committee on the division of the diocese beg to report that, having considered the resolution of the Rev. V. F. Harris, which was referred to them by the Synod, they would recommend the division of the diocese, but on condition that the Endowment Fund of the Bishopric of Nova Scotia remain intact. They would further recommend that the new diocese consist of the Islands of Prince Edward and Cape Breton and the Counties of Pictou, Antigonish and Guysboro'. That the Magdalen Islands be included in the new diocese, provided that the Diocese of Quebec be willing to surrender them, and to make some contribution towards the endowment of the new See. That the House of Bishops be asked to divide the diocese according to the scheme agreed upon, with the understanding that the new diocese is to remain under the charge of the Bishop of Nova Scotia until such time as such income as may be decided upon for the new diocese by the House of Bishops has been legally secured. That a committee be appointed to take such steps as they may consider advisable in order to secure, at the earliest possible date, the required Episcopal endowment. That the new diocese be called the Diocese of St. Lawrence. The discussion on this most important topic was then proceeded with. The debate was of a most interesting character. After debating the question all the afternoon and evening until nearly eleven o'clock, the vote on the motion to adopt the first clause of the report of the committee on the division of the diocese, the Anglican Synod came to a vote on the question shortly before eleven o'clock, the motion, although it received a total majority vote of twenty-four, being lost by the non-concurrence of the laity. When the vote was taken it stood as follows: Clerical vote—For division, 49; against, 9; majority for, 40. Lay vote—For division, 23; against, 39; majority against, 13. Total clerical and lay vote—For division, 72; against, 48; total majority for, 24. As the concurrence of clergy and laity is needed, the motion was declared lost by the non-concurrence of the laity. It is understood that a vigorous agitation is likely to be still kept up in the eastern end of the diocese, and that the matter is likely to be again brought up at the next regular session of the Synod, when it is probable that every effort will be put forth to bring to the Synod an unusually large representation of resident lay delegates. Mr. A. C. Johnstone was elected lay secretary, to succeed Mr. R. J. Wilson, who resigned. The scrutineers of the ballot for the Provincial Synod reported that the following were elected in the order named: Ven. J. A. Kaulbach, Canon Crawford, Canon Vroom, Rev. J. Simpson, Ven. D. Smith, Rev. V. F. Harris, Rev. T. F. Draper, Rev. S. W. Jones, Rev. W. J. Armitage, Ven. T. B. Reigh, Rev. A. W. M. Harley. The laity elected for the Provincial Synod were: A. McKinlay, J. L. Jennison, J. Y. Payzant, Judge Forbes, Judge Owen, Judge Ritchie, C. C. Blackadar, Geo. E. Franklyn, H. B. Stairs, C. E. Creighton, C. E. Tanner, G. W. G. Bonner. The clerical delegates to the General Synod are: Archdeacon Kaulbach, Rev. James Simpson, Rev. Canon Crawford, Rev. Canon Vroom, Archdeacon Smith, Rev. W. J. Armitage, Rev. E. A. Harris, Rev. S. Weston Jones. The lay delegates to the General Synod are: J. L. Jennison, Judge Ritchie, Judge Savary, C. C. Blackadar, Judge Fitzgerald, R. F. Harris, Judge Forbes and J. J. Hunt. The Synod then adjourned till the following day.

Saturday. The Synod re-assembled for the transaction of business at 10 o'clock on Saturday morning. Judge Owen asked for a suspension of the rules of order to move a resolution that delegates to the Synod should be residents of the parishes which they represent. The motion to suspend the rules of order was lost. The Rev. T. Fraser Draper, as Rural Dean, extended the invitation of the Deanery of Sydney to the Diocesan Synod to hold its next regular session at Sydney, pledging themselves to do their utmost to provide hospitality both for clerical and lay delegates. The invitation was referred to the Executive Committee. The Ven. Archdeacon Kaulbach reported for the committee on the Bishop's address. They recommended that a committee be appointed to draw up a Canon respecting the erection of churches and rectories; that the appeal for missionaries issued by the S.P.G. be handed to the Diocesan Committee of the Central Board of Missions of the Church of England in Canada for consideration; that the Bishop be requested to vacate the chair. At the suggestion of Rev. W. J. Armitage, it being the feast of St. George, the patron saint of England, the National Anthem was enthusiastically sung by the members of the Synod. The Bishop asked to be excused for smiling, but he had just been asked to sign a license for a clergyman as rector of a parish of St. Barabbas. The Rev. Canon Vroom moved and Judge Owen seconded the presentation of the following address to the Bishop: "To the Right Reverend Frederick Courtney, D.D., Lord Bishop of Nova Scotia: Before the closing of the Synod we feel it our bounden duty in saying farewell to your Lordship to express the deep regret with which we contemplate your severance from our future deliberations. We shall not soon forget your wise and courteous control of our proceedings, and the thoroughness with which your vigorous understanding mastered every detail of debate. We recognize with gratitude that sixteen of the best years of your life have been devoted to the service of this diocese, and feel assured that your constant prayers will still be offered for the welfare and progress of the See on which you have been so long the vigorous and talented head. In confidence that your petition to the great Bishop of all souls will unite with ours that your departure from our midst may be revealed for our good, we wish you farewell and bid you God speed." The Bishop having vacated the chair, the address was read by Archdeacon Kaulbach while the Synod stood. The Archdeacon in presenting the address, made a neat speech referring especially to the Bishop's great ability in presiding at the Synod.

The Bishop in reply thanked the Synod very much for its kind address. "I shall cherish it, and afterward look at it, and gradually the sentiments expressed therein will penetrate more and more deeply, and I shall grow more and more grateful for the sentiments expressed. For your help in my work I thank you very sincerely. For your affection I cannot, I never shall be able to sufficiently thank you. For the blessing God has granted to my undertakings I shall always render thanks to Him. I trust that when the great Synod shall convene under the great Bishop of Souls you and I may be members thereof, where all difficulties, doubts and heartburnings shall be forgotten, and we shall see eye to eye. Again I thank you." Nominations for substitute clerical and lay delegates to both General and Provincial Synods then took place. The Revs. J. L. S. Foster and C. R. Cumming were appointed clerical scrutineers, and Mr. J. J. Hunt and Judge Owen lay scrutineers for the election of substitutes for the General Synod. Mr. J. Y. Payzant was then elected a Governor for King's College. The following representatives in the Board of Management of the General Missionary Societies were then elected. Rev. Canon Crawford, Rev. W. J. Armitage, Mr. Thomas Brown and Mr. J. J. Hunt. Mr. J. J. Hunt then obtained the sus-

pension of the rules of order to read a resolution that the expression of the Synod's regret at the retirement of its lay secretary, Mr. R. J. Wilson, be engrossed. The Rev. Canon Crawford presented the report on the Twentieth Century Fund, which, after some discussion, was adopted, as also were a number of other reports. The closing session opened at three o'clock with the reading of the report on systematic and proportionate giving by Canon Crawford on behalf of Mr. C. S. Wilson. The report emphasized the need of parishes attempting to become self-supporting. Fifty of the ninety-six parishes ought well be expected to stand alone, while at present only nine are entirely self-supporting. The committee suggested the appointment of two laymen to visit the parishes with a view to the parishes becoming self-supporting and to obtaining funds for diocesan purposes. The plan adopted in the West of appointing a diocesan visitor has proved a great success. The report was received and adopted. Mr. J. H. Townsend asked for the suspension of the rules of order for the purpose of discussing the question of the income of the next occupant of the See. Mr. J. H. Townsend moved, seconded by Mr. Thos. Brown, that the Bishop's income be fixed at \$4,000. The speaker expressed himself as in favour of reducing the assessment on the parishes. The Bishop pointed out that the present income and assessment less the amount from England, which now ceases, amounts to \$4,000. To make up \$4,000 the assessment would be reduced from \$2,200 to \$1,200. Rev. George Haslam moved as an amendment that the Bishop also be provided with a house. Finally the resolution was made to read that the income of the See be \$4,000, the amount beyond that coming from endowment to be raised by parochial assessment, and that the Bishop be allowed the use of the See house on the same terms as the present occupant of the See. The resolution was then put and carried. On the motion of Canon Vroom the report of the Committee on Domestic and Foreign Missions, and that the assessment be referred to the committee. The Rev. H. W. Cunningham reported respecting the memorial from the Diocese of Montreal in holding a Canadian Church Congress. The committee recommended the co-operation of the Synod, advocated annual meetings in October, and that the following Corresponding Committee be appointed: Rev. W. J. Armitage, chairman; Rev. H. W. Cunningham, Rev. C. W. Vernon, Rev. S. Weston Jones, Mr. J. L. Jennison, Mr. Justice Townsend, Judge Savary. The report was adopted. General Synod, Substitutes—Clerical delegates: Rev. E. A. Harris, Rev. A. W. M. Harley, Rev. G. R. Martell, Rev. T. J. Draper. Lay: R. J. Wilson, G. W. G. Bonner, R. H. Brown, C. E. Creighton. Provincial Substitutes—Clerical: Rev. W. J. Lochyer, A. M. Bent, G. R. Martell, G. C. Wallis, R. W. Norwood, A. P. Shatford. Lay: Judge Savary, R. J. Wilson, Rev. E. Harris, J. J. Hunt, J. C. Mahon, R. H. Brown. After passing the usual votes of thanks the Synod adjourned sine die.

Sydney.—Christ Church.—Mr. Meissner, who left this place on Friday, May 6th, with his family, for his new home in Montreal, was presented on Wednesday, the 4th inst., by the rector, warden and vestry of this church, with a handsome pair of field glasses, as a token of their regard for him, and of their regret at severing pleasant associations. Mr. Meissner has been an energetic supporter of Christ Church since the inception of the parish, and has served as a vestryman during that period. He was elected warden at Easter, 1903, but early in the present year, he was compelled to resign, owing to the duties of his new position taking him away from Sydney. Mr. F. C. Kimber made the presentation on behalf of his fellow vestrymen, after which, the rector, Rev. S. J. Woodroffe, spoke on his sincere regret at losing the Meissner family from his parish. Mr. Meissner made a graceful response, and spoke

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feelingly of the many friends and pleasant associations he and his family were leaving behind them in Sydney.—Sydney Post, April 28th.

### MONTREAL.

**Wm. Bennett Bond, D.D., Archbishop, Montreal.**  
**James Carmichael, D.D., Bishop-Coadjutor, Montreal.**

Montreal.—Belcher Memorial Church.—The annual vestry meeting was held on Monday evening, April 25th, it having been postponed owing to a flood. Wardens, W. C. Stark, E. Marlow; delegates to Synod, Messrs. May and Marlow. Receipts, \$208.15.

The "Old Boys" of Bishop's College School, Lennoxville, now residing in this city, determined, at a meeting held in the Windsor Hotel on the 4th inst., to form a Montreal branch of the Old Boys' Association connected with that institution. The permanent secretary of the entire association will be the Rev. E. J. Bidwell, M.A., the headmaster of the college. In return for the annual fee of \$1, a copy of the school magazine will be sent to the members of the association. A canvass of Montreal Old Boys will be made. The following officers were appointed: Secretary, Mr. H. W. Molson; committee, Messrs. C. M. Holt, Geo. R. Hooper, R. J. Heneker, Pemberton Smith, C. B. Cochrane, Nelson, Peek, Beckett, Gardiner, Johnston, Pelton, H. Pillow, Stevenson, H. A. Sims, H. H. Sims, Dobbin, Henry and Shearer. It is proposed to hold an Old Boys' dinner in Montreal during the autumn.

The Bishop-Coadjutor of this Diocese has commenced a series of visitations of the various rural deaneries in the diocese at the beginning of this month. These will last until early in October next. The Bishop is at present visiting various parishes in the Rural Deanery of Hochelaga, and his engagements therein for the remainder of the month is as follows: May 18—Outremont, Rev. J. L. Flanagan; May 22th, Rawdon and Wexford, Rev. W. Davies; May 25th, Berthier, Mr. Max Liebich.

Diocesan Theological College.—The 31st annual convocation took place on Friday evening, April 29th. A large number of people were present, and His Grace, Archbishop Bond, presided. He referred in his address to the good work accomplished for the college by many who were then absent, notably Dean Hackett, the former principal, "who," he said, "was always ready to do work and always able to do it well." The Archbishop then spoke a few words of welcome to the new principal, Dr. Rexford, who is an alumnus of the college. He also thanked the various professors for their work during the past year. Principal Rexford, in his report, dealt with every phase of the college life. The Rev. Dr. Shaw, of the Wesleyan College, and the Rev. Professor Springer, of the Presbyterian College, made speeches in which they cordially greeted Dr. Rexford upon his accession to his present important post. The prizes won in the various years were then presented to the successful competitors by the Archbishop, and then the scholarship medals and testamurs were presented by Bishop Carmichael. The Bancroft prize was carried off by the Rev. W. R. Tandy, M.A.; the Gault scholarship of \$200 by Mr. A. H. Kennedy, and the Gault gold medal by Mr. F. C. Ireland. Testamurs were given to Rev. W. Harris, Messrs. F. C. Ireland and D. T. Parker. Bishop Carmichael drew attention to the fact that this was the last occasion upon which the Gault scholarship would be submitted for competition. Rev. W. R. Tandy, who was not present, is a graduate of Queen's University, and is the rector of the church at Havelock, Ont. The essays submitted by Messrs. Tandy, Kennedy and Ireland were said to have been of exceptional merit. Mr. F. C. Ireland, B.A., delivered the valedictory address, after which the Rev. Professor Abbott-Smith, M.A., spoke a few words of farewell to those who were

on the eve of taking their departure and entering upon the work of their sacred calling.

### OTTAWA.

**Charles Hamilton, D.D., Bishop, Ottawa.**

Ottawa.—St. Matthew's.—There were special services in this church on Sunday, May 1st (SS. Philip and James' Day). The Bishop of the diocese was present, and at the close of the morning service the congregation took occasion to pay a tribute to His Lordship, the Right Rev. Charles Hamilton, it being the nineteenth anniversary of his consecration as Bishop of Niagara, and the eighth anniversary of his translation to the newly-formed diocese of Ottawa. The rector, the Rev. W. M. Loucks, made special reference to the event, and the reverend and beloved Bishop was presented by the congregation with a congratulatory address, signed by the rector, wardens, lay delegates, organist, and the chief officers of the various auxiliary organizations of the parish. After a prelude of a highly fitting nature, the address continued: "We, the members of the parish of St. Matthew, the Apostle and Evangelist, desire on this, the nineteenth anniversary of your Lordship's consecration as a Bishop, and the eighth anniversary of your translation from the See of Niagara to the See of Ottawa, to wish you every joy and happiness, and especially to pray that in God's good providence you may be spared in the charge and care of this portion of the great Master's vineyard. We do this as members of the first new parish that was organized after your Lordship's arrival as the first Bishop of Ottawa, a parish bearing the same name as that of which your Lordship was so long a rector in the city of Quebec. We earnestly thank Almighty God that the Diocese of Ottawa has under your Lordship's rule prospered exceedingly, and that we have everything to encourage us to continue steadfast in that faith and fervent in that well doing which has ever been the great subject of your Lordship's teaching and example." The Bishop was deeply affected by this evidence of appreciation on the part of his people in the south end of the city, and gave expression to his feelings in eloquent terms.

Christ Church Cathedral.—The Bishop of the diocese held a Confirmation service in this cathedral church on Sunday evening, May 1st, when forty candidates were presented to him for the Apostolic rite, viz., twenty-five males and fifteen females. There was a large congregation present, and the Bishop delivered a very impressive address.

### ONTARIO.

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

Lombardy and New Boyne.—The chapter of the Rural Deanery of Leeds met in this parish on Tuesday and Wednesday, May 3rd and 4th. There were present besides the Rev. T. G. Kirkpatrick, the rector of the parish, the Revs. O. G. Dobbs, rural dean; F. D. Woodcock, T. A. Smith, T. Leech, C. T. Easton, W. A. Howard, and H. H. Bedford-Jones. H. F. D. Woodcock, who is shortly to be ordained for work in the diocese, was also present. Letters of regret were read from the Ven. Archdeacon Carey, Rev. J. R. Serson, of Gananoque, and Rev. E. M. Rowland, of Newboro. Mrs. Metzler wrote explaining that Mr. Metzler was laid up in the hospital at Montreal. On Tuesday evening there was service in the handsome church of St. Peter's, New Boyne, when a beautiful altar, in memory of the late Wm. Wright, was dedicated by the Rural Dean. The Rural Dean preached a practical and appropriate sermon. After a celebration of the Holy Eucharist, next morning in Trinity church, Lombardy, the chapter assembled for business at the rectory. A resolution of congratulation to the Rev. O. G. Dobbs, on his appointment as Rural Dean, was passed, with a reference to the close

and harmonious relations which have always existed in this deanery between the Rural Dean and the clergy. There followed reports of the clergy, as to the condition of the parishes, to the Rural Dean, and the discussion of several points connected with the welfare of the Church in the diocese. A resolution was passed expressing the sympathy of the clergy with Mr. Metzler in his severe illness and their hope that he would shortly be able to resume his parochial work. The following resolution was also passed by a standing vote: "That the chapter of the Rural Deanery of Leeds, assembled at its first meeting subsequent to the passing to his rest of the late Rural Dean, the Rev. Wm. Wright, take this opportunity of placing on record the very high esteem in which he was always held by us and by the Diocese at large, for his able administrations and executive ability. We desire to express our sense of high appreciation of his very valuable services as Rural Dean and parish priest, and also our deep, personal regard for him as a trusted friend and brother. The appointments for the M.S.C.C. of the different parishes of the deanery as provisionally arranged early in the year, were adopted without alteration. It is hoped and expected that the General Secretary may be able to spend some days in Leeds. The Rev. H. H. Bedford-Jones read a paper by way of introduction to a discussion and conference on the Epistle to the Philippians, which was taken part in by all. The conference was both stimulating and useful. A very hearty vote of thanks to the rector of Lombardy and his people for their hospitality was passed before the adjournment. The meeting will be held some time next autumn in the parish of St. Peter's, Brockville, and the general outline of subjects settled.

### TORONTO.

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

York Mills.—St. John's.—The Bishop of the diocese visited this parish on April 20th to hold a Confirmation service. Twenty-one candidates (ten males and eleven females) were presented by the rector for the apostolic rite of the laying on of hands. At the close of this service the rector in a few well-chosen words offered the warm congratulations of the congregation to his Lordship on the twenty-fifth anniversary of his elevation to the Episcopate. In thanking the congregation the Bishop spoke of the onward movement of the Church, particularly in its missionary aspect, and said the outlook was bright and cheerful.

Cremore, Banda, and Lisle.—The annual ves-

## Well Polished Diamonds.

Some diamonds are not polished as well as they might be—because there is a difference in the skill of cutters. To polish properly the precise run of the grain must be known, and this our cutters know from long experience. We secure our diamonds from men who handle the rough, as near to the mines as we can get, and we offer the public good diamonds at the closest possible prices. We ask your thoughtful consideration.

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try meetings were held late, owing to bad roads. Very gratifying reports were presented, showing total contributions of \$1,175 for the whole parish. Part of this was for new sheds, and \$187.35 was given to missionary objects. All payments have been met and small balances remain on hand. The wardens chosen are: Greenmore, W. H. Millie and Wm. Day; Banda, Dixon Wilson and T. J. Kembar; Lisle, S. J. Mills and Geo. Wilson; delegates to Synod, Henry Trent, Jas. Nicholson, J. E. Jones.

Horning's Mills, Whitfield, and Honeywood. The Rev. W. J. Ecclestone, of Little Current, Manitowlin Island, has been appointed to this Mission, and expects to begin his duties this month.

Collingwood. The next meeting of the Rural Deanery of West Simcoe will be held in this place on Tuesday and Wednesday, May 17th and 18th.

Bowmanville. The Rev. W. E. Carroll, late of Alliston, will be inducted into this parish on Friday, May 13th, by the Venerable Archdeacon Allen, when the clergy from the surrounding parishes will attend also.

Norwood.—The Lord Bishop of the diocese has appointed the Rev. J. McKee McLennan, rector of this parish, to the rectory of Sutton West in succession to the Rev. A. M. Rutherford, who died on March 14th last.

Peterborough. All Saints'.—A meeting of the congregation of this church was held last week, when it was unanimously decided to proceed with the construction of a new church. The rector presided, and he presented plans of such a building as was proposed. It would cost in the neighbourhood of \$20,000, and seat 800 people. It will be capable of enlargement by the addition of two transepts, which will increase the accommodation to 1,200 people. It is not intended to move the present church, but rather to utilize it for Sabbath School purposes. The new edifice will be situated on the lot immediately to the south. The height of the walls are calculated at 22 feet, the length of the church 120 feet, the height of the tower 120 feet. It is not improbable that a chime of bells will be placed in the latter. Steps will be taken immediately looking to promote active operations. It is to be hoped that this venture of the All Saints' people will be as great a success as their previous ventures have proved to be, and that in due time they will possess a house for Divine worship of which they may be justly proud.

#### HURON.

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

London.—St. George's. At the adjourned vestry meeting, which was held on the 29th ult., it was unanimously decided to increase the stipend of the rector, the Rev. G. B. Sage, by the sum of \$100 per annum.

Granton.—St. Thomas'.—Wardens, E. Webb, E. Langford; delegate to Synod, W. G. Garrett. Financial condition satisfactory. The congregation have decided to purchase a new organ for the church.

Prospect Hill.—Trinity. Wardens, W. Draper, W. J. Dinsmore; delegate to Synod, W. S. Dinsmore. The financial report was a most encouraging one.

Thorndale.—St. George's.—The reports of the wardens of this church and Grace Church, Nissosin, and the rector showed the parish to have just completed one of its most successful years financially and in other respects. The total in-

come for St. George's was \$1,255.60, and for Grace Church, \$320. The wardens for the former church are Messrs. Joseph Cunningham and Meade N. Wright; lay delegate to the Synod, Mr. Robt. Stinson, and for the latter Messrs. Chas. Foster and Matt. Barber, the lay delegate being Mr. W. McMurray. It is the intention of Grace Church congregation to thoroughly renovate their church during the present year.

#### KEEWATIN.

**Joseph Lofthouse, D.D., Bishop, Rat Portage, Ontario.**

Dryden. St. Luke's. The first annual vestry meeting of the members of this congregation was held in the church on Wednesday evening, April 20th. Financial statements were submitted which were satisfactory, and on motion were passed. The following officers for the current year were elected: Churchwardens, Messrs. E. Hays and Thos. Hatch; sidesmen, Geo. Pronger and John Stratton; auditors, F. Stone and J. E. Gibson. The members of the church being desirous of placing on record at this their first annual meeting since the opening of the church their thanks for the financial aid received from various sources, as well as the voluntary labour so willingly given in the erection of the church, it was moved by A. Stone and seconded by J. E. Gibson and unanimously carried, that the sincere thanks and appreciation of the members of the congregation be tendered to all those who gave financial assistance and voluntarily laboured for the erection of the church, and that this resolution be published in the Wabigoon Star and the Canadian Churchman, Toronto.

Wapella.—Christ Church.—Wardens, H. Carpenter, K. Nixon. A hearty vote of thanks was passed to the ladies of the Guild and Junior Guild for the great assistance they have given to the church by the bazaars and entertainments they have organized during the year, all of which have been very successful, not only financially, but in providing entertaining and intellectual pastimes.

#### SELKIRK.

**William Carpenter Bompas, D.D., Bishop, Caribou Crossing, Yukon Territory.**

Yukon. Christ Church.—There was a large attendance of parishioners at the annual vestry meeting. The Rev. I. O. Stringer occupied the chair. The financial report was presented and adopted. It was of a satisfactory nature. The rector then presented a report on the work and progress of the church since his incumbency from the 1st November last to April 10th. The report showed that 47 Sunday services had been held, with a total attendance of 1,631 persons. There were six baptisms. Notwithstanding the fact that there was a marked increase in the attendance at Sunday service, still there were a number of persons known to be Episcopalians who were rather lax in attending church. The rector impressed upon those present the telling effect of personal influence, and hoped that each church member would make it a point to do what they could to bring others to church and interest them in Church work, and with the united efforts of all he hoped to see this year a greater progress made, financially, numerically and spiritually. A report was also received on the work in connection with the Sunday School, which was very gratifying indeed. The children raised the sum of \$25 during Lent by means of mite-boxes. This sum is to be forwarded to the Canadian Missionary Society. The report concluded by saying that the Sunday School was the vital part of the Church work, and should have the encouragement and hearty support of the parents and members of the congregation. Wardens, A. B. Clegg, L. M. de Gex; sidesmen, W. S. Watson, I. Taylor; secretary-treasurer, P. R. Peele; auditor, T. W. Jackson.

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#### NEW WESTMINSTER.

**John Dart, D.D., Bishop, New Westminster, B.C.**

New Westminster.—Christ Church Cathedral. The following officers were appointed and elected for the ensuing year at the annual vestry meeting: Wardens, Percy Wollaston, Jr., A. J. Dallain; Church Committee—G. A. Taylor, G. W. Coles, Col. J. A. Hall, E. H. Hiscocks, Alexis Martin, Ira E. Cornwall, H. Kent, F. Burrell, C. Holmes and Capt. C. E. Clarke; sidesmen, H. Kent, E. H. Hiscocks, Ira E. Cornwall, F. Burrell, C. Holmes, Capt. C. E. Clarke, G. A. Taylor, G. W. Coles and B. Howard; Ruridecanal Conference, Capt. M. Richardson, A. H. Ridgman and G. A. Taylor; Synod representatives, Percy Wollaston, Jr., G. A. Taylor, A. J. Dallain, Hon. Mr. Justice Martin, Alexis Martin and E. H. Hiscocks.

#### COLUMBIA.

**William Willcox Perrin, D.D., Bishop, Victoria, B.C.**

Victoria.—Church of Our Lord.—The annual meeting was held on Tuesday, April 26th. The Rev. H. J. Wood presided. All the various reports presented were received with much satisfaction, and were adopted unanimously. Wardens, E. A. Jacob, R. Jones; trustees, Messrs. Hon. W. J. Macdonald, H. D. Helmcken, K.C., J. C. Newbury, Chas. Hayward, Wm. Wilson, J. M. Langley, R. Jones, Edgar Fawcett, R. S. Day, E. A. Jacob and J. L. Hughes; Advisory Committee, Messrs. J. Kingham, T. H. Laundry, J. P. Hibben, C. Schwengers, Geo. Hargreaves, A. L. Pengelly, C. C. Pemberton. A hearty vote of thanks was tendered the retiring warden, R. S. Day, who declined re-election in order to enter upon duties as superintendent of the Sunday School. Special reference was made to the invaluable assistance rendered by the president and members of the Ladies' Aid during the year.

### Correspondence.

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

#### UNION.

Sir,—I am glad to see the move that is taking place in regard to the union of some of the different Christian bodies, and would like to state my views on the subject. Now, in the first place, the Church of England I look upon as a branch of the Church founded by our Saviour on the day of Pentecost, with His promise and the way in which it should be continued until His second

coming: "Lo, I am with you always to the end of the world." And when we read the Apostles' Creed every Sunday, we say: "I believe in the Holy Catholic Church," not in "Holy Protestant Church." Now, as to the origin of the Presbyterian bodies, John Knox, who used to worry poor Queen Mary, and Calvin, who burnt Servetus at the stake, seems to have originated them, and I think there was a good deal political as well as religious in the origin. Now, as to the Congregationalists, or Independents, I know their origin was a renegade Churchman of the name of Brown, and they were called Brownists. They would let nobody live but themselves, they cut off the ears of the Quakers, and everybody who kept the day of our Saviour's birth were fined £5, or if they could not pay, were sent to prison. They also chopped off the head of their lawful sovereign, Charles I. As to the Methodists, we all know how they originated. It was not John Wesley who told them when they left the Church God would leave them. He simply intended that they should be an organization in the Church which wanted waking up at that time. I think in 1834 they were first called reverends, before that they were simply Mr. So and So, preacher of the Gospel. It was simply going to meeting. Look at them now, all self-assumed. Now I do not wish to ignore the individual goodness of any of those people, that is not my object at all, but to question their authority to administer Sacraments and the last Holy rites of the Church founded by our Lord. I would like to see them all come back to the Apostolic Church of England, which they left of their own accord. That is the union I would like to see. Let their ministers accept Church of England ordination, and they would be in the same position of authority as the clergy of the Apostolic Church of England.

THE BISHOP OF NOVA SCOTIA.

Sir,—In view of the approaching election in Nova Scotia, it may be well to draw the attention of the people of the diocese to the following extracts from the address of the Bishop to the Synod in 1892. His Lordship quotes from a letter from the secretary of S.P.G. to the effect that the sum of £203, furnished from the American Colonial Bishops' Fund, "cannot be guaranteed to future Bishops of Nova Scotia." The Bishop's comment is: "The time must come when an additional \$1,000 a year must be provided by the Church folk for the Bishop of Nova Scotia." That time seems to be now.

JAMES SIMONDS.

A SUNDAY SCHOOL LIBRARY WANTED.

Sir,—Have any of your clerical readers a Sunday school library in fair condition that they are willing to part with on moderate terms. If so, will they kindly write to me. I shall be glad, also, of any donations towards either of my libraries. Both my congregations are needy, and both are thoroughly deserving, and both will be most grateful.

J. F. ROUNTHWAITE.

Brantford, Ont.

MR. JUSTICE TASCHEREAU'S CHARGE.

Sir,—I have just read the account of a murder trial in the province of Quebec. One thing most forcibly struck me. This was the thoroughly high-minded and Christian charge of the judge—Mr. Justice Taschereau—to both the jury and the murderer, the unfortunate Belanger. This touching speech of the judge, I read in English. It was doubtless delivered in French. The English rendering of it will have added nothing to its beauty and Christian power. However, I must

confess it compared more than favourably with those made by our English-speaking judges on similar occasions. Quebec and all Canada may indeed be proud of such a judge as His Honour, Judge Taschereau. A few years ago a distinguished English-speaking judge, a renowned lawyer and a county sheriff retired to lunch together subsequent to an important trial which all three were obliged to attend. The judge referred to, had just some minutes before pronounced the death sentence. In the course of conversation, while at lunch, the sheriff said that the judge's position was a particularly awful one. The judge, however, lightly replied: "Oh! no, I have just to administer the law. I'll never see the poor — again. You Christians are altogether too serious over such events. You are a cramped, cabined and confined set, etc." The distinguished lawyer assented to the judge's remarks. The sheriff was much astonished. I was, too, when two members of the lunch party had for fathers Anglican Church clergymen! The reader can make his own remarks upon the state of real religion in Quebec, as compared with Ontario. He may compare the judges and he may compare the people. In any case we English-speaking people of Ontario have much need of a just admiration for the Quebec bench of judges and great self-distrust of ourselves.

AN ONTARIO CHURCHMAN.

A PLAN OF A CHURCH WANTED.

Sir,—I am contemplating building a church at Napinka, this summer, to cost altogether about \$1,500. A plan would cost us \$25, and perhaps it would not suit. Are there not among your numerous readers some architects who are Churchmen, and who would send us a plan that would be a credit to the church and an ornament to this village. We want one to seat about 100 to 150 people, with a chancel in which the choir (10 to 12), could sit. Perhaps some of my brother clergy, who have built churches of their own, would help me by sending a plan or plans. Trusting that this may catch the eyes of some.

REV. RICHARD COX.

Medora, Man.

CLERICAL STIPENDS.

Sir,—The various letters and articles on the subject of clerical stipends all seem to me rather too general and inconclusive. To say that some clergymen are receiving miserable pay for hard work in out-of-the-way parishes is one thing, but it is absurd to pretend that cases of hardship are the rule, because we know that many incumbents of well-to-do parishes receive fair incomes. The pathetic tales of men trying to live on six or seven hundred a year must refer to mission parishes which are wholly or partly the wards of the diocese. Common sense suggests that such places should be served at a minimum of expense, and as far as possible by young men just out of college, who are not yet married. If they incur the responsibilities and expenses of married life on a small income, they must abide by the consequences, like other salaried men. But in the ordinary course of events, a capable young man will not wait very long for promotion, especially at the present time when vacancies in good parishes are constantly occurring. There is no doubt some real hardship in the self-supporting parishes, which pay only a minimum of six or seven hundred dollars per annum, and perhaps at times fail to pay this in full. But in such cases the fault is usually in the parish and not with the church at large. It may be that the parish is too small, that is, that there are actually not enough families able to contribute to the support of a clergyman. Assuming that people are in ordinary circumstances, and that some families are really poor, I think that there should be on the average one hundred families in a parish, in

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order to pay a clergyman a fair income and provide other running expenses. By this I mean one hundred actual contributors, which may include adult members of families who are not dependent upon some other wage earner. Now an average contribution of twenty-five cents a week means \$13 a year per family, or a total income of \$1,300, out of which a clergyman ought to receive eight or nine hundred at the least, leaving the balance available for the maintenance of the church. This will not include any payment on capital account, or contributions for diocesan purposes, which will have to be met by special collections, but there is usually less difficulty in raising money for a special purpose than in keeping up a steady income to meet regular obligations. In many cases the trouble is not that the people are unable or unwilling to pay, but that the church finances are not well looked after. People are left to pay their pew rents or envelope subscriptions just when they please, and if they get behind, nothing is done except for the rector to make a plaintive appeal, usually punctuated with some texts about "giving to the Lord." I really fail to see the matter in any such light, and believe that contributions for the maintenance of one's own church ought to be regarded as business obligations, and paid with the same

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regularly as the bills of the grocer and butcher. Now in the case of a parish where the current income is too small or always in arrears, I would suggest the following line of action. Let the churchwardens submit a statement to a vestry meeting showing how much is required year by year to meet ordinary expenses and how much appears to be available from various known sources. If the pews are rented, do not interfere with the system, but let it be understood that the nominal pew rents represent the minimum that should be paid, and that those who are in a position to do so ought to undertake to pay more and to pay it regularly. In some places this plan might create confusion, and it would be better, perhaps, to supplement the pew rents by a system of envelope contributions. The really important thing, however, is to get a sufficient amount promised to cover ordinary expenses and then to see that it is regularly paid. In this parish we depend entirely upon subscriptions which run all the way from \$3 to \$100 a year, and each subscriber is allotted as many sittings as he requires without any regard to the amount of his subscription. Some people pay weekly, others quarterly, but at the end of every quarter a statement is sent to everybody in arrears showing the amount and requesting payment. This plan may offend a few people at first, but when it is understood that everyone is treated alike, there is usually no further difficulty. The subject is so large that it would be easy to write more, but I cannot pretend to cover the whole ground. So far as my experience goes, however, the secret of collecting revenue in a small parish is first of all to take the people into confidence and get them to understand exactly what is required; then solicit their individual assistance and keep at it until the proper amount has been promised. After that look after the collections in a business-like way.

WM. Q. PHILLIPS.

#### AN "AGGRIEVED PARISHIONER" ON CLERICAL INCOMES AND OTHER MATTERS.

Sir,—The letter of your correspondent, "An Aggrieved Parishioner," is singularly opportune in the discussion of clerical incomes. It suffers nothing from the painful accuracy with which the whole case is diagnosed, particularly the downgrade evolution by which the ambassador of Christ has become, not "the servant for Christ's sake," but the "hireling." If the Church in her corporate life has permitted the growth of such sentiments as your correspondent tersely expresses it, "He must do as we wish; we pay him," then woe to the Church, woe to the ministry resting on such a sandy foundation, and, above all, woe to the people who love to have it so. That such a conception of the priesthood should have grown out of the "voluntary system," administered by Bishops stripped bare of all real Episcopal authority, need not surprise any one looking a little below the surface; and unfortunately the end is not yet. I hardly suppose that any one acquainted with existing conditions will venture to deny that such sentiments prevail to a considerable extent among Churchmen, while they are practically general among all other Protestant bodies; and yet, strange as it may seem, Presbyterians and Methodists exercise a far more rigid discipline over their laity than the Church; in fact, you will search our synodical constitutions in vain for any canon on the discipline of the laity, while you will find them plentiful as blackberries dealing with the clergy and Bishops. In the Roman Church, where the Episcopate is a reality, such a thing as the disgraceful "starving out" process of which your correspondent so justly complains, is totally unknown; nor can it exist under a real Episcopal regime. For all purposes of Church life we Anglicans are, theoretically Episcopal, but practically Congregational. If the membership of our churches

have permitted themselves to take a low and an absolutely unscriptural view of the ministry, the result is precisely such as might have been expected. St. Paul says with great and unmistakable earnestness: "We beseech you, brethren, to know them that labour among you, and are over you in the Lord; and admonish you; and to esteem them exceeding highly in love for their work's sake." Not for their eloquence, or their business capacities, or anything personal to themselves but for the Work's sake. Or, adopting to His Divine words, We hear, it is true, that the words of the great, perhaps the greatest, French preacher, Massillon, who said: "Yes, my brethren, the Word which we announce to you is not our Word, but the Word of Him who sendeth us. From the moment we are established by Him in the holy ministry, through the way of a legitimate call, He willeth that you consider us as sent by Him, as speaking to you here on His part, and as only lending our weak voice to His Divine words. We hear it is true, that treasure in vessels of earth; but it thereby loses nothing of its majesty."

Evidently your correspondent thinks, or thinks rightly, that the "hireling" view of the ministry has much to do with the present inadequate support, and no more important question can possibly engage the thoughts of the Church than the one now forcing itself upon her attention. Will she prove equal to the crisis? We are confronted to-day by intellectual unbelief having in its ranks men of the most acute intellects and the highest culture. Nor is this all. We have unfortunately within the Church herself the opportunists, a resuscitated peace-at-any-price party, and some who can hardly be looked upon as other than traitors. To meet these opponents we need the best scholarship and the widest culture, and these we are not likely to obtain from men who use the words of your correspondent, "who are expected to live respectably on half nothing, paid intermittently." Candidates for the ministry are steadily decreasing, and except in very rare cases graduates of the first class will certainly not rush into a profession where all the conditions of support are so precarious, not to say whimsical. When parents see a junior clerk in a bank receiving more than a man who has served twenty years in the ministry they may be excused for not wishing to see their sons enrolled in the ranks of the clergy. Is the Church so absolutely powerless that she cannot treat her faithful servants as well as a banking institution treats its junior clerks? There's no use in trying to shelve the question—it must be dealt with, and that promptly. But where shall we find a remedy? "An Aggrieved Parishioner" suggests, in effect, one of two courses, either a celibate clergy or a universal title system administered by the Church herself. Perhaps it would be possible to combine both ideas. Make the diaconate universally celibate for a period of not less than eight years, revivifying the community life by putting two or three to serve a district, and the Bishop removing them at pleasure, and where necessary supplying their place by a married clergyman. Then, again, the Church is bigger a good deal than any of her servants, and she might very well take charge of vested funds as present holders dropped off, and administer them for the benefit of the whole. In the meantime, while the Church is doing nothing to uphold her own ideal of the ministry, she is doing a good deal to promote the hireling conception of her priesthood by converting the clergyman into an ecclesiastical factotum to hunt up his own poor stipend as well as to dunn his parishioners for every other scheme in which, wisely or unwisely, she embarks. If the parishioner sees in his clergyman a perpetual money hunter instead of a spiritual guide, need we feel any measure of surprise that the spiritualities of religious life should have so steadily disappeared alike from Church vestries and Church Synods. It is no answer to say that the same lack of spirituality is even more conspicuous among

other Christian bodies, and that the world-spirit is rampant everywhere. It is true in our days what Massillon said was a feature in his: "Never were instructions more frequent than in our days, and never were conversions so rare." I commend most earnestly the letter of "An Aggrieved Parishioner" to the thoughtful attention of your readers, and it would, in my poor judgment, be money well spent to put a copy of it into the hands of every Churchman in the Province. With many apologies for making such a trespass upon your space.

I am, yours faithfully,

ROBERT KER.

The Rectory, St. Catharines, April 11, 1904.

#### JAPAN MISSION.

Sir,—Some time ago Rev. C. H. Shortt, of Naxetsu, Japan, made the suggestion that parishes interested in missionary work in Japan might give \$25 each to that object. The suggestion was so modest, and the author of it so deserving, I thought it should not be allowed to drop. I made a few enquiries to see who would act on it, and the following list is the result: Rev. Rural Dean Ridley, Galt, \$25; Rev. C. R. Gunne, Clinton, \$25; Rev. E. A. P. Chadwick, Windsor, \$25; Rev. A. C. Watt, Bondhead, \$25; Rev. G. B. Morley, Bradford, \$25; Rev. T. G. A. Wright, Thamesford, \$25. Other offers of unstated amounts have also been received. All these sums and any others intended for Mr. Shortt and the work with which he is connected should be designated "Trinity College Pledge to Japan re Shortt and Ryerson," and renitted to diocesan treasurers. T. G. A. WRIGHT.

Thamesford, April 23, 1904.

#### A COLDSTREAM GUARDS' BAND MEMENTO.

The Mendelssohn Piano Company are in receipt of the following letter from the librarian of the Coldstream Guards' Band that will prove pleasurable reading to Canadians:  
10 Sussex Street, South Belgrave, London, S.W., England, April 2, 1904.

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Gentlemen,—I only think it my duty to testify to the merits of the piano which I received on December 16th last, and reached me in safety. For tone, touch, and finish its equal is not to be found.

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Trusting it will come under the notice of those requiring a good, reliable instrument.

Believe me, gentlemen,

Yours very faithfully,

(Signed), T. Bedford,

Librarian Coldstream Guards.

The Mendelssohn Piano Company.

April 2, 1904.

The purchase of a Mendelssohn piano by the librarian of the band is the more significant from the fact that it was another make of piano that had acquired the right to supply and advertise the use of their piano at all the Coldstream Guards' band concerts in Canada.

Messrs. Gourlay, Winter & Leeming are displaying a similar piano in their Yonge Street window.

The most remarkable and striking feature of the new Liverpool Cathedral, Liverpool, will be the height of the vaulting of the nave and choir—measured in the barrel vaulting, 116 feet, and into the high transepts 140 feet—which cannot fail to produce a very magnificent effect.

THE PAINTING OF THE FREScoes.

By Mrs. Berylcan Jones. (All rights reserved.)

Chapter VII.—Continued.

"Ay, it is rough enough," answered the serving-woman, crossly. "But where be going, Mistress Marjorie? Stay, do not descend to the rocks below."

"Indeed, but I shall," said Marjorie. "I am going to stand on that rock out there, Katherine, and let the waves dash around me! I am going to be free for once!"

The woman screamed to her to come back, but the girl only laughed back an answer, and went on downwards to the little bay; the wind beat her back, and the spray dashed in her face, and then suddenly the storm of rain burst upon them in all its fury.

Still Marjorie beat on; and though she was wet to the skin, the serving-woman dared not go back for she was thoroughly frightened. The little beach and the rock itself was safe enough at an ordinary low tide, but with the surf rolling in as it did this afternoon, it looked alarming enough, and the deafening noise of the waves and the wind made it even more so.

At last the wilful girl gained the huge rock she had been trying to reach, and almost fell off again as soon as she stood upon it, for the waves, washing over it, had made it so slippery that it really was exceedingly dangerous. She gained her feet almost immediately, however, and shouted joyously to Katherine to come to her.

"Heaven forbid!" exclaimed the poor serving-woman, piteously. "Come back, Mistress Marjorie, I entreat thee!"

Not a word of her entreaty reached the girl, who gazed in wonder and amazement at the surging waters around her; she was fascinated by them; and whether the moving waves made her giddy, or whether a higher one than usual washed over the rock, the terrified attendant never knew; but Marjorie suddenly fell into the turbulent water, and disappeared with a piercing scream. That scream was echoed and repeated by poor Katherine. Totally unable to be of any use, she was just going to fly back to the castle for help when she caught sight of the figure of the friar below, and, reiterating her screams, she rushed down the steep path to the rocks below. As soon as she thought he could hear her, she called to him, in frenzied tones:

"She has fallen into the sea! Oh, holy friar, save her, save her!"

The friar turned, and caught sight of a scarlet woven cloak in the water, and then a light form being carried on the crest of a wave. Oh, would it dash upon the rock, and bruise the little body to death?

Hurrying down to the water, and planting his back firmly against the great stone, he strove to reach the cloak as the wave rushed past him, but in vain. The inrush of water nearly threw him down in spite of his support, and, as it retreated, took all the pebbles and stones from under his feet; he gasped for breath, too, but made one other manful effort. See—she was coming again on the crest of another mighty curl of water! Again he stretched forward, and this time grasped the corner of the floating garment. Would it hold? Or would it slip from the form of the girl and come empty to his grasp? No; God be praised! Staggering, dripping, almost spent, he struggled back to the dry land, with a body in his arms.

"Who is it?" he cried to the weeping woman on the shore.

"'Tis Mistress Marjorie Pengersek! And is she dead? Oh, good brother, is she dead?" sobbed poor Katherine.

"Mistress Marjorie!" exclaimed the friar, looking for the first time at the burden he carried. "Now by the holy relic which is at Heyles,\* I thank God that I was here! She lives—I believe she lives? Let us get to Pengersek as best we may."

A joy beyond words filled the heart of the pilgrim, as with sudden strength, surely given by God, he carried the unconscious maiden over the rough pathway, followed by the still weeping waiting-woman.

From the very rock where he had left the mother to perish, he had now saved the life of the child—or, he prayed God that her life might be saved, after all.

Katherine ran on to prepare them for what was coming, and she found that her lord and lady had returned, and were just preparing a party to go and search for them. John Pengersek was angry; he had been scolding Joan for letting Marjorie go out; he had been rating the serving-men for not hurrying to fetch her back, chiefly because he was sincerely alarmed himself for her safety. He knew so well the danger of these sudden storms on this wild coast—how the strongest man cannot always keep a safe footing upon the cliffs when the wind

\*The Relic of the Holy Blood was brought from Germany by Edmund, son of Richard, King of the Romans (brother to Henry III), who founded the Abbey of Hales, or Heyles, or Heylys, which held the patronage of the Vicarage of St. Breuge at this time.—"Break in Cornubia."

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roars in from round the Land's End, and how those waters, which an hour or two before were so blue and calm, become like very beasts of prey, raging at the foot of the rocks and through the mysterious caverns of this wonderful coast, as though they would swallow up the very earth itself.

And Marjorie—his sweet, wilful Marjorie—was down there!

And, most of all, he could not bear to see his wife's distress; so, like most men, he took refuge in scolding the first person he came across.

"How d'lst thou let her go forth?" he demanded of poor trembling Joan. "And we trusted thee at home?"

"Indeed, I tried to keep her within," said Joan, in great distress, scarcely comforted by the tender caress of her mother's arm.

"She may be quite safe," said Mistress Pengersek, "for I scarcely think Katherine would permit her to go in danger." Though in her heart she knew full well that Katherine would not be able to prevent it.

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"Is the waiting woman with her?" demanded the father. "I thought some one said she had gone alone."

"Nay," answered Joan, with her eyes full of tears, which her father's sharp words had called up. "Nay, Katherine followed her."

"Then it is better," said John Pengersek, in a mollified tone; "but listen to the wind and the waves! It is not safe for a woman on the coast to night."

"See!" cried the mother; "this is Katherine who is struggling along the path."

"Katherine—and alone," said her husband.

The breathless, excited woman came on as quickly as she could, buffeted by the storm. Her wrapper had flown away, and the close hood or cap that should have covered her head was hanging down behind.

"She is saved! My lady, she is saved!" she gasped. John Pengersek grasped her shoulder.

"Where is she?" he cried, hoarsely.

"Coming; the holy friar has saved her." And she pointed towards the path, where they could just see the tall, gaunt figure of Brother Hubert, with his burden in his arms. Poor Katherine could speak no more, and Mistress Joan bade one of the serving-men take her in the castle, whilst her husband hurried on to meet the friar. He would have taken the dripping maiden in his own arms, but the pilgrim shook his head.

"Let me take her to her mother," he said. "My strength will last."

And so he entered the door of Pengersek again, and tenderly placing Marjorie on some bundles of straw which the serving-men had hastily arranged in the great hall, he gave her back to her mother.

"She still breathes," he said, gently. "Methinks the good God has saved her."

"Oh, wifful Marjorie!" cried the mother.

"Nay," said the friar, "chide not the maiden, sweet sister mine. God has given her back to you."

His capacious hood had blown back, and for the first time they saw his head and face uncowed; but they were so excited and absorbed in the accident that had happened, that at the time, they did not particularly notice anything, not even the wording of his speech.

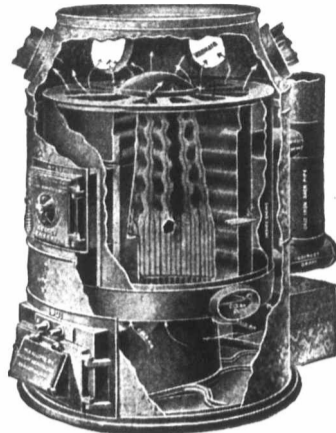
"How can we thank you, holy man?" exclaimed John Pengersek. "You have saved the life of our precious one. God bless you!"

"The good God bless you!" echoed Joan, from where she was tending her daughter.

And the wanderer knelt on one knee, and silently lifted the matron's hand to his lips, and reverently kissed it. Then, amid the confusion attending the recovery of the child, he passed out from the midst of them and went his way. A light was in his face. The look of one who had passed beyond earthly temptation; the look of "that peace which follows painful duty, well performed, perfect and heavenly peace—the peace of God."

For some hours the father and mother were quite absorbed in the recovery of Marjorie, and when at last she was safely sleeping between

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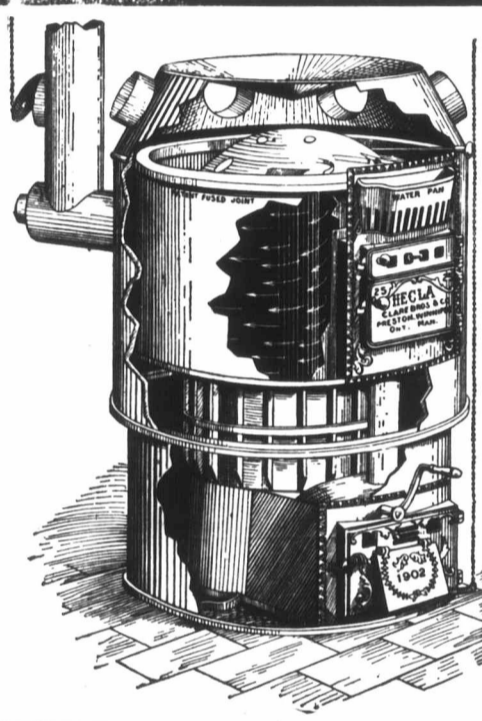
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### TO OUR READERS

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two of the newly made blankets\* which John Pengerssek had brought from Bristol on his way home, the tired mother lay down herself, and then the recollection of the good friar who had saved the child came over her mind.

"Who does he remind me of?" she thought; and then it suddenly crossed her brain that it was John, her own husband; something in the voice—a look in the eyes. Like, and yet unlike. She turned on her couch and tried to rest, but she could not shake off a curious feeling that possessed her. It was as though she had caught hold of a thread in a tangle, and half unconsciously to herself was trying to pull it out.

Coming into the chamber an hour after, her husband found her sitting up beside Marjorie's bed, watching the sleeping child, with a puzzled look on her sweet face.

"Not resting thyself, dear one!" he said, fondly, kissing her uplifted brow. "I think the child will do now, and thou must be weary."

"John," she asked, in a grave voice, "who is that good friar who brought her back to us from the sea?"

"Who?" repeated John Pengerssek, wonderingly. "Why, sweet wife, he is Brother Huberd, the holy man who is painting the walls in St. Breaca's Church, sent by the Abbot of Heyles."

"Yes, yes, I know that," she answered; but who is he? I am certain I have seen him before; he is no more like you than winter is like summer, my husband; and yet he reminds me of you. And mind you how, when he knelt down to place Marjorie on her couch, with his cowl fallen back, he called me 'sweet sister mine?' Who is he?"

Puzzled still, and yet very near the truth, she had not grasped it.

But John Pengerssek saw it like a flash of light.

"Holy Breaca!" he exclaimed; "fool that I have been. Sweetheart, it is Michael, my brother Michael Pengerssek!"

She rose to her feet and turned even whiter than the night's watch had already made her; her soft brown eyes opened wide, and she drew nearer to her husband. In her memory there rose a picture of that rock, with the sea rolling round it, and Michael Pengerssek fleeing up the cliff path, leaving her to perish. But it was only for a moment. She knew that it was not the same wild, sinful Michael who had brought back her child from the same spot.

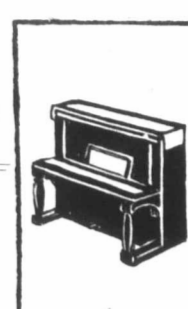
"Go, go and seek him, husband," she said. "Strange that he should have been amongst his own for all these weeks, and none have recognized him."

But he could not go in search of him now. He must perforce wait until daybreak; and that hour or two seemed to pass more slowly to them than the whole night before. The wind had abated as suddenly as it rose yesterday, and the sun came over the horizon with tender premonitory streaks of faint colour, pink and grey and yellow, as John Pengerssek went forth.

\*John Blanket, of Bristol, was the first to establish looms for weaving woollen cloths called "blankets," A.D. 1340.



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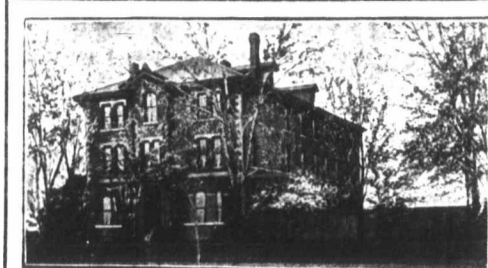
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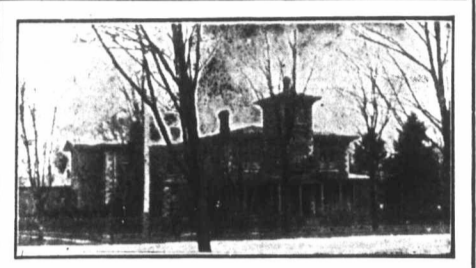
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mestead entry under the provisions of this Act, resides  
upon a farm in the vicinity of the land entered for  
by such person as a homestead, the requirements of  
this Act as to residence prior to obtaining patent may  
be satisfied by such person residing with the father  
or mother.

(3) If a settler has obtained a patent for his ho-  
mestead, or a certificate for the issue of such patent,  
countersigned in the manner prescribed by this Act  
and has obtained entry for a second homestead, the  
requirements of this Act as to residence prior to ob-  
taining patent may be satisfied by residence upon the  
first homestead, if the second homestead is in the  
vicinity of the first homestead.

(4) If the settler has his permanent residence upon  
farming land owned by him in the vicinity of his  
homestead, the requirements of this Act as to resi-  
dence may be satisfied by residence upon the said  
land.

The term "vicinity" used above is meant to indi-  
cate the same township or an adjoining or cornering  
township.  
A settler who avails himself of the provisions of  
Clauses (2), (3) or (4) must cultivate 30 acres of his  
homestead, or substitute 20 head of stock, with build-  
ings for their accommodation, and have besides 50  
acres substantially fenced.

Every homesteader who fails to comply with the  
requirements of the homestead law is liable to have  
his entry cancelled, and the land may be again  
thrown open for entry.

**APPLICATION FOR PATENT.**  
Should be made at the end of the three years, before  
the Local Agent, Sub-Agent, or the Homestead  
Inspector. Before making application for patent,  
the settler must give six months' notice in writing to  
the Commissioner of Dominion Lands, at Ottawa,  
of his intention to do so.

**INFORMATION.**  
Newly arrived immigrants will receive at the Immi-  
gration Office in Winnipeg or at any Dominion Lands  
Office in Manitoba or the North-West Territories,  
information as to the lands that are open for entry,  
and from the officers in charge, free of expense, ad-  
vice and assistance in securing land to suit them.  
Full information respecting the land, timber, coal  
and mineral laws, as well as respecting Dominion  
Lands in the Railway Belt in British Columbia, may  
be obtained upon application to the Secretary of the  
Department of the Interior, Ottawa, the Commis-  
sioner of Immigration, Winnipeg, Manitoba, or to  
any of the Dominion Land Agents in Manitoba or  
the North-West Territories.  
**JAMES A. SMART,**  
Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which  
the regulations above stated refer, thousands of acres  
of most desirable lands are available for lease or  
purchase from railroad and other corporations and  
private firms in Western Canada.

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