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Dominion Churchman, Church Evangelist  
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Vol. 40,

TORONTO, CANADA, THURSDAY, APRIL 17th, 1913

No. 16

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## The Outlook

### Students in Toronto

The University of Toronto has so many more students than it can manage properly that something has to be done to face the difficulty. President Falconer advises the raising of the matriculation standard, but three other Universities are strongly opposed to this course, pointing out that the change would prevent many pupils from obtaining a higher education, and in particular would discriminate against rural students in favour of those who live in the city. Sir George Ross contends that such a change would be unadvisable. But President Falconer maintains his position. Another educational authority suggests that the matriculation standard of Arts alone should be raised, leaving all other Faculties as they are, a step which he considers would not materially affect rural students. Yet again, it is suggested, that the higher standard should be made to apply to Toronto only, leaving Queen's and Western as they are, in order to lead more students to attend the latter Universities. So the matter rests for the present. But the situation cannot remain as it is much longer. The question of higher education in the Province of Ontario will have to be faced in its entirety and the problem settled for the greatest good of the greatest number.

### "Confessions of a Convert"

Under this title Monsignor R. H. Benson tells the story of his change from Anglicanism to Roman Catholicism, and the fact that he is the son of a former Archbishop of Canter-

bury naturally gives special interest to his recital. Mr. Benson looked for something in Church authority which the Church of England does not possess, and which, as the "Times" review says, "most of its members rejoice that it does not pretend to possess." There are matters, of course, as to which a Church must have and exercise proper authority, and, as our Article says, "the Church has authority in controversies of faith." But General Councils and the Church as a whole have expressed themselves on very few matters, and do not offer help on many pressing problems of life, as to which the soul needs guidance and authority. Consequently, outside these decisions, which are of universal obligation, our Church "leaves its members free to decide for themselves." This is by no means what is often scornfully called "private judgment," for it is the decision of the entire nature of man, as he endeavours to associate himself with the revelation of God in Scripture and the corporate Christian consciousness so far as he can determine it. Of course, as the "Times" says, "this liberty may often be wrongly used, but the risks are the price which men must pay for freedom." This position is abundantly justified. It comes to us with the example of our Lord. It is in entire consonance with our nature as personally responsible beings, and it is a testimony to the essential reality of religion as a matter of personal decision. And further, the position has been productive of the finest characters and the noblest examples of individual and corporate life. Mr. Benson's temperament was such that he either could not or would not face this great opportunity, and we are not surprised that he found his way into the Church of Rome. To quote the reviewer again, Mr. Benson's book is "the revelation of a temperament rather than of a man's struggle for the truth."

### Truth and Numbers

Another matter of interest in Monsignor Benson's book is the comparison between the Church of England and the Church of Rome in regard to size. He seems to have been impressed and oppressed by the fact that Anglicanism in comparison with Rome is only very small in Christendom. But, as the "Times" remarks with great force:—

"Truth is not decided by majorities. And even so, it does not appear that by joining the Church of Rome he has yet allied himself to the larger number of Christians throughout the world. The Eastern Church still exists, and so do the great Churches of the Reformation, and the latter are still growing at a rate beyond all parallel in history."

It is well known that Newman was deeply impressed with the words, "the judgment of the whole world cannot go wrong." But his view of the "whole world" was simply that section of it which was in communion with the Church of Rome. If he had gone wider afield and endeavoured to find out precisely what the "whole world" really believed, it is probable that he would never have gone to Rome.

### The Imputation of Motives

Another point of real importance in Monsignor Benson's book is the language he allows himself to use of those who first passed from the English Church to the Roman Communion and then have returned to the Church of their birth. While in general Mr. Benson speaks with sympathy and charity, he also

adds that the idea of his returning to the Church of England "is as inconceivable as the idea of seeking to enter a Choctaw fold." And then he remarks that "those few persons who do return do so either by the road of complete unbelief, or through some grave sin in their lives, or through a species of insanity, or through the fact that they never really grasped the Catholic position at all." In view of the immense number of priests who leave the Church of Rome in France, and especially in the light of the recent publication of that remarkable book, "The Life of George Tyrrell," it is astonishing that Mr. Benson can allow himself to write in these words. Nothing is easier than to impute motives, but it is an invariable acknowledgment of a weak cause. Let us at least attribute sincerity on both sides and judge cases on their merits.

### A Perfect Church

In the final chapter Mr. Benson attempts to describe what the Church of Rome has become to him. He admits that it is not perfect, and that both the Anglican and Roman Communions have their defects, but he considers that the defects in the English Church are vital, and proof positive that the system is not Divine, while in the Roman Church they are flaws of a flawed humanity, and only prove that the Church has a human side as well as a Divine. If it were not so serious, such a statement would be really amusing as a proof that a man sees just what he wishes to see. Mr. Benson might never have heard of "Modernism," and it would seem as though he does not know the actual state of religion in countries like Italy, Spain, and France, to say nothing of South America. But he will not get many, if any, outside his own Communion to believe that defects in one Church are vital and in another are almost unworthy of notice. As the "Times" well remarks, adapting one of Mr. Benson's own phrases: "This is a complete begging of the question." Truth is not found that way.

### The Supreme Lesson

From an article on Mr. Benson's book in the "Church Family Newspaper" we are reminded of the outstanding truth to be learned from his confessions:—

"If there is one lesson above another that we may learn from the book it is that the real weakness and danger of the Church of England are to be found in the abandonment of the Christian Creed or essential parts of it. There the gainsayer has undoubtedly his opportunity. If we take the savour out of Christmas and Easter, we still for ever the central pulse of religion. If we substitute aspiration for inspiration; if we deny or question the fact of religion as the gift of God and not the speculation of man; if we falter in holding that a clear light has been shed upon the way from a source infinitely higher than humanity, then we need not be surprised if many wearied and questioning members find in the Church of Rome the home and mother of their souls."

With all this we are in the heartiest possible agreement, and we would just add that these essential parts of the Christian Faith are found supremely in Holy Scripture, and the man who follows Article VI. in making Scripture supreme and sufficient will find therein his most potent safeguard against Rome.

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### The Church and the Theatre

We often hear of clergy giving their reasons why the Church should support the theatre, but on a recent occasion a well-known actor, Mr. Poel, explained why, in his opinion, the theatre does not desire the co-operation of the Church. He spoke as one who was in full sympathy with religion, but submitted that the functions of the Church and the theatre were entirely different, the Church dealing with one side of life, and the theatre taking a broader view and leaving out no phase of human experience. Mr. Poel is of opinion that an alliance between the Church and stage would not make for the good of either, for it would be an end to candid criticism. The Church was often inclined to criticise the theatre, and the theatre ought to be free to criticise the Church, for the latter was not without its weak points. Mr. Poel went on to indicate many places in which reform was needed in the Church of England. This is a novel way of viewing the situation, and one that is well worthy of attention from Churchmen.

### Bible Confirmations

During the last few years the excavator has been busy in Palestine, and his labours have thrown much new light on the Biblical narratives. The ancient site of Jericho has been located, and in Samaria the remains of Ahab's palace have been brought to light. There have also been many interesting and valuable minor discoveries. Among other points of interest has been the discovery of a complete set of the measures of capacity mentioned in the Bible, as well as a set of the liquid measures. The value of this is seen by the obscurity surrounding the question of weights and measures used in Bible times. A study of these measures revealed the fact that the Jews had evidently different sets of measures before and after the Captivity, and several historical statements have been elucidated. For instance, there is an interesting account in the British Museum of one of Sennacherib's campaigns, during which it is said that Hezekiah, King of Judah, gave him as a peace-offering 30 talents of gold and 800 talents of silver, etc., whereas the Bible reads 300 talents of silver. This contradiction has been regarded as boastfulness on the part of Sennacherib, who said 800 for 300, but now we know that the Syrian talent was proportionately smaller than the Jewish, and the two conflicting statements are reconciled. The way in which the spade of the excavator is solving problems and throwing light on sacred history is fascinating and wonderful, and we may fully expect still further developments in the near future, proving the trustworthiness of the Bible narrative and assuring us that "Thy Word is truth."

### What is Conversion?

It has recently been pointed out that some years ago a distinguished Judge defined "wilful action" as action "done deliberately, intentionally, not accidentally, or by mistake, or inadvertence, so that the mind was going with the act." This has been applied to the religious choice, to the making up of the mind for God, and, although there is remarkable variety in this act, some conversions being properly described as sudden, and others as prolonged in experience, yet the essence of conversion is choice:—

However long may have been the underground processes of preparation, I suspect all great resolutions that change life have to be abrupt. There has to be a leap at the last, though there may be a run before we leap. Some day or other we must say "Yes" or "No" to God, and mean it, as a woman must when sought in marriage by a lover. Conversion is saying "Yes."

It would give point and force to many an address and sermon if people were shown that conversion means saying "Yes" to God.

### "Shamefacedness and Sobriety"

If there is one text that ought to be pondered by sensible, pure-minded Christian women in these days of "new women" and "Suffragettes" it is 1 Timothy 2:9, "That women adorn themselves in modest apparel with shamefacedness and sobriety." The word "shamefacedness" was "shamefastness" in the first (1611) edition of our authorized Bible, and Trench in his "Study of Words" says it ought to be "shamefastness" still. One well-known commentator explains the Greek word, so translated, as "the tendency that shrinks from overpassing the limits of womanly reserve and modesty, and from the dishonour attaching thereto." The other Greek word translated "sobriety" has been rendered "sobermindedness" by Ellicott, and "self-restraint" by Conybeare. Here is a pair of virtues which St. Paul says are proper to every good woman. If he is right, and if reserve, modesty and self-restraint characterize good women, then the women who exhibit these virtues, and not their more pushing and noisy sisters, are the best representatives and truest champions of their sex.

## SOCIAL SERVICE

In the first number of the new review, "The Constructive Quarterly," Dr. Shailer Mathews, of Chicago, writing on "The Awakening of American Protestantism," takes the opportunity of calling attention to several present dangers of American Christianity, one of which is its undue emphasis on social service as part of Church work. He expresses the opinion that in the rebound from extreme orthodoxy many Churches have gone to the opposite extreme of regarding Christian work as little or nothing more than efforts at social amelioration. He considers this a real danger, and argues forcibly against any such identification of the work of the Christian Church with social betterment. It is a problem that confronts other Churches besides those of America, and calls for careful consideration. Social questions are becoming more prominent every month, and, in view of the fact that they are also becoming increasingly political, the difficulty of saying what line the Church should take is only too obvious. The Gospel of Christ most assuredly has its social implications and results, and it is the bounden duty of the Christian ministry to show the application of the Gospel to every sphere of life. But when we attempt to go further than the insistence on this principle, and ask in what respects the Church can express practically its interest in social work, and how far it should bring its influence to bear on legislation, differences at once begin to arise. Social problems are intricate and call for expert knowledge, and in questions involving economics it is obviously impossible for the Church to put itself on one side against another. Christianity has always been the champion of the oppressed, and, as it was in the days of slavery, so it must be under all similar conditions of injustice and tyranny—the message of Christ must be declared without fear or favour. But all this is very different from the Church taking sides, either with labour or with capital, and the more this is done the more likely will the Church suffer in genuine spiritual influence.

The same thing is true in regard to the smaller and more limited efforts at social service now often adopted by Christian congregations. As Dr. Mathews well points out, amelioration of conditions is very different from reformation of life, and the Church is not intended to be an asylum for social

orphans, but a home where new-born souls are protected and developed. In very pointed fashion he shows that Sunday School Baseball Leagues are not likely to develop into spiritual revivals. From time to time the Church is urged to take up social questions, and to concentrate a great deal of its energy on the social reform of the neighbourhood in which it is situated. But while this is important in itself, it is more likely to be better done by combinations of men and women as citizens rather than as Church people. We are called upon to emphasize to the full the great principles necessary for moral guidance in social affairs, but when we attempt to go beyond this and institute a special social programme, the danger becomes evident. We must never forget the supernatural object of the Church as the main purpose for which God sent it into the world. As a modern writer has well said: "The Church can only speak to any purpose when it is regarded by either side as a real adviser, and not as a useful asset."

What, then, can the Church do in regard to social problems, whether general or particular? It can show that the primary need of life is moral and spiritual, and that no social improvement will ever provide moral satisfaction and spiritual rest. The supreme need of man is the experience of God in the soul as the source of life and love, and it is only as this is put first and made the principal part of Church work that anything else can follow. Our primary work is to proclaim the message of the Gospel in such a way as to show that in the personal experience of God in Christ is the spring and guarantee of all social reformation, because it has guaranteed first of all personal redemption. The only weapon that prevails in the Rescue Missions of our great cities is the power of the Gospel of Christ. Anything else is of little use when faced with the problems of drunkenness and depravity. The efficient power to save lost men is the Gospel of the Atoning Sacrifice, and there is no higher testimony to this than the constantly repeated stories of the salvation of the lost in our various Missions. We have been lately reminded by the occurrence of Good Friday and Easter Day of the power of the Gospel of Christ. The hearers who first received the message of the Crucified and Exalted Lord were touched in their hearts, and said, "What shall we do?" and this experience has been repeated again and again through the ages. Count Zinzendorf, writing of the zeal of the Moravians, said that though intellectual difficulties beset the doctrine of the Atonement, and though philosophy stopped short before such problems, still the revelation remains unmovably firm, and he added of himself and of his brethren: "The doctrine of the expiatory death of Jesus has been, and for ever will be, our treasure, our watchword, our all, our panacea against every evil alike, in doctrine and practice." This is the testimony of one speaking of a body, whose missionary activities have been unsurpassed. If only the Gospel is given a fair field and an opportunity to wage its own warfare, the result will soon be seen beyond all question. While we believe that there is no sphere of life into which the principles and power of the Gospel are not to penetrate, yet it is assuredly the primary duty of the Christian man and the Christian Church to proclaim that redemption which is at the foundation of all social improvement. Pulling down the rookery and building the model dwelling will not destroy the fascination for crime; taking out the lion's teeth and removing his claws will not destroy his nature. All social claims for personal and corporate betterment will fail, however thorough and inclusive they may be, unless we reiterate the old message, "Ye must be born again." As long as the Church keeps this to the front, so long, and so long only, will it prove a power in social service.

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# THOUGHTS ON CHURCH MUSIC

By Dr. Albert Ham, F.R.C.O., Organist of St. James' Cathedral, Toronto

(Part of an Address Delivered to the Students of Wycliffe College)

WE read of Antiphonal singing (which meant what we now term chanting) in the days of St. Basil and St. Ambrose, in the 4th century; in the Churches of Antioch, of Palestine, of Lybia, of the Syrians and of the Arabians. Germs of the old Plain-song melodies used in those days are still left us in the so-called Gregorian Chants and it has been suggested that the hymn sung by the Disciples in the Upper Room, shortly before the Crucifixion, was perhaps almost identical with the fragment of melody known as the "Tonus Peregrinus."

It should be remembered that the Plain-song tunes and the Greek modes were based on purely melodic and not on harmonic considerations, in our present meaning of those terms. Chords, and a regulated use of chords—the Hebrews, and even the Greeks, very probably used, but they did not possess the full gift which we term harmony—this gift is essentially modern. This is the reason for singing Plain-song in unison and for making all accompaniment purely diatonic, or nearly so. It is obviously out of place to accompany Plain-song with the harmonies of the 19th and 20th century. It is a sort of shaking hands of a modern French Organist with St. Ambrose. Many people close their eyes and ears against Plain-song, perhaps because it is old-fashioned; they will not see any good in it, feeling that it is crude, and unsatisfactory to the ear. There is a great deal of truth underlying this objection, but all Plain-song Chants need not be condemned because some are ugly and rough to our ears. A few of the best

## GREGORIAN CHANTS

might be used even in churches where the Anglican Chant obtains—if only for the sake of contrast. For example to the Psalm "In Exitu Israel"; the plaintive "Tonus Peregrinus" is peculiarly fitted and is eminently beautiful for the words of that Psalm. The unison singing forms a relief and the varied accompaniment lends additional colouring to the Text. Another example—"By the Waters of Babylon" the Chant known as the "1st tone, 1st ending" or the Monotonic mediation chant (because no change of sound varies in the middle of the Chant) is specially fitted to express the pathetic lament of the forlorn and wandering Israelites.

In the majority of cases a Gregorian Chant does not lend itself to harmonic arrangement as well as an Anglican one. To force the endings of Gregorian chants into any particular definite time-measures, is to destroy wilfully the invaluable property they possess of bearing an accent on any note, as the words require. Yet this is being done by some over-enthusiastic advocates of Plain-song, and harmonized versions of certain portions of the Psalms have actually been introduced, thus ignoring all traditional rule.

There is a growing tendency to treat the Gregorian Chants Anglican-wise, and either by accent or bars, definitely to shape out their rhythm. It is often said that the Gregorian Chant is much more elastic than the Anglican Chant, and therefore the words as sung to Gregorians are necessarily clearer and more expressive than where joined with the modern Anglican Chant. To some extent this is true, but then so much depends on the rendering of Anglican Chants. From a musical standpoint, however, the modern chant is infinitely superior. Gregorian music is by no means as simple as it appears on the surface, because its idiom is strange to the modern ear. For congregational purposes at least music must be something more than simple—it must be interesting, it must be in the current tonality and style. In the ears of the educated few, the tonal indecision of the old melodies has a quaintness

which is charming, but to the many, these ancient tones are monotonous and unsatisfying.

## THE ANGLICAN CHANT,

as its name implies, is English in origin. It did not come in with the Reformation, but it can be traced to the time of the Restoration.

You will readily understand that the chief points of difference between the Gregorian and the Anglican Chants are:—That the tonality and rhythm are not the same, and that the Anglican Chant is written on a harmonic basis, i.e., to be sung in harmony.

Bishop Westcott said (I quote from his valuable Preface to the Paragraph Psalter): "In our ca-



The Sermon on the Mount.

One of the Panels of the New Rev. Dr. Pearson's Memorial Pulpit of Holy Trinity Church, Toronto.

thedrals and great churches, the Psalms are the centre of the service. They furnish splendid opportunities for the consecration of the highest gifts of musical genius and musical skill; and no nobler task can be given to the religious artist than to interpret them in a universal language. This is his proper office. The student of theology can only offer him some clue to their structure, and to their characteristic lessons, in the hope that it may be of service to him as he comes to offer his own gift in Divine worship."

Omitting the qualification "great," the first expressed words of the good Bishop should be written in letters of gold upon the heart of every Church-Organist, Choirmaster and member of a Church choir, irrespective of denomination.

During the last few years much attention has been bestowed upon the pointing of the Anglican Psalter, in order that an intelligent musical rendering of each clause of the separate Verses may be ensured; but up to Dr. Westcott's time, no serious attempt had been made to exhibit the general structure of the Psalms in such a manner as to suggest the variety of musical treatment, which is required in different Psalms, and in different parts of the same Psalm for their true interpretation.

Bishop Westcott, in the preface to the Paragraph Psalter already alluded to says:—"It is evident upon the least reflection, that no one uniform method of chanting can be applicable to the whole Psalter. Sometimes the Verses are separately complete; sometimes they are arranged incomplete; sometimes in triplets; sometimes they are grouped in unequal but corresponding masses.

If Dr. Westcott's plan could be carried out in its entirety we should have an ideal rendering of the Psalms. But the constant change of chant and variety of antiphonal treatment necessary to interpret every shade of meaning and new idea, seem to be rather a drawback to its general adoption, especially from the congregational point of view. Still, any musician who may accept the general principles of Dr. Westcott's arrangement will determine for himself how they can be carried out in the particular circumstances with which he has to deal. Every effort necessary to give a true musical interpretation of the Psalms can generally be secured by simple means.

(The above, which is the substance of the first part of Dr. Ham's address, appears in the current number of "The Canadian Guild of Organists' Journal." The remainder of the speaker's valuable suggestions will appear later.)

## NOTES AND QUERIES

From time to time we receive enquiries on matters affecting Church life and work, and as many of these are of general interest we have opened a column to deal with all such questions as are suitable for discussion. Our readers are invited to send in notes, suggestions, and questions, and they will receive careful attention. Address "N.B." at the office of the paper.

What is the meaning of and proper method of writing Whitsunday? In that valuable book, Skeat's "Concise Dictionary of English Etymology" there is a clear account of the history and derivation of this word. It is shown to be impossible that "Whitsun" can have any connection with "Pfungsten," a word of German origin, a corruption of "Pentecost." Also that the only correct form of spelling is Whitsunday, and that the other form "Whitsun Day" is inaccurate. In the original manuscript of the Book of Common Prayer attached to the Act of Uniformity of 1562, the only form which appears is Whitsunday. The word comes from "White Sunday," and the form is regular, as we may see from the compound of "White" in English names and places, like Whitby, Whitechurch, Whitgift. It is sometimes thought that this derivation confuses "Whitsunday" with "Dominica in Albis," or Low Sunday, the Sunday after Easter, which was originally called White Sunday, and was especially used for baptisms. But, as Skeat points out, later on the name was transferred from that Sunday to Pentecost, probably owing to the usual inclemency of the weather at the earlier season, which rendered baptism undesirable. Low Sunday is still called White Sunday in Denmark. The term "Whitsun" is merely short for Whitsunday. It need hardly be said that the idea that the first syllable of Whitsunday refers to "wit" or "wisdom" given to the Apostles on the Day of Pentecost is altogether unsupported.

In a case such as occurred this year when the Annunciation fell upon Tuesday in Easter Week, which Collect, Epistle, and Gospel should be used on that day in Church?

The Prayer Book gives no directions as to what is to be done in such a case. The Archbishop of York recommended that the Vigil should be observed on Wednesday, March 26, and the Festival itself on Thursday, March 27, which, he said, was "in accordance with precedent." On the other hand, the Bishop of Gloucester expressed the opinion that "the only course seems to be to transfer the observance of the Festival to Tuesday, April 1, which we are told by experts is the right day for it." Yet another English Bishop recommended Thursday, March 27, following the example of the Archbishop of York. You will see that a similar conjunction takes place on Thursday, May 1, which is both Ascension Day and St. (Continued at foot of page 255, centre column).

## THE MONKS OF CALDEY

### The Story of their Secession and the Comment of "The Times"

IN view of the partial and fragmentary reports that have reached Canada it seems well to state the facts connected with the recent secession to Rome of the Anglican Benedictine Community of Caldey Island, near Tenby, South Wales. About 59 persons, 33 monks on the island, and a community of about 36 nuns on the mainland, have made their submission to the Roman Church. Both communities were in close touch with several Anglican Churches in London and elsewhere.

The "Abbot," Elred Carlyle, was at one time a medical student at the London Hospital. Having conceived, however, the idea of reviving the Benedictine life under the shadow of the Established Church, Mr. Carlyle never entered upon a medical career, but prepared for his work by spending a year with the well-known Anglican community at Cowley, Oxford. At the termination of his "novitiate," he organized a small band of followers, and began to live the Benedictine life in a house on the Isle of Dogs. The little community then proceeded to Caldey Isle, where the old abbey church and the ruins of pre-Reformation monastic buildings were still standing. As these were scarcely fit for habitation the brethren lived in tents for some time, using, however, the old abbey church for their services.

Lord Halifax then offered the community a house at Painsthorpe, Yorkshire, where their numbers increased. Previously a charter of privileges had been drawn up and submitted to Dr. Temple, then Archbishop of Canterbury, who approved and signed it, and thus gave the community a definite legal status within the Anglican pale. Whilst at Painsthorpe the superior, Elred Carlyle, was instituted as "Abbot" by the late Dr. Grafton, Bishop of the Protestant Episcopal Church at Fond-du-lac, U.S.A., where about two years afterwards, Abbot Elred received orders as an Anglican clergyman.

Their methods of life and worship were borrowed almost entirely from the Roman Catholic Order of the Benedictines. The canonical hours were observed, the services and devotions were performed in Latin. The interior of the Chapel was such as can be seen in any Roman Catholic monasteries, the vows enacted from members were the well-known ones of poverty, chastity, and obedience. The submission demanded by the Abbot was absolute; confessions and penances, with weekly flagellations were carried out. From the first, as a Roman Catholic paper years ago acknowledged, they were in everything identical with Roman Catholicism, except that they were not in communion with the See of Rome. An article from the pen of Lord Halifax seven years ago described them and their mission in the following words:—

"And now the time has come when we who profess our loyalty to the Catholic Faith, and proclaim our unflinching conviction in the catholicity of the Church of England, must rally round Abbot Elred, who in the sphere of the religious life has been enabled by the grace of God to win a position for the Benedictine Order in the Ecclesia Anglicana, which at one time had seemed to be impossible. In this matter it is not a mere question of another community, coming into being. It is rather the recovery of a great principle, for the lack of which the Catholic Revival had been incomplete."

The members of the community did the entire work of the establishment, even to making their own clothes. Confraternities were formed in many churches to assist in the carrying on of the work, and the "Abbot" was presented with a motor car to assist him in his many visitations of the branches.

The next event of importance was the gift of the whole island of Caldey to the Painsthorpe monks by its owner, the Rev. William Done, Bushell, an Anglican clergyman, and the community was once more transferred to Caldey Isle.

Until about a year ago Dr. Grafton, Bishop of Fond-du-lac, was the "Visitor" of the community, but on his death it became necessary to enter into more direct relationship with the authorities of the Established Church. The Archbishop of Canterbury and Dr. Gore, Bishop of Oxford, were approached with the view of procuring the latter's appointment as visitor. It soon became evident that the Benedictine life,

however congenial it may have been to the pre-Reformation Church, was quite incompatible with the present Established Church, and the community, rather than abandon their cherished beliefs and practices and change their Benedictine character by abandoning the use of the monastic choir office, decided to make their submission to the Roman authorities.

The account of their reception into the Church of Rome is told by Dom Bede Camm, O.S.B., who was invited over to Caldey to prepare them. According to this statement a frank admission was made a year ago by one of the members that although the community was "a product of the Church of England," in reality it "has been brought up on Roman Catholic food." To use the words of one of themselves: "Our breviary, missal, and devotional books contain doctrines which are not compatible with the teaching of the Church of England, e.g., the doctrine of Papal Supremacy. We have of necessity turned to the Roman Church for our liturgical and devotional books, and their constant use has naturally created feelings of gratitude and sympathy towards their great communion, where the religious life and all that we hold most dear is found in its perfection; and above all, it has fostered in us a keener sense of our isolation with the rest of the Catholic Church than most Anglicans can feel or understand. . . . We have borrowed practically everything we have from the Roman Church." The Bishop of Oxford's requirements finally led them to make the change. The Lord Abbot of Maredsous, in Belgium, and the Roman Catholic Bishop of Menevia have received the whole community (with the exception of four newcomers) into the Roman Catholic Church, and will arrange for their admission into the Benedictine Order. The Abbot Elred has already gone to Belgium to prepare for ordination with a view to his return in due course as head of the community. The following is the leading article from the "Times":—

#### THE BENEDICTINES OF CALDEY.

The little company of men and women who tried to follow the Benedictine rule within the Church of England having recently passed into another communion, the minds of Churchpeople of a certain type have been occupied by the subject of secession. By secession is meant, of course, secession to Rome; none other is of the same significance; "when beggars die there are no comets seen." Such an event is calculated to exercise men's interest in two directions. There arises, first, a certain wonderment as to whether the personalities thus departing to another sphere will find in that sphere the freedom and the happiness they seem to have hitherto missed. In the present case, however, this wonderment already abates, because it cannot find impetus in a few score or so of simple folk, who will be a gain to the Roman Church in respect of the goodness which they have achieved, and will not rob the Church of England of much distinction apart from their actual numbers. But there also arises in these cases the inevitable question, who next? Must the Church be prepared for further losses resulting from this one; it does not sound probable; yet it is stated with some show of authority that one large benefactor of this enterprise "is in complete accord with the recent action of the Abbot and community." This "complete accord" seems to us, if we may venture thus far to offer counsel to those in authority, to be of incomparably greater moment than any damages that can be expressed in terms of the loss of property. The head of the seceding community affects to be as certain to-day that he can take his goods and chattels with him as he was until recently that the rights of the Church of England to the property are legally safeguarded; so much so that, with a curious conception of the Archbishop of Canterbury's methods as a man of affairs, he asked his Grace to receive at Lambeth a solicitor who can prove the straightforwardness of what some may think a curiously tortuous proceeding. To us it appears that the few Anglicans who gave large sums to set up this community in Caldey may possibly be the richer in common sense for the passing of their substance into unintended channels.

Therefore, instead of suggesting that a famous Scottish decision should be invoked in order to claim Caldey and its appurtenances for the

"wee free" remnant which has not seceded, we prefer to review the situation as a welcome proof that the Church of England has a mind of its own, which is not to be trifled with for the sake of the most dangerously interesting experiment—in this case the effort to naturalize in the Church of England a largely alien element. The estimable chief of the departed community served, we believe, some sort of apprenticeship to the only firm which manufactures the genuine article. But, being honestly unable to see why that firm should possess a monopoly, he essayed to enable another firm to produce and supply similar goods. Up to a certain point he met with no great difficulties. London clergy were not unwilling that their parishes should become the scene of his experiments. Aged Archbishops gave permission for various purposes about which they would have been more doubtful in the days of their earlier vigour; for instance, we cannot, without seeing them, pass judgment on the letters of authority from the late Archbishop MacLagan to the Bishop of Fond-du-lac, Wisconsin, U.S.A., by whom Mr. Carlyle, the Abbot of these English Benedictines, naturally desired to be ordained. But, when once the community began to consider the amount of real authority which it had thus far derived from the heads of the English Church, it found that it came to very little, and must be increased if possible. The present Archbishop of Canterbury, urbane but business-like, insisted that there must be proper episcopal visitation, even though, by a not unparalleled straining of catholic rule, the Bishop of Oxford were substituted for the Bishop of St. Davids, who is the diocesan of Caldey. Dr. Gore proceeded to inform himself about the customs of the community, by sending thither two English clergy, who were suggested to him by the Abbot and who could certainly be trusted to go most lengths in sympathy with monachism of any kind. Their report, the contents of which were known to the Benedictines, reached Dr. Gore early in January, but before February was out the community had found a substitute for the Bishop of Oxford in Bishop Mostyn of Menevia.

Thus far, all seems reasonable and in due order. The anxiety of the situation arises not from the action of those who have gone out because they object to the Bishop's decisions, but because there are those who equally object to the same decisions and yet stay in. Such persons might well find excuses for Dr. Gore's attitude in the perturbations through which he has been passing—a diocese felt to be unwieldy, but hating to be reformed; speeches in Parliament that will not be taken in their obvious sense; young theologians following the path indicated by "Lux Mundi"; venerable teachers showing a tendency to kick over the traces. To keep a clear head in these conditions was more than creditable, but even a harassed man could acknowledge that the issue was plain. Benedictinism for certain natures may be an admirable mode of religious life. It involves risks of self-absorption, but it is easy to conceive of a Quaker or a Plymouth Brother adapting the essentials of the Benedictine system to his spiritual needs. The question posited by Mr. Carlyle was whether the same essentials can be naturalized into the Church of England, and we should find it difficult to argue that they cannot. But those who are now turning again and rending the Bishop of Oxford are unintentionally producing arguments against the proposed adaptation which seem to us quite conclusive. Their contention amounts to this, that the Benedictine rule can become truly English only by proving that it is truly Roman, by substituting the Benedictine Mass-book for the English Liturgy, and generally by kissing episcopal rings rather than observing those episcopal regulations which may happen to be displeasing. The trouble is that there is a large archipelago of Caldeys.

#### A MESSAGE.

The camel at the close of day  
Kneels down upon the sandy plain  
To have his burdens lifted off,  
And rest again.

My soul, thou too shouldst to thy knees  
When twilight draweth to a close,  
And let thy Master lift the load  
And grant repose.

The camel kneels at break of day  
To have his guide replace his load,  
Then rises up anew to take  
The desert road.

So thou shouldst kneel at morning dawn,  
That God may give thee daily care,  
Assured that He no load too great  
Will make thee bear.

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# CHURCH UNITY

## Some Illustrations from the Mission Field

Rev. F. S. Ford, M.S.C.C., Kangra, India.

**M**UCH is being said and done in the homelands to-day to speed the approaching day of Church Union. Keen as many of the people at home are to unite, if possible, those may be found in heathen lands who are even keener. For such union, or at the least co-operation, means conservation of force; and in a country like India where the work is lamentably undermanned such conservation spells hope. A straw on the surface of the water may be found in the Lucknow School of Language for North India showing the strong current of tide in the direction of co-operation between the sects. Such has been our disunion in the past that scores of missionaries have come out annually to this country to do the same tasks of acquiring Urdu and Hindi but have never thought until this last year of uniting in these studies to form a school such as we have now in Lucknow. The Edinburgh Conference Continuation Committee has worked to some purpose to produce the present happy result. Their object was one common language school at which all the newly arrived missionaries might take up a course of language study and be put into touch with common problems of missionary work. Experts in the languages and religions were to be retained as teachers. All this has been actually accomplished, and another development, i.e., a common examining board for all societies in North India with standard examinations is looked for in the very near future.

The different societies have used the most effective means towards furthering co-operation by heartily supporting the committee's recommendations. All the missionary societies in Lucknow have placed their buildings, as far as possible, at the disposal of the missionaries for boarding and teaching, notably the C.M.S., who have devoted a whole section of their buildings to the school. The London Missionary Society (Congregationalist) has very generously loaned the entire services of one of their best linguists, Rev. Edwin Greaves, and the C.M.S. has loaned the partial services of Revs. C. G. Mylrea and A. E. Johnston. While it was at first only hoped that six or seven missionaries would avail themselves of the privileges of the school for this first season, when the language school was stated to be a fact no less than forty-one came in. This number shows quite clearly the pressing need there has been for such a school. A survey of the various societies represented in the school is interesting and instructive.

COUNTRY	NAME OF SOCIETY	DENOMINATION	NO. OF MISSIONARIES
English	Baptist Zenana Miss'n Ch. of England	Baptist	4
	Zenana Mission	Ch. of England	1
	Ch. Missionary Society		4
	Society for the Propagation of the Gospel		1
	Zenana Bible & Medical Mission	Inter-Denominational	1
Canadian	M.S.C.C.	Ch. of England	5
	Presbyterian Miss'n'y Society	Presbyterian	6
American	Disciples' Mission	Disciples of Christ	3
	Methodist Episcopal	Methodist	3
	Gwalia Mission	Presbyterian	2
	United Presbyterian		7
	Y.M.C.A.	Inter-Denominational	3
	Friends' Mission	Quaker	1

To me it appears that at last the barriers which have for so long crippled our activities by shutting us all up into distinct compartments are being broken down. In 1913 we find it quite possible for fourteen of us to sit daily at table, though representing nine different denominations, and discuss freely such subjects as are found to be of common interest, appreciating the while the strongest characteristics of each other as we readily admit our individual weaknesses. Surely this new spirit is an advance upon the old. Surely now we are more nearly approaching that loving concord which our Lord exemplified when He sat in the upper chamber at meat with the twelve.

### The Bishop of Madras.

The Bishop (Dr. Whitehead) has now published the address, which he delivered on December 20th to the missionaries of all denominations attending the Mott Conference recently held in Calcutta. In an Introductory Note he writes:—"In the half-hour at my disposal I only attempted to emphasize one main point—my belief that the institution of the historic Episcopate has been during the last sixty years both defended and attacked on

wrong grounds. The change of front among some eminent theologians of the High Church school in England, to which I have alluded in the address, is illustrated by an article on Apostolic Succession recently published in the Prayer Book Dictionary by Dr. Headlam, and by a review of the article in the October number of the "Church Quarterly Review" by Dr. Frere of the Community of the Resurrection. "In recent times," writes Dr. Frere, "there has been brought to the front the idea of succession as the transmission of an original gift of grace received from the Apostles. This last view Dr. Headlam criticizes, and indeed it is vulnerable. It seems to have little ancient precedent. . . . The changes [in the text] have not in any way affected my main position, which is, that I am not prepared to base the necessity for the historic Episcopate on the theory that it is an exclusive channel of Sacramental grace, but am prepared to maintain its necessity as a safeguard of unity." The "Church Missionary Review" says that the address may well be termed historic because of its "unwonted warmth and courageous sympathy of tone in speaking to those outside the Anglican Communion." And it is specially liked for its "spirit of broad-minded toleration." While maintaining episcopacy as the safeguard of unity, the Bishop deprecated uniformity, recognized diversities of experiences and minds, and spoke of terms of unity which make no allowance for these differences, and which do not offer freedom for the exercise of gifts and the propagation of convictions are neither reasonable nor right.

### A Remarkable Combination.

Bishop Azariah, the newly-consecrated Indian Bishop, baptized Romesh Chandra Banerjee, B.A., and Mohendra Lal Sircar on December 31. The baptism took place at Serampore, in the River Ganges, just in front of the Baptist Mission Chapel, at the spot where more than a century ago Carey baptized the first convert to Christianity from Bengal. The candidates had been prepared for baptism, one at the United Free Church College Hostel and the other at the London Mission College at Bhowanipur; they were examined for baptism by the Rev. R. Gee, Principal of Bishop's College, Calcutta; the rite itself was administered by the first Indian to be raised to the episcopate, and this was the first public service at which he officiated, and the special address to the newly-baptized was given by the Rev. W. S. Urquhart, of the United Free Church of Scotland.—(The Times).

### Co-operation at Delhi.

Dr. Horton on his return from India has been giving his experiences of mission work in the Dependency. He is deeply impressed by the results of Dr. Mott's Mission and the furthering of co-operation in building up a native Indian Church. "But co-operation already exists in India far more than we realize at home. At Delhi, for example, the S.P.G. and the Baptist Mission unite in their educational work and carry it on jointly in perfect harmony. That kind of thing is happening everywhere, and it must react in time upon the Churches at home. If it is possible to work harmoniously in India, it cannot be impossible to work together here."—(Church of Ireland Gazette).

(We have limited ourselves in this issue to recent testimonies which have come almost simultaneously from the Mission Field. We are compelled to hold over a number of important contributions to the discussion of our special Canadian problem).

### NOTES AND QUERIES.

(Continued from page 253).

Philip and St. James' Day. In view of this apparent impossibility of our leaders speaking with united voice on such a simple matter as the date of the observance of a displaced Festival, special importance will naturally be given to the recent proposals of the Canterbury Convocation for the transference of Festivals, which appeared in the "Guardian" some weeks ago. The suggested use is practically that which obtained up to 1548, and may have been taken for granted by the compilers of the Prayer Book of 1549. According to this, St. Philip and St. James' Day would be transferred this year to Friday, and at Evensong on Ascension Day the Collect of St. Philip and St. James' Day would be added. This seems the best way of settling the question.

## MANNING THE MISSION FIELD

### Interesting Ordination at Wycliffe College Chapel

The Bishop of Moosonee, by arrangement with, and the kind permission of the Bishop of Toronto, held an ordination service in Wycliffe College chapel on Sunday morning last, when four men were ordained priests and four deacons. The deacons were Revs. J. D. M. Naughton, who will work in the diocese of Yukon; J. Davies and R. Wilson who will engage in new work in the diocese of Qu'Appelle, while F. V. Abbott will go to Athabasca. The priests, Revs. A. D. Greene goes in charge of part of the British Columbia Coast Mission; A. L. Fleming back to Baffin's Land to the Esquimaux; W. S. Larter to the Church Camp Mission, of which he is assistant superintendent; and P. C. Howard, who will go to Cochrane in the diocese of Moosonee. Rev. L. E. Skey preached the sermon from Numbers xxvii., 18, dealing with the prophetic office of the ministry. It was a very appropriate and pointed address. The chapel was crowded with friends of the ordinands, while more than a hundred remained for Communion. Principal O'Meara, Canon Greene, Rev. A. E. O'Meara, A. H. Howitt and G. W. Tebbs took part in the service.

The most interesting feature of this event was its missionary aspect. Every one of the men ordained will work in some of the distinctly missionary dioceses. Mr. Fleming will hold the fort in the far north, within the Arctic Circle, working amongst the Esquimaux in Baffin's Land. From there following a line clear across the country, but still among the ice and snow, we come to where Mr. Naughton will be stationed near Dawson City. Following this line to the coast and then south, we reach the work of the Columbia Coast Mission, where Mr. Greene is to resume his labours among the lumbermen and fishermen. Striking inland again we come to the Diocese of Athabasca where Mr. Abbott will work at Athabasca Landing. Still further east and south in the Diocese of Qu'Appelle, Mr. Davis and Mr. Wilson will be engaged in work among the settlers fast pouring in to this newly opened-up district. Returning east to the Diocese of Moosonee we come to Cochrane where Mr. Howard is stationed. And lastly, as a connecting link between the widely separated points is Mr. Larter, whose work in the Church Mission Camp takes him east and west and north and south, along the lines of the railroad construction camps. It surely is but seldom that a number of men receiving their commission together from the Head of the Church so soon are to go out to such far-distant and separated spheres of work.

## Brotherhood St. Andrew

### MOVEMENTS OF THE SECRETARIES.

With only a staff of two secretaries in Eastern Canada and the head office work so heavy that one of these has to be there all the time, it is impossible for the travelling secretary to visit the various chapters and other parishes as frequently as they should, but the best possible arrangement is made under the circumstances.

The Maritime Provinces were visited by Mr. Birmingham, General Secretary, in November and December, during which time Mr. Stenhouse, the Assistant Secretary, was in the head office. In January, Mr. Birmingham remained in Toronto in charge of the office and also visited a number of Toronto parishes, while Mr. Stenhouse was visiting the chapters in Montreal. Early in February the latter returned to Toronto, and the General Secretary started on a special trip through the Southern part of the diocese of Huron. Meanwhile Mr. Stenhouse was again in charge of the office and completed the programme of visiting the Toronto parishes. Mr. Birmingham's trip in the diocese of Huron was completed only last Tuesday, the previous week being spent in Ingersoll, Brantford, Windsor, Sandwich, Walkerville and Amherstburg. He will remain in the head office until the end of the month with the exception of a special trip to Collingwood and possibly to Allandale and Barrie. Mr. Stenhouse is at present visiting the towns in the northern part of the diocese of Huron. Already he has met the men in Sarnia, Watford and Lucan. In May the General Secretary will visit a number of parishes in the diocese of Algoma and the other dioceses in Eastern Canada will receive attention later on.

Steady progress is being made by the Brotherhood in all parts of the Dominion. The list of new chapters and revived chapters is very encouraging and an army of personal workers is gradually being developed largely through the extension work of the Brotherhood.

Mr. F. A. Williams, the recently appointed Western Travelling Secretary, commenced his new duties about April 12th, gradually working from the Coast to Port Arthur. His headquarters will be in Winnipeg.

## The Churchwoman

**RUPERT'S LAND.**—The annual meeting of the Woman's Auxiliary of St. Thomas' Church, Weston, Diocese of Rupert's Land, was held April 3rd, when the reports of the various branches were submitted and officers elected.

The treasurer's report showed a balance on hand of \$30 after paying considerable sums to the different church funds and taxes on the property for the past year. The total income was \$145.57, and the disbursements \$115.26.

The Dorcas branch reported having maintained a boy at Lesser Slave Lake School in clothing during the year, and will continue to do so for some time.

The Mothers' Union and Babies' Branch, which have only been in existence for about six months, were shown to be in good condition, both numerically and financially.

**TORONTO.**—The April Board meeting of the Toronto W.A. was held in St. Thomas' Parish House on Thursday, the 3rd. The address at noon was given by the Rev. W. J. Moore, of St. James' Cathedral. The corresponding secretary reported 13 new life members. The treasurer announced that the year's pledges had been fully met with splendid response from all the branches to the appeals. The Dorcas secretary reported 31 bales sent out, one set of Communion vessels and linen, and one font, five beds for the hospital in Honan. The secretary asked for a further amount of \$100 for clothing and other necessities for the Arctic Mission. Receipts for the month were \$428.49.

The Secretary for Juniors reported that the Junior Branches had sent ten parcels, one font, two sets of Communion vessels, one organ, and a bath for an Indian school. Also that a new Junior Branch had been organized at Allendale. Receipts for the month, \$538.54.

The Secretary of Literature reported new books in the Diocesan Library. The Extra-Cent-a-Day, amounting to \$164.63, was voted to the Saskatchewan Parsonage Fund. Miss Cartwright gave a very interesting account of mission work in Corea. Mr. Byrnell, Secretary of the Palestine Exhibition, also spoke, asking the support of Church-women for the Exhibition which will be held in Toronto from May the 7th to the 25th.

The regular monthly meeting of Trinity Church, St. Thomas, W.A., was held in the schoolhouse on Monday afternoon, March 31st. It was decided to divide the contributions for the year between the support of Nancy Bear, an Indian girl in All Saints' School, Lac la Ronge, Sask., and the German East Africa Mission.

The monthly meeting of the Victoria Diocesan W.A. was held March 28th, the President, Mrs. A. P. Luxton, in the chair. The principal feature of the proceedings was the paper read by Mrs. Norrish on David Livingstone, while among the matters of business disposed of was the altering of the constitution. It was decided to hold the annual meeting of the society in May, the exact date of which will be fixed later. Canon Gould is expected to be present.

## Church News

### PREFERMENTS AND APPOINTMENTS.

*We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church Diocesan Secretaries, Clergy, and Church-wardens are invited to help us to make this information accurate and complete.*

**ATKINSON**, the Rev. R., of Portage du Fort, Rector of Stanbridge East, Diocese of Montreal.  
**BOOY**, the Rev. R. S., of Campbell's Bay, Missionary at Foster and Bondville, Diocese of Montreal.

**DAWSON**, the Rev. E. E., of Quyon, Portage du Fort, Diocese of Montreal.

**EDGE**, the Rev. H. F., L.Th., Immigration and Hospital Chaplain at Vancouver, and Vicar of Coquitlam, Diocese of New Westminster.

**ROBERTS**, the Rev. O. J., Missionary at Battenburg, Alberta, Diocese of Calgary.

**THOMAS**, the Rev. J. H., M.A., Quyon, Diocese of Montreal.

**WEARY**, the Rev. W. S., Rector of Byng Inlet, Ont., Diocese of Algoma.

**ELLIS**, the Rev. W., Curate of the Church of the Redeemer, Toronto; rector of St. Mark's, Vancouver, B.C., Diocese of New Westminster.

**TRUMPER**, the Rev. A., Rector of St. David's, London, Ont.; Rector of Dover and Mitchell Bay, Diocese of Huron.

**HORTON**, the Rev. J. M., Rector of Burford; Rector of Kingsville, Diocese of Huron.

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### NOVA SCOTIA.

**Clarendon Lamb Worrell**, D.D., Bishop, Halifax, N.S.

**PORT HILL.**—**OBITUARY.**—The Rev. Henry Harper, who has had charge of this parish since his ordination upwards of 30 years ago, died here on Saturday the 5th inst. The illness which brought about death has been of long duration, and for over a year Mr. Harper has been unable to attend to his parochial duties. The deceased was born in Prince Edward Island over 60 years ago, and prepared for the ministry at King's College, Windsor, N.S. In the discharge of the duties of rector he earned and held the love and esteem of his people, and as a citizen he made many friends among all classes and creeds by whom the loss of a warm friend will be greatly felt.

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### MONTREAL.

**John Cragg Farthing**, D.D., Bishop, Montreal.

**MONTREAL.**—**CHURCH OF THE ASCENSION.**—A highly satisfactory financial statement was presented at the adjourned Easter vestry meeting held April 9th. A substantial increase in revenue was recorded while the reports from the different organizations of the church indicated a year of progress. Dr. W. McKechnie and Mr. A. B. Caswell were re-elected delegates to Synod.

**WESTMOUNT.**—**CHURCH OF THE ADVENT.**—The closing lecture of the series given under the auspices of the Women's Guild took place last week. Dr. Symonds, who kindly filled the place of Mr. Mowson, at short notice, gave an interesting lecture on Charles Dickens.

**MONTREAL ASSOCIATION FOR THE BLIND.**—It is not generally known that Dickens visited Montreal in 1842, when he was thirty years of age. He stayed at Riasto's Hotel, near the Nelson monument, and organized some theatricals for a charitable purpose that proved highly successful, said the Rev. Dr. Symonds, in an address on the life and writings of the great author, delivered before the Social Club of the Association on April 10th. Having sketched Dickens' rise from poverty and obscurity to world fame, the lecturer dealt with some of the chief characteristics of the author's work, illustrating his points by readings from several of Dickens' books.

"Dickens," said Dr. Symonds, "was possessed of love of detail and employed a vivid imagination in the portrayal of the characters he used, and among which he lived while writing his books. His descriptive powers as well as his vast humour were used in close connection with the morals he wished to emphasize. He wrote with an object, and that is a reason for the various reforms he was instrumental in bringing about. His pathos has been much criticized, but that is not a case of mere literary criticism—his work was the product of the many experiences he encountered; his humour is the subject of unanimous approval, but even with that, the moral is not far away from the peculiarities of the character he has invested with humour. Dickens was a great observer, and if some of his characters appear overdrawn, it is but because of the great faculty he had for emphasizing the distinctive peculiarities of the characters he employed."

**AYLMER.**—**CHRIST CHURCH.**—At a vestry meeting held on the 8th inst., the resignation of the rector, the Rev. Rural Dean Taylor, was accepted and a committee was appointed to meet the Bishop regarding the appointment of a new rector.

### ONTARIO.

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

**KINGSTON.**—The convening circular calling for the special session of the Diocesan Synod, which is to be held this month, has been sent out.

**ST. JAMES'.**—The adjourned vestry meeting was held in the schoolhouse on Monday, the 7th. It was unanimously decided that all the pews of the church shall be free. A resolution of sympathy with the Bishop in his serious illness, was unanimously passed. At a subsequent meeting of the congregation, the lay delegates to the Synod were appointed as follows:—Francis King, F. Welch and G. E. Hague.

**ST. PAUL'S.**—The members of the A.Y.P.A. of this church entertained the members of the A.Y.P.A. of St. George's Cathedral and St. John's, Portsmouth, on Monday evening the 7th inst. Addresses were given by Canon Starr, J. O. Crisp and W. F. Fitzgerald.

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### OTTAWA.

**Charles Hamilton**, D.D., Archbishop, Ottawa.

**OTTAWA.**—**ST. JOHN'S.**—At the annual vestry meeting held on the 7th inst., the finances of the parish were reported to be in a very flourishing condition, and the stipends of the Revs. Canon Pollard, J. F. Gorman and E. H. Capp were increased by the sum of \$200 a year each.

**CORNWALL.**—**CHURCH OF THE GOOD SHEPHERD.**—The annual meeting of the Parochial Guild was held at the rectory on Tuesday, April 8th. The reports from the Secretary and Treasurer were read showing a good account of the work done during the past year.

**TRINITY.**—A very successful concert was given April 10th under the auspices of Trinity Amateur Athletic Association. There was a large attendance and an excellent programme was admirably rendered. At the intermission the rector, Rev. T. J. Stiles, gave a short address on the benefits of the work among the boys for which the Athletic Association was organized. He referred to the deep interest taken in the movement by Mr. S. Morgan Gray and urged other members of the congregation to join in the good work.

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### TORONTO.

**James Fielding Sweeny**, D.D., Bishop, William Day Reeve, D.D., Assistant.

**TORONTO.**—**ST. ALBAN'S CATHEDRAL BUILDING FUND.**—Diocesan Sunday: Rev. Canon Morley will preach next Sunday in St. Thomas' Church 11 a.m., and St. Mark's, West Toronto, 7 p.m.

Now that the Chapter have decided to proceed with the work immediately, and thus the final completion of the Cathedral is assured, an opportunity is afforded to those who wish to become identified in an enduring manner with this work in a most practical form. Portions of the building are to be set apart for memorial purposes for those who wish to avail themselves of them, thus securing to them enduring monuments of their loved ones who sleep in Him. The Dean and Chapter in this matter are following the precedents of the great Cathedral builders of the past, and also the example of those of our own day in Albany, New York, and Washington, in the United States, and in Liverpool in the old mother land. The appropriation of these portions, some forty-three in number, will convert this magnificent and massive building, which, as a whole, is to be a memorial to the first three Bishops of the Diocese, into a splendid, memorial House of Prayer for the Church people of the Diocese. Applications for such appropriations can be made to the Lord Bishop, the Dean of the Cathedral.—Adv.

**ST. ALBAN'S CATHEDRAL.**—The Bishop of Moosonee preached in this Cathedral Church last Sunday evening, and he gave an interesting account of the work being done both amongst the Indians and the Esquimaux in his diocese. He told of a unique offertory which was made recently. It would be difficult, he said, to conceive of an offertory at a church service requiring a wagon to take it away, yet something like this is what happened at Fort George, in the diocese of Moosonee. The "plate" contained seal skins, husky boots, deer skins, mats and other articles

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manufactured by Indians and Esquimaux. The Bishop, whose headquarters are at Chapeau, covered 1,900 miles by rail last summer, 900 by canoe, 500 by sailboat, 380 by steamer and 180 by means of a gasoline launch. After the service a gentleman came into the vestry and gave the Bishop a substantial amount for the work in his diocese.

**WHAT IS A PALESTINE EXHIBITION?**—This question is a natural one from those who have neither heard of, or even seen one. The Palestine Exhibition may truly be said to have come about by inspiration. The Rev. Samuel Schor, who was the first Jew to be ordained in St. Paul's Cathedral, on his arrival in England from Jerusalem, his native city, over 24 years ago, was impressed by the inability among his fellow-students for the ministry, as well as Sunday School teachers and others, to comprehend many passages and references in the Bible which to him were clear as noon-day and presented no difficulty. He found that these difficulties were due to the fact that they, having no knowledge of Eastern life, manners and customs, were unable to appreciate the references to these in which the Bible, as an Eastern book, written by Easterns and for Easterns, abounds. In short, they were unable to THINK ORIENTALLY. It was obviously impossible to take all Bible students to Palestine and, therefore, in Mr. Schor's mind was born the thought: "Why not bring Palestine to England?" The thought became a prayer, prayer was followed by action—hesitatingly, but yet in simple faith the first Palestine Exhibition was held in Lowestoft 22 years ago. The seed has become a great tree, for since then there have been 160 exhibitions held in England, Ireland, Scotland and Canada, and every one, without exception, has proved successful, being followed by an increased knowledge and love of God's Word and for His ancient people.

**ST. JAMES' CATHEDRAL.**—At a meeting of the members of the Rural Deanery of Toronto, held in the Parish House on Tuesday last, Church extension work was discussed and addresses given by the Revs. E. C. Cayley and C. Ensor Sharp. The subject will be a live issue at forthcoming meetings of the Rural Deanery.

**CHURCH OF THE ASCENSION.**—At a special meeting of the vestry of this church, held on Monday evening the 7th inst, the following gentlemen were elected trustees of the church property:—Messrs. R. C. Bickerstaff, W. T. Kincaide, Thomas Langton, K.C., T. G. Soole, Fred. Armstrong, Lieut.-Col. J. M. Delamere, and W. T. Pember. The Rev. J. E. Gibson presided.

**CHURCH OF THE RESURRECTION.**—Bishop Reeve dedicated certain gifts made to this new church on Sunday evening, April 6th. The church is situated on Woodbine Ave., north of Danforth Ave., in the district of North Norway. The work was begun about a year ago by Rev. Bennett Anderson, when a number of cottage meetings were held. In June last it was undertaken by Wycliffe College, when Rev. C. S. McGaffin was appointed as curate-in-charge. The financial support has come from St. Paul's congregation and the Church of the Redeemer, though the mission itself by its own efforts locally and outside has raised over \$500. The first services were held in a one-roomed cottage, but after a few weeks a large tent was erected, where services were continued until the early fall when the congregation moved into an adjacent vacant store. A start was made on a permanent building toward the end of October, and on the second Sunday in December services were held in it for the first time. Since then the work has grown steadily, several organizations have been started, and made good progress. The Sunday School, under Mr. Storey, has an attendance around one hundred, and the evening service averages about eighty. During the week the Mothers' Society meets, the membership being 35. There are also a David and Jonathan Boys' Club, Bible Study and Teacher Training classes meeting on week evenings. As yet the Sunday morning attendance at service is very meagre. The feature of most interest is perhaps that the work of building the church, installing fixtures, etc., has been done by the men of the congregation themselves. The material being provided, they have done the actual construction. The church is 25 x 50, inside measurement, finished in the interior with Georgia pine, while the exterior, when completed, will be of clap boarding. The seating accommodation is approximately 200. The gifts dedicated on Sunday were a Communion set, donated by St Paul's Junior W.A.; offertory plates by some members of the Mothers' Society; and the Communion linen presented by a member of the same organization. This society likewise

raised the money for the chancel carpet and the linoleum for the floor. Mrs. Lennox donated a number of chairs, while St. Paul's S.S. and Young Women's Bible Class provided kindergarten chairs and other equipment for the Sunday School. Rev. W. L. Baynes Reed, in whose parish the mission is located, assisted Bishop Reeve in the service, and spoke a few words of congratulation.

The opening services were continued on Sunday evening last, when the Rev. Principal O'Meara, of Wycliffe College, was the special preacher. There was a large congregation present, and a most enjoyable and hearty service was held. The sermon was based on St. John xii., 3, the speaker drawing some most suitable lessons from the incident of Mary's self-sacrifice for her Master. At a celebration of the Holy Communion, the first held in the new church, there were thirty present. The services will be continued on the next three Sunday evenings, the preachers being Revs. W. L. Baynes Reed, E. A. McIntyre and Canon Greene.

**ST. PAUL'S.—OBITUARY.**—Hon. Samuel Casey Wood, for twelve years Provincial Secretary, Commissioner of Agriculture, and Provincial Treasurer, successively, in the Liberal Government of Sir Oliver Mowat, died yesterday morning in his eighty-third year.

Mrs. Wood, three sons and two daughters survive him, the sons being Mr. S. Casey Wood, of



The Late Hon. S. C. Wood.

the law firm of Messrs. Rowell, Reid, Wood and Wright, Toronto; Mr. H. H. Wood, Fort Frances; Mr. Lewis T. Wood, Toronto; and the daughters, Mrs. Ketchum and Mrs. Beatty, both of Toronto. Ven. Archdeacon Cody of St. Paul's Church, conducted the funeral service at residence. The Rev. Canon Marsh officiated at the grave in Lindsay. The late Mr. Wood was connected with many financial and industrial concerns of note, being a director of the Sterling Bank of Canada, the Western Assurance Company and the Canadian Accident Insurance Company. He was Vice-President of the Toronto General Trusts Corporation, the Imperial Life Assurance Company of Canada, and the People's Tavern Company. At one time he was manager of the Freehold Loan and Savings Company.

Mr. Wood entered the Legislature in 1871 as member for South Victoria, and retained his seat for twelve years, returning to commercial life at the end of that time. Taking considerable interest in educational work, Mr. Wood was one of the founders of Havergal Ladies' College, which was

established in 1894. He was Past President of the Canadian Club of Toronto. In religion he was a Protestant, and attended St. Paul's Anglican Church.

**TRINITY EAST.**—The Rev. Dr. Griffith Thomas gave the third of a series of lectures on Confirmation at the evening service in this church on Sunday last.

**PARKDALE.—CHURCH OF THE EPIPHANY.**—At the adjourned vestry meeting, Friday 11th, the report showed receipts amounting to \$16,800, and a balance on hand of \$341, after paying all current expenses, \$1,000 on the mortgage, \$900 on account of the floating debt and over \$1,000 for additions to the church premises and equipment. Over \$2,500 was also contributed to missions and other outside objects. All branches of the work were briefly discussed, and the Vicar and Canon Bryan were heartily congratulated on the success of the past year and the bright outlook for the future.

**PETERBOROUGH.—ST. JOHN'S.**—The Easter services were of the most festive character, and inspiring sermons were preached by Dr. Boyle, of Trinity College. Communicants numbered 444 and the offertory amounted to \$500. The lay delegates to Synod are Messrs. Joseph Mills, W. F. Johnston and G. C. Wainwright.

**WESTON.—ST. JOHN'S.**—On Monday evening of last week at a special vestry meeting, it was decided to build a new brick church to seat four hundred people. Mr. Geo. W. Verral of the Grange, Weston, who has been churchwarden for ten years, donated a site for the building. The lot is at the southeast corner of Joseph Avenue and North Station Street, just adjacent to the present vestry building. The building at present occupied was built in 1870, and the congregation numbers about two hundred. A committee of ten was appointed to take the necessary steps towards securing funds for the work. It is hoped to start the erection of the church this fall.

**THORNHILL.—TRINITY.—AND RICHMOND HILL.—ST. MARY'S.**—Special services of unusual interest were held both on Sundays and week-days in this parish during the season of Lent, when large and appreciative congregations attended. The special preachers were: Bishop Reeve, the Revs. R. Seaborn, G. S. Despard, V. C. Spencer, A. J. Fidler, J. F. Rounthwaite, W. J. Brain, Dr. T. S. Boyle, C. Paterson Smith, C. J. James, S. W. H. Hornibrook and Archdeacon Warren. The bright and hearty services, and large congregations on Easter Day gladdened the hearts of incumbent and people. The vestry meetings at both churches were well attended. The financial reports were in every way satisfactory, showing balances on hand, and a bright outlook for Church extension in the future. The delegates to the Synod are: S. Wilcocks, F. W. Jackes and F. R. Oliver. Last Sunday the choir of Trinity Church wore surplices for the first time.

**BETHANY.—ST. PAUL'S.**—The congregation of this church in the Mission of Manvers, at their Easter vestry adopted the envelope system to meet all parochial, missionary and Synod requirements, and thus do away with all further begging and appeals for the various objects. It is hoped the other two churches of this Manvers Mission, St. Mary's, Lifford, and St. Alban's, Janetville, will follow this wise and progressive move.

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**NIAGARA.**

W. R. Clark, D.D., Bishop, Hamilton, Ont.

**HAMILTON.—ALL SAINTS'.**—At the vestry meeting held on April 7th Archdeacon Forneret's stipend was raised \$500. The price of new rental was raised and the matter of installing electric lighting for the present gas light was referred to a committee, while a proposed gymnasium in the basement received the hearty support of the vestry. The receipts amounted to \$7,241, and disbursements, \$5,194.99.

**ST. PETER'S.**—The adjourned vestry meeting was held in the school room, April 7th. The auditor's statement showed receipts for missions, \$601.13, and total receipts, \$5,685. A Zimmerman, H. Taylor and W. Hazel were elected lay delegates. A long discussion took place over the proposal to build a new church at the corner of Main Street and St. Clair Avenue, the feeling being that it would be difficult to finance at present.

**ST. THOMAS'.**—The adjourned meeting of the vestry of the church of St. Thomas was held, the

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reports submitted by the different organizations of the church showed the year to be one of prosperity. The financial statement submitted by the wardens showed receipts totalling \$6,692.07 and a balance of \$13.85. The expenditure included \$3,976.83 for salaries.

Following the presentation of the warden's statement, Thomas Burns, who acted as secretary of the meeting, presented a statement showing the receipts and balances on hand of the various organizations of the church and which were as follows: Woman's Auxiliary, receipts, \$219.53; Girls' Branch, \$189.11; Junior W.A., \$70.44; Brotherhood of St. Andrew, \$33.80; Sunday School, \$604.20; the total receipts of the church for the year, \$8,935.05. At the congregational meeting which followed George C. Copley reported for the lay delegates to the last meeting of the Synod and dealt at some length with the need of Anglican extension work being done in Hamilton. He pointed out what was being done by the other denominations and their method of doing it, and expressed the opinion that plans of a similar nature might be adopted by the Anglican Church in the city. A. W. Brown and H. H. Francis were elected lay delegates to the Synod.

**CHURCH OF THE ASCENSION.**—The annual parish reception is to be held on Ascension Night, May 1st, at half-past eight. A short thanksgiving service will be held at half-past seven in the church, at which the special preacher will be Archdeacon Cody, St. Paul's Church, Toronto. On Sunday, May 4th, the services will be of special interest. In the morning the preacher will be the Dean of Niagara, and in the evening the Rev. C. J. James, Church of the Redeemer, Toronto. Mr. James was curate in the days of Bishop Carmichael, and his sermon will be Historical and Biographical. The Sunday School Lenten offering for Missions was nearly \$100. The annual banquet of the A.Y.P.A. will be held in May. The Hon. Richard Harcourt is expected as the guest of the evening.

**HAMILTON.—CHRIST CHURCH CATHEDRAL.**—The adjourned vestry meeting took place on Monday evening, the 14th inst., in the school-house. Total receipts, \$22,480. In addition to this the sum of \$4,133 was raised for the Chancel Fund. The chancel is to be extended this year.

**CHRIST CHURCH CATHEDRAL.**—Mr. J. H. Collinson, the head-master of the Highfield school, gave an interesting address on the British Navy before the members of the Men's Club, on Thursday, April 10th. The lecture was illustrated with lantern slides. Many interesting views of the navy review held at Spithead, in 1909, being thrown on the screen. On presenting a picture of the flag of St. George, the speaker said it was under this piece of bunting that the supremacy of England was first brought to the attention of the world. It was later joined by the flags of St. Andrew and St. Patrick, bringing into existence the Union Jack. The duties of the navy were many, chief among which was the protecting of the 37,000 ships flying the British ensign at their mastheads.

**ANCASTER.—ST. JOHN'S.**—The annual meeting of the vestry was held April 7th. The reports of the different organizations presented showed the year to be one of prosperity. The financial report showed a substantial balance on hand and an increase of \$100 in stipend was granted to the rector. It was decided to erect a parish hall at a cost of about \$4,000. Some of the money is already on hand, and the work will be begun in the near future. The lay delegates to the Synod elected were J. T. H. Regan, M.L.A., and T. W. Farmer.

**ANCASTER.—ST. JOHN'S.—A.Y.P.A.**—The quarterly business meeting of the Association was held on Wednesday evening. The secretary's and treasurer's reports showed the association to be in a very satisfactory state. The election of officers resulted as follows:—President, F. O. Egleston; vice-president, Wm. Barr; secretary, Miss Frances Beven, re-elected; treasurer, Miss Gladys Brown. A social evening will be held in the Sunday School room this week.

**HAGERSVILLE.—ALL SAINTS'.**—At the postponed meeting of the vestry the wardens' report showed that the past year had been very favorable indeed. Among the important matters dealt with were: an increase of \$100 per year for the rector, and the closing of an agreement with J. Shirley Jackson, of Hamilton, whereby he has been engaged as choir instructor.

**OAKVILLE.—ST. JUDES'.**—On Monday evening, April 7th, the adjourned vestry meeting was held in the school house. W. S. Davis, the people's warden, made the annual report for the year. All the reports showed a financial increase from last year. Owing to the growth of the Sunday

School a committee was appointed to consider and report on the matter of an enlargement of the accommodation.

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### HURON.

David Williams, D.D., Bishop, London, Ont.

**SUNDAY SCHOOLS.**—The statistics for the Sunday School work of the Diocese of Huron for the year 1912 show marked progress along some lines of operation. There are 64 Font Roll Departments having a membership of 1,554; 31 Home Departments with an enrolment of 1,246, and 22 Teacher Training Classes. The reports show also that the schools of the diocese gave the splendid sum of \$3,062.50 for the missionary work of the Church.

**WINGHAM.—ST. PAUL'S.**—The many friends of Rev. E. H. Croly, rector of this church, will regret to hear that he is suffering from severe nervous prostration and will be confined to the house for a considerable length of time. Upon his recovery, it is understood, the congregation will grant him leave of absence to recuperate. We extended our sympathy to Mr. Croly and the congregation of St. Paul's, and wish him a speedy recovery.

**TILBURY.—ST. ANDREW'S.**—The annual vestry meeting of this church was held on April 7th, in Oddfellow's Hall, the rector, Rural Dean Dobson, presiding. The yearly financial statement was of a gratifying character. Resolutions of thanks were tendered the Independent Order of Oddfellow's and the Presbyterian and Methodist churches for their kindness and sympathy in offering the use of their hall and churches, respectively, to St. Andrew's congregation, pending the restoration of the church.

**SARNIA.—ST. GEORGE'S.**—The annual vestry meeting was held in the school-room on Monday evening, March 24th. The financial report showed total receipts of \$5,729.45, after all accounts were paid to April 1st. A balance of \$64.65 remained in the treasury. The W.A. reported receipts of \$579.15 for the year, and the Sunday School \$373.11, of which \$100 was given to missions. Robert Kerr, J. P. Bucke, and H. M. Pousette were elected delegates to Synod.

**ST. THOMAS.—ST. JOHN'S.**—The financial report showed that during the year a total of \$5,200 was contributed to the various funds, and substantial balances carried over to the coming year. Of the \$260 contributed to Missions the Sunday School gave \$100. The contributions to the building fund were \$2,084.72. F. Sutherland and John Lane were appointed delegates to Synod.

**DUTTON.**—The adjourned vestry meeting of the Church of the Nativity was held April 3rd. R. K. Panter was elected delegate to Synod; T. S. Woods, substitute; Chester Crawford, vestry clerk. A resolution was passed to either build or buy a rectory, or have the old one repaired.

**TYRCONNELL.—ST. PETER'S CHURCH.**—The annual congregational and vestry meeting was held in the schoolroom of the church. Thos. L. Pearce was elected delegate to Synod.

**PETROLEA.—CHRIST CHURCH.**—The adjourned vestry meeting was held on Tuesday, April 8th. All the reports presented were of a most satisfactory character. The following resolution was passed unanimously by a standing vote and was handed to Mr. Hill, the rector of the parish. Moved by G. M. Carey, seconded by F. W. Willson, "That this vestry meeting, at this Eastertide, puts on record its appreciation of the faithful and most acceptable service rendered to the congregation by the Rev. W. T. Hill since his appointment to this parish. His reverent conduct of Divine service, his pointed and solemn preaching, his faithful discharge of all the public duties of his ministerial calling, his excellence as a Sunday School catechist, and his supreme faculty of ministering to the sick and to those called to meet death, have impressed all who have come in contact with him as being a true minister of the Lord Jesus Christ. The vestry prays that he and his devoted helpmeet may be long spared to minister to the congregation of Christ Church."

**STRATFORD.—ST. PAUL'S.**—The adjourned vestry meeting was held on Monday evening, the 7th instant. Receipts, \$4,300. All liabilities were fully met up to the 1st April. The rector's stipend was increased \$200, and \$40 was added to the amount set apart for the organist and choir.

**LONDON.—ST. PAUL'S CATHEDRAL.**—A farewell reception was tendered the Reverend and Mrs. G. F. B. Doherty on the eve of their departure for Toronto by the members of this

church, where for the last three years Mr. Doherty has served as assistant curate. Many members of the congregation and several of the city clergy were present to wish Mr. and Mrs. Doherty God-speed. The proceedings were of an informal nature, opportunity being given every one present to meet the guests of the evening, and to express to them personally their regret at their departure. Dr. Tucker, the rector of the Cathedral, spoke of the esteem in which he held Mr. Doherty, and of the friendly relations which had always existed between them, while on behalf of the ladies he voiced the very general regret at the departure of Mrs. Doherty. Dean Davis, on behalf of the London clergy, also spoke briefly. Dr. Moorhouse, the rector's warden, having read an address appreciative of the services of the retiring assistant, the people's warden, Mr. J. Harley Brown, presented Mr. Doherty with a purse of gold. Mrs. Doherty was also made the recipient of a handsome silver coffee-pot, the gift of the Ladies of the Guild, the presentation in this case being made by Mrs. T. H. Carling. On behalf of his wife and himself, Mr. Doherty thanked the congregation for their generous and beautiful gifts, and asked that the people of St. Paul's might still remember them in their new and important work in Toronto. He referred also to the privilege it had been to be associated with Dr. Tucker. The function concluded with refreshments served in the committee-room.

**AILS CRAIG, BRINSLEY AND McGILLIVRAY.**—The vestry meetings at the three churches were well attended and finances were found to be in a satisfactory condition. A motion was passed in favour of a concrete cellar and walk for the rectory, and also the installation of a telephone and the building of an extension to the parish hall. Lenten services on Wednesdays and Thursdays were held this year in each of the churches. Since Easter, branches of the A.Y.P.A. have been started and Brinsley and Craig. The Sunday School at Craig was re-opened in January, having been closed for some time. The country Sunday Schools opened at Easter, and all three are doing good work. Rev. J. B. Meyer, B.A., B.D., formerly of Montreal Diocese, has been in charge since January.

**AILS CRAIG.—TRINITY.**—The annual vestry meeting was held on Monday evening, the 7th of April, at which all the reports presented were of a satisfactory character. A number of improvements were undertaken. The church was recently made free of debt by a generous gift of one hundred dollars by Mrs. Westcott.

**BRANTFORD.—TRINITY.**—The annual vestry meeting was held in the school room, April 4th. A discussion took place in reference to the advisability of Trinity Church becoming a separate parish. It was decided, with the sanction of the Bishop, that Trinity will become a separate parish after the month of June. The finance reports were all received and adopted. The receipts for the year were \$758.99; expenditure, \$730.55. W. Bailey and H. W. Kingerley were appointed lay delegates.

**PRINCETON.—ST. PAUL'S.**—The services on Sunday were well attended, it being Rev. Mr. Whealen's last Sunday. The text in the evening was Philippians, chapter III., 13th and 14th verses. During his address Mr. Whealen spoke about leaving the parish, in which his associations had been so pleasant, but he did not want his friends to feel any sadness about his departure, but to look forward to the future, to a larger and grander work for the extension of Christ's Kingdom. Mr. Whealen goes to the parish of Dresden.

**WINDSOR.—CHURCH OF THE ASCENSION.**—At the adjourned vestry meeting of this church a Building Committee was appointed to secure plans and specifications for a new parish hall. Financially and otherwise the year has been the best in the history of the parish. The number of communicants on Easter Day was 279. Total receipts for the year, \$4,035.54; disbursements, \$3,065.78. Wardens elected, S. Lusted and E. T. Howe. Lay delegates to Synod, O. E. Fleming and E. T. Howe. The rector, the Rev. W. H. Snelgrove, was voted an increase of \$300 in salary.

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### RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop and Primate, Winnipeg.

**WINNIPEG.—ST. JOHN'S COLLEGE.**—On Friday, April 11th, in St. John's Cathedral school house, the annual valedictory of St. John's College took place. The Rev. Dean J. J. Robinson and the

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Rev. Dean Coombes delivered the valedictories, and replies were made for the various departments of the college. The prizes which could not be distributed at the time first arranged on account of the epidemic of scarlet fever, were distributed.

**MINNEDOSA.—ST. MARK'S.**—The annual meeting was held on Monday, April 7th. Financial reports showed all organizations in good condition. It was unanimously decided to increase the salary of the rector and organist. The rector's report showed an increase in attendance at the services, and also at Holy Communion. The question of the division of the diocese, which is to come up at the Synod, was discussed. The general opinion of the meeting was that the time is not ripe for division.

**SASKATCHEWAN.**

Jervois A. Newnham, D.D., Bishop, Prince Albert, Sask.

**PRINCE ALBERT.—ST. GEORGE'S EAST.**—The annual Easter vestry meeting was held on April 7th. The incumbent's report dealing with parochial statistics, and the report of the people's warden, showed an encouraging state of affairs in the different parish organizations, Sunday School, W.A., choir, etc. The chairman congratulated the congregation on the hopeful aspect of things, and especially mentioning the faithful work of the W.A. Mr. H. F. Perkins was elected lay delegate to the Synod.

**NEW WESTMINSTER.**

A. U. de Pencier, D.D., Bishop, New Westminster, B.C.

**NEW WESTMINSTER.**—The Rev. H. F. Edge, incumbent of Coquitlam, has been appointed Immigration and Hospital Chaplain. He will take Sunday duty at Coquitlam. The Rev. J. F. Wiseman, assistant of St. Paul's, has been appointed incumbent of Agassiz. He is a graduate of Trinity College, and before coming west nearly two years ago, was assistant at Holy Trinity, Toronto. Latimer and St. Mark's Halls held their first debate on February 27th, when the subject of Oriental Immigration was discussed. Latimer men won the unanimous decision of the judges. Latimer Hall announces the gift of \$2,000 from Mrs. R. G. Tatlow for the endowment of a library in memory of her late husband, Hon. R. G. Tatlow. The Seamen's Institute building in Vancouver was almost completely destroyed by fire on the morning of March 25th. Little of the furnishings were saved and the Chaplain, the Rev. F. M. Ryan, and his family had a narrow escape. Mr. Ryan was burned about the face and head. Archdeacon Pentreath, who passed away at Paso Robles, California, on March 20th, had not been in good health for some time, and on February 13th had sought the sunnier climate of the south in hopes that it would assist in his restoration to health. For some time previous to the death of the late Bishop Dart, Archdeacon Pentreath was largely responsible for the administration of the affairs of the diocese. At the election of his successor the Archdeacon received very large clerical support.

Easter Day afforded a surprise in the form of a heavy snow-storm. The weather, no doubt, prevented many from attending, but the attendance at the various services seems to have been very satisfactory. All Saints' will add a transept to accommodate their new pipe organ.

**SARDIS.—ST. JOHN'S.**—The Easter services were of a very appropriate kind, bringing out all the joy and confidence of the festival. There were large congregations at all three services on Easter Day, when the rector officiated. The Wednesday of Easter week the choir of St. Thomas's Church, Chilliwack, gave the Oratorio, "From Olivet to Calvary," with Canon Hinchliffe as conductor.

**VICTORIA.—ST. SAVIOUR'S.**—At the annual Easter vestry meeting held April 7th. The lay delegates to Synod appointed were Messrs. P. R. Brown, Dr. Popert, A. T. Abbey, J. W. Taylor, M. C. Lloyd, and J. R. Jones. The meeting held a general discussion on the financial conditions of the church.

**COLUMBIA.**

J. C. Roper, D.D., Bishop, Victoria, B.C.

**VICTORIA.—CHRIST CHURCH CATHEDRAL.**—The principal subject of discussion at the

annual vestry meeting of Christ Church Cathedral, April 4th, in the Cathedral schoolroom, was in connection with the composition of the committee of management which is to undertake the building of the proposed new cathedral. Referring to a recent meeting of the trustees, the Dean announced that they had endorsed the decision of the vestry in selecting Bishops close as the site of the new cathedral, and that J. C. M. Keith had been appointed as architect for the proposed building. In this connection Mr. Keith would go to England to confer with W. D. Caroe on some of the architectural details—a decision which was ratified by the vestry. The meeting also decided that the sum to be expended on the new buildings should not exceed the sum of \$400,000. E. C. B. Bagshawe moved, and H. S. Crotty seconded a resolution to the effect that a committee of management, to be incorporated under the name of Christ Church Cathedral Building, Limited, be given authority to undertake the building of the new cathedral and the subsidiary buildings; and that this should be composed of five representatives selected by the parishioners, the trustees of Christ Church, the Synod, the Bishop, Dean, Archdeacon and churchwardens of Christ Church to be ex-officio members of the committee. Receipts for year, \$16,874.88, an increase of \$1,212.34 over last year, while the expenditure was \$184.67 less, a credit balance of \$1,397.01 remaining in the bank. Rev. W. H. Dawe had recently joined the cathedral staff, and work had been commenced at Ross Bay and Fowl Bay, while the future welfare of St. Mary's Church, Oak Bay, was assured under the guidance of the Rev. G. H. Andrews. The Synod representatives are Messrs. Crotty, Harvey, Dallain, Bagshawe, Martin and Elkington.

**HONAN.**

Wm. C. White, D.D., Bishop, Kai Feng, Honan.

**HONAN.**—The second annual conference convened in new St. Andrew's school building at the Nan Kwan from January 15th to 19th, and a most successful conference it proved in every way. Three new stations were represented by delegates, viz.:—Yung-cheng, Sweichow and Chen Liu Hsien, not only were there more delegates present than at our last year's Conference, but the discussions were entered into far more heartily and intelligently than we might naturally have expected considering the age of the Mission. Last year's Conference determined on appropriating one-half of the native Church offerings in any year to a vote of the General Conference in the succeeding year. This year's Conference determined to devote the past year's offerings to Chen Liu Hsien, which will be viewed as the first Mission station of the Home Church.

The various schools are all opened again for the first term of the present year, all with markedly increased attendance, the Divinity Class particularly giving cause for thankfulness, enrolling sixteen students in its second term.

A night school for English classes is to be opened near the Mission Hall in the city with the Rev. W. M. Trivett in charge. Our first night school venture had about eighty registered students but came to a precipitate close owing to the Revolution. We are again trying this method of reaching government school students and office men which it seems so difficult to get near in any way.

**Correspondence**

**"THE CHURCH IN THE WEST."**

Dear Sir,—May I suggest to "Westerner" that the utterances of Canon Gould and Bishop Mills are not really contradictory? The West is waking up to its own responsibilities by degrees, as, for example, the diocese of Rupert's Land, which, by the way, has recently received a further stimulus on learning from the census that it contains 86,000 Anglicans, more than double the number annually returned by its clergy! On the other hand the East, rather pre-occupied by its own rural slackness and deficiencies, naturally feels that the West is not so much worse off than the East, and therefore might appeal less and do more for itself. It seems to me that the East should only be asked to back the real Mission work to our own Indians and Eskimos and the pioneer White Missions which include so many Easterners. Our Indian and Eskimo Missions are more the concern of the East than Japan or China, if the East would only believe it. I say this without prejudice to the foreign fields. Might I deprecate "Westerner's" implication that we in the West are prodigal sons, though statements about the West are often so prodigal as to mislead our Eastern friends?

H. M. Speechly.

**ATTENDANCE AT HOLY COMMUNION.**

Sir,—The Church or Society to which Mr. Winckler belongs clearly and distinctly directs that every one of its members shall take the Holy Communion "at least three times a year, of which Easter is to be one." Mr. Winckler sets this rule at defiance, and treats the Holy Communion as if it were in this one point like the Jewish Passover, an annual commemoration, and takes Communion only on Maundy Thursday. If so clear and distinct a rule as this is to be treated in this way what right is left to find fault with those extreme practices such as the stations of the Cross, etc.? Disintegration of the Anglican Church must come if we are each to follow our own whims, and bury obedience as a vain and antiquated idea. Yours truly,

Niagara Falls, Ont. Wm. Bevan.

**WOMEN IN VESTRIES.**

Dear Sir,—I would like to ask you several questions, as I am a constant and most interested reader of your paper.

At a vestry meeting this Easter a matter came up to be voted on, and as the vestry was too small it was left to the adjourned vestry two weeks from date, when it was brought up, voted on and carried. 1st, Can women vote in the vestry? 2nd, Can Church members, especially when they are women who do not pay pew rent, have a vote? 3rd, Can two people vote, when sharing the same pew, such as husband and wife, when only one member, the husband, pays the rent? It was under these conditions that the vote was carried. From what I have read in your paper the law has not passed, or shall I say permission has not yet been granted by the Synod for women to vote? Or is it permissible for the rector to use his own discretion in the parish to allow women to vote? And is a vote carried in this way illegal and of none effect? Thanking you for your kind attention,

April 8, 1913.

Interested.

**Books and Bookmen**

Under the very attractive title of "Among Famous Books" (Toronto: Upper Canada Tract Society, \$1.50 net), Dr. Kelman has published a series of ten lectures, which were delivered primarily to direct attention to books of great literary charm and spiritual value, and secondarily for the purpose of depicting "that constant struggle between paganism and idealism which is the deepest fact in the life of men, and whose story provides the matter of all vital literature." With this twofold object three periods of time are considered, the classical, the sixteenth century, and modern, and while each of these is shown to have a character of its own there is also a similarity which is even more striking than the contrast. When it is mentioned that the lectures include such subjects as "The Gods of



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Greece," "Marius the Epicurean," "The Two Fausts," "John Bunyan," "Sartor Resartus," and "Mr. G. K. Chesterton," we have said enough to show what a tempting repast is provided. Dr. Kelman writes with great literary ability and real spiritual insight. His appreciations and criticisms are most informing and illuminating, and he has provided a book of distinct value, which ought to be of special service both for individual reading and also for class work.

The Bishop of Manchester, Dr. Knox, is a leading member of the English Episcopal Bench, and his annual Summer Open-air Mission at Blackpool, one of the most popular seaside resorts in England, is well known all over the world. In a little book, "The Message of Christ to an Age of Unrest," (London and New York: Longmans, Green and Company, paper 6d., cloth 1s.), the Bishop publishes five of his sermons. The first on "Religious Unrest" considers indifference and Bible criticism not as signs of decay, but as loud calls to holier living. The second on "Social Unrest" holds up the home as the pivot of society and contends that all foes of home life, such as divorce and communism, must be resisted, and homes must be made more worthy of the name. The third on "Industrial Unrest" examines some perils of the wage system, and appeals for due regard of the worker as well as the work. The last two set forth the insignificance of man without God and his greatness in fellowship with God. The sermons are wise and well-timed words to the restless and thoughtless in this busy age.

Books should always justify their publication, and especially if the author has long ago passed from the land of the living. In "The Sympathy of God," a small volume of sermons by the late Rev. Forbes Robinson (Longmans, Green and Co.), this qualification is fulfilled. The book contains sermons varying both in length and character. Some, preached to country congregations, are short, simple and practical; others, delivered to undergraduates at Cambridge, England, are reasoned and able. The two addresses on "Jesus Christ as a Social Teacher" would perhaps be considered too mild by present-day Social Reformers, but they at least emphasize a side of the truth that in our social enthusiasm we are apt to forget. In an able sermon on "Miracles" the author takes the line of the unsuitability of ordinary standards of criticism in dealing with the miracles of the Gospels. The title of the book is taken from the first sermon in the volume, but it is rather a pity that the title should contain no indication that the contents are sermons.

## Personal & General

Rev. Canon Greene has quite recovered from his recent accident.

We congratulate Mr. John Catto on attaining his eightieth birthday on Saturday last.

Canon and Mrs. Bryan have returned after six weeks' rest at Sea Breeze, Florida.

Under the will of the late Mrs. F. G. Lowe, a legacy of \$300 is left to Wycliffe College.

Principal Vance, of Latimer College, Vancouver, B.C., is visiting Toronto and the East.

Archdeacon Cody will address the Men's Club annual banquet of the Church of the Epiphany to-night.

Reports just to hand report three feet of snow has fallen in Germany. "Our lady of the Snows" is very backward these days.

The Ontario Government will change opening hours of barrooms from 6 a.m. to 8 a.m. Small mercies thankfully received.

The committees are all hard at work in connection with the great Palestine Exhibition to be held May 12th to 31st in the Agricultural Hall at Toronto Exhibition grounds.

Tuesday was the anniversary of the collision of the "Titanic" with an iceberg, and was the date for liners this year to set a still further southerly course than that which was adopted last January.

Rev. W. Ellis, Church of the Redeemer, Toronto, is going to St.

Mark's, Vancouver, in place of Rev. Mr. A. H. Sovereign, who has gone for a year to Germany to take a post-graduate course.

Ithaca, New York, reports a quintette of infants. The quintuplets were born to Mrs. Charles Smith. The five little Smiths are doing well and expected to live. This is only the third such case on record.

We saw an illustration of a steeple-jack at work on the flagpole of a departmental store in Toronto last week. If he has enough paint left over he might apply it to a certain cathedral spire in the downtown district!

Mrs. Plumtre, Toronto, and Mrs. Crowe, Kingston Military College, will be delegates to the annual meeting of the National Council of Women. Mrs. Plumtre will be the guest of Mrs. A. K. Fisk in Montreal.

Our sincerest sympathy is extended to Mr. S. Casey Wood, jr., and his family in their bereavement by the death of his father, the Hon. S. C. Wood, who was for twelve years Provincial Secretary in the Liberal Government of Sir Oliver Mowat.

King Alfonso, of Spain, for the third time misses death at the assassin's hand, three shots fired at close quarters, one lodging in his horse's neck; a close call surely. Great was the joy of the Spaniards at their monarch's escape from so tragic a death.

The Missionary Society of the Church of England financial report shows that in 1912 \$142,220 was re-

The White Slave traffic is, unfortunately, only too terrible in its hideousness, and anything that helps effectively to call attention to the evil is to be welcomed. For this purpose a novel by Miss Elizabeth Robins, "Where are you going to?" issued in the United States under the title of "My Little Sister," is attracting general notice (Toronto: Briggs, \$1). It tells an interesting, though sad and painful story and presents the awful problem, showing how easy it is for an innocent girl to be entrapped, and how difficult it is to rescue her from the snare. The story, which is marked by great vividness and literary skill, is concerned with two sisters who are brought up in a sheltered home and then go up to London to visit an aunt. The outcome must be left to the reader to discover. Suffice it to say that the book should be carefully read by mothers and grown-up daughters. "Forewarned is forearmed," and this is the purpose of the touching and ably written story.

The opening article in the "Canada Monthly" (Toronto: Vanderhoof, 15 cents), is "The Prairie Wife," telling what a prairie woman bred in the wheat country has to say about the lot of the farmer's wife in the West. Another article describes an afternoon in the Winnipeg grain market. We are also reminded of the debt due to Canada by the presence of "Eminent Canadian Scholars in the United States." Stories, verses, pictures, etc., complete an attractive number.

All who desire to keep abreast of Missionary history will do well to make the acquaintance of "The Missionary Review of the World" (New York, Funk and Wagnall's Co., 25 cents), edited by W. D. L. Pierson, son of the founder, the late Dr. A. T. Pierson. Its contents are remarkably varied and interesting, and enable the reader to see what is going on all over the field. Editorial notes, articles, statistics, reviews, illustrations, news, provide abundant material of real value for workers.

We have received "The College Times," the Easter number of the Upper Canada College Magazine. A photograph of the late Col. Matheson forms the frontispiece.

The Rev. E. G. B. Browne, of St. Simon's Church, Toronto, has compiled "A Curriculum for the Sunday School" in sheet form for hanging up in the school. It is arranged to cover all

departments, from the kindergarten to the adult class, and gives several courses of study

## The Family

### A CANON'S WIT.

Some amusing stories are quoted of the late Canon Ainger in the "Bristol Times and Mirror." The Canon was a good critic, and his remarks (which sometimes took the form of verses) on books and men of the day often afforded great amusement for his friends.

Crockett's "Cleg Kelly" did not please Ainger. He could not get on with it at all, and this is his Limerick reply to those who admired the story and wondered at his taste:

There was an old person of Delhi,  
Who couldn't read Crockett's "Cleg Kelly."  
When they said, "It's the fashion,"  
He replied in a passion,  
"What then? So is Marie Corelli."

The feats in rhyme Canon Ainger achieved in almost any circumstances were the delight of his friends. He was a punster after the heart of everybody who enjoyed Tom Hood. When he was Canon of Bristol he was already known to fame as the Reader of the Temple, and his friend, Mr. Horace Smith, made a joke about "cannoning off the red." Ainger put the joke into rhyme and pretended that it was Smith's:

Ainger's made Canon, so 'tis said,  
Because so very well he read:  
"Ah, then," said Smith, demurely winking,  
"He's cannoned off the red, I'm thinking."

In answer to a challenge at dinner to find a rhyme for "porringer" there came the ready quotation from a well-known humorist:

The Princess Mary fain would wed,  
They gave the Prince of Orange her,  
And now it never can be said  
I've not a rhyme for "porringer."

Every impulse of beauty, of heroism, and every craving for purer beauty, fairer perfection, nobler type and style of being than that which closes like a prison-house around us, in the dim, daily walk of life, is God's breath, God's impulse, God's reminder to the soul that there is something higher, sweeter, purer, yet to be attained.—Harriet Beecher Stowe.

# She's a wonder

is Mrs. Edwards, when she gets going in the kitchen. She pops that home-made Irish soup of hers on the stove to boil, and then sets to work.

Out come all the little bits of cold meat and cold potatoes. Into the stewpan they go. Over them she pours the boiling soup. And in half an hour or so she's turned out a tasty, appetising stew, piping hot and ready to serve; the two-or-three-helpings kind, you know; or you soon will, if you lay in a supply of Edwards' Soup.

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much reduced salary, he is often perplexed to find a place where he and his children will be welcome. These conditions can be found at "Mountain Rest," under the auspices of the "International Medical Missionary Society," amid the beauties and healthfulness of the Berkshire Hills, situated at Lithia, Mass. Those interested may write Dr. J. Edward Giles, 156 Fifth Avenue, New York City, Room 532.

Preaching at the Cathedral of St. John the Divine, New York, on Sunday afternoon, the Ven. Archdeacon Cody paid a tribute to the late Mr. J. P. Morgan. After alluding to Mr. Morgan's practical services to the Episcopal Church and remarking that foresight and insight were his in a superlative degree, the Archdeacon said the late financier was always greater than his possessions, which were his slave and not his master. His personality always remained in command. "Mr. Morgan will always be remembered," added Archdeacon Cody, "as a man who possessed colossal powers of mind and will, and who sought to use them for the service of his generation."

Ernest Peixotto writes of his further journey down the South American coast "To South Peru and Arequipa" in the May "Scribner." One of the pleasant incidents of this journey was a visit to the Harvard Observatory. "And in the evening you may drive out over the rough country road to a bit of American soil—the observatory that Harvard University maintains here for the study of the southern heavens—and see the stars sit for their portraits taken by its wonderful photographic telescopes. It is strange, indeed, to find this astronomer's home, so absolutely American in all its appointments, perched on the far flanks of El Misti, and there to pass an evening in the genial warmth of an enthusiastic young American's fireside."

Oh, tell me, does the setting sun e'er feel a sinking pain? Why is (inform a "Puzzled One") a weathercock so vane? Do stars require a gun to shoot? What makes a bucket pail? What tailor makes the chimney's soot? Who writes the comet's tail? And why are dogs so lovable, however much they whine? Pray tell me, Mr. Editor, what makes the fir tree pine? Why is a vessel's hind part stern? Who sings an old hen's lay? Please tell me, for I'd like to know, who wears the close of day?

## British and Foreign

The Bishop of Madagascar tells an amusing story of a native dignitary of the island. A small mission in the north of the island was abandoned

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ceived on an apportionment of \$146,400. The total revenue was \$165,835, of which \$80,000 was spent on home and \$67,000 on foreign mission work.

The actual operation on the Duchess of Connaught was the removal of the vermiform appendix, the displacement of which had caused chronic obstruction. The progress toward recovery made by the Duchess is so good that the doctors are now confident of her complete recovery.

The increasing business of the "Great-West Life of Winnipeg" in the prairie provinces has made it necessary for the Great-West Life of Winnipeg to open three additional permanent offices at Fort William, Saskatoon and Regina. The company made an exceedingly satisfactory showing for the first three months of 1913.

A Sunday realty excursion from Montreal, a free trip given by real

estate agents to prospective purchasers, on Sunday last, resulted in a terrible disaster. Seven killed and fifteen injured. Over 700 passengers are reported as thus desecrating the Lord's Day. When will these things cease?

The recent sale in Paris for \$90,000 of a bust by Houdon of his little daughter Sabine and the presence of two of his sculptures in the Morgan collection valued at \$100,000 each, have brought this great Frenchman again very much into notice. Lorado Taft writes of his work in the Field of Art in the May "Scribner" and makes special reference to his Washington, considered one of the best portraits of the father of his country.

Hon. S. H. Blake, K.C., was on Monday evening last admitted to the Wellesley Hospital so that treatment which he has been receiving at his home in Rosedale may be continued and perhaps with better results. Hon. Mr. Blake's condition will be closely watched during the next few days, after which the doctors will hold a consultation and decide what is best to be done. Hon. Mr. Blake, who is in his 78th year, only recently returned from an extended trip to Europe for the benefit of his health.

The smooth running trains in England are noted. A half-sovereign dropped on the foot-board on an express train for Birmingham as it was leaving Paddington Station recently, said Mr. Broughton at a meeting of the Great Western Railway Company, was picked off the foot-board on the arrival of the train at Birmingham and returned to Paddington, notice of the loss having been telephoned in advance. A similar recovery was made a fortnight afterwards at Reading of a florin from the foot-board of a Fishguard express.

On the return of a Foreign Missionary during furlough he is often met with the problem where to go during the summer. Being under a

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for political reasons. The natives did not cease to be Christians, and were led in their devotions by an old man who called himself the Bishop of the north. His wife made him a hood, and he was robed like a Bishop. The old man ordained about sixteen deacons, in accordance with the rites of the English Church, but in dedicating new churches he used the baptismal service, sprinkling water over the buildings and giving them names.

Last year the United Kingdom spent roundly \$800,000,000 on intoxicating liquors, representing about \$17.50 per head of the population, or about \$90 per family of five. As the figures include children, abstainers and only occasional users they do not indicate the amount actually expended by the habitual consumers of intoxicants. The total sum is slightly less than six times the expenditure on the army, about four times that on the navy, is a half more than the railway receipts, and exceeds by \$150,000,000 the value of the nation's dwellings. Contrary to the common notion England and Wales expend more on drink than either Scotland or Ireland.

An Old English Penance.—At Whitby, on Ascension Day, is to be seen the keeping of the strange old custom of the planting of the horn-gath, the oldest of the British penances. In the days of Henry II. the lords of certain manors hunted a boar into a hermit's chapel. The hermit shut the door and kept the hounds out, and the barons in their rage slew him. He dying, decreed that as a penance the lords should on each anniversary of his death carry wood to the water's edge at low tide and drive in stakes. Should the erection

**TIME  
TEMPER  
AND  
TROUBLE**

SAVED ON SCRUBBING  
DAY WHEN YOU USE

**Old  
Dutch  
Cleanser**



not survive three tides their lands should be forfeited to the abbot of Whitby. To this day the ceremony is performed by representatives of the lord of the manor.

"The Seven Bishops."—An occurrence happened recently in London which is probably unique. The Bishop of Kingston was to have taken a Confirmation at Christ Church, Battersea, at 8 p.m. on a certain day, but a message came from him that he would be quite unable to attend on account of illness. The Bishops of Southwark, Woolwich, Kensington, London, and Islington were then approached one after the other, but none could come owing to illness or engagements. At about 7.45 p.m. the Right Rev. E. N. Powell, of Poplar, was communicated with, and, being disengaged, promised to come at once. The candidates and congregation were informed by the vicar, the Rev. E. A. Cartwright, of the position, and hymns were sung and intercessions offered until 8.45 p.m., when the Bishop arrived, and taking up the position with a few cheering remarks, proceeded with the office for the laying on of hands.

Handsome windows have been placed by public subscription in Derry Cathedral in memory of the late Lord Primate of Ireland and Mrs. Alexander. These have been recently unveiled at a special service by the Right Rev. Bishop Montgomery. The Bishop preached from the text Proverbs xx., 27. The window to the memory of the late Primate is at the east end of the south aisle, and the subjects in the main deal with the Archbishop's qualities as a leader, poet, and preacher. The memorial inscription is: "In memory of William Alexander, G.C.V.O., D.D., D.Litt., Bishop of this Diocese, 1867. Primate of All Ireland, 1896. He died 12th September, 1911." The window to the memory of Mrs. Alexander is in the north vestibule. The design is founded on hymns written by Mrs. Alexander, and the memorial inscription is: "In grateful memory of Cecil Frances Alexander, wife of William, Bishop of Derry. She died in this city on the 12th October, 1895." There was a very large congregation present.

Chapped Hands — Rough Skin — Sore Lips — Cured by Campana's Italian Balm. Send two-cent stamp for postage on free trial size, or 25c. for a full-sized bottle, postage paid—mentioning this paper—to the distributors for Canada. E. G. West & Co., Toronto, Can.

## Boys and Girls

### THE GOODY-GOODY GIRL.

When Lucy was an infant small  
She was a model child.  
She never, never cried at all,  
But only slept and smiled.

And then when Lucy older grew,  
And tried to talk and toddle,  
She did no thing she ought't to,  
But still behaved a model.

When Lucy was, say, twelve years old,  
And growing tall and sightly,  
She did whatever she was told,  
And curtsied most politely.

At sixteen, Lucy was a dear;  
At eighteen, quite a beauty;  
She lived without a care or fear,  
And always did her duty.

She was Perfection's Perfect Pink—  
A character unflawed.  
Unworthy thoughts she could not  
think;  
Her mind was fair and broad.

She said the things she ought to say,  
She acted as she should;  
She lived her life the noblest way—  
Oh, my, but she was good.

"What happened next?" you ask of  
me,

Well, I can't answer you.  
I just made Lucy up, you see—  
She's too good to be true.

—Carolyn Wells, in Judge.

### ETHELDA'S TASK.

When great Aunt Jane Dunkan came to Edon, she took a liking to her young relative, Ethelda Cassel, and showed it in marked ways. If she wanted anything done that was out of the ordinary, Ethelda was asked to do it, and her response was so kindly Aunt Jane was sure she did not consider it a burdensome task.

"That girl has the grit of her ancestors in her making," said the aged relative as she surveyed her departing niece speeding on an errand of kindness.

## The Breakfast Bell

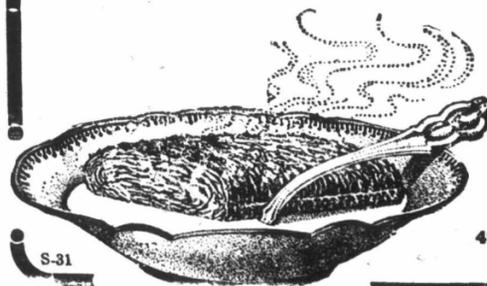
It's music to the ears of school-boys and school-girls in homes where the morning meal is

# SHREDDED WHEAT

served with hot milk and cream. Being ready-cooked and ready-to-serve it is easy to prepare a warm, nourishing breakfast with Shredded Wheat in a few moments—a breakfast to study on, to work on, to play on. Its daily use builds sturdy, hardy youngsters—better than porridges that are bolted down without chewing.

For breakfast heat the Biscuit in the oven a few moments to restore crispness; then pour hot milk over it, adding a little cream; salt or sweeten to suit the taste. It is deliciously nourishing and wholesome for any meal with stewed prunes, baked apples, sliced bananas, preserved peaches, pineapple or other fruits. At your grocer's.

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she ought to say, should; the noblest way—was good.

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answer you. up, you see—be true.

n Wells, in Judge.

**THE TASK.**

Jane Duncan came with a liking to her Ethelda Cassel, and in ways. If she alone that was out Ethelda was asked for response was so sure she did burdensome task. the grit of her anger," said the aged revealed her departure on an errand of

"I don't know about that," said Mrs. Cassel, smiling. "She has grit, I know, but I'm rather under the impression it belongs exclusively to herself."

"Why don't you educate her?" said Aunt Jane, snuffing and sighing the same instant. "She ought to be away at school now with her talent. She's got a voice worth cultivating if you only knew it."

"I know it," said Mrs. Cassel, sighing, "but I regret we cannot afford it. I would be willing to give her up in the home, although the sacrifice would be great, but the money is not forthcoming. You see, Ben and Billy must both have their college courses, and we are straining every nerve to do that. Still, Ethelda is so ready she will not miss it like many another."

"I'd like to know the reason why," said Aunt Jane, sharply. "The girl's got talent and sense to know it. I don't reckon she will find it easy to hide her light under a bushel."

Arguing with Aunt Jane was never profitable business, and Mrs. Cassel forebore. But she looked at her young daughter thoughtfully that evening, and there was a suspicious moisture about her eyes. But there was nothing to do but to let things take their natural course; she could not add another straw to the load father was already bearing.

One morning a few days later Aunt Jane appeared at breakfast carrying in her arms a ball of yarn of such

# PLEASE "ECONOMY" BOILERS AND RADIATORS



**The Old Couple**

The old couple were visiting their son and as they sat in the den, the room was filled with welcome warmth from the radiator behind them.

The old man remarked to his grey-haired wife, "This is a mighty nice house, John has here." "Yes," replied the old lady, "and it is powerful comfortable too. You would never know it was winter, when you are inside this house." "Well," said the old gentleman, "Jack tells me he spent a lot of time investigating, before he put in this hot water heating system. I used to be prejudiced against these new-fangled notions, but Jack has convinced me of the value of a PEASE 'ECONOMY' BOILER. Just think, how comfortable our old home would be if we had one. John says that a PEASE 'ECONOMY' BOILER costs comparatively little to instal, and will last as long as the house will stand. He says that his coal bills are far less than with his old boiler, in fact, he has proved to his own satisfaction that a PEASE 'ECONOMY' BOILER actually 'Pays for itself by the coal it saves.'" Write to-day for free booklet.

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distinguish. Aunt Jane was the centre of attention, and to all appearances she was enjoying it; she laid the ball carefully on the side table and turned to Ethelda.

Ethelda, my fingers are too stiff to knit, do you think you could finish this for me by the first of September?"

Ethelda was sure that she could and she said so. She knew it meant many evenings by the study lamp, but there was not the shadow of hesitation in her answer. "I'm afraid Aunt Jane is a little unjust," said Mrs. Cassel to father. "She professes to love the child, but she does not seem to mind making life a little hard for her."

Each day the ball diminished in size. Aunt Jane watched its progress with unabated interest. The shawl would never be beautiful, Ethelda knew, but if the color suited the wearer, there was no one else to be consulted. Every moment she could she pursued her task, and it is surprising how the work grew under her fingers. She would soon add the last stitches; the ball has assumed the size of a small egg. Aunt Jane had been rather restless the past days, watching the work with such interest that Ethelda had put on extra speed.

"What's this?" said Mrs. Cassel, bending over the work.

"That's the paper the ball's wound on, little mother."

"But there's writing on it; see what it is, dear."

"Why, it's a note and a check—for a thousand dollars—to the little girl who is not afraid to sacrifice for others, for her course in college, from Aunt Jane"

Ethelda was weeping softly, and Mrs. Cassel had her arms about her. "Oh, mother, mother," she said, "the dearest wish of my heart is granted."

"And I never knew you cared, dear," was all the mother could say.

Aunt Jane often tells the story with a gleam of humor in her eyes. "I put the child to a pretty severe test," she said. "I had a great hunt finding that particular shade of wool, but I got it at last, and my great niece Ethelda had grit enough to perform the task."—Sara V. Dubois.

To submit to a headache is to waste energy, time and comfort. To stop it at once simply take

**NA-DRU-CO Headache Waters**

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enormous size that it resembled a small-sized balloon. The color was gray, of that uncertain grade hard to

"I've been wanting a shawl for some time, but I never could find the right shade in gray till yesterday."

## Tired and Weak Nerves Exhausted

The feelings of fatigue and languor which overcome so many people at this season of the year tell of the exhausted condition of the nerves.

It is impossible to keep up the action of the heart and the vitality of the nerves when the blood is thin and watery, and this is why nearly everybody needs tonic treatment in the spring.

Some of the symptoms are restlessness, purposeless activity, insomnia, absent-mindedness, tired gait, lack of ambition and enthusiasm, headache and neuralgic pains, dyspepsia and feelings of languor and depression.

Monotony of work and mental overstrain or worry sap the nervous system, as does also the strenu-

ousness of modern life, whether in the business or social world.

More and more men and women are obliged to seek the assistance of such concentrated foods as Dr. Chase's Nerve Food to restore vitality to the tired and worn-out nerves.

Such treatment is necessary, because diseases of the nerves do not right themselves. As nerve force runs low the digestive system fails to extract the necessary nutrition from the food. Dr. Chase's Nerve Food supplies in condensed form the ingredients required, and restores health.

A little patience is necessary in treating diseases of the nerves, and rest helps to restore strength. You can be sure of lasting beneficial results when you use

## Dr. Chase's Nerve Food

50 cents a box, 6 for \$2.50, at all dealers, or Edmanson, Bates & Co., Limited, Toronto.

## AVOID DANGEROUS ILLNESSES

### Keep Your Health by Natural Means

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