

The Church Guardian

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SPECIAL NOTICE.

* * SUBSCRIBERS IN AHEAD are respectfully requested to remit
at their earliest convenience. The very low price at which the
paper is published renders necessary a rigid enforcement of the rule
of payment in advance. The label gives the date of expiration.

Will subscribers please examine label, and REMIT
PROMPTLY!

Special Notice to Subscribers and Advertisers.

We regret that in consequence of a change in our
arrangement for printing "The Guardian" it be-
comes necessary to intermit publication for a week
or two. The number therefore of the 1st July will
not be issued: but we hope to have that of the 8th
July out in due time. The missing number or num-
bers will be made good to subscribers and adverti-
sers by extension of date.

The Church of England Working Men's Society.

As Mr. Charles Powell, the Secretary of this
Society, is now in the United States, and will
probably visit Canada before his return to England,
it is thought that a brief account of the organiza-
tion which he represents will prove acceptable and
interesting to our readers.

The Church of England Working Men's Society
is an organization which has been founded with
the distinct and definite purpose of setting before
members of its own class the Faith of JESUS CHRIST,
taught by the Church of England, and exhibited
by her in the Book of Common Prayer; and for
the preservation of the Doctrine, Discipline and
Usages of the Church upon the basis of that book.

The Society consists entirely of *bona fide* work-
ing men communicants, as members, who pay the
small sum of one shilling per annum subscription,
and these *alone* have a voice in the management
of the work and funds of the Society. Other, not
strictly working men in the ordinary sense of the
word, are gladly welcomed, and pay a subscription
of not less than five shillings per annum; ladies
may also become honorary members. Working
men who are not yet communicants are admitted
as Associates, and pay the same subscription as
members; but neither they nor the honorary
members take any part in the business arrange-
ments of the Society, beyond being present at the
meetings, although there are many ways in which
they can greatly assist in its work. For example,
they can often by a timely remark set right mis-
apprehensions, or contradict false assertions, such
as one constantly hears in our workshops and fac-
tories, and disseminated with such unscrupulous
zeal and audacity by unbelievers and misbelievers,
about Christianity and the Church.

At the present moment the Society can show a
membership roll of over seven thousand *communi-*
cant working men, and over three hundred branches
or local agencies in various parts of the country.

Many of its branches have undertaken mission
work in their respective parishes, under the sanc-

tion of the clergy, and in some places out-door
services, with marked success. The much-res-
pected Bishop of Bedford, Dr. Walsham How, has
repeatedly shown his appreciation of this part of
the Society's work.

Other branches have devoted themselves to dif-
ferent phases of work, some holding frequent
meetings for lectures, papers and discussions on
various topics connected with Church work, to
which strangers are cordially welcomed; others
again have been able, either with the kind assist-
ance of friends, or by their own exertions, to obtain
a permanent abode, either a house or rooms,
wherein to hold services or meetings, which gives
the branch this distinct advantage, that it enables
the members to secure many who would hesitate
to enter a church, or school even, but make little
difficulty about a club or reading room.

In addition to the more arduous work accom-
plished, the Society has circulated more than
three million leaflets and tracts calculated to
counteract the pernicious nonsense scattered
broadcast by the emissaries of the Atheistic propa-
ganda, and is at the present moment engaged in
the preparation and issue of a new series of tracts
called the "New Tracts for the Times." Much
more, we are assured, would have been done; had
the state of the finances permitted it.

We trust that we have said enough to show that
the Working Men's Society is a power for good in
the Church of England; and to ensure a cordial
welcome for its Secretary when he comes
amongst us.

Editorial Notes.

The Diocese of Qu'Appelle is going quietly on,
doing good and true work under Bishop Anson.
There are now thirteen clergy besides the Bishop.
Surely the wisdom of sub-division of a Diocese is
seen, when an active missionary Bishop is placed
in the field to lead his brother missionaries. Bishop
Anson experiences no difficulty in getting men to
work with no other dependence than the common
fund for necessary expenses. One of his clergy
speaks of the field as "this happy Diocese." When
men thus feel towards their head and his
work, success may be expected. We direct atten-
tion to two points connected with the meeting of
Synod—one, the opening office, the other, the
"Quiet Day."

The opening office is a model for its purpose,
and in the holding a Quiet Day and Conference of
the clergy, Qu'Appelle has set a noble example to
her older sisters. Many have been hoping and
praying for such a gathering in other dioceses, and
trying to convince the Church that at the annual
gatherings of clergy and laity there was something
else besides legislation to be thought of. It would
be a blessing to the Church if a day at each Synod
could be given up to such a gathering as was held
in the little Diocese of Qu'Appelle.

A great deal of matter is unavoidably crowded
out of this issue by the reports of the different
Synods lately in session.

CORRESPONDENCE.

To the Editor of THE CHURCH GUARDIAN.

SIR,—Some of our Methodist and Presbyterian
friends are fond of boasting of their numbers. In
argument with one the other day I made the asser-
tion that in most of the centres of intelligence
throughout Canada, churchmen greatly outnumbered
other bodies of Christians except Romanists. The
statement was denied, but on consulting the

last census, I found the comparative strength of the
Church of England in the Canadian cities to be as
given below. These figures were a surprise to me
and may be interesting to those of your readers
who do not have access to published statistics:

Cities.	C. of E.	Meth.	Presb.	Bapt.	R. C.
Halifax.....	9,332	3,680	4,935	2,648	14,705
St. John and Portland.....	9,736	5,081	5,288	5,574	13,301
Charlottetown.....	1,870	2,504	2,197	471	4,384
Fredericton.....	1,555	893	822	1,189	1,621
Quebec.....	3,328	883	1,341	219	56,255
Montreal.....	14,338	5,234	8,540	1,398	103,679
Toronto.....	30,913	15,245	14,518	3,692	15,716
Ottawa.....	4,825	2,174	3,019	461	15,901
Kingston.....	3,815	1,976	2,520	200	4,451
Hamilton.....	9,605	7,959	7,763	1,041	7,134
London.....	6,502	4,482	3,134	863	3,254
Belleville.....	2,343	3,146	1,480	115	2,164
Brantford.....	2,423	2,385	1,427	1,569	1,471
St. Catharines.....	2,439	2,014	1,459	627	2,582

Yours, &c.,

June 15.

C. G.

OUR INDIAN HOMES NEAR SAULT ST. MARIE.

DEAR SIR,—Our annual report for the past year
is now in the hands of our supporters, and I have
also sent a number of copies to superintendents of
other Sunday-schools which are not at present as-
sisting our work, in hope that they may begin to do
so. We are very much in need at the present time
of increased help, the reasons being: (1) that our
work is increasing and we have the prospect of a
larger number of pupils than we have had for
some years, (2) that within the last few years our
funds have been falling off, (3) that after doing my
utmost to keep up the work by my own individual
exertions I find it impossible to continue to do so,
and have engaged an assistant superintendent who
will relieve me a great deal of the detail of manage-
ment, and enable me from time to time both to
travel around among the Indians whose
children we receive and our white friends to whom
we look for support, both of which steps are
necessary in order for our homes to prosper.

I am glad to say that in response to my appeal
our English friends are stirring themselves and
hope to be able to render some additional help,
but I have always felt that it is to Canada that I
ought chiefly to look for the support of my Indian
children, and I trust that more Sunday-schools will
be found to adopt our pupils and provide for their
maintenance, the charge being \$75 per annum, or
if clothing is sent, \$50.

I want if God will, to try and do far more for
the Indians than has yet been done. I think these
recent troubles in the North-West should stir
people up to do more for the Christian training of
young Indians. It were surely better to spend
money in this way than in fighting their poor
ignorant parents. I am exceedingly glad to see
that the rebels in the North-West were almost
without exception either Roman Catholics or
Pagans—and that the Protestant Indians refused
to join them. Why are we leaving those North-
West Indians almost entirely to Roman Catholic
Missionaries. Even here in Algoma the great
bulk of the Indian population is Roman Catholic,
and our Church of England Missions are few and
far between—surely this is not as it should be.
My friends, throughout Canada know that I have
been and am exerting myself on behalf of these
poor Indians; twice, my strength has failed; I have
not received the support and help that I need.
And now in the future, if God spare me, I want to
do more. I want to add to our buildings here, and
make this a large central Institution with ac-
commodation for double the number of young
braves than we can take at present, and I hope
that other Institutions may one after another arise
in the North-West which may in some way be
affiliated with ours at Sault St. Marie. I want, in
fact, if God affords me grace and strength, to do
the same work for the Indian children of Canada
and the North-West that Dr. Barnardo has been
doing so nobly for the waifs and strays of England's
great cities. I propose also to take a few white
orphan boys into our Shingwauk Home, I think