

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD  
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER

ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, MARCH 28th, 1912

No. 13

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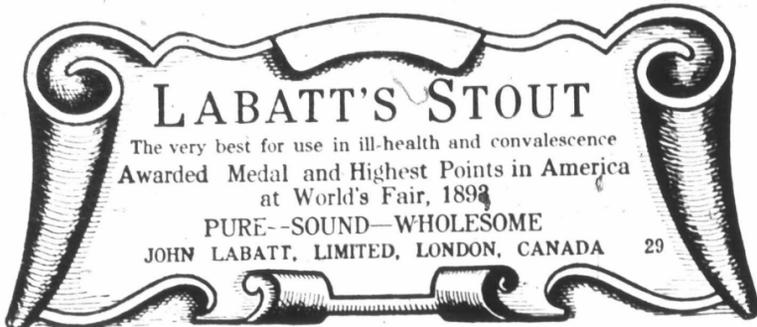
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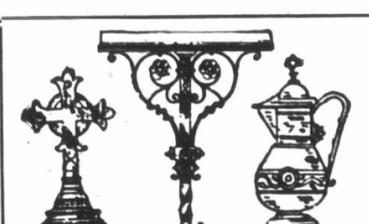
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A finely-carved oak Communion table, of Georgian style, the gift of clergy and others of the diocese has just been placed in the Bishop of Truro's private Chapel in Lis Escop.  
At the solemn Eucharist at 11.30 a.m. on a recent Sunday at the Church of St. Jude-upon-the-Hill, Hampstead, a very antique sanctuary lamp, of rare and clever workmanship was dedicated to the service of God, and was placed in its position before the High Altar. The lamp is of silver gilt and its estimated age is 350 years, the design being admirably adapted to this Byzantine building.

For China's millions of inhabitants the Bible Society has published the Scriptures in about a score of languages and dialects. Two fresh versions are now being added to the number by the printing of St. Matthew in Lisu and St. Mark in Laka. These tongues are spoken in Yunnan, a province of South-western China which adjoins Tibet and Upper Burma. Yunnan is inhabited by various tribes of non-Chinese origin, as well as by some Chinese. The two large tribes speaking Lisu and Laka are classed with the former. Christianity is spreading rapidly among them through the endeavours of missionaries from the China Inland Missions, including the Rev. A. G. Nichols and Messrs. Porteus and Metcalfe, who are jointly responsible for both the new translations.



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The Ven. Archdeacon Scrivens' text when preaching at the consecration of the Lord Bishop of Columbia was, "We give ourselves continually to prayer and the ministry of the Word."  
At a vestry meeting which was held lately at Lahore in the Punjab it was decided to put in hand at once the completion of the two towers of the Cathedral. It is hoped also to carry out the extension of the nave in the near future.

The Bishop of Minnesota intends to apply very shortly to the Council of the Diocese for the help of a suffragan Bishop owing to the growing demands of the work of the diocese, and to the condition of his health due to the long strain he has been under.

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# Canadian Churchman.

TORONTO, THURSDAY, MARCH 28, 1912.

PALM SUNDAY.

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### Lessons for Sundays and Holy Days.

March 31.—Sixth Sunday in Lent.

Morning—Exod. 9; Matt. 26.  
Evening—Exod. 10 or 11; Luke 19:28 or 20:9—21.

April 7.—Easter Day.

Morning—Exod. 12:1—29; Rev. 1:10—19.  
Evening—Exod. 12:29 or 14; John 20:11—19 or Rev. 5.

April 8.—Monday in Easter Week.

Morning—Exod. 15:1—22; Luke 24:1—13.  
Evening—Cant. 2:10; Matt. 28:1—10.

April 9.—Tuesday in Easter Week.

Morning—2 Kgs. 13:14—22; John 21: 1—15.  
Evening—Ezek. 37:1—15; John 21:15.

April 14.—First Sunday after Easter.

Morning—Num. 16:1—36; 1 Cor. 15:1—29.  
Evening—Num. 16:1—36, or 17:1—12; John 20:24—30.

April 21.—Second Sunday after Easter.

Morning—Num. 20:1—14; Luke 16.  
Evening—Num. 20:14—21, 10 or 21:10; Eph. 4: 25—5:22.

Appropriate Hymns for Sixth Sunday in Lent and Easter Day, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the New Hymn Book, many of which may be found in other hymnals.

### SIXTH SUNDAY IN LENT (Palm Sunday).

Holy Communion: 131, 136, 257, 495.  
Processional: 132, 133, 137, 496.  
Offertory: 104, 141, 613, 642.  
Children: 608, 688, 692, 695.  
General: 105, 140, 152, 630.

### EASTER DAY.

Holy Communion: 163, 249, 252, 397.  
Processional: 157, 162, 165, 167.  
Offertory: 159, 166, 170, 173.  
Children: 691, 701, 703, 751.  
General: 160, 164, 168, 169.

Our present thoughts are drawn to the contrasts of this Holy Week. Let us deal with one of them. The week opens with the welcoming of Jesus into the Holy City. But the effect of the welcome soon wears off as the people of Jerusalem prepare for the great rejection. Jesus is "rejected of men" because the men of Jerusalem have strange Messianic expectations and Jesus does not fulfill them. They reject Him because of their lack of insight into His personality, their failure to appreciate the spiritual character of His appeal to men. The faithlessness of man and the faithfulness of Jesus together are responsible for Calvary. For Calvary is the supreme rejection of Jesus by men, as well as the eternal sign of Jesus' faithfulness to the will of the Father. But Calvary is not all rejection. The Roman soldiers deride and crucify; the Jewish officials scoff and rejoice to see Him die. But in the gloom of rejection there are bright rays of faithful acceptance of Jesus. The Holy Mother, supported by loving friends, is there. Many years ago she beheld the wise men offering the gift of myrrh. Now she sees the fulfillment of the significance of that gift. St. John, the beloved, is also there and receives a precious charge. Look further! The contrast is marked by those who die with Him. One dying malefactor rejects Jesus with his dying breath; the other preaches a sermon to the world. What is that sermon? It was a short one and contains two thoughts (1) Death is the due reward of our sins. By the sin of one man death reigns. Therefore we all have to face death. How shall it be? With our faces turned towards the Son of Man, or turned away from Him? (2) In death there is hope. That hope we know to be the blessed hope of immortality. The penitent man by a magnificent act of faith commits his soul to God. Truly magnificent, for it meant a perfect renunciation, repentance, and confidence in One who was "rejected of men." Then comes the consolation of Jesus. He accepts the faith of the dying penitent and promises him immediate discipleship and fellowship. Therein lies the double happiness of a death in Christ Jesus. In Paradise we are more than ever disciples of Jesus. Uninterrupted by the temptations of this world we go on learning the will of God and being perfected in all virtue and grace. And in Paradise our companionship with Jesus is constant. We are protected from every enemy to that perfect comradeship. To die with this faith we must live the life of faith. And even now we must seek the companionship of Jesus. Holy Church bids us spend this week in contemplation of the Cross and Passion of our dear Lord. Why? That we may be prepared to welcome Him into our hearts on Easter Day in the Blessed Sacrament of the Altar. If we do not make a good preparation to welcome Him, we shall all the easier be tempted to reject Him. And he who finally rejects the Lord passes out into gloom. To die looking to Jesus proves that we understand the grave to be the portal to immortality. And as we go through the valley of the shadow of death we have His company. Therefore the Christian has no fear of death. For our death means also our Easter.

### The Athanasian Creed.

This Creed has been criticized and sometimes condemned by many Churchmen in the face of the plain language of Article eight of the 39 Articles. If the Article is right, the talk of a good many Churchmen is wrong. But distinguished Churchmen like Prebendary Webb-Peploe, think that the Article is correct, and the Creed is sound and true. This is what he said at the last Church Congress: "As to the Athanasian Creed, was it an advantage to make a change about that, when it has represented for ages the true

doctrine of the Church about the Trinity, and when the thing they stood on to-day was the doctrine of the Trinity. To change that would be to endanger the doctrine on which their church was based. With a clear explanation from every clergyman who could give it, this Creed would be enough." What Prebendary Webb-Peploe says of this creed is also true of the whole Prayer Book. It needs explanation far more than revision. A prominent clergyman at an important conference in this country, said he thought the clergy needed revision far more than the Prayer Book. At all events, Lord Halifax, representing High Churchmen, and Prebendary Webb-Peploe, representing Evangelicals, have joined hands to resist all attempts in the Mother Church at this time to revise the Prayer Book.

### Control of Drug Shops.

We are glad to find that slowly but surely, some desire to organize the sale of the drugs which are so conveniently obtained at a corner, is at work. Now we read that a restriction of the sale of remedies called headache powders is to be attempted. For many years we have called and called in vain for the adoption of something in the shape of licenses, such as is practically universal on the Continent. It is realized there that there can only be a limited demand for medical remedies and so chemists are licensed and restricted in number just as we license and restrict our bar rooms. A great many drugs are useful, but are dangerous, and the use of them leads to forms of intoxication, worse in its effects and fraught with greater peril than alcoholism. Sleeplessness, like headaches, is common, and under proper treatment certain drugs have been found useful, but when taken in excess are disastrous. The drug habit is a vice which is taking a rapidly increasing hold on this generation and its easiest victims are women, and alas it can be indulged in secret until a life is ruined. Thus it is to be feared and should be fought against more strongly than whiskey or beer drinking. It is not realized how far this habit extends and how baneful it is. Good women will fight to restrict a few public houses and treat the drug habit with indifference. So, to return to our proposal to license the sale of drugs, there is nothing to prevent an inspection of all purchases of supplies by licensed chemists and the sale of undesirable remedies can be restricted or entirely stopped when all chemists' shops are under police supervision.

### Miracles.

The constant interest of human belief in miraculous cures is being exemplified now. The question has been brought to the front largely through a sermon by the very able Bishop Well-ton, the Dean of Manchester, at St. Agnes' Church in that city. The Dean dealt with the prejudices of the human mind. He only wished spiritualism, especially under the guise of Christian Science, would be true to its original principle of seeking to remedy not only human sickness, but human sin. It was wise for Christians to welcome with grateful hearts whatever light might be shed upon man's immortality. The spirit did exercise a power over the body, enthusiasm and devotion were quite strong enough in certain human beings to effect a cure of certain maladies. The cures brought about by Jesus Christ upon sin and suffering, were the effects of His own personality. When a wholly sinless being appeared in the world of man, such a being would work cures of suffering and disease. The above contains a faithful abstract of the argument in the Dean's sermon as our space allows. It shows one trend of present day thought, and the Dean, who was chosen to be Bishop of Calcutta, but through inability to stand

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the Indian climate was obliged to resign, is entitled to respect. An unexpected incident occurred at the time this sermon was preached in England. A Miss Dorothy Kerrin, of Herne Hill, aged 21, recovered from illness of over five years' duration, diagnosed as pulmonary tuberculosis, had been treated in hospitals and was near death. One Sunday night she had a "vision," which was followed by recovery. This incident is apparently trustworthy.

#### Spiritual Intercourse.

An analogous question is raised by Mr. J. H. Skrine in his Bampton lectures. He claims the nearness to our friends who have passed from earth. Vibrations, he claims, from a distant consciousness beat upon our own, and produce an inextinguishable conviction of the mind and passion of the heart, that the dead are not dead but alive. The Bampton lectures were not established for such speculations from any man, however able or eloquent. The Spectator in its review of the volume, pointed out that Tennyson, who records such an experience in the In Memoriam—

"His living soul was flashed on mine,  
And mine in his was wound"—

afterwards struck the statement out of his poem. And there are religious persons, whose love for their dead friends is no less passionate than a poet's, who find that their own experience is that of Wordsworth's Margaret:—

"I look for ghosts, but none will force  
Their way to me: 'tis falsely said  
That there was ever intercourse  
Between the living and the dead:  
For surely then I should have sight  
Of him I wait for day and night  
With love and longings infinite."

Undoubtedly Dean Welldon and Mr. Skrine are entitled to speculate, but we question whether the publication of such thoughts is wise or can effect any good purpose.

#### Earmarking Sundays.

We have repeatedly objected to the growing habit of diverting Sundays from their proper liturgical use and appropriating them to all kinds of modern needs and purposes. We are familiar with many such appropriations in this country, such as Children's Day, Animal Sunday, Bible Sunday, Education Sunday, Missionary Sunday, Hospital Sunday, Harvest Sunday, Anniversary Sunday, Flower Sunday, Mother's Day, Father's Day, etc., and it is now seriously proposed in some synods (and adopted in one) to have a Tuberculosis Sunday. If this latter becomes a fixture, there seems no good reason why the rest of the Sundays should not be assigned to the more common diseases, so that we would then have a rheumatism Sunday, an appendicitis Sunday, and a typhoid fever Sunday. If mother's day and father's day are to find a place, it is difficult to see why we should not also have a grandmother's Sunday and another for grandfather, and perhaps another for mothers-in-law, and although the object is so supremely worthy, does it not sound a trifle ridiculous to say "Lord's Day Sunday." This whole custom of dislocating the Church's year and setting up such modern and fantastic inventions as some of those above described, requires careful oversight and perhaps strict regulation by our bishops. For ourselves, we are satisfied with the Prayer Book as it stands and could get along without any variation from the Church's year.

#### New Ideas and Ideals.

The upheaval of our social system attracts and in some forms dismays the philosophic onlookers. We see round us, instead of the quiet and steady church going of past generations, new habits of Sunday observance, largely calculated to do away with all observance of it, the organization of new beliefs and of new forms of worship and at the same time strenuous efforts to

consolidate communions which grew up out of old convictions. In Canada we are assured that the movement for union among Presbyterians and Methodists is largely supported in country districts where people more desire reverence and the habit of religious education and devotion than sectarian differences. Lord Grey has been bitterly attacked in England for commending the practice at Murray Bay during the brief summer season, of Church people and Presbyterians alternating the use of a building for the Sunday services, the critics being ignorant of the shortness of the season and the fact that the resident population is French and Roman Catholic. But in England itself we have it asserted that through the dread of dogma and the love of material comfort, there is little religion among the upper and middle class. As to the workman's religion, Mr. Conrad Noel says the orthodoxies are in the melting pot, yet there is strong religious feeling interwoven with democratic enthusiasm and the growth of an "Anglo-Catholic section, intellectually and morally powerful out of all proportion to its numbers, frankly democratic, not only in its accidental sympathies, but in its essential philosophy of religion, and Churches actuated and infused by this Catholic democratic Modernism are not only making distinct headway among intellectually vigorous artisans, but are actually becoming centres of thought and spiritual energy towards which the whole democracy is looking with awakened interest." The Rev. W. K. Lowther Clarke tells us the English villages are more moral than they were, that the labourer was never very religious, that the Reformation was an upper-class movement, and that there never was a golden age of the Church, the happy, holy peasants were a dream of the early Tractarians. Strange that the flame of religious life burns brighter in cities and towns than in the country which has been always thought to be its home.

#### Our West.

Such pessimistic ideas are, thank God, by no means universal in our old land. On the contrary there has been a great change and an awakening and a determination that the emigrants to us shall bring with them a knowledge and love of their Church. The Archbishops' Western Canada Fund has done and is doing wonders. The tone of the addresses at the annual meeting was assuring. We have only room for one extract of the address of the Rev. Douglas Ellison, head of the Railway Mission at Regina: "It was gravely questionable whether half the number were in touch with their own Church in the West at the present moment. The problem of getting at them would be easy enough if it were possible to group them conveniently as our Roman brethren seemed to do. But, as a matter of fact, you had to travel long distances to find even a dozen of them within reach of each other, and, to add to the difficulty, there was a disheartening shortage of clergy for the winning of this goodly heritage. The Archbishops appealed for fifty men in each of the next ten years for this particular work. His own share had been three men in each of the last two years, and he was sure it would set people furiously thinking if he had time to tell them of the insistent appeals for help from our neglected people in all parts of the prairie provinces which they were compelled to refuse. Unless there were a great change, it could only mean in the future that whole great districts of Western Canada, full of our people, would drift into the hands of other Christian bodies, or into a deepening materialism. His own belief was, and had been for the better part of twenty years, that the only way out was to supplement all the fixed points, what would be called in England the parochial agencies, with a strong and far-reaching itinerating ministry to put the old Church in evidence over the whole field, and having secured for our people out there the presence of their own nurs-

ing mother in the day of small things, of the rest they had sufficient faith in God's purpose to believe that something better and more permanent would follow."

#### An Addition to Our Soil.

There is an old saying that there is nothing like going abroad for news of home. In an old country exchange we came across a paragraph which, if it appeared in our daily papers, we overlooked. Government surveyors, in settling the boundary line between Canada and the United States, have placed the line between British Columbia and the State of Washington, for a considerable distance two miles farther south, thus giving us new territory and including two towns, Maine, with a population of 5,000, and Sumas with about 3,000. It is a pity that towns or villages are allowed on the very frontier as they are almost invariably haunts of smugglers, and as shown on the Mexican frontier, of often worse and more dangerous characters.

#### Cigarettes.

Now that spring is coming the forest fires will probably begin. An experienced woodman wrote recently, saying that the most dangerous thing to take into the bush is a packet of cigarettes. He says, probably with truth, that the greater number of these fires have been caused by the ends of cigarettes. It would be easy to diminish this danger by insisting that every one should give up such articles before going on a survey or other enterprise among the trees, and that all wood rangers should, as an ordinary matter of duty, be empowered to remove any from any one they meet. It would be as reasonable to allow such persons to take with them touch paper and to throw it lighted down among the leaves, as to allow the lighted ends of cigarettes, which people invariably and almost unconsciously drop when the lighted end is too near the fingers.

#### DUTY.

The sense of duty lies at the foundation of human character. It consists in loyalty to the higher law of our being, in the fixed and invincible desire to live in accord with the demands of that power within all of us that makes for righteousness. Every man has his own idea of what he considers is his first and lawful due, and unless hopelessly blinded with a sense of his own personal worth or importance, or, what is probably practically the same thing, mentally defective, he concedes the same to his fellowmen. The desire to live up to this and to do as he would be done by, is what we call duty. Duty means the payment of what is due. It is the realization of a debt owed to someone which cannot be honestly shirked or evaded. The only reward that the doing of duty brings is inward calm. Any thing whose performance brings any direct or indirect material gain or benefit cannot be called a duty. Therefore, we cannot be said to owe a duty to ourselves. The sense of duty is an entirely unselfish impulse. At least it is as unselfish and impersonal as any human instinct can be. At its very root, no doubt, lies the desire to stand well with ourselves, which in its very last analysis, may be defined as a species of selfishness. No man can wholly cut himself away from his own personality, and so in this very remote and abstract meaning the sense of duty may be called a selfish impulse. But whatever it may be, fathoms deep below the surface, in its ordinary exercise it is the desire to do what is right, altogether irrespective of results beneficial or the opposite. It is the paying of certain dues which are "debts of honour." Neglected duties, we know, bring their own inexorable penalties, but this does not in any way affect the situation. A man does not do his duty to escape these evil consequences. Duty done from this motive ceases to be duty. He does it with the one single

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desire to be at peace with himself. This sense of duty then, as we have said, lies at the root of character. All the men and women from the least to the greatest who have accomplished and are accomplishing any thing for the race, who are, in other words, any thing more than worthless drones, and more or less animated by a sense of duty, or to put it in another way, all work that is of any real permanent worth is the result of this desire to discharge a debt owed to society. A man who works on the principle of mere self preservation or self advancement, however magnificent his achievements may be, and however they may be finally overruled, is of infinitely less account than the humblest doer of the humblest duties, i.e., personally in the estimation of the Reader of all hearts. It may be asked, have duties faithfully or efficiently performed from any lower motive than a sense of duty, no value. But it may be asked in reply, can anything be faithfully and efficiently performed without a sense of duty. It will, we think, be found that in every case where really good work has been done, from the cobbling of a shoe to the passing of an act of Parliament, i.e., work that benefits others besides the doer, it has had for its main motive power a sense of duty, the desire to discharge a debt owed, not to ourselves, but to somebody else, and a debt whose payment is entirely a matter of free will on the doer's part. The man, therefore, without a sense of duty, who has no desire to pay his dues to society, has no right to be in the world. This may well form a subject for Lenten meditation. How far am I doing or trying to do my duty, quite irrespective of any direct benefit to myself? This may seem a little far fetched at first. It might be said "that is pitching far too high a note; no human being can live up to it. The motive power of all good work must be enlightened self interest." But when one comes to look a little deeper the fallacy of this is apparent. No man does really good work who does not love it for its own sake, and who does not take a pride and satisfaction in doing his very best. What is this but the doing of duty, under another name. No, again we reiterate, the sense of duty lies at the root of character, without it no life can begin to be called a success. It is the one infallible test and touch stone of our life's work and its measure is the measure of human worth. Moreover, it is the source of all human happiness, the one again is the measure of the others. This is finely put by Wordsworth, above all our poets, without exception, the poet of duty:

"Stern lawgiver, yet thou dost wear  
The Godhead's most benignant grace,  
Nor know we anything so fair  
As is the smile upon Thy face;  
Flowers laugh before Thee in their beds  
And fragrance in Thy footing treads."

THE LIMITS OF CEREMONIAL.

There is an apparent eternal antagonism between what may be called the symbolic and the spiritual in Religion. Every religion the world has known worthy of the name has shown a tendency to degenerate into ceremonialism, pure and simple, and to become a mere mechanical performance of certain bodily acts of worship, i.e., of acts which involved no mental effort on the part of the worshipper. The hardest and most disagreeable work in existence is mental work, and it is wonderful what men will undergo to escape it. The same tendency has appeared and reappeared in various shapes and forms in the Christian Religion. There has always been a disposition in all ages of the Church, from the very beginning right down to the present hour to substitute some kind of mechanical service for the practice of vital godliness. It is an ever recurring danger, and will continue as long as there is a human soul to save and human character to be recreated and transformed. The moment,

however, we turn with indignant contempt from this counterfeit of religion we are confronted with the fact, as abundantly demonstrated in the history of all religions, from the beginning that no religion can exist without symbolism of some kind, i.e., without something that appeals in some way to the senses. At the same time the equally certain fact stares one in the face that nothing so quickly degenerates and so inevitably defeats its own object as symbolism or ceremonial worship. And yet it is equally certain that we cannot do without it in some form. All the historical religions, and all the historical forms of the Christian Religion have been ceremonial. Indeed an unceremonial religion in the strict meaning of the term is impossible, i.e., a religion which involves public or united worship. The great practical question therefore remains, and as far as one can see, always will remain,—what are the true limits of ceremonialism? when does it cease to be an aid to spiritual and vital religion, and become a hindrance and an encumbrance? when and how does it, in other words, begin to defeat its own object? How will we be able to strike the true balance between the outward and visible part of religion and the inward and invisible. It is plain that no mere rules will meet the case. It is futile to prescribe what is called "simple worship." For there is just as much danger of formalism in the barest and baldst kind of worship as in the most elaborate. Anything that we get into the habit of doing over and over again is apt to become, nay, must at times become mechanical, and therefore formal. Formalism, therefore, it may be urged, is unavoidable. Well possibly it is. And perhaps to a certain extent we are none the worse for it. After all, what formalists we are in our every-day lives. Are we not doing thousands of things in the course of our lives as a matter of form, that is, mechanically and not thinking of what we do? Most assuredly. And it could not be otherwise. So in a measure it must be with religion. An action mechanically performed is not necessarily insincere or hypocritical. We shake hands, for instance, in at least 50 per cent. of cases mechanically and formally, as we give and receive the customary salutations, and perform a score of social duties. But no one dreams of accusing us of hypocrisy and bad faith. On the same principle many religious duties are unavoidably performed, therefore it is safe to conclude that there is a kind of formalism even in religion which is perfectly innocent. Formalism in religion, whether of the negative or positive kind, becomes sinful when deliberately done for effect, that is for the purpose of self assertion and self glorification. Negative formalism may be defined as the conspicuous refusal to conform to the "use" of any Church in whose worship we are participating. Positive formalism, the flaunting of certain ceremonial acts before those who are unaccustomed to or disapprove of them. This then is the limit of lawful ceremonial.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

A critique of "Spectator's" reference to the political situation in Ireland and to the Belfast incident of a few weeks ago in particular, by Mr. W. H. Boyd, Ballymacool, Ireland, requires a few words in reply. It is, of course, quite out of the question to carry on any lengthy discussion of a subject such as this, even though it presents many interesting features, at such long range. Nor have we any desire to engage in such an undertaking. "Spectator" concedes at the outset that he is not familiar with Irish conditions—at all events first hand. His only claim to any right to an opinion in regard to any political condition in Ireland, present or pros-

pective, would be based on his knowledge of human nature which somehow or other generally remains fundamentally constant, even though external customs and modes of thought may vary in different countries and with different races. In the next place, he freely concedes that it certainly does not belong to him or to the Canadian people to interfere in the domestic affairs of a country beyond the Atlantic. That is far from his thought, but surely that does not forbid him from thinking aloud even in regard to conditions in Ireland as they appear to a Canadian, particularly when some special crisis arises? It cannot possibly do the good people of Ireland any harm to know from time to time that the outside world is waiting for the solution of a situation that is admittedly not satisfactory to a majority of the people concerned. It can do no harm to know that other countries, too, have had their difficult and dangerous political, racial and religious problems to settle and the experience outcropping from these critical and at times apparently hopeless situations might thus find expression: Not once nor twice in our fair Empire's story, The path of Trust—Faith—has been the path of Glory.

Canada is certainly no stranger to delicate and difficult political crises. "Spectator" resides in the province of Quebec, a province greater in area than the United Kingdom of Great Britain and Ireland, with a population of about two millions and a quarter. Six out of eight of these citizens are Roman Catholics and about five of the six are French-Canadians, half of whom do not speak the English tongue or speak it imperfectly. Seventy-five years ago this province, with the rest of Canada, was ruled practically from Westminster, and the maddest, most criminally insane thing that could be suggested by man was to propose to give a country within the Empire, possessing so many Roman Catholics, speaking a foreign tongue and in no sort of sympathy with British political ideals, the right of self-government! What possible chance for justice was there for the English-speaking Protestant minority of Quebec? After some considerable bloodshed the thing was done and to-day we can bear testimony to the ample success of the venture. Protestant and Roman Catholic, English and French, do not always see eye to eye. Methods and ideals often clash and compromise has constantly to be resorted to, but tyranny is unknown. It is believed that in no country in the world has the Roman Church such a complete, unquestioning, loyal following as in the province of Quebec. At the Eucharist Congress, held in Montreal a couple of years ago, it was publicly boasted that never before at any Congress had there been such an array of the official rulers of the country, as on that occasion, when in the procession were to be seen the Premier of the Dominion, the Premier of the province and the mayor of the city in their official as well as personal capacity. We ask is it any wonder that "Spectator" should have said, "Self-government is regarded as such a natural thing and so fundamental in this country, that it seems incomprehensible to us that it should be otherwise anywhere else"? We imagine that the people of South Africa must have much the same feeling. There the dominant nationality were a few years ago Britain's bitterest enemies, and now apparently all things are going as well as could be expected among strong men trying to do the right thing but differing in many of their ideals. Irishmen who come to this country—and they are not necessarily picked men—do not differ in any essential point from other men. They are as law-abiding and as fair in their public dealings as any other type of citizens. But Mr. Boyd and scores of other good citizens will tell us that all that is different in Ireland and we from without cannot understand it. We certainly can't!

There are many other things "Spectator" can't understand—the attitude of many good Irish

Churchmen and citizens in regard to the Belfast incident of a few weeks ago. For instance, for speaking of this we shall make no apology, for it involved the good name of Protestants the world over. The defence that has been made a score of times for the uproar, and repeated by Mr. Boyd as apparently conclusive and sufficient for any excess, is to our mind the most foolish and childish defence of a public demonstration that was ever laid before an intelligent and discerning public. Hear it again: "There was no attempt at the suppression of free speech in Belfast, but there was a firm determination to prevent Winston Churchill proclaiming Home Rule in the Ulster Hall, from the platform on which his father stood to raise Ulster to resist Home Rule in the memorable words, 'Ulster will fight and Ulster will be right.'" Well, well! Freedom of speech is lovingly guarded as a sacred thing in Belfast—but under certain conditions! The first condition is that you should make fit choice of the Hall in which the "Free" speech is to be delivered. That is a very important point to be observed. And the second condition is more important still and that is that no parent should have expressed himself in a different sense on the given subject at any former period in the nation's history. Is this visiting the sin of the father upon the son, or what is it? It surely is some new, strange doctrine, as it is apparently decreed that the son must hush the political creed of his father forevermore. The only explanation that "Spectator" can think of for that wild, foolish and futile act is that the men of Ulster lost their heads and forgot the great principles for which they stand, and Ulster was wrong, dead wrong! What would the people of Canada and of the world have said, if when Roman Catholic, Nationalist, French Mr. Bourassa, whose grandfather led the rebellion in Lower Canada in 1837, went to Protestant, English, Imperial Toronto a few days ago to talk Nationalism, he had been refused a hearing with clubs, bolts and firearms? We, too, have had our foolish days in Canada, but surely it is time wasted to try to excuse and justify a spirit that we trust has passed forever. If "Spectator's" voice reaches Belfast he wishes to ask his fellow Protestants yonder to see that speech is unconditionally free in that fair city, and that they should remember that loyalty to King and throne doesn't necessarily mean rejecting their king and overturning the throne, if they fail to get just what the minority asks for.

Just what is the official relationship of the Anglican Communion to the Greek Church would seem to "Spectator" to require official and canonical definition before long. There seems to be a growing spirit within the Anglican Church to make overtures to the Greek Church and to "assist" in Greek services and ceremonies and to invite the Greek brethren to participate in Anglican ecclesiastical functions. Now all this is very beautiful if we were quite sure that it is authorized and if not authorized, that it is not leading to future complications which may have very serious consequences. It is in no spirit of mere criticism that "Spectator" calls attention to this subject, but with a sincere desire to call public thought to a question that is hardly being approached with that seriousness and reserve which its importance demands. In the first place, we are accustomed to say that the Anglican Church is in communion with the Greek Church. Have we any mutual definition of what constitutes intercommunion? Is this intercommunion recognized on equal terms by both churches? Or is the Anglican Church acknowledging the validity of the Greek sacraments, while the Greek Church denies, or qualifies in some essential feature, the Anglican sacraments? We have always supposed that sacraments and ministry were very intimately associated; how then can the Greek Church acknowledge our sacraments and deny our ministry? "Spectator"

has always insisted that the Greek position in regard to our ministry has been subtle and unsatisfactory in the extreme. There is a giving and yet withholding, an acknowledging and yet denying, a vast amount of rhetoric and prestige, but has anyone yet discovered that the Greek Church has definitely, unequivocally, and officially by its highest ecclesiastical authority, acknowledged Anglican orders and Anglican sacraments? On the other hand, are we not all aware that some ten or twelve years ago a certain clergyman who had been retired from the ministry of the Episcopal Church of the United States, was afterwards received into the Greek Church in the city of New York and "re-ordained" into its ministry in face of a vigorous, official protest from the presiding Bishop of the American Church? Until our relationship is authoritatively defined, are we really commanding the respect of the Greeks themselves by rushing into their arms individually? Some time ago we thought we got the key to Greek friendship for the Anglican Church from some letters which a patriarch wrote to the Church Times, if we remember aright. His exposition of the situation seemed to be this: The Greek Church was not prepared to admit Anglican orders or sacraments as valid, but since the Roman Church, which it does recognize as Catholic, will not recognize it, then they do the next best thing and commend their people to the Anglican Church where they cannot have the ministrations of their own. If, then, this be the situation, we ask in all seriousness and respect, is it wise, prudent, statesmanlike, for a priest here to officiate at a Greek service and a Bishop yonder with crozier, officially to participate in some other ceremony, while the editor of a Church paper receives blessings from patriarchs and prophets in foreign lands? Have we made our point clear? Are these ministrations which are given, but of individual good-will received as the ministrations of a duly constituted ministry with all the rights and authority of such, or are they received in the spirit that assumes that if they can do no good they can at least do no harm? Is the Anglican Church willing to demean its ministry in that way? In any case it would seem to us that the General Synod should look into this subject and see that when we fraternize officially with the Greek Church, we were recognized as equals and not as inferiors. In conclusion, let us quote the words of the Bishop of Exeter, who was one of the delegates from England to St. Petersburg recently to promote more friendly relations between the two countries and churches. At the recent convocation of Canterbury, as reported in the Church Times of February 23rd, his Lordship says: "There was the utmost degree of personal friendship between the individual members of the episcopate and clergy of the two churches, to say nothing of the laity, but it was a long step from that to any formal relations between the two churches as churches. There were a great many questions which would have to be considered be-

fore any formal step of the kind was taken, and he would affectionately and respectfully urge upon that large section of the Church public who took an interest in this question, the advisability of abstaining from unauthorized, irresponsible advances which might be misunderstood, which could do nothing to further and might do something to retard that future of which he had spoken." These words are commended to the very special consideration of all our readers.

"Spectator."

#### THE SANCTITY OF MARRIAGE.

It has been rightly said that the foundation of civilized society rests on the family. Upon the view which is generally held by people regarding the marriage tie will depend whether the state of society is moral or immoral. Loose ideas on this subject would render our civilization a reproach; and marriage instead of involving a lifelong obligation and contributing to the stability of the State would become no better than a contract terminable at pleasure; families would be liable to be broken up for frivolous causes and all the sacred and tender associations of family life would be imperilled, and the duties of parents to their children would be neglected, and the honourable position of a wife would be debased to that of a mere temporary mistress. To treat marriage as a mere civil contract terminable at pleasure would therefore be a fatal mistake from a purely civil point of view, and would have the effect of degrading the female sex to the position it was in before the Christian era dawned upon the world. The Christian Church never has regarded the marriage contract from that low standpoint. It has been its duty and its care to elevate the ideas of mankind on this universally important subject, symbolizing, as it does, the mystical union of Christ Himself with the Church, and as that tie is indissoluble, so also the marriage tie has also been regarded as indissoluble. Marriage being a contract of universal necessity for the propagation of the human race, from the earliest times the Church has placed few, if any, obstacles in the way of its being contracted. Those impediments to matrimony which Holy Scripture lays down are obligatory on all, and from their due observance no one can be lawfully dispensed. But the Church has always regarded the mutual promise of competent persons to take each other as husband and wife to be the solely essential thing to a valid marriage; and though it has counselled and exhorted that the solemnization of the contract should always, where possible, take place before a minister of the Church, it was not until the decree of the Council of Trent that it was ever deemed by any part of the Church that the presence of a priest was essential to the religious validity of a marriage. The Council of Trent found that marriages were contracted clandestinely, and that much evil resulted therefrom, and the object of the Council was to put an end to clandestine marriages; and the way the Council endeavoured to remedy the evil was by passing a law which is known as the *Ne Temere* decree from the two Latin words with which it begins, to the effect that no marriage should thenceforth be valid unless solemnized by the parish priest of the parties. Of course the Council could not foretell the future. The Council was held in the early years of the Reformation period (it concluded its sitting A.D. 1564). It was legislating on the assumption that all Christian people were faithful adherents of the Roman part of the Church; it could not anticipate, and did not anticipate, that a time would come when there would be Christian countries where the greater part of the population would not be adherents of the Roman See. In this state of circumstances it was not unreasonable to provide that in a country where all the population were adherents of the Roman See all marriages should be solemnized by the parish priest of the parties; but even in that case it would seem a violation of the ancient law of the Church to declare that marriages not so solemnized should be void; because regarding the marriage vow as sacramental, it had always previously been declared by the Church to be none the less sacramental though a priest were not present. But the objection to the legislation of the Council is tenfold greater when it is attempted to apply such a law in a community where the greater part of the inhabitants are not Romanists. To do so leads to this result, that Romanists are taught to believe that solemnization before a Roman priest is so essential that all other marriages are absolutely null and void from the religious point of view; and that all their Protestant neighbours living as



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husband and wife, are merely living in a state of legalized fornication, and that if the marriage of any Romanist has been solemnized otherwise than before a Roman priest, he is at liberty to regard the marriage as null and void, and his lawful wife as a mere mistress whom he can cast off at pleasure, and that to do so is a religious duty! And this is actually called upholding the sanctity of marriage! Such a condition of things is to be deplored no matter how utterly unfounded and unjustifiable any such theories may be. Some Roman priests in Ontario, we regret to see, have not been ashamed to announce publicly their adherence to, and their teaching of, this shameful and abominable doctrine to their people. They have evidently a very imperfect knowledge of the Catholic doctrine of the Church concerning matrimony, and speak of the sacrament of matrimony as something which they are able to confer, or which the married pair receive from the Church. If they were a little more enlightened on the subject they would know that the greatest doctors of the Latin Church have taught that no priest can administer the sacrament of matrimony, because it is one ministered by the spouses to themselves, or to each other. The result of the decree of the Council of Trent concerning matrimony, therefore, has been this: that in purporting to give it due effect in Canada we have had the spectacle of Roman Catholic Bishops sacrilegiously pretending to annul marriages perfectly valid both from the religious and civil point of view. It can hardly be pretended that such action on the part of Roman Catholic Bishops or priests can conduce to the sanctity of marriage, or to that good feeling which ought to exist between neighbours and fellow-subjects and fellow-Christians, and it is to be hoped that wiser counsels may prevail and that the authorities of the Roman Church may see the advisability of withdrawing from an untenable position. This is a subject in which all classes of the community are interested in coming to a reasonable and just understanding. No Protestants dispute the perfect validity of marriages solemnized before Roman priests, and all that is asked of Romanists is that they should admit the validity of all marriages of competent persons solemnized as the law authorizes and allows, and to cease from teaching that such marriages are void. The religious ceremony according to the ancient doctrine of the Church neither constituting "the sacrament" nor being essential to its validity, the Council of Trent obviously exceeded its powers and departed from Catholic teaching when it assumed to make an unessential thing an essential. It might very properly have imposed censures and discipline on those who neglected to solemnize their marriages before the ministers of the Church as required by its decree, but to declare them null and the sacrament void for such an omission was clearly wholly beyond its power notwithstanding all Jesuitical arguments to the contrary. If every denomination were to adopt a similar course to that of Romanists and to declare that they would regard no marriage valid unless solemnized by one of their own ministers, what would be the state of morals in this country? It is certainly a strange condition of things to find that those who profess to be the great upholders of the sanctity of marriage are those who are sanctioning and counselling the violation of the sacrament, and then holding up their hands in pious horror and considering themselves aggrieved that anyone should venture to protest against their so doing. We feel confident that if the Roman Catholic laity did not abnegate their rights as Christian men and women and leave, as they are too prone to do, such questions as these exclusively to the clergy, there would be less likelihood of such conflicts arising. They have a right to be heard, and a duty to make themselves heard, and if they exercised that right and fulfilled that duty we have sufficient confidence in their good sense to believe that the marriage question would be speedily settled to the satisfaction of their Protestant brethren.

**The Churchwoman**

**NOVA SCOTIA.**

**Halifax.**—St. Georges'.—The annual meeting of this branch of the W.A. which was held on Tuesday evening, March 19th, was a most satisfactory one, the reports all showing good work done during the past year, and the finances in a good condition. The following officers were elected for 1912:—President, Mrs. H. W. Cun-

ningham; 1st vice-president, Mrs. W. J. Busch; 2nd vice-president, Miss Johns; Dorcas secretary, Mrs. Crean; Leaflet secretary, Mrs. J. Shaw; recording secretary, Miss Bell; corresponding secretary, Miss Cutlip; treasurer, Mrs. C. Northover. Delegates to Truro annual convention, Mrs. Busch and Mrs. Shaw; substitutes, Mrs. Tully and Mrs. Crean. Superintendent of Juniors, Miss Cunningham; secretary, Miss Whiston; treasurer, Miss May; the rector's nominees, Mrs. Bell, Mrs. Simms.

**MONTREAL.**

**Montreal.**—The twenty-sixth annual meeting of the M.D.W.A. began on Tuesday evening, February 27th, when the Lord Bishop of Montreal presided at a meeting of Junior Branches, which was very well attended. Mrs. Holden, the president, said a few words of encouragement and Miss Gomery spoke of the "Little Helpers" after which an interesting missionary programme was given, in which members of ten city junior branches took part. The Rev. H. C. Winch then described a journey from Edmonton to Hay River, and told the children of the Hay River school and the work carried on there. At 10.30 a.m. Wednesday, divine service was held in Christ Church Cathedral, with a celebration of the Holy Communion. The Bishop of Montreal preached, taking for his text I. Thess. v., 22, and speaking of the influence that women have in their homes and in society, urged his hearers to do all in their power to maintain the high ideals of Christian womanhood. The Dean of Montreal and several other clergymen took part in the service, and there was a large attendance of W.A. members, in spite of the fact that many of the out of town delegates were delayed by the storm and did not reach Montreal until later. At 2.15 the business session was opened in the Synod Hall, Mrs. Holden presiding. Prayers were read by the Lord Bishop. In her presidential address, Mrs. Holden, after extending a very hearty welcome to all the delegates attending the meeting, spoke of the triennial meeting in Winnipeg and of the inspiration gained there through intercourse with missionaries and the interchange of ideas and learning of new methods of work. She spoke of the progress of the Babies', Junior, and Girls' Branches as being a most promising feature of the year's reports, as upon the members of these branches the future of our Society must, to a great extent, depend. She urged the formation of Study Classes in every branch, as the desire for missionary knowledge is likely to be contagious and the time is probably not far distant when missionary study will hold its place equally with the Dorcas and social side of the work undertaken at all branch meetings. The president thanked the delegates for the ready support given by their branches to the special appeals sent out from time to time, and for the support given to pledges, these latter being a first claim on every member. She spoke of the general observance of the Day of Intercession, and of her pleasure of being present at a gathering of seven or eight little girls who, during their recess of 15 minutes, met at the house of their president and joined in a short service of intercession and then ran back to school. Interest in Zenana work continues unabated and the support given to the Bible women and children has increased. We have now 80 children, 3 Bible women and 13 students in China and India. Sympathetic reference was made to the loss sustained in the passing away of 5 life members as well as of other workers, and the address closed with an appeal for constant prayer and renewed effort. Mrs. Overing, of Stanbridge East, made a suitable reply and thanked the president for what she had said. An ad-

dress was given by the Bishop, who congratulated the W.A. on its progress and wished it greater success in the future. He spoke of Canadian missionary work in foreign countries and in the Northwest, and reminded us that Montreal is itself a missionary diocese and that our prayers, sympathy and co-operation are needed in its work as well as elsewhere. The General President brought greetings from the Central Board and said a few words about the importance of missionary study. A life membership certificate, given by her branch, was then presented to Mrs. Montgomery of Philipsburg. The Rev. R. Faries told of his work among the Indians and Eskimos in some of the lonely isolated posts in the far North, where the work is hard and often discouraging, and the missionary sorely needs the prayers of friends at home. Greetings were brought from the Presbyterian, Methodist, Congregational, American Presbyterian, and Baptist Missionary Societies, while during the course of the meeting letters of greeting were read from the Diocesan Branches of Niagara, Nova Scotia, Ontario, Quebec, Rupert's Land, Fredericton, and Huron; from the president of the Saskatchewan Branch, and from several officers of the Central Board. On Wednesday evening the delegates were entertained at Bishopscourt by the Bishop and Mrs. Farthing. During the two following days a large amount of business was transacted, the attendance throughout being very good. A considerable amount of time was spent considering the report of the committee on the "revision of the constitution," which was considered clause by clause. The proposed constitution was finally adopted, with the addition of certain amendments, and was then forwarded to the Bishop for his approval. The reports submitted showed 90 parochial branches, i.e., 49 Senior, 17 Girls', and 24 Junior Branches. New senior branches have been formed at Wright, at the Cathedral, and at St. Anne de Bellevue; girls' branches at Dunham Ladies' College and at St. George's (Montreal), while the St. James the Apostle Juniors have become a girls' branch. There is also a new junior branch at St. Simon's (Montreal) and a boys' branch at Philipsburg. The membership is now 2,288, viz., 67 members of the Central Board, 1,057 members of senior branches, 347 girls, 506 juniors, and 312 members of the babies' branch. Eight general and 132 diocesan life members were reported, twenty-four of the latter having been constituted since the last annual meeting. Nine regular meetings have been held during the year, two executive meetings, and the Board of Management has met sixteen times. A number of special appeals have been received and responded to, among which may be mentioned Bishop White's appeal for help for the sufferers from plague and famine in the Diocese of Honan; one from the late Bishop of Athabasca for churches in the Grande Prairie District, and from the Bishop of Yukon for a church building at Champagne Landing. Financially the year has been one of progress, the actual receipts amounting to \$10,033.23, an increase of \$2,655.58 over those for the year before, and it is satisfactory to know that this advance has not been a spasmodic effort in any one direction but a steady expansion of the work as a whole. Of the amount given, over \$3,000 has gone to the dioceses in Western Canada, nearly \$1,200 to the Diocese of Montreal, and over \$700 to the Canadian Diocese of Honan (China), while large amounts have been given to work in the foreign field. The pledges undertaken for the year were reported as fully met, and other special items mentioned were: \$753 collected for church building in Grande Prairie district, \$500 given by a member for the support of a missionary to go to the newly discovered tribe of Eskimos, and \$500 for our Silver Anniversary Fund (Robert R. Tilton Fund). The Diocesan Educational Committee reported two children being educated in this diocese, while the North West Educational Committee have three names on their list. Reports of these children are sent regularly to the Convener, and they are all making satisfactory progress. The Extra-cent-a-day Fund has increased during the year, the total receipts being \$259.29, contributed by 20 senior branches, one junior branch, two circles and some individual subscribers. The Dorcas work has not been behindhand, 48½ bales having been sent out and 8 boxes of groceries, also gifts for 8 Christmas trees, quilts to Carcross, kurtas to India, and knitted socks, scarves, armlets, caps, etc., to the lepers in China. A fully equipped room, with three beds, has been provided in Rock Bay Hospital, B.C., and a bed in Shulus Hospital. The report of the junior work was most encouraging, pledges having been met, money given to several special appeals, three outfits sent to Hay River and Moose Fort, etc.

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An interesting item on the programme was a conference on junior work in which the junior secretary was assisted by members of seven junior branches, each contributing a five minute paper on some special point. These papers were all interesting and suggestive. The offerings of the Babies' Branch, or "Little Helpers," amounting to \$192.81, were, on the suggestion of the Finance Committee, devoted to the support of two children in the North West, four children in China, one in India, kindergarten work in Japan and hospital cots in Kashmir and Jerusalem. The report of the Finance Committee in regard to the disposition of the thankoffering was approved, the money going to the support of Bible women in India and Ceylon, a blind child in India, the building of a church in Kai-Feng (Honan), Dr. Crawford's and Mr. Westgate's work in East Africa, Canadian Church Buildings' Fund, Mr. Faries' work at York Factory, Hay River Mission school, and a church in the Diocese of Caledonia. The report of the Literature Committee spoke of an increasing interest manifested in missionary literature, and of the publication of two leaflets written by members of the M.D.W.A. It was with great regret that the meeting heard that Mrs. Norton, convener of this committee, was obliged to resign her office, and a vote of thanks to Mrs. Norton for all the work she has done for the committee during the last four years, was passed by a standing vote. In this connection it may be mentioned that the new constitution provides for the election of a secretary-treasurer of literature who shall be an officer of the Board. Mrs. Ferrabee was the choice of the meeting for this new office, the other officers of the Board being all re-elected. Space will not permit of the mention of other reports submitted, all being of a satisfactory character. In the matter of pledges for the coming year a new departure was made, and it was decided to support a General Pledge Fund, the money being sent in undesignated. A slight increase was called for in the amount of diocesan pledges, and these were rearranged with a view to greater efficiency. Besides the Rev. R. Faries mentioned above, addresses were given by Miss Sever on "India's needs and our responsibilities"; by Mr. S. McCormack, who gave a short account of his work in the construction camps in the West; and by Mr. R. W. Allin, ass. sec. of the M.S.C.C., who spoke of the opportunities and problems now before the Church in Canada. These addresses were listened to with great attention and proved most interesting and instructive, as was also the devotional address of the Rev. H. E. Horsey. The Lord Bishop of Montreal finally dismissed the meeting on Friday afternoon, and in his closing remarks spoke of the wonderful advance in missionary interest shown during the past year and drew attention to the fact that the various mission fields should not be regarded as isolated units but as parts of one great whole. The cause of Christ is one, and we must have unity of action, unity of purpose and unity of workers, while it should be remembered that no perfect work can be done for God without zeal and without constant prayer. The speakers at the public missionary meeting, held on Thursday evening, were Mr. R. W. Allin and the Rev. A. P. Shatford.

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## OTTAWA.

Ottawa.—The monthly meeting of the Board of Management of the Church of England Woman's Auxiliary of the Diocese of Ottawa was held last week in Grace Church parish hall. In the absence of the Rev. F. J. Gorman, rector, the opening service was conducted by the Rev. Lennox Smith. Mrs. Tilton presided and before commencing the regular business mentioned the recent mission held in Ottawa and the great spiritual blessing which had resulted from it. The corresponding secretary, Mrs. E. H. Capp, reported that notices of the annual meeting to be held on May 13th, 14th, 15th, and 16th had been sent to all the branches, also the forms on which the branches are asked to supply their annual reports. The diocesan thankoffering given at the annual meeting will be devoted this year to work in the Diocese of Honan, China, and it is hoped by this means to send a large amount to Bishop White for equipment. An interesting report from one of the lady missionaries partially supported by Ottawa W.A., Miss E. V. Strickland, Iarn Iarn, India, was read. The treasurer, Mrs. J. H. Smith, reported that her receipts for the month together with the balance on hand amounted to \$1,047.74, and expenditure \$191.20. The board authorized the treasurer to pay out \$200 toward the General Pledge Fund for the

paying of missionaries' salaries. The financial year of the Woman's Auxiliary ends on April 15th, and all the branches were reminded that no amounts could be received for this year's accounts after that date. There is still \$225 owing on the thousand dollars promised the General Pledge Fund, and it is hoped this can be fully paid before the year ends. The Extra-Cent-a-Day Fund for the month amounted to \$30.85. The Dorcas secretary, Mrs. George Greene, gave an account of a large amount of work accomplished in her department. Twelve bales were sent out during the past month. Of these one was contributed by Almonte to Shingwauk Home, Algoma, and the others were sent to Lac la Ronge by Cornwall, Gallingerstown, Beachburg, Forrester's Falls, Westmeath, Wales, Smith's Falls, Carleton Place and St. Matthew's Woman's Auxiliary and Girl's Auxiliary. Church furnishings were sent to Wynyard and Winsthorpe in the Diocese of Qu'Appelle and a surplice to the Rev. E. Hughes in Golden Valley, Saskatchewan. Last month an appeal was heard for laundry appliances for the Rock Bay hospital, which has received much support from friends in Ottawa and these gifts were gladly provided and are now on their way to the hospital. The Dorcas secretary asked that branches contributing money toward the boots for children in the Piegan home, send their donations to her without further delay. The junior work is progressing satisfactorily under the care of Miss Parmelee, who reported receipts for the month \$87.01, and also contribution from the children for the bales recently sent to Lac la Ronge Indian home for that institution. St. George's juniors had provided a complete outfit and several other branches had combined in providing a particularly good outfit for a little girl known as Victoria Halkett. Reports were read from branches at Westmeath, Madawaska, Cornwall, Crysler, Eamers Corners and Beachburg J.A. The next board meeting will be held in St. Matthew's hall on Easter Monday. On Monday evening the Rev. Dr. W. E. Taylor, a recently returned missionary from China, lectured in St. George's parish hall on "Present conditions in the Celestial Kingdom," and the following evening the Ven. Archdeacon Pugh of Lytton, B.C., spoke of the work in his charge in Lauder Hall.

Cornwall.—Trinity.—The 18th annual meeting of the Parochial Guild of Trinity (Memorial) Church was held in the rectory on Tuesday afternoon, the 19th instant. A large number were present. The reports of the several officers were most encouraging, this being the most successful year since the Guild was organized. The officers were re-elected for another term, as follows:—Warden (ex-officio)—Rev. T. J. Stiles; hon. vice-president, Mrs. D. Carpenter; president, Mrs. T. J. Stiles; first vice-president, Miss Jessie Cline; second vice-president, Mrs. Jas. Strickland; secretary, Mrs. E. Green; asst. secretary, Mrs. E. Tilton; treasurer, Mrs. V. L. White; board of management, the officers, Mrs. J. Conliff, Mrs. G. Farlinger, and Mrs. Alkins. The rector thanked the officers for their faithful and efficient work. He complimented the Guild on what had been accomplished, and referred to the work necessary to be carried out in the future for the benefit of the parish. At the close of the meeting, Mrs. Stiles served light refreshments, and a very pleasant social hour was spent. The members were delighted to have with them Mrs. Rubidge, of Ottawa, a former active worker in the Guild.

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## TORONTO.

St. Peter's.—The members of this Branch of the Woman's Auxiliary held their annual meeting on Thursday, March 14th. The following officers were elected:—Hon. president, Mrs. Ehkamfeldt; hon. vice-president, Mrs. A. Haughton; president, Mrs. David Clement; 1st vice-president, Mrs. N. A. Willson; 2nd vice-president, Mrs. F. A. Robinson; secretary, Mrs. E. H. Sloan; treasurer and Dorcas secretary, Mrs. H. C. Willson; secretary Babies' Branch, Mrs. F. Rogerson.

Weston.—St. John's.—The annual meetings of the Senior and Junior Branches of the W.A. were held last week. The reports of the work accomplished during the past year were very gratifying. The following officers were elected for the ensuing year:—Senior W.A.—Hon. president, Mrs. Hughes-Jones; president, Mrs. Musson; vice-president, Mrs. Verral; secretary, Miss Miriam

Johnston; treasurer, Mrs. Morris. Two special members appointed by the rector were Mrs. Craven and Mrs. Keys. Delegates to diocesan annual meeting, Mrs. Musson, Mrs. Morris, Mrs. Craven substitutes, Mrs. Keys, Mrs. Wibby, Mrs. Coulter. Junior W.A.—Superintendent, Mrs. Hughes-Jones; assistant superintendent, Miss Craven; secretary, Miss Georgia Coulter; treasurer, Miss Maude Daines.

Innisfil.—St. Paul's.—The annual meeting of the W.A. was held at the rectory on Wednesday, March 20, at which the following officers were elected:—Hon. president, Mrs. Ehkamfeldt; president, Mrs. F. D. Schwartz; 1st vice-president, Mrs. John Lennox; 2nd vice-president, Mrs. W. J. Leonard; corresponding secretary, Miss M. Ross; recording secretary, Miss Sadie Leonard; treasurer, Mrs. Geo. Hewson; Dorcas secretary, Miss R. Wice; secretary Babies' Branch, Miss E. Fennell; delegates to annual, Mrs. R. A. Carr, Miss M. Wice. The total receipts during the year amounted to \$187.35.

## Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

## NEWFOUNDLAND.

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

St. John's.—The annual meeting of the Cathedral Branch of the C.E.T.S. took place on the 4th inst., in the Synod Building, the chair being occupied by the Rev. Canon White, president. The treasurer's report showed the funds in excellent condition, and that of the secretary's detailed the progress of the society. Total membership is now 527. After the reports were read, the president expressed his great pleasure in the re-appointing of the Rev. J. Bell, chairman of the branch during his stay in the parish. The following officers were elected:—1st lay vice-president, R. G. MacDonald; 2nd lay vice-president, Miss Ada Miller; 3rd lay vice-president, R. Ryall; treasurer, Ronald Clarke; secretary, Gordon Pike; financial secretary, Mrs. Bell; assistant secretary, Alfred Rees; assistant financial secretary, Miss D. Clarke. Committee, Mrs. Bennett, Misses Hardy, Penney, Ryall, Noonan, House, Messrs. Simeon, Pike, Cullen, H. S. Hayward, Geo. Summers, W. Butler, Robert Parsons. The society looks forward to a very successful year in 1912.

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## NOVA SCOTIA.

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

Halifax, N.S.—The W.A. Mission Study Class held a successful meeting at the Church of England Institute, March 18th, Mrs. Worrell presiding. Miss Richardson, of St. Mark's, and Mrs. McLeod, of St. Matthias, contributed interesting papers on "The Diocese of Honan," and the "Missionary work of the Rev. E. J. Peck, in the Arctic Regions," respectively. At the next meeting Trinity Branch will provide the programme, and the subject will be "The British Columbia Coast Mission."

An interesting meeting of the Clericus Club took place on March 18th at the Rev. Rural Dean Cunningham's, the Bishop presiding. The Rev. C. W. Vernon was the essayist, his paper being on "The Church Calendar and its Revision." The April meeting is to be on the 20th, so that the Bishop and Archdeacon Armitage, who will attend the meeting of the General Synod's Committee on Prayer Book Revision in Toronto, may report the progress made in this important work. Church of England Institute.—On Sunday, March 17th, a very interesting lecture was delivered in this Institute by the Rev. C. W. Vernon on the subject of "Helps to Reunion." The lecture formed one of a course which is being delivered on Sunday afternoons during the present Season of Lent on the main subject of "The Problem of the Reunion of Christianity." The chair was occupied by Dr. M. A. B. Smith.

Trinity.—On Monday evening, the 18th instant, the Young Men's Association was organized, and will be conducted on similar lines to the Y.M.C.A. in the city. As the Parish Hall is now nearing completion, interest among the young men is awakening and an enthusiastic meeting was held.

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The following gentlemen were appointed to form a board of directors:—Messrs. D. Geddes, A. D. Cooke, J. M. Donovan, A. Lampier, F. Heffler, Sergt. Whitefield, N. Roome, J. A. Donovan, F. C. Traise, with the rector president ex-officio.

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ONTARIO.

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

Kingston.—St. George's Cathedral.—A missionary conference was held lately in St. George's Hall. The Very Rev. Dean Bidwell presided and short speeches were made by a number of those present on the subject of giving to the missionary cause. Mr. R. W. Allin spoke on the subject of missionary giving in the West, and the Rev. Canon Gould, M.D., on the spiritual side of missionary work and effort.

St. James'.—On Thursday evening, the 14th inst., a missionary meeting was held in the schoolhouse which was largely attended, and at which most interesting addresses were delivered by the Rev. Canon Gould and Mr. R. W. Allin. The former dealt with missionary work in Palestine, dwelling very especially on the medical side of work, whereas Mr. Allin spoke on Home Missions. His address was illustrated by magic lantern views. The Rev. T. W. Savary presided. A week previously, Professor J. L. Morson, of Queen's University, Kingston, delivered an interesting address on "John Knox." The Rev. T. W. Savary presided. At its close a hearty vote of thanks was passed to Professor Morson for his most interesting and entertaining lecture.

On a recent Sunday morning, Miss Emily Amelia Rogers died at her home, on Union Street. She had been ailing for some time, and during the past three weeks had been confined to her bed. Miss Rogers was a daughter of the late Rev. R. V. Rogers, first rector of St. James' Church, and sister of the late Dr. R. V. Rogers, K.C., who died last summer. The deceased was a life-long member of this congregation where she was a very active worker in the different organizations in connection with the congregation. She was a professional nurse, and at one time connected with a hospital at Boston. The many friends of Miss Rogers were shocked to hear of her death. She is survived by one sister, Miss Mary, at home, and one brother, who resides in the Western States.

On Sunday evening, March 17th, the Rev. Prof. W. T. Hallam, M.A., B.D., of Wycliffe College, Toronto, preached in this church, on "The Call to the Ministry." The preacher referred to the falling off of candidates for the Ministry in Germany and in England. In Canada there was special need for an increase in the ministry on account of the number of people who were flocking into the country.

St. Luke's.—On Sunday morning, March 17th, the Rev. Professor Hallam preached in this church from the text, "We who are strong ought to bear the infirmities of the weak," Romans xv., 1.

Rural Deanery of Leeds.—A reconstruction of some of the parishes in this Rural Deanery is being considered. According to the proposed arrangements Easton's Corners, Jasper and Newbliss will become a separate parish and Frankville, Redan and Arrison will compose another.

Westport.—St. Paul's.—A day or two before the Rev. A. Oldacre Cooke, who has been the rector of this parish for the past four years, left here to take up his new work at Barriefield, at an informal gathering which took place at the house of Mr. and Mrs. F. D. Bayley, Mr. Cooke was presented with a well filled purse as a parting gift which was accompanied by the following address which was read by Mr. Russell:—"Westport, Ont., Feb. 26th, 1912. To the Rev. A. O. Cooke. Dear Mr. Cooke.—We, representing the citizens of Westport, wish to express our regret that you are about to leave us, after a stay of nearly four years, during which time you have earned the respect of us all, and this means the members of all denominations here represented. But at the same time, it is with much pleasure that we know that the step means an advancement to you in your chosen path. You are leaving here with the goodwill and best wishes for your future advancement and success. As a token of our appreciation we take great pleasure in asking you to accept this goodwill offering from our citizens." Mr. Cooke made a most appropriate reply in the course of which he thanked the people of this place very heartily for their

expression of goodwill towards him. The reverend gentleman is very popular with all classes of the community here and his departure is deeply regretted by them one and all.

Bedford Mills.—St. Stephen's.—The Rev. A. O. Cooke was recently made the recipient of a beautiful present (a pocket Communion Set), which was made by the members of this church, also with an address read by Mr. E. Chapman which he responded to suitably.

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TORONTO.

James Fielding Sweeny, D.D., Bishop. William Day Reeve, D.D., Toronto.

Toronto.—Notice has been given by the Lord Bishop of Toronto of his intention to set apart the following new parishes:—The parish of St. Monica to be bounded as follows: North—centre line of Danforth Avenue; east—east side of Coxwell Avenue; south—the lake shore; west—centre line of Greenwood Avenue. The parish of St. David's: North boundary—centre line of Randolph Avenue, produced to Pape Avenue on the west and Greenwood Avenue on the east; east—centre line of Greenwood Avenue; south—Grand Trunk railway tracks; west—centre line of Pape Avenue. The parish of St. Edmund: North boundary—centre line of St. Clair Avenue; east—centre line of Shaw Street; south—centre line of Hallam Street; west—centre line of Dufferin Street.

New Registrar Appointed.—The Lord Bishop of Toronto has appointed Mr. A. R. Boswell, K.C., of the Department of Insurance of the Province of Ontario, to be Registrar of the Diocese of Toronto.

The Lord Bishop of the Diocese went to Peterborough on Friday last and held a private Confirmation service on the following evening. On Sunday last he held Confirmation services at the parish church (St. John's) in the morning, at St. Mark's, Otonabee, in the afternoon, and at St. Luke's, Ashburnham, in the evening.

The Right Rev. Dr. Reeve, the Assistant-Bishop of the Diocese, preached in St. Olave's Church, Swansea, on Sunday morning last, and in the evening he officiated at a Confirmation service in St. James' Cathedral.

Dr. W. E. Taylor of Shanghai, China, addressed the Empire Club in Toronto last week on "Empire Relations to China." Among the members-present were the Bishop of Toronto, the Assistant-Bishop, Provost Street Macklem, and Canon Plumtre. The address was commented on editorially in the Toronto News, Globe and Mail and Empire. Dr. Taylor has recently been interviewing the Government at Ottawa in regard to matters relating to China. Last week he addressed members of the House of Commons on "Canada and New China." The Canadian Government will probably take action in regard to the admission of picked Chinese students to Canadian universities. The British Government will also be approached with a view to possible readjustment to reconstructed China.

The following is an epitome of the will of the late Hon. Edward Blake, K.C.: His only real estate consists of his house at 449 Jarvis Street and La Caprice Pointe Au Pic and Maison Rouge, the total value being \$18,500. He held stock in the Life Association of Scotland, \$9,-

733; Rio de Janeiro bonds, \$90,729; Huron and Erie Common Stocks, \$155,500; Mackay Stocks, \$19,250; National Trust Stocks, \$15,000; North American Life Assurance Co. Stocks, \$10,000; Stock in Havergal College, \$600. His will provides for the maintenance of his wife and his grandchildren by E. F. Blake, E. W. Hume Blake, and Prof. Wrong, his son-in-law. Prof. Wrong and his son, Mr. Samuel Blake, are bequeathed \$4,000 to cover the cost of the publications of writings, etc.

St. Alban's Cathedral.—The Rev. Canon Williams, the rector of St. John the Evangelist, preached in this Cathedral in the morning on the subject of "The Church, Her Authority and Position as a Divine Institution." In the evening the Bishop of Algoma gave a magnificent sermon on the uses and necessity of a real cathedral in the diocese. First of all he paid a glowing tribute to the memory of the late Archbishop Sweatman, the founder of the Cathedral, whose cherished plan of a Cathedral completed and fully equipped for the diocesan work he was not permitted to realize, but his successor in office, the present Bishop, has associated himself generously with the work and is to be congratulated on the great measure of success which has attended his efforts, as there is now a splendid prospect of the Cathedral being completed by 1914. His Lordship went on to describe the mission and work of a true Cathedral in the diocese as a centre of missionary activity and spiritual influence. Bishop Thornloe said he was glad to have the opportunity of congratulating Bishop Sweeny and his co-workers on the splendid and stately buildings planned by the best ecclesiastical architects on this continent, and which will soon be in the course of erection. He also rebuked warmly the opposition of certain people who protested against this so-called "waste of money in connection with the Cathedral." Bishop Thornloe said the uses of the Cathedral and the unifying influence of the Cathedral system in the diocese were so evident that no amount of money or time expended upon it could be for a moment counted as wasted. At this service the congregation filled the building to its utmost capacity, and the service was beautifully rendered by a full choir.

St. Alban's Cathedral.—At a meeting of the members of the Chapter which was held on Monday last, a formal resolution was passed instructing the architects, Messrs. Symons & Rae, to advertise for tenders for the building of the Cathedral. The Lord Bishop of the Diocese presided, and Col. Sir Henry Pellatt, Chairman of the Finance Committee, reported that they had the sum of \$100,000 in sight, and that the work of construction could be commenced as soon as tenders had been received and the contract had been awarded.

The death took place on Monday last (Lady Day) of Mrs. de Lom, the wife of the Rev. Pierre B. de Lom, the Rural Dean of Haliburton, at her home on Davenport Road in this city. She was the daughter of Mr. William Dyes, of this city. We beg to extend our sincere sympathy both to the bereaved husband and father of the deceased lady in the great loss which they have sustained.

St. David's.—A campaign organized and conducted by the laymen of this church succeeded in raising over \$500 in one month, beginning February 15th and closing March 15th, in addition to the regular collections. The past year has been the best in our history. Our revenue exceeded \$3,500. For the first time our Synod assessments for the different funds have been met in full, amounting to \$149.28. The Mission, which was founded only five years ago last autumn, has lately been set aside as a parish, and will begin its career as a parish under particularly favourable auspices.

St. Anne's.—The Rev. Lawrence Skey, the rector of this church, is suffering from a breakdown in health, owing to overwork, and he has been ordered to take a complete rest for the next six months. The Lord Bishop has granted him leave of absence for that period, and Mr. and Mrs. Skey intend to leave this city en route to England next week, whence they hope to return in June next. Immediately upon their return hither they will proceed to Muskoka, where they will spend the remainder of the summer. During Mr. Skey's absence from the city the Rev. C. Saywell, the curate, will be in charge of the parish. Mr. Skey has been the rector of St. Anne's for the past ten years, and the congregation is reported to be the largest Anglican congregation in Canada, there being the names of about 1,500 families on the roll.

The Rev. Frank Vipond, who has been for the past eight years rector of St. Barnabas, Chester.

Church News

John's,

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**OAK EAGLE LECTERN**  
(Hand Cut)  
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Made and carved by  
**The Blonde Lumber and Manufacturing Company**  
Chatham - Ont  
Manufacturers of Ecclesiastical Wood Work.  
Send for catalogue of designs  
Memorial work a speciality.

has resigned, his resignation to take effect at the end of April, he having been appointed secretary to the Bishop of Toronto. He will preach his farewell sermon on Sunday, April 28th. Mr. Vipond, who will assume his new duties on May Day, is well qualified to fill the position to which he has been appointed both by experience as also by ability.

The financial statement of the Missionary Society of the Church of England in Canada for 1911 is of a very encouraging nature, showing a balance on hand of \$12,850.01. The total receipts for the year amounted to \$104,222.00, of which \$140,130.24 was contributed by the twenty-five dioceses in the Dominion. The expenditures were \$181,302.00. A total of \$9,434.47 was contributed to the Honan Diocese Famine Fund during the year.

St. Matthew's.—Saturday night last was the 20th anniversary of the receipt of their charter by the members of this Chapter of the St. Andrew's Brotherhood. At a meeting which was held to celebrate the event addresses were given by the Rev. T. D. Owen, the rector of Holy Trinity, Mr. Q. D. Chipman, the local secretary of the Brotherhood, Mr. J. C. Forman and the Rev. Dr. Boyle, of Trinity College, the priest-in-charge of the parish, who presided.

St. Thomas.—The Rev. Father Seyzinger, of the Community of the Resurrection, Mirfield, Yorkshire, preached in this church at Evensong, which was held at 8 o'clock on Monday and Tuesday last, and on Tuesday afternoon at 5 o'clock he gave an address at a meeting which was held in the Parish House of the members and associates of the Community of the Resurrection.

The Rev. Stewart Holden, vicar of St. Paul's Church, Portland Square, London, England, will visit Toronto early in May to conduct a series of mission meetings. Arrangements for his reception were completed recently by the Inter-denominational Committee of the Keswick Conference in the house of Principal O'Meara, Wycliffe College, Toronto.

Teacher Training Examinations of the Sunday School Commission of the Church of England.—The annual examinations in the Elementary Teacher-Training Course prescribed by the Sunday School Commission of the General Synod will be held wherever there are candidates on Sunday, June 1st, 1912. Incumbents of parishes, or superintendents of Sunday Schools, where there are candidates for these examinations, are requested to notify the General Secretary of the Commission, 215 Confederation Life Building, Toronto, not later than May 1st, how many examination papers they will require, and on what part of the course the candidates intend writing. Papers will then be forwarded to such incumbents or superintendents in time for the date set for the examinations, together with a copy of the rules and regulations governing the conduct of the same. The work required in the various sections of the course is as follows: First year—i., Hurlbut's Lessons in Teacher-Training—Parts 1, 2, 5. ii., The Story of the Prayer Book—Moule, or The Prayer Book—What It Is and How to Use It—Dearmer. Second year—Section A—i., Daniel—How to Teach the Church Catechism—Lessons 1-33. Section B—i., Daniel—How to Teach the Church Catechism—Lessons 34 to end. ii., Hurlbut's Lessons in Teacher-Training—Part 6. Third year—i., Hurlbut's Lessons in Teacher-Training—Parts 3, 4, 7. ii., The Necessity of Mission Study in the Sunday School. Candidates may take the above course in one, two or three years. Those taking it in two years will be required to take for their first examination all the first year's work, and Section A of the second year's work. R. A. Hiltz, General Secretary, Toronto, Ont., April, 1912. N.B.—In dioceses which have their own field secretaries, applications for papers should be made to the head office of the Commission through such secretaries.

The next meeting of the Board of Management of the Missionary Society of the Church of England in the Dominion of Canada, will be held in Toronto, on Thursday, April 18th next. A celebration of the Holy Communion, with an address by His Grace the Primate, will be held in St. James' Cathedral at 9.30 a.m. The members of the Board will assemble at the close of this service for the transaction of business in St. James' Parish Hall which adjoins the Cathedral. In pursuance of the resolution of the Board of Missions passed at the last triennial meeting thereof and in accordance with the provisions of the canon of the General Synod on Missionary Dioceses and Bishops, notice is hereby given that it is in-

tended at the meeting of the Board of Management, to be held at Toronto on the 18th day of April, 1912, aforesaid, to make choice of a Bishop of the Missionary Diocese of Japan in accordance with the provisions of the said canon.

Weston. St. John's.—On Thursday evening, the 21st inst., in the Parish Church, a very interesting address was given by His Lordship Bishop Reeve, on his missionary work among the Indians in the Mackenzie River district. Bishop Reeve was Bishop of Mackenzie River for over 10 years, and spoke from his own experience. He explained the wonderful progress of the work. He stated that practically all the Indians in the district were now nominally Christians. This was largely due to the translation of the Bible into the Tukudh language. The lesson was read by Mr. Harry Charters, divinity student at Trinity College, son of Mr. Samuel Charters, M.P.P., Brampton, and the prayers were said by the rector of the parish. There was a large congregation present.

Innisfil. St. Paul's.—During the winter several parlour socials have been held at different homes in the parish to promote sociability among the church members and to spend profitable evenings. Large attendances and much interest characterized these evenings. The ladies added to the church treasury for building repairs \$102 by means of these "At-Homes."

#### NIACARA.

W. R. Clark, M.A., Bishop, Hamilton, Ont.

Hamilton.—At a meeting recently held in the Synod Office, the following officers of the Sunday School Association were elected: Chairman, Rev. F. W. Hovey, M.A.; secretary, Rev. R. F. Nie, B.A.; superintendents of departments of Sunday School Work: Teacher Training Department, Rev. F. W. Hovey; Home and Font Roll Departments, Miss Hamilton; Missionary and Adult Bible Class Departments, Rev. Canon Howitt; Statistical Department, Rev. R. F. Nie; Literature and Supplies Department, Miss Woodhouse. The annual meeting of the Sunday School Committee, consisting of His Lordship the Bishop, the seven lay representatives and seven clerical representatives elected by the Synod, and the president and secretary, and two delegates from each branch of the Association, will meet at the Synod Office on Tuesday, May 7th at 1.30 p.m. The Branch Associations of each deanery are urged to establish the various departments of Sunday School work in their deaneries with superintendents of the same. Also the rectors and superintendents of Sunday Schools are asked to study carefully the plans and work of the Sunday School Association, and to adopt suggestions where advisable, especially in the forming of the various departments in each Sunday School. The Sunday School Commission has published literature on each one of these departments showing the purpose of the department and the method of organizing. This literature can be secured either from Miss Woodhouse, Synod Office, Hamilton, or Rev. R. A. Hiltz, general secretary, Confederation Life Building, Toronto. The diocesan superintendents invite correspondence, and are willing to render assistance to the Sunday Schools of the diocese, or the deanery associations.

Smithville.—St. Alban's.—The Rev. A. D. Caslor has sent in his resignation of this parish to the Bishop of the diocese, which is to take effect about the middle of May. He has not yet decided as to where his new sphere of work will be, but he has received several offers.

#### HURON.

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

The Diocesan Synod.—Bishop Williams has notified the Executive Committee of his diocese that he will call the Synod together on June 11th, and the next meeting of the Executive Committee will be on Monday, June 10th.

Patronage.—The subject of "Patronage" has been under anxious consideration in this diocese this year, and the bishop has shown his keen interest in the meetings of the committee thereon by attending its sessions and joining in its discussions. A new Canon will be submitted to the

next Synod appointing a "Patronage Committee" of churchwardens and lay delegates, and providing for exchanges with the consent of rectors. The question of the choice of a minister is never referred back to the people, often the "Patronage Committee" is appointed but is settled by the bishop and this Committee.

Dungannon and Port Albert.—The Rev. M. Young, who arrived in Canada last week from Londonderry, has been appointed by the Lord Bishop of the diocese to the cure of these united parishes.

Galt.—Co-operation among Christians.—The Rev. Canon Ridley, rector of Galt, who is universally beloved by Christians of every name, has invited the neighbouring ministers to join in his Lenten services, at which the Rev. Dr. Tucker, of London, preaches every Friday. At these services one of the neighbouring ministers may be seen in a surplice joining in the procession and reading the lessons.

St. Thomas.—Easter Leaflets.—The Rev. W. F. Brownlee, rector of St. John's Church, St. Thomas, Ont., has prepared an attractive Easter leaflet of four pages. The interior consists of (1) Invitation to the Lord's Supper, transcribed from the Communion Office; (2) The Preparation, transcribed from the Catechism; (3) The Benefit, transcribed from Article 28. The last page contains part of Canon Bright's majestic Eucharistic hymn (No. 233) and the words "Easter Day, 1912," with a figure of the Risen Christ and a verse of Canon Ellerton's Easter hymn, "Welcome Happy Morning."

Melbourne.—The mortgagees who hold the mortgage on this church (Huron and Erie Loan Company) have generously offered to reduce the mortgage for present payment, and the offer has been accepted, the bishop advancing half the amount from his "Church Extension Fund," and the Executive Committee advancing the other half by a temporary loan to be repaid by the congregation when they are able to do so.

Woodstock.—St. Paul's.—The Rev. F. H. Brewin, the rector-designate of this parish and the present incumbent of Christ Church, Brighton, was formerly curate at Holy Parish Church, St. Peter's, Cranley Gardens, South Kensington, where he was one of the curates of the present Bishop of Salisbury, and a worker under the present Bishop of London at Oxford House, Bethnal Green. For two years also he worked in a slum parish in Birmingham. The Rev. F. H. Brewin and Mrs. Brewin expect to leave England, en route to Canada, early in May.

#### RUPERT'S LAND.

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

Winnipeg.—A joint meeting of the Rural Deanery of Winnipeg and the Deanery of St. John's was held in All Saints' School on Thursday, March 7th, the Rural Dean Chambers presiding. The matter of the "Settlement Work" in the north end has now been taken up by the whole Church in the city; and representatives from every parish will now be on the Central Board. The question of "Church Extension" in the deanery was held over till next meeting.

A meeting of Winnipeg Church of England Sunday School Association was held Thursday, March 1st, in St. Matthew's Church. The chair was occupied by Rev. L. Swalwell, and interesting addresses were given by Prof. F. W. Clark, M.A., on "The Value of Systematic Study," and Rev. E. C. Burch, B.A., on "The Missionary Spirit in the Sunday School." Prof. Clark gave a number of reasons why Sunday School teachers should study systematically in order to fit themselves for the work they undertook. He advocated the taking of one or other of the teacher training courses offered, which would increase their knowledge, render them more efficient, increase their interest in the work, and from the very fact that it was systematic, give results which no spasmodic effort would do, and thereby benefit the class, the school and the church with which they were connected. The speaker emphasized the fact that it took as much self-denial and perseverance to become efficient as a teacher as to qualify in any other sphere of life. The teacher, whether in the Sabbath School or in the secular schools, followed the most honourable of callings, and had an influence greater than could be exercised in any other profession. It behoved him, therefore, to prepare himself very carefully for his work, as by his efforts, he might be the

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means of inspiring in his pupils the power to do greater work than himself. In the past it had been the custom to rely too much on inspiration in teaching the Scriptures, without realizing that hard work was just as essential in this as in any other work. It was true that God can use any tool, but he could use a sharp and efficient tool better than a dull one. The Rev. E. C. Burch, speaking of the missionary spirit in the Sunday School, dealt particularly with the creation of interest in home mission work, which he said was even more difficult than foreign work. It was more prosaic and, on that account, made less appeal to the average church member, and, consequently received much less financial support than the foreign work. He advocated the provision of maps, pictures and books which dealt in an interesting way with mission work. Education of the teachers in what was being done in the mission field and the adoption of a plan of systematic contribution by the pupils for missionary effort, all of which would tend to create an interest in the work, which would grow as the children passed from the schools to the church and took their places in the affairs of the community, thus begetting a world-wide rather than a provincial conception of Christianity.

CALCARY.

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

Calgary.—St. Barnabas.—The Bishop of Calgary held an Ordination Service for deacons in this church on Sunday, March 17th. Matins was said at 10.15 a.m. At 11 o'clock the Ordination Service commenced with the singing of a hymn, followed by the sermon, the preacher being the Rev. A. P. Hayes, principal of the Bishop Pinkham College. The candidates were Messrs. G. W. Dominey, house master of the Bishop Pinkham College, and W. J. E. Harris, of Wycliffe College, Toronto. They were presented by the Rev. Ernest E. Winter, M.A., priest-in-charge of St. Barnabas, acting examining chaplain. The Litany was said by the Bishop, who, after the ordination, administered the Holy Communion. The Gospel was read by Mr. Dominey, who is licensed as curate of St. Barnabas. Mr. Harris is licensed under the Rev. W. G. James, rector of St. Stephen's, for extension work, west and south-west of that parish. The following appointments have recently been made by the Bishop, viz.: The Rev. N. Ashby, B.A., of Radisson, Saskatchewan, incumbent of St. Andrew's, Edmonton; Rev. A. W. Sale, M.A., Carmanagay, to be rector of Taber; Rev. J. E. Watkins-Jones, M.A., of Sedgewick and Killam, to Coleman; Rev. J. A. Partridge, Sunnyslope, &c., to Sedgewick; Rev. James Mason, Leduc, to Tofield; Rev. T. E. Streeter, De Winton, to Leduc; Rev. W. Levasedge, Bassano, to Colchester. St. George's, Fort Saskatchewan, has voluntarily become self-supporting, and Rev. R. T. Ingram-Johnson, M.A., priest-in-charge since last spring, will be the first rector. The towns of Bassano and Brooks are each likely to become self-supporting very soon. Since the beginning of the year, necessary additions have been made to St. Stephen's and St. Michael and All Angels', Calgary, and increased accommodation is being provided for in the pro-Cathedral.

NEW WESTMINSTER.

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

Vancouver.—The following resolution, in memory of the late Rev. H. G. Fynes Clinton, was adopted by the Executive Committee by a standing vote at its last session, March 13th, 1912:—"Resolved, That the Executive Committee places on record its deep sense of the loss of the late Rev. H. G. Fynes Clinton, B.A., rector of St. James' Church, Vancouver, who died at Paso Robles, Cal., on the 29th January. Mr. Clinton was a member of the Synod and of the Executive Committee continuously since their formation and represented the diocese in the General Synod from its organization in 1893. He was rector of St. James' Church for 27 years. Identified with the growth of the city of Vancouver from a hamlet to its present size, he had taken a leading part in the equally remarkable growth of the Church. From the mother Church of St. James' which at his arrival covered the whole city, parishes have sprung up in all directions. Fond of

CANADIAN CHURCHMAN.

athletic sports and noted in earlier days as a cricketer, his influence over men was notable and his kindness to the poor and distressed was a marked feature of his ministerial career. A remarkable testimony to the personality of the man was shown at the time of the funeral when the streets were lined with all classes and creeds to testify their respect for the pioneer clergyman of Vancouver. Serving under the three Bishops who have presided over the See of New Westminster, he was familiar with all the details of its history. The passing away of such a man breaks a link with the past which cannot be replaced. The Executive extends its sympathy to his sorrowing relatives and to the parish to which he devoted all his gifts for so long a period. Signed, Edwin S. W. Pentreath, Archdeacon of Columbia; Havelock Beacham, Clerical Secretary of Synod."

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross,  
Yukon Territory.

Selkirk.—Mr. A. C. Field (Missionary at Selkirk) has been in the Good Samaritan Hospital, Dawson, for some weeks suffering with a carbuncle on the back of his neck. For a while he had quite a serious time, but is now able to be around again and hopes soon to be back again at his post of service.

Dawson.—The Bishop intends spending some time in the Forty-Mile district during the month of March visiting Coal Creek, Log Cabin Creek, where many men are to be found still working at mining and construction work. The Rev. W. Crarey, incumbent of St. Paul's Church, Dawson, has visited the several creeks in the surrounding district, and has had a pleasant time in the mining camps. Preparation is being made for an early start of the work now carried on by large corporations. It is confidently expected that the following summer will find the camps very busy, many men being employed.

Whitehorse.—Christ Church was the scene of a pretty wedding on Wednesday, Feb. 28th, when Jessie Smith, eldest daughter of Mr. and Mrs. John Smith, was married to Mr. Albert Allen, of Whitehorse, son of James Allen, of Dalton Post. The Rev. W. G. Blackwell officiated. The bride was given away by her father and wore a tailored suit of large blue broadcloth. She was attended by Miss Bessie Brown. The groom was assisted by Mr. Joe Henry. Mr. and Mrs. Allen will reside in Whitehorse.

Correspondence

To Correspondents.—Letters must be brief and to the point. We cannot afford to give space to long letters.

PRAYER BOOK REVISION.

Sir,—As a lay member of the Church of England, an Englishman by birth and upbringing, and an Anglican all my life, may I be permitted to utter a word of protest against the proposed revision of the prayer-book? Were I alone in

this protest I would keep it to myself, but I know that I voice the sentiments of many Church people in Port Arthur, and therefore probably of many Anglicans in other towns and cities of Canada as well. I doubt very much whether the average member of the average congregation knows much about it. I understand that originally the idea of revision emanated from a notion of the General Synod. I have made enquiries and am told that the General Synod is made up of representatives, both clerical and lay, from every diocese throughout Canada. The clergy, for some reasons of their own, may want revision, but I am certain the laity, as a whole, do not. The representatives to General Synod are chosen, I understand, from representatives of various parishes who foregather at Diocesan Synods, but are such lay delegates really representative? Are they representative of the great body of men and women who attend divine service at the Anglican Churches throughout the Dominion? In most parishes, I am sorry to say, the only Vestry meeting of the year is the one held at Easter. Such a meeting generally busies itself with local affairs, such as the hearing of reports read, election of officers, and ends up by resolving itself into a kind of mutual admiration society. A matter like prayer-book revision may be touched on, but not fully discussed. What procedure is followed, then, after the General Synod has said that prayer book revision is coming? The local clergy in the rural deanery hold a session which lasts all day. They decide on a certain line of action, what changes they would recommend, etc. Then, and not till then, do they call a meeting of the congregations affected, and tell them what has already been done. Now most laymen have a respect for "the cloth." A man cannot get up in a meeting and criticize freely the actions of this or that cleric. It is not supposed to be "the thing." And when a certain course is decided on, it is not according to Hoyle to get up and say that such-and-such a thing isn't right, because it is supposed to be disrespectful. I wish to give a few reasons calmly and without malice or personal animus, if such is possible, why, in my humble opinion, the prayer book is not, at the present moment at any rate, opportune: 1—The prayer book has been in use since the days of King Edward the Sixth. It was good enough for our fathers, and ought to be good enough for us. "A poor argument," someone says. But there is more in it than appears on the surface. 2—Revisions and revolutions are not always a success. It is taking a chance any way. Why take this chance? Previous experiences along revisionist lines in Canada have not been successful. 3—The actual wording of the dear old prayer book is like music in the ears of hundreds of thousands of devout English people resident in Canada. Why offend their ears? 4—It is an insult to anyone's intelligence to say that some of the wording of the prayer book is out of date, obsolete and unintelligible. 5—The Church of England is losing ground in Canada to-day. Why do anything just now which will estrange many, and win over none? 6—This will look like a severance of the ties which bind us as a Church to the mother land. But I was told in Port Arthur the other day that the Church of England in Canada has nothing to do with the Church of England in England, but is absolutely independent, and owes no allegiance. In the last six words you have, I am afraid, the key to the whole question. The Canadian Church wants to have something different. Let me in conclusion draw a picture. I was home four years ago in England. I used my prayer book and hymn book there, the same copies that I used before and use to-day in Canada. Four years from now I go back again. Directly I reach the shores of old England I have to buy a new hymn book and a new prayer book. I shall find everything different. Why should this be? Thank God we have still so far got the same Bible.

H. S. H. Goodier.

Port Arthur, March 16, 1912.

PRAYER BOOK REVISION.

Sir,—I would point out the advisability of having the Canadian editions of the Book of Common Prayer pagged alike so that while small books would have small type large books would have large type, but no matter what size of book or of type "Morning Prayer" would be found on say page 41 in each and every book; "Evening Prayer," page 53; "Holy Communion," page 165, etc. This would be very beneficial in finding places for those not familiar with the prayer book. And so the clergyman might say on the 31st day of the month "Psalms—page

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347," instead of what he now must needs say "Psalms for the 30th day of the month, morning prayer, the 44th Psalm." And still the stranger cannot find the place. It is obvious that many advantages then would be if all editions were paged exactly alike, in turning to the different offices, prayers, collects, Psalms, etc., and also in teaching the prayer book.

G. McQuillin.

#### THE LIFE OF F. W. ROBERTSON.

Dear Sir,—Through paralysis I have lost the power of speech. I find both comfort and companionship in biography. I have been wondering if any reader of the Churchman would lend me "The Life of F. W. Robertson." Trusting to your consideration, respectfully,

Thos. Cumming.

Medicine Hat, Alta.

#### ALTAR AND TABLE.

Sir,—May I point out that both in the Old Testament and the New, "Altar" and "Table" are synonymous terms indifferently used for one another. Look, e.g., at Ezekiel 41, 22, "The altar of wood was three cubits high, and the length thereof two cubits . . . and he said unto me this is the table that is before the Lord." And at Malachi 1, 7, "Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say the table of the Lord is contemptible." Then in the New Testament, Heb. 13, 10, "We have an altar, whereof they have no right to eat which serve the tabernacle." Here we have the altar expressed, and the table implied, for we sacrifice on the one, and we eat off the other. But in 1 Cor. 10, 20, 21, "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils. Ye cannot be partakers of the Lord's Table and the table of devils." The table is expressed, and the altar implied, for sacrificing is here combined with table, as eating was in the other passage combined with the altar. Is it not rather absurd to deny that we of the Church of England "have an altar," when the word "altar" is used at least thirty-five times in the Coronation service, and this service is revised at every Coronation so it cannot be said that the expression has been left in inadvertently.

Presbyter Ignotus.

#### CATHOLIC NOT PROTESTANT.

Sir,—Just a word or two to your correspondent G. M. Cox. He says that "the Church of England cannot be called the Anglican Catholic Church because it is a particular or national Church." I still maintain she can and should retain the name Catholic in conjunction with the other branches of the Catholic Church to distinguish her from the schismatic bodies of Christians. It seems to me that this fighting off the name Catholic arrives simply from the fear of Rome. I have no desire, as your correspondent seems to think, to distinguish between "Catholic Christians and other Christians." I again assert we are all Christians but not all Catholic, and when we pray for the "good estate of the Catholic Church," etc., we pray that all professing Christians may be led into the way of truth and hold the faith in unity of spirit. I again object to Catholic being merely a sounding name to a certain party in the Church of England. It should mean far more than that to Church men and women.

Anglican Catholic.

#### THE READING OF THE LESSONS.

Sir,—In listening the other day to a brother clergyman at the lectern I was reminded of the process which many men have doubtless gone through in connection with their methods of reading the lessons. In my own case it happened that I came under the tuition at the Theological Seminary of a teacher who desired to impress upon us that we were to read the Bible expressively. I must confess that this appealed to a large number of us, for we certainly had the impression that the ecclesiastical method of reading was a very monotonous and lifeless affair. It never occurred to me to doubt the excellence of this style which had been indicated by the teacher until one day, meeting a former graduate of the Seminary, he referred with gentle irony to that method of reading. "The Cambridge men," he said, "read the Bible as if they understood it." Experience confirms me in the belief that it is

certainly a great mistake to read the Bible as if we understood it. It seems to me that what we need is to let the Scripture speak for itself. While I was still under the influence of the ideas taught at the Seminary in this matter, I remember being asked to read the first lesson one morning at St. James' Cathedral. It was that memorable passage which describes the cleansing of Naaman, and I recollect reading that passage as if I understood it. The second lesson was read by the Rev. D. T. Owen, now rector of Holy Trinity, and he read so much better than myself, and in so entirely different a manner, that my opinions received a rude shock. Mr. Owen's method was simply to let the lesson speak for itself without any colouring or dramatic inflection. I am now entirely convinced that the most satisfactory and effective reading is that which follows as closely as possible the same key throughout with very little rise or fall of the voice; occasionally, for emphasis, a little more force can be subtly infused here and there. But it seems to me a great mistake for the clergy to read after the manner satirized in the expression quoted above. It is not so much for us to read as if we wished to let the people see that we understood it, as it is to give the congregation a chance to forget the reader altogether, and understand the matter for themselves.

Brandon.

Wm. P. Reeve.

#### WOMAN'S WRONGS.

Sir,—As the writer of the first of the short series of letters upon the subject of women being allowed or denied the right to vote in the vestries of their parishes, may I be permitted to thank Mr. Bousfield for the important information he gives in your issue of the 14th March, that in the dioceses of Ottawa and Ontario this power has, for many years, been granted to them, a fact which surely proves that no mighty canon of our Canadian Church need be broken if at the coming Synod of the Diocese of Huron this ban of silence should be removed from the lips of the women workers of our parishes. It is very possible that no member, clerical or lay, may be found brave enough to introduce the subject again, as it was some years ago defeated in our Synod, but should they do so, even if prejudice prevails to vote it down, the very discussion of it will not be without its uses. The women of the Church may learn by the arguments used against it just why we have been condemned to silence in the past, and the more hopeful or less easily discouraged amongst us may amend our ways and endeavour to follow more closely than hitherto the examples set us by the men who, by having a seat in the vestry and a recognized voice in management of parochial affairs, are generally understood to know the mind of the whole congregation. I should like to add, that I regret much the misfortune of my letter, published on the 1st of February, being handicapped by the caption introducing it, "Woman's Wrongs," a title too suggestive of what I will call "the hatchet and the hammer" argument for me to have offered it. I can only hope it may not lose for us the patient hearing we might have had for the plea which I then ventured to make on behalf of the women of our churches.

16th March, 1912.

H. A. B.

#### THE CHURCH OF ROME AND THE BIBLE.

Sir,—I read with pleasure and nearly always agree with your notes in each issue of the Churchman; but I must make an exception to your statement in first part of your note this week headed "The Church of Rome and the Bible." You say: "So long as large portions of God's Word are read by Roman priests as epistles and Gospels we cannot say they withhold God's Word from the people." Having been brought up a Romanist, I have taken the trouble of going carefully through my old mass book entitled "Paroississu Romain. Coutevant les Offices des deruauches et des fetes de l'aurie," published at Joliette, p. 2, by L. Robitaille. I find twenty Psalms, also epistles and Gospels for the following days: Nativity of Our Lord, Circumcision, Epiphany, Ash Wednesday, Passion and Palm Sunday, Thursday before Easter, Easter Even, Easter, Ascension, Pentecost, Trinity, Holy Sacrament, Assumption de la Viergo Marie, and All Saints' Day. Many of these Gospels and epistles have only four verses, while one for Easter has only two verses. The epistle for the Nativity and Circumcision is the same. Good Friday has no epistle and Gospel of course. The epistle for the Assumption of the Virgin Mary is wholly misleading as it relates to Mary the sister of Martha

and not to Mary the mother of Jesus. Thus you will see that my Roman Catholic Mass and Prayer Book did not contain "large portions of God's Word," and I may add that for seventeen years of my life I saw but one copy of the New Testament which was taken away from me by my mother, and thrown into the fire (my father was postmaster and mayor of his village). Our parish priest was not a preacher. Only once was he heard to preach a sermon in our church. It made a great impression and I can still recall the text, "I will arise and go to my father and will say unto him," etc. The portion of Scripture read at church did not do much good as they were read, and I believe still are, in a language not understood by the people. It may also interest your readers to learn that the 4th rule of the Sacred Congregation of the Index forbids anyone reading the Bible except with the consent of the Bishop. This permission was afterward withdrawn by Pope Clement VIII. The Council of Trent in 1546 decreed that the Bible could only be interpreted by the unanimous consent of the Fathers. The "Fathers" do not agree on many passages of Holy Writ on questions of controversy.

Henry E. Benoit.

Montreal, 16th March, 1912.

#### BOOK NOTICES.

**Alcuin Club Collections, XIX.**—Illustrations of the Liturgy. Being Thirteen Drawings of the Celebration of the Holy Communion in a Parish Church.—By Clement O. Skilbeck. With notes descriptive and explanatory, and an introduction on "The Present Opportunity," by Percy Dearmer, D.D. A. R. Mowbray & Co., Ltd., London: 28 Margaret Street, Oxford Circus, W.

This book treats mainly of the ceremonial in use in a high celebration of the Holy Eucharist. As an introduction there is an interesting and cogent treatise by Dr. Dearmer dealing with the question of ceremonial and its application to the needs of the Church of to-day. The preface by the author has special reference to the English and American uses. The twelve drawings of the service are sympathetically chosen and drawn. The general attitude of the writers as regards precedent is indicated in a paragraph of the preface which applies to many departments of the Church thought and practice. The writer says:—"The curse of the English Church, and indeed of the whole Anglican Communion, has been the individualism of its members. They have been a law unto themselves; and yet this individualism has seldom had the justification of originality: sometimes it has been Geneva that was copied, sometimes Rome. The result has been that our Church has failed to make herself recognizable; foreigners know almost nothing about her, have no idea what she is like, would not recognize her when they saw her."

**The Influence of Christianity upon Social and Political Ideas.**—By A. J. Carlyle, D. Litt, Oxford. Published by A. R. Mowbray & Co., Ltd., London and Oxford. Price, eighteen pence net, cloth 2s.

This volume is one of the Christian Social Union hand books, edited by Henry Scott Holland, D.D. The aim of the Christian Social Union is most worthy of true encouragement, and we trust our Church members will read this most timely book, and then lend or send it on to others. We are profoundly thankful for it, never more needed than at the present time.

**Studies in Thomas a Kempis.** (The imitation of Christ), in the light of to-day, by the Rev. G. H. Preston, M.A., Vicar of Fleet Hants, with a preface by the Rt. Rev. G. H. S. Walpole, Bishop of Edinburgh. A. R. Mowbray & Co., Ltd., 28 Margaret St., London. 1/6 net.

This is a delightful little book from the first page to the last, largely owing to the fact that the author has a profound knowledge, not only of the Imitation, but of the writers who have written on the religious life. The passages which he has selected to illustrate the perfect life are really texts round which the author has garlanded the poetry and prose of the writers of the last two centuries, and bound it with references to the wisdom of the sacred writings. In commending in the preface a fresh study of an old subject the Bishop of Edinburgh regrets that both a Kempis and the Christian Year have been neglected for the last thirty years. We hardly agree with him, but this little study will aid. It is one of the books to keep at the bedside, and to dip into at any time or page.

# THE Standard Loan Co.

## TWELFTH ANNUAL REPORT

The Shareholders of the Standard Loan Company held their Twelfth Annual Meeting at the Head Office, Toronto, on Wednesday, Feb. 28, 1912. The President, Mr. J. A. Kammerer, in the Chair. Mr. W. S. Dinnick, Vice-President and General Manager, was requested to act as Secretary, and read the following Report:—

Your Directors submit herewith their Twelfth Annual Report and Statement showing the result of the Company's operations for the past year, accompanied by the Balance Sheet to December 31st, 1911.

Interest on deposits and debentures, and cost of management, together with two half-yearly dividends of three per cent. each, being six per cent. for the year, have been paid; \$50,000.00 has been carried to Reserve Fund, which amounts now to \$160,000.00; \$723.00 has been written off office furniture, and \$3,839.86 placed at credit of Profit and Loss Account.

Both interest and instalments of principal on mortgages and securities of the Company have been promptly met, proving the soundness of the Company's investments.

The books and accounts, and all securities held by the Company, have been regularly audited, and the Auditors' Report presented herewith.

The officers and staff of the Company have performed their duties to the entire satisfaction of your Directors.

On motion of the President, seconded by the Second Vice-President, the report was adopted.

### Financial Statement For the Year Ending December 31st, 1911

ASSETS	
Mortgages and Securities .....	\$2,517,678 19
Real Estate .....	19,562 43
Office Furniture .....	4,000 00
Due from Agencies .....	15,236 78
Cash on Hand .....	1,084 91
Capital Stock Subscribed and Unpaid .....	252,346 93
	<hr/>
	\$2,809,909 24
LIABILITIES	
Debentures .....	\$1,127,886 18
Deposit Receipts .....	75,792 80
Deposits .....	159,413 57
Mortgages .....	4,600 56
Due to Agents .....	2,718 41
Accounts Payable .....	916 01
Bank .....	35,925 67
	<hr/>
Total Due to Public .....	\$1,407,193 20
Capital Stock Paid-up .....	\$ 958,153 07
Capital Stock Unpaid .....	252,346 93
	<hr/>
Capital Stock Subscribed .....	\$1,210,500 00
Dividend due January 1st, 1912 ..	28,376 18
Balance at Credit Profit and Loss ..	3,839 86
Reserve .....	160,000 00
	<hr/>
	\$1,402,716 04
	<hr/>
	\$2,809,909 24
PROFIT AND LOSS ACCOUNT	
Balance at Credit Profit and Loss, December 31st, 1910 .....	\$ 5,277 82
Earnings for the Year .....	168,536 96
	<hr/>
	\$173,834 78
Interest on Debentures and Deposits .....	\$ 63,379 39
Interest on Mortgages and Bank Charges .....	5,641 26
Expense of Management .....	25,668 62
Expense of Agencies .....	3,446 07
Written off Office Furniture .....	723 00
	<hr/>
	\$ 98,858 44
Balance down .....	74,976 34
	<hr/>
	\$173,834 78
Balance brought down .....	\$ 74,976 34
Profit on Real Estate Sold .....	35,000 00
	<hr/>
	\$109,976 34
Dividends .....	\$ 56,136 48
Carried to Reserve .....	50,000 00
Balance to Credit Profit and Loss .....	3,839 86
	<hr/>
	\$109,976 34

Audited and approved,

A. C. NEFF & CO., Chartered Accountants,  
Auditors.  
W. S. DINNICK,  
Vice-President and Managing Director.

### AUDITORS' CERTIFICATE

We have carefully audited the Cash and Bank Account, with the Books and Vouchers and have verified the securities of the Standard Loan Company, Toronto, for the year ending December 31st, 1911, and we hereby certify that the above

Balance Sheet and Profit and Loss Account are a true and correct Statement of the Company's affairs at the date named.

The Books are well kept. The loans are in good condition, and all required information has been freely and fully given.

A. C. NEFF & CO., Chartered Accountants,  
Toronto, February 5th, 1912. Auditors

The following gentlemen were elected Directors:—Messrs. J. A. Kammerer, W. S. Dinnick, Lord Strathcona and Mount Royal, G.C.M.G.; Hugh S. Brennen, David Ratz, R. H. Green, W. L. Horton and A. Williams.

At a subsequent meeting of the Board, Mr. J. A. Kammerer was re-elected President; Mr. W. S. Dinnick, First Vice-President, and Mr. Hugh S. Brennen, Second Vice-President.

### British and Foreign

A College Mission is about to be started by Trinity College, Dublin, in the great working-class parish of St. Mary's, Belfast, on the kind invitation of Archdeacon Spence, the rector. It is a parish containing 40,000 souls.

Why buy mixtures known as alum baking powder when you can just as well, and at no more expense, get Magic Baking Powder? The ingredients are plainly printed on each package. See if this is on the others. All grocers are authorized to guarantee that "Magic" does not contain alum.

The Rev. Frank Orr Johnson, pastor of the Shields Presbyterian Church, Sewickley, Pa., has resigned from that body and is about to seek orders in the Church. Mr. Johnson is in St. Stephen's parish (the Rev. A. C. Howell, rector), but will become assistant to the Rev. Dr. C. H. Ward, rector of St. Peter's Church, Pittsburg, Pa.

The Bishop of New York recently confirmed 96 candidates in the Church of the Holy Communion, New York. This was the largest number ever present for the Apostolic Rite at one time with one exception in this parish. Thirty-four of these were adults and sixty-two children. Several Hebrews were amongst the number who were confirmed.

On a recent date Bishop William Willcox Perrin, D.D., D.C.L., was inducted to the rectory of St. Andrew Undershaft with St. Mary Axe, Leadenhall street, in the city of London. Dr. Perrin was formerly Bishop of Columbia, and was recently appointed Bishop Suffragan of Willesden. In the rectory of St. Andrew Undershaft, he succeeds Dr. C. H. Turner (Bishop Suffragan of Islington), who resigned the charge. Bishops Walsham-How and Billing also held the rectory. Bishop Perrin goes to a cure of much interest, for St. Andrew's is one of the most ancient of the historic city churches. The original church on the site was in use in the year 1208. The origin of its title gives indication of the romance which has in past centuries surrounded the ancient fabric and the parish. John Stow, the famous antiquary (1525-1605), says that the church, originally dedicated in honour of St. Andrew, took the title of St. Andrew Undershaft "because that of old time every year, on May Day in the morning, it was used that a high or long shaft or Maypole was set up there before the south door."

Much sympathy will be felt with the revered Bishop of Durham in the

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death of his brother which took place at Auckland Castle recently, that great missionary Bishop and leader who worked in China for fifty years, and as Bishop of Mid-China for twenty-six years did such a remarkable and wonderful work for the Church. It is not long since the veteran missionary recorded the altered condition of China from the days when he began his work in 1857, and the time of his retirement in 1906. The Bishop, who had recently resided at the residence of the Bishop of Durham at Auckland Castle, was for some time in failing health, and at his advanced age a recovery from a short but serious illness was scarcely looked for. Dr. Moule had graduated with distinction in Cambridge in 1850, and like another well-known brother, Archdeacon Moule, had given of his best to China and the work of the Mission-field.

The Church Missionary Society has now fifty-six hospitals in various countries of the world, with an average of fifty beds in each, not including branch dispensaries, leper homes and opium refuges. The C.M.S. may be said to have first recognized "medical missions" when Dr. Elmslie went out to Kashmir in 1864, but it is only since 1891, the year when the Medical Mission Auxiliary of the Society was founded, that there has taken place that striking development which has placed the C.M.S. at the head of the list of societies so far as the extent of its medical missions is concerned. A good part of the Society's work is carried on in India. In Great Britain it is said that there is one qualified medical man to every 1,400 of the population. In India there is not one to every 100,000. Indeed, it is doubtful whether five per cent of the Indian population are reached by medical aid. In London the mortality is barely twenty per 1,000 per an-

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## THE DOMINION BANK

SIR EDWARD B. OSLER, M.P., President  
W. D. MATTHEWS, Vice-President  
C. A. BOGERT, General Manager

Capital paid up	\$ 4,700,000
Reserve Fund	5,700,000
Total Assets	70,000,000

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Assets 2,800,000.00  
Total Assets 4,200,000.00

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1st Vice-Pres. and General Manager: W. S. DINNICK Toronto  
2nd Vice-President: HUGH S. BRENNAN Hamilton  
Directors: RIGHT HON. LORD STRATHCONA AND MOUNT ROYAL, G.C.M.G.  
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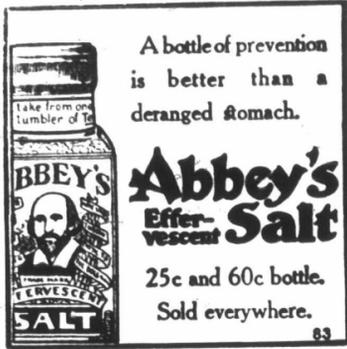
IS ASSURED TO THE ESTATE WHEN THE EXECUTOR AND TRUSTEE IS

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num; in Indian cities, even where there is no plague, it is quite double that ratio.

**New Bishop of Melanesia.**—The Rev. Cecil J. Wood, Principal of St. Mary's Clergy House, Wimbledon, has been appointed Bishop of Melanesia in succession to Bishop Cecil Wilson, who resigned last year. The Missionary Diocese of Melanesia, which is in the Province of New Zealand, delegated the appointment of a Bishop to the Archbishop of Canterbury, the Bishop of St. Alban's and Canon Still. Mr. Wood was educated at St. Paul's School, London, being a Foundation Scholar. He be-



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came a Foundation Scholar at Peterhouse, Cambridge, and graduated in the Classical Tripos, Second Class. He was ordained in 1897 by Archbishop Temple to the curacy of High Halden, Kent. Thence he went to London and held curacies at Marylebone Parish Church, under the present Dean of Carlisle, and at St. Andrew's, Bethnal Green. In 1906 he was appointed Principal of the Wimbledon Clergy-house, there being a staff of ten clergy under the Rev. J. Allen Bell. He is a member of the Southwark Diocesan Conference. At Marylebone he has sat as Church School Manager, and at Bethnal Green as a Council School Manager. In the latter parish he was a Poor-law Guardian, and worked on the Statutory Distress Committee in connection with the unemployed. Mr. Wood's predecessors in the Bishopric of Melanesia were Bishop J. C. Patteson, who was killed at Nukapu, Santa Cruz, in 1871; Bishop John R. Selwyn, 1873-1892; and Bishop Cecil Wilson, 1894-1911. The diocese comprises the northern islands of the New Hebrides, the Banks, Torres, and Santa Cruz groups, and the Solomon Islands, together with Norfolk Island, where the principal college for training the natives is situated.

**A Doubtful Compliment.**—A clergyman was about to leave his church one evening when he encountered an old lady examining the carving on the font. Finding her desirous of seeing the beauties of the church, he volunteered to show her over, and the flustered old lady, much gratified at this unexpected offer of a personally conducted tour, shyly accepted it. By-and-by they came to a handsome tablet on the right of the pulpit. "That," explained the good man, "is a memorial tablet erected to the memory of the late vicar." "There now! Ain't it beautiful?" exclaimed the admiring old lady, still flustered and anxious to please. "And I'm sure, sir, I hope it won't be long afore we see one erected to you on t'other side."

The picturesque little Warwickshire village of Knowle was recently the scene of a function of unusual historic interest, an ancient building, after many vicissitudes, being opened by the Bishop of Birmingham as a Church-house. It is situated in the centre of the village, and in close proximity to the old church. Founded as a Guild or College as far back as 1412, it degenerated into a drap-

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er's shop, but now it has been rescued by an anonymous donor for the use of parochial organizations. At the gable-end of the interior is a magnificent old fire-place, above which has been placed a replica in stone of the seal of the founder, Walter Cook, who belonged to a family long resident in the district, and was a man of remarkable attainments. At one time or another he was Canon of St. Paul's, Prebendary of Holborn, Archdeacon of Berkshire, Canon of Milton Ecclesia in Lincoln Cathedral, Vicar of Holbeck, Canon of York, Canon of Salisbury, and Archdeacon of Exeter. He died in 1423 and was buried in his native village "before the image of St. Anne in the chancel."

We may lose the things we strive after to-day, \* \* \* but if we bear patiently the burdens, taking the heart-ache if it comes, being faithful in the midst of the conditions where God has placed us, living nobly to ourselves and fellow-men, we shall have built up for ourselves characters of divine finish, divine beauty and divine glory.

## Children's Department

### A LENTEN TALK, WANDERING.

And after the younger son had secured his portion of the family inheritance, he went out of his father's house and "took his journey into a far country." At last he was free! The old restrictions that had fettered his childhood and youth were thrown off; the old duties that had waited upon him and dogged his comings and goings these many years were cast aside and forgotten; the monotonous orderliness and subordination of the peaceful home was a thing of the past. Henceforth he was his own master, and the world was at his feet! It is this delusive sense of freedom which lends a kind of enchantment to the early stages of wrong-doing; which persuades a man that he is evidencing his strength; that he has ceased to be



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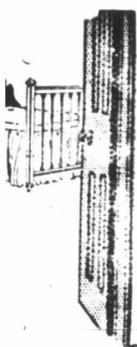
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a child under a wiser care and guidance and become old enough to see the world and learn something of life. There are few things more tragic than to hear young men talking about "seeing life," when it is really death they are seeing. And when a man begins to talk much or loudly about being



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free, it means, as a rule, that he is enslaving himself. At the start, however, there is a delusive sense of freedom. It is no longer necessary to keep hours, obey rules, perform tasks; the world is before one, with its mysteries, its joys, and its vastness; the home, with its subordination and restriction, is behind. The young man has his portion in his wallet; his staff is in his hand; he has strength, freshness, youth; why should he not throw himself into the tumult of life and test his power? And so the wanderings begin, and the father's house grows dim and shadowy in a past that seems pallid and vague beside the rich, full present. There is no rest, it is true, but there is the variety of constant change. There is nothing by the way that satisfies, but expectation points on to new sensations and experiences. From city to city, from country to country, the ardent traveler makes his way. He has no plans; that is part of his emancipation; he is doing as he pleases. If he feels like staying, he stays; if he is impelled to go, he goes. He sees men about him who are tied to times and places by duties, and whose necks are bowed by yokes of care; he has no duties and cares. He has broken out of that venerable old prison in which so many good but commonplace people have locked themselves all their lives; he breathes the open air and lives on the broad earth. If he feels like plucking a certain fruit, the fact that it is forbidden gives it a higher flavor; if he is drawn to do a certain deed, the fact that it is sinful makes it more attractive. He is no longer a child in leading-strings, to be frightened by the bugaboos of law, duty, morality, God; he is a grown man, and he has put away those childish things. He is free! And all the time the father's house, builded in purity, self-sacrifice, love, and service, grows dimmer against the horizon, until it dips below that faint, far line. He has exchanged it for the world, and henceforth the world is his home.

### A SCENE FROM LIFE.

He was a cold, selfish man. There was sarcasm in his voice and a sneer upon his lips. He was called a skeptic. Most of his neighbours belonged to the Church. He was hard and grasping in his dealings.

"The most overbearing man I have ever seen," said one neighbor.

"He'd skin a flea for its hide," said number two.

"A feller might freeze on his doorstep and he'd never open the door," added number three.

For twenty years he had lived among them, growing richer all the time. Farm after farm had been added to his estate, until his acres stretched away for two miles in every direction from his large house.

Perhaps it was part envy, perhaps part fear, for his tongue was sharp and his eye was keen, but whatever the cause, he was cordially disliked by all his neighbours. They called him "Old Skinflint" or "Pinchbeck," and shunned him whenever possible.

"He won't even go to a funeral," said one. "He wouldn't let you have a piece of ice if your child was dying with the fever," said another. "He

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was never seen in church," remarked the Deacon.

"He oughter to be rode out of the country on a rail," put in the horse jockey—"or rotten egged," added the local politician.

And this was the public opinion of

## In Dread of Croup

The inexperienced mother is always in dread of croup. There is seldom any warning until the child awakens at midnight with the hard, metallic cough and gasps frantically for breath.

There is no time to send for a doctor, no time to go to the drug store, even; relief must be obtained at once. If you are not so fortunate as to have Dr. Chase's Syrup of Linseed and Turpentine in the house, cause the child to vomit with a spoonful of warm lard or by tickling the throat with finger.

Then get Dr. Chase's Syrup of Linseed and Turpentine so as to prevent the more serious attack which usually comes the second night. This treatment is wonderfully effective for croup, bronchitis and colds in the throat or chest. Mothers who make a practice of always keeping it in the house find that they can depend on it in case of emergency.

Harrington. If he cared, none ever knew, for he certainly made no effort to win the good opinion of his neighbours.

A new parson came to the country church, on very much in interest about saving souls. As he went about in his quiet, unobtrusive way doing good, he never lost opportunity of persuading some to turn from his way.

One evening as he stood talking with some of the brethren about the work, he remarked: "I am going over and talk with Mr. Harrington to-morrow." "No, No! it will never do," they protested in one voice. "He's sure to insult you, He'll kick you out of the house," remarked another, "if you say anything about religion." "It will do no good. He's a hardened infidel," said another brother.

"I wouldn't go, Brother Simpson," persuaded one of the leading men of the church; "it will be wasted time, and you'll have your feelings hurt."

"I thank you all, brethren, for your advice," said the parson, "but, nevertheless, I'm going."

He went. Harrington was sitting on

the south porch reading as the minister came up. The parson introduced himself, and offered his hand. The other shook hands with him and offered a chair.

"As I told you, I am a minister," began the parson at once, "and my work, you know, is trying to save souls. I came to talk with you about yours, if you have no objection."

Harrington looked at him strangely for a moment. There was simplicity and candor in his face as well as in his words. There was no arrogance visible there—only brotherly love.

"Very well, sir, I have no objection," Harrington said frankly.

For hours they talked as man to man on the highest of all themes, the welfare of a man's soul. At last they went in, and bowed together while the minister prayed. When they arose, Harrington held out his hand; the minister put his arm about his shoulders. The tears were running down both faces, as Harrington said, in a broken voice: "For twenty years I've longed to talk with somebody about religion and my soul, but they all shunned me and I was too foolishly proud to go to them. You can hardly know how I have longed for human fellowship and sympathy, but my selfishness has kept me and my fellowman apart. I never knew how it was until now—but the message you have brought makes it clear—I must love my neighbour as myself—and I will."

## Lost Control of His Temper

Once there was a man whose liver was not working right. When dressing in the morning he had trouble with his collar. Then he lost the collar button. Then he said something.

By the time he got to breakfast he was so irritated that he had no appetite and quarrelled with his wife. He went to the office with a headache and when he had some important business to transact he bungled it.

When you find yourself easily irritated and lose control of yourself and your temper, look to the condition of your liver, and take one of Dr. Chase's Kidney-Liver Pills at bedtime.

The dark-brown taste will not bother you in the mornings, the tongue will clear up, digestion will improve and you will not have the tired, worn-out feelings which accompany a sluggish condition of the liver.



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