

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28.]

TORONTO, CANADA, THURSDAY, FEBRUARY 27, 1902.

[No. 9.

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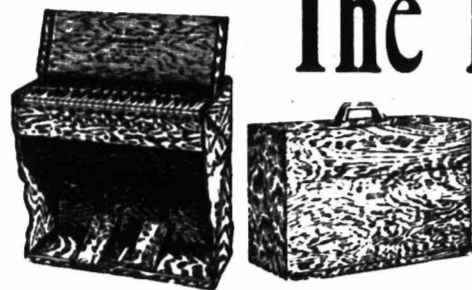
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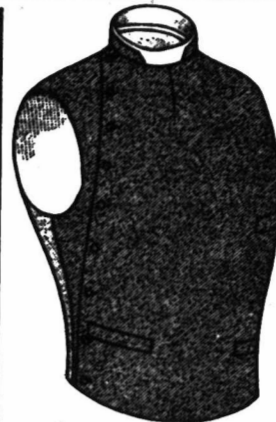
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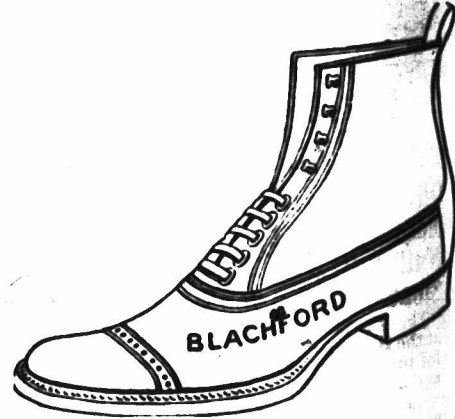
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Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 27, 1902.

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LESSON FOR SUNDAYS AND HOLY DAYS.

THIRD SUNDAY IN LENT

Morning—Gen. XXXVII; Mark V., 21.

Evening—Gen. XXIX. or XL. Rom. XI., 25.

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

THIRD SUNDAY IN LENT.

Holy Communion: 107, 315, 321, 324.

Processional: 165, 175, 179, 263.

Offertory: 198, 249, 252, 638.

Children's Hymns: 467, 566, 568, 569.

General Hymns: 93, 244, 253, 279.

FOURTH SUNDAY IN LENT.

Holy Communion: 309, 311, 472, 553.

Processional: 89, 200, 270, 520.

Offertory: 86, 255, 256, 362.

Children's Hymns: 331, 332, 335, 473.

General Hymns: 91, 92, 94, 213.

The Canadian Churchman.

We print among our letters one which was most unexpected and for which we are indeed grateful. The only criticism we could make is that it is too favourable; it represents the ideal at which we aim, not the one which we attain. If we could think for a moment that we reached it, the rest of our mail matter would soon deceive us. But we are proud to think that we are with all our failings, entitled to the name of The Canadian Churchman.

Church Extension in Cities.

This problem gives more trouble in Europe than on this newer continent. In Paris it is said that old visitors find everything has moved except the churches, these have become so venerable and the residents of the newer districts so indifferent, that they are overlooked,

In Berlin, thanks to the Empress, a wave of church building is in progress in the rapidly extending city. For a long time in London the process of thinning out the churches in the business centres and transplanting them to residential ones has been going on. A typical case has just occurred:—The Ecclesiastical Commissioners have sold the freehold site, together with the fabric, of the Church of St. Bartholemew, Moore Lane, E. C. covering an area of 6,300 square feet. The bidding started at £10,000, and after a spirited competition the property was sold for £20,000. The parish is now united with St. Giles, Cripplegate. The history of St. Bartholemew's illustrates the centrifugal tendency of the city population. The original edifice—St. Bartholemew's by the Exchange—was transferred bodily for lack of parishioners some sixty years ago from the neighbourhood of the Sun Insurance Office to the present parish, which is again deserted by all the resident citizens. With the proceeds of the sale, subject to heavy deductions for vested interests, St. Bartholemew's will resume a nomad existence—spiritually, but not materially—as the parish church of some populous suburb. In the city and business districts a jealous watch is kept over those clergy, who for what they may think good reasons desire to be absentees. Recently Lord Beauchamp asked the Bishop of London in the House of Lords if he had sanctioned the present arrangement by which the rector of St. Olave's, Hartstreet, lives out of his parish, and if so, whether the Bishop will state to the House the reasons for his decision. This arrangement as to non-residence had been much criticized in the city. It is really a pitiful thing to think that a professedly Christian man, who must be familiar with much Biblical learning, could write to Dowie from Switzerland as follows as Mr. Clebborn has done. "I have decided to offer myself to you, dear Doctor, for Zion, and do so, firmly believing it to be the will of God. I had thoughts of starting a separate mission, till I got light about the Elijah matter, as that was the great obstacle. To me it could only be a gigantic error or a gigantic truth filled with unspeakable solemnity, even though 'Elijah was a man with passions like ourselves.' I take it that you come in the spirit and power of Elijah and as the herald of the second coming, the Baptist of the millennial dawn."

The Evening Prayer.

"I do not think there can be a sweeter sight on earth than that of a little child kneeling by its mother's side, and repeating its simple prayer before going to rest. One cannot but be impressed by the picture of the tiny form asking in its own infantile tones Divine aid and protection. But how many little ones are there, just as pure and innocent as the one of whom I have just spoken, who have never been taught this sacred duty—a duty which becomes a pleasure as one feels the value of prayer. Not only the homeless waifs and strays of city life need our pity—sad to contemplate there are many children, living in comparative comfort, who go to bed each night, and rise in the morn-

ing, without one thought of prayer. And who is to blame for this state of things but their parents? They, hard-working people no doubt, think that if they provide food, clothing, and a comfortable bed at night for their children they have done sufficient; but the one thing needful would add a grace to their daily life, and to that of their children. It is a mistake to teach children to say long prayers; this is not praying. The little ones being tired and sleepy repeat the words mechanically without grasping their meaning. The Lord's Prayer, the most perfect prayer ever uttered, is quite enough for the youngest child to repeat, especially if you explain each sentence, and make it clearly understood and expressed. Sometimes one verse of a favorite evening hymn may be added; but the instant you observe signs of weariness or indifference, through sleepiness, take this hint, and let your little one leave the prayer unfinished, rather than allow it to be gabbled over in haste. God will pardon the one, but will not forgive a careless prayer."

Stick to the Church.

One reason why we should do so, and one which appeals to ordinary every-day people, is the short-lived character of the new organizations. The merits or demerits of these bodies we do not now touch on, nor on the sin of schism. But we can point to results, those of us who are still young can remember the rise of the Salvation Army and its rapid spread. Disintegration set in early. First the son of General Booth who was sent to New York succeeded, and now his son-in-law and daughter, Mr. and Mrs. Booth-Clibborn and Percy Clibborn, who were at the head of the organization in Holland, France and Switzerland have joined that extraordinary person, John Alexander Dowie, of Chicago. He must have been making converts in Toronto also, as a man who has travelled about in a cart has suddenly become able to walk about, a miracle of a kind which occurs in all ages and which medical men are familiar with. This wonderful person, Dr. Dowie, declares that he is the Prophet Elijah and not really Dr. Dowie at all. The Salvation Army has been much distressed on the secession of Mr. and Mrs. Booth-Clibborn, who have decided to join the new Elijah, and a "Zion" Tabernacle has been opened in London. Of course the movement has not achieved anything like the success in Britain—in Chicago there are thousands of believers in this latest religious fad. But it is interesting to find that so silly and impertinent a piece of imposture can take in Englishmen and Englishwomen at the beginning of the twentieth century. It has been said that there is no man so bad but some woman can love him; apparently there is no religion so insane but that it can find some devotees.

A Little Wholesome Neglect.

A great Swedish statesman once said that the world is governed too much. Whether true or not of States, the saying is perfectly true, in many cases, of children. How often has a bright boy, full of life and energy, been spoiled

by the very efforts—conscientious, painstaking, but incessant, over-anxious, fussy—of his parents or tutors to train him well! In their anxiety to make him a model of virtue, they allow him hardly any freedom or opportunity to do wrong, and, being kept continually in leading-strings, unexposed to temptations, the triumphant conflict with which would teach him self-reliance and strengthen his moral backbone, he becomes a moral weakling. Boys thus stuffed with advice, and fettered in their action, resemble a boy rightly reared no more than a chicken trussed on a spit resembles a fowl in the field. Some parents do not seem to know that there is such a thing as wearing out the conscience of a child by extreme pressure and over-stimulation. "I have known a child," says Sir Henry Taylor, "to have a conscience of such extraordinary and premature sensibility, that at seven years of age she would be made ill by a remorse for a small fault. She was brought up by persons of excellent understanding, with infinite care and affection, and yet, by the time she was twenty years of age, she had next to no conscience and a hard heart." We could name several noted sceptics of the day—disbelievers in Christianity—whose fathers were clergymen that held in this age of progress to a rigid, ultra conservative type of theology. How true is it that, as that wise wit and witty divine, Dr. Thomas Fuller, says, "People who lace their bodies too tightly are apt to grow awry on one side!" A shrewd old English lady was once asked what she would recommend in the case of children who had been too carefully educated. She replied: "A little wholesome neglect."

Knighthood Negroes.

Our Empire is, we think, distinguished by the impartiality with which honours are bestowed. If absolute justice is not attained it is not from any mean motive. As an illustration we hear of the death of Sir Conrad Reeves, a Chief-Justice of the Barbadoes. He was of negro parentage. Friends taking an interest in him in his youth, sent him to England to study law, and he left England a barrister of the Middle Temple. He was admired for his integrity and independence. While Solicitor-General of Barbadoes he allied himself with a party opposed to the Government upon a matter in which political feeling ran high, but he resigned his Crown appointment. The Barbadians immediately gave him £1,000 in recognition of his sacrifice: Her late Majesty afterwards knighted him and made him a Chief-Justice of the colony. He was her first negro knight and her first negro Chief-Justice. But the late Sir Conrad Reeves was not the only negro who had ever reached the rank of knighthood, a similar honour was some years ago conferred on the distinguished African who has done so much for his native Sierra Leone. Sir Samuel Lewis has been Chief-Justice of the "White Man's Grave," Mayor for many years in succession of Freetown, the capital, and a member of the Legislative Council. He was educated at Wesley College, Sheffield, and University College, London, and was called to the Bar at the Middle Temple in 1871. Sir Samuel is a man of remarkable talents, and he has done great work in the promotion of British interests in West Africa, where he has always wielded enormous influence.

Roman Catholic Hymns.

The *New York Churchman* is responsible for the statement that, "the Roman Catholics are to have a Hymnal authorized for use throughout the United States, this will be the first vernacular hymnal that that Church has ever authorized in any country, though for a generation and more the Paulist fathers have had a Hymnal for their own use, and have cultivated congregational singing with conspicuous success. The material for such a collection is very rich. . . . The Breviary is a veritable storehouse of lyric devotion, especially in its ancient, unrevised forms, before its verses were taught the mincing steps of classical metre. But the significance of this Roman Catholic Hymnal is its invitation to the laity to be singers of the Word and not hearers only. Perhaps congregational singing will do more than anything else to take away from the Roman Catholic services that wholly foreign atmosphere that they now have. All await the appearance of this Hymnal with curiosity, and will examine it with interest. It is one of the most significant signs of the Roman Catholic times, and what has come to be known in that Church as 'Americanism.'"

Iona.

Since the visit of Dr. Johnson the ruins of Iona have been an oft-quoted incitement to Christian piety. Fifty years ago it was all a ruin, but since then, thanks chiefly to the late Duke of Argyle, the island has been looked after and the old buildings preserved. Contractors have arrived on the island to roof in the choir, north and south transepts, aisle and tower of the Cathedral. It is not intended to do anything at present to the interior of this interesting and historic fane.

Rented Pews.

The late Archbishop of York, Dr. Magee, was a strong opponent of pews. According to Dean Farrar, in speaking on the Parish Churches Bill he said, "As soon as a person succeeds in appropriating a pew, he puts in a hassock and a Prayer Book, and after that it is sacred forever to him. These are the idols of British pewdom, the symbols and forms by which seizin and livery of part of the parish church are taken forever. The Archbishop might have added that this was a glaring instance of the abuse of pews. In the early part of last century pews were universal in Canada, the tide is now the other way and with the result that some churches which might be pewed are free and others which ought to be free are pewed. For instance the old parish churches and even pro-cathedrals which are now often surrounded by hotels and boarding-houses, owing to the change of population, are frequently appropriated by non-resident families who only partially use them. In other districts the congregations of free churches use Sunday after Sunday the same seats but the Churchwardens find the income smaller and more fitful than they would do were they rented.

Assistant Missionaries.

In the United States as with ourselves the difficulty of reaching the settlers in outlying districts and of establishing missions in those just being opened up, is a never failing one. We have advocated lay work, community work, farm missions, without success. Not that the work is neglected, but special needs require

special remedies, and when ordinary means are inadequate, it is well that extraordinary ones should be considered. The Rev'd William M. Purce, rector of Grace Church, Osco, Ill., has followed up a suggestion of the establishment of an order of Paulist-Priests by a letter to the Living Church, in which he says that it "will strike a responsive chord in the heart of more than one missionary priest in the great Middle West. There are so many towns and villages, to say nothing of the rural communities, in which the church is not known, and under the present conditions will never be known, that with such an order of faithful and devoted priests could be brought within the blessed influence of Holy Church. It is true that we might have lay readers at work in these places, but a lay reader, no matter how devoted he may be (and we have many of them who are most devoted), can never do the same work that a priest can do. We are taught that the Sacraments are essential to salvation and that a priest is necessary to make the Holy Eucharist a real Sacrament. What are we doing to give to God's people these gifts which our Lord has committed to His church? We have certain requirements hedging in admission to the Priesthood. For certain localities they are wise and good, but there are exceptional cases which are not taken into account. If the American Catholic Church is to grow and become, as she ought to be, the Church of the American people, we will have to devise some different plan than the one now in operation. The vast majority of the people in the United States are absolutely ignorant of the existence of the Church. There are places in which a priest has never been seen. There are many lines of business in the small towns in which a Paulist priest, had we such an order, could engage. The practice of medicine would be one profession which a priest could follow and thus heal the bodies and the souls of men. In the country districts, where we are lamentably weak, the only occupation open to him is that of farming, and in order for him to make a living for himself and family, he should own his farm. With a Paulist priest located in each township, what great good could be accomplished for the Church of God!" These ideas will be new to most of our readers, but they are not dissimilar in effect from those which were enunciated in England, which we noticed a few weeks ago.

A Great Organist.

The death of Dr. Arnold, formerly of Winchester Cathedral, has brought-out in the English exchanges many notices of his life; but none, so far as we have seen, so good as that of the very able writer in the *Scottish Guardian*, to whom the loss has been great. In part he writes. "It is with the deepest regret that we record in this column the passing hence of one of our greatest Church musicians, George Benjamin Arnold, Mus. Doc. Oxon., organist of Winchester Cathedral. It is to the present writer a great personal loss—the loss of a revered master and trusted friend. The deceased musician had been connected with Winchester for half a century, having been originally a pupil of the great S. S. Wesley. A composer of the old school, he has always resolutely set his face against the influx of French music into church use in this country. His own works are essentially contrapuntal and solid in character, but there are to be found passages of gre

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beauty. There are divine touches in "The Lord is my Shepherd," and "Let the righteous be glad." The present writer has seen the Doctor almost overcome with emotion on accompanying the former inspired composition. His *extempore* playing was marvellous, whether in fugues, in severely strict counterpoint—or in improvisations before great anthems or between the Litany and Evensong on Sunday Afternoons. In these he seemed to pour out from his very soul such music as could scarcely be described, so sweet and tender, so noble and grand, and yet with never a trivial progression, never a sound unworthy of the glorious sanctuary in which he ministered. During his tenure of the office of organist at Winchester, Dr. Arnold has been a powerful factor in raising the status of Church music throughout the diocese. Very different is the method of services both in the city and country now compared with forty or fifty years since, and the improvement is due largely to the lofty standard and unflinching example set by the chief organist. With Dr. Arnold's death another link is severed in the chain of great English musicians, but whose "works follow them." He loved his Cathedral and he loved his work, which indeed had become part of himself, and he died, as he would have wished, in full harness. His memory will long be cherished by those who knew him, and his name held in affectionate remembrance. We can but thank God for the example of such a life, full of years, goodness and honor, spent in His own service, and trust that the seed he has sown may bring forth much fruit, and that he may receive an everlasting reward in heaven and be numbered with God's elect.—R.I.P.

PROHIBITORY LEGISLATION.

Hon. Mr. Ross has introduced into the Ontario Legislature a bill dealing with the subject of Prohibition. In brief, the Government proposes to submit the question to the people on October 14th next, and if the votes cast for Prohibition exceed one-half of those which shall be cast at the next general election for the Ontario House, which will be earlier than the above date, then Prohibition of the sale of liquor, except under certain limitations, will be the law in the Ontario province. We are firmly of opinion that the principle of Prohibition is as unsound as the practical working of it will be found ineffectual. The experience of the United States has demonstrated this. In Delaware the law had been repealed after two years, in Rhode Island after eleven years, in Massachusetts (two occasions), after sixteen and six years, in Connecticut, after eighteen years, in Michigan, after twenty years, in Iowa (two occasions), after thirty-six years, in Indiana after three years, in Illinois, after two years, in South Dakota, after eight years. Mr. Ross clearly proved that in the reduction of the number of licenses, and in the small number of convictions for drunkenness, per capita, that great advance had been made in the temperate habits of the population. Most people who watched the effects of the Scott Act, were convinced that it retarded the advance of the temperance cause, and we are persuaded that similar, if

not worse results, would follow more stringent legislation. The subject of Prohibition has, we believe, been before most, if not all, our Synods, and we are not aware that the principle was adopted by any of them. We do not anticipate that the people of the province of Ontario will favor it to the extent, the very moderate extent, Mr. Ross' bill calls for, and Mr. Ross seems to be of that opinion himself, as he declines to meet trouble half way, and has deferred the consideration of the question of compensation till after the vote is given, when probably there will be no occasion to do so. Much might be written on the general question, and on the details of the proposed legislation, but we refrain from doing so, and will only express the hope that when ardent enthusiasts find that the general public will not submit to a prohibitory liquor law, they will unite their forces with that large and preponderating portion of the community, who deplore the manifold and manifest evils of the traffic, and adopt such measures, social and legislative, as will reduce to a minimum the already steadily decreasing consumption of intoxicants, and consequently of drunkenness and its necessarily evil results.

LORD DUFFERIN.

We feel that the death of this great statesman should not be allowed to pass without a more extended notice than the one which appeared last week. At an advanced age, Lord Dufferin, the well remembered, and the most brilliant and popular of all the Governor-Generals of Canada, has entered into rest. A man of rare gifts and opportunities, he rendered great services to the Empire, and held some of the most prominent positions in the gift of his sovereign, whom he served with remarkable ability and fidelity. He died at his residence at Clondeboye, County Down, Ireland, on the morning of February 12th. He will be missed and sincerely mourned by all who in the course of a long and most varied life he came in contact with, and charmed by his genial manners, ready wit, and brilliant oratory; but nowhere, perhaps, more genuinely than in Canada, where he came in contact with all classes, and won their affectionate regard and admiration. His widowed partner, Lady Dufferin, who shared his labours and triumphs, and who, as he was, is under the shadow of a great sorrow in the death of their eldest son, Lord Ava, in South Africa, will have the sympathy of all in this added grief and bereavement. The Right Hon. Earl of Dufferin was born at Florence, Italy, in June, 1826. He was educated at Eton and Christ Church, Oxford. At the age of 15 he succeeded to the title. In 1850 he was created an English baron, with the title of Clondeboye. Five years later he was attached to the British Legation at Vienna. In 1860 he was appointed commissioner to Syria, and was rewarded for his services with the order of K.C.B. On the occasion of the death of the Prince Consort, he was selected

to move the address in the House of Lords. He subsequently became Under Secretary of State for India, and Chancellor of the Duchy of Lancaster, which office he retained until his appointment as Governor-General of Canada. Lord Dufferin spent six years in this country, and by his tact and political skill steered the ship of State through difficulties that with a less able man at the helm might have made shipwreck of the newly organized Confederacy. Under him the Dominion expanded into a continental power, extending from ocean to ocean, and bound together by bands of steel. He came to Canada at a critical period in its history, and under his guidance it assumed the place, which it seems destined to fill, in history, that of an auxiliary nation in the unity of the British Empire. His chief service to Canada was the enthusiasm which he inspired for this conception of our destiny, and the felicitous manner in which he expressed it. Our annals are adorned by the many speeches on all subjects, which he delivered with a commanding eloquence, and which made him a welcome guest, not only in Canada, but in the United States as well. The following eulogy of the late Queen, delivered at Montreal on the occasion of the unveiling of a statue, erected there, is an illustration of his powers as an orator, as well as an appreciative study of her life and character: "It was my good fortune in early life to be allowed to serve near the person of the Sovereign. At that time no domestic calamity had thrown its ineffaceable shadow across the threshold of her home. It was then, as a spectator of her daily life, its pure joys, its refined and noble occupations, its duties never neglected, but their burdens shared by the tenderest of husbands and the most sagacious of friends, it was then that I learned the secret of that hold which Her Majesty possesses over the hearts of her subjects in every part of her extensive Empire. And in later days, when death had forever shattered the visions of her early happiness, and left her to discharge, alone and unaided, during the long years of widowhood, in the isolation of an empty palace, the weighty and oppressive functions of her Royal station, renewed opportunities were afforded, one of observing with what patience, patriotism, and devotion to the public service her brave and noble nature bore each burden and discharged each daily task. From gaieties, from the distraction of society, the widowed Sovereign may have shrunk, but from duty never. When, therefore, you cast your eyes up to this work of art, let the image of the woman, as well as of the Queen, be enshrined in your recollection, and let each citizen remember that in her, whose sculptured lineaments he now regards, he has an example of prosperity borne with meekness, of adversity with patience, of the path of duty unfalteringly followed, and of a blamelessness of existence, which has been a source of pride to every English heart, and has shed its holy light upon a thousand thousand British homes." In 1878 he concluded his term as Governor-General of

Canada, and left carrying with him the good-will of all classes of the population, and having set an ideal which his successors may strive to reach, but which none have excelled. Shortly after his return to England he was sent on a mission of great diplomatic importance to Russia, and in 1881 he was appointed Ambassador to Constantinople. It was while at the Turkish capital that he was entrusted by his Government with the conduct of the entire Egyptian relations, and had the settlement of all the questions that grew out of the trouble made by Arabi. It was while fresh from these works that he was made Viceroy of India in 1884. He was appointed to the distinguished position of Ambassador to Italy in 1888, and Ambassador to France in 1891. From 1891 to 1895 he was warden of the Cinque Ports and Constable of Dover Castle. He retired from diplomatic career in 1896. Lord Dufferin shone as a literateur, as well as a ruler of provinces, a legislator and diplomat. He was all that might have been expected from an Eton scholar and an Oxford graduate. In Quebec he addressed his hearers in Parisian French, at Laval in the sonorous periods of the Latin tongue, and at McGill he chose Greek as the vehicle of his thought. He touched, only to adorn, his ability was only equalled by his fidelity to his sovereign, and his friends. In his death his country has sustained a great loss, and in the palace of the monarch, in the halls of legislatures, by the shores of the Ganges and St. Lawrence, in the courts of Europe, and in the world of letters, he will be lamented as one who shone amid and above his fellows and has departed leaving a memory which will be both fragrant and abiding.

REVIEWS.

The International Monthly. New York, London, Paris, Leipzig. February, 1902.

The articles in this number are, for the most part, exceedingly good. A most interesting one is on "The Armenian Question in Europe and America," a translation from a French MS. by "Archag Tchobainan," a native Armenian, which does for Armenia what Hibernian admirers have done for Ireland, as they tell us it was in the earlier centuries. It is well worthy of perusal. A rather heavily-weighted article, on the "Search for the True Plato," by George Santayana of the Harvard University. Hamilton W. Mabie contributes a very sympathetic paper on "The Poetry of the South," at the time of, and subsequent to the American Civil War. A very useful, timely, and suggestive paper on "Trusts, Trade Unions, and the National Minimum," by Sidney Webb, is full of useful suggestions for all interested in the questions of which it treats. There is a curious paper, on "The Experimental Method of Studying Animal Intelligence," by Ed. L. Thorndike, in which he comes to the conclusion that there is not in animals anything that may be rightly termed "reasoning power." He concludes thus: "For practical purposes, and for common sense, man and the lower animals are mentally far apart, the deeper student may find the human mind to be as close a relative to their minds as is his body to their bodies," which is not saying a great deal. The continuation of the paper on "Tendencies in German Life and Thought," has a good deal to say on the change that is passing over,

and in the religious world of Germany in the present day. It is likely to have important results for good or evil, according to the issue. The magazine closes with "Notes of the Month," which will not be of great use, perhaps, to those outside of the United States.

The Church Eclectic. February, 1902. New Jersey and New York.

The paper on "The Church of Ireland from Dis-establishment to Reconstruction," is a continuation of the paper of last month, and is especially interesting as an "apologia" for the times and causes that led to a good deal that was retrograde—especially the banishment of the cross from the interior of all churches. The writer has made one or two mistakes in referring to the Prayer-Book of the Church in England, but the whole paper deserves a great deal more of attention than it is likely to get in Canada. The part that deals with Mr. Gladstone's action is especially worthy of notice. There is a very striking paper by John Wright Buckham, on "The Significance and Value of the Doctrine of the Holy Trinity." It is a very able paper, and most suggestive; but we fear it is far too deep for any but very intellectual readers. Then follows a paper on Walter Pater's "Marius, the Epicurean," by Rev. Epiphanius Wilson, in which the writer advances the opinion that the book is intended to lead up from "sensuous impressions through the imaginative reason," to the perception that "Christianity, the Christian Church," has a valid claim on the assent of the world, on the actual ground of its being the city Beautiful. The writer of the paper says: "In this way, Marius, the Epicurean, is one of the most eloquent books in defence of the faith that has ever been written; from its very reserve, its incompleteness, so to speak, it is like a powerful argument, an enthymeme, in which the conclusion is, for the sake of emphasis, suppressed." This is also a paper, like the book it reviews, for "the intelligent." In a short paper on "Evolution, or Devolution," by the Rev. John Anketell, we have an account of one of the reactions that are setting in against the overbearing confidence of some who are unsettling old beliefs. Among several interesting points, Mr. Anketell tells us of a reaction in Prof. Ernest Haeckel, the great evolutionist. The Professor has found out now, from the island of Java, in the "erect ape-like man," that the ape is a "degenerate man," not the ancestor of our civilized contemporaries and fellow-citizens! There is an interesting paper on "The United Garment Workers of America." Some very useful selected articles. A reprint of Bishop Creighton's "Words from the Cross." In "News and Notes" there is a very startling reference to the publication, in Prussian Berlin, of a new periodical, which advocates the revival, pure and simple, of heathenism; this paper recommends a list of books for the purpose of educating the people for this revival of heathenism. In this list the names of Haeckel and Buchnevase are included. Is this the logical result of Germanism? We think this number of the Church Eclectic superior to the last one.

"One Church is as Good as Another," is the title of a leaflet sent us for review. Of course the author's heading to his leaflet is merely a popular quotation. He seeks to show its incorrectness by pointing out that the Church of England is old—even from the start of Christianity—"several hundred years before the New Testament was a settled and completed book. The Church is unchanging in doctrine, and teaches the whole of Divine truth with the continually expressed desire for real unity and the holding of the faith as it was once for all delivered to the saints. We have pleasure in commending this leaflet, and think that it would do much good if widely circulated. It is by the Rev. J. Williams, Ormsby, Ont.

The sum of £38,598 10s. 5d. has been raised towards the memorials of the late Bishop Walsham How, which are now in progress at Wakefield.

The Churchwoman.

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

THREE MINUTE PAPER ON CHINA.

By Mrs. Kirkby, Aurora.

The Chinese Empire in its antiquity stands the sole remaining relic of the hoary ages of the past. For four thousand years this Empire has been preserved by the power of God, and it shall yet be preserved until His Word, delivered more than twenty five centuries ago by the mouth of His servant, Isaiah, shall be fulfilled: I will make my mountains a way, and my highways shall be exalted; behold these shall come from afar; and, lo, these from the north and from the west; and these from the land of Sinim (China). Is. xlix., 12. Ye shall be witnesses unto the uttermost parts of the earth. The population of the Chinese Empire is estimated to be 402,680,000. It would take over twelve years for these people to walk by a given spot, one person passing each second. Every third child born looks up into a Chinese mother's face. Every third marriage and every third death is Chinese, and if we should now be ranged consecutively before God's judgment, every third person would stand side by side with a Chinese. About 1,000,000 heathen die in China each month. China's Gospel pioneer, Robert Morrison, entered Canton in 1807, dressed in native costume. He worked for an American merchant by day and studied by night, and translated the New Testament in seven years into the Chinese tongue, and baptized his first convert the same year, and four years later gave China the whole Bible. In 1835 only three Christians could be found in Canton. Now we find Morrison's first convert there replaced by over 40,000, giving \$50,000 for the spread of the Gospel. The C.M.S. commenced work in China in 1845. There are now over forty societies, sending 1,500 Protestant missionaries (counting wives), to that country. Yet there is not as much as one missionary for every 500 towns in northern and western China; two of the provinces have none at all. In 1842 the number of Protestant communicants was six; in 1865, 2,000; in 1892, 50,000; last year, over 100,000. It is generally considered rapid progress if the number of converts in a mission is doubled in twenty years, yet in the two Church missions of Mid and South China, the number of converts has doubled itself in each succeeding ten years. In the province of Fuh-Kien, where all the missionaries from our Canadian Church, including one in connection with the C.E.Z.T., are working, we have over 20,000 adherents, and in the year of the trouble, when so many missionaries were compelled to leave their stations, and the native Christians in constant peril of their lives, their crops and houses destroyed, there were 931 baptized, and the native converts contributed out of their poverty \$9,327 towards the support of their native ministry. The Rev. B. Baring Gould, who visited this province, wrote: "In no part of India or Japan have I ever seen anything at all to compare with the aggressiveness of these native Christians. Enquirers are being brought in by the score every week by the converts themselves." Archdeacon Wolfe wrote: "We cannot really take advantage of all the opportunities offered to us, village after village opening their doors to us, and asking for teachers to teach them. The people seem as if they had suddenly discovered the folly of their idolatry, and that all their past had been a blank." In the January monthly letter from the C.M.S., we have glad tidings that in one district in the south, ten thousand people are said to be wishful to join themselves to that society's mission; so that the blood of the large army of

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martyrs, who chose rather to suffer death than to deny their Lord, is indeed becoming the seed of the Church. As I write this paper, I read of an edict of the Dowager Empress' direction, the discouragement of binding the women's feet, and her acknowledging in sobbing tones of the wrongs done to the Christians. An old Church missionary has well expressed the duty of Christ's Church in view of the recent war: "Surely our duty now is by no means to withdraw or hesitate in the face of possible temporary peril, but to stand fast in our Master's name; and to have large reinforcements ready to occupy, promptly and without delay, such openings for widespread evangelization or more settled station work, as the issues of the war will develop." While we are assembled here this day, 4,000 Chinese women, who have not heard of the Lord Jesus Christ, have passed from this dark life into Christless graves, large numbers of whom have killed themselves because their life is too miserable to be borne, and previously blinded themselves with weeping. In the words of Mrs. Bishop: "We cannot realize that they are passing in one mournful, ghastly, reproachful procession at the rate of sixteen a minute, to appear before the throne of God, of whom they have never heard. I only wish that all present could see that thick darkness in which they lived, as every missionary sees it, where they know nothing of Him Who is the Resurrection and the Life. Him that has declared to each of us that the measure of our love for our brethren must be nothing less than the measure of His own, for when "He took upon Himself to deliver man." He kept nothing back from the sacrifice. May we be so inspired by the knowledge and the individual experience of that great love wherewith He loved us, that we may account no offering too precious to lay upon His altar—self, children, all—and that we may account no self-denial too great, if it can rescue one perishing soul, and make it a jewel in His Crown of Glory.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Charlottetown.—St. Peter's.—The opening service and sermon connected with the annual meeting of the Diocesan Church Society was held in this church on Wednesday, the 5th inst. The service was fully choral. The Rev. T. H. Hunt sang the service, and the Revs. Leo Williams and James Simpson read the lessons. The sermon was preached by the Rev. T. C. Mellor, B.D., rector of Summerside, from Colossians iv., 5.

St. Paul's Hall.—The annual meeting of the Diocesan Church Society was held in this hall on Wednesday evening, February 5th. There was a large audience present and an especially good attendance of clergy and delegates. The meeting was an enthusiastic one throughout. The Ven. Archdeacon Reagh presided. Mr. Justice Fitzgerald paid a warm tribute to the memory of the late Mr. Frederick Morrow, of Souris, and moved the following resolution, which was seconded by Mr. Fred. de St. Croix Brecken, and carried unanimously: Resolved, that the society desires to express its deep sympathy with Mrs. Frederick Morrow and her family in their recent bereavement; also their sense of the loss the Church has sustained in the death of her husband. The Rev. James Simpson moved the following resolution, and remarked upon the high character, long career, and consistent churchmanship of Mr. Jas. Easton, of Georgetown, Mr. Percy Pope seconded the resolution, which passed unanimously: Resolved, that this society, realizing the debt it owes to Mr. James Easton for his faithful services as lay reader at Georgetown for considerably over

half a century, hereby expresses its sincerest sympathy with him in his recent severe illness, and trusts that he may yet be restored to health that he may continue his work in the Church. Speeches were delivered by the Revs. George Haslam, the special agent of the Twentieth Century Fund, T. C. Mellor and C. R. Cummings, of Crapaud.

The members of the Clerical Association of P.E.I. met in this Hall on Thursday, the 6th inst., in the morning. The Ven. Archdeacon Reagh presided. There were present besides the Archdeacon, the Revs. H. Harper, J. Simpson, A. R. P. Williams, T. C. Mellor and C. R. Cummings. The latter gentleman was elected secretary for the ensuing year. No programme having been arranged, general subjects of interests were discussed. On the invitation of the Rev. G. Winfield, the members of the association will meet again in July next at New London.

On Thursday afternoon, the 6th inst., the annual convention of the Church Workers was held in this hall. Mr. Percy Pope presided in the absence of Mr. Justice Fitzgerald, and Mr. H. J. Curdall was appointed secretary pro tem. Mr. Pope in his opening remarks addressed the convention at some length, setting forth the position and needs of the Church at this time. Discussions followed concerning the Century Fund, the payment of delegates, and the appointment of a supernumerary clergyman to give services to Church people in out of the way places, not now reached by the rectors of country parishes. Mr. Sherron, of Crapaud, moved, seconded by Mr. H. C. Mills, of Summerside: Resolved, that a committee consisting of at least two lay members of each congregation be appointed to solicit subscriptions to enable the Archdeacon to employ a supernumerary clergyman priest's orders for service throughout the province. This resolution passed unanimously. It was then moved by the Archdeacon, seconded by Mr. George Compton, of St. Eleanor's, that the lay delegates be appointed a committee to carry out the resolution and report to the secretary of the convention before the first of May next. This resolution also passed unanimously. Mr. A. J. B. Mellish set forth briefly the condition existing at Souris, and moved the following: Resolved, that it is a suggestion to the Archdeacon that the sum of twenty dollars be paid to the rector of Souris this year. Mr. H. J. Curdall, moved, seconded by Mr. H. C. Mill: Resolved that in the opinion of this meeting, the sums contributed by the various parishes to the D.C.S., through the Twentieth Century Fund, should be held as an endowment fund. The Rev. G. Winfield, on behalf of his congregations extended an invitation to the convention to meet at Irishtown next July. It was then moved by the Rev. T. G. Mellor, and seconded by the Rev. C. R. Cummings, that the thanks of the meeting be given to the kind friends of St. Paul's and St. Peter's for the hospitality extended to the delegates from the country. All these resolutions were carried unanimously. The meeting was then closed with the Benediction by the Archdeacon.

Crapaud.—St. John's.—Hymns Ancient and Modern were used for the first time in this church on Sunday, February 2nd. Mr. A. J. B. Mellish, B.A., delivered two lectures in this parish on February 7th and 8th. Proceeds, amounting to \$40, were devoted towards Church purposes.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

Montreal.—Christ Church Cathedral.—The Rev. F. J. Steen, M.A., entered upon his duties as vicar of this cathedral church on Sunday morning, the 16th inst. He occupied during the service the stall which had hitherto been occupied by the rector in the lower chancel, the rector, the Ven. Arch-

deacon Norton, occupying the stall reserved for the Archdeacon of St. Andrew's, in the upper chancel. The vicar preached from Galatians vi., 10: "As we, therefore, have opportunity, let us do good unto all men, especially unto those that are of the household of faith." In the course of his sermon he made the following remarks: "I have no desire to refer in any way to the events of the past ten months. The wisest course for all of us is to forget and forgive. But I feel that I must say a single word to prevent any misconception of the footing on which I return to you. I want at least the respect of this whole congregation, and I do not think I should be entitled to your respect if you were under the impression, gathered from any source whatever, that to settle a difficulty and to return to work I consented in any way to modify my views or the expression of my views on questions of Christian doctrine. Rather than modify in the least particular for any one on earth or for any opportunity, however alluring, my honest understanding of God's revealed truth, I would resign my ministry altogether, and seek some other calling. It will be sufficient, therefore, for me to say that since I left this pulpit last April, I have not knowingly modified or altered any of my views on Christian doctrine. I have recanted nothing, I have withdrawn nothing, I have not made excuses for a single line or a single word of my teaching. I have not limited or curtailed my liberty as a teacher of Divine truth by any new agreement. I am bound by my ordination vows alone, and they give me all the freedom I desire or have ever desired. It is true that my teaching has been misunderstood by some, not by you who know it, but by others who did not really know it, and I had to wait until the cloud of misunderstanding rolled away. It was unfortunate that such a misunderstanding should arise, but good will come of it, I am sure, and perhaps through it all we shall better appreciate the breadth of the Church of England, and realize more fully than before that we are not a sect that exists for the propagation of one set of ideas, the offspring of some fertile brain, such as even Augustine or Luther, or Calvin, or Cranmer, or Pusey, or Newman, but that we are the Church Catholic that embraces or tries to embrace all sides of truth, and whose toleration our individual grasp of truth can never exhaust."

The programmes for the first annual festival of the Montreal Diocesan Choral Association, to be held in this cathedral church on the evening of May 15th next, have reached the city from the press of Messrs. Novello, Ewer & Co., New York, and are now being distributed among the choirs that are to take part in the festival. The music is bound in pamphlet form, is attractively printed, and the pamphlet is of such a size as to be easily handled. The order of service appears on page 5, and is as follows: Organ Preludes, (a) "Fantasia and Fugue on an English Psalm tune," W. T. Best; (b) "Meditation in a Cathedral," E. Silas; Processional hymn, "The God of Abraham Praise;" versicles and responses, Tallis' (festal); special Psalms 24 and 47 to chant by Barnby in E; first lesson, the Very Rev. the Dean of Montreal; "Magnificat," Garrett in F; second lesson, the Ven. the Archdeacon of Montreal; "Nunc Dimittis," Garrett in F; anthem, "Lift up Your Heads," Hopkins; hymn, "Crown Him with Many Crowns," sermon, the Most Rev. the Lord Archbishop of Montreal and Metropolitan of Canada; offertory scelos (organ); (1) "Andante," (Symphony No. 4), Widor; (2) "Pastorale" (Sonata No. 1), Guilmant; (3) "Cantilene Nuptiale," Alfred Hollins; recessional hymn: "Through the Night of Doubt and Sorrow;" organ solos at close of service; "Postlude in D," Henry Smart; "Toccata and Fugue in D minor," J. S. Bach; "March Religieuse," Boellman; "organ concerto in F, No. 4 (Allegro, Andante, Adagio and Fugue), Handel;" Pastoral in E, E. H. Lemare; "Chant sans Paroles," E. H. Lemare; "Finale" (2nd Symphony), Widor. The organ solos before and after the service and at the offertory will be rendered

by Mr. P. J. Illsley, F.R.C.O., Mus. Bac., organist of St. George's church. The accompaniments to the vocal portions of the service will be played by Mr. C. S. Fosbery, A.R.C.O., organist of the Church of St. John the Evangelist. Mr. J. B. Norton, A.R.C.O., Lic. Mus., organist of the Cathedral, will act as conductor of the festival.

St. George's.—The offertory on Mission Fund Sunday, which was the 10th inst., the Sunday upon which the whole of the offertory is given to the Diocesan Mission Fund, amounted to upwards of \$3,200, which has been the record for the Mission Fund at this church for several years past.

Stanbridge East.—St. James.—The Lenten season is being marked by special services every Wednesday and Friday in the parish church. On the Sunday evenings during Lent the rector, the Rev. J. J. Willis, B.A., will deliver special addresses on subjects of interest and instruction to Church people. A Bible Class for men and boys has been organized, and interest and appreciation are shown by the regular attendance of those for whom it was instituted. The children of the parish are being organized into a guild, which shall have as its objects: The love of Christ and His Church; the arousing of interest in missions, temperance, etc. The women of the parish are at present making up a bale of useful articles for Dynevor Hospital. A meeting of the Clerical Society of the rural deanery of Bedford is to be held here on the 22nd of April. The Ven. Archdeacon Davidson, Canon Nye, Rural Dean Harris and others are expected to take part in the programme.

Bedford.—St. James'.—A splendid concert was given in this village on the 5th of February, under the auspices of the congregation of this church. Dr. W. H. Drummond, of Montreal; Dr. Archibald Rykert, of Paris, and others took part. The proceeds are to be devoted to the purchase of a new piano for the large and commodious parish hall, which has just been completed.

Grenville.—The rectory of this parish, which is one of the most important parishes in the diocese outside the city, has been offered by the unanimous wish of the vestry and churchwardens to the Rev. William Frederick Fitzgerald, M.A., incumbent of Quyon. Grenville is a most interesting parish between Montreal and Ottawa on the Ottawa river, and about forty miles from Montreal, and is a flourishing little town, and has a fairly large Church population. There are two churches in the parish, three miles apart. The former rector, the Rev. S. H. Mallinson, B.D., has been appointed rector of St. Luke's, Montreal. The rectory house is quite modern and comfortable in all its arrangements.

ONTARIO.

Wm. Lennox Mills, D.D., Bishop, Kingston.

Newboro.—Owing to throat trouble, the rector of this parish, the Rev. G. H. P. Grout, has been obliged to sever his connection with the diocese. He has been appointed rector of the parish of Delhi, in the diocese of Albany, where it is hoped the mountain air will be more helpful to him than the Ontario climate. All the eight years during which Mr. Grout has been in charge of the parish, the happiest relations have existed between both rector and people, and it is with the profoundest regret that he has felt this course to be a necessary one.

TORONTO.

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

Grace Church.—The Bishop of Toronto has appointed the Rev. R. J. Coleman, curate of this parish, to be the incumbent of Bolton and Pelgrave.

Mr. Coleman will leave Toronto to assume his new duties at Bolton about next Easter.

St. John's.—The regular monthly meeting of the Toronto Church of England Sunday School Association, which was held on the 17th inst. in the school-house, was one of unusual interest. The Rev. Prof. Duckworth, M.A., of Trinity University, read an able paper on the second half of the Book of Acts, dealing more particularly with the travels of St. Paul. As Prof. Duckworth for many years lived in Cyprus and is familiar with the region in which St. Paul travelled, his exposition was intensely interesting. The great question of Sunday school teachers' normal classes was dealt with in a lengthy paper by the Rev. W. J. Armitage, M.A., of Halifax, which was read by the Rev. Canon Sweeny. A suggestion was made, that normal classes be formed from the Bible classes of our schools. The question will be thoroughly discussed at the April meeting. The officers and teachers of St. Margaret's Sunday school have donated a silver and bronze medal, to be competed for at the next inter-diocesan examinations for teachers and scholars.

The Church Deaconess House.—At the last Board meeting of the Church of England Deaconess and Missionary Training House, the Rev. G. A. Kuhring, president, took the chair. A new member, the Rev. J. Haslam, was also present. Miss Naftel will now assume full responsibility as head deaconess. The treasurer's report was satisfactory and it was especially noteworthy that some graduates now in the Northwest had sent donations, showing by their action their appreciation of the training received at the Home.

The Rev. C. B. Kenrick, formerly rector of St. Mark's, Port Hope, and latterly incumbent of St. John the Baptist's, St. Johns, N.B. and at present recuperating before taking up fresh work, has spent the time since his return from St. John at his home in Toronto, and in visits to his former parishioners at Port Hope. During Lent Mr. Kenrick is giving voluntary assistance in various Toronto churches. In St. George's he is preaching every Friday on the "I am's" of Christ, and in St. Margaret's on Wednesdays on the Beatitudes of the Revelation. He is also preaching in St. Margaret's on Sunday evenings. He will conduct the "Three Hours" on Good Friday in St. Matthias', and will spend Easter at Brantford, where he has been asked to preach three times in Grace church and St. John's.

St. James'.—Some of the leading features and advantages of the Public House Trust movement of Great Britain, of which Lord Grey is the head, were clearly set forth at a public meeting in the school-house on Thursday afternoon, the 20th February, held under the auspices of the Gothenburg Committee of the Synod of the diocese of Toronto. The gathering was not large, but the proceedings were of an interesting nature and resulted in the passing of a resolution expressing pleasure at the prospect of Lord Grey's visit to Toronto and the willingness of the gathering to appoint a deputation to meet him in conference here on March 1st, or such date as is convenient. The Bishop of the diocese presided, and in an opening address tersely set forth the principal objects of the Public House Trust. In October last the trust operated 14 public houses in England, and 15 others were about to be organized. The great object of the trust being to eliminate the element of personal profit to those engaged in the liquor business, the trust appointed and paid all their managers a salary. No profit was derived by them from the sale of liquor, but a slight profit was derived from the sale of non-intoxicating beverages and food. Five per cent. of the profit was turned over to the shareholders and the remainder devoted to the moral and social improvement of the community in which each public-house

was located. The advantages of the movement were more fully elaborated by Rev. C. L. Ingles, who is chairman of the Gothenburg Committee of the Synod. Many unsolicited testimonials had been, he said, received by the trust testifying to the benefit which public-houses operated by them are to their respective communities. Not a single complaint had ever been made about one of them. The hotelkeeper having nothing to gain by the sale of intoxicants, the houses became not merely drinking places, but places of refreshment and social resort. A movement upon similar lines in Britain was the People's Refreshment House Association, which Mr. Ingles thought might eventually be merged in the trust. The adoption of this method of meeting the liquor evil would, in his opinion, dispose of various awkward problems which now presented themselves, viz., the compensation feature and the hours and days of closing, etc. He held that common honesty demanded that compensation be made those engaged in the traffic. In answer to a question, Mr. Ingles said the method generally pursued in England was for the trust to purchase a hotel operated in the old way, when it could be had for a reasonable figure. Speaking of the visit of Lord Grey, Mr. Ingles said that His Lordship would in all probability visit Toronto on either the 28th inst., or the 1st proximo. Interesting speeches were also made by Rev. J. A. Macdonald of the Westminster; Mr. W. F. Summerhayes, Rev. J. A. C. McCuaig, Mr. Geo. Wrigley, Mr. Frank Vipond, Rev. Dr. Wild, Mr. G. Weston Wrigley, Mr. W. T. Tock, and ex-Ald. Scott. The resolution, which was finally adopted, was moved by Rev. J. A. C. McCuaig, and seconded by Rev. Canon Sweeny.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Hamilton.—The Bishop's Lenten Pastoral to the Members of the Church in the Diocese of Niagara: Dearly Beloved.—Lent is at hand. What is the season of Lent, and what are all our regularly recurring seasons but so many remembrances to each one of another year's flight, another milestone passed on the way leading to life's end. I feel deeply impressed with this solemnity for myself and for you all. Every instance of mortality, every death notice in daily papers, every passing procession, every mourning garment deepens the impression, emphasizes the words, "Lord, let me know mine end and the number of my days." I therefore write unto you all at this time as John wrote, and Peter, and Paul, as every Bishop may and ought to do, from time to time, to stir up your minds by way of remembrance, to plead earnestly with you for eternal realities, for your soul's interest. I cannot keep from you the consciousness I have of our spiritual deadness, our lack of zeal for God, our worldliness, our constant reversal of Christ's divine order, "Seek ye first the Kingdom of God." Is it not so that the people generally seek it last, giving heed first to business and pleasure and self? The apathy of the day is openly manifested in poor congregations and cold-hearted worship. Now if Lent is anything at all in our religious life it is a time of self-searching, confession, repentance, revival, a time to see ourselves as God sees us; to determine, by His grace, to change the picture. I do not suggest to you, at this time, things beyond your reach, but rather a change in your lives, possible to you all, and within the power of every one who honestly asks God's help and makes the effort. Begin then this Lent of 1902 with a well taken resolution to attend church regularly. This, I believe, would prove a turning point in many a life. In His church God has promised to meet with you and to bless you. There He is present, His worship celebrated, His word preached, His sacraments administered. In contact with Him and His ordinances there is salvation, rest and peace for your soul. If you will at this time honestly deter-

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mine to do this one thing, it will have its effect upon your own individual lives, upon your clergyman, your parish, your neighbourhood. I might set before you many duties and points of reformation. I confine myself now to this one. I plead with all my heart for a regular attendance of the people at their churches. It is easily accomplished. It means a great deal. It would revolutionize many a life, family and congregation. If you, my dear people, in this diocese, will undertake to do a duty so easy and happy in performance, so fraught with rich results, in Christ's name and for His dear Father—who has done everything for you—it will, without doubt, bring a blessing and a spring into your lives, it will find you at Easter risen with Christ and seeking those things which are above. I am, dearly beloved, with much solicitude and many prayers for you, your faithful friend and bishop, J. PHILIP NIAGARA, See House, Quinquagesima, 1902.

Palmerston.—St. Paul's.—A pair of handsome brass vases have been placed in this church by two of his daughters "To the glory of God, and in loving memory of John Cusack, died September 7th, 1901." A full set of white book markers were also presented to the church at Christmas.

Georgetown.—The Rev. T. G. Wallace has been presented with a beautiful solid silver private communion service and an address by the parishioners of Bishop's Nympton, Devon, England, of which parish he was assistant-priest. The members of "G" company of 4th Vol. Batt., Devonshire Regiment also sent to him a silver cigarette case.

Niagara Falls South.—All Saints'.—The Rev. Canon Bull has resigned this living and will in future reside in Hamilton.

Orangeville.—The Rev. G. A. Rix assumed the full duties of rector of this parish last Sunday in succession to the Rev. Canon Henderson, who has retired. Mr. Rix has been for some years past curate at the Church of the Redeemer, Toronto.

HURON.

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

The W. A. annual meeting for Huron diocese meets in London, April 1st to 3rd, and will be addressed by the Rev. I. O. Stringer, of Selkirk diocese, and others.

Woodstock.—New St. Paul's.—This church being now free from debt will be consecrated by the bishop of the diocese on the 13th April.

St. Mary's.—The following arrangements have been made for the Lenten season: Ash Wednesday, the rector, Rev. W. J. Taylor; Feb. 14, Bishop Baldwin; Feb. 19, Rev. D. Williams (exchange); Feb. 26, Rev. Canon Dann; March 5, Rev. J. Moorhouse; March 12, Rev. J. Berry; March 19, Rev. J. Andrew (exchange). During Holy Week: Tuesday, March 25, Rev. C. Owen (exchange); Wednesday, March 26, Rev. G. B. Sage (exchange); Thursday, March 27, Rev. D. Deacon. On Good Friday the Three Hours service will be taken by the rector. It has been decided that once a month the Psalms, the Versicles and the Amens shall be chanted.

Courtright.—On Wednesday, February 5th, the Rev. F. G. Newton gave a lecture in the Church Hall, under the auspices of the Young People's Guild, the subject being, "Is Life Worth Living?" As it was a bitterly cold evening and sickness so prevalent, the audience was not large, but those present had a great treat. Mr. Newton is a capital lecturer and kept his audience interested for an hour and a half. Wit, humour and wisdom were in the lecture, and his description of an ideal life was excellent. Many are the regrets of those who failed to be there.

Tilbury.—The Rev. Rural Dean McCosh, of Christ Church, Chatham, preached two eloquent sermons here, on Sunday 26th January, to good congregations on the first anniversary of the opening of St. Andrew's church. He is an eloquent speaker and an impressive reader, and was listened to with marked attention. Incidentally the reverend gentleman referred to the splendid work accomplished in the parish since the Rev. T. Dobbson's coming, and congratulated the congregation and rector alike on the zeal and unity with which they had laboured in erecting so beautiful a church in what once appeared to be a hopeless mission. There was special music, including a duet at the evening service by H. Lewis and C. C. Kippen. The collections realized \$61.

ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie

Depot Harbour Mission.—On Sunday, February 9th, the congregation of this Mission had for the first time in its history the privilege of attending a celebration of the Holy Eucharist. Fourteen communicants presented themselves at the altar. The celebrant was the Rev. A. C. McIntosh, of Burks' Falls. In the afternoon Mr. McIntosh preached an impressive sermon to a good congregation. The musical part of the service was most creditably sung by the choir, Maunders' Magnificat and Nunc Dimittis and Cecil's "I will arise," being tastefully rendered. On the following Sunday the bishop of the diocese was present at the afternoon service and preached an eloquent sermon on Lenten duties to a large congregation. The congregation at Depot Harbour, although labouring under exceptional difficulties, is progressing very satisfactorily under the direction of Mr. A. W. Behrends, student-in-charge, and hopes to erect a suitable church building in the coming spring.

KEEWATIN.

Dryden.—Received by Revs. H. D. Cooper and F. Codd for erection of a church at this place the following sums: Previously acknowledged in The Canadian Churchman, \$7; from Rev. Canon G. A. Bull, \$2; "Churchwoman," Toronto, \$2; Rev. T. G. A. Wright, \$1; M.C.S., Fredericton, N.B., \$2; Rev. Canon McNab, \$1; Miss Caroline Macklem, \$2; H. F. Codd, \$2; "A Well Wisher," \$1; Miss F. Wootten, \$1; A. H. Rowe, \$2; E. H. Rowe, \$2; Rev. J. Francis, \$1. For these contributions we are very thankful, and still hope that we may receive further help. I beg to remind our liberally-disposed church people that the needs of our own brethren have surely a greater claim upon us than the need of foreign missions. FRANCIS CODD.

Correspondence.

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

THE CANADIAN CHURCHMAN.

Sir,—Men come and men go, but the "Canadian Churchman" goes on forever. As a quiet reader of your paper for a quarter of a century, permit me to say that I admire your consistency, adherence to principle, and patient determination to stand, not by persons and parties, but by the Church. Your paper has been described as dry as dust by persons who could not render you into oil to lubricate the machinery which would foist

them to the front, as "pig-headed as the proverbial swine," by those who could not use you for party ends; by barnacles, who adhere to certain forms and constructions, as over-swift when you refused to let them live upon your vitality. But, sir, let me say, so long as you stand as you are, honest to all, true to the great principles of our holy religion, and the tool of no party, you will have the great heart of the honest, patient, plodding members of the Church with you. Let those who will fly their kites do so. Do you stand for what was, what is whatever shall be. You may not get popular applause. It is hardly likely you will ever be a millionaire—you may ever have visions of staffers—but you will after all have a "well done," and a quiet conscience. CHURCHMAN.

TRINITY UNIVERSITY.

Sir,—May God bless you and what some of us consider your over Churchly paper, for letting in the light upon the proposals to submerge Trinity College in the Provincial University. Are we, as Churchmen, retrograding? Have conditions so changed in this province that Churchmen can abandon and uproot the great work of Bishop Strachan. Is there no bishop, priest or layman of the old school to throw himself into the breach and say hands off, no compromise with the institution which was once our own. It looks as though Trinity had gone a begging to be taken under the wing of the government aided university. While the officials of Trinity have been seeking to be taken in, the head of Queen's University, Kingston, has made the government come from its perch and help it forward with the people's money. Why is Trinity a beggar seeking her own obliteration, and Queen's the recipient of a large sum? Why? Perhaps some Churchman could tell the Church people of this province. We know how some individuals acted when the clergy reserves were taken away. Let us hope it is not so in the case of Trinity College. CHURCHMAN.

ENGLISH TITLES.

Sir,—The letter of "A Layman" in your issue of February 13th, under the caption "English Titles," is good and timely. When a clergyman wishes to discount any custom or throw discredit on any practice or use of the Church no matter how sacred or instructive, he always insinuates that the great body of the laity detest such things, cannot away with them. That every appearance of things like a "hat tied with strings," "knee breeches" or pastoral staff closes up the pockets of once right royal contributors to Church funds, and that these trifles are the rock upon which the Church is split to splinters. This kind of thing serves a purpose with some people. You can, however, depend upon it, that not once in a thousand years, with any true and loyal Churchman. There are many more laymen who could add their testimony to that of your correspondent. It is a good thing for some modern critics of the Church that their fathers were born before them and that they were not living under the Old Testament dispensation, when the earth opened her mouth to wipe out instructors of the divine appointment, and when touching the ark, even to steady it, was more dangerous than the electric chair. SENEX.

A CORRECTION.

Sir,—Any one reading the items under your "Huron correspondence," would imagine that the parish of Woodstock is entirely free from debt. Alas! I would it were so. The generous offer of \$1,000 from Mr. William Grey enabled the congregation to reduce the debt so as to entirely free the Church building, as it was his desire to see the church consecrated before his death. Indeed more has been subscribed than was asked for, but notwithstanding this there will remain a debt of about \$4,300 upon the rectory and school house. A

small matter compared to the heavy burden of debt which oppressed the parish in years gone by, but still giving us a good deal to do before we are entirely free as a parish.

J. C. FARTHING.

ANSWERS REQUIRED.

Sir,—Will you kindly say if the Benedicite is authorized and intended to be sung in our churches in Canada. If King Henry VIII. is the originator of our Church where is the Magna Charta? Why do the Methodists build their places of gathering so like a theatre, why not imitate a church?

READER.

CHURCH TITLES.

Sir,—I was much amused in reading a letter from "Another Presbyterian," in your last issue, re "English Titles." I am afraid that gentleman is labouring under a mistake, or his experience with the "villagers" and "country-folk" is rather limited. I think the people to whom he refers are quite capable of taking care of themselves, and do not need Mr. Dymond, or any one else to interfere on their behalf. It would take more than the title of "My Lord," and many more "frills" to awe them, as generally their motto is "Jack's as good as his master," and a little better too. I know a man in our congregation who when speaking of the bishop always persists in calling him "Sweatman." Another case, a young girl, a good Church worker, refers to the Provost of Trinity University as "Street Macklem." I need hardly add the next thing I expect to hear our own rector called Tom Smith, or Jim Jones, as the case may be. I quite agree with "Another Presbyterian" that we need a change, and the quicker the better; not in the sense he would have it, but in having more respect for the bishop and clergy of our Church, and also for some of the laity, to treat them more like "fathers in God." "Actions speak louder than words." If some of our Church people would go back to the Catechism, and learn "my duty towards my neighbour," it would improve matters greatly. "To submit myself to all my governors, teachers, spiritual pastors and masters, and to order myself lowly and reverently to all my betters." We have a very good example of "frills," "titles," etc., in the Roman Church. Does "Another Presbyterian" think it drives the people away from the Roman communion; I think not, as far as my observation goes. Her clergy demand the greatest respect and generally get it. It seems a pity we could not have some of that respect in the Church of England. Notwithstanding Mr. Dymond's and "Another Presbyterian's" protest against it.

ONE OF THE LAITY.

"ABOLISH SANTA CLAUS."

Sir,—Having read, with interest, what your correspondents have to say, as well as the extracts published by you from Peter Lombard, "on Puritanism," in connection with my communication upon the above subject, I yet see no good cause for the attempted annihilation of Santa Claus, nor any reason to change my views. "Lombard" only confirms the fact, as stated by me, that the Puritans "abhorred Christmas," including Santa Claus, but did they not, I would ask, as truly abhor the beautiful cathedrals and churches of our Mother Land, and as zealously try to blot out the one, as they did to tear down and despoil and destroy the others? Fortunately this is all changed now, and why? because the old Church and her people maintained the happy medium. While I admit that the reaction from extreme Puritanism led to a considerable disregard of the proper observance of the Lord's Day, as well as of Christmas, I do not admit, but I deny, that the great body of our Church people, whether cleric or lay, spent Christmas in Saturnalian feasts. Because we live in the age of privileges, it is neither our right or duty

to "blackwash" our ancestors, as some appear to think they can ruthlessly do. They may be, and no doubt many of them are, sincere, when they indulge in such selfish arraignments, and so was the Prophet Elisha, when he boldly told the Almighty, that he alone, in all Israel, served the Lord. Lombard, too, rebutes the charge. He says: "We know now that there was another side to it all, good Christians, whether prelatists or predestinationists, did not like being shut out of Church on Christmas Day. As a matter of fact, many of the Puritans themselves felt this, and as time went on, though the prohibition remained in the statute book, the services were resumed in Church, and nobody interfered with them." Yes the Cromwellian statute was set at defiance by Church people, who, not as time servers, as it is now alleged, but as faithful Christians, risked their liberty, as well as their property, rather than neglect to praise and magnify their Lord on the day set apart in memory of His Nativity. Those who secured this prohibitory legislation against Christmas, and its observance, did so to destroy, as they said, "an emanation of Satan," and were, though misled, earnest and sincere, as are no doubt those who, for a like reason, would wipe out Santa Claus. "Septuagenaries" seems to have the same idea as the parent who taught the child, "that Santa Claus was the devil." "He says they may have only meant that the devil was the author of the fiction of Santa Claus," because he is the "father of lies;" just the reason those who procured the legislation by Cromwell and his supporters, to wipe out Christmas Day, gave as to the authorship of that day, and its observance. Also, he says, "the devil is the father of fiction," rather hard. I should say, on many of the best men and women we have, from age to age, by writing fiction, done as much for humanity as mortals can do. I would ask you, sir, if the interesting, and many of them, beautiful, stories you publish in the Churchman, for the young, though stated as facts, are free from fiction. The error, in starting this agitation, it seems to me, lies in thinking that we are to deal with innocent childhood in the same way that we do with mature manhood, it cannot, in practical life, be done. I would like to know what your correspondent or the mother of his child replied (if they had another blessing in the family) when the first-born asked: "Mamma, where did the little stranger come from? where has it lived? and how it got to their house?" Of course it could not be, as sometimes said, "An angel," or "the nurse brought it," or they "did not know," or "could not tell," which to the child would mean the same, for that, of course, would not be true, and the time would come when the child would be horrified that the parent would be so false. Another correspondent deals with: "What shall we do with Santa Claus?" It strikes me his idea is not a very defined one; it is that the child should be told "there is no Santa Claus;" what need of this? The child grows into the knowledge like all children do. He himself gives the solution, when he says, "to a child of three, the spiritual is unintelligible, and the tale will be a simple actuality; when he reaches the age of six, his mind will readjust itself to a reality." He advises to "tell the child the dear old stories of the old saint as often as you please, but tell them invariably as myths or fairy tales." I beg to ask what appreciation a child of three or six years would have of the word or assurance of a myth or fairy tale. A child would ask, "Who will bring the good things?" and when answered by a myth, they will demand a definite answer, and are not stopped with less. We cannot ignore their intelligence, and it is no use attempting it. Shall we then "abolish Santa Claus?" In my judgment it cannot, and should not be done; there is no need of it, and what has been maintained for centuries, without serious results, will not practically be abandoned by an intelligent public. A few words as to "Noels." He seems to think that municipal and political corruption is due to some extent to Santa Claus. In this, I think, he is entirely mis-

taken. The corruption he speaks of is no more applicable to those who have enjoyed Santa Claus than to those who never have. The source of this immorality doubtless lies in an entirely different direction than he suggests. Why put all our sins on the old saint? I entirely disagree with him when he says, that in this fair Canada of ours, "Christmas Day is rapidly losing its real significance, and the idea called up in the minds of children, by the mention of Christmas, is not connected in any way with the Saviour's birth at Bethlehem, but that of the probably heathen, but certainly unscriptural figure of Santa Claus," such an assertion is unjustifiable and existent facts do not warrant it. All Christian bodies and their people now meet for worship on that day. This many of them did not, and would not do fifty years ago, I need not say that at these services, as well as in their homes, the fact, that it is a day of rejoicing, and of gratitude, for the birth of the Saviour of the world, is by prayer, hymnal and exhortation, definitely impressed on old and young alike. What is his suggested remedy when gifts from Santa Claus are abolished? Teach the children, says he, "that St. Nicholas is the children's chosen patron saint." What warrant, may I ask, has he in support of that proposition in the Holy Scriptures? They, he says, do not support Santa Claus; then where, we may ask, do they support his patron saint. He says teach them that it is the "Christ Child" who gives these presents, because he is the author of all good. I think I hear a prattling child ask questions on that subject such as: "Why does he not come in the day-time," etc., as probably parents would hear children make enquiries on having read to them, as he suggests, the second chapter of St. Luke's Gospel. We gladly agree with him that "there are no more pleasant memories of happy Christmas days than the echo of the angels' song, which we sang with childish voices to greet our new-born King." But now, after our Santa Claus experience has ceased, these memories are none the less pleasant, because we had enjoyed the myths of Santa Claus. Nor have we less love or respect for our parents, who have now gone to their rest, or for their integrity, because they, in our innocence, provided us with a happy delight on our awakening on Christmas morn.

ONE OF THE FORMER.

CALL THINGS BY THEIR RIGHT NAMES (OR "TITLES").

Sir,—From your local news columns we learn that in his diocese, Bishop DuMoulin very properly applies the term "vicar" to a clergyman, who occupies the position of vicar, i.e., vicarius, or substitute, in place of a rector, whose advanced age has rendered him unequal to the full performance of his duties. Of recent years, a practice has arisen of giving such an one the inaccurate and uncouth style of "assistant rector," or rector-assistant," probably because of a misapprehension regarding the term "vicar," occasioned by its use in parishes where the rector is a layman, and therefore not qualified to perform clerical duties, a condition which does not exist in Canada. The same item of news, however, styles the vicar's assistant as a "curate," which is an unnecessary (and false) reflection on the vicar, who is himself the curate, or curatus, the priest to whom the cure or charge is committed, and who is responsible for it. The application of the term "curate," to one who is in fact an assistant-curate, had its origin in the days (past and gone forever, I hope), when there were rectors, or vicars, who sat at their ease, and performed only a few of the duties of their office, and that in an occasional manner, giving the cure into the actual charge of a curate, who was in such case properly so styled.

The Very Rev. J. R. Vincent, Dean of Bloemfontein, has accepted the living of Christ Church, Clapham.

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Mr. Charles H. Moody has been appointed organist of Ripon Cathedral by the Dean and Chapter in succession to Dr. Crowe.

The Right Rev. Henry A. Bousfield, who has been the Bishop of Pretoria since 1878, died in that city on the 9th inst. He was born in 1832.

The Rev. H. F. Hoyle, M.A., rector of Saxby, Barton-on-Humber, has been appointed vicar of Stoke Poges, Bucks. This place has been rendered famous the world over as the scene of Gray's "Elegy."

The Right Rev. R. S. Copleston, D.D., the Bishop of Colombo, Ceylon, has been appointed Bishop of Calcutta and Metropolitan of India in succession to Dr. Welldon. He has been Bishop of Colombo since 1875.

A stained-glass window has been placed in the parish church of Godmanchester in memory of the late Rev. Henry Hart Chamberlain, who was for twenty-five years vicar of the parish. The window represents Christ giving to St. Peter the charge, "Feed My Sheep." The window was dedicated recently by the Ven. the Archdeacon of Huntingdon.

A bronze medallion memorial of the late John Ruskin was unveiled in Westminster Abbey on Saturday, February 8, in the presence of a distinguished gathering. The memorial is in the Poet's Corner, above the Sir Walter Scott memorial and beside the Oliver Goldsmith medallion.

The parishioners of St. Woolos, Newport, Mon., have recently presented to the Ven. W. Conybear Bruce, Archdeacon of Monmouth, who a few weeks ago resigned the living and removed to Roggiet, near Severn Tunnel, a handsome solid silver five-light candelabra, a mahogany duchesse table with brass fittings, together with a cheque.

Recent despatches by cable announce that the Bishopric of Melbourne, Australia, vacant by the resignation of the Right Rev. Dr. Goe, has been offered to the Right Rev. Dr. Courtney, D.D., Lord Bishop of Nova Scotia. Our readers will remember that Dr. Courtney went to Australia last year to represent the Canadian Church on the occasion of the celebration of the jubilee of the Australian Church.

Mr. Thomas Kingston, of Shalbourn, Berks, who died at Cambridge on January 2, has by his will left £100 to each of the following societies, free from legacy duty: British and Foreign Bible Society, Church Missionary Society, the Society for Promoting Christianity amongst the Jews, Irish Church Missions, London City Mission, Missions to Seamen, and Church Pastoral Aid Society. The residue of his fortune, which is estimated to be over £100,000, he has left in trust for evangelical work and support in the Church of England.

Sir W. H. Wills has generously offered to bear the expense of providing a new peal of bells for the parish church of Blagdon, Somerset, and also of having them hung and fitted with chiming apparatus. Five out of the six bells were found to be cracked; one, indeed, had nearly all the crown out. The tenor was inscribed "Samuel Allen, George Dyer, churchwardens, 1817; T. Mears, of London, Fecit;" and the others, "T. Mears, of London, Fecit, 1817." There are to be nine new bells, a peal of eight and an extra bell to sound a sharpened fourth in the scale, or, as the ringers would say, to give a half-tone below the fourth bell. This extra note will enable many extra tunes to be chimed.

In the church choir of Tadlow, Cambridgeshire, the widow of Edward Harben has four sons—one, the parish clerk, has been a member for forty years—and six grandchildren. The whole population of the village numbers less than 200 inhabitants.

The Rev. Canon Hurst, late secretary of the Colonial and Continental Church Society, has been presented by the society with an illuminated address. Canon Hurst's connection with the society covered a period of nearly half a century.

At the annual meeting of the Nottingham Spiritual Aid and Church Extension Society, held lately, it was announced that the Bishop of Southwell had promised £1,000 to the building fund of St. Margaret's church.

Dr. G. B. Arnold, organist of Winchester Cathedral, died at his residence in The Close, recently, after a week's illness. Dr. Arnold, who was in his seventieth year, was the author of many sacred and secular compositions, and he did much for the improvement of Church music in the diocese of Winchester.

The Rev. S. S. Smith, curate-in-charge of St. Andrew's, Paignton, Devon, has left that place to undertake another charge, and has been made the recipient of a number of gifts from the parishioners, by whom he and his wife are universally esteemed. The presentations included an illuminated address and a purse of one hundred guineas. Mr. Smith's departure from Paignton is deeply regretted, but he has the best wishes of all for his future welfare. The Rev. F. G. Plummer, late of St. Thomas' church, Toronto, is at present in charge of this parish.

The present Bishop of Peterborough (Dr. E. Carr-Glyn), is very fond of telling the following story: He went to preach in a certain town, and, arriving very early, walked into the church to have a look round. An elderly lady also arrived early, hoping to obtain a good seat. On seeing the Bishop, she mistook him for the pew-opener, and, slipping half-a-crown into his hand, said: "Give me a good seat, please, where I can see the Bishop." The astonished but good-natured Bishop took the half-crown, and showed the lady into a front seat. The poor lady's feelings may be imagined when she saw her "pew-opener" ascend the pulpit.

Under the wills of Miss Jane Holgate and Miss Catherine Holgate, of Burnley, each lady left £1,500 towards a new church in Burnley, and property which is to be sold for the same object is expected to realize at least £12,000 more, making £15,000 for this purpose. There are twenty-six other legacies by each lady, representing a total of about £6,000 more. The joint legacies include £500 to the Clergy Pensions Institute, London; £300 to the Clergy Superannuation Fund, Manchester Diocese; £600 to the Society for the Propagation of the Gospel; £700 to the Additional Curates Society, and £550 to the West African Mission.

A quiet, unpretentious, but interesting ceremony took place on Friday, February 7, in the vault of St. Peter's Church, in the tower of London. The ceremony was the erection of a tablet recording that within the wall of the vault were deposited two chests containing the remains of many distinguished persons, who had been beheaded on Tower Hill, and which for a time were interred beneath the floor of the chancel and nave. The removal of these remains, which included the bones of Lady Jane Grey, her husband, Lord Guilford Dudley, the Duke of Northumberland, and the Duke of Suffolk, all executed during the reign of Queen Mary, was carried out about forty years ago.

An organist who died in Sweden, had held the position of choirmaster and organist in one church for seventy-two years without missing a service. He and his ancestors had played the organ in the same church for 200 years.

A handsome screen, constructed entirely of oak grown in Sherwood Forest, has just been erected underneath the chancel arch in the parish church of St. Giles, Ollerton, in memory of the Rev. W. Reade (vicar of Marton, and formerly curate-in-charge of Ollerton from 1858 to 1873), and Elizabeth Ann his wife.

The Rev. Chancellor J. Allan Smith, D.D., who has laboured in Swansea and district for upwards of seventeen years, is to be the recipient of a testimonial which was started at a recently held and influentially attended town's meeting. He is leaving Swansea, where he has done a very large amount of good and lasting work, and is held in the highest esteem.

The proposal to present the Bishop of Bath and Wells with a cope to be worn at the coming Coronation, has been so far supported that half the amount required, viz., £200, has been subscribed. The cope is to be the property of the See of Bath and Wells forever, and it is to be according to the official Westminster design, and to correspond as nearly as possible to that which will be worn by the Bishop of Durham.

Churchmen will be glad to hear that Sir Frederick Bridge is to have charge of the musical arrangements at the Coronation service. It is expected that Sir Frederick will himself compose a new anthem for the occasion; and Handel's splendid works, "Zadok the Priest," and "The King Shall Rejoice," will be included in the service, as well as the Hallelujah Chorus. The hymn, "Come, Holy Ghost," which has been used at every Coronation since that of Richard II., is to be sung just before the King is anointed.

At a commemorative service held in Algiers lately, a handsome altar-desk, a pair of altar vases, and a set of books bearing the inscription: "To the glory of God and in memory of Victoria, our dearly-beloved Queen 1837—1901, from the Englishwomen resident in Algiers, were presented for the use of the church. The presentation was made by Mr. F. Drummond-Hay, Vice-Consul, in the presence of a large congregation. The Consul-General was absent because of illness. Canon Curran, the chaplain, received the various articles.

Pocket Communion Sets.

We have in stock at all times one of the most desirable sets made. It is in a small compact case, the ware is heavy and of good quality, and the price, \$10.

WANLESS & CO.,
ESTABLISHED 1840.
168 Yonge Street, Toronto

Bishop Rowe says that the chain of fourteen central stations, separated by hundreds of miles, his anchoring white people, Indians and Eskimoes to the Church. Churches, schools and hospitals are the instruments used in the assault upon barbarism, ignorance and suffering.

It has been announced that the Rev. Canon Duckworth, who in November last, was knocked down by a cab, and sustained serious injury to one of his legs, is hardly likely to be well enough to take part in the coronation ceremonies. Should this prove to be the case, it is expected that Canon Archibald Robinson will act as sub-dean on that occasion.

The renovation of the Church of King Charles the Martyr, Tunbridge Wells, which was erected by public subscription in 1684, has just been completed, and the internal aspect greatly improved. The famous oak ceiling has been renovated, and a system of electric fans installed in the roof for ventilating purposes. A new communion table, ornately carved, has also been provided, as well as a new oak pulpit.

Canon Knox has just completed twenty five years service as Vicar of St. Anne's, Birkenhead, and in commemoration of the event he received a complete set of table silver from the gentlemen of the congregation, and a fine silk cassock and surplice from the ladies of the congregation. Mrs. Knox received three handsome silver fruit-dishes and a silver-backed brush and comb.

Not a single medical missionary nor a single mission hospital was known a hundred years ago; such things were hardly known fifty years ago. Now 355 hospitals are managed by missionaries of the Gospel, and 753 dispensaries, while the number of missionary physicians is 702. And besides there are 63 medical schools on mission ground, where 589 natives are being trained in medicine.

The Mayor of South-end has headed a local movement for the restoration of the bells and bellry of Pritlewell Church, the mother Church of the district. It is stated by the vicar that they have probably rung at the coronation of the last fifteen or sixteen kings of England, and he is anxious that they should be in good order for ringing on the King's approaching coronation day. The framework and fittings have given way.

No less than sixteen bishops assisted the Archbishop of Canterbury in the consecration of the Revs. Gerard Trower and Edmund Elwin, as bishops of Likoma and Sierra Leone, respectively, in Westminster Abbey on St. Paul's Day. The Dominion of Canada was represented by the bishops of Mackenzie river and Moosonee. The Archbishop, in addition to consecrating, preached the sermon from the text, "Lo, I am with you always even unto the end of the world."

In the course of the restoration of the ancient church of St. Mary, Lydiard Tregoze, Wilts, an interesting discovery has been made. The yellow wash with which the walls were covered in the time of Cromwell has been carefully removed, and this has revealed on the original Norman plaster a number of paintings, some of which still stand out with great clearness. One of these represents St. Michael killing the dragon, and another gives a very distinct outline of a Norman castle, while over the chancel arch are to be seen the Virgin Mary, St. John, and a party of Roman soldiers with eyes uplifted to the cross. A fine Norman arch and an open oak roof are among the other discoveries.

A curious ecclesiastico-antiquarian question has arisen between the Bishop of Hereford and the Mayor of Canterbury over the alleged chair of St.

Augustine, leader of the Pope of Rome's mission to England in the sixth century. This article of furniture was once installed in the chancel of the church at Bishop Stamford, and while restoration was going on there was about to be broken up by the masons as useless wood, fit only for fuel, when a gentleman purchased it, and presented it to the Canterbury Museum. Dr. Fercival now desires to have it back as part of the diocesan property improperly disposed of, but the Mayor and the authorities of the museum decline to grant the request on the ground that the proper place for St. Augustine's chair is the city where he founded his first See.

Recent converts to the Church include the Rev. Dr. Fawcett, a Methodist minister, uncle of the rector of St. Bartholomew's, Chicago; Rev. Dr. Hartwell, a Congregationalist minister in Missouri; the Rev. Mr. McGovern, a Wisconsin Baptist minister; Rev. W. Fitzimon, a Presbyterian, in Delaware. An entire congregation of Methodists in Watertown, N.Y., have recently made their

SYMPATHY.

Not by sorrow or by sighing
Can we lift the heavy load
Of the poor, the sick, the dying,
Whom we meet upon the road;
For we only help when bringing
Faith and courage to their need,
When we set the joy bells ringing
In their hearts by word and deed.

By the glow of thoughts uplifted
To God's everlasting hills,
We can melt away the drifted
Snow some lonely life that fills;
By the hand clasp strong, unailing,
Thrilling hope from palm to palm,
We can nerve some soul for scaling
Heights that rise in sunny calm.

All around are those who linger,
Weak, despairing, full of fear,
While with feeble beckoning finger
They implore us to draw near.
Let us pour the oil of gladness
On their hopeless misery,
Banishing their grief and sadness
By our radiant sympathy.
—Helen Chauncey.

LENT.

Amid the social, political, and commercial energies of life, the souls of men endure a prolonged fast with much patience and hope. The bodies are fed regularly and plentifully, clothed to protect from icy winds, or scorching rays, carefully attended often under a physician's hand. The souls are deprived of spiritual food, unadorned by the Gospel armour, neglected during the progress of spiritual disease, and then usually submitted to the great Physician's touch of power only at the last. Holy Church is cognizant of this neglect of the soul, and therefore she calls upon us to give heed to the Lenten discipline with all its opportunity of attending to the welfare of the soul. On all sides we hear much about the Lenten fast. And does not experience bespeak the many blessings derived from the Christian duties, fasting, alms-giving, prayer, and meditation? But let us not forget the Lenten Feast; for Lent is both a fast and a feast inasmuch as it is the fast of the body and the feast of the soul. The Church says to us: "Your souls have fasted long enough, feed them!" One of the objects of Holy Church during the Lenten discipline is to emphasize the truth that the temporary features of life (being unnecessary to the future life), are

absolutely subservient to those things which teach and prepare man for the eternal and happy future. Therefore, she calls men to the least of the soul, and she recommends a line of duty and privilege. What is it? How does it satisfy the hunger of the soul?

In the first place there is prayer. This is the noblest and most difficult kind of energy. Prayer is the voice of the soul pouring its wants and those of the body into the ear of a God of Providence. Prayer is talking to and with God, and it is a work of faith, for we cannot see Him to whom we talk. In this work we exercise our faith, and that faith is confirmed by the never-failing answer of God: "Pray without ceasing." Frequent and systematic prayer will give the soul a keener realization of the Father's blessing of creation, the Son's blessing of redemption, and the Holy Ghost's blessing of sanctification. Thus prayer will feed the soul, by bringing it into contact with the wisdom of God.

Then there is the feast upon the Word of Life. Much depends upon our attitude to the Bible. It is not given to be ruthlessly torn to pieces, nor to be subjected to carping criticism. If approached in sympathy it will inspire and ennoble action, and warn the soul off dangerous ground. The only motive for reading it should be the love of truth. It is the fountain of knowledge and life. Therefore, let the soul drink deeply of it, and let the Church's voice of interpretation penetrate the inmost recesses of the soul. Meditation upon God's Holy Word will instruct in the path of life.

Again, Jesus tells that fasting is necessary. Why? Because it is discipline. This is the rationale of fasting. Harmless indulgence is checked in order that harmful indulgence may be put to one side forever. Often, indeed, harmless indulgences become indispensable, so that the body chafes under deprivation. Why it is just as easy for one to become a slave to harmless pleasures (which then really become harmful), as it is for one to be enslaved by vice! The one slavery differs, the other not in kind but in degree. Therefore, the chafing leads to a blessing if so be we master the chafing. By the fast of the body, the soul is directly benefited, for we learn to take a truer estimate of that which is essential to the life of the soul. Practice fasting and abstinence, and feed the soul.

Now, as we only know ourselves in distinction from other selves, so we only come to know our needs by being cognizant of the needs of others. Therefore, the Church speaks the lesson of charity in thought, word and deed (vide eucharistic Scriptures for Quinquagesima). Charity should be the result of prayer, meditation and fasting. Charity—alms-giving—feeds the soul with the delight which always results from doing good. And charity brings a blessing to the soul for the sympathies with the brotherhood of men being broadened are made permanent. The soul is permanent, and it is for us to manifest the qualities of the soul.

Thus we see how the fast of Lent may become the feast of the soul. The exercise of prayer giving nerve, life and ambition to the soul, and preparing it for the Eucharistic reception of the Bread from Heaven. Meditation feeding the soul with truth. Alms-giving affording scope and opportunity for the manifestation of the sympathetic life of the soul. Fasting, drawing attention to the soul's most pressing needs.

Let us follow Jesus into retirement and there give life to the soul. And may the striving of Lent become the blessed habit of the future.—J. J. W.

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Just one kiss
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Bazar.

HOW LITTLE IT COSTS.

How little it costs if we give it thought, To make happy some heart each day! Just one kind word or tender smile, As we go on our daily way; Perchance a look will suffice to clear The gloom from a neighbour's face, And the press of a hand in sympathy A sorrowful tear efface.

One walks in sunlight; another goes All weary in the shade; One treads a path that is fair and smooth, Another must pay for aid. It costs so little! I wonder why We give it so little thought; A smile—kind words—a glance—a touch! What magic with them is wrought.

TIDINESS.

In days gone by, before the new woman appeared upon the scene of action, girls were rigidly taught the good old-fashioned way of tidiness. "Neatness" hardly expresses my meaning as well as does the quaint old-time word. To be "tidy," Webster tells us, "is to be arranged in good order; neat; kept in proper and becoming neatness." Now-a-days girls are neat to a certain extent and in a certain way. They bathe freely and wear clean clothes; but are they tidy? Frequently they are not. The hair is often loose and prone to tumble down, and their gloves sometimes ripped at the finger tips, and one or two buttons are lacking from their boots. The stock collar is often fastened on with an ordinary white pin that is very obvious, and the veil has occasionally a hole over the nose or chin. Our girl is charming, but is she as careful as she ought to be?

The other day I was making a morning call at a friend's house, and there met another caller, a woman who made an agreeable impression upon me. She was not elaborately dressed, but her black tailor-made gown fitted her well, and there was not a spot or speck of dust on it. I knew that it had been brushed carefully before she had left her room. Her linen collar and cuffs were snowy white, and did not twist or shift from their proper places. Her gloves did not wrinkle, and buttoned smoothly over her wrists; her shoes were like the rest of her attire—dainty, and her bonnet rested firmly and straight on soft brown hair, that, while wavy and fluffy, was neatly dressed, and so securely pinned that I fancy a high wind would not have caused it to come down. In speaking of this woman afterwards to a man who knows her, I said:

"There is something about her appearance that charms me. What is the secret?"

"I will tell you," he said. "She is a well-groomed woman. There is never any rough or loose ends about her."

"You mean that she is tidy," I said to him.

"You call it 'tidy.' I say 'well-groomed.' We both mean the same thing."

However one may express it—in sporting terms or with the old-fashioned word—is the condition not well-worth striving for?—Harper's Bazar.



Good Advice

A writer in the Chaperone Magazine on Flannels, Blankets and Laces insists on little wringing for woollens and no rubbing for laces. Every intelligent woman has a method of her own but all agree on those two points—hard points using ordinary bar soap—harder still with penny—cheap Washing powders.

Have used Pearlina a number of years, and like it very much for all kinds of flannel garments. They are soft and nice after washing. Mrs. Rev. C.T.

Am never without Pearlina. Use it with the most delicate fabrics and with coarse things. Find it satisfactory in all things. Mrs. Rev. G.E.L.

Pearlina—Safest and Easiest for Coarsest and Finest Fabrics.

FINEST and RICHEST

CREAM



CHEESE

A package for Ten Cents. All grocers handle it. - Get it.

A GOOD REFERENCE.

John was fifteen, and anxious to get a desirable place in the office of a well-known lawyer, who had advertised for a boy, but doubted his success, because, being a stranger in the city, he had no reference to present.

"I'm afraid I'll stand a poor chance," he thought, despondently; "however, I'll try to appear as well



Cured of Piles After Many Years.

Mrs. D. E. Reed, of Albany says: "I would not take \$500 and be placed back where I was before I used the Pyramid Pile Cure; I suffered for years and it is now 18 months since I used it and not the slightest trace of the trouble has returned." For sale by all druggists. Little book "Piles, Causes and Cure" mailed free. Pyramid Drug Co., Marshall, Mich.

THE WILLIAMS PIANO.

It has been under the investigation of the Canadian public over fifty years, and the verdict today by the users of the Williams Pianos is

"The Best in the Dominion"

We want you to come and see for yourself. Showrooms always open to visitors.

The R. S. Williams & Sons Co. LIMITED 143 YONGE STREET

as I can, for that may help me a little."

So he was careful to have his dress and person neat, and when he took his turn to be interviewed, went in with his hat in his hand and a smile on his face.

The keen-eyed lawyer glanced him over from head to foot.

"Good face," he thought, "and pleasant ways."

Then he noted his neat suit—but other boys had appeared in new clothes—saw the well-brushed hair and clean-looking skin. Very well, but there had been others there quite as cleanly. Another glance, however, showed the finger nails free from soil.

"Ah! that looks like thoroughness," thought the lawyer.

Then he asked a few direct, rapid

questions, which John answered as directly.

"Prompt," was his mental comment; can speak up when necessary. Let's see your writing," he added aloud.

John took a pen and wrote his name. "Very well, easy to read, and no flourishes. Now what references have you?"

The dreadful question at last.

John's face fell. He had begun to feel some hope of success, but this dashed it again.

"I haven't any," he said slowly; "I am almost a stranger in the city."

"Can't take a boy without references," was the brusque rejoinder, and as he spoke, a sudden thought sent a flush to John's cheek.

"I haven't any references," he said, with hesitation; "but here's a letter from mother I just received. I wish you would read it."

"It was laugh, laugh, laugh."—Boston Post.

The Inimitable Entertainer George Grossmith

In a Humorous Musical Recital

Massey Hall, Mon. Mar. 3

Prices, \$1.00, 75c., 50c.

"Two minutes after he appeared on the stage a broad smile crept over the faces of his audience. It stayed there all evening."—N. Y. Herald.

The lawyer took it. It was a short letter.

"My dear John: I want to remind you that wherever you find work, you must consider that work your own. Don't go into it, as some boys do, with the feeling that you will do as little as you can, and get something better soon; but make up your mind you will do as much as possible, and make yourself so necessary to your employer that he will never let you go. You have been a good son to me, and I can truly say that I have never known you to shirk. Be as good in business and I am sure God will bless your efforts."

"H'm!" said the lawyer, reading it over the second time. "That's pretty good advice, John—excellent advice. I rather think I'll try you, even without the references."

Home Sweet Home; with delicious MONSOON on the table and a few friends to enjoy it, there's no place like home.

MONSOON

INDO-CEYLON TEA

WESTERN ASSURANCE COMPANY.

The annual meeting of shareholders was held at the company's offices, Toronto, on Wednesday, 10th February, 1902. The president, Hon. Geo. A. Cox, occupied the chair.

The following annual report of the directors, with accompanying financial statement, was then read by the secretary:

REPORT.

The directors have pleasure in submitting to the shareholders their report on the transactions of the company for the past year.

The net premium income amounted to \$3,202,629, and the earnings from interest were \$86,527. After providing for losses and expenses the revenue account shows a profit balance of \$189,048. Of this amount \$120,613 84 has been applied to the payment of two half-yearly dividends at the rate of 8% and 6% per annum respectively, and after writing off the sum of \$11,675 45 to bring the securities to market value at 31st December, the balance of \$47,759 08 is added to the reserve fund. The reduction in dividend for the last half year was decided upon in order to permit of a more substantial addition to the company's reserve than could otherwise have been made, as the profits of the Fire Branch were materially affected by the exceptionally heavy losses in the early part of the year, including the conflagration in Montreal in January, 1901. The marine income was somewhat less than that of the year 1900, but the business of this branch shows a fair margin of profit, after providing for losses, and the proportion of expenses chargeable against it.

The estimated liability on unexpired risks at 31st December, calculated at 35% of the year's Fire premium, with full provision for all unexpired Marine risks, is \$60,210 00.

It should be noted that, although an increase is shown of some 12% in the premium income as compared with that of the preceding year, there is not a corresponding increase in the actual liability, or amount at risk, owing to the advanced rates that have been obtained on a large proportion of the business on the company's books.

The directors regret to have to record the death during the year of Mr. Robert Beaty, who had been a valued member of the Board for the past thirty-six years, and a shareholder of the company since its organization.

Two calls of \$100,000 each of the \$1,000,000 additional capital which has been called up had not matured at the close of the year; but owing to the majority of the shareholders having availed themselves of the privilege of anticipating these payments, there remained on the 31st December less than \$60,000 of this amount unpaid.

The security which the company now affords its policy-holders is as follows:

Capital paid-up 31st December last	\$1,940,370 00
Calls in course of payment	59,630 00
Total	\$2,000,000 00
Reserve fund	1,050,553 16

Total Funds.....\$3,050,553 16

FINANCIAL STATEMENT FOR THE YEAR ENDING DECEMBER 31ST, 1901.

REVENUE ACCOUNT.

Dr.

Fire losses, including an appropriation for all losses reported to December 31st, 1901.....	\$1,570,025 56
Marine losses, including an appropriation for all losses reported to December 31st, 1901.....	596,981 87
General expenses, agents' commissions, etc.....	1,023 41 47
Balance to profit and loss.....	189,048 37
Total	\$3,379,157 27

Cr.

Fire premium.....	\$2,974,428 08
Less re-assurance	513,825 93
Total	\$2,460,602 15
Marine premium	\$1,108,794 07
Less re-assurance	276,766 49
Total	832,027 58
Interest.....	86,527 54
Total	\$3,379,157 27

PROFIT AND LOSS ACCOUNT.

Dr.

Dividend No. 80	\$72,248 27
Dividend No. 81	57,365 57
Total	\$129,613 84
Written off investments	11,675 45
Balance reserve fund Dec. 31st, 1901	1,050,553 16
Total	\$1,191,842 45

Cr.

Reserve fund at December 31st, 1900.....	\$1,002,794 08
Balance of revenue account.....	189,048 37
Total	\$1,191,842 45

Assets.

United States and State bonds	\$175,103 00
Dominion of Canada stock	66,657 00
Bank, loan company, and other stocks	473,124 10
Company's building	65,000 00
Municipal bonds and debentures	823,853 09
Railroad bonds	559,570 24
Cash on hand and on deposit	259,555 93
Bills receivable	124,882 20
Mortgages	32,550 00
Due from other companies—current accounts	185,412 04
Interest due and accrued	10,085 45
Furniture, maps, plans, etc., at head office and branches	66,141 53
Agents' balances and sundry accounts	418,697 72
Total	\$3,260,632 30

Liabilities.

Capital stock paid-up.....	\$1,940,370 00
Losses under adjustment	212,343 57
Dividend payable January, 1902.....	57,365 57
Reserve fund	1,050,553 16
Total	\$3,260,632 30

RE-INSURANCE FUND.

Reserve to cover estimated liability on outstanding risks, \$60,210 00

Geo. A. Cox,

President

Western Assurance Co.'s Offices, J. J. Kenny,
Toronto, Feb. 13th, 1902. Vice-President and Man. Dir.

AUDITORS' REPORT.

To the president and directors of the Western Assurance Company:
GENTLEMEN,—We hereby certify that the books of the company have been audited and the vouchers and securities relating thereto have been examined for the year ending December 31st, 1901, and the same are carefully kept, correct, and properly set forth in the above statement.

(Signed) JOHN M. MARTIN, F.C.A., Auditors,
R. E. WALTON,

Toronto, Feb. 13th, 1902.

The president, in moving the adoption of the report, said:

The statements that have just been read, which, with the directors' report, have been in the hands of the shareholders for some days, indicate, I think, very clearly the general results of the business of the company for the past year; but in moving the adoption of the report, I am glad to avail myself of the opportunity of enlarging somewhat upon the matters with which it deals.

You will have noted that there has been a considerable increase in the company's premium income, and perhaps the most encouraging feature in connection with the transactions of the year is the evidence which our records afford that the growth in this is due as much to the higher rates obtained on the risks we have been carrying as to an increase in the amount of business we have assumed. It will also be observed that, after deducting from the balance shown in the revenue account the amount received from interest on investments, there remains \$102,521, which represents the difference between the premium receipts and the losses and expenses for the year—or what may be termed the "underwriting profit." Taking into account the volume of business transacted, it must be admitted that this balance on the underwriting transactions of the year is a very moderate one, being equal to about three per cent on the premium income—which would scarcely be regarded as an adequate return in any ordinary business. It is true that out of the year's receipts some conflagration losses of considerable magnitude had to be provided for. Such disasters we have regarded in the past as rare occurrences, or at least as events which warranted our treating any year in which one occurred as exceptional. The experience of late years, however, is leading companies to regard these as a much more important factor than formerly in the fixing of rates.

In presenting our report to shareholders a year ago I referred at some length to the unprofitable results of the fire insurance business on this continent, and expressed the hope that the advanced rates which were being adopted by companies generally would place it on a more satisfactory footing than it had been during the preceding two years; and, while I am pleased to be able to say that much has been done in the direction of securing more adequate rates, the feeling among fire underwriters is that there are many classes of risk, and many cities and towns, where further advances are necessary, and the various rating organizations are adjusting their tariffs to meet the requirements of present conditions. There can be no doubt that there has been an increase in the fire waste on this continent, altogether out of proportion to the growth in the value of property. By many this is thought to be largely due to the extensive use of electricity for light and power, and an examination into the causes of fires in which our own company has been interested goes far to sustain this theory. This is a comparatively new hazard, and one which will doubtless be overcome in a large measure when its weak points are better understood. It would appear also that the fire hazard on this continent has been increased—though this may appear an anomaly—by the industrial prosperity of the past two years; for it is a well recognized fact that in times when manufacturing establishments are compelled to work their machinery and their employees overtime, there is always a marked increase in losses upon this class of property. But whatever the causes of the greater fire losses which are being experienced may be, the inevitable effect must be higher rates: for the protection afforded by fire insurance companies—without which the trade and commerce of the country would become paralyzed—will only be maintained permanently on a basis of rates that will afford a fair return upon the capital invested in the business. As I have said, considerable progress has been made in this direction—more especially throughout Canada. In the United States, owing to the larger number of companies doing business there, it has been more difficult to secure concerted action; but improvements have been made in many quarters, and the two serious conflagrations reported during the past fortnight at Waterbury and Paterson—following closely, as they do, a year which has proved unprofitable to almost all companies operating in that field, will, I feel assured, lead to prompt measures being taken to reimburse them for losses that have been sustained.

Taking into account the conditions that we have had to meet in our business, and which I have endeavored to briefly outline, your directors, as intimated in their report, deemed it wise to reduce the dividend for the last half-year, making it at the rate of six per cent per annum, feeling assured that conservative action in this direction would meet with the approval of the shareholders.

I am glad to be able to say in reference to the London Branch of the company, opened two years ago, that it continues to progress satisfactorily. While on a visit to Great Britain last summer I had an opportunity of meeting our chief representatives there, and I feel that we are fortunate in having secured the services of energetic and capable underwriters to look after our interests. I would express our appreciation of the services rendered to this Branch by our London board of directors.

I desire also to acknowledge the good work performed by the officers, branch managers, and agents of the company generally during the past year.

The vice-president seconded the adoption of the report, which was carried unanimously. The election of directors for the ensuing year was then proceeded with, resulting in the unanimous re-election of the following gentlemen, viz:—Hon. G. A. Cox, Hon. S. C. Wood, Messrs. G. R. R. Cockburn, Geo. McMurrich, H. N. Baird, W. R. Brock, J. K. Osborne, J. J. Kenny and the election of E. R. Wood to fill the vacancy caused by the death of the late Robert Beaty.

At a meeting of the board of directors held subsequently, Hon. Geo. A. Cox was re-elected president, and Mr. J. J. Kenny vice-president for the ensuing year.

HINTS TO HOUSEKEEPERS

Baked Halibut.—Get a steak of halibut one inch thick and have it cut into three-inch pieces. Butter the bakers and in each place one piece of the fish. Pour over sufficient highly seasoned tomato sauce to cover and place in a hot oven until the fish is cooked, which will take about twenty minutes. With it serve sandwiches of graham bread and baked potatoes.

Italian Salad.—Take all the white meat from a cold boiled chicken and cut in pieces; mix with it a half cupful of chopped boiled ham and marinate with French dressing. Heap on a bed of lettuce and watercress, pour mayonnaise over it, garnish with hard-boiled eggs and diced pickled beets.

Salmon Salad.—Turn out a can of salmon, carefully remove all skin and bone, break into large flakes with a fork and mix with it a half cupful of boiled salad dressing. Let stand for an hour, arrange on a bed of lettuce leaves and garnish with hard-boiled eggs, cut into eighths, and strips of tiny pickled cucumbers.

Banbury Tarts.—Mix well together one pound of cleaned currants, $\frac{1}{4}$ of a lb. of chopped fresh beef suet, three ounces each of candied orange and lemon rind finely chopped, a pinch of salt, one-quarter of an ounce of mixed cinnamon and nutmeg and one-quarter of a pound of stale macaroons pounded to fine crumbs. Keep this mixture in a jar in a cold place and use as needed. Roll out puff paste very thin and cut into ovals three by five inches. Lay a large spoonful of the mixture on each piece of paste and fold over so as to form a pointed oval, overlapping the edges and fastening them together with a little unbeaten white of egg. Turn each tart over, with a sharp pointed knife make two or three parallel cuts in the paste, brush over with water, dust with powdered sugar, lay on flat slightly greased pans and bake in a hot oven until golden brown.

Breaded Potato Balls.—Pare, boil and mash sufficient potatoes to measure three pints. Whip into them one heaping tablespoonful of butter, two tablespoonfuls of scalded milk, salt and pepper to taste, two teaspoonfuls of onion juice, two tablespoonfuls of chopped parsley, four tablespoonfuls of grated mild cheese and two well-beaten eggs; beat thoroughly and set aside until cool. With the hands mold into balls a little larger than marbles. Dip each into beaten egg, roll in fine stale bread crumbs and fry golden brown in smoking-hot fat.

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John had been with him six years, and last spring was admitted to the bar.

"Do you intend taking that young man into partnership?" asked a friend lately.

"Yes, I do. I couldn't get along without John; he is my right-hand man," exclaimed the lawyer heartily.

And John always says the best reference he ever had was his mother's good and honest praise.

BILLY'S CRUTCH.

"Will you please buy my geranium, sir?"

If a musical voice, a bright face, and a beautiful plant, all belonging to a young girl with dimpled cheeks and laughing blue eyes, will not bring a man to a standstill, then it must be that he is hurrying through the world too fast, and wants nothing to come into his life that will gladden his heart and renew his youth.

I came to a full stop, and would not have missed that sight for a great deal. As the girl stood there on that bright October morning it was difficult to tell where the sunshine left off and where the girl began. They seemed made for each other; it was a perfect match, with the dividing line hard to discern.

"Have you any objection to tell me your name?"

"O no, sir! My name's Gertrude Wilson."

"What a beautiful geranium you have."

"Isn't it lovely?"

"Indeed it is, and the finest I ever saw. Where did you get it?"

"About three years ago a lady left a slip lying on the seat in a horse car. I took it home, got the richest dirt I could find, put it in this old paint can, and then set the slip in it, and it began growing right away. I've given it plenty of water to drink, and kept it in the sunshine as much as possible."

"Why I should think you would love it very dearly."

"Love it! I guess I do love it. It seems just like a part of myself."

"Well, my dear, if you love it so much, pray tell me why you want to sell it?"

"O, I wouldn't let it go if I did not want to help God answer Billy's prayer. Don't you think it's splendid to help answer somebody's prayers?"

"How do you know I believe in prayer?"

"O, I am sure you do, for you have such a prayerful look."

She broke out into a merry laugh, and I joined her in it, as I said:

"Yes, I do believe in prayer. Now tell me who Billy is?"

As I made this request a joyous look came into her face, and her large blue eyes shone with delight; and as the dimples deepened in her cheeks I beheld a picture worth going a long way to see.

"What! Billy! Oh, he's the nicest and best little fellow in all the city! Why, he is goodness, sunshine and music all in one lump. Somebody let him drop when he was quite young and broke his hip, and ever since he has been a cripple. But his leg is the only crooked thing about him. My mother says that Billy's mother was the best Christian she ever knew. Well, when

Dr. Chase's Talks

ANÆMIA

You cut your finger. It bleeds more profusely than you think it should, and seems a long time in healing. You notice that your lips and gums are pale and bloodless, and the inner eyelids without color.

What can be the matter? You are anæmic. There is a deficiency in the quality or quantity of the blood in your body. The tissues wasted by worry, over-exertion, or disease are not being replaced, and you are gradually losing in flesh and weight.

When you come to think of it, there are other symptoms of failing health. Loss of appetite, lack of interest in the affairs of life, feelings of languor and fatigue, impaired digestion, shortness of breath, dizziness and fainting, cold hands and feet, heart palpitation and weaknesses and irregularities.

Women and girls are especially subject to this ailment. The feminine organism demands an immense amount of blood in carrying out its functions, and unless the system is strong and well nourished there is likely to follow a bankruptcy in the blood supply.

To be healthy there must be a sufficiency of blood. Dr. Chase's Nerve Food is successful in the treatment of anæmic and similar exhausting and debilitating diseases of women, because it is taken immediately into the blood stream and fills the shrunken arteries with an abundance of life-sustaining, tissue-building blood.

Mrs. Brown, 167 Sherbourne St., Toronto, states:

"I was all run down in health, had languid, depressed feelings, could not sleep, and did not have any appetite. After having used several boxes of Dr. Chase's Nerve Food, I find that my nervous system is strengthened, my appetite is good, I sleep well, and my health generally is very much better than it has been for years. I can heartily recommend this food very highly."

If you have been reading the hosts of testimonials which are appearing in the daily press of Canada, you will know by this time that Dr. Chase's Nerve Food is the most effective medicine for ailments peculiar to women that science has ever devised. It increases flesh and weight, rekindles new vigor throughout the whole system, and permanently drives out disease. 50 cents a box, at all dealers, or Edmanson, Bates and Co., Toronto.

she died last year everybody in our tenement-house wanted to adopt Billy; so you see he belongs to all of us. He pays his way by selling newspapers, and no one with good legs can get around livelier than Billy can with a crutch. But yesterday his crutch caught in a hole in the sidewalk, broke in two, and let him fall. He managed to get in the house, and was not hurt. Well, last night just as I was going to bed, I heard Billy praying. His room is next to mine, and only a board partition between—so I could hear it all. O, I shall never forget his words, as he said: 'Dear Lord, I've never complained about my broken hip, and I am willing to go through life with it, but I can't get on without a crutch. I've no money to get another, and I don't know who to ask; so please, dear Lord, send me another one. Mother always told me to go to you when I was in trouble, and so I come now. Please, dear Lord, answer my prayer, for Jesus' sake. Amen.'

"I laid awake a good while thinking of that prayer, and it was the first thing I thought of this morning, and I began wondering if I couldn't do something to help God answer Billy's prayer. Well, while I was wondering, I saw my geranium, and then I said: 'O, maybe I can sell it and get enough to buy another crutch!'

"Now you know who Billy is, and why I want to sell my geranium. Won't you please buy it?"

I was greatly moved and interested, and I'll own up to a great deal of moisture about my eyes, as I inquired: 'How tall is Billy?'

"Oh," she quickly responded, "we've got the measure of his old crutch if that is what you mean."

"Yes, that is just what I mean, so if you please, Gertrude, we'll go and see about a crutch."

It did not take us long to find a store where such things were to be procured, nor a great while to get the keeper of the store as much interested as I was in the girl's story. Just the right kind of a crutch was found, and a minimum price put upon it.

"Well," I said, "I'll give you that much for your geranium, Gertrude, and it is very cheap at that."

"Oh, thank you," she said, and her eyes fairly danced with gladness. "I'll take the crutch, please, but Billy mustn't know a word about where it came from. Isn't it just splendid to help God answer Billy's prayer?"

The moisture in my eyes didn't subside one bit, as I said:

"I want you to do me a favour, Gertrude. I am hundreds of miles away from the place where I live, and I can't carry this plant around with me. Would it be too much trouble for you to keep it for me?"

"What, do you want me to take care of it for you?"

"Yes, my dear, if it will not be too much trouble."

"Oh, you splendid man, you! I'll be glad to do it, and I'll take just as good care of it as I did when it was mine."

I carried the plant while she carried the crutch, and after reaching the house Billy was called in to see me, while Gertrude smuggled the crutch into the room, and came back with a face as happy as a face could be, but never betraying to

Are Quick To See

Good Doctors Are Quick to See and Appreciate Real Merit in New Medicines.

Stuart's Dyspepsia Tablets are a discovery of great value to the medical profession and the public. They are an unerring specific in all cases of dyspepsia and disordered digestion.

Almost everybody's digestion is disordered more or less, and the commonest thing they



do for it is to take some one of the many so-called blood purifiers, which in many cases are merely strong cathartics. Such things are not needed. If the organs are in a clogged condition, they need only a little help and they will right themselves. Cathartics irritate the sensitive linings of the stomach and bowels, and often do more harm than good.

Purging is not what is needed. The thing to do is to put the food in condition to be readily digested and assimilated. Stuart's Dyspepsia Tablets do this perfectly. They partly digest what is eaten and give the stomach just the help it needs. They stimulate the secretion and excretion of the digestive fluids and relieve the congested condition of the glands and membranes. They put the whole digestive system in condition to do its work. When that is done you need take no more tablets, unless you eat what does not agree with you. Then take one or two tablets—give them needed help and you will have no trouble.

Its a common sense medicine and a common sense treatment and it will cure every time. Not only cure the disease but cure the cause. Goes about it in a perfectly sensible and scientific way.

We have testimonials enough to fill a book, but we don't publish many of them. However—

Mrs. E. M. Faith of Byrd's Creek, Wis., says: "I have taken all the tablets I got of you and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if I had not got them I should have been at rest by this time."

H. E. Willard, Onslow, Ia., says: "Mr. White, of Canton, was telling me of your Dyspepsia Tablets curing him of dyspepsia from which he had suffered for eight years. As I am a sufferer myself I wish you to send me a package by return mail."

Phil. Brooks, Detroit, Mich., says: "Your dyspepsia cure has worked wonders in my case. I suffered for years from dyspepsia but am now entirely cured and enjoy life as I never have before. I gladly recommend them."

It will cost 50 cents to find out just how much Stuart's Dyspepsia Tablets will help you. Try them—that's the best way to decide.

All druggists sell them. A little book on stomach diseases will be mailed free by addressing F. A. Stuart Co., Marshall, Mich.

Billy by word or look, that she had been answering Billy's prayer.

To sum it all up, Billy has a new crutch, and he is the happiest cripple in the big city. Gertrude helped answer his prayer, and a happier girl doesn't live. I own the handsomest geranium bush I ever saw, and the one who takes care of it for me is as proud as I am of that plant.

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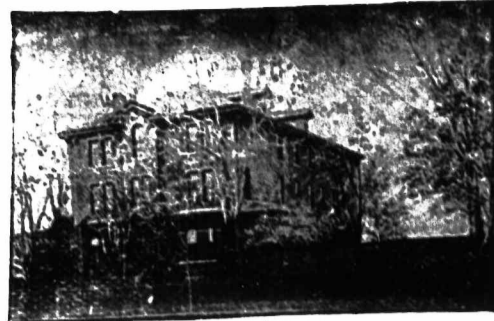
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Bishop Bethune College, Oshawa, Ontario UNDER THE CHARGE OF The Sisters of St. John the Divine Visitor, the Lord Bishop of Toronto.

For terms and particulars apply to the SISTER IN CHARGE, or to The Sisters of St. John the Divine MAJOR STREET, TORONTO

Church = Extension Association 106 Beverley Street, Toronto School of the Sisters of the Church. Next term begins Monday, Sept. 9th, 1901.

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