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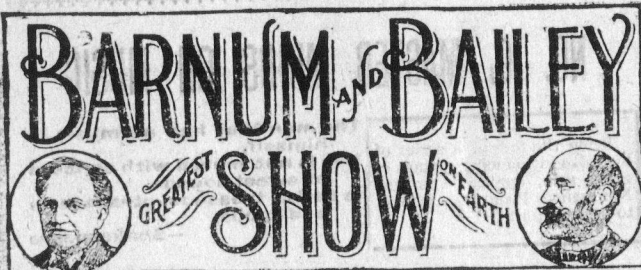
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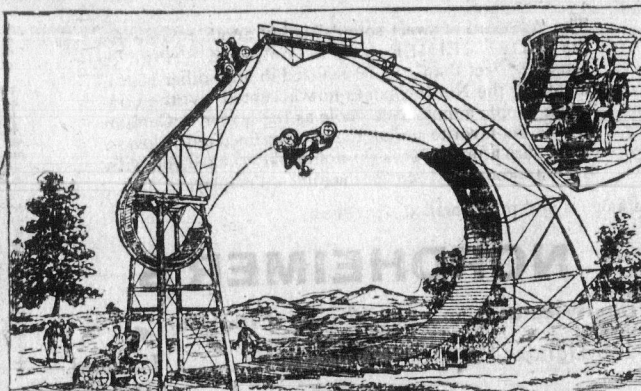


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3 CIRCUSES—2 BIG ZOOS—5 TRAINS OF SPECIAL CARS—500 HORSES—Only Herd of Giraffes—1200 People—12 Acres of Canvas—Biggest Tents ever constructed—3 Rings—2 Stages—Mammoth Aerial Enclosure—4 Mile Racing Track.

There will be no Street Parade. Incidentally a Splendid and Sensational Free Show will be given on the Exhibition Grounds at 11 A. M. and 5 P. M. daily.

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ABLE STATE DOCUMENT

REPORT OF ROYAL COMMISSION CONDEMNES RITUALISM.

Members Represented Every Shade of Church Opinion, But Every One of Them Concurred in the Report—A Most Unusual Thing in Church Conventions—Large Spirit Runs Through Its Every Tissue.

Upwards of two years ago the Balfour Government, taking cognizance of the outcry against ritualism, appointed the Royal Commission on Ecclesiastical Discipline, "to enquire into the alleged prevalence of breaches or neglect of the law relating to the conduct of Divine service in the Church of England, and to consider the existing powers and procedure applicable to such irregularities, and to make such recommendations as may be deemed requisite for dealing with the aforesaid matters." Sir Michael Hicks-Beach, now Viscount St. Aldwyn, was chairman. The other members were the Archbishop of Canterbury, the Marquis of Northampton, the Bishop of Oxford, Sir Francis Jeune, Sir John Kennaway, Right Hon. John G. Talbot, M. P., Sir Samuel Hoare, M. P., Sir Edward Cardwell, Sir T. D. Biddell, Judge of the Provincial Court of Canterbury and York; the present Bishop of Gloucester; Rev. T. W. Drury, principal of Ridley Hall, Cambridge; G. W. Prothero, editor of the Quarterly Review, and George Harwood. The death of Sir Francis Jeune (Lord St. Helier) was followed by the appointment of Lord Alverstone. The report of the commission, after being awaited with much impatience, has at last been issued, and a most able state document it is. Those to whom its conclusions are least acceptable must be won by its large spirit, exhaustive research, historical perspective, clear reasoning, and literary form. It is the work of great churchmen, statesmen, jurists and historians. Through every shade of Church opinion was represented on the commission, all its members concurred in the report, a thing unusual in Church commissions.

Against Ritualism. For most of the practices usually described as ritualism the report shows that there is no authority. Such of the unwarranted practices as are of no doctrinal significance or symbolize teaching legally declared not to be repugnant to the Articles or formularies of the Church of England, the commission would tolerate, though only under conditions of efficient regulation and with careful regard for the opinions and feelings of congregations. The report—apart from the evidence and appendices, which have yet to be published—is a very large one, a close digest of it covering a page and a half of The London Times. The recommendations would take up more than a solid column of this paper.

Illegal Practices. It is advised that 34 practices which the commission find to be illegal be prohibited by authority. These are: In the matter of vestments, Confiteor and last Gospel, ceremonial mixing of the chalice, use of wafers, Lavabo, hiding of the manual acts, sign of the cross, incense, bell, incense, portable lights, altar lights, holy water, blessing of palms, Tenebrae, washing of altars, Paschal candle, stations of the cross, observance of days not appointed by the Prayer Book to be observed, celebration of the Eucharist, children's eucharists, use of the canon of the mass, altar cards, omission of the Invitation, omission of the Creed and Gloria in Excelsis, elevation, genuflection of the priest, kneeling, benediction, with and without sacrament, the observance of days either excluded from the calendar in the Prayer Book or introduced since the Reformation into the calendar of the Roman Church, hymns to the Blessed Virgin, intercession of saints, veneration of images, veneration of relics.

Stoles, Confections, Etc. The most common deviations from the standard (the Advertisements of 1550) in the matter of vestments are the following: The use of the stole, which is nowhere sanctioned by the ornaments Rubric; the disregard of the direction for the regular use of the cope in cathedrals; the use of eucharistic vestments or the alb, amice, chasuble, girdle, maniple and stole. The commissioners find that neither confession, nor the declaration in the Lambeth Conference of 1878 that "No minister of the Church is authorized to require private confession from those who may resort to him," and they point out that, while "prayers for the rest and refreshment of the souls of the departed are older than the most ancient liturgies," the strictly Roman doctrine of a material purgatory and of the efficacy of masses has altered the character of these prayers, and that, as used in public worship, they are contrary to the Book of Common Prayer.

A New Ornaments Rubric. It is recommended that letters of business be issued to the Conventions to prepare a new rubric regulating the ornaments, and to frame the amendments to make more elastic the law relating to Divine service. An amendment is advised for the giving of wider scope for the exercise of regulative authority in the matter of additional and special ministrations would have bishops invested with power to refuse presentees whose willingness to obey the law is a matter of doubt. The recommendation of the Ecclesiastical Courts Commission of 1883 as to a final court is adopted. It was acted on by the highest tribunal for the trying of charges of heresy, of breaches of ritual, etc., would be, not, as now, the Judicial Committee of the Privy Council, but a permanent body of lay judges, to whom final appeals shall be referable. These members of the Crown Court of Final Appeal should all be members of the Church of England. The court would decide, ultimately, all questions of fact, but, to decide whether the facts asserted establish an offence against the doctrine or discipline of the Church, the court should act on the advice of

the bishops, unless there is clear Parliamentary authority for acting without such advice. It is further recommended that an ecclesiastical court be empowered to punish disobedience of its orders on the part of an incumbent by vacating his benefice, and rendering him ineligible for further ecclesiastical service until he has satisfied the archbishop of the province that he will afterwards abide by the law.

More Bishops. The commissioners consider that one service of the law is the inadequacy of the present supervision. They find that there is great room for improvement in the matter of visitations by bishops and archdeacons, and of inspections by rural deans. These visits are keeping the bishops informed as to the conduct of Divine service, and as to the ornaments, objects of decoration, and fittings of the churches. Episcopal directions, in accordance with law, should be made enforceable against incumbents and churchwardens by means of summary application to the consistory court of the diocese. Any order thus made should be subject to appeal to the provincial court. But visitation cannot be sufficiently effective in many of the present dioceses because of their great extent. Hence, the commissioners advise the sub-division of many dioceses and the passing of a general act providing for the division of new dioceses by order-in-Council.

A TERRIBLE EXPERIENCE.

Dock Laborer Buried Sixty Hours in a Ship's Cargo.

An astounding discovery was made on the steamer Perth when she arrived at Dundee recently from London.

A dock laborer named James Stewart, of Limehouse, was found to have been buried in the hold of the vessel, among the cargo. He had been imprisoned for sixty hours, and during that time had neither food nor light.

Stewart was engaged in loading the steamer at Limehouse wharf, when he was buried among the cargo, which consisted mainly of jute, and was taken to Dundee, which, owing to fog, was not reached until sixty hours later, or double the normal time.

As the vessel was being unloaded at Dundee, Stewart was found half-doubled up among the bales. He was in a very exhausted condition and was at once given some food and drink.

He gave an account of his extraordinary experiences.

"I am a seafaring freeman," he said, "and when I found I was imprisoned in the hold I realized it was no use exhausting myself shouting or even knocking, even if I had been able, as I knew the vessel would reach the Tay in thirty hours, I prepared to wait, but in my cramped position I suffered considerable torture."

"I spent the time trying to sleep, and when feelings pangs of hunger, nibbled at me, I was obliged to wait until the time we had taken, and by the engines slowing down; but when I heard the fog-horns going for all they were worth I began to fear, and as the time lengthened out I thought all would be over with me."

"I must have lain back exhausted, I remembered no more till I heard the cranes working, showing that the vessel had reached port."

After a short rest Stewart started to assist in the discharging operations of the vessel.

Travels 3,000 Miles To Clear His Name.

A voyage of 3,000 miles to clear his name from the suspicion of a crime is the remarkable feat of a man named William Fleming, of Scarborough.

Fleming is an ex-soldier. Some time ago he went to America to seek his fortune, and found what, to a man in his humble position, was a good post. A few weeks ago he received a letter from his wife, saying he was suspected of breaking into a house and stealing \$140.

Fleming soon made up his mind what to do. He threw up his work, got a berth in a cargo boat, and worked his way to Liverpool. From that port he went to Hull, and gave himself up to police. They would not take the charge, so he tramped as far as the police station at Scarborough.

"I am innocent," he said, "but I want to be proved innocent. Arrest me."

He was brought before the magistrate and discharged without a stain on his character. The mission for which he crossed the Atlantic was accomplished.

There is an element of pathos in the strange story. Fleming's father, who was in New York, was in delicate health and so shocked by the news of the accusation that he died. Another point is that his sense of honor has been his ruin in a money sense. He is now penniless and out of work. But he still looks on life cheerfully, and hopes to be able to work his way back to America soon.

"I have cleared my character," he says, "and that's what I came back for."

A Will in Three Words.

In the probate division of the London County Court Sir Gerald Barnes was asked to admit to probate the will of Frederick Thorn, of Amesbury avenue, Streatham, who died, leaving property valued at \$4,000. A day or so before he died, counsel stated, Mr. Thorn had a paralytic stroke. He asked for piece of paper, and they gave an envelope to him. He wrote on the back of it, in the presence of his wife and two of his children, "All to mother. F. T." This was witnessed by Arthur Thorn and Percy Thorn. The will was handed up to the lordship, who remarked that it was probably the shortest on record. It was duly executed and witnessed, and he therefore pronounced for it.

The Seditious Spirit.

An anecdote is told of Richard Seddon, the late Premier of New Zealand. He was very active in sending troops to the assistance of Great Britain in the South African War. On one occasion he was invited by an Opposition member with his readiness to sacrifice the lives of the colony's manhood. "You are ready enough to send our sons and brothers to be shot at, but"—was the opening of a taunt by his opponent—when the Premier broke in: "Sir, this I signed a commission for my own son. He will be shot at, too, and I have dared him to come back without a wound."



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To Manitoba and Saskatchewan

1906 \$12 for the going trip. \$18 additional for the return ticket, under conditions as below.

GOING DATES:

AUG. 14 Stations south of, but not including main line, Toronto to Sarnia, including Toronto.

AUG. 17 Main line Toronto to Sarnia and stations north, except north of Cardwell Junction and Toronto on North Bay Section.

AUG. 22 From all points Toronto and east to and including Sharnot Lake and Kingston, and north of Toronto and Cardwell Junction on North Bay and Midland Divisions.

One way second class tickets will be sold to Winnipeg only. Representative farmers, appointed by Manitoba and Saskatchewan Governments, will meet laborers on arrival at Winnipeg.

Free transportation will be furnished at Winnipeg to points where laborers are needed. A certificate is furnished when each ticket is purchased, and this certificate, when executed by farmer, showing that laborer has worked thirty days or more, will be honored from that point for a second class ticket back to starting point in Ontario, at \$18.00, prior to Nov. 1st, 1906.

Tickets will be issued to women as well as to men, but will not be issued at half fare to children. Tickets are good only on special Farm Laborers' trains.

For full particulars see nearest C.P.R. ticket agent, or write C.B. Foster, D.P.A., C.P.R., Toronto.

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TIME TABLE

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Will make her regular round trip from Chatham to Detroit every MONDAY and WEDNESDAY, leaving Rankin Dock, South Chatham, at 7.30 a.m., and returning leaves Detroit, foot of Randolph Street, at 3.00 p.m. Detroit time, or 4 p.m. Chatham time.

Will also make round trips from Detroit to Chatham every FRIDAY and SATURDAY, leaving Detroit, foot of Randolph Street, at 8 a.m. Detroit time, or 9 a.m. Chatham time, returning will leave Chatham 3 p.m. Detroit time or 4 p.m. Chatham time, arriving in Detroit about 8 p.m.

SINGLE TRIPS—Thursday leaving Chatham at 9.30 a.m., Sunday leaving Detroit at 8 o'clock (Detroit time) or 9 Chatham time.

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