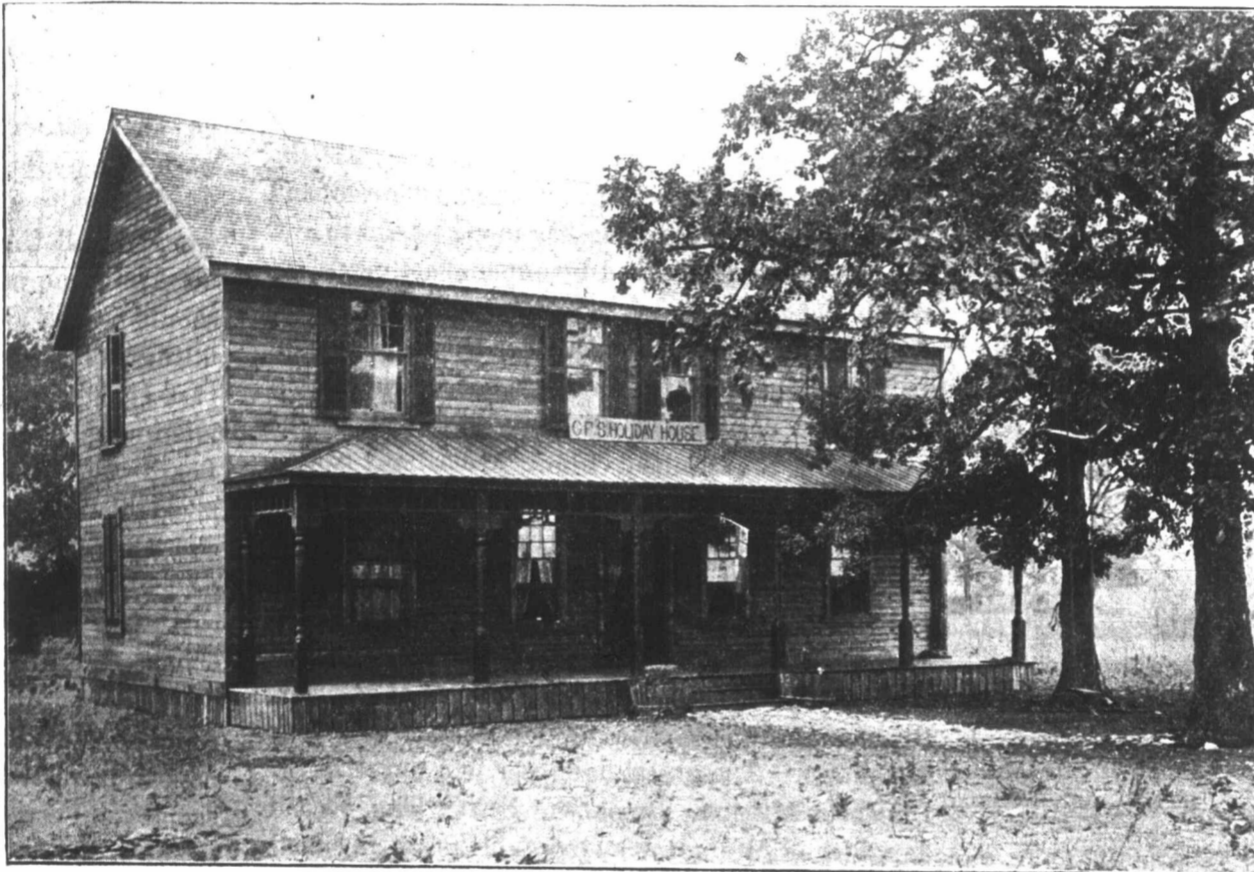


GIRLS' FRIENDLY HOLIDAY HOUSE,  
BURLINGTON BEACH.

The accompanying cut gives the front view of the very comfortable and commodious building erected through the enterprize and energy of Miss Hamilton and Miss Ridley, as a resting place for working girls. To these two young ladies is due in great measure the success of the Girls' Friendly Society in the Diocese of Niagara. What they have been able to do should be an inspiration to those interested in female toilers in every city and town in Canada. Girls at service, in stores, or sitting at machines during the long summer days, require some change and recreation if they are to keep their health and do their duty. For such there was practically no place about Hamilton, where for a sum within their means they could have a holiday. It was to meet this long felt want that the Girls' Friendly Holiday House was established. The present building is twenty-two by forty-four feet. It contains twenty-four beds. Was opened on the 30th of last June, under the direction of Miss Swanzy, a lady of large experience with girls. During July and August over sixty girls had the benefit of from one to two weeks' rest, with bathing, boating, etc. The table was well furnished with wholesome food, well cooked and neatly served. Those who were members of the society and were in a position to pay, were charged one dollar and fifty cents per week. Those who were not members, but *bona fide* working girls, were charged two dollars per week. The House and lot, with furnishing, cost over fifteen hundred dollars. About half this sum was raised by subscriptions and donations from friends. There is a debt of seven hundred dollars remaining against the property. The ladies are collecting this year again to reduce this indebtedness. It is hoped they will meet with a liberal response and be placed in a position to do even more for the great army

of toilers in the coming year than in the past. This practical work for the comfort and enjoyment of our working sisters we heartily commend. It not only contributes to the bodily and mental well-being of those who are thus thoughtfully cared for, but it keeps them in touch with the Church, and appeals to the best instincts of their higher nature. Much effort and money are expended upon objects at a distance, no doubt praiseworthy in their way, but we consider that in the end much more would be gained for religion if the toil and suffering, the poverty and loneliness of many at our very doors were taken more account of. There are vast numbers of young women driven to make their own living, often at the cost of much laborious toil and with shamefully small remuneration, who at long distances from their friends and having to live as best they can upon their scanty wages, are thrown into the society of indifferent and careless people, and are subject sometimes to fierce temptations. What more worthy object could well-to-do Churchwomen interest themselves in than this? These working girls are their sisters, the baptized members of the body of Christ. As a class they are respect-

able and good, and many a friend of the Church rejoices in their consistency of conduct, their loyalty to the Church, and oftentimes their valued assistance in Church work. They deserve well of us and we hope to see the noble example of these Hamilton ladies followed in many of our large towns and cities, and even enlarged upon, so that we might have what we have often wished to see, Church homes or boarding houses for their service at all times, combining a comfortable abode with healthful surroundings and social intercourse. By way of illustrating the hardship of the lives of many of these girl workers, we quote the following from the *Mail and Empire*: "I am one of the thirty-two girls in ———; we earn from one dollar to four dollars a week for twelve hours work; pay is stopped if late or sick, and on holidays. Our forewoman is paid \$5; my pay is \$2.25; I have been here two years and two months. I give mother one dollar, and the rest buys my clothes. Our rooms are warm and clean; we are not interfered with; but it is strict business, and many of the young women cannot get enough to eat." The Rev. Thos. Geoghegan, rector of St. Peter's Church, Hamilton, has much to do with the successful issue of the above work, and,



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we have no doubt, would gladly give information to any who are desirous of following this example of Christian activity.

CONFIRMATION.

A careful comparison of the various rubrics touching confirmation leads us to the conclusion that the Reformers of the 16th century deliberately set themselves to belittle the sacramental character of that Scriptural rite. Abolish it they could not, in the face of their claim to follow Apostolic and Primitive rule, but short of abolition, whatever means could be taken to comply with Anabaptist teaching and to develop individualism, were cheerfully adopted. Hence we are left by Article XXV. to choose between regarding confirmation as a "corrupt following of the Apostles," or "a state of life allowed in the Scriptures." It is said that for "corrupt" we should read "corrupted," and possibly that was the meaning of the writers, but it is a pity that they were not more explicit. The statement at the end of our present baptismal office, "It is certain by God's Word, that children which are baptized, dying before they commit actual sin, are undoubt-

edly saved," is patient of a simple interpretation now-a-days, but in its original form there can be no doubt that the intention was to inculcate the non-necessity of confirmation. (See the last rubric in the Preface to the Catechism. B.C.P. 1549 and 1552, 1559 and 1632.) We are recovering from the effects of this depravation of the sacrament, but there is still too much insistence on the renewal of vows, and too little recognition of the necessity of the indwelling gift of the Holy Spirit as the complement of baptism. Churchmen should aim at the separation of the renewal of vows from the rite of confirmation, and make it a distinct office to be used at any desirable opportunity, and especially during Lent, after parochial missions, and for children once a year at a public catechising during evensong. The renewal of baptismal promises is made every time a child acknowledges that it "ought" this or that; and although modern rites have attached it to confirmation, it has specifically no more to do with it than with the Eucharist, or Penance, or Holy Order. It will take many years, we fear, to minimize the mischief caused by the very modern inversion of Catholic doctrine which makes the renewal of vows the chief element in confirmation.

The renewal might be allowed at the time of confirmation, but quite as a preliminary office, and treated in such a way as to prevent the continuance of the destructive idea that we come to confirm instead of to be confirmed. But as service reform must follow and be the result of teaching, the clergy should prepare for it by more earnest dogmatic instruction on the office and work of the Holy Spirit, on the reality of His indwelling after confirmation, on the insufficiency of baptismal grace for the complete equipment of Christ's soldiers, and on the priestly office of the faithful to which confirmation is the only appointed way of admission. Then, and not till then, will confirmation be regarded at its

true worth, and earnestly sought. Religious teachers will find ample material for such instruction in Father Puller's "Distinctive Grace of Confirmation," Canon Mason's book on the relation of baptism and confirmation, and Canon Keymer's capital book on confirmation. No sane man, however, would dream of hoping for the effective administration of confirmation until it is universally recognized that all the elementary religious instruction of young children should lead up to and prepare the mind for confirmation. With the majority of children the course now followed leaves them without a *terminus ad quem* beyond the vague "be good and don't get drunk," or the unscriptural "be converted and saved" ideals of Christian life. Our excellent Catechism, in the hands of ordinary teachers, and merely committed to memory with a few explanations, is singularly defective as regards confirmation, and no time ought to be lost in adding to it one or two questions on the necessity of the gift of the Holy Spirit, and the means by which we receive the same. Without waiting for a liturgical millennium, we can improve matters vastly by making children familiar with the meaning of con-