

ion is best attested by the disappearance of fossilized methods and the substitution of such as are more conformed to her Catholic nature. The Sunday School of the future will follow the line of this new life. *W. E. M. Diocese of Chicago.*

The annual meeting of the Society for the Increase of the Ministry was held at Hartford, Conn., September 11th. Managers and officers were elected. The total resources for the past year were \$15,059. The expenditures were \$14,818. Sixty-nine students were assisted during the year. Of these forty-six were pursuing a collegiate course, twenty were in theological seminaries and three in preparatory schools. During the past ten years the tendency has been toward restricting the assistance to students in the advanced lines of studies. Hereafter the Society is to practically confine itself to helping students in theological institutions and academic students who have passed examination satisfactorily.

The Church Congress will begin at Buffalo November 20th, with service and address at Trinity Church. So says that director and mover in the whole business so long established in the dell of Riverdale.

SANITY IN REGARD TO CHRISTIAN SCIENCE.

I am glad to note a return to sanity in the matter of Christian Science, so called. Many who gave it their firm adherence at first, have seen that it is a rank imposture, and have withdrawn allegiance ashamed. Its rapid spread was due to that peculiarity of human nature that finds truth in bold assumption of supernatural power, and infinitely prefers the *ipse dixit* of a charlatan to the careful, thorough truth-telling physician.

One of these quacks, at the time in immense practice in London, once consulted the great Abernethy for some personal ailment. Curious to know the secret of his success in attracting clients, the surgeon asked him if he knew why he had so many more patients than any regular physician. Drawing Abernethy to the window, he pointed to the surging crowd on the street below, and asked: "Doctor, of every hundred persons who pass this window, how many do you suppose are educated people, capable of appreciating study and cultivation in others?"

"Perhaps ten," answered the surgeon.
"Exactly," rejoined the charlatan. "Well, you get those ten—the rest come to me."—*William F. Hutchinson, M. D., in The American Magazine for October.*

NEWS FROM THE HOME FIELD.

CAPE BRETON.

ST. PETERS.—Saturday, the 29th of September, the Festival of St. Michael and All Angels, will ever be memorable in the annals of the Church of England in St. Peter, as being the day of the first Confirmation in the Village, and the first by Bishop Courtney in the island of Cape Breton. On the previous evening a large congregation had assembled in the Hall (which had been beautifully decorated with evergreens and flowers by the small band of earnest and devoted Churhwomen); but the "Neptune" was detained by fog in Lennox Passage, and did not arrive until 4 o'clock in the morning, when the Bishop was met by the Rural Dean. At 10.30 a.m., Matins was said, and the Apostolic rite of Confirmation was administered. His Lordship's address delivered at the close of the Confirmation service, was most eloquent and impressive, and calculated to encourage and strengthen not only the new-

ly confirmed, but every member of the little company of faithful ones, who, with so few Church privileges and opportunities, have never wavered in their allegiance to their spiritual mother. The address was followed by a celebration of the Holy Communion. The Bishop afterwards met the members of the Church, and consulted with them in regard to their prospects and the work of the Church among them. St. Peter's is in Church matters quite isolated, unconnected with any parish or Mission. During the last two years it has occasionally been visited by the Rev. T. Fraser Draper (whose parish of Lindsay is 85 miles distant), by whom the candidates for Confirmation were prepared, and whose absence was universally regretted. One result of the Bishops' visit will, it is hoped, be the appointment at no distant date, of a Travelling Missionary for the Southern part of the Island of Cape Breton. In the meanwhile the churchwomen of St. Peter's intend, by means of a Sunday-school, to train their children in the principle of the Church; and they hope to have services occasionally by the various clergy of the Sydney Rural Deanery. A great and pressing need is a mission chapel or room, towards which the sum of \$300 is now in hand, and for which subscriptions will be gladly received by the Rev. Fraser Draper, Louisburg, and the Rev. D. Smith, of Sydney.

BISHOP COURTNEY'S VISITATION.—The *Advocate*, Sydney, devotes nearly three columns of its space to the Bishops' Visitation and from it we take the following:—

Bishop Courtney is now paying his first visit to Cape Breton and has charmed everyone who has had the good fortune to meet or hear him. It is not too much to say that he has more than fulfilled the high expectations of him that had been founded on reports of his eloquence. His Lordship, having got through the most trying part of his duty—that which took him from Baddeck to the limits of the Rev. Mr. Davies' extensive mission—arrived in Sydney on Friday last. His first function was of a social kind, but was none the less interesting on that account. The Temperance Hall had been secured by the parishioners of St. George's Church, and on Saturday afternoon a public reception was accorded to His Lordship. The platform had been tastefully decorated with flags and flowers. A goodly company, composed of all religious denominations, having assembled, the Bishop was introduced in an appropriate speech by the Rev. D. Smith, who then called upon the Rev. B. D. Bambrick to read the following address on behalf of the various parishes and missions of the Sydney Rural Deanery: (We regret we have not space for this address nor for that from St. George's Parish both of which were full of thankfulness for the choice made of Dr. Courtney as Diocesan, and tendered a hearty welcome to him concluding with expressing the hope that he might long be spared to further the cause of Christ upon earth with that conspicuous success which has hitherto been vouchsafed to you.

The *Advocate* continues: His Lordship, whose appearance and voice are very pleasing, replied in very happy terms to the foregoing addresses. In alluding to the hope that had been expressed that his visits might be more frequent than those of his predecessors, he hinted that, however great might be his desires on this point, circumstances might prevent the fulfilment of them. He had been struck by the great natural beauties of our Island, but though the trip over Smokey had introduced him to some grand scenery he could not associate the roads (so called) with the "increased conveniences of travel" which Mr. Bambrick had thrown out as an inducement to him to visit us often. He thought that Dante and John Bunyan might have added to their descriptions of Purgatory and "a hard road to travel," had they been his fellow travellers.

His Lordship then alluded to his recent visit to the Mother country to attend the Pan-Anglican Conference, referred to in the address.

No one, he said, could come away from such a meeting of representatives from all quarters of the globe, without feeling inspired and sustained by having realized the bond of sympathy that united all parts of the Church; sympathy not only from and with persons with whom you do not agree. And that was the kind of feeling which Colonial Bishops carry away from such a Conference, the thought that the glories of Canterbury, Westminster and Durham are at their back, and that the prayers and sympathy of the entire Church are with them in the most isolated dioceses. As an instance of isolation His Lordship mentioned the case of a Bishop who had sat beside him who had to travel three weeks in a canoe in order to reach a railway that would convey him to the seaboard, and whose mail only reached him every six months. His Lordship then expressed his pleasure at seeing so many of the sterner sex among the audience, and in words that impressed every one present with their large-hearted liberality, he spoke of those of other religious bodies who had honored him by their attendance. He hoped he might be looked to by Christians of all denominations for practical sympathy, that points of difference might be minimized, and points of agreement magnified until that blessed time, which is coming, arrived, when all Christians should see eye to eye.

His Lordship then asked the indulgence of his hearers while he spoke of a fact that had struck him in Cape Breton, viz: the tendency of our young men to go away to the United States. The great inventiveness of the American people had been begotten and fostered by their having to shift for themselves, and help one another in the early days of their history. What the Americans had done the people of Cape Breton could do, if the prevalent desire to get rich in a hurry could be controlled—a desire which led to ruin a hundred times for once that it made a man's fortune. He thought a farmer who really worked at his farm and realized that farming meant something more than scratching the ground, could do as well at home here as in the States. He showed the necessity for fostering a pride in one's native land which should inspire men born in Cape Breton to live and die in it and do their best to build up their country. His Lordship thought the system of barter a pernicious one and advocated dealing for hard cash only.

After a few well chosen allusions to Bishop Binney his Lordship closed an address, which had been listened to with the closest attention, by reminding his hearers that it depended in a great measure upon them whether his work among them as their Bishop would be blessed with success. A general was of no use without his officers and the rank and file. He cast himself upon their sympathy, upon their love and prayer and knew that he would not thus cast himself upon them in vain.

DIocese OF NOVA SCOTIA.

ALBION MINES.—The Treasurer of the Garden party lately held at Mt. Rundell, has placed in the bank \$339.70, the clear proceeds including the money for votes on the "Walking Stick" contested between Rev. W. McDonald and Rev. D. C. Moore, the latter receiving 27 more votes than the former out of 1,570 votes polled. The most good-natured cross-voting occurred, many Anglican votes being recorded for the Roman divine and vice versa. The stick was presented to Rev. D. C. Moore by Churchwarden Hendley, on Oct. 15, at a meeting held in the Acadia Co's offices; it is a very handsome ebony cane with richly embossed gold-top, inscribed Rev. D. C. Moore, Rector of Christ Church, Albion Mines, Sept. 1888.

SALMON RIVER.—The thirty-second meeting