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THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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VOL. VIII.

TORONTO, NOVEMBER, 1894.

No. 101.

HISTORICAL SKETCHES.

No. 101.—THE NAGANO MISSION, JAPAN.

WHEN favored lately with a visit from the Rev. H. J. Foss, S.P.G. missionary at Kobe, Japan, we asked him the question, "How do you pronounce Nagano?" His answer showed that the accent should be placed upon the first syllable, the second "a" being short, Nag'-ano. But this does not give the whole pronunciation as he gave it, for it is more as if it were spelt Nang-ano. But inasmuch as "parlons" does not exactly represent the French word "parlons," neither does "Nang" represent fully the true sound of the first syllable of the Japanese word "Nagano." As nearly as we could catch it, it would seem as if one started to say Nang-ano, but did not quite complete the full sound of the first syllable. Probably, at this distance from Japan, it will suffice for us to call it Nag'ano.

The friends of the Domestic and Foreign Missionary Society of the Church of England in Canada are deeply interested in this mission, for Bishop Bickersteth, of Japan, has set it off as its own particular field of labor. Indeed, the Bishop has marked out a very distinguished future for it, for, in a letter recently received from him, he expresses the hope that it shall be known before long as a Canadian diocese in Japan.

The Rev. J. G. Waller is the father of the movement and the head of the mission. His first reinforcement was Masazo Kakuzen, a native Japanese whom Professor Lloyd brought over with him to Toronto. Becoming well acquainted with English, and even theology, this talented young Japanese was admitted to the diaconate by the Lord Bishop of Toronto, acting for Bishop Bickersteth. Mr. Waller has assigned him a post of duty in some distant part of the province, and everything seems to point to the fact that he and his wife (also a native Japanese) are doing a good work among their own country people. Miss Paterson, of

Toronto, has also gone to join this mission as a teacher. She will no doubt be very useful as a companion as well as a worker. A companion! How lonely it must seem sometimes to a European, a Canadian, an American, to live alone among a people whose language (even) they scarcely know, whose ways are all different from their own, who can extend to them no human sympathy whatever! Conscious themselves of being foreigners among a people quick to notice and ridicule every little mistake that is made in the etiquette and customs of the country, they must feel terribly their isolation. Gladly, then, must every visitor, every one who comes to reinforce them, be welcomed; and if Miss Paterson did nothing else than give some ray of brightness to her own people who are strangers in a strange land, her presence in

Japan would be of the greatest value. But she will do more than that. Her influence among the children and young people of Japan, foreigner though to them she certainly is, will be strong in the right way, and will lead them to respect and to love the religion which she represents.

But the mission is about to have further aid and reinforcement. The Rev. F. W. Kennedy, with wife and child, now upon the Pacific, making his way to join his old friend Mr. Waller in his work. He takes with him also his wife's mother, Mrs. Roe. In the light of companionship alone, this reinforcement will be of the greatest value.

Mr. Kennedy is a nephew of the Rev. J. McLean Ballard, rector of St. Anne's Church, Toronto. He was educated at Trinity College School, Port Hope, and subsequently at Trinity University, Toronto. He was admitted to the diaconate in 1890, and to the priesthood in 1891, by the Right Rev. Dr. Sweatman, Bishop of Toronto. It was Mr. Kennedy's design to accompany Mr. Waller to Japan in the first instance, but as he was not then in holy orders it was thought best to delay his departure. In the meantime he became interested in the parish or mission of Albion and Bolton, in the diocese of Toronto, and continued there till the old call to go to Japan reasserted itself and he obeyed. His people were loth to part with



REV. F. W. KENNEDY,
Canadian Missionary in Japan.

him, and will follow him to his distant field of labor with their prayers and best wishes for an abundant blessing.

The following letter from Bishop Bickersteth to the Secretary-Treasurer of the Canadian Domestic and Foreign Missionary Society shows that signs of undoubted progress are already visible in the mission:

"M. DEAR SIR,
—I have recently visited Nagano, the capital

A JAPANESE SCENE.

city of the province of Shinshu (otherwise written Shinano), where the Rev. J. G. and Mrs. Waller are working.

"The progress that has been made during the year and a half that has elapsed since they took up their residence in Nagano is quite remarkable. I have seen no work in Japan which has seemed to me more satisfactory or successful. Some forty persons have been baptized, including a good proportion of young men of intelligence, occupying independent positions on the railway, etc. I confirmed twenty candidates in Nagano, and five others in the out-station of Nakano. With God's blessing on the work which has been begun, I look forward to an independent congregation being formed in Nagano within the next few years.

"The population of the city seems divided into two main classes, of which the one is dependent on a great Buddhist temple, to which pilgrims resort from all parts of Japan, and the other is more or less under the influence of the modes of thought and action which characterize 'young Japan.' It is a matter of course that there should be this latter class in a provincial capital, and it is from it that the converts have principally been drawn. The strict Buddhists have yielded comparatively few enquirers. In Nagano, however, as in other parts of Japan, the progress of education and of a wider culture than was known to an earlier generation is gradually thinning their ranks and lessening their influence. It may be doubted if this is a matter for congratulation, except just as far as the partial and imperfect restraints which Buddhism has supplied are superseded by the grace of Christ, and its errors by His truth.

"I was very thankful to learn from your last

letter and its enclosure that the Board is able at once to increase its mission in Japan. Nagano is the centre of a number of flourishing cities and towns; the mission will, I hope, not be content till it has established churches in all places of importance. Mr. Kakuzen, as you will have heard, is now in Matsumoto, and seems hopeful of the prospect of Christian work in that city.

"Mr. Waller has informed me that the suggestion I threw out in a letter which I addressed to you last November in reference to the extension of your mission under a Canadian bishop has commended itself to Canadian Churchmen, and that there is hope of this plan being carried out as time goes on. With this in view, I have recently agreed with Dr. McKim, the bishop in charge of the American mission in Japan, that in the event of a Canadian bishop being sent to this country we would ask him to take charge of the province of Echigo (now under the jurisdiction of the American bishop), as well as of the district of Nagano, now under my jurisdiction. This will secure to the Canadian bishop a sufficient and important missionary diocese. Were there six clergy, Canadian and Japanese, ready to co-operate with him, a good start could be made. It will be alike a joy and strength if this can be accomplished. I am, yours very faithfully,

"EDWARD BICKERSTETH,

"Bishop."

While the Bishop has been led in some way to form too sanguine an idea regarding a Canadian bishopric for Japan, yet there seems no reason why the Domestic and Foreign Missionary Society, at no very distant date, should not support a proper chief pastor and superintendent over her work in that distant country.

"However, the pressing need at the present time is the erection of suitable buildings for the mission. The Japanese houses are unfit for occupation by any people but themselves in winter. The climate at Nagano is said to be as cold as in some parts of Canada in winter, and the Japanese have not learned the art of making their houses warm. They are of the flimsiest and thinnest nature. 'It makes little difference in the summer,' Mr. Waller says, 'but in the winter it is rather trying to pass the season in a building which in the matter of protection from cold cannot compare with the ordinary Canadian woodshed.'

The Board of Management feel distressed at a statement like the above, and have been endeavoring to hit upon some plan by which suitable buildings may be erected at Nagano. The great difficulty lies in the fact that foreigners outside of the treaty ports are not allowed to hold property in Japan. If this difficulty can be overcome, the necessary funds would surely be forthcoming for the much-desired buildings.



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A VILLAGE IN JAPAN.

And these buildings should include a small hospital or dispensary, so that Miss Smith, now doing a fine work as medical missionary at Kobe, might be enabled to join the mission. As a Canadian missionary, she should be one of the staff at Nagano; but at present there are no facilities there for her work. If this difficulty of the buildings can be overcome, there seems every prospect of an excellent work being done in Nagano.

THE STORY OF THE ASSYRIAN CHURCH.

LOOKING on the map of Asia to the south of Armenia, there is a district lying partly in Persian, partly in Turkish territory, including within its borders lakes Van and Urmi, with the rivers Tigris and Zab flowing through it. In this comparatively small portion of country, now for the most part under Mohammedan rule,

was planted one of the first, and for a time one of the most flourishing, of the early Christian churches.

According to some tradition, the Church, variously called Syrian, East Syrian, Assyrian, and Chaldean, received its very earliest teaching from the Magi on their return from the visit to Bethlehem, thus possibly having some faint knowledge of the Saviour during His lifetime.

It does not seem quite certain whether St. Thomas himself with two of the seventy (St. Luke x. 1.), St. Addai and St. Mari, came to this distant land to preach the Gospel, and establish the Church; or whether the latter only, the disciples of St. Thomas, did so. St. Mari, or Mar Mari as he is called, was at any rate the first Bishop of Ctesiphon, an ancient city on the Tigris, not far from Babylon. The successors of St. Mari had the title of "Catholicos of the East," and ranked next to the five great Patriarchs of Rome, Constantinople, Alexandria, Antioch, and Jerusalem; the Church up to the 5th century being dependent on the Patriarchate of Antioch.

When, in 431, Nestorius was condemned by the Council of Ephesus for his heresy concerning the incarnation of our Lord, the Church of the East accepted his doctrine, partly, it is thought, through not clearly understanding it, and was thus cut off from the Catholic Church.

Shortly after this, the Catholicus assumed the title of Patriarch. For many centuries the Assyrian Church was noted for her learning, her wisdom, and her missionary zeal. It is startling to read of her missions flourishing among the Bactrians, the Huns, the Tartars, the Persians, the Indians, the Chinese; and that in the 11th century the Catholicus ruled over twenty-five Archbishops, whose sees stretched from Jerusalem to China, in which latter country and in Southern India traces yet remain of these once successful missions.

In the 14th century came fierce disasters and persecutions. One by one the Mohammedans destroyed the branches of the Church, until at length the little remnant left fled with their Catholicus to the almost inaccessible fastnesses of the Kurdish mountains, there to seek refuge from the cruel fury of Tamerlane.

Tainted with heresy even in her greatest prosperity, in her humiliation the Assyrian Church was troubled by a schism which arose in the 16th century over the succession of the Catholicate or Patriarchate, and which caused a third of the Assyrian people to follow an anti-Patriarch, who set up his residence at Mosuh. The other two-thirds, dwelling in the mountains and in Persia, remained faithful to the Shimoon Patriarch, in whose family the Catholicate had been hereditary since 1450. In 1778, the anti-Patriarch of Mosuh submitted to Rome with his flock, and thus arose the Chaldean Uniatic Church, its head taking the title of Patriarch of Babylon.

Some time in the third decade of the present century, a band of Presbyterian missionaries from America established themselves at Urmi, and have now a numerous colony and a native Presbyterian community, with its chapels, schools, and congregations scattered over the plains of Urmi.

The old Church among the mountains, however, still remained isolated from the rest of Christendom; their manuscripts and traditions, on the one hand, told them nothing of an infallible bishop as head of the Church; and, on the other, their own unbroken line from the apostles witnessed against an imperfect ecclesiastical system. Still, the need of outside help was being felt, though it was not until the year 1843 that Shimoon entered into formal communication with the Archbishop of Canterbury (Dr. Howley).

More than one exploring expedition had brought to England the story of this ancient Church among the mountains, and in 1842 the Archbishop of Canterbury and the Bishop

of London (Dr. Blomfield) had sent Rev. George Percy Badger to assist Mar Shimoon in the education of his people; he was also empowered to open communication with Mar Elias, the head of the Papal Chaldeans, who was thought to be inclined to enter into friendly relations with the English Church.

In 1843 the Kurds, under Bedr Khan Beg, attacked, robbed, and murdered, with most horrible cruelties, the Nestorians of the mountains, determined, seemingly, to destroy them completely; men, women, and children were sold as slaves or given as presents to Mohammedans.

Mar Shimoon and some others fled to Mosuh, where they were sheltered at the British vice-consulate, and under the roof of Dr. Badger. Shortly after this, and when he had little more than begun his educational work among the Assyrians, Dr. Badger was recalled, evidently for want of means.

Touching in the extreme is the letter addressed by Mar Shimoon to the Archbishop of Canterbury, describing the awful calamities which had befallen his people, and imploring that some way might be found by which the "Presbyter George Badger" might be suffered to remain with them in their adversity.

Even now, at the distance of fifty years, one cannot read it without a thrill of the deepest pity, and almost of wonder, that such an appeal, made to those "who are a refuge even for strangers, how much more for those who are of the household of faith," could have remained so long apparently unanswered. This, however, was only the "beginning of sorrows"; three times within the next few years did Bedr Khan Beg and his Kurds ravage and massacre these Nestorian Christians; appeals to the Turkish Government, which was more than suspected of secretly countenancing the outrages, produced only half-hearted promises of partial compensation for the wrongs inflicted, promises which were never fulfilled.

At the end of three years, with confusion reigning everywhere in his dioceses; with defiled churches needing reconsecration, and his people praying for his presence among them, Mar Shimoon pleaded to be allowed to return to his house, and at least share the fate of his flock. This was refused by the Turkish authorities, on the plea of the unsettled state of the country, and when at last the Catholicus attempted to make his escape he was retaken and brought back to Mosuh, where he was detained, without, however, any personal ill-treatment.

At length, after the fourth massacre had taken place, the allied powers of Europe roused themselves to utter a vigorous protest, which, if made earlier, might have saved much cruel suffering and bloodshed, and compelled the Turkish Government to take the steps against

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A SCENE IN KURDISTAN

Bedr Khan Beg and his followers which shortly after reduced them to submission. Mar Shimoon, meanwhile, having succeeded in a second attempt to escape, took refuge with the Church in Persia, whence, as soon as peace was made, he returned to Kochanes, after an absence of five years. No compensation was ever granted by the Porte to the Nestorians, nor was the Patriarch officially recognized by it.

Notwithstanding his gratitude for the kindness and sympathy shown by resident Englishmen, both lay and clerical, to the suffering Assyrians, the disappointment of the Catholicus at the withdrawal of English aid must have been deep and bitter, and it was not until 1868 that any formal appeal was again made. In that year a petition was sent to the Archbishop of Canterbury (Dr. Tait) and the Bishop of London, signed by three bishops, five maleks or chiefs, thirty-two priests, and eleven deacons, in which they forcibly depicted the deplorable condition of the Assyrian Church, and entreated for help and guidance to avert its threatened extinction. Moved by their earnestness, the two archbishops, in 1876, commissioned Rev. E. T. Cutts to go to Kurdistan, and there obtain more definite information as to the best method of assisting the Nestorians, with the result that, in 1881, a clergyman was sent out, but for various reasons this attempt to help did not prove successful.

The archbishop was deeply anxious to re-establish the Assyrian mission on a firm foundation, feeling that so earnest and persistent an appeal laid an imperative duty upon the Church of England, notwithstanding difficulties of various kinds with the Turkish and Persian authorities. In 1885 two clergymen volunteered for the work, Rev. W. H. Brown, of St. Columba's, Haggerston, and Rev. Canon Maclean, now Dean of Argyll and the Isles, the latter offering himself for five years.

After preparation and due consultation with the Patriarch of Antioch, the mission, conducted by Mr. Athelstan Riley, who had already visited the Assyrian Christians in 1884, set out in June, 1886, and in August reached Urmi, in Persia, where they were warmly welcomed by the Bishop of Urmi and his people. Soon after they crossed into Kurdistan to visit Mar Shimoon, the Catholicus of the East, at his village of Kochanes, and present to him the letter of the English primate. Mar Shimoon came to a place some six hours distant to meet and welcome them, and, returning together, they were met by Rabban Johnan, the "Hermit of Kochanes."

This remarkable man, the last of the theologians of "the Church of the East," whose reputation for saintliness and learning spread far beyond his own country, had taken up his abode in a cell attached to the Church of Kochanes in 1883, in the forlorn hope of saving the Assyrian Church from destruction. His time was spent in training Mar Amaham, the young Patriarch-designate, teaching the children, and copying old Assyrian MSS. Rabban Johnan had seen Mr. Athelstan Riley on his previous visit, and had pressed upon him the urgent need of assistance from England, deploring his own age and helplessness. He was now overwhelmed with joy and thankfulness at the sight of the longed-for English priests, whom he had come forth to welcome with affectionate greetings. They, as it proved, were among the last persons to whom the aged recluse ever spoke, and they followed, with the sorrowing Nestorians, when, very shortly after, he was laid at rest in the little cemetery of Kochanes. *A nunc dimittis* indeed.

After consultation with the Patriarch and his bishops, the clergy decided to open a college for thirty priests and deacons and a school for twenty boys at Urmi that winter, but so numerous were the applications that the numbers had to be increased. Printing was to be begun as soon as possible, service books being much needed, and the first pamphlet struck off was the Nicene Creed, in its Oriental form, printed in ancient and modern Syriac. While estab-

lishing themselves at Urmi at first, the English clergy saw the absolute necessity of forming a permanent station in Kurdistan, as the only means of reaching the people there; indeed, it was an express condition of the Metropolitan, Mar Isaacs, that they should return in the spring, "and never leave us again."

Before returning to England, Mr. A. Riley visited various places, and, among others, Mosuh, where he was surprised to find a separate Assyrian communion. It had abjured the Roman obedience in 1873, owing to the promulgation of a papal bull which ran counter to the old Assyrian canons, and thenceforth remained an isolated Catholic communion under the care of the Matran Mar Elias Malus. In conversation, Mar Elias said that his hope was for ultimate reunion with Mar Shimoon's Church on a Catholic basis, the obstacles being the Nestorianism of the mountain Church and the ignorance of its bishops and clergy. He expressed warm sympathy with the work of the mission, and an earnest wish for the presence of an English clergyman at Mosuh, to aid in reorganizing the educational system there. This discovery of an Assyrian Church, similar in all respects, save one, Nestorianism, to the old Assyrian Church, was considered of the highest importance to the work of the mission.

Comparatively small as is the district occupied by the Assyrians, the two portions of it differ widely in almost every respect. Their country in Persia is flat and well cultivated, comprising the two plains of Urmi and Salmas, which are separated by a ridge of hills, running from the Turkish frontiers to Lake Urmi. The population is Persian, Assyrian, Kurdish, and Armenian; and the relations with the Persian authorities being, on the whole, satisfactory, the dwellers on these plains have never been called upon to face the terrible modern persecutions which have so harassed their brethren in the mountains.

Quite different is the home of the Assyrians on the Turkish side of the frontier, where bold mountain ranges, separated by deep, narrow valleys, are the fortresses where the Christian faith has been preserved in a very stronghold of Islam.

Since 1844 the country has been under the rule of the Porte, though Kurds are usually employed in the government of the province; a cause of much suffering still to the Nestorians, as the Mohammedan Kurds have thus practically remained their masters, and have it in their power to oppress them in many ways. The Assyrians of Turkey are divided into two classes - Ashireths, or tribal Assyrians, and the Rayahs, or non-tribal. The former inhabit the valleys, and are under maleks, or chiefs; they are brave, and comparatively independent in their rocky homes, but terribly ignorant; even their priests and deacons are frequently

unable to write, or, sometimes, to read; and the holy mysteries, though celebrated according to the ancient rites, are grown almost meaningless to both priests and people.

The Rayahs are in a most pitiable condition, being little more than slaves to the Kurdish chiefs; they are cruelly taxed, have scarcely food and shelter, and, in the bitterest cold, men, women, and children are often barely covered with rags; yet apostasy, which would insure relief, is almost unknown.

Mr. Riley speaks of the touching sight of one of their poor churches, with the old priest clad in a vestment of meanest material, hesitatingly repeating by heart the prayers that have come down from the earliest Christian days; the congregation chanting in low murmurs, lest they should be heard outside; and the little wooden cross, sign of the common faith, reverently kissed by the poor villagers.

Strange to hear of in this nineteenth century, when the very name of Christian, in so many lands, suggests power and protection of the weak, surely these poor people, ignorant as they are, "have kept the faith" in a way that puts some of our halting, speculative Christianity to shame. This pitiful ignorance, however, is the stumbling-block that must be removed before this ancient communion can be restored to her place in the Church Catholic. The form of religion has been marvellously kept in the midst of the most hostile surroundings; little wonder if its influence seems to have been small upon the lives of those who, for generations, have had little or no teaching or explanation of the truths of the Gospel.

The Assyrians hold the Holy Scriptures in highest reverence, as well as the "sign of the life-giving cross"; Sunday and the Christian fasts are also strictly observed. Their liturgies are ancient and beautiful, and they have maintained the apostolic ministry to the present day, though, unfortunately, with an hereditary episcopate for the last three hundred years.

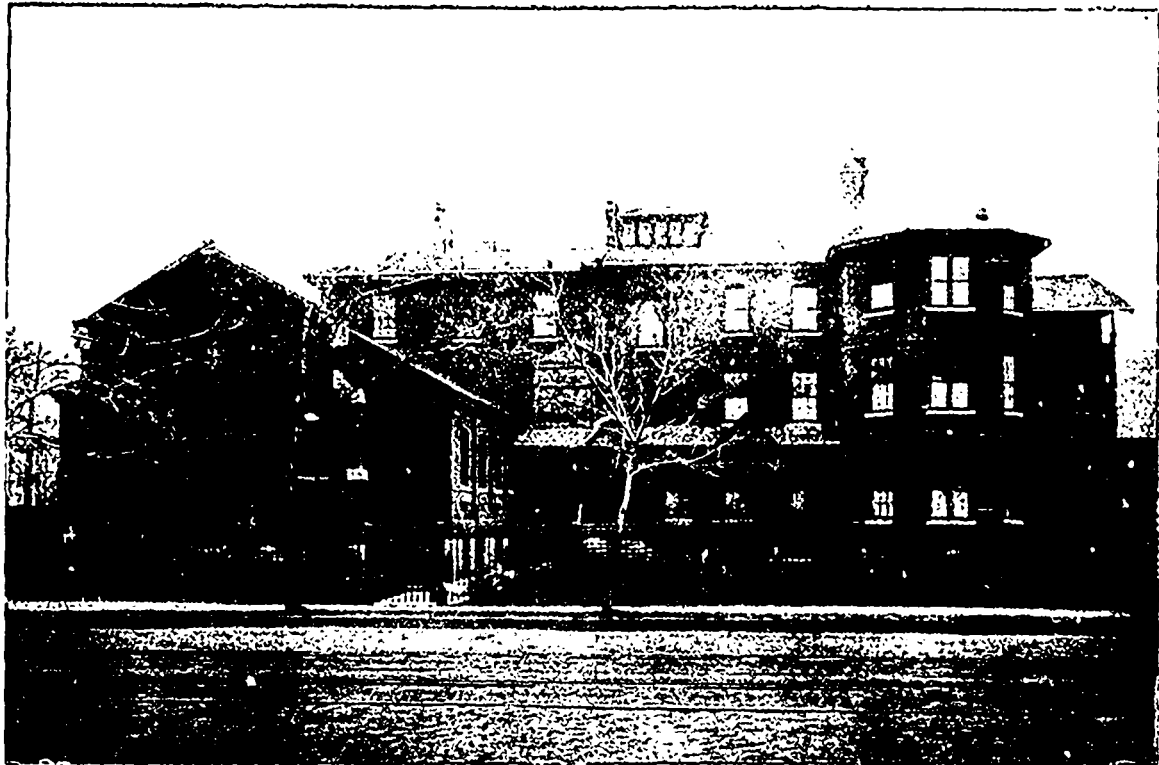
A recent report of the work of the mission states that there are now twelve persons at work in Kurdistan under the direction of the clergy; and that, after a silence of nearly two hundred years, preaching has again been begun by the native priests in the plains.

The clergy live together, and receive no stipends, only a small sum yearly, £25, for personal expenses.

All the money given is spent in actual missionary work; the village schools, of which there are about eighty, cost only something like £4 per year each. At Urmi, also, there are schools for the girls under the care of the Sisters.

The work of the mission is indeed unique, for never before in the history of Christendom has the restoration of an ancient Church to her rights and privileges been undertaken.

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BISHOP STRACHAN SCHOOL.

The English clergy do not seek to proselytize, but rather to help the Assyrian Church; to infuse again into her rites and creeds the spiritual power and meaning they have lost. When she is restored to her place in the Church Catholic, the work of the mission will be ended.

Then, may we not hope, before a restored Oriental Church, two high and glorious tasks will lie? To carry, on the one hand, as in many ways she will be best fitted to do, the knowledge of our Lord Jesus Christ to the Mohammedans about her; and, on the other, to be the means of bringing about a better understanding between the two great divisions of Christendom. The very thoughts of a Church on Eastern lines, with clear knowledge of and fullest sympathy with the teaching and traditions of the English Church, yet bearing an independent testimony to the antiquity of much that is Catholic as distinguished from Roman, may surely fill us with a stronger and brighter hope for the reunion of the future than almost any other of the cheering signs of our day. The earnest prayer of the Patriarch of Antioch, that God would strengthen the fraternal feeling of the Church of England towards the orthodox Eastern Church, and effect a closer union between them, will find its "Amen" in the hearts of all faithful Churchmen, Canadian as well as English.

THE BISHOP STRACHAN SCHOOL,
WYKEHAM HALL, TORONTO, ONT.

LAST month, when speaking of Church education, we gave some account of one of the Church schools for girls in Quebec. In this issue we take another example of a school of the same kind from the Province of Ontario.

The Bishop Strachan School for girls was founded under the auspices of him whose name it bears, and was intended to perpetuate his memory in an important work for Christ. Its establishment in the year 1867 was entered upon as a venture of faith, and it was one of the pioneers in the great work of Church education. Its founders undertook their somewhat responsible and anxious task with the conviction that there was an urgent need for some provision in direct connection with our Church for the higher education of girls in this (the diocese of Toronto) and the neighboring dioceses, and the large measure of success which has been attained is a proof of the wisdom which prompted those who were concerned in beginning the work.

The keynote of the school policy is struck in the opening sentence of the calendar: "This establishment, now entering upon its twenty-eighth year, has for its object the practical

training and instruction of young ladies in the various branches of a liberal education, including Christian doctrine as contained in the Bible and the Book of Common Prayer."

The building, formerly a spacious private residence, has been added to and enlarged from time to time, owing to the largely increasing number of pupils. At present it is most complete in all its appointments; and all the appliances which are in these days necessary for the efficient carrying on of a large school are provided with care and liberality.

The beautiful and secluded grounds surrounding the school afford ample room for exercise and recreation.

The staff is large, and that it is experienced in its work may be seen from the fact that the present lady principal has held that position for eighteen years, and the three senior governesses have been members of the staff for fourteen, twelve, and six years respectively, and the calendar shows that of the resident governesses one is an honor graduate, with the degree of B.A. of Trinity University, one is an honor undergraduate of Toronto University, and three have high certificates from the Education Department of Ontario.

The position of the school is a somewhat difficult one, as it stands between the high schools and collegiate institutes on the one hand, and the private schools for girls on the other; and so, to meet its requirements, has to do the work of both, *i.e.*, matriculation work and accomplishments; but, under God's guidance, it has been able to keep pace with these diverse requirements, and sends up each year eight or ten girls for university matriculation, the candidates being almost invariably successful, and in many cases taking honors.

The best idea of the size and extent of the Bishop Strachan School is seen by a glance at last year's register, which shows that 67 boarders and 87 day pupils—a total of 154—were in attendance.

To such schools as these—and there is now a goodly number of them in Canada—the sympathies and support of all loyal Church people should be given.

THE ARCHBISHOPS OF CANTERBURY.

UNDER EDWARD I. AND EDWARD II.



HE illustrious King Edward ruled easily because of the force of his character. Men knew that he meant what he said, and understood that prompt action on his part meant prompt following on theirs. The Archbishop of Canterbury was dead. At once he selected Robert Winchelsey, Archdeacon of Essex, to succeed to the office. The monks of Canterbury met

and relegated the choice of an archbishop to a committee of seven—a mode of election termed in those days *per viam compromisi*—the whole body promising to be guided by the choice of the few. The seven monks elected the Archdeacon of Essex, and their brethren confirmed it. Thus an old difficulty was this time happily avoided. The archbishop-elect had to gain the assent of the pope, for which purpose he went to Rome; but as the pontifical see was vacant, he had to remain there a whole year. In July, 1294, Peter De Morone was elected pope and chose the title of Celestine V. He gave a ready consent to Winchelsey's appointment, and ordered his consecration. This took place on September 12th at an Italian town called Aquila. Then after an absence of a year and nine months, and the expenditure of a very large sum of money, Archbishop Winchelsey was enabled to return to his own country.

The new archbishop was a man of lowly birth, and as a boy he had been glad to seek free education at Canterbury. On his return to England, he was found to be a man very fond of outward pomp and show. He was graciously welcomed by the king, and was received at Canterbury in the midst of many people decked with flowers, and in some cases shining with jewels and gold. The poor lad of Canterbury was now the gorgeous archbishop, and his enthronization, which took place in the month of October, was an affair of great brilliancy. The king and his earls and nobles, clerics of all kinds and ranks, retainers and soldiers, the wealthy and the poor thronged the streets of Canterbury and made themselves merry by a prolonged feast—and this feast, be it said, had about it features which at the present day could not for a moment be tolerated. But it was an age of strange extremes in the way of bodily indulgence, on the one hand, and severe asceticism, on the other. The archbishop was good to the poor, and no feasting in his palace was ever held without substantial overflowings finding their way to the relief of the poor. Yet his haughtiness and self-will made him exceedingly unpopular with all classes of people.

With the king he at first stood well, yet he seemed ready to try his strength, if need be, even with him, and the opportunity ere long presented itself. Edward was a wise king, and did much to promote the liberty of his people; but owing to his wars with the Scotch and Welsh, and his ambitious designs upon France, he began, as is usual with the kings, to feel the want of money. Money! The "root of all evil." To get it King Edward levied taxes upon the clergy, who good-naturedly acceded to his demands till they became oppressive, and then the archbishop began to oppose the king through the power of the pope.

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He procured a decree from the pope forbidding the clergy to pay any taxes to the king without the papal consent. This was an insult which a high-spirited, powerful king could not brook. It was an interference with the management of his own affairs which he could not fail to resent. And resent it he did.

All England was on his side, and he knew it. Edward was a man who, though intensely religious, felt that, pope or no pope, he must rule in his own country. The protection of the law, therefore, was at once withdrawn from the clergy—a terrible enactment. Any one might rob, maltreat, and even kill a clergyman, and the law could not punish him. At once the king himself pillaged the archbishop and took from him all he had, even to the saddles in the stable! The archbishop fled to the country, a poor man, living on the alms of the people. In a short time he convened a synod. The king attended. The bishops and clergy present had to decide between king and pope, and Edward was strong enough to carry all but two (the Archbishop and the Bishop of Lincoln) against the papal decree.

The triumph of the king was complete, and for Winchelsey he had no kindly feeling, yet he still treated him as archbishop, and even entrusted him with the guardianship of his son Edward, the heir to the throne.

But new difficulties arose. Edward was pushing his wars against Scotland. Scotland dreaded the idea of being conquered by him, and therefore sold itself to the pope. Boniface VIII., the pope at the time, was always eager to get money, and accordingly accepted Scotland at a valuation. At once Edward was notified, through the Archbishop of Canterbury, that he must discontinue his attack upon Scotland. The archbishop had much difficulty in reaching the king, who was in the wild lands of Scotland, a country which, from the difficulties and dangers of travelling, was as far off nearly as the ends of the earth are now. It took twenty days to travel from Canterbury to Carlisle. But he did at last reach him, and the deliverance of the papal decree did not add much to the love that Edward bore to Winchelsey. The king saw the difficult position in which he was placed, for he did not want to displease the pope; at the same time he had not the faintest idea of giving up his hold upon Scotland. He, therefore, delayed a reply till he could summon his parliament. This he did, and moved his barons with so much indignation that they, in their own name, refused to recognize any other suzerainty over Scotland than that of King Edward.

At this parliament Winchelsey wrote treasonable things against the king. The letter fell into Edward's hands. He summoned the archbishop to his presence. The unsuspecting prelate came with his usual pomp and splendor,

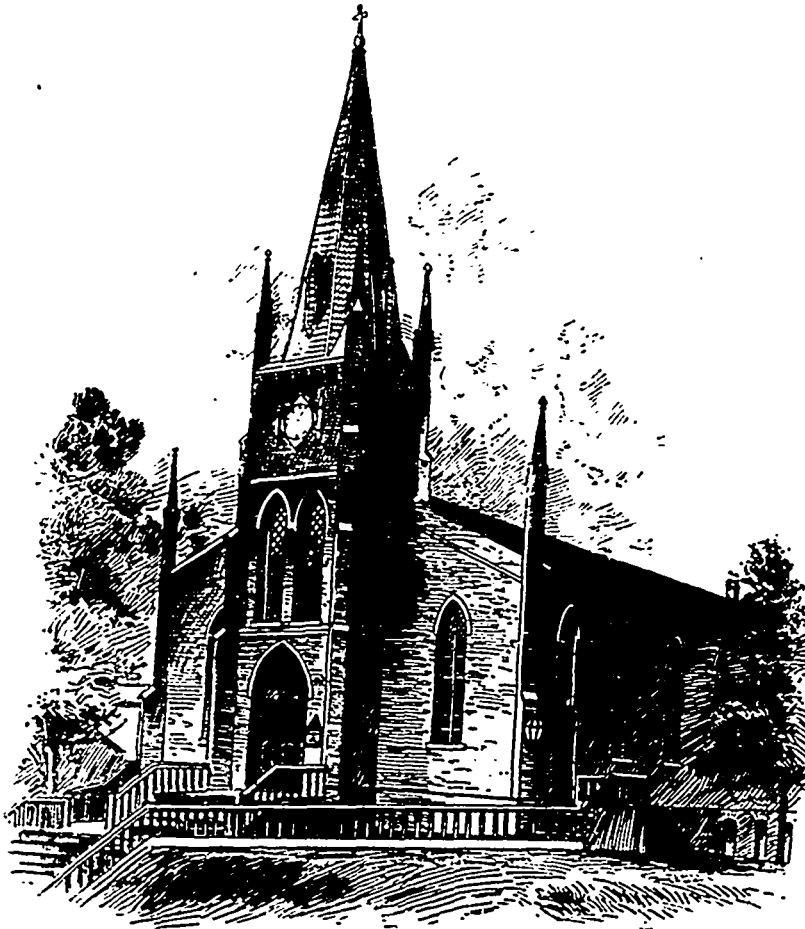
but at once he saw that the terrible king, tall as a giant, was in anger. The king showed him the letter, and merely said the word "traitor." Winchelsey begged for mercy, and wept like a frightened schoolboy. The king was softened and let him go; but he handed him over to his court, who, in return, delivered him to the pope. A new pope, Clement V., a weak, unworthy man, was now in the pontifical chair, and, to please the powerful King of England, summoned Winchelsey to Rome.

And the archbishop, hated by king, clergy, and people, was now summoned to trial by the one man for whose power and prestige he had suffered everything. His woes brought on a paralytic stroke, as he waited unnoticed, neglected, and in abject poverty, the will of the pope.

But at this critical moment Edward I. died, and his weak, dissolute, unworthy son, Edward II., summoned the archbishop back to England. This unexpected good fortune restored health to the exiled primate, and he gladly returned to England. He wished very much to arrive in time to indulge his love of display at the coronation of Edward, but he was unable to do so; he was obliged to relegate the ceremony to others.

On his return to England Winchelsey acted with more wisdom than of yore, and soon won the better feelings of the clergy. He also exerted himself to restrain the foolish doings of the unworthy king. He had found out that it was better to serve the country within whose bounds he lived than to trust to a foreign power which had shown itself ready to desert him in order to further its own ends. He died at Oxford on May 11th, 1313, and was buried in Canterbury Cathedral.

Edward II., young, weak-minded, and dissolute, the unworthy son of a worthy father, now found himself called upon to nominate some one to be Primate of England. He soon made his choice, and nominated Walter Reynolds, sub-Dean of Salisbury. Reynolds was the son of a baker at Windsor, and became one of Edward's favorites when he was yet but Prince of Wales, as for the first time the heir to the British throne was called. Edward I. did not approve of his son's companions, but the young man clung to Reynolds, who kept in his good graces by supplying him from time to time with money; and when he became king he took care to advance his favorite. The monks of Canterbury had elected Thomas Cobham, who went to Rome to be confirmed in the election; but Edward wrote to Celestine V. and easily persuaded him to appoint Reynolds. The monks of Canterbury, of course, had to submit. Thus a man but indifferently suited for such a high position became, in the year 1314, the occupant of St. Augustine's chair. The foolish Edward, who delighted in lavishing honors upon un-



ST. PETER'S CHURCH, SHERBROOKE, QUE.

worthy favorites, also made him Chancellor, and thus first man in the kingdom.

But soon the nation began to miss the firm and wise rule of the first Edward. Disaster, such as it had not been accustomed to, overtook it in the battle of Bannockburn, in which the flower of the English army was destroyed. Then Reynolds, who fortunately had sense enough to see his own incapacity as a ruler, resigned the chancellorship. But he was still archbishop, and as such secured for himself a better name than he had been able to do as a politician. He got several laws passed which lessened the power of the pope in England, for he saw the absurdity of the custom (which had become established) of referring everything to Rome, distinctly and in every way a foreign country. He was also true to the Church as against the king. Though he owed everything to Edward, yet he was not slavishly subservient to him. The king had summoned a bishop to be tried for unorthodoxy by a civil court. This was contrary to all custom, and the archbishop resented the action as an unwanted interference with the privileges of the

Church, which up to this point had been able to settle its own difficulties. In this all the bishops of England were with him.

It was by the advice of Archbishop Walter also that the number of dioceses in Ireland was reduced so that an Irish bishopric might be made an eligible post by income and otherwise for more worthy men.

As time went on the unhappy Edward was hunted from his country and home by his own wife, who demanded that her son Edward should be made king. Whatever had arisen between the wretched king and his great favorite, (and history is not very clear about it), Reynolds was found amongst the leaders against him and readily officiated at the coronation of his son; but this brought upon him such disdain and trouble as he in his old age was unable to bear. He died on November 16th, 1327, and was buried at Canterbury.

Queen Isabella and her son were now all-powerful in England, and they at once nominated Simon Mepeham, Canon of Chichester, to the vacant archbishopric. The monks of Canterbury, through their committee, elected him; but Pope John XXII., living at Avignon, hesitated to give his consent, owing to the unsettled state of affairs in England, and it was not till the following June (1328) that he, hastened by a handsome gift of money (the open sesame to nearly all things earthly), yielded. After his consecration the new archbishop showed no hurry to return to England, which which he did not reach till September. He was enthroned on January 22, 1329.

Simon Mepeham was a man out of harmony with the age in which he lived. He was no politician, and never once, during the five years that he was archbishop, did he attempt to be one. He regarded himself as a minister of the Lord Jesus Christ and a leading bishop in his Church. It was to further the interests of his Lord and Master that he felt he had been consecrated to the high office of archbishop, and to this work, and this only, he addressed himself. He in-

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quired into the lives and doings of the bishops and clergy of England, and found them full of gross irregularities. For his own protection from robbers, and even from contumacious bishops, who cared for no deep scrutiny to be made into their affairs, he was obliged to have an escort of eighty armed men, the expense of which was somewhat greater than the railway fares of the present day!

The age of Edward II., the unhappy king himself an exile, was not a time for a life such as that of Archbishop Simon Mepeham. He was looked upon by many as a fanatic, that word so often found convenient to describe those who demand rigid reformation of abuses. He became involved in a controversy with the monks, and this caused him much trouble. He retired to a manor house near Chichester, and lived as simple and quiet a life as possible. But his monkish foes pursued him with a summons from Pope John XXII. to attend his trial and answer charges laid against him for interference with monastic practices. He refused the summons with disdain, whereupon Pope John, a little deformed, irascible man, the son of a shoemaker at Cahors, thundered forth his excommunication.

But to this formidable document Archbishop Simon paid no regard whatever. For two years he went on performing his duties as of old, and then in October, 1333, his Master called him home. His dead body had to be absolved by an abbot, because of Pope John's excommunication, and then it was buried in St Peter's, Canterbury.

OUR PARISHES AND CHURCHES.

No. 101.—THE PARISH OF SHERBROOKE, DIOCESE OF QUEBEC.

 THE first missionary work done in the Eastern Townships, of which we have any authentic record, is undoubtedly that accomplished by the late Bishop Stewart. Charles James Stewart, fifth son of the Earl of Galloway, was born on the 13th of April, 1775. He was a graduate of Cambridge, and ordained in 1797. In his thirty-second year he offered his services to the Society for the Propagation of the Gospel, and was appointed to the mission of St. Armand, in the Province of Lower Canada. In 1817 he left the mission of St. Armand in charge of Rev. Jas. Reid, and settled in Hatley, where he ministered strenuously for several years. With Hatley as his centre of operations, he carried the ministrations of the Church into many outlying places. About the year 1821 he broke ground for the Church in Sherbrooke, where, two years afterwards, the first Church edifice was built.

The first resident clergyman in Sherbrooke was the Rev. C. J. Lefevre, who had charge of the mission from 1823 to 1829. He was succeeded by the Rev. Edward Perkin, who remained in charge until about the close of 1833, when the mission was placed under the care of the Rev. Lucius Doolittle, M.A., incumbent of Lennoxville. This arrangement continued until 1847, when Mr. Doolittle, finding the work of two missions too great, resigned Sherbrooke.

During Mr. Doolittle's tenure of office the first church, a wooden building of small dimensions, was exchanged for a new brick structure, completed in 1844, "at a cost of from six to eight hundred pounds." This structure, enlarged successively by a doubling of its length, by the addition of a chancel, and by the erection of side galleries, forms the present St. Peter's.

On Mr. Doolittle's resignation, the mission was served in succession by Rev. Messrs. Wait, Machin, and Young, until, at the end of the year 1847, the Rev. Isaac Hellmuth, D.D., afterwards Bishop of Huron, was appointed rector.

"On the 10th of February, 1854, St. Peter's Church was consecrated by the Bishop of Quebec, assisted by the Bishop of Montreal, who preached the sermon on the occasion." In March of the same year the Rev. Dr. Hellmuth was succeeded by the Rev. C. P. Reid, M.A., during whose incumbency of thirty years the parish grew into a strong and flourishing one.

The Rev. Charles Peter Reid was born in Cornwall, Ont., August 14th, 1811. He was the eldest son of the late Rev. James Reid, D.D., the friend and successor of Dr. Stewart in Frazeighsburg. He was made deacon by Bishop Stewart in 1835, and was priested by Bishop Mountain in 1836. During his long ministry in Sherbrooke he not only laid deep and well the foundations of the Church, but was identified with almost every good work in the town, and was beloved by all who knew him. He was always a friend of Church education, and in his later years was a special benefactor of Bishop's College, which conferred upon him the degree of D.C.L. in 1884. On his resignation of the parish a purse was presented to him, which, with characteristic unselfishness, he set apart as the nucleus of a scholarship for the education of Eastern Townships boys at Lennoxville. He continued to live in Sherbrooke after his resignation, and found his happiness in ministering gratuitously to the people he loved so well. His death occurred in 1888.

During the latter part of Dr. Reid's rectorship the Rev. Isaac Brock, M.A., of Queen's College, Oxford, and formerly principal of Huron Theological College, London, Ont.,

was associated with him as co rector. Mr. Brock resigned in 1882 to accept the position of rector of Bishop's College School, Lennoxville. In 1883 the Rev. Buxton B. Smith, M.A., now Dean of Ontario, was appointed to succeed Dr. Reid as rector of the parish, and in November, 1885, Mr. Smith having removed to Kingston, the present rector, the Rev. Canon Thorneloe, M.A., was appointed in his place.

The growth of the parish from the first has been steady and rapid. Sherbrooke, being the chief centre of the Eastern Townships, and the headquarters of the English speaking population, has been a good field for the work of the Church. The pressure of numbers has, at three different times, demanded the enlargement of the church. For the better accommodation of the people a resolution was passed in 1866 "that the pews of St. Peter's Church shall be free to all-comers at the evening service, and that after the commencement of the morning service all unoccupied sittings shall be entirely free." In 1887 a mission church, called the Church of the Advent, was erected in East Sherbrooke, where services had been begun in 1886 by the present rector. This church, which is entirely free from debt, seats about 150 people, and has a good congregation and hearty services. A neat schoolroom has been built lately near this mission church for the accommodation of the thriving Sunday school and for general church purposes.

At St. Peter's, in addition to the traditional Sunday morning and evening prayer, there is now a weekly Sunday celebration. There are also celebrations on every Saints' Day and Holy Day. The number of communicants last Easter was 387. Daily morning and evening prayer has been maintained for several years.

The Sunday school of St. Peter's, which is in excellent condition, having a roll of something over 200 scholars, finds suitable accommodation, as do also the various societies of the parish in a sightly and substantial brick church hall, built several years ago by the exertion of the ladies of St. Peter's Guild.

Too much can hardly be said for the earnestness and self-devotion of the church workers of the parish. It will, perhaps, be sufficient to mention that last year the total amount raised in the parish was \$6,466.13, of which some \$1,579.36 was given to extra-parochial objects.

In 1887 Rev. R. J. Fothergill became first curate of Sherbrooke, a position which he held until his appointment to the parish of Shigawake, Que. The present assistant is Mr. John N. Hunter, B.A., by whose exertions the rector is enabled to maintain, in addition to the works above named, two out-missions in the purely country parts.

All powerful souls have kindred with each other.

A KINDLY DEED.



WRITER tells, in the *Boston Gazette*, of a lady who was travelling from Providence to Boston with her weak-minded father. Before they arrived there he became possessed of a fancy that he must get off the train while it was still in motion; that some absolute duty called him. His daughter endeavored to quiet him, but it was difficult to do it, and she was just giving up in despair when she noticed a very large man watching the proceedings intently over the top of his newspaper. As soon as he caught her eyes he rose and crossed quickly to her.

"I beg your pardon," he said, "you are in trouble. May I help you?" As soon as he spoke she felt perfect trust in him. She explained the situation to him. "What is your father's name?" he asked.

She told him, and, with an encouraging smile, he bent over the gentleman who was sitting in front of her, and said a few words in his ear. With a smile the gentleman arose, crossed the aisle, and took the vacant seat; the next moment the large man had turned over the seat, and, leaning toward the troubled old man, had addressed him by name, shaken hands cordially, and engaged him in a conversation so interesting and so cleverly arranged to keep his mind occupied that he forgot his need to leave the train, and did not think of it again until they were in Boston. Here the stranger put the lady and her charge into a carriage, received her assurance that she felt perfectly safe, had cordially shaken her hand, and was about to close the carriage door, when she remembered that she had felt so safe in the keeping of this noble-looking man that she had not even asked his name. Hastily putting her hand against the door, she said:

"Pardon me, but you have rendered me such a service, may I not know whom I am thanking?"

The big man smiled as he answered, "*Phillips Brooks*," and turned away.

One of the marvels of modern missions is the desire for the Bible among the natives in Uganda. In five months last year more than 1,000 Gospels were sold, besides 25,000 other books and reading sheets. Later, there were shipped from London for Uganda 1,511 complete copies of the New Testament, 5,170 volumes containing the four Gospels and the Acts, 496 copies of the Epistles of St. Paul, besides 25,880 separate copies of the Gospels and the Acts. So eager are these Central Africans for God's Word that the strictest rules regarding its sale have to be observed.



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Young People's Department.



SOUTH GATE OF SEOUL, COREA.

COREA.

ALL the grown-up people are talking and reading about Corea, and we think the children should know something about it, too. Corea is a large country at the eastern end of China, and on the map it looks like a part of China, but it is really a separate country with its own king, and a very queer country it is. Till lately very little was known of it, but the war between China and Japan has been all about Corea; so that we hear a great deal about it now. The people are very lazy and down-hearted. Their country is in a bad way, and they are nearly all very poor. Besides this, they are dirty as a rule, and they are heathen.

The chief city of Corea is Seoul. It has walls all round it, and gates which let people in

and out. These gates are open only from sunrise to sunset, so that people who want to get in have to be very careful to be on time, or they will have to stay outside the city all night! The picture on this page is of one of these gates—the south gate, and the big house on top is where the gate-keepers live. One writer about Corea says that after the sun sets every good man retires to his house, and only a leopard now and then crawls over the wall and wanders about the city in the dark. What a nice place to live in!

The little children are very quaint and pretty. When New Year comes they are all dressed up in brand new frocks; but though, of course, they think them very pretty, I wonder what our friends would say if we dressed our little ones in green frocks, and over them bright red jackets with yellow sleeves! The faces are covered

with white chalk, and their hair is oiled and parted in the middle, plastered down and tied into one or two short pigtails. What funny little things they must be!

When any of their friends die, the Coreans, instead of wearing black, dress themselves in white.

Altogether, Corea is a very strange country, and has peculiar people in it. There are some good men and women who are working as missionaries amongst the people, and teaching them all sorts of ways of improving themselves, and the Coreans, though lazy, are far from stupid, so that they pick things up quite quickly and easily.

A MISSIONARY WHISTLE.

CLEAR and loud it sounded out on the still summer air of the August day. So loud and clear it was that it could easily be heard all up and down the one village street.

"What is that, Fred?" called Mrs. Grace, from the veranda rocker, shut in by climbing vines from sight of passers-by.

"That's my missionary whistle, mamma," answered Fred, promptly, from the lawn. "I'm calling the boys together to see if we can't have a society, too."

And, sure enough, the boys began to come, from up and down the street, until a dozen were sitting under the trees.

Mrs. Grace looked on with an amused smile. She was much interested in missions, and only the week before had called the little girls of the village together to organize a band. They had met on the lawn, and, when business was over, had been treated to cake and cream.

Nothing had been said about the boys, and Mrs. Grace remembered how curiously Fred had questioned, at the tea table, about the ways and means of the band. But not a word had been said about interesting the boys in work for missions. And now he had actually whistled together a little regiment of lively boys, and they were gravely proposing to set themselves to work!

"Why didn't I think of the boys?" queried little Mrs. Grace of herself. "I shall have to beg their pardon; and perhaps I had better go armed with cake and lemonade, since ice cream is out of the question at this late hour."

So the refreshments were made ready, and Fred was summoned.

"Will you invite your friends to the veranda for a little treat, Fred?" asked this wise woman.

"Oh, certainly; thank you, mamma, for thinking of it. We were just coming to ask you what to name our society. I'll bring the boys right up," and again the whistle sounded.

Up they came, a dozen bright-faced, frank, merry boys, and were soon perfectly at home, not only with the refreshments, but with Mrs. Grace as well.

"I'm sorry and ashamed, boys," she said, presently, "that you were not invited to join our mission band! I suppose I thought because our society is a woman's society we couldn't even have boys in it," and she laughed merrily. "But you'll come and join us now, will you not?"

"No, ma'am," said Fred, as the boys all looked at him; "we think we would like better to have a band or something of our own. We can work for the woman's society all the same, can't we?"

"Oh, yes, of course. But what are you going to do?"

"We want to do little extras for the cause. The lady who spoke said that the members of the woman's society mean to work for all the societies of the church, just as though they had none of their own, and then do extra work to get the money for theirs; and we thought we'd do so, too. Now, what shall we call ourselves?"

"You might be the 'Extra Band,' to keep your responsibility always before you," suggested Mrs. Grace. "You must not do less—indeed, I think you will do more for your Sunday-school missionary society than ever if you form this band, and really set yourselves, not only to get money, but information about the need of mission work, both in our own and foreign lands."

"Will you tell us what to read, and how to find out things, Mrs. Grace?" asked one of the boys.

"And will you take care of the money, and tell us what to do with it?" asked another.

And so, almost before she knew it, Mrs. Grace was made lady director of the Extra Band, and very soon found that it was no easy position.

A good many surprises awaited Mrs. Grace in her new office. For one thing, she learned that boys think more deeply and seriously than she had ever imagined. Then she found that a real love of country throbbed under their jackets, and that they were quite capable of developing a spirit of large self-sacrifice in behalf of the cause.

She learned, too, that there must be a great variety of devices to keep the boys as alive as they were capable of being in a good work.

But how many extras did come out of that band, to be sure!

Coppers and five-cent pieces were set to growing; chickens and canaries were raised and sold; popcorn was cultivated; errands were done with a hearty good will (for a consideration); and a shovel brigade was organized during a winter of deep snows. And how

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WESTERN AUSTRALIANS.

the band money did come in! Even Mrs Grace was amazed. It was all for the little Indians, and all the information the boys could gather about the redskins was eagerly treasured.

What a day it was when a letter came from the teacher of the Indian school!

"I wish I could tell you my delight when your good letter came, saying that the Extra Band had earned and saved money enough to pay the expenses of one more child for a whole year! We thought at once of poor little Lone Water, an orphan boy, who steals away to our school now and then, and begs pitifully to be taken in. He has a drunken wretch of an uncle, who lets him sleep in his *lipi*, and starves and beats the poor boy cruelly.

"To-day he is safely housed with us, a happy and grateful boy; and oh! how eager to learn all he can of the white man's God. And all this because some noble boys—God bless them!—are trying to do to others as they would like to have others do to them! 'Extra' boys they are, I am sure; extra kind and thoughtful and self-denying! And they shall not lose their reward!"

And so one more of the fifty thousand Indian children growing up in savagery in our land is being lifted up toward God, because a missionary whistle, blown by the breath of good will and a desire to help, sounded out that summer day, and willing hearts heard and obeyed the call!—S. S. *Advocate*.

WESTERN AUSTRALIANS.

WHAT poor looking creatures these are! They lead a wild life, almost like the beasts that they meet with in the woods, and yet they are not stupid or dull. Indeed, they are very bright, especially when they want to steal anything. When they meet a white man they pretend to be very good, and in this way lead him on to trust them; then all at once they turn round and steal from him everything they possibly can.

But what is it that has made them bad? Too often it is the white man himself. White men that are not true Christians don't care for these people except to make something out of them, and to do this they teach them bad things that they never knew before. Then another white man goes and tries to make them good. He goes to them with the Bible, and tells them about Jesus. He is kind to them, and they see that he wants to do them good, and sometimes he wins them to things that are good. It is the missionary who does this.

So these poor people learn that there is a bad white man and a good white man, and they must choose between them. But the missionary is always trying to make them good.

So these poor people are dying out, and will soon not be seen any more; but while they are here they ought to be taught, like our own Indians, that it is a good thing to be a Christian.

LIFE IN INDIA.

SOME of you, I know, would like very much to be out here for awhile, and see for yourselves all the wonderful things you have heard about India—the tigers and big elephants and buffaloes, and the palms and sugar canes, and the brown people, and the horrid, ugly idols which they think quite handsome. As I cannot bring you out and show you these things, I am going to try to tell you something about them.

Now, first, where are we? Why, in a little white tent under a mango-tree, far away from any town, with the River Ganges rolling almost under our feet. There are lots of villages all around our tent, but only one of them is very near, so that we often have to go a long way in the mornings and evenings to find the people. There are numbers of mangoes and tamarinds and palms everywhere. The fruit season has gone, but the people are very busy still with the date-palms, getting the juice. They have cut off pieces of the bark just under the leaves, and put a little pot on each tree to catch the juice as it drops down. Afterwards they make a sort of fireplace in the hard ground, and cover

it with baked mud, only leaving three or four big holes in the top to put the earthen pots of date-juice on. When it is quite thick they put it on bullock-carts and carry it to market. That is what the people are doing now. Sugar-canes are growing about, nearly twelve feet high. They are very pretty, with their slender stalks and long flag-like bunches of leaves branching out from the top, but they are not quite ripe yet. The fields are very pretty, too, with all kinds of young grain, but you would not know their names even if I told you—yes, you would know rice, but there is very little of that just now, and it is not in the fields; it has been planted out in the river on each side, where the water is very shallow, and just appears well above the surface.

There are no lions or tigers here, but leopards and buffaloes, and plenty of jackals. The buffaloes are very big and very ugly. They run away if they see me, for they are not accustomed to see so much dress on anybody. What they love best is to get into a mud-hole by the roadside and lie down. There they look so comfortable that I feel as if I should like to go on to the next pool and get in myself; only the water is so muddy and hot, but the buffalo does not seem to mind that.

The people here would interest you very much. This is a country where most of the people cultivate the ground. They have no horses, but lots of cows and buffaloes. In the mornings the little boys take their father's or brother's cows and go out to the *math* (plains) to feed them. They stay all day long and come home in the evenings. Sometimes they have to cross rivers, and then what a lot of shouting and splashing there is, for the cows do not always want to go into deep water. The little boys shout and run about, and abuse the cows by calling them, "You brother-in-law, you!" and twist their tails, and at last, when the cows are well in, they swim by them, holding on to a tail to get across more easily; or if the little fellow is very lazy, he climbs somehow on the back of them. This is excellent fun, for the little brown boy has no clothes to speak of to get wet; but sometimes the cow jerks her tail out of his hand, or the buffalo rolls him off its back, and then, if he cannot swim, it goes hard with him; but most little Bengali boys can swim beautifully.

These little boys know very little about God, for Bengalis think young people cannot understand about these things, and need not either. Many of them do not know even that God made them, much less that He loves them. I am sorry to say I have heard that many of them are very naughty, and do things they ought not to do; but I do not know this myself, only I know they are very ignorant, and very few of them can understand what we teach. Those who do know a little always say that their Krishna (idol) is the same as our Jesus. Once I talked

to a little cowherd about Ram. I said to him, "Yes, your Ram was very good, as you say, but I know One better still—Jesus." Of course the little fellow had never heard this Name before, but he said at once, "No, no, sahib, not better—the same."

All the people are very fond of idols. They kneel down, too, and put their forehead to the ground before trees and big black stones, and then they say they are worshipping God. They say, "God has not any shape; we can't think of any one who hasn't any shape, so we'll make him a shape and then we can worship him by it." Hindus think that if it be a good thing to have two arms, it must be twice as good a thing to have four arms, and if one has six it is better and better still; so when they make an idol they most often give it four or six arms. It seems very ugly to us, but they think fit quite fine.—*An English Missionary in The Children's World.*

CHINESE boys are fond of asking riddles, and some juvenile prodigies of ancient days are represented as having been very clever in composing these enigmas. Many of them it is not possible to give in English, because they are puns on Chinese words; and others relate to some peculiarity in the way in which a character is written, or to some resemblance it bears to another character with a different meaning.

Others of a different kind are more readily understood in our country, of which several are given below.

"What is the fire that has no smoke, and the water that has no fish?"

"A glow-worm's fire has no smoke, and well-water no fish."

"What are the eyes of heaven, the bones of water, and the looking-glass of the sky?"

The answers are, "Stars, ice, and the sea."

The amusement of solving riddles is very popular in China.

Prizes varying from several hundreds of cash to some trifling gift of nuts, sweetmeats, etc., are offered for the correct solution of these riddles, and crowds of people collect and engage in eager competition, rather on account of the sport afforded than for the value of the prize offered.

Some persons are so busy talking about what they intend accomplishing that they never find time to begin.

Thoughtless words cost Sampson his strength, and by them every other man may be shorn of his glory.

The man who yells loudest at his horses is not always the man who ploughs the straightest furrow.

The Canadian Church Magazine AND MISSION NEWS

Monthly (illustrated) Magazine, published by the Domestic and Foreign Missionary Society of the Church of England in Canada.

TERMS—One dollar a year in advance. In Great Britain—five shillings. The pink label pasted on the outside of the cover is a receipt for the payment of the subscription to and including the printed date thereon.

DISCONTINUANCES.—We find that a large majority of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interruption in the series.

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EDITOR.—REV. CANON MOCKRIDGE, D.D. 348 Brunswick Ave., Toronto, to whom all communications of an editorial character should be addressed.

BUSINESS MANAGER.—F. N. W. BROWN, 31 Cedar Street, Toronto, Ont., to whom all payments for subscriptions or advertisements should be made, and all communications of a business character should be addressed.

VOL. VIII. NOVEMBER, 1894. No. 101.

EDITORIAL NOTES.

THE Rev. Evans Davis, M.A., rector of St. James' Church, London, Ont., has been made Archdeacon of London by the Bishop of Huron, in succession to Archdeacon Marsh, who some time ago was made Archdeacon of Huron.

THE Archbishop of Dublin, Lord Plunkett, has just consecrated Senor Cabrera a presbyter of the Spanish Reformed Church, to be Bishop over the Spanish Reformed Christians. This action has called forth a great deal of criticism, and has stirred up much strong party feeling.

THE Synod of the Diocese of New Westminster elected the Rev. W. Hibbert Binney, son of the late Bishop of Nova Scotia, to be their Bishop in succession to the late lamented Bishop Sillitoe. We believe that Mr. Binney has, owing to ill-health, decided not to accept the bishopric.

MISSIONARY MEETING AT QUEBEC.—A wet night has a particularly bad effect on a missionary meeting, and the one held in Tara Hall, Quebec, on October 10th, was unfortunate enough to be handicapped by rain. The rain did not, however, dampen the enthusiasm of those who were not kept back by it, for the meeting was a very hearty one. The Bishops of Niagara and Nova Scotia, and the Rev. G. Osborne Troop, all spoke earnestly on the great need of missionary interest and enthusiasm among the people.

THE Very Rev. Reynolds Hole, Dean of Rochester, England, is making a lecture tour of the United States and Canada. We believe that the proceeds of these lectures are to go to the fund for the restoration of Rochester Cathedral.

THE WOMAN'S AUXILIARY.—On Thursday evening, October 11th, in Quebec, the members of the Provincial Board of the Woman's Auxiliary held a reception. It was a pleasant gathering. Speeches were made by the Rev. Canon Mockridge, the Archdeacon of Kingston, and Mrs. Tilton, the president of the Auxiliary. We must congratulate Mrs. Tilton upon her powers as a speaker. For over half an hour she held the undivided attention of those present and left upon the minds of all a favorable impression regarding the great work that the Woman's Auxiliary is doing for missions. A reference to the report of this will show how effectively their work is being done.

ANY one at all familiar with Canadian missions knows the name and work of Rev. J. Gough Brick. His energy and his self-consecration and devotion are known "in all the churches"; and so it will be a real sorrow to many Churchmen to learn that ill-health has compelled Mr. Brick to give up his work. For several months he is condemned to inactivity. We hope, however, that he may speedily recover, and that his life may long be spared to the Canadian Church for work in this eastern country; for we understand that Mr. Brick does not expect to return to the Peace River Mission, which has for so many years prospered under his wise administration.

THE ENGLISH CHURCH CONGRESS.

Few Canadian Churchmen have any idea of the magnitude and importance of the Church congresses which are held in England from year to year. This year Exeter was the place chosen for the great gathering, and *Church Bells* laments the fact that Exeter has no hall that can seat more than 2,000 people; because the meeting had to be divided and cut up to such an extent that, on at least two days, nine meetings were held in different halls in Exeter and its neighborhood.

The proceedings seem to have been more than usually interesting, the speakers and readers of papers all being chosen as representative men in each department of Church life and thought which was put on the programme for discussion.

The experiment of Church congresses was tried in Canada some years ago, but after two very successful meetings had been held the idea was given up. It would be a good thing for the Canadian Church if it could be revived and set on a permanent basis.

HUMAN SACRIFICES IN RUSSIA.

Very few persons in Europe, or elsewhere, are aware that human sacrifices still exist in a part of the Russian empire. The fact is, nevertheless, certain. Among the Tchukchis such sacrifices still take place, and seem likely to be practised for a long time to come. At the same time, no blame therefor can be attached to the Russian government or the orthodox Church, for efforts by both to stop the custom have proved ineffectual. The sacrifices alluded to are those of old people and the sick, who, finding no pleasure in life, resolve to have done with earthly existence, to rejoin their dead relations, and go to increase the number of happy spirits.

The Tchukchi who has made up his mind to die immediately notifies his neighbors and nearest relatives. The news spreads in the circle of his friends, and all of them soon visit the unhappy person, to influence him to change his mind. Prayers, reproaches, complaints, and tears have no effect on the fanatic, who explains his reasons, speaks of the future life, of the dead who appear to him in his sleep, and even when he is awake, calling him to them. His friends, seeing him thus resolved, go away to make the customary preparations.

At the end of from ten to fifteen days, they return to the hut of the Tchukchi, with white mortuary garments and some weapons which will be used by the man in the other world to fight evil spirits and hunt the reindeer. After making his toilet, the Tchukchi withdraws into the corner of the hut. His nearest relative stands by his side, holding in his hand the instrument of sacrifice, a knife, a pike, or a rope.

If the Tchukchi has chosen the knife, two of his friends hold him under the arms and by the wrists, and, at a given signal, the sacrificer thrusts the knife into his breast. If the pike has been chosen, two of his friends hold that weapon, and two others throw the victim on its point. For strangulation, the rope is put about his neck, and the sacrificers draw it until death ensues.

Then the assistants go to the corpse, redden their hands and face with its blood, and place it on a sledge drawn by reindeer, which draws it to the place of the funeral. Arriving at their destination, the Tchukchis cut the throat of the reindeer, take from the dead body its clothing, which is torn in pieces, and place the corpse on a lighted funeral pile. During the incineration the assistants offer up prayer to the happy in the other world, and supplicate these to watch over them and theirs.

These horrible practices are followed to with the same exactness as in ancient times. The Tukatchis, the Lamouts, and the Russians, invited to these sacrifices, often take part in them, although there is no example of one of them having taken the same road to reach the other world.

—*Literary Digest.*

Woman's Auxiliary Department.

"The love of Christ constraineth us."—II. Cor. v. 14.
Communications relating to this Department should be addressed to
Miss L. H. Montizambert, General Corresponding Secretary W.A.,
22 Mount Carmel St., Quebec.

PROVINCIAL BOARD OF MANAGEMENT.

A meeting of the Board of Management of the Provincial Woman's Auxiliary was held in Quebec, Oct. 11th and 12th.

The members of the board and others met in St. Matthew's Church at 9.30 a.m., for the opening service—the celebration of the Holy Communion. The Rev. Lennox Williams, rector of St. Matthew's, was the celebrant, assisted by the Rev. A. J. Balfour, rector of St. Peter's Church, and the address was given by the Rev. G. Osborne Troop, rector of St. Martin's, Montreal, who greatly impressed all who were fortunate enough to hear him.

The business meetings were held in St. Matthew's parish room, kindly put at the disposal of the auxiliary by the rector, Rev. Lennox Williams. It was a matter of great regret that only ten of the Board of Management were present out of a possible twenty-eight. Mrs. Tilton, presided in her usual able and happy way. Mrs. W. M. Macpherson entertained the board at luncheon on Thursday; and the Quebec Diocesan W.A. gave an evening reunion for them, on that day, in the church hall—speeches, music, and refreshments.

The recording secretary, Mrs. Denne, of Montreal, submitted the following report of the growth of the auxiliary since the last meeting in September 1893:

One new diocesan branch has been very recently formed, namely, Algoma, but is not quite fully organized yet.

The dioceses of Quebec, Montreal, Ontario, Toronto, Huron, and Niagara report 412 branches, with a membership of about 10,500. (Last year the branches numbered 381 and the members 9,704, but in neither years can the membership be fully given, as many of the country branches neglect to send in their numbers.) The total receipts, exclusive of money spent on home missions, amount to \$18,993.20.

In addition to much material assistance, the Toronto Diocesan Branch, in answer to an earnest appeal from Rev. G. Holmes, Lesser Slave Lake, for an assistant matron, undertook the travelling expenses and salary of Margaret Durnell, who bravely offered her services, and left in June for her far-distant home.

Miss Garlick and Miss Symonds continue to work devotedly among the Indian children in the Blackfoot Home. Toronto contributes \$300 yearly to Miss Garlick's salary, and \$400 to Rev. Mr. Hinchliffe, of St. Peter's Mission, Piegan Reserve.

Montreal gives \$200 per annum towards the

support of a teacher in the Washakada Home, Elkhorn.

Ontario undertakes Miss Brown's salary. Her work is with the Rev. Mr. Hinchliffe, Piegan Reserve.

Quebec has transferred the amount of salary hitherto paid to Miss Mellish, at St. Paul's Industrial School, to a teacher in the Rev. H. G. Stocken's school, Sarcee Reserve.

Huron is responsible for the salary of Miss Wilson, who is working under Rev. F. Swainson at Omoksene.

Niagara joined with Quebec to pay the teacher at the Sarcee school.

Miss Smith, medical missionary to Japan, was sent out to replace Miss Sherlock. She has had many and great difficulties to contend with, but reports having opened a training school for nurses, and writes encouragingly of her work.

The Zenana missions are very largely helped by the auxiliary, the interest in the work having been greatly roused by Miss Sugden's addresses.

In speaking of Miss Paterson's resignation; I cannot do better than quote the words of the president of the Toronto W.A.: "In the measure in which the Church gives of her best to the mission field abroad, in that same measure will the fields at home be reaped; therefore, in the resignation from office of our invaluable Dorcas secretary, Miss Paterson, and her offer to take up work under Mr. Waller in Japan, we must only see the guiding hand of our heavenly Father, who has bidden her go out and occupy the fields of heathendom to reap a harvest for Him." The prayers and loving thoughts of her fellow-workers on the Provincial Board will, I am sure, follow her in her distant sphere of work.

(The reports of the other officers and committees will follow as space admits.)

Rev. G. Holmes, St. Peter's mission, Lesser Slave Lake, writes as follows:

"August 10th. You will be pleased to hear of Miss Durnell's safe arrival with the Bishop and party, and to know that we are delighted with her. She is just the one suited for the work, an earnest Christian with tact and good common sense. We see the finger of God in guiding the members of the W.A. to make such a wise and suitable choice. I think she finds things a little rougher, even, than she expected; but is quite willing to put up with it for the Master's sake. She will probably write herself later. All our bales have arrived safely, and we have enough, I think, for our girls, but not too much. Bishop Young told me that he had rather discouraged the W.A. in sending so much clothing, owing to the heavy freight charges from Edmonton to Lesser Slave Lake, so that may answer for our receiving less than last year; but when I showed him how entirely dependent we are upon the bales, he was very sorry, and promised to write to the W.A. about

it. Most of those who so kindly send us clothing are now sending us the money to pay the freight from Edmonton forward. Our mission is upheld by the bales, so that a failure in clothing means a failure in mission work at St. Peter's. We have no \$60 per head from government like those on Indian reserves. . . .

"During the Bishop's visit seven of our scholars, besides four others, were confirmed; two of the latter were converts from Rome. I gave them about three months' careful preparation, and had personal dealing with them all. To kneel with them at the Lord's table was a joy which filled our hearts to overflowing. One intelligent man in the Hudson Bay Company's employ remarked to me that he never thought, eight years ago, that our little mission would see such a day as that. Will you ask all Christian friends to pray for these dear people? They will need much grace and strength to stand up for Jesus in this place. In spite of the arrival of the Roman Catholic Bishop and six nuns to take up their residence in this place, the Indians are still bringing their children to us. I feel sure that we shall have to refuse many this fall. Twenty-five will be the limit to our accommodation, and we have nearly that number now. How to express our gratitude to the members of the Toronto W.A. for voting \$325 towards building a hospital we feel at a loss, but we can assure them that we gratefully appreciate their kindness more than words can express. I want to appeal to the W.A. for a team of horses, harness, and plough. At present we are without any of these, yet we have to raise crops for the Home. So far, we have had to borrow or hire, which costs us about double its worth. Neither the Bishop nor C.M.S. can make us any grant for these necessities. Besides the crops, there is all the fuel and hay to draw, which occupies a team the greater part of the winter."

With the domestic subject which calls for our attention this month—Algoma—the hearts and minds of the auxiliary are constantly employed. The Bishop, the clergy, brave, noble men, her people, and their spiritual welfare—in fact, all that concerns our missionary diocese—excite a warm, deep interest in our members, and we trust this interest may increase and manifest itself in many helpful ways. Let us ask God so to prosper His work there that we may no longer hear on all sides, "Poor Algoma!" but expressions of joy and thankfulness at the way she is being blessed. Women of the auxiliary, your prayers and self-denials, under God's guidance, can do much to bring this to pass. Shall we neglect our opportunities?

Of our "foreign" subjects—South America and Mexico—we read: "British Guiana has a population of about 300,000, of whom 38 per cent. are coolies imported from East India; about 52 per cent. are 'blacks, Africans, and colored

people'; the remaining 10 per cent. being made up of Portuguese, Chinese, Europeans other than Portuguese, and native Indians. The black people speak English, and are as professedly Christian as any white community. The heathen element is made up of the coolies, about 110,000 in number, and employed on almost every sugar estate in the colony; and the aborigines estimated at 10,000. The churches that are at work in the colony are, in order of numbers, Church of England, Church of Scotland, Methodist, Congregational, and Roman Catholic. "The Republic of Mexico is about half the size of European Russia, and the population about 12,000,000, of whom one-fifth are white, three-tenths Aztec, and one-half mixed blood. There are nine Protestant missionary societies at work. Spanish is the language generally spoken. There are over 10,000 Roman Catholic churches in the country, and up to little more than twenty years ago the exercise or propagation of any other worship would have occasioned the death of any one attempting such an enterprise."

Bishop Taylor (U.S.A.) has returned to Africa to visit all his missions, and is accompanied by his niece, Miss Jennie Taylor, M.D., a trained dentist, who, during two years to come, will minister to the needs of missionaries at the various stations on the west coast and up the Congo.

George Fox said to friends in America, in 1679, "If you are Christians, you must preach the Gospel to Indians, negroes, and all others—Christ commands it."

CHANGE OF ADDRESS.—The general corresponding secretary, Miss L. H. Montizambert, begs to call the kind attention of those wishing to write to her to her change of address. After December 1st, it will be: Miss L. H. Montizambert, General Corresponding Secretary W.A.; Post Office, Toronto, Ont., until further notice.

STATEMENT FOR 1894.

Receipts.

Diocese of Quebec—	
Total contributions.....	\$2,240 10
Diocese of Toronto—	
Total contributions.....	6,516 61
Diocese of Montreal—	
Total contributions.....	1,851 23
Diocese of Huron—	
Total contributions.....	4,439 47
Diocese of Ontario—	
Total contributions.....	2,040 65
Diocese of Niagara—	
Total contributions.....	1,905 14
	\$18,993 20

Disbursements.

Domestic Missions—	
Diocese of Algoma.....	\$3,191 12
Athabasca.....	377 08
Calgary.....	2,362 12
Columbia, B.C.....	2 00
Mackenzie River.....	661 05

Moosonee.....	\$ 81 00
New Westminster, B.C....	184 74
Qu'Appelle.....	69 44
Rupert's Land.....	1,381 70
Saskatchewan.....	244 75
Selkirk.....	50 00
Dioceses not specified.....	1,188 75
Mission of Sabrevois.....	50 00
	\$9,843 75
Foreign Missions—	
Indian.....	10 00
Japan.....	1,184 64
Missions to the Jews.....	118 36
Zenana Missions.....	2,337 72
Sundry.....	138 22
	\$3,788 94
Dioceses not included in Home, Domestic, or Foreign—	
Newfoundland.....	10 00
Nova Scotia.....	15 00
	\$25 00
Missions—Undesignated.....	83 18
Life Membership Fees.....	100 00
Education of Missionaries' Children	631 62
Sundries.....	58 27
Total Diocesan Expenses.....	1,459 11
Total Balances in hands of Diocesan Treasurer.....	3,005 33
	\$18,995 20
Less Printer's error in one Report...	2 00
	\$18,993 20

Books and Periodicals Department.

Reginald Heber, Bishop of Calcutta. New York, Chicago, and Toronto: Fleming H. Revell Company. Wherever the hymn, "From Greenland's Icy Mountains," is known—and where is it not?—this little story of its author's life will be read with great interest. The author (Arthur Montefiore) states that, with the exception of the large and expensive biography compiled by Heber's widow, no story of his life has been published; so that this one ought to be particularly acceptable. Biography is the best reading for students of human nature; and the story of the life of a man like Heber is most useful as an incentive for us of the present day. In this little work it is carefully and in a most entertaining manner put before us. Heber was a man of most extensive travels, and his genius for description makes the account of these travels very interesting and instructive. He is best known, probably, by his writings—his poetry particularly. His short tenure of the office of Bishop of Calcutta resulted in great good to that diocese; but the strain was too much for him, and probably shortened his life. We heartily commend this little book to our readers as a reliable and interesting account of one of the Church's great men.

The Missionary Review of the World. Funk & Wagnalls Co., 30 Lafayette Place, New York. A finely illustrated and able article on the "Homes of Carey," by the editor-in-chief, opens the November number. This article concludes that on the same subject in the October issue, and gives a graphic picture of Carey's life in Serempore. The field of "Home Missions" is set forth in articles on the "Indians in the United States," translated from the German by Julia H. Strong; "Woman's Work in Home Missions," by Mrs. Ethan Curtis; and "Statistical Notes," by Rev. D. L. Leonard. A series of timely articles on Japan, Korea, and China, by men eminently fitted to discuss the war and its bearings on missionary and political problems, also find a place in this number of the *Review*. Another article of especial interest is one entitled "The Prospect," by Rev. C. C. Starbuck, which considers the outlook for Christianity in the United States. The Field of Survey for this month deals with the "Neglected Continent," South America, and with the wide field of Home Missions. The

Editorial and General Intelligence Departments contain, as usual, notes and news concerning the work in all parts of the world.

The Noble Army of Martyrs and Roll of Protestant Missionary Martyrs from A. D. 1661 to 1889. By James Croil, Montreal. Philadelphia: Presbyterian Board of Publication. This is a compendium of biography of a certain kind, and is apparently most carefully and laboriously put together. The names of all those Protestants within the designated period who have laid down their lives for the cause of Christ are given, together with some little account of the life, work, and death of each. It is a somewhat melancholy tale, but should prove a useful contribution to the subject of martyrology.

The Expositor. London: Hodder & Stoughton, 27 Paternoster Row. Among the many useful articles in the October number of this magazine may be mentioned, as of particularly practical value for busy men, the article by Rev. James Stalker, B. D. (so well known as the author of "Imago Christi"), on a century of German theology. The discussion of the Septuagint meaning of the word translated "proselyte" is scholarly and minutely complete. The other articles are well up to the high standard of *The Expositor*.

The Religious Review of Reviews London, 34 Victoria Street, Westminster, S. W. This is, indeed, the "busy churchman's magazine." Its readers are kept abreast with the times on all the questions which are to the front in the Church of England. The articles on "The Art of Reading," by Canon Fleming (No. xvi. in the October number), are of great value, and should be widely known in this country.

The Leisure Hour, Sunday at Home, Boys' Own Paper, Girls' Own Paper, etc., publications of the Religious Tract Repository, are always bright and interesting. An astonishing amount of general information, a good deal of it not found elsewhere, is contained in the *Leisure Hour*, particularly. Of the *Boys' Own Paper* we need only say that every boy that is a boy knows it well, and watches most eagerly for it from week to week.

The Clergyman's Magazine. London: Hodder & Stoughton, 27 Paternoster Row. This magazine is most useful for clergymen. The sermon notes are usually suggestive, and the series of missionary sermons, of which number two appears in the October number, is valuable. The other articles and homilies are varied and carefully done.

The Review of Reviews. New York, 13 Astor Place. \$2.50 a year. This number is as cosmopolitan and brimful of news and current thought as is usual with the numbers of this excellent busy man's magazine.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

BOARD OF MANAGEMENT AUTUMN MEETING, 1894.

The Board of Management of the above society met in the Cathedral Church Hall, Quebec, on Wednesday, October 10th, 1894, at ten o'clock a.m.

There were present from the Diocese of Fredericton: Rev. Canon Forryth and A. P. Tippet, Esq. Montreal: Rev. G. Osborne Troop. Niagara: The Lord Bishop. Nova Scotia: The Lord Bishop. Ontario: The Archdeacon of Kingston, Rev. Rural Dean Pollard, R. V. Rogers, Esq., Q. C. Quebec: The Archdeacon of Quebec, Rev. Canon Von Inland, Capt. Carter. Toronto: The Lord Bishop, G. B. Kirk-

patrick, Esq., also Rev. Canon Mockridge, D. D., Secretary-Treasurer.

All the dioceses were represented except Huron and Algoma.

The Lord Bishop of Toronto presided, and opened the proceedings with prayer.

The minutes of the last meeting of the Board, having been printed and circulated, were taken as read and confirmed.

It was resolved:

That a committee, consisting of the Bishops of Toronto and Niagara and the Secretary-Treasurer, be appointed to draw up the Annual Report.

That the Secretary-Treasurer be instructed to close his accounts absolutely on the 31st day of July in each year, and that the treasurers of the respective dioceses be notified that no moneys or vouchers received by him after that date will be included in the statement for the year, and that a copy of this resolution shall be sent annually to the diocesan treasurers before the first day of June.

That copies of the financial statement, as well as of the Annual Report required by By-law IX., be transmitted in future to members of the Board at the time the circulars calling the October meeting are issued.

That the Board having heard the correspondence between Rev. F. H. DuVernet and the Secretary-Treasurer respecting the formation of a Canadian Branch of the Church Missionary Society of England are pleased to instruct their Secretary-Treasurer to receive from that association contributions for missionary purposes, or vouchers for contributions, and to transmit the same (in the case of money) to the objects designated by it.

That the amount on hand for domestic missions be distributed as follows:

Algoma, for general work	\$1300 00
" " Indian homes	747 48
Qu'Appelle	750 00
New Westminster	300 00
Athabasca	150 00
Mackenzie River	150 00
Moosonee	256 41
Saskatchewan and Calgary	147 38

and for foreign missions:

New Westminster, for Chinese	\$13 11
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and the balance in the proportion as heretofore authorized, with the result as follows:

S. P. G.	\$1007 81
C. M. S.	755 86
C. & C. Church Society	251 66
S. P. C. K.	251 05

In the evening a missionary meeting was held in Tara Hall, and effective addresses delivered by the Lord Bishops of Niagara and Nova Scotia and Rev. G. Osborne Troop. The net collection amounted to \$11.12.

Reports of committees were read as follows:

(1) Regarding the proposed buildings in Japan: power was given to the committee to continue.

(2) Regarding the Himalaya correspondence: the report adopted, leaving the matter in abeyance.

(3) The incorporation of the society: committee to continue.

(4) The Secretary-Treasurer read his report and financial statement.

The Epiphany Appeal and Children's Lenten Letter were read, amended, and accepted.

The following was directed to be sent as a letter to the clergy with the Epiphany Appeal:

DEAR BRETHREN,—As bishops of the Church in this ecclesiastical province, we charge you to read to all the congregations under your care the accompanying appeal in aid of foreign missions prepared and adopted by the Board of Management of the Domestic and Foreign Missionary Society. We have to ask the clergy in our several dioceses to bear in mind that no discretion is left to them as to whether they may withhold this appeal. The appeal is addressed to the members of all our congregations by the Domestic and Foreign Missionary Society, and the bishop of each diocese enjoins it upon all his clergy to convey it on the Sunday appointed to their respective congregations.

It was resolved:

That the Board of Management of the Domestic and Foreign Missionary Society appreciate and reciprocate the greetings of the Woman's Auxiliary in its Provincial Board now assembled; that they desire to avail themselves of the request of the Provincial Board for suggestions to submit for careful consideration by the Woman's Auxiliary in all its branches the practical question as to the effect upon the Church's mission funds and operations of the very general appropriation to particular objects by the Woman's Auxiliary of the funds collected by them instead of permitting the Domestic and Foreign Missionary Society, which has before them full and definite information as to the whole field and all its claims, to apply and appropriate the Church's mission funds.

The Dean of Montreal and Rev. G. Osborne Troop were appointed to prepare the Ascensiontide Appeal.

A letter was read from Dr. Walter C. Belt, desiring to work as a medical missionary.

It was resolved :

That the Board of Management inform Dr. Belt that the funds at their disposal do not permit of their entertaining at present the proposal to send out any medical missionary to the foreign field.

That the Secretary-Treasurer be requested to obtain from the S. P. G. and C. M. S. and the Domestic and Foreign Missionary Society in the United States full information as to their arrangements and action in sending medical missionary laymen into any part of the foreign field.

It was resolved :

That the Secretary-Treasurer do convey to Rev. J. G. Waller the assurance of the sympathy of the Board of Management with him and his wife in their exposure to the cold of a Japanese winter in such a house as he has described in his late letter, and their regret that they can see no way in which they can aid in protecting him and his family until the law of Japan admits of the tenure of property by foreigners, and do further express the readiness of the Board to consider any suggestions which Mr. Waller may desire to submit to them.

It was resolved :

That the Board of Management respectfully draws the attention of all the bishops and diocesan officers to the fact that all funds collected for and by this Board are for foreign and domestic missions, and that it is not competent for any one to apply such funds to any other purpose, and that the expenses for which diocesan secretary-treasurers are answerable under Resolution XIV. to retain any portion of the money collected in their several dioceses are unavoidable expenses, and do not include such outlay as that for the travelling expenses of clergymen or laymen attending the meetings of the Board or for any other purpose, save and except the ordinary small disbursements connected with correspondence and the transmission of money, and the careful record of it.

A motion asking for a committee to be appointed to secure, if possible, the services of an Honorary General Secretary and an Honorary General Treasurer for appointment at the meeting to be held in Montreal in September, 1895, the committee to report progress at the next meeting of the Board, was lost.

It was resolved :

That the Bishop of Toronto or Rev. Canon Cayley be requested and are hereby authorized to countersign cheques drawn by the Secretary-Treasurer, and that the banks be notified that all cheques must be countersigned by either the Bishop of Toronto or Rev. Canon Cayley.

ANNUAL REPORT.

The Board of Management is obliged to report a considerable falling off in the funds of the society, compared with the contributions of the previous year. The contributions to the diocese of Algoma, which amounted to \$12,853.99, were swollen (1) by the fund so cheerfully raised to assist the Bishop in his failing health, and (2) by the extra effort made to pay off the debt on the Widows and Orphans' Fund of the diocese. Thus the falling off is to be accounted for almost entirely by these large special exertions.

The contributions for Algoma for the present year are :

For the Bishop's stipend.	\$2825	00	
For General Fund.	2390	68	
For Indian Homes.	1185	52	
For special missions.	546	09	6,947 29
Leaving a deficiency of.			5,906 70

The rest of the Bishop's stipend, viz., \$1,775, either came too late to be included in this year's report, or is included in the General Fund, or has not been reported to our society at all. These figures deal with appropriated moneys

for Algoma, and a glance at them is enough to show why the receipts of the present year are considerably below those of the year preceding.

The Board regrets also to note that in some instances contributions hitherto considered its own have been diverted to diocesan purposes. The children's Lenten offerings, for instance, in one or two dioceses were devoted entirely to their own mission funds. It is hoped that, in time, all the children of the Church may be permitted to assist in the general mission work of the Church, in response to the annual appeal to them issued by the Board.

Some missionary dioceses and objects receive much larger aid through the medium of designated contributions than others; while the special canvassing by agents sent to this part of Canada for the purpose, or by missionary bishops themselves, has greatly increased the receipts of dioceses so appealed for over others. These are facts which have to be taken into consideration by the Board in making grants for missionary purposes; for the Board regards it as simple justice that those missionary dioceses and objects which have received little aid in this manner should be granted a larger allowance in their apportionment of the fund.

The Board desires to thank the Woman's Auxiliary for their continued and unwearying assistance. In addition to the work laid upon them by the Board itself, they have been able to render most substantial assistance to missions which otherwise would be but poorly aided. Their statement for 1894, just issued, shows a total amount raised by them for Domestic and Foreign Missions of \$18,993.20. The Board cannot speak too highly of the valuable aid thus rendered to it by the earnest and loyal women of the Church.

The Board is glad to be able to report good progress in the Nagano mission, Japan, under the Rev. J. G. Waller. In addition to the services of the native Japanese, Masazo Kakuzen, who, receiving holy orders at the hands of the Bishop of Toronto, joined the mission last year, Mr. Waller has received a further accession to his staff in the person of Miss L. Paterson, of Toronto, who, at her own charges, has generously devoted herself to the work. The Board has great pleasure in announcing that the Rev. F. W. Kennedy and wife sailed for Japan in the early part of this month to join the Nagano mission under the auspices of our Canadian Missionary Association. Mrs. Kennedy's mother, Mrs. Roe, has accompanied them. It is hoped that this reinforcement will relieve somewhat the loneliness of the work and greatly strengthen the hands of those already engaged in it. Bishop Bickersteth, of Japan, recently speaks in the highest terms of the work which is being done by this mission, and expresses himself full of hope as to its future. The Board would gladly have aided in erecting suitable

buildings for this mission, but Nagano, not being a treaty port, is barred to foreigners for the present as to the right to hold property. This is much to be regretted, as our missionaries are obliged to live in houses which offer but the scantiest protection in the winter season, which Mr. Waller speaks of as being sometimes as cold as it is in Ontario or Quebec. This lack of accommodation in the way of buildings has prevented Miss Smith from associating herself in her medical missionary work with Nagano, where, strictly speaking, she ought to be. She is at present, however, continuing her good work in Kobe, winning, according to the statements of Rev. H. J. Foss (who recently visited Canada), the high opinion and good will of all who meet her.

The Wycliffe Missions are extending their work.

Japan has at present Rev. J. Cooper and Mrs. Robinson, Rev. J. McQueen and Mrs. Baldwin, Rev. J. Heber and Mrs. Hamilton, and Miss Trent, a lady missionary who was added to the staff in October. There are also two native catechists and a Bible woman on the staff of workers.

Rev. Mr. Sadleir is supported and sent out by the Wycliffe Missions to Rupert's Land, and Rev. I. O. Stringer and T. J. Marsh to Mackenzie River.

During the past year a missionary was also supported in Algoma.

The publications of the society, THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS and the *Canadian Church Juvenile*, continue their good work, and are meeting with a fair amount of support.

The Board expresses the hope that a healthy impetus will be given to the Domestic and Foreign Missionary Society at the triennial meeting of the General Board (the Provincial Synod) next year. Church people of Canada are earnestly asked to support it with their prayers and with their offerings, for the voices of Canadians are now being heard on behalf of the Gospel in distant lauds as well as within our own Dominion.

FINANCIAL STATEMENT.

YEAR ENDING JULY 31ST, 1894.

<i>Receipts.</i>	
To balance from former treasurer.....	\$3600 85
Cash received from late treasurer.....	560 00
Receipts from Algoma diocese.....	\$ 180 95
" Fredericton ".....	1168 79
" Huron ".....	5073 80
" Montreal ".....	6475 31
" Niagara ".....	2811 21
" Nova Scotia ".....	2585 40
" Ontario ".....	4092 76
" Quebec ".....	3800 23
" Toronto ".....	9720 54
" England.....	75 00

Receipts from Columbia, B.C.....	\$ 19 25
" Rupert's Land.....	43 25
" Bank interest.....	34 51
	36,081 00
	\$40,241 85

Expenditure—Domestic.

By cash to Algoma.....	\$8424 54
" Athabasca.....	1875 11
" Domestic missions.....	75 50
" Mackenzie River.....	2147 76
" Moosonee.....	374 28
" New Westminster.....	108 10
" Qu'Appelle.....	582 31
" Rupert's Land.....	3868 29
" Saskatchewan and Calgary.....	2819 95
" Selkirk.....	50 00
	\$20,325 84

Expenditure—Foreign.

By Chinese work in British Columbia.....	\$ 542 30
Church Missionary Society.....	111 00
Japan—Travelling expenses of native deacon..	331 85
" For Bishop bickersteth.....	11 00
" General.....	132 91
Miss Smith (Japan) for rent, salary, nurses, etc.	982 59
Rev. J. G. Waller (Japan).....	41 87
Wycliffe Japan missions.....	2513 32
London Society for Jews.....	1190 27
Parochial missions to the Jews.....	743 66
Newfoundland.....	15 00
Society for Promotion of Christian Knowledge.	56 54
Society for Propagation of the Gospel.....	201 37
Society for Rev. J. G. Waller.....	711 69
Zenana missions.....	4032 49
Irish Society.....	4 50
	\$8,628 56

By current expenses, including stipend of Secretary-Treasurer to date..... \$1,511 49

Balances—Domestic.

For Algoma.....	\$ 542 44
Athabasca.....	101 83
Indian work.....	256 41
Mackenzie River.....	2 00
Moosonee.....	32 33
New Westminster.....	25
Northwest missions.....	147 35
Rupert's Land.....	59 47
Saskatchewan and Calgary.....	31 24
Selkirk.....	135 69
	\$1,309 01

Balances—Foreign.

For Chinese work in British Columbia.....	\$ 13 11
Church Missionary Society.....	325 18
Colonial and Continental Church Society.....	127 75
London Society for the Jews.....	147 36
Parochial mission to the Jews.....	359 55
From legacy.....	5 92
For S.P.C.K.....	133 46
S.P.G.....	776 67
Zenana missions.....	12 00
	\$1,901 00

RECAPITULATION.

Expenditure (Domestic).....	\$20,325 84
" (Foreign).....	8,628 56
Current expenses.....	1,511 49
Balances on hand—	
Domestic.....	\$1,309 01
Foreign.....	1,901 00
Cash on hand.....	6,565 95
	\$9,775 96
	\$40,241 85

*The amount in the bank July 31st, 1894, as balanced by Messrs. G. B. Kirkpatrick and L. H. Baldwin, auditors.

RETURNS FROM THE DIOCESE OF FREDERICTON.

FROM JUNE 1ST, 1893, TO MAY 31ST, 1894.

PARISHES.	Domestic Missions.	Children's Offerings.	Foreign Missions.	Missions to the Jews.	Totals.	INCUMBENTS.
	General.					
Albert						Vacant
Addington						Rev. H. Beers
Andover			2 00		2 00	Vacant
Bairdsville						Rev. H. B. Morris
Burton	8 10			1 23	9 33	Rev. H. E. Dibblee
Bay du Vin	8 50		4 00		12 50	Rev. W. H. Wilkinson
Bathurst			4 28		4 28	Rev. A. J. Reid
Cambridge						Rev. E. P. Hurley
Campobello	2 20			1 09	3 29	Rev. W. H. Street
Canterbury	2 27			1 25	3 52	Rev. C. A. S. Warneford
Carleton, St. George's						Rev. W. H. Sampson
Carleton, St. Jude's						Rev. R. W. Hudgell
Chatham	16 00		14 00		30 00	Rev. Canon Forsyth
Dalhousie	4 48		8 22	*3 40	16 10	Rev. H. B. Morris
Dorchester	4 81		8 20	*11 00	24 01	Rev. J. Roy Campbell
Douglas and Bright	9 06				9 00	Rev. H. F. E. Whalley
Fairville						Rev. J. C. Titcombe
Fredericton, Cathedral	6 20		13 50	13 55	33 25	
" Christ Church			6 60	3 50	10 40	Rev. Canon Roberts
Gagetown			9 00	3 45	12 45	Rev. N. C. Hansen
Gordon and Lorne						Rev. J. R. Hopkins
Grand Falls						Rev. J. J. Parry
Grand Manan						Rev. W. S. Covert
Greenwich	3 82		5 03		8 85	Rev. D. W. Pickett
Hampton				*3 35	3 35	Rev. W. Burns
Johnston	3 82		5 53	2 30	11 65	Rev. C. P. Hanington
Kingsclear						Rev. H. Montgomery
Kingston				3 10	3 10	Rev. H. S. Wainwright
Maugerville	2 13			1 18	3 31	Rev. H. E. Dibblee
Moncton	2 16		16 00	7 64	25 74	Rev. E. B. Hooper
Musquash	2 05			3 16	5 15	Rev. H. M. Spike
Newcastle and Nelson	4 81		2 19	4 18	11 18	Rev. J. H. S. Sweet
New Denmark						Rev. N. M. Hansen
New Maryland						Rev. F. Alexander
Norton			11 04	2 44	13 48	Rev. E. A. Warneford
Petersville	4 31		2 05	*2 00	8 36	Rev. W. B. Armstrong
Richibucto	4 15		3 83	1 62	9 60	Rev. H. Hackenly
Richmond	3 23		6 84	1 53	11 60	Rev. A. W. Teed
Rothsay	3 00		2 00		5 00	Rev. G. E. Lloyd
Sackville						Rev. C. F. Wiggins
Shediac						Rev. C. E. McKenzie
Southampton and Queensbury	5 09		8 57		13 66	Rev. Scovil Neales
Springfield	2 00			2 00	4 00	Rev. A. J. Cresswell
Stanley	2 41				2 41	Rev. A. B. Murray
St. Andrew's	10 50		2 50		13 00	Rev. Canon Ketchum
St. David			1 40		1 40	Rev. J. W. Millidge
St. George and Penfield	5 10			3 40	8 50	Rev. Ranald E. Smith
St. John, St. James'			5 00		5 00	Rev. C. J. James
" St. Mark's	155 50		73 35	25 88	254 73	Rev. J. de Soyres
" Trinity	232 46		44 73	36 00	313 19	Rev. Canon Brigstocke
" St. Mary's	3 15			3 68	6 83	Rev. W. O. Raymond
" St. Paul's				10 38	10 38	Rev. A. G. H. Dicker
" St. Luke's						Rev. L. G. Stevens
" St. Barnabas (Mission)				5 14	5 14	Rev. A. G. H. Dicker
" (Baptist)				*5 23		
" Victoria	3 25				8 48	Rev. J. M. Davenport
St. Mary's (York Co)						Rev. J. Parkinson
St. Stephen's (Christ Church)	7 00				7 00	Rev. O. S. Newnham
" Trinity Church	33 20				33 20	Rev. J. T. Bryan
Suss						Rev. H. W. Little
Upham and Hammond	2 50		2 50		5 00	Rev. S. J. Hanford
Wakefield	1 86			2 25	4 11	Rev. Canon Neales
Waterford and St. Mark				2 50	2 50	Rev. A. W. Smithers
Westfield						Rev. H. T. Parlee
Weldford	1 03				1 03	Rev. A. A. Slipper
Westmoreland	4 00		2 00		6 00	Rev. D. M. Bliss
Wicklow and Wilnot			5 50		5 50	Rev. J. E. Flewelling
Woodstock	8 70		10 00	12 11	30 81	Rev. Canon Neales
Missionary Meeting, Fredericton	13 88				13 88	
	587 61		75 35	229 39	154 90	1,047 25