

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
 ESTABLISHED 1871.

Vol. 32.

TORONTO, CANADA, THURSDAY, JULY 12, 1906.

No. 28.

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A Financial Head will seek a Tailor who not only makes clothes that fit but also makes them at fitting prices. See our nobby up-to-date Suit made to your order at \$18.00 and \$20.00. Guaranteed all wool goods.

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Dr. Diemel Underwear is the kind you want for any kind of weather—rain or shine, hot or cold, winter or summer. Sold by
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Clubb's Panatellas are a genuine Hand Made, Clear Havana Filled Cigar, 5 inches long. They are delightfully mild and are sweet as a nut; fully equal to cigars costing double the money.

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 For \$1.00 we will send box of 25 Panatellas to any address in Canada, and prepay all express or postal charges. Order to-day.

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50c. Toronto to Port Dalhousie and return, P. M. Steamers Wednesday and Saturday.

SPECIAL rates Saturday to Monday.

E. H. Pepper, General Agent
 Yonge Street Wharf, Toronto.

Farm Laborers.

The Ontario Bureau of Colonization desires correspondence with farmers who are in need of farm help. Immigrants from the British Islands are now arriving weekly. If those desiring help will send postal for application blank, it will be sent them immediately.

THOS. SOUTHWORTH,
 Director of Colonization,
 Parliament Buildings, Toronto.

CLERICAL REGISTRY AND CHOIR EXCHANGE.—THE JOHN E. WEBSTER Co., 136 Fifth Ave., New York. Clergymen and Organists seeking Church Appointments in the States can readily find them by writing to the Company.

WANTED—For prominent church in Western City, Ont., gentleman to act as organist and choirmaster. Vested choir; good field. Apply, stating qualifications, salary, &c., with references, to D., Canadian Churchman, Toronto.

WANTED—A priest to take charge of the Summer Church at Beaconsfield, near Montreal, until the middle of September. Communicate with Robert Meredith, 57 St. Francois Xavier St., Montreal.

WANTED—Mother's Help in family of two. Middle-aged preferred. Nice home. Box A, Grimsby, Ont.

THOUSAND ISLANDS SUMMER SCHOOL

It is situated on a very large Island (67 acres) in the most beautiful part of the St. Lawrence River. Conditions of health perfect. An ideal spot for a boy to spend the summer. Study not obligatory. For further information apply to **REV. AUG. ULMANN, D.D.,** 132 West 71st St., New York City.

ISLAND PARK

Centre Island, Toronto.

Sunday School Excursions have these immense grounds, mostly shaded and grassed, large tables, pavilion, etc., at their service. Boating; merry-go-round, fishing, etc. Phone or write.

TORONTO FERRY CO.,
 Yonge Street Wharf.

St. Augustine Wine

Registered. Communion Wine
\$1.50 per Gallon. (25c. extra for container). \$4.50 per doz. Qts. (bottled). F. O. B. here. Direct importer of Foreign Wines and Spirits. Telephone Main 625.

J. C. MOOR, 433 Yonge St. Toronto

The Clergy House of Rest

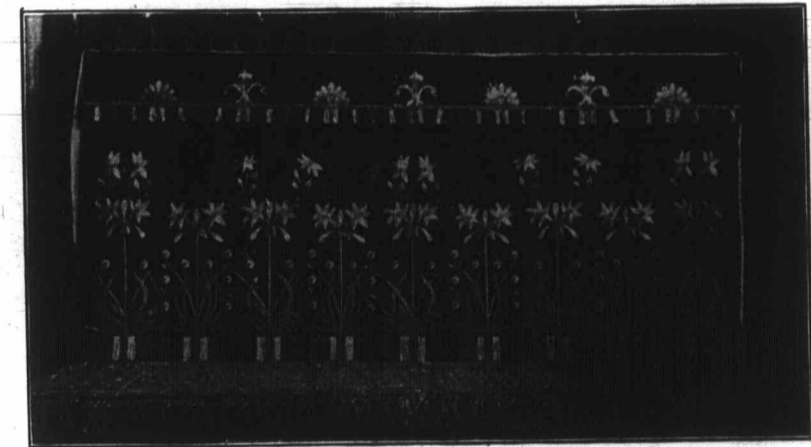
CACOUNA - - QUE.

The Clergy House of Rest will be opened for the reception of guests on Friday the 29th of June.

Board 50 cents per day

As the accommodation is limited, early application (by letter) is requested to

MRS. M. BELL IRVINE,
 59 Grande Allee, Quebec.



All branches of Ecclesiastical Needlework undertaken by the Sisters of St. John the Divine. CHURCH WORKROOMS, - MAJOR STREET, TORONTO.

The Toronto General Trusts Corporation

ACTS AS
**EXECUTOR,
 ADMINISTRATOR
 OR
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The officers of the Corporation will be pleased to consult at any time with those who contemplate availing themselves of the services of a Trust Company. All communications will be treated as strictly confidential.

Wills appointing the Corporation Executor are received for safe custody free of charge.

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Managing Director
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CHURCH BRASS WORK of every description made to order on shortest notice. Designs furnished and satisfaction guaranteed.

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Stained Glass Co., Limited
**Memorial Windows
 and Art Stained Glass**

For Churches, Public Buildings, and Dwellings.
 GLASS TILING A SPECIALTY.

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 Phone Main 5006

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We aim at Artistic Work in
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In answering any advertisement it is desirable you should mention The Canadian Churchman.

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SCHOOL DESKS
GLOBE FURNITURE CO. LTD.
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5, 1906.]

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 for Girls,
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VA, LIMITED
OTTAWA.



THE CANADIAN NORTH-WEST
HOMESTEAD
REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.
Entry may be made personally at the local land office or the district in which the land is situated.

HOMESTEAD DUTIES.
A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT
should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.
Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. W. CORY.
Deputy Minister of the Interior

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

Memorial Windows

DOMESTIC ART GLASS
Cheapest and Best. Send for References.
H. E. ST. GEORGE, LONDON, Ont.

TO OUR READERS
We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention **The Canadian Churchman**



GOLD MEDAL
FOR
ALE AND PORTER

AWARDED
JOHN LABATT
At St. Louis Exhibition, 1904.
Only medal for ALE in Canada.

Office and Yard, FRONT ST., NEAR BATHURST, Telephone No. 449. Established 1856. Office and Yard, PRINCESS STREET DOCK Telephone No. 190.
P. Burns & Co. Coal and Wood
Wholesale and Retail Dealers in
Head Office, 3 King St. West, Toronto. Telephone 131 and 132

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115 Church St., - TORONTO.

Groups a specialty—interior and exterior. Portraits of all kinds. Photography in all its branches will receive prompt attention. It will be a pleasure to show samples and give information in regard to prices, &c. Will be pleased to receive a call at any time.

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Bringing Printing.

Good printing holds old business on your books and draws new. . . . We are better equipped than ever to do all kinds of Commercial Printing that draws trade.

MONETARY TIMES PRINTERY,
62 Church Street, Telephone Main 1485.
TORONTO. Main 1485.

The Alexander Engraving Co.
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Half-tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography.
Our Cuts Give Satisfaction. Samples on Application. Phone Main 2158

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Assets, over\$8,800,000
Annual Income, over..\$8,890,000
HEAD OFFICE:
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THE LEADING Undertaker and
359 YONGE ST. Embalmer
Telephone 679.

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Telephone N. 3755.
32 CARLTON ST.

Church Chime Bells
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

GRAND TRUNK RAILWAY SYSTEM
The Holiday Season.
Now is the time to get away from the worries of business life and spend a few weeks in the Highlands of Ontario or take a trip through the Eastern resorts to the Sea Side, which is one of the most delightful and popular trips.
Tourist tickets are on sale daily to all resorts.
Call on Agents.
J. D. McDONALD,
District Passenger Agent, Toronto.

MAY WE HAVE YOUR

ORDER?
We guarantee the purest and best ice obtainable—all cut in Lake Simcoe between Belle Ewart and Roach's Point, and well planned after leaving the water. A full season's supply assured.
RATES MOST REASONABLE
BELLE EWART ICE CO.
Pure Ice Specialists
OFFICE: 10 Melinda Street. Telephone: Main 14, 1947, 2933.

Cool Shoes
For Hot Feet
OXFORDS are the coolest shoe you can wear, and we have the coolest of the cool ones.
Let us show them to you.
BLACHFORD
114 Yonge Street, Toronto.

In answering any advertisement it is desirable you should mention "The Canadian Churchman."

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GOODS
FENDERS
GAS LOGS
FIRE SCREENS
COAL VASES
ANDIRONS
FIRE IRONS
ETC.

Rice Lewis & Son, Limited,
Cor. King & Victoria Sts., Toronto

Tourists' Traveling Rugs
In checks and plaids and comfortable looking mixed tones, in browns, fawns, greys, etc., \$3.00, \$4.00, \$5.00, \$6.00 to \$10.00. Also the Scottish Clan and Family Tartans, shown in Super Traveling Rugs.

Touring Capes AND Wrap Shawls
Knitted Shawls, in silk and wool, tancy and honeycomb, also a fine stock of real Shetland Shawls and Spencers.

JOHN CATTO & SON
King Street - OPPOSITE THE POST-OFFICE TORONTO.

Provincial Loan of \$3,000,000

The Government of the Province of Ontario, under the authority of Chapter 4 of the Statutes of Ontario, 1906, invites subscriptions from the public for a loan of \$3,000,000 in bonds of the Province of Ontario, dated 1st July, 1906, and payable \$1,500,000, on the 1st July, 1926, \$1,500,000 on the 1st July, 1936. With coupons attached for interest at the rate of 4 1/2 per cent. per annum, payable half-yearly, on the 1st January and the 1st July in each year, at the office of the Provincial Treasurer, Toronto. Bonds will be of the denominations of \$200, \$500, and \$1000, and will be payable to bearer, but on request will be registered in the office of the Provincial Treasurer, and endorsed as payable only to the order of certain persons or corporations, and on request of holder, may be exchanged for Ontario Government Stock. The issue price during the month of July, 1906, will be par, and after the 31st July 1906, the issue price will be par and accrued interest. ALL BONDS AND INSCRIBED STOCK ISSUED UNDER THE AUTHORITY OF THE SAID ACT ARE FREE FROM ALL ONTARIO PROVINCIAL TAXES, CHARGES, SUCCESSION DUTY AND IMPOSITIONS WHATSOEVER. Purchasers of amounts up to \$1000 will be required to send certified cheque with the application. For amounts over \$1000 payment for subscription may be made in instalments, 10 per cent. on application, 10 per cent. 1st August, 10 per cent. 1st September, 10 per cent. 1st October, 10 per cent. 1st November, and 50 per cent. 1st December, 1906, with privilege of paying at an earlier date, the interest on instalment subscriptions being adjusted on 1st January, 1907. In the event of any subscriber for bonds payable by instalments failing to make payment of subsequent instalments, the bonds may be sold, and any loss incurred will be charged to the purchaser in default. Forms of subscription (when payable by instalments) may be obtained on application to the Treasury Department. This loan is raised upon the credit of the Consolidated Revenue Fund of Ontario, and is chargeable thereupon. All cheques should be made payable to the order of "The Provincial Treasurer of Ontario," and subscribers should state the denominations and terms (20 or 30 years) of bonds desired.
A. J. MATHESON,
Provincial Treasurer.
Treasury Department, Parliament Buildings, Toronto, 27th June, 1906.
Newspapers inserting this advertisement without authority from the Department will not be paid for it.

TORONTO
Subscription
NOTICE.—Subscribers to Toronto owing to ADVANCE, \$1.50.
ADVERTISING
ADVERTISING.—Medium for advertisement Church Journal
BIRTHS, MARRIAGES, DEATHS, ETC., TWENTY-FIVE CENTS PER LINE PER WEEK. THE PAPER IS A FAMILY PAPER FOR CANADA, AND SHOULD BE READ BY EVERY ONE.
CHANGE OF ADDRESS.—Not only the Post Office but also the one to which DISCONTINUANCE received, it will be necessary to send a POSTAGE STAMP or four weeks to CHEQUES.—Or fifteen cents.
POSTAL NOTE CORRESPONDENCE of the CANADIAN Churchman than Friday morning. Address all communications to
Phone Main Offices—Union
Lesson
Morning—1 Evening—1
Morning—2 Evening—2
Morning—1 Evening—1
Morning—1 Evening—1
Appropriations
Sundays
Ham, F.R. choir of numbers Modern, 1 hymnals.
FIFTH
Holy Communion Procession Offertory Children's General
SIXTH
Holy Communion Procession Offertory Children's General
The Cou
So engaged worldly interests appear apt to the order hands the world as we should and His need, that that most O Lord, world man, ane, th all godly

Canadian Churchman.

TORONTO, THURSDAY, JULY 12, 1906.

Subscription Two Dollars per Year
(If paid strictly in Advance, \$1.00.)

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

ADVERTISING RATES PER LINE 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,
FRANK WOOTTEN,
Phone Main 4643. Box 34, TORONTO.
Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

July 15—Fifth Sunday after Trinity.

Morning—1 Samuel 15, to 24; Acts 18, 24—19, 21.

Evening—1 Samuel 16 or 17; Matthew 7, 7.

July 22—Sixth Sunday after Trinity.

Morning—2 Samuel 1; Acts 22, 23—23, 12.

Evening—2 Samuel 12, to 24, or 18; Matthew 11.

July 29—Seventh Sunday after Trinity.

Morning—1 Chronicles 21; Acts 28, to 17.

Evening—1 Chronicles 22, or 28, to 21; Mat. 15, to 21.

August 5—Eighth Sunday after Trinity.

Morning—1 Chronicles 29, 9 to 29; Rom. 5.

Evening—2 Chron. 1 or 1 Kings 3; Mat. 19, 3 to 27.

Appropriate Hymns for Fifth and Sixth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.

Processional: 218, 232, 270, 280.

Offertory: 174, 259, 268, 271.

Children's Hymns: 176, 194, 335, 338.

General Hymns: 214, 222, 223, 285.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 560.

Processional: 291, 297, 302, 307.

Offertory: 198, 255, 256, 379.

Children's Hymns: 332, 333, 547, 574.

General Hymns: 196, 202, 299, 546.

The Course of this World.

So engrossed are we for the most part in our worldly occupation, and so largely does its interests appeal to our thoughts, and senses,—that we are apt to minimise, if not overlook, the fact, that the ordering of the world's course is in far other hands than ours. For evil—the Prince of this world and his subjects are responsible. For good we should look alone to the Author of all good—and His chosen people:—the Church. Hence the need, the wisdom, and the prevailing power of that most timely and beneficent prayer:—"Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord.

Amen." May we never cease to pray it, earnestly, lovingly, devoutly.

Religious Teaching.

One result of the overgrowth of population in England is the formation of societies for everything. One, which had a meeting recently, is to improve the religious teaching in public schools. Not what we call public schools, or the schools that in England are being harrowed by Mr. Birrell, but the mass of schools for private teaching from Harrow downwards. They are innumerable, and the society may do a good work. In answer to a very common belief, which is truer of this side of the Atlantic, Mr. F. H. Rawlins, who spoke with a thirty years' experience as a master at Eton, gave it as his belief that only a very small proportion of parents are so engrossed with their own pleasure-seeking that they take no interest in the moral and religious training of their sons. The great majority, he believed, were anything but indifferent. At the same time, he allowed, fathers, in particular were shy of approaching religious questions, though to them especially belonged the duty of inculcating the lesson of purity. A knowledge of Bible facts, Mr. Rawlins said, generally prevails among public school boys, who get plenty of teaching of that type in the preparatory schools. But, in regard to doctrine, he had observed "an extraordinary haziness of view, owing to want of instruction." It is common enough to find a boy who can rattle off the names of the Kings of Israel and Judah, but is profoundly ignorant of the saving truths of the Gospel.

To See Ourselves.

We felt it our duty a few weeks ago to lament the failure of the "Outlook" to realize the duty of the United States to its neighbour regarding Niagara Falls. In the last number of this periodical several communications are printed upon the article by Mr. Buck, proposing to excavate a new channel and so destroy the Canadian Power. None of these correspondents have any more sense of national honour than the editors of the "Outlook" exhibited. They show that the calculations of Mr. Buck minimise the expense of the water-power, and exaggerate that of steam or gas, and stop there. To see ourselves as others see us, let the "Outlook" become the "Inlook," and what in this matter will it find? First, a conduit built many years ago diverting nearly as much water as the new Canadian power plant will do, and the newer power plants in addition to that old intake from above the Falls. Crossing over and looking at their own side of the river banks, the editors would begin to understand how the neighbours of the United States do not think that this great power treats others as they should be dealt with. After a self-examination at the Falls, a consideration of the north-west angle in the Lake of the Woods will open the eyes of the engineer to the possibility of taking advantage of a verbal error by a copyist, and will let them see that our structures and our national dislike, not for individuals, but for governmental action, has a reason.

Popularizing Crime.

We fail to see what good can come from the sensational publicity given to murder, lust, and such like acts of a low and degrading character. It is bad enough to have them committed, as they usually are, under cover of the darkness of night. The publication of their nauseous details, tricked out with imaginative effect, and florid word-painting, cannot fail to vitiate the public taste, and develop a maudlin sympathy for the libertine, and the murderer. Especially in the case of young, vain, and susceptible readers; does it tend to en-

courage a desire for similar publicity and notoriety. The money so gained is tainted with evil.

Summer Services.

We cannot persuade ourselves that the wish for a shortened service in summer is wrong or unreasonable. We believe it to be founded on the desire to give to that solemn and impressive occasion its due and designed influence upon the heart and mind of the worshipper. Rather, than, on a desire to evade a bounden duty, at the dictate of our own will, and the gratification of our own pleasure. A short, fresh, well considered sermon, is to our mind, far more effective on a hot sultry summer day, than one of greater length. And, we take it, that the same principle will hold good when applied to the service of the Church. But let the loss in length be made up in increased intensity of application, and devotion, as regards what remains.

Spoliation.

A writer in the "North American Review" warns rich men that they may expect in the near future that laws will be enacted restricting their power to devise to a comparatively small sum—a sum large enough to allow the recipient to live in moderate wealth, but that is all. Such an announcement is received at first with a shrug—of incredulity, but deserves serious consideration. In old days if a king did such a thing he was called a tyrant. The power to tyrannise has been shifted from the rich and few to the poor and many, and experience has in all ages shown that the mob is the worst and most avaricious of tyrants. The power to devise is no inherent right, and the right of legislatures to take increasing death duties from rich has just been exercised all over the world. These charges will naturally be increased with the desire of the poor to secure the wealth of their neighbours for their own expenditure. Such tyranny may not be an unmixed evil. Rich people will not be so anxious to heap up riches, but will distribute in their lifetime among their poorer and more needy relatives. And it may lead to a decrease of race suicide.

A Strong Resolution.

It may be that at no season of the year is it more important that we should avail ourselves of the tonic power of good resolutions than when the will is relaxed, the mind wearied, and the body longing for rest and recreation—during the long vacation days. The love of selfish ease and the prompting of worldly pleasure are hard at such a time to keep in due subordination. A man's responsibility never ends. It is ever with him. It may be, in somewhat varied form, and operating under different circumstances in vacation days. But then—as at other times—it is influential for good, or evil; and is inescapable. We should never forget that we have always, and everywhere, good work to do. And that the main-spring of power, for good work, is the formation and maintenance of a strong resolution to do it.

Old Soldiers.

All over the world we find efforts made to reduce the number of the unskilled laborer, and to counteract the disappearance of the apprentice training. Mr. Haldane who is strangely the Minister of War in the English Cabinet, has wisely appointed a committee to consider the education of soldiers in various trades with a view to their general employment when their time expires. "The Daily Mail" says:—"The great defect of the present system is that it turns the ex-soldier upon the world at an age when he has lost his adaptiveness, and when he finds himself, with-

2, 1906.]

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out a trade, at a great disadvantage in the competition with younger men who have acquired proficiency in some industry. A partial but very imperfect palliative for this state of affairs has been provided by the efforts to earmark certain positions in Government employment for the ex-soldier. If these efforts have as yet not been carried very far, many employers, notably the great railway companies, have done their best to find berths for the soldier whose time has expired. It might be possible for the State to make a larger number of appointments to the ranks of the letter-carriers and postmen in its service from the army, since the soldier of to-day has a sufficiently good education for such work. But altogether to remove the difficulty as to employment, the surest method would be to train the soldier to proficiency in some trade. He would then, upon his discharge from the army, be as competent to earn his living as any other skilled worker."

A Definite and Dogmatic Faith.

In an admirable sermon to teachers at St. Paul's Cathedral, the Primate recently gave the following excellent advice:—"How are you now to do, how are you going to try to do, that immeasurably important work? What is in your heart about it when you kneel down day by day and say your prayers? First you have got—is it not so?—you have got quite clear the conviction, born of daily growing experience, that, if that character-building is to be worth anything, it must be based on, or, more truly, must be permeated with the Christian faith in its simple, definite, dogmatic—yes, dogmatic—form. Without that Christian faith, felt and taught, and applied to those daily needs you are helpless for giving in the best form the guidance those children need. You are here to-night as Christians, and I make bold to say that not otherwise than as Christians—in the quite definite sense—will you ever do in the best way what you are setting yourselves to do for English life. To be without the Christian faith would mean for those children as they grow older, to have no sound basis for a moral life, no real clue to the tangled mysteries of sin and sorrow, no clear motive and purpose for conduct, no adequate ideal for the inspiring of these prosaic workaday hours."

ECHOES OF OUR SYNODS.

Steady and sustained progress is undoubtedly the "order of the day" with the Church in Eastern Canada. The record of increased contributions, growing confirmation returns, clerical accessions, extensive and widely distributed building operations, and a generally quickened activity in every branch of Church work, occupies a leading place in every episcopal charge from the Atlantic to the Great Lakes. The Church of England in Canada has manifestly passed out of the exotic stage, and is striking deep and vigorous root in the soil. She is becoming a thoroughly Canadian institution. At last she has a future of her own. To vary the illustration she has turned the corner, "weathered the Cape," and has the open sea before her.

Down by the sea in the ancient and historic diocese of Nova Scotia, the evidences of a radically improved condition of affairs is everywhere manifest. Not that the Church in this region has ever been in anything approaching a moribund condition. For the last fifteen or twenty years she has done splendid work, and has more than held her own. According to the census of 1901 alone of all the provinces of the Dominion her increase was proportionately considerably greater than that of the general population, and in Prince Edward Island, where the population actually decreased in the above-mentioned decade, the Church's actual decrease shows a relative gain. But under the wise and energetic supervision of

the new Diocesan, Bishop Worrell, who possessed the inestimable capacity for application to details, the Church in the two provinces is acquiring increased efficiency by judicious readjustment of her machinery, and is going on to still better things.

The Synod just closed in Halifax, N.S., will be memorable for the passing of the canon devised by the Bishop, by which all the diocesan funds have been consolidated under one management, a uniform scale of clerical salaries, graded according to length of service, has been established, and a number of minor improvements effected in the general administration of the diocesan funds. At the same Synod it was finally decided to hold annual sessions, and other developments in the carrying on of the work of the Church, in the matter of Sunday Schools, Church conferences, etc., were foreshadowed. The Bishop reported over 2,000 confirmations, the visitation of every parish in the diocese, and a clear gain of eight clergy.

To the Synod of Ottawa Bishop Hamilton had a cheering tale to tell of the result of ten years' work, since the formation of the new diocese. An increase of 11 in the clergy of 12 in the parishes, of \$12,821 in clerical stipends, of 2,836 in communicants, and best of all, of nearly \$5 per family in contributions is indeed a heartening record. In ten years the Church people of this diocese, with an almost stationary population, had increased their contributions by forty-one per cent., the communicants during the same period having increased by 30 per cent. Some memorable and progressive legislation also characterized this Synod, notably, the appointment of an agent to visit the parishes, to urge upon the congregations the necessity for substantially augmenting the salaries of the clergy.

The Synod of the Diocese of Ontario held its annual session in Kingston, and listened to a practical inspiring charge from Bishop Mills. In spite of the tremendous emigration from the district to the North-West, and the consequent decrease in population, the Church, has fully held its own numerically. This means a considerable relative increase. Church property during the year has increased in value by \$27,000. The reports from the various diocesan funds were encouraging. Bishop Mills reported that he was well advanced with his seventh visitation of the diocese.

The Diocese of Toronto rejoices with the rest of the Church in Eastern Canada in quickened activities, and steadily brightening prospects. We doubt if any Bishop of this great diocese has ever presented as cheering a report of work as that contained in Bishop Sweatman's charge last month. There have been substantial increases in money offerings, a net gain of fifteen clergy, the largest number of candidates (2,409) in the history of the diocese received confirmation, and a number of new churches were erected. The Synod was shocked by the terribly sudden death of the Rev. Dr. Lewis, who for many years had been one of its most active, useful members, and who for over twenty years had been a most successful and honoured parish priest in the diocese. Bishop Sweatman's restoration to health, and the consequent withdrawal of his request for a co-adjutor came as an agreeable surprise.

The question of religious instruction in the public schools, we are pleased to see, came up again at several of our Synods, and committees to confer with the other religious bodies on the subject were appointed. For the first time in its history such a committee was appointed by the Synod of Nova Scotia. The party spirit which a few years ago embittered our Synodical debates, has to all appearances completely disappeared, and the whole tone of the discussions has reached a higher level, and a sweeter atmosphere. On the whole, we are inclined to the opinion that this year marks a point never before reached in the effective work and life of the Church in Eastern Canada, and that our Synods have attained an

efficiency and usefulness quite unprecedented in their history. They are becoming business meetings rather than occasions for blowing off steam, or airing grievances and hobbies. The twentieth century belongs to the Canadian Church.

THE TRINITY IDEAL.

When Trinity and Toronto Colleges were severally built, and the residences occupied, the city of Toronto was a very different place to what it is now. The population did not exceed thirty or forty thousand. Whether the founders designedly placed Trinity where they did in order to make intercourse as difficult as possible, and to make it the centre of a coterie of its own, there is no doubt about the result. Those citizens of Toronto or Yorkville, not to speak of strangers over the Don, never thought of their sons living at home and attending classes during the day, that was out of the question, the young men went to college, and when they got leave visited home; they were practically as far away as they would be now if they lived in Oakville or Newmarket. By and by in the sixties the street cars straggled up Queen Street, a single line with sidings, where there were weary waits. Gradually the service improved, and fewer Torontonians lived in residence. In process of time came electric cars, the city encompassed the college, and now it is possible to go to the park by cars or motors in a shorter time than Knox College men were able to plough through snow and ice or slush or mud from their quarters in Grosvenor Street to the Toronto College. We touch lightly on this bit of past history for the purpose of showing, or rather of reminding our readers of the great changes which, almost unnoticed, take place around us. We ask them, if this has happened in the last forty or fifty years, what is the aspect of the University Park likely to be in another fifty? Will opinion be always the same. Then every body had its separate college, now we are "doctored" into one hive. Are the centrifugal forces destroyed? Only for the time. In the early times after the opening of Toronto, there were practically no buildings to the east north of Carlton until near Bloor Street, on the southwest, the cricket ground ran to the Grange, and all north and west were farms and commons. Now there is hardly a lot unbuilt on for three miles west. In fifty years what will it be? Can we conceive of a congerie of colleges in the centre of this city, or the room for the anaemic degenerates to file from the closely packed building and hall to class-room and dormitory. We have mentioned these points before, and yet we understand that, self-evident as they are, and to our mind, fatal objections to the proposal to move Trinity to such close and undesirable quarters, there are still some who favour it. What is to be gained, only, money, and possibly not even money. We have heard from a number of old friends of Trinity opposed to it. Some say that they did not oppose federation for economic reasons, considerations which they now believe were unconsciously exaggerated. We say nothing of the educational advantages or disadvantages, so much can be said, and so much has been said, but on one side only. One word, however, as to the social advantages. Do parents wish their sons and daughters to be part and parcel of the heterogeneous mass of young men and women of all, or no, religion, who will rub shoulders and exchange ideas in the park. Was it for this ideal that their parents and grandparents poured out their money when Trinity was founded? It seems to us that their conception of religious and moral training was very different. Besides we look on the proposal to place Trinity and Wycliffe together as a deadly blow to the Church. They both represent the Church, and yet differ materially, they now agree to differ, there is so much for both to do that there is no need of

strife. But they have left their one on one struggle the other. The repulsion. They are hated, and multiply. Or need of Trinity feeling been the old Trinity the alienated and to establish college in an will be pure freedom. Be as they are un by all means ideals, but n same difficult and Sir John the supreme. It was thought mounted by gained better pairing the general conv will be lost, to the overc

Judging synods a imagined th sibly stand a decent in utterances later indic way. The is now dis rivals the over the ra door. The what simil the urgenc ally in sil without p Why put i the special is the situ knowledge which we funds for about \$13, some day sum now when pra the dioces out of rev for contri diocese is suggest d of the cle to come or twenty spare, but istry may watch th struggle: Surely if situation mortgage Care in (but we a labourers it or not Eastern cussion, action.

strife. But the bitternesses of twenty years ago have left their mark, and we fear disaster with one on one side of the street and the other on the other. There must be emulation, easily made repulsion. Differences are sure to be exaggerated, and reasons for taking sides will soon multiply. Or else it will be asked what is the need of Trinity at all. So strongly has this feeling been expressed that we fear trouble. The old Trinity spirit revolts at a fused Trinity and the alienated friends already threaten a trek, and to establish a small, poor, but independent college in an eligible country place where there will be pure air and water and a simple life and freedom. Better let well alone, and things go on as they are until a change must be made, and then by all means adventure anew to perpetuate our ideals, but not in Toronto. We face again the same difficulty which confronted Bishop Strachan and Sir John Beverley Robinson—which is to be the supreme—mere learning or religious training. It was thought that the difficulty had been surmounted by Federation, and that Trinity had gained better educational facilities without impairing the residential and religious life. It is a general conviction that the latter, that in fact, all will be lost, submerged, by a change of residence to the overcrowding centre of Toronto.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

Judging by the heroic utterances in several synods a year ago one would certainly have imagined that nothing under the sun could possibly stand between the ill-paid missionary and a decent income in the immediate future. But utterances in the same synods a twelve-month later indicate that something did stand in the way. The zeal with which the clerical stipend is now discussed at our annual synods almost rivals the enthusiasm displayed at election time over the railway that is to run by every elector's door. The tangible results are apparently somewhat similar also. We do not appear to realize the urgency of action. Men are suffering heroically in silence. Their children are growing up without proper education. Every year counts. Why put it off? We do not know what may be the special conditions of all the dioceses, but here is the situation in one of which we have some knowledge. At the present time the diocese to which we refer has an annual income from trust funds for missionary purposes, amounting to about \$13,000. It has further bequests which will some day yield a revenue of about \$10,000—this sum now going to annuitants. The day is coming when practically the whole missionary work of the diocese as presently carried on can be paid out of revenue from investments without calling for contributions from the public. And yet that diocese is poor, very poor in its own eyes. If you suggest doing anything to advance the stipends of the clergy you are asked where is the money to come from? The men ordained ten, fifteen or twenty years hence will have enough and to spare, but they who toil to-day, and whose ministry may have produced these gifts will have to watch their children grow up unlettered, and struggle as best they may in the face of poverty. Surely if there be no other way of meeting the situation at once, it is perfectly legitimate to mortgage the future under such circumstances. Care in Church financing is an admirable virtue, but we are in honour bound to do justice to the labourers whether they are in a position to exact it or not. This question of clerical stipends in Eastern Canada has long passed the stage of discussion, what is needed is prompt and decisive action.

The clergy of the diocese of Huron have an interesting custom of holding a conference on the evening of the Synod, and a breakfast the following morning, on both of which occasions topics of special interest are discussed with great candour and profit. At the "breakfast" this year the subject was "Revision of the Liturgy." It appears to have been discussed with special vigour by one of the younger clergy who strongly pleaded for action by the Church. Now a fair, frank and full discussion of this subject is certainly needed. We should make up our minds one way or other regarding this problem. If the Church as a whole is satisfied with things as they are, then let us know it. But it is perfectly clear that that is not the view taken of the subject. There is so far as we can ascertain an almost universal feeling that readjustment is needed, and badly needed, but one is waiting for the other to take the lead. Of course there are some who expect to be cheered when they make the oracular exclamation, "hands off the Prayer Book," and they are usually gratified. But the Anglican Church in Canada feels that something must be done and awaits a Moses to lead it out of the wilderness. In the meantime we desire to see the subject discussed throughout the country with all the earnestness and thoroughness possible. Let us speak out our real minds; the convictions of our hearts. That is the only way to reach a solution. This thing of trying to interpret our neighbours' views is not what is wanted. Let each man speak for himself, and then we shall know just where we are.

There seems to have been a warm discussion in the Synod of Rupert's Land over the prominence given to the reports of Rural Deans in that body. This is not the first time such a point has been raised in Church Synods, and its significance is much greater than many imagine. The office of rural dean is generally regarded as the lowest in point of precedence in the gift of the Church, and thoughtless men are disposed to assume that it must be the most useless of all. In the Canadian Church we have been bending the knee to titles that mean nothing so far as the proper work of the Church is concerned, mere ecclesiastical tinsel and drapery. What we need to do is to devise useful duties to accompany every office, and then demand that these duties shall be performed. We have not been made aware of any great power issuing to the Church in this country from the office of Dean or Canon. There has been in recent years a tendency to magnify the office of Archdeacon by the performance of some useful work, but on the whole, we imagine that the honorary titles have been a great detriment to us. They cause heart-burnings, they tend to promote the political spirit, and we think we have noticed on many occasions that they tie men's tongues when they ought to be loosed, and impel some men to say and do things that ought to be left unsaid and undone. Now when a rural dean takes his office seriously as chairman of the district chapter and makes it honourable if not in name at least in service, he ought to meet with encouragement and not a rebuff. Wiser heads, if such there be, should point out the way to make his report more useful to the Synod and the Church rather than have it treated with scant courtesy. With wisely chosen, active rural deans, we could easily dispense with the higher titles, and the Church would gain by the change.

Three Bishops of the Canadian Church in their recent charges to Synod, solemnly protested against the use of school text books authorized in Ontario as calculated to confuse and corrupt the mind of youths on some of the verities of religion. The quotations which their Lordships gave in support of their position did not appeal to us as justification for such a course. Two of the

Synods seem to have been affected in the same way, and referred the matter to committees. The third promptly passed a commendatory resolution in accordance with the episcopal view. We call attention to this subject to point out the excessive care that ought to be exercised by those in authority in touching upon a subject such as this. The utterance of a Bishop carries the weight of authority far beyond the words of the man in a private capacity. The utterance of a Synod means far more than the opinion of its united membership. Assuming that there was reasonable ground for considering that the book in question was scientifically inaccurate and unsound regarding the Faith, it certainly was a question altogether too deep for a body having no special aptitude for such problems to pronounce upon off-hand. The Church ought to make sure that the truth is assailed before it proceeds to annihilate anybody.

"Spectator."

The Churchwoman.

TORONTO.

Whitby.—All Saints.—The members of the W.A. of this parish have packed and sent away their bale for the year to Lac La Rouge, a distant Indian boarding school in the Diocese of Saskatchewan, nearly 300 miles from the railway. The Ven. Archdeacon Mackay is in charge of this Mission.

RUPERT'S LAND.

Winnipeg.—On Tuesday morning, June 26th, the nineteenth annual meeting of the Diocesan Branch of the W.A. was begun with a service in Holy Trinity Church, which was largely attended by the delegates thence and their friends. The Rev. F. C. C. Heathcote, rector of All Saints', preached the sermon, choosing for his text Ezek. 37:3, "And He said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest." During the course of his address the preacher urged upon his hearers the great need there was at the present time in the Church at large for a more zealous and earnest missionary spirit. He urged his brethren to pray for a new power from on high. Let them think again of their heathen. He looked forward to the day when the whole Church would work with both hands, earnestly going forth under the great command, which still echoed, "Go ye into all the world and make disciples of all nations."

In the afternoon the regular business was begun in the schoolroom. Among those present were Mrs. J. J. Roy, president; Mrs. McFarlane, recording secretary; Mrs. Garton (who read the report of the corresponding secretary in the absence of Miss Millidge), Mrs. McAllister, Dorcas secretary; Mrs. Murray, "Leaflet" editor; Mrs. Burman, "Leaflet" secretary; Mrs. Jeffrey, literature secretary; Mrs. George Horrobin, librarian, and many others.

Mrs. Roy, in her presidential address, traced the work of the Woman's Auxiliary during the past twelve months. In the matter of supporting the funds of the Auxiliary, she pointed out that thirty-five cents a year for three years from each member would yield the handsome sum of \$20,000, which could be used in the training of missionary candidates. She strongly urged the formation of these funds in the diocese. The president called attention to the difference between the support afforded the home and foreign missions. In the former class, members of the Church could see with their own eyes the wants of the hour, while with the foreign missions the needs were not self-evident from personal observation. After reviewing the work of the juvenile members of the Auxiliary, Mrs. Roy concluded by thanking the diocesan officers for their hearty and intelligent interest in the work done during the year.

The secretary, in presenting the annual report, gave evidence of general progress, especially along the line of furnishing churches in need of help. The \$1,000 asked for by the Archbishop towards the Parsonage Fund had been fully subscribed, and was a source of much gratification to the members.

The treasurer's report showed gross contributions of \$235.21, out of which, after deducting all expenses, a balance of \$23.11 was carried forward to the next year.

A letter was read by Mrs. McAllister from Miss Halson, the General Dorcas Secretary, in which attention was called to the need, for the Rupert's Land branches doing more for the general work of the Church by contributing additional money for the home missions. The reports were unanimously adopted.

The Rev. A. J. Peck then delivered an eloquent address, in which he urged the members of the Auxiliary to consecrate their work to the service of the Church. During the evening the juvenile members of the W.A. held a ses-

sion and received reports of the work done by their various branches throughout the diocese.

Wednesday, June 27th.—At ten o'clock this morning, in St. Peter's Church, Selkirk Avenue, the Woman's Auxiliary of the Diocese of Rupert's Land, whose meeting was held concurrently with the Synod, resumed its session. Devotional exercises were led by Rural Dean Anderson, after which the proceedings were presided over by Mrs. A. T. Cowley. The morning was spent in listening to the reports from all the branches of the diocese. The trend of these was very gratifying, especially those of some of the new branches. An address was given by Mr. Mendelssohn on the work of the Church of England Mission to the Jews, in the course of which he asked help through the W.A. In Montreal and Ottawa this was done by the Auxiliary. One of the Rupert's Land branches had already contributed a small sum. From the discussion which followed, the opinion was expressed that this example will be generally followed. Refreshments were served by the St. Peter's Church members. Nominations for officers for the year resulted in the re-election of all officers by acclamation. In the case of president, Mrs. J. J. Roy and Mrs. A. T. Cowley were nominated, but Mrs. Cowley withdrew, and Mrs. Roy was re-elected. Miss Woodman was elected assistant superintendent of the Juniors, in place of Miss Carman, who is going to the West. The session concluded by the asking and answering of questions in connection with the work. The full list of officers for the year 1906-7 is as follows: Patroness, Lady Schultz; honorary president, Mrs. Fortin; honorary vice-presidents, Mesdames O'Meara, Gill, Inkster, Rowan and Grundy; president, Mrs. J. J. Roy; first vice-president, Mrs. A. E. Cowley; second vice-president, Mrs. Oldfield; recording secretary, Mrs. McFarlane; literature secretary, Mrs. C. N. Jeffreys; treasurer, Mrs. S. G. Chambers; "Leaflet" editor, Mrs. Murray; "Leaflet" secretary-treasurer, Mrs. W. A. Burman; librarian, Mrs. George Horngbin; Dorcas secretary, Mrs. Waddington Clarke; superintendent Junior W.A., Mrs. J. R. Richardson; diocesan correspondent and convener of Mite Box Committee, Miss Cowley; junior mite box, Mrs. Hague; superintendent Babies' Branch, Mrs. Code; assistant superintendent J.W.A., Miss Woodman.

The afternoon meeting was held in St. George's school-house. One of the matters accomplished thereat was the formation of a Babies' Branch. Mrs. Code, of St. John's, is its superintendent, or "mother of all the babies," and Lady Schultz gave in the name of the first member, Mrs. Alder's youngest child, who is her godchild. It was decided that babies, being common gender, should include boys as well as girls under seven. They are taught a little missionary prayer and give a cent each Sunday. Their offerings are to be devoted to the rescue of the temple children of India, who are sold by their parents to a Brahmin when they are but a few years old, being valued at about \$30, and become his property for his infamous designs. If rescued by Missionaries, these little ones usually become Christian workers. Miss Cowley read a letter bringing these facts to the attention of the meeting.

On the motion of Mrs. McAllister, it was decided that each Auxiliary should contribute an amount to the Foreign Mission Pledge Fund, to be distributed by the board, and these pledges will, therefore, not go to any one object as heretofore, but will help to make up various pledges which may be in arrears.

Mrs. Garton, acting corresponding secretary, reported that the Parsonage Fund for next year already has over \$300 on hand or promised, Brandon having offered to give \$100. The question of the triennial offering came up, and the handsome sum of \$20,000 may be raised in three years if each member gives 35 cents yearly towards this object, of which all were in favour.

The question box brought two important matters up for discussion, one being whether junior members should have a right to vote at Senior board meetings. The general opinion was that they should. Mrs. J. R. Richardson moved that in order to increase Senior interest in Junior work a Senior visitor should attend the latter's meetings monthly, and this resolution was passed. Morden was anxious to have Woman's Auxiliary deanery meetings arranged, when several country or city branches might meet, and have an interchange of ideas as to the best methods of work. Mrs. R. McFarlane suggested that the first of these be held next fall at St. Andrew's, and this will, no doubt, be one of the features of the autumn's work.

On behalf of the Jewish Mission, the Rev. S. Mendelssohn made an appeal for the morning's session, taking as his text, "Favour is deceitful and beauty is vain, but the woman that feareth the Lord she shall be praised." Mr. Mendelssohn paid a high tribute to women Church workers. It was sometimes remarked that she is the best woman about whom the least is said, but there was much to be said, and only in praise, of the Woman's Auxiliary. In the home, society and the Church women have been a great blessing, and this being so, the Mission appealed for the sympathy of the Woman's Auxiliary, remembering that with its help the Jewish Mission would accomplish its aims.

Many interesting ways of raising money were mentioned in the reports from the Senior branches read. Brandon, which gave an excellent account of itself, had found the calendar system most successful, the officers representing years, months and days, and getting subscriptions accordingly. The smaller towns had received large sums of money from lunches at fairs, from afternoon teas given every month, as in the case of Neepawa, which raised during the year \$455 for various purposes. Morden

arranged entertainments, such as penny readings and plays, and it will wipe out this year the debt of \$500 on the church's debt. Selkirk cancelled a mortgage of \$600 on its parsonage; Dauphin had raised \$420; Hamiota made much money by quilting; Holland sent out a bale valued at \$50 and raised much money besides; Minnedosa's receipts were \$822.20, \$126.75 resulting from afternoon teas. They had also taken charge of a wedding breakfast for a young English bride who had no home, and made \$17 from that source. Manitou, standing ninth on the list, has thirty-three members, and has furnished its church kitchen and painted the vicarage. Grandview welcomes all newcomers and visits the sick. In Russell the ladies add to their revenue by charging 25 cents for non-attendance at meetings, and this seemed to many present a good idea. The business of the meeting being finished, the proceedings were then brought to a conclusion by the pronouncing of the Benediction.

Toronto.—Girls' Friendly Society.—The annual service of the Girls' Friendly Society was held in St. Simon's Church on June 21st, at 8 p.m., with a large attendance from the six Toronto branches. The rector, the Rev. E. C. Cayley, officiated, and gave a very earnest and practical address, speaking of the Society as based on the highest Christian principles, dwelling particularly on the duties of prayer and friendliness, and the help given in deepening the individual character. He spoke also of the encouraging growth of the Branches, especially among the candidates, many of whom were present. He recommended the practice of reading each week the rules and counsels laid down in the members' Guide Book, and urged all present to attend a celebration of the Holy Communion in their own church on the following Sunday. The lesson read was Romans 12, special prayers were used, and Hymns 549, 389 and 26 were sung, the Rev. E. Wood kindly acting as organist for the occasion. An offertory was taken up for the Sick Fund. After the service those present were asked to go into the schoolroom, where the honorary president, Mrs. Wood, spoke a few earnest words, thanking all for their love and sympathy in her recent sorrow, and reminding her hearers that "those whose course on earth is over" do not cease to care for and help the work in which they were interested when with us. She also urged all to fresh effort when they met again after the holidays. Several members, lately commended from Great Britain, were present.

The annual festival was held at York Mills earlier in the month, and was very successful. Over a hundred were present, and were most kindly received and entertained by the Rev. R. and Mrs. Ashcroft, the newly-appointed president of the G.F.S. for Toronto Diocese. Tea was served on five long tables in the rectory garden, and when it was over reference was made to the absence of Mrs. Wood, and a resolution of sympathy with her in her recent bereavement was carried by a standing vote. Games, rambles in the fields and woods, and admiring the lovely view from a cool verandah made the time pass quickly, and the day ended with a short service in the pretty little church, at which Canon Farncomb read the service, and the rector gave a very helpful address on being members, one of another, and the duties and privileges which arise therefrom. The party went and returned in two private cars, and ideal summer weather made the outing a most enjoyable one. A hearty resolution of thanks to the kind host and hostess and their assistants was proposed by Canon Farncomb, and responded to most warmly.

Billings' Bridge.—Trinity.—The Girls' Auxiliary of this parish held a successful meeting at the rectory last week, and the following day enjoyed their annual picnic to Britannia-on-the-Bay. The Parish Guild met last Thursday and completed arrangements for the annual congregational garden party, which is underlined for the 10th inst.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

J. L. Jones, D.D., Bishop, St. John's, Newfoundland.

St. John's.—St. Thomas'.—Mr. W. M. Clapp, who, for the past twenty-four years has been organist at this church, has resigned the position, and on June 28th the members of the choir awaited on him at his residence, Cochrane Street, and presented him with an address and a silver-mounted walking stick. The address, read by Mr. Williams, expressed the regret of members of the congregation because of Mr. Clapp's resignation. Mr. Clapp made a suitable reply and wished the choir and the new organist every success.

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Bishop, Halifax, N.S.

Halifax.—During the last five years over \$40,000 has been expended in church buildings in Cape Breton, A new

parish is in course of formation at St. John's. Some of the delegates from Cape Breton in the Nova Scotia Synod claimed that the influx of Church people to the mining districts of this island had proved as severe a strain upon the resources of the Church as the immigration of the same class into the North-Western Provinces. The Rev. S. Weston-Jones has resigned his position as collector for King's College, and has gone on a year's leave of absence to England. He has also resigned from the Board of Governors of the College. The appointment of the Rev. Dr. Armitage as Archdeacon of Halifax has met with very general approval. Archdeacon Armitage leaves this month to attend the Keswick Convention in England. Every member of the Synod of Nova Scotia was glad to see the venerable Dean of the diocese (Dr. Gilpin) in attendance at the last session, and evidently taking a deep interest in the debates.

The following address from the clergy of the diocese, accompanied by a purse of money, was lately presented to the Lord Bishop of this diocese: "To the Right Rev. Clarendon L. Worrell, D.D., D.C.L., Bishop of Nova Scotia.—Right Rev. Father in God.—Your clergy having heard with regret that the convocation robes which had been presented to your Lordship were destroyed in the conflagration of St. Luke's Cathedral, beg your Lordship's acceptance of the accompanying purse wherewith to supply a new set of robes. They would also assure you that this is but a slight token of the esteem and affection which you have won amongst the clergy of your diocese. We thank God, who guided us to so wise a choice of a chief pastor, and we look forward with hope and confidence to an Episcopate full of blessing and profit to the Diocese of Nova Scotia and to the whole Canadian Church."

Lunenburg.—St. John's.—This church has been the recipient of many beautiful gifts in the past from devoted members of the congregation, among whom may be mentioned as one of the foremost, Lieut.-Col. Kaulbach, who three years ago presented the splendid chime of ten bells. Once more Col. Kaulbach has helped to beautify this second oldest sacred edifice of the Dominion by the presentation of three elegantly carved oak clergy stalls. Such gifts as these are appreciated by the rector and congregation for their value and beauty, and also for the interest in the Church which they on Col. Kaulbach's part betoken.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Fredericton.—The condition of Bishop Kingdon, according to latest reports, is considerably improved, and hopes are now entertained of his partial recovery.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

Lennoxville.—Bishop's College.—The annual meeting of the Alumni Association of this university was held in the council chamber at the college recently. The Rev. H. F. Hamilton, M.A., presented the report, which showed a very successful year's work. The election of officers then took place, with the following results: President, the Rev. A. H. Moore, M.A., Stanstead (re-elected); first vice-president, the Rev. F. C. Scott, D.C.L. (Quebec); second vice-president, R. Campbell, M.A. (Quebec). Committee.—The Rev. F. G. Vial, M.A. (Fitch Bay), the Rev. R. W. E. Wright, M.A. (Lennoxville), M. A. Phelan, M.A., the Rev. A. H. Robertson, M.A. (Cookshire); the Rev. B. Watson, M.A.; secretary-treasurer, the Rev. J. J. Scaman, B.A.; auditor, the Rev. R. A. Parrock, LL.D., Alumni editor of "Mitre," H. H. Corey, B.A.

MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal; James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—St. Thomas'.—The members of the vestry of this church have been granted a building permit for the erection of a new church at the corner of Sherbrooke St. and Delorimier Avenue. The edifice is to cost \$18,000.

Aylmer.—Christ Church.—On Sunday evening, July the 1st, the Coadjutor Bishop visited this parish and administered the apostolic rite of Confirmation. Fifteen candidates were presented by the rector, the Rev. Rural Dean Taylor—ten males and five females. The sacred edifice was crowded, and everyone present listened with wrapt attention to the eloquent and most powerful address delivered by the Bishop. The subject was one of great importance, viz., "The Church: Her Need of Confirmation and its Place in the Church of God." Every point was clearly and conclusively proven by the Scriptures. The altar was beautifully decorated with roses and palms for the occasion. The music was of a high order. Hymns 271, 157 (kneeling), 349 and 280 were well rendered by a full choir. Mr. Moir sang with good effect during the offertory, "The Ever-

lasting Gates." words to the unable through preaching and Rural Dean of congregation loyalty to each in a parish whatever Rural efficaciously p and most hch

The rectory evening of W bers of the their friends occasion being of the rector, received in t her sister, M was made to and hostess. men, and al complimentary parson, and the congregat esteem in a by presenting time they pr bag. The h the occasion, amused them Others prefe music was p Gorman and sent. Refre evening, and some young E. Holt, M. presentations Taylor made himself. M well-earned

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Mrs. Bett ance, and who hear. Mr. Jack Masters (well. Th sang a s Hughes ; the eveni success.

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Bellevi tion wit when in in the c chaplain, evening on Tues Tuesday

lasting Gates." The Bishop addressed a few encouraging words to the congregation, and was sorry he would be unable through pressure of work to be present at the approaching anniversary of their highly-esteemed Rector and Rural Dean of Clarendon. His Lordship wished rector and congregation God-speed and many years of devotedness and loyalty to each other. Ten years was a long time to spend in a parish with the many difficulties; but he could say, whatever Rural Dean Taylor undertook was always most efficaciously performed. This closed one of the brightest and most helpful services held in the church for years.

The rectory was the scene of a happy gathering on the evening of Wednesday, July 4th, when many of the members of the congregation met together with a number of their friends and spent a most delightful evening, the occasion being the celebration of the forty-fourth birthday of the rector, the Rev. Rural Dean Taylor. The guests were received in the drawing-room by Mrs. Taylor, assisted by her sister, Mrs. J. C. Bruce, of Huntingdon, and everyone was made to feel perfectly at home by the hospitable host and hostess. Speeches were made by the visiting clergymen, and also by ex-Mayor Ritchie. In each case many complimentary remarks were made in favour of the popular parson, and to crown the pleasing features of the evening the congregation sprang a surprise on him, and marked their esteem in a manner more substantial than by words alone by presenting him with a purse of gold, and at the same time they presented Mrs. Taylor with a handsome travelling bag. The house and grounds were specially decorated for the occasion. Many remained on the spacious lawn and amused themselves by watching a display of fireworks. Others preferred to remain in the house, where excellent music was provided by Tippin's orchestra. The Rev. J. F. Gorman and the Rev. W. A. Reid, of Ottawa, were present. Refreshments were served in the house during the evening, and Mrs. Taylor was assisted by a bevy of handsome young ladies: Misses N. Kenny, J. Sayer, A. Bradley, E. Holt, M. Church, J. Martin and G. Chamberlain. The presentations were made by Dr. Church, and the Rev. R. F. Taylor made a suitable reply on behalf of Mrs. Taylor and himself. Mr. Taylor and his wife are about to spend a well-earned holiday in Scotland.

Hull.—St. James'.—On Dominion Day the Right Rev. the Bishop-Coadjutor visited this church and confirmed a large number of candidates. The Rev. A. W. Buckland, rector of Quoy Ton acted as Bishop's chaplain. The Bishop gave a very earnest address.



ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

Kingston.—St. George's Cathedral.—During the present week three special services of special supplication to Almighty God for the guidance of the Holy Ghost in the choice of a Dean for the diocese will be held in this cathedral church.

A special meeting of the vestry took place on Monday evening last in order to discuss the matter of the successor to the late Very Rev. Dean Buxton. The names of those chosen to be submitted to the Bishop of the diocese for his approval are: The Rev. Canon Starr, the Rev. Frank DuMoulin, and the Rev. Canon Whitney.

St. James'.—The Ven. Archdeacon MacMorine preached an excellent sermon in this church last Sunday evening on the subject of "Church Union."

Some members of the congregation of this church declare that they wish to have a surpliced choir of mixed voices, and a meeting of the whole congregation will be held shortly to ascertain the desire of its members as a whole on the subject.

St. Luke's.—A promenade concert was held in the new Parish Hall on Thursday evening, June 28th, which proved to be a most enjoyable affair. There was a very large attendance, and the members of the choir, under the leadership of Mrs. Harry Betts, did themselves great credit. Mrs. Betts herself sang a vocal selection with great acceptance, and her rendition of it gave much pleasure to those who heard her. Miss May Hiscock also sang very sweetly. Mr. Jack Cousins was very successful with his recitations. Masters Carson and Ansley, wearing surplices, also sang well. The Rev. C. L. Bilkey, the curate of St. James', also sang a solo most acceptably. The Misses May Newman, Hughes and Dupuis kindly acted as accompanists during the evening, and by their efforts contributed largely to its success.

Arden.—The church here, which is a pretty, new structure, situated in the centre of the village, has been seated throughout with chairs, which were used for the first time on Sunday, July 1st.

Belleville.—St. Agnes'.—The closing exercises in connection with this school commenced on Sunday, June 24th, when in the afternoon a short choral Evensong was held in the chapel, followed by an appropriate address from the chaplain, the Rev. G. R. Beamish. On the following evening the physical culture classes gave an exhibition, and on Tuesday morning the kindergarten classes followed suit. Tuesday evening was devoted to a dramatic recital, and

on Wednesday evening a musical programme of more than usual excellence was given.



OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa.

Ottawa.—Christ Church Cathedral.—The morning service on Dominion Day was made memorable by the attendance of the officers and men of the Seventh Fusiliers of London, who were visiting the city as the guests of the Governor-General's Foot Guards. The visitors, accompanied by a large contingent of their hosts, nearly filled the spacious edifice, and the service was particularly impressive and inspiring. The Rev. E. H. Capp, acting chaplain of the local regiment, preached an appropriate sermon.

St. Matthew's.—The new pipe organ, which has been placed in this church, was formally opened on Sunday last in the presence of an overflowing congregation. The parish has been fortunate in securing the services of Mr. Shott, one of the capital's most talented musicians, and under his care during the short time he has been in charge a marked improvement has been noticed in the work of the choir. The services have always been noted for their hearty congregational character. It is expected that, with the advantages of the new instrument, they will take rank with the best in the city.

Arnprior.—Emmanuel.—Mr. Cecil Whalley, son of the rector of this church, has won the Prince of Wales' medal and other prizes in the recent examinations at Bishop's College, Lennoxville.

Bell's Corners.—The Woman's Guild of Christ Church held successful excursion last week to Aylmer Park, on the Quebec side of the river. The Rev. R. H. Steacy accompanied the merry-makers, and the arrangements were well carried out by Mrs. John Graham, president, and Miss Bell (Britannia), the energetic secretary of the Guild.

Kemptville.—The Right Rev. C. W. Anderson, Bishop of Chicago, has been visiting his mother and brother here and at Oxford Mills. His daughter, Miss Jean, accompanied him.

Mattawa.—St. Margaret's congregation of Rutherglen held their annual picnic in Hill's Grove last Thursday. The weather was superb, and a large crowd attended from North Bay, Mattawa, and intervening country. The net receipts amounted to \$140. This is to be spent on painting the church and improving its environments, something which has long been needed to be done. The Missionary is very hopeful in his efforts to put the church property of this Mission into better condition.



TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

St. James'.—A memorial service for the victims of the railway accident at Salisbury was held in this church on Sunday morning last. Special prayers were recited during the service, and the Rev. Professor Clark, of Trinity College, preached, choosing for his text a few words from the Book of Job, 16:22, "A few more years and I go whence I shall not return." Dr. Ham played Chopin's funeral march at the conclusion of the service.

Immanuel Church.—The opening on Sunday last of this church, on the western island beach, about midway between Hanlan's Point and the Lakeside Home for Little children, is further evidence of the activity of the Church of England in providing services to summer cottagers, since the present undertaking follows closely upon the initial service in the new edifice at Simcoe Park (Fisherman's Island). Every Sunday afternoon, too, service is conducted by Anglican clergy on Yonge Street wharf, and services are also held in summer quarters at Balm Beach. St. Andrew's Church, Centre Island, has for years served that portion of the Island, the service being under the personal direction of the Bishop.

The Rev. Canon Cody opened the new church on Sunday morning in the presence of a congregation of over three hundred, and as the seating accommodation is only for about two hundred and fifty, the edifice was overcrowded. The church, which cost about \$2,500 to build, is the fruit of the efforts of the Brotherhood of St. Andrew, who have for the past ten years conducted services at Hanlan's Point. The structure is a pretty frame one, of good ecclesiastical design, being provided with a nave and vestry and a transept that can be utilized as an additional classroom by the Sunday School. Canon Cody, who delivered a powerful address on reaching out or extension and confirmation of Faith and principle, as being the primal necessities of the Church and the individual, alluded to the new building as exemplifying extension. Under present conditions, when so many people left their regular residences for the summer months, some change in Church methods was demanded, he thought. The church had to follow the people, as in the abandon of the summer life there was a decided tendency to give up Church attendance altogether,

along with the other habits and customs of ordinary life. About one hundred scholars were present at the opening of the Sunday School in the afternoon. The Ven. Archdeacon Sweeny preached at the evening service, and congratulated the founders of the church on the hopeful outlook for a very useful work among the two hundred families that the church was designed to reach. The Rev. H. D. Raymond, a graduate of Wycliffe, will have charge for the remainder of the summer.

Church of the Ascension.—There was a conference in the Synod Office on Tuesday morning, July 3rd, between Bishop Sweatman and the churchwardens and representatives of this church to consider the question of making permanent the appointment of the Rev. Wm. H. Vance as rector of the church. After a short deliberation the Bishop confirmed Mr. Vance in the rectorship. Mr. Vance came from St. Catharines about a year ago to take the place of the Rev. G. A. Kuhring, who went to the Maritime Provinces. During Mr. Vance's incumbency the membership of the congregation, as also that of the Young People's Society as well as considerably increased. The church is also in a satisfactory condition financially.

St. Luke's.—The Ven. Archdeacon and Mrs. Langtry, of 24 St. Joseph Street, on Tuesday, July 3rd, celebrated the fiftieth anniversary of their wedding day, and were the recipients of a multitude of kind messages from friends in all parts of the city and at outside places. A deputation of the parochial branch of the W.A., consisting of Mrs. Holmsted, Mrs. Lamont-Smith, Mrs. Parsons, Mrs. Davidson, the president of the branch and others, visited the house during the afternoon, and Mrs. Davidson presented the Archdeacon on behalf of all the members of the branch with an inlaid mahogany tray, which bore a sterling silver plate, upon which the following words were engraved: "The Venerable Archdeacon Langtry, from his friends and parishioners, members of the W.A., July 3, 1856-1906. The tray was of beautiful design and workmanship. To Mrs. Langtry, honorary president of the branch, was also given a sterling silver bowl, gold lined. Fifty roses and carnations, tied with red and black, Trinity University colours, were also given. The occasion was not only their golden wedding, but also to mark the fiftieth year of the Archdeacon's ordination to the priesthood. These presents were accompanied by an affectionately worded letter, which contained assurances of their continued esteem and regard for their former rector, Mrs. Langtry and the members of their family. The letter is as follows:

"July 3rd, 1906.—The Ven. Archdeacon Langtry.—Rev. and Dear Sir,—The members of the St. Luke's Branch of the Woman's Auxillary, having learned that this is the fiftieth anniversary of your marriage, wish to convey to you and Mrs. Langtry our most hearty congratulations. We call to mind that this is also the fiftieth year of a zealous, powerful, and active priesthood, and thank God that He permitted His faithful servant so long to minister at His altar. For well-nigh twenty-five of these years pastor and people have worshipped together in St. Luke's church, erected through your exertions; and here has been formed that strong tie which binds parishioners to a faithful parish priest, a tie which long separation, caused by your serious illness, has not in the least loosened. It is not as Archdeacon that we now approach you, much as we value that honourable distinction, conferred upon you by our Bishop, neither is it as the great controversialist, by which you won the admiration and thanks of the outer world; nor as the founder and patron of Church schools, though that was far from being the least part of your active work; but we come to you to-day as to our leader in the devout worship of the Most High, who showed us, by example how private prayer attuned the mind for reverent public worship, and we would take this opportunity of expressing our feelings of love and veneration for one who has in these past years so constantly broken to us the Bread of Life. We of the Woman's Auxillary had work to do beyond the parish limits; but we always felt that our first duty was to our parish, and tried to be ready at any call for the promotion of the prosperity of the Church which we did truly love. We ask you to accept this tray, in the hands of your loving and faithful daughter, which we hope may remind you of our loyal regard and our wish to minister to your present bodily needs as you have so constantly in the past ministered to our spiritual necessities. May we also express our sure hope that He whom you have taught us to trust will be with you, now and always, to comfort and to bless. We are, Reverend sir, yours in sincerity, the members of St. Luke's Branch of the W.A."

The Rev. C. A. Brodie Brockwell, Alexander Professor of Divinity in the University of King's College, Windsor, Nova Scotia, has been appointed by the churchwardens, subject to the approval of the Bishop, to act in the position of locum tenens in this parish until a successor be appointed the Ven. Archdeacon Langtry. He will take charge this week, and will be in residence until at any rate the 1st September next. Mr. Brockwell is an Oxford man, and he joined the staff at King's College only a few months ago, coming out thence directly from England.

On Sunday last the pulpit in this church was occupied in the morning by the Rev. Mr. Pussell, of Bristol, Va., and in the evening by the Rev. Father Nuthell, vicar of St. Agnes', Wavertree, Liverpool.

Cannington.—All Saints'.—On June 25th the Lord Bishop of the diocese visited this parish, and also the parish of St. Paul's, Beaverton, and confirmed thirty-one candidates.

St. Thomas'.—On Tuesday afternoon, July 3rd, the body of the Rev. E. L. King, the late greatly-loved vicar of this parish, and one of the three Toronto victims of the terrible railway accident which occurred on Dominion Day at Salisbury, was laid to rest in that city. The city authorities honoured the remains by giving to them a public funeral. All the shopkeepers put up their shutters, and citizens lined the route to the ancient Cathedral of Salisbury, where the first portion of the Burial Office was read. The Mayor and Corporation marched in the cortege, as well as representatives of the "American" Steamship Line and the London and South-Western Railway. Flags were half-masted all over the city. The coffin was covered with flowers, and the mace of the city was carried before the Mayor. Wreaths were placed on the coffin at the request of the churchwardens of this church on behalf of the congregation, and a wreath was also placed thereon by order of the Mayor and Corporation of Salisbury. In addition to the relatives, the mourners included the Rev. J. M. Davenport, the Rev. F. C. Plummer, and the Rev. W. R. Beal, all formerly connected with this church, all of whom are at present in England. A letter written to the Mayor of Salisbury, and signed by a number of its prominent citizens, suggests that the citizens should erect, subject to the approval of the Dean and Chapter of the Cathedral, a permanent memorial to the victims of the railway accident in the cathedral.

At the request of Lord Strathcona a memorial service was held on Tuesday last in St. Paul's Cathedral in memory of the three Canadian victims of the railway disaster.

On the same day, in St. Thomas' Church, special memorial Eucharists were offered up at 7 a.m. and at 11 a.m. In the evening at 7.30 a memorial service was held, at which some five or six hundred people were present. The



Rev. Edward Ley King, Late Vicar of St. Thomas' Church.

Rev. C. Enson Sharp, the assistant priest, officiated, and the Revs. Canon Ingles and H. McCausland, a former curate of the church, assisted, the former gentleman reading the Lesson from the Burial Office. Other clergy who were present at the service in their robes were the Revs. C. Darling, F. Hartley, A. W. Jenks and T. D. Owen. This service consisted of the recital of the opening sentences and certain other portions of the Burial Office, together with the singing of the well-known hymns, "The Saints of God" and "From all the saints who from their labours rest." It lasted, in all, about half an hour. At the conclusion of the service the organist played with much feeling Chopin's beautiful "Marche Funèbre," the congregation standing meanwhile. Amongst those in the body of the church were the Rev. Dr. Broughall, rector of St. Stephen's, and the Rev. G. F. Davidson, vicar of Guelph.

After the service a meeting of the congregation was held in the basement, the Rev. C. Enson Sharp presiding. The following resolution which was moved by Mr. D. W. Saunders and seconded by Mr. J. Cartwright, was unanimously passed:

"Inasmuch as it pleased Almighty God on Sunday morning last to permit a railway accident at Salisbury, England, which involved fearful loss of life, and in that accident to take to Himself the soul of Edward Ley King, priest, dearly loved vicar of this parish, when on a visit to his native land for a much-needed rest and holiday; we, the congregation of St. Thomas' Church, at this special meeting, in the time of our visitation, desire to express: Firstly. Our abiding trust in God's mercy and unfailling love. Secondly. The outpouring of our hearts' sympathy in this their most sore trial and tribulation towards the faithful wife made a widow and the young children made fatherless. Thirdly. The love which we bore our late vicar, the high respect in which we held him, and our sense of the great privilege we enjoyed in being ministered to by him. His sympathetic nature drew us to him, and his faithfulness in teaching the Scriptures, and in ministering the doctrine, Sacraments and discipline of Christ; in maintaining quietness, peace, and love among the people committed to his



The Late Walter Barwick.

charge; his noble private life and his deep reverence in his ministrations in the Church, endeared him to us all. In his dying moments his spirit of self-sacrifice and sympathy for others overbore his own suffering as with his latest breath he continued to pray for his fellow-



Salisbury Cathedral.

sufferers. Lastly. We pray that God, Whose purpose in thus visiting us we cannot fathom, will fulfil His will in us; that He will sustain the bereaved wife and children, and of His bountiful goodness provide for all their needs; and will grant that the faithful soul, now in



The Late Charles A. Pipon.

the hands of his merciful Saviour, may rest at peace in paradise, and find mercy in that day."

Deep sympathy was also expressed with the widow and children of Mr. A. M. Pipon, another victim of the same accident, who was a member of the congregation. The following resolution was moved by Mr. Russell Greenwood and seconded by Mr. Acton Burrows: "That this meeting appoint a committee of five, namely, the two churchwardens and Messrs. Burrows, Greenwood and Dyce Saunders, to ascertain the financial status of and to confer with Mrs. King, to properly present and press her claims for damages in the English courts, and to take such other steps as may be necessary to safeguard her interests in every way, and that they be instructed to report progress at an adjourned meeting of the congregation, to be called by the wardens as soon as possible; and that in the meantime the committee secure and solicit subscriptions; and further, that in the meantime the arrangements which had been made by the late Mr. King with the wardens during the summer months should still remain in force and hold good." This resolution having been passed, the meeting was adjourned until the call of the churchwardens. Subscriptions were then asked for on behalf of the fund for Mrs. King, and it is gratifying to be able to say that a substantial sum of money was subscribed by those who were present at the meeting before a general dispersion took place.

In this issue of "The Canadian Churchman" we publish the likenesses of the three Canadian victims of this terrible accident as well as photographs of the cathedral at Salisbury, both exterior and interior. The churchwardens and members of the committee appointed to receive subscriptions to the "Mrs. King Fund" desire to make it known as widely as possible that they will gratefully receive sub-

scriptions to this fund from anyone who may wish to give to it, whether they be members of St. Thomas' congregation or not. Subscriptions may be sent to the treasurer, Mr. J. H. Paterson, 260 St. George Street, Toronto.

Mr. Thomas Merritt, an ex-warden of this church, and one of the best-known members of the congregation, died very suddenly on Sunday afternoon last from an attack of apoplexy. He was present in church at the morning service, before which service he took a short walk, and on returning home after luncheon he complained of not feeling quite well, and he retired to his bedroom to lie down for an hour or two. Some time afterwards Mrs. Merritt went into the room and found him dead, apoplexy supervened according to the judgment of his physician, Dr. McCullough. It was only on Saturday that Mr. Merritt had replied to jesting remarks by some friends about his health that he expected to live many years yet. He had been at his office in the morning, and at the R.C.Y.C. in the afternoon, a keen spectator of the races. Mr. Merritt was born in 1855. His father, the Rev. Thomas Merritt, of Wentworth County, Ont., and later of Morristown, N.J., was a United Empire Loyalist descendant. The late Mr. Merritt was the manager for Toronto of the Mutual Life Insurance Company, of New York. He was also a member of the Board of Trade, the National Club and a Mason. He leaves a widow, Mrs. Merritt, his second wife. Mr. Robert N. Merritt, a son, and Miss Ellen Merritt, a daughter.

Grace Church.—It is with no little pleasure that we have to announce that the Rev. A. J. Fidler, M.A., rector
(Continued on Page 469.)

It is manifestly a matter of self-interest to hold of our country as a matter of fact the money we were quite out of the readily on the would have fact the money cured from so gifts from peo vants and lab tremely need to be sustain To-day, we our manhood to impress ot stories of pri wrung the ge number of tr year and the

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Missionary Department

EDITORIAL NOTES.

It is manifest that a growing spirit of independence, self-reliance and self-respect has laid hold of our Canadian citizens and Canadian Churchmen. Not so long ago it seemed to be taken as a matter of course when the Church in this country needed money the proper thing to do was to get a letter from a Bishop and take the first steamer to England and collect it. If we were quite sure that that money always came out of the inherited millions to be found so readily on the other side perhaps our consciences would have said "let be." But as a matter of fact the money thus collected or the grants secured from societies is largely made up of small gifts from people of small means, even from servants and labourers. If Canadians were extremely needy it would be difficult to continue to be sustained by the bounty of these people. To-day, we certainly cannot do so, and retain our manhood. It must be increasingly difficult to impress our English friends with the dreadful stories of privation and hardships that once wrung the generous hearts of our kinsmen. The number of travellers who come to see us every year and the wonderful attention that is given

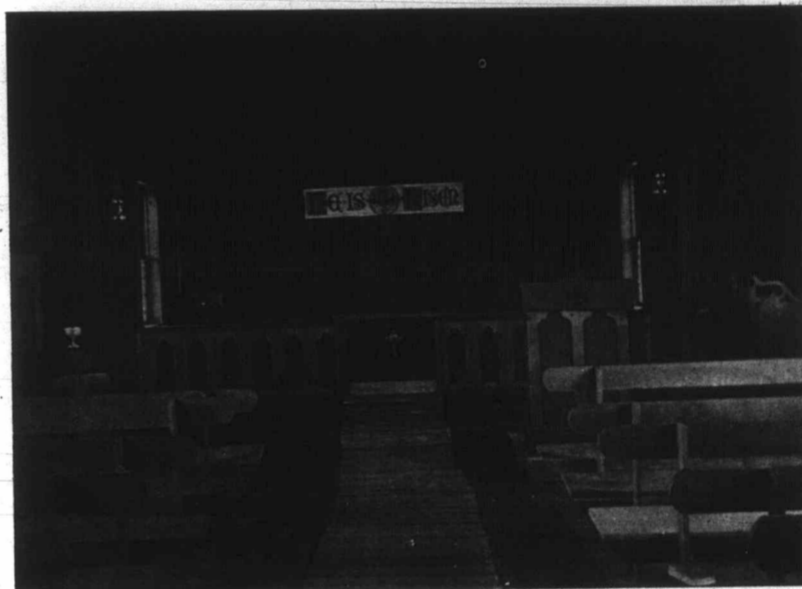
of poverty which require considerable poetic license for their interpretation.

the all important question. Let us stand up and do our best.

We would like to call special attention to our leading article this month from the pen of the Rev. J. Cooper Robinson concerning the organization of our young people in Church work. Mr. Robinson certainly touches upon one of the weakest spots in the whole armour of our Church. We have really no provision for enlisting and retaining the young manhood and womanhood of the Church in active co-operation either in parochial or Missionary work. This cannot effectively be done without a special organization for the young which they will control and in which they can find an outlet for their enthusiasm and energy. Young people will not be the silent partners in an organization controlled by their seniors. They will do far more effective work when responsibility is thrown upon them, and their own spiritual character will be far more deeply touched. Mr. Robinson has a right to speak on this subject. For the past three years he has been travelling all over Eastern Canada as a most effective advocate of the General Missionary Society. He has come in contact with a large number of the clergy and laity, and has had a wide opportunity of discussing Church problems with many people. But the article is its own justification. We have no rea-



Exterior of Church, Peigan Mission.



Interior of Church, Peigan Mission.

to all movements of importance in this country make it difficult to persuade those on the other side of the Atlantic that we are suffering from acute poverty.

then there must be a necessity laid upon them to give that assistance, and to give it without expecting us to go from door to door with a tale of woe.

It is a healthy sign, therefore, when we find a growing disposition among Canadians to raise their voices against Bishops and clergy of the Canadian Church, soliciting in the name of Canada, in London and Birmingham, funds that ought to be raised in Montreal and Toronto. If the same zeal and a similarly efficient organization were employed in this country we think it would be quite as successful. England undoubtedly has a responsibility in regard to the expansion of the Church in this country. That we think is perfectly plain. It is sending out thousands of its citizens every year to settle in Canada. They do not bring the churches and Church endowments they have helped to build up, or to which they were joint heirs in the old land. Those they have left behind them. It is only fair, therefore, that they who have should distribute to those who have not. But we think that the duty of laying that responsibility upon the consciences of Englishmen belongs to Englishmen themselves. It is one thing to present our needs to an English Missionary Society and to ask what share of that burden it is ready to assume. It is another thing to carry an appeal direct to the people and pour out pitiful tales

It would follow, we think, that if the General Missionary Society should be the one authority to seek the requisite revenues both within and without this country it should be the one agent through whose hands all revenues should pass from whatever source they may spring. We are quite convinced that there must be great dissipation of energy in having several outside societies interested in Church work in this country and each distributing money independently of the other. It is impossible but that a Canadian organization representing the whole Church should be in a better position to administer Missionary contributions than organizations having their offices two thousand miles from this country. The donor of a gift is usually accorded some liberty in indicating the use to which his gift may be put, but as sensible men we all want to make the best use of the resources at our disposal. The visit of Bishop Montgomery to Canada in a month or two ought to be a good opportunity to discuss some of these points. But it is not what we may get from abroad that ought to engage our attention to any great extent. It is what we can do at home that is

son to imagine that Anglican young people are of different metal from those of other communions, that they are impelled by different motives or that they fail to respond to like appeals. The Students Volunteer Movement is an example of what may be done among young men and women when earnest men see a vision and act upon it. Now, if anything can ever be done in this matter it can be done now and now is the time to do it. We trust the committee entrusted with the consideration of this question will really face it for a great responsibility will rest upon them if they say, "Wait for a more convenient season."

THE CHURCH OF ENGLAND IN CANADA AND THE YOUNG PEOPLE'S MISSIONARY MOVEMENT.

By the Rev. J. Cooper Robinson.

No well informed person needs to be told that there is a Forward Missionary Movement going on among the younger members of the Protestant Churches of America and Europe, and that, in many cases, it has assumed great importance.

Its Origin and Development.

As might be expected under present conditions this movement, which is of comparatively recent

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origin, has been characterized by very rapid development. The starting point seems to have been the organization of a little band of young people under the name of the Young People's Society of Christian Endeavour, by a Baptist minister, the Rev. Francis Clark, a Canadian by birth, labouring in one of the Eastern States. This took place just over twenty-five years ago and to-day it is estimated that there are between six and seven millions of young people enrolled under this name, or in other societies which have been organized on similar lines, in almost every country in the world where Protestant Christianity has obtained a foothold. At first, Missionary work received no special consideration by these societies, the idea being simply to unite the young people in prayer and the general work of the Churches with which they found themselves in connection. The idea took immensely and the letters Y. P. S. C. E. soon attracted attention far and wide. Five years later another movement began among the young men and women of the universities and colleges of the United States, which like that already mentioned spread to Canada and then to Europe, and soon encircled the world. This is known as the Student Volunteer Movement for Foreign Missions, whose motto is "The Evangelization of the World in This Generation." During the past twenty years this movement has grown by leaps and bounds, and is now without

great movement than we have, and with correspondingly satisfactory results to herself. Information, as to how many Missionaries the S. P. G. and the American Church have secured through this awakening is not in the writer's possession at the present moment, but statistics recently published show that out of 1,120 Missionaries who have gone out from Great Britain as a result of its work, 220, or almost exactly one-fifth, are now in the ranks of the C. M. S. Our students, both theological and others, must be influenced by this movement to some extent, and surely the wise thing for us to do is to show sympathy with it, and seek to find congenial employment in connection with the Missions of their own Church for those who have been interested. From the Student Volunteers other young people soon began to catch the Missionary fire, and now we see the young people's societies in connection with most of the churches taking a prominent part in the Missionary work of the body to which they belong.

What Others Have Done.

As an illustration of the importance of organizing young people for Church work, and especially of interesting them in Missions, we might look at what has been done by the Methodists of Canada. In common with several

land gave \$7,000. The fact is abundantly clear, and thankfully acknowledged now, even by those who were at first opposed to the Missionary movement, that nothing has ever brought that Church such a blessing. It has not only produced money, it has produced Missionaries. We have not sent out a man since Mr. Haslam went to India three years ago, while our Methodist brethren have sent some out every year and have now no less than six graduates in arts and theology, under appointment for China this autumn. Last year the Epworth Leagues had assigned to them for support no less than 46 men, viz.: Twenty-two in the North-West, 14 in Japan, and 10 in China, and many of these, if not the majority, are the product of the Missionary movement during the past ten years. Much the same story might be told of the good work done by the Presbyterians, who began their work earlier and have employed somewhat different methods. Last year Presbyterian Sunday Schools in Canada gave nearly \$54,000 to various Missionary purposes and the young people of their Westminster League over \$33,000, a total of \$87,000, or nearly as much as the income of our M. S. C. C. It is the unanimous testimony of all who have tried it that this Missionary movement among the young people has greatly strengthened the work at home, having, for one thing, produced a large number of earnest Sunday School teachers.

Do We Not Need It?

What more need be said to show the value of this movement and that it is exactly what the Church of England needs? We have our proportion of the boys and girls of Canada and the Scriptural command, "Train up a child in the way he should go, and even when he is old he will not depart from it," is as binding on us as on others. The Church of to-morrow is in the Sunday School of to-day. The clergy of a few years hence are among the boys who are with us now. If we want to hold them we must organize them and give them something to do in a way that will be attractive to them. And here let me mention the testimony of a large number of our clergy, in various parts of the country, that the young people's organizations of other bodies are attracting a considerable number of our young people. We have had for some time various organizations which have done good work along their own lines. The Junior Woman's Auxiliary has enrolled about 5,000 of our girls and is instructing them in regard to Missionary work. The Daughters of the King and the Brotherhood of St. Andrew have both done good work, but when all are put together they do not take the place that the Epworth League and kindred societies fill in other bodies. We have, however, an organization which ought to prove as useful to the Church of England as the societies above mentioned have been to their respective denominations, and that is the Anglican Young People's Association, which was formed in the Diocese of Huron four years ago. In the writer's opinion the formation of branches of the A. Y. P. A. in all our parishes should be pushed with vigour, but let it be remembered that since the great work of the Church is the evangelization of the world, the Church itself being a Missionary society, no organization or individual that neglects this work can be truly prosperous. It was not till the young people's societies of other Churches got imbued with the Missionary spirit that they accomplished much of a truly spiritual character, and if in pushing the A. Y. P. A. we fail to give due prominence to Missionary work it will not prove of great value.

Church Precedents.

Bearing in mind the reluctance manifested by many in the Canadian Church to take up anything that has not the recommendation of English precedent, or for which, at least, episcopal sanction cannot be quoted from the Republic to the south of us; it might be well to state that the great English Missionary societies have for some time past been giving increasing attention to interesting the young in Missionary work. The S. P. G. for many years had an organization specially for young people, called "The King's Messengers," which they are now pushing vigor-



Confirmation at the Blackfoot Mission, December, 1905. Some of the Congregation.

doubt the most potent organization for the promotion of the work of evangelizing the heathen to be found in the whole world. Interdenominational and international in its character and having but one object, and that the object for which the Church was instituted by her Divine Head—the preparation of the world for His return—the work of the Student Volunteer Movement can scarcely fail to receive the commendation and the prayers of all earnest Christian people. This movement has already provided nearly 4,000 Missionaries, over 1,000 of whom have gone to heathen lands within the past four years and has done more than anything else to stir up the Churches to a realization of their obligation to those who are in ignorance of the one Saviour of mankind. In regard to our Church in Canada it can scarcely be questioned that it has profited less by this movement than any other body, the reason being that we have largely held aloof from it. Only one of our theological colleges seems to have heartily entered into the movement, and it certainly has not suffered by doing so. It has the distinction of being referred to by Mr. J. R. Mott, as "the most Missionary college in America, having thirteen per cent. of its graduates engaged in definite Missionary work among the heathen." The graduates of this college numbered 143 at the end of 1905, when twelve were foreign Missionaries, and seven, including two Bishops, among the Indians of our own country. Both in England and the States the Church has shown more interest in this

other denominations they readily took up the idea of a young people's society, and by the year 1894 had about 70,000 enrolled as members of their Epworth League. The meetings held were largely of a social and literary character, but they served the useful purpose of keeping the young people from wandering away from the Church, and some definitely religious work was done. A little interest was taken in Missionary work as is shown by the fact that \$1,600 were contributed by these leagues to the funds of their Missionary Society, which was, just at that time, so badly in need of funds that people were being kept back who wished to go out as Missionaries to foreign lands. One of these candidates asked permission to try what could be done in the way of raising money among the young people, and this being granted it was not long till it became evident that a very fruitful field had hitherto been neglected. During the first year of the campaign the contributions from the Epworth Leagues increased to over \$5,000, and the yearly increase since that time has been from \$3,000 to \$6,000, the amount in 1905 being the splendid sum of \$38,409.54. That this was not done at the expense of the General Missionary Funds of the Church, but was a clear gain, is shown by the fact that during the same period the General Fund increased about 67 per cent., and that of the Women's Missionary Society almost at a similar rate. Last year Methodist Sunday Schools contributed \$20,000 for Missionary purposes while those of the Church of Eng-

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ously not only by forming branches in all congregations and schools in sympathy with the Society, but, by bringing into connection as "affiliated branches" other organizations of young people such as Sunday Schools, Bands of Hope, Ministering Children's Leagues, Church Lads' Brigades, Girls' Friendly Societies, etc. The C. M. S. began earlier and is working with equal or greater diligence to secure the interest and support of young people of all classes and ages. The Gleaners' Union, with scores of thousands of members, is largely composed of those who are still young, fifteen years being the minimum age for admission, while the Sower's Band is for children below that age. For those who are not old enough to read the "Gleaner," which is the organ of the Gleaners' Union, and the most widely-circulated Missionary publication in the world, two brightly written and beautifully illustrated monthly papers are published, the "Round World" for the younger and "Awake" for the older children. Both the S. P. G. and the C. M. S. strongly advocate Mission study and the latter society has just appointed a secretary to give his whole time to promoting this most important work. In the United States, where the conditions are more like those of Canada, the Domestic and Foreign Missionary Society has for years past been doing a splendid work in the Sunday Schools of the Church, as is shown by the fact that the Children's Lenten Missionary Offering this year is about \$125,000. In regard to work among the young who have left the Sunday School the Church in the States is in very much the same position as ours in Canada, without a general organization such as prevails among other bodies. Many are now realizing, however, that the Church has made a mistake in not taking up the Young People's Movement more energetically and systematically, and it is probable that something will be done in this way soon, as increasing numbers of those who are interested in the work are attending the summer schools for workers in connection with the Young People's Missionary Movement, which are held annually at convenient points. Four of these schools are being held this summer, three of them being in the States and the other at Whitby, Ont., July 9th to 16th. It will thus be seen that we have both English precedent and American Episcopal example to encourage us to undertake a vigorous Missionary campaign among our young people.

Why Hesitate?

Let us look at Japan for a moment and see if we can't get some ideas and encouragement from our progressive neighbour in regard to the matter. When Japan was roused from her sleep of over two centuries, fifty years ago, and looked around she saw that the world had been moving and that she had been left far behind. What did she do? Did she say, "Dear me, those young nations of the West are making a great fuss and think they are doing wonderful things, but it doesn't amount to much, and they will soon discover that my old, well-tried methods are the best; as it was in the beginning, is now, and ever shall be, is my motto." Did she thus talk and in ignorance and pride despise those who had outstripped her? That is what China has been doing, but not so Japan. She didn't even say, "Truly they have done well, and I wish I had started sooner, but they have got such a start of me that I fear I should never be able to catch up, and it wouldn't do for me now to adopt their methods for they would laugh and say I hadn't brains enough to originate anything and was too timid or conceited even to take up an idea that was offered to me till others had demonstrated what could be made of it." No, no; Japan said nothing of the kind; but she did say, in effect, "There is a great work going on in the world in which, for my own sake and the good I can do, I must have a share." And so it was decreed by the young Emperor that "All the old and absurd usages of former times should be disregarded and wisdom and ability should be sought after in all parts of the world for the purpose of firmly establishing the foundations of the Empire." Japan was not above learning from small as well as from great. She did not hesitate to adopt, or adapt, at once, whatever she saw that seemed likely to help her

to attain her object. And, behold, what splendid results! Have we not here an illustration and an example that our beloved Church would do well to take heed to? The writer humbly submits that we have, and does not hesitate to express the conviction that if we were to follow the example of Japan in a campaign among the young the results would soon prove the wisdom of the course. The question then is,

What is the Best Way to Interest and Organize Our Young People?

The experience of other societies, as well as that of the whole business world, shows that nothing is so effective as living agents. Nothing can take their place. A circular letter, as a Canon of the Church recently remarked, will not do the work even if it bears the names of a score of Bishops. The C. M. S. is admittedly the best organized Protestant Missionary society in the world, as it is the largest; and for decades past this society has been employing an increasing number of organizing field secretaries for the various departments of its work. It has now twenty-six paid field secretaries, besides several honorary ones, each responsible for organizing and pushing the work in a definite district; and in addition eight men and two women in the Home Organization Department, who give attention to special lines of work wherever requir-

secretaries, having no less than four for Ontario and Quebec, viz., one for each of the following departments: Education, Sunday Schools, Home Missions, and Foreign Missions—for the latter a man who has had eight years experience in India—and they say, it pays. The Missionary Society of the Protestant Episcopal Church in the States has recently undergone extensive reorganization which, when fully carried into effect, will require an addition of eight district secretaries to the staff hitherto employed. For some time past they have had an Educational Secretary, who devotes a good part of his time to the organization of Mission study classes which, of course, are largely composed of young people. The splendid results this society has achieved in connection with Sunday Schools are largely the result of sending special deputations to address the children on Missionary subjects. Now, what should we learn from all this but that, if we are to utilize our young people, we must set about it in a thorough-going, up-to-date, business-like way. A Young People's Department of the M. S. C. C. under a capable, tactful, enthusiastic organizing secretary, who can interest children and other young people, would seem to be a necessity if the best results are to be accomplished; and the sooner the matter is taken up the better. We find that other bodies, who have tried it and know what can be done, are astonished that we hesitate. Shall we do so any longer?



The Congregation at Sarcee Mission. Christmas Day, 1905. St. Barnabas' Home, Sarcee Reserve.

INDIAN WORK IN ALBERTA.

By Ven. Archdeacon Tims, D.D.

ed. One of these men devotes his full time to work among the young, another to work among men, another to the Gleaners' Union, and another to organizing and encouraging Mission study classes. The last named has but recently been added to the staff. This will give some idea of the amount of work that is being done and the systematic way in which it is managed by this splendid society. One man is not expected to do everything and go everywhere, as some seem to think a General Secretary should. Not long ago one of the leading C. M. S. workers, when visiting Canada, was asked, "What does the C. M. S. do when a deficit occurs?" The answer was, "We appoint more secretaries and work harder." He might have added, though, no doubt, it was understood, "And a special call to prayer is issued," for the C. M. S. has from the beginning placed prayer in the very forefront of the means to be used in carrying on its work. Other societies also are finding that in order to accomplish their work they have to employ energetic men and women to deal with people face to face in addition to the circulation of letters, papers, magazines, etc. The best organized and most prosperous work among young people in Canada to-day is that carried on by the Methodists, who have made this a distinct department of their Missionary Society, under an active and enthusiastic secretary with the necessary assistants. Our Baptist brethren surpass all others in the employment of field

The Church's work amongst the Indians in Southern Alberta may be said to have commenced in 1879, when the Rev. George Mackay, under the direction of the first Bishop of Saskatchewan joined himself to the Peigan Indians, near Fort Macleod, and went with them to the mountains to cut timber for the houses they were erecting on their newly acquired "reserve." Mr. Mackay also had the spiritual oversight of the few white settlers then in that part of the country, and besides living amongst the Indians, he took frequent services in the Fort. His stay amongst the Indians was not long, and in 1885 when the Riel rebellion broke out he left his post to act as scout and guide for General Strange's force, and he never returned. The Peigan reserve is located about twelve miles west of Macleod, and at the same time that that reserve was set apart for the Peigans, another reserve to the south-east of Macleod was set apart for the Blood Indians. To this tribe Dr. McLean despatched as soon as possible the Rev. S. Trivett, a C. M. S. Missionary, who had been previously working amongst the Indians at Stanley in the north-east of the Diocese of Saskatchewan. Mr. Trivett had a long and arduous journey by wagon of some eight hundred miles to reach Macleod, through a country void of set-

tlement and numerous dangerous rivers to cross en route. Buffalo and Indians were then the only inhabitants of the plains. He arrived in Macleod in 1881 before many of the Indians had located themselves on the reserve, and at once started to work erecting a log dwelling, which is still standing and forms part of the present Boys' Home at St. Paul's Mission. In 1882 the Bishop of Saskatchewan (Alberta was at that time in the Diocese of Saskatchewan) appealed to the C. M. S. for another Missionary to be located on the Blackfoot reserve, 100 miles north of Macleod, and the Rev. D. J. S. Hunt (now vicar of Holy Trinity, Tunbridge Wells, England) was appointed. He, however, was prevented from starting by the illness of his wife, and in the following year, 1883, the Rev. J. W. Tims, a raw young Englishman, as his present Bishop has more than once described him, was sent in his stead. Mr. Tims (now Archdeacon) journeyed out via New York, Chicago, St. Paul, and Helena. From the latter place he drove by stage some four hundred miles via Fort Benton and Macleod. At the latter place he was met by Mr. Trivett, who accompanied him the rest of the journey to Blackfoot Crossing. Like the other Missionaries, he laboured with his own hands in the erection of a Mission house, and then settled down to the acquisition of the language. In those days on all the reserves, the Indians gave themselves up during the summer months wholly to dancing. Very little work was done on the farms. What was done was the work of white men employed as farmers by the Government. The Sun Dance was a regular thing with all its accompanying horrors. Indians copied the beasts and birds in many of their dances, and every Indian within fifty miles of the place of meeting was obliged to be present. The first work of the Missionaries was to learn the language, which was no small task, seeing that there were no books to help them, the language not having been reduced to writing. Mr. Tims brought out the first grammar and dictionary which was printed and published by the S. P. C. K. in 1889, and in 1890 St. Matthew's Gospel, translated by the same Missionary, was printed by the B. and F. B. S., and a small book of Bible Readings, by the S.P.C.K. In November, 1885, Mr. (now Canon) H. W. G. Stocken arrived to assist Mr. Tims, and to take charge of the day school, which then had some sixty pupils in attendance. In 1887 Mr. Tims' sister and Mr. S. J. Stocken arrived as additional workers at the Blackfoot Mission. A letter from Mrs. Thorne of the Toronto Woman's Auxiliary, which was wrongly addressed, thrown out of the train some twelve miles east of Gleichen, picked up by an early settler, and handed to the Missionary to whom it was addressed, contained the offer of a bale of clothing for the Indians if it could be made use of. So little was known at that time by the Church in Eastern Canada of the work in the West, that, as the letter stated, the late Dr. Robertson, Superintendent of Presbyterian Missions, had been appealed to for the name of some Missionary of the English Church working amongst the Indians. This bit of history, however, is interesting as it led to a correspondence between Mr. Tims and Mrs. Thorne (representing the newly started Woman's Auxiliary, which ended in Toronto sending out and supporting the first Woman's Auxiliary Missionary in the person of Miss Brown, and indirectly to the starting of the homes in connection with the different Missions in the Diocese of Calgary. In the autumn of 1887 Mr. H. W. G. Stocken was ordained and married, and in the spring of 1888 was appointed by the present Bishop to work as Missionary to the Sarcee Indians near Calgary. This Mission had been started two years previously by the Rev. R. Inkster, who was transferred to the Battleford reserves, where he is still working. In February, 1889, the first attempt was made to start a girls' home at the Blackfoot reserve, when Miss Brown took possession of the small log cottage vacated by Mr. and Mrs. Stocken, and received four Indian girls as boarders. In the autumn of 1888 Mr. (now the Rev.) F. Swainson arrived to start a new school on the Blackfoot reserve, and the next spring Mr. Haynes came out from England to take the school at Old Sun's camp. In January, 1890, Mr. Swainson and Mr. Haynes started a Boys' Home in the Mission House, whilst Mr. Tims and his sister were in England on furlough. This was the commencement of our educational work in reality as the day schools which had been for some years in operation had proved to be failures. The homes or boarding schools were soon a part of the work of each Mission, and the Woman's Auxiliary took its share nobly in the work. In 1890 we find a Girls' Home at the Blood Reserve, with Miss Busby at its head, supported by the Huron Woman's Auxiliary; a Boys' Home at the Peigan Reserve,

under the Rev. H. T. Bourne, who had from 1882 till 1885 taught school in connection with the Blood Mission, when he was transferred to the Peigans to succeed the Rev. George MacKay. Here he was now assisted by Miss Brown, transferred from the Blackfoot Mission, and supported by the Ontario Diocese Woman's Auxiliary. The boys' school at the Sarcee Mission was in course of erection in 1891—opened May 1892, and the girls' school was commenced in 1894 in the Mission House, and the matron's salary was provided by the Woman's Auxiliaries of Niagara and Quebec. The early struggle of the Missionaries to get the buildings erected and



St. Barnabas' Home, Sarcee Reserve.

to find money for the maintenance of the homes without adequate financial support from the Government or the Church was a great strain from which the Homes have scarcely recovered yet. It was not until July 1893 that any money grants were paid by the Indian Department for the maintenance of the pupils. Prior to that time the Missionaries were allowed to draw for the inmates the regular rations that would have been doled out to them in the camp. Still the work of the schools, though disappointing in some ways, has undoubtedly been a great blessing to those who have passed through them. The Missionaries who struggled to start them and are still labouring for them are not at all discouraged with the results. The schools have produced two Catechists, and some members of St. Andrew's Brotherhood at the Blackfoot Mission, and many of the young men who have gone through the Industrial School at Calgary (erected in 1895 by the Government to give industrial training to the senior boys) are able to earn their livelihood without further assistance from the Government, and some are doing it. There is no comparison between the Indians of twenty-five years ago and those of today. The changes that have taken place the last



Rev. Benjamin Fleet.

few years in their condition as regards civilization, industry and Christianity is marvellous. On each of the reserves the Indians are on the road to wealth, and most of them will before long be self-supporting. In religious matters they are making similar progress. At the Blackfoot Reserve, where Canon Stocken is now labouring (having exchanged with Archdeacon Tims in 1895) besides the schools, there is an excellent church, and a reverent congregation. There are about 140 baptized members of the Church and 50 communicants. There are four native Catechists, holding the Bishop's license, and flourishing branches of the Woman's Auxil-

ary and St. Andrew's Brotherhood. The Peigan Mission, which after Mr. Bourne's retirement in 1892 was for a number of years in charge of the Rev. J. Hinchliffe, who, in turn, was succeeded by Mr. (now Rev.) W. R. Haynes in 1898, is also making good progress. There are 114 baptized members, of whom 60 are communicants. The ordinary Sunday congregation averages over 80, and on special occasions the Church, erected in 1901, is filled to overflowing. The Blood Mission has not such a successful showing, apart from the Homes. This has been due to frequent changes and a want of knowledge of the language on the part of the Missionaries. After Mr. Trivett's retirement in 1891, Mr. Swainson took charge of the Mission, and he was well able to teach in the native tongue, but since his resignation in 1896, we have had no Missionary familiar with the language. The Rev. E. F. Hockley was in charge for only a short time and then the Rev. A. Owen had to retire at the close of 1903 owing to his wife's health. The present Missionary, the Rev. G. E. Gale, appointed in 1904 is working steadily at the language, is already able to do without an interpreter, and we hope soon will be able to preach to the adult Indians. The services at the Mission are fairly well attended. There is always a sprinkling of ex-pupils who understand English and so can benefit by Mr. Gale's ministrations. The Sarcee Mission where Archdeacon Tims is now labouring is small compared with the other stations. Yet it has shown a proportionate advance in its work. In 1894 Canon Stocken wrote, "I have had one adult and three infant baptisms." Today there are nearly 70 baptized members of our Church, and 15 communicants. Indians serve as Churchwarden and vestrymen, and the services are generally well attended. Perhaps the latest phase of the work is the production of the Morning and Evening Prayers, the Litany, and a Hymn Book in the Blackfoot Syllabic character. These have been translated by the Missionaries and produced from the "Diocesan Press" by Indian boys at the Calgary Industrial School. A portion of the Gospel of St. John is now being printed, and other portions of the Prayer Book and Gospels are to follow.

AN ECCENTRIC MISSIONARY.

Agent of C.C.M.S. in Newfoundland.

Benjamin Fleet was born in London in 1790, and landed in Newfoundland on August 26, 1824, in company with two other agents of the old Newfoundland School Society, which had been established in London in the previous year, mainly by the exertions of Samuel Codner, Esq., a merchant of St. John's. With his two co-workers Mr. Fleet opened what have since been known as the Central Schools, and at the end of his first year could report an attendance of 382 scholars. He removed to Trinity in 1825, started the first school ever conducted here, and was instrumental in opening several branch schools around Trinity Bight. After many years' work here he was, with five other agents of the society he represented, ordained by Dr. Spencer, the first Bishop of Newfoundland, in 1842. After four years' labours in the Mission of Burin he removed to Foxtrap, in Conception Bay, where he died in 1876. Mr. Fleet may fitly be described as the pioneer of education in Newfoundland on any defined and well-established principles. He was the first Missionary stationed on Conception Bay, at that time a desperately poor district—people lived in log houses covered with sods. They were induced to settle here by reason of the plentiful supply of wood that was around them. In the midst of a forest he, with their aid, built a small house of prayer, a church which he afterwards supplemented by one with more pretence to architecture and decency. He ordered the men to sit on one side, and the women on the other side of the nave; and that practice obtains to-day. Indeed, to suggest any alteration would be considered a papistical innovation. But the unique part of his furniture was to have a plain board for seats without backs, and so high that the tallest men's legs would dangle as he sat. He adopted this plan to prevent the worshippers from going to sleep. In another church he built, the same rule and practice were adopted.

He was by no means particular about his dress. Among his flock he wore the roughest and the coarsest, but he kept in town a carpet bag containing a blue cloth cut-away coat with gilt buttons, a pair of high Wellington boots, and a genuine neckcloth—yards long—and in this garb he was more like a country squire of the

olden days. in town," was He was w sent from his attend "visita and by other "About five Pilot, of St. Sunday aft church. We arrived twen vice, but to was reading entered, and crowded chur myself, and s I had made he persisted, The congr and I, a you but not befo he had dress motor-board he went whe meal. "Well at the same well, I'll go bage." And Numberles peculiarities ioners. To l David and C of the form

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of Colborne, torship of th the Rev. Dr. and encourag is the unani tion. This fa Mr. Fuiler v had on sever clear and di tory," decide them in spiri with an exp which experi the congrega disposition, has won for

olden days. The common cry, "Father Fleet is in town," was always welcome.

He was withal a faithful worker—never absent from his place Sunday or week-day save to attend "visitation"—beloved by his own flock and by others around him.

"About five-and-thirty years ago," says Canon Pilot, of St. John's. "I drove with my wife one Sunday afternoon to attend service in his church. We were early as I thought, having arrived twenty minutes before the time of service, but to my amazement when we entered he was reading the first lesson. He spied me as I entered, and closing the Bible, walked down the crowded church, shook hands with my wife and myself, and said, 'Welcome; come up and help.' I had made no preparation, and hung back, but he persisted, 'Come, come; preach, preach!'"

The congregation was in breathless silence, and I, a youngster then, went up and preached, but not before, in face of all the congregation, he had dressed me up in surplice, stole, and a motor-board to boot." He boarded round, i.e., he went where he thought he could get the best meal. "Well, Betty, what's for dinner to-day?" at the same time raising the pot-lid. "Ah, fish! well, I'll go next house, they have pork and cabbage." And the people loved to have it so.

Numberless were once the stories told of his peculiarities in church and among his parishioners. To hear him read the dialogue between David and Goliath, with the slender intonation of the former and the stentorian efforts of the

We predict a bright future for Mr. Fidler as rector of this parish, and, while we congratulate that congregation in having secured a clergyman high in our esteem, we sympathize with the good people of Colborne in their loss. We congratulate the Rev. A. J. Fidler, Sr., in having his son near by him in his declining years, and trust that the pleasure thus afforded to him will add to the length of his days.

Washago.—The Rev. E. B. Taylor, who was one of the deacons ordained by the Bishop of this diocese on Trinity Sunday last, has been appointed to the charge of this Mission, which is situate in the Rural Deanery of East Simcoe. Prior to taking Holy Orders Mr. Taylor assisted, in the capacity of lay reader, the Rev. T. Ashcroft, M.A., at St. John's, York Mills.

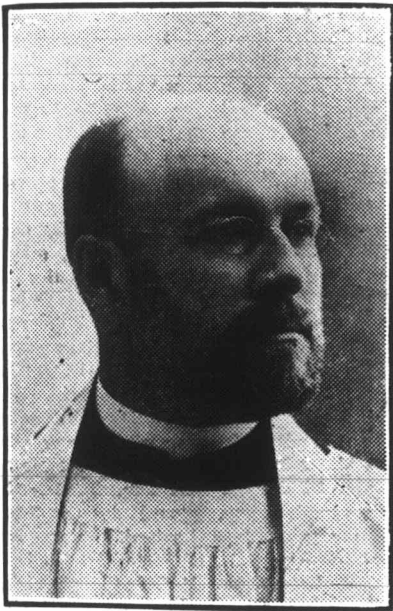
NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Burlington.—St. Luke's.—On Friday evening, June 22nd, the Lord Bishop of the diocese visited this parish, when the rector presented one of the largest classes that has been presented for years for the holy rite of Confirmation. The Bishop preached with his usual eloquence a sermon containing such wise and weighty counsel as will be long remembered by those confirmed, and will be a help to them in days to come. During the service His Lordship consecrated a beautiful and well-designed altar made of quarter-cut oak, donated to the church by the Church Woman's

greater encouragement than that attending the endeavour toward St. Luke's Church. I must speak of our benefactors and benefactors. The good Lord has moved the hearts of many true friends to devise liberal things for us, and these have freely and generously subscribed the amount of upwards of \$3,500 already to the Building Fund, of which more than \$3,000 has been paid and deposited in the bank. There are others who will follow this example in the form of money gifts and church furnishings. I hope the building will be opened free of all debt in October next. Again, the ground on which we stand, the church site, is a free gift of Mr. William Bernard. The lot is 66 feet frontage by 150 deep—9,900 superstructural square feet in all. The church has been designed and planned by Mr. John M. Moore, of the well-known firm of Moore & Henry, architects, who is also supervising the work, and all as a labour of love. The order of service which you hold in your hands, so artistically executed, is the handsome gift of the London Printing and Lithographing Company. This solid galvanized iron box, made to do service for many years to come, is presented by William Stevely & Son. And last, but not least, this neat silver trowel has been donated for the occasion by Mr. Peter Birtwistle, and bears the inscription: 'Presented to the Right Reverend David Williams, D.D., Bishop of Huron, on the occasion of his laying the corner-stone of St. Luke's Church, Broughdale, July 2, 1906,' and I have now the great pleasure of presenting the same to you, my Lord Bishop, for execution, and as a memento of the happy event."

The Bishop then, according to the prescribed formula, said: "In the faith of Jesus Christ I lay the foundation stone of an edifice to be here erected by the name of St. Luke the Evangelist's Church, and to be devoted to the ser-



Rev. A. J. Fidler, Rector of Grace Church.



Salisbury Cathedral.—The Choir.

latter, was an entertainment instructive and real; and to see him give point to the concluding chapter of St. Peter's repentance, "He went out and wept bitterly," by slamming and slapping the Bible, and an exclamation, "And well he might," was dramatic and forceful.

As a boy Benjamin Fleet had been a chorister in St. Paul's Cathedral, and at the obsequies of Nelson sang in the funeral dirge over that distinguished hero. His cultured voice long retained its polished timbre, and if his canticles were sung with almost unending twirls and slurs, they were nevertheless heartily and gracefully rendered.

(Continued from Page 464.)

of Colborne, has been offered, and has accepted, the rectorship of this church, vacant by the lamented death of the Rev. Dr. Lewis. It must be a source of great pleasure and encouragement to the incoming rector to know that he is the unanimous choice of such an intelligent congregation. This fact augurs well for the prosperity of the parish. Mr. Fidler was not unknown to the congregation, for he had on several occasions taken duty in Grace Church. His clear and distinct utterance, accompanied by "pulpit oratory," decided the choice of the man who is to be over them in spiritual things. Mr. Fidler is in the prime of life, with an experience of twenty-two years in the ministry, which experience will be much to the advantage of both the congregation and himself. He is of a quiet and gentle disposition, without either affectation or ostentation, and has won for himself golden opinions wherever he has been.

Aid, assisted by Mrs. E. A. Tucker, and a handsome Bishop's chair to match, given by Mrs. Macdonald in memory of her late husband, Mr. A. J. Macdonald.

HURON.

David Williams, D.D., Bishop, London.

Broughdale.—St. Luke's.—The laying of the corner-stone of this church by Bishop Williams on Monday afternoon, July 2nd, marked another step in the development of the Church in one of London's suburbs. This interesting event took place in the presence of a large number of spectators. The clergy also took a keen interest in the affair, the whole London staff being present, with several from other parts of the diocese. After vesting they walked in procession to the church site singing "The Church's one foundation." The order of service was read by the Bishop, the Revs. A. G. Dann and Dyson Hague, and the surpliced choir of St. John the Evangelist's Church led in the singing of the responses and hymns. Just before the laying of the stone Archdean Richardson said:

"Before the Bishop proceeds to the supreme act of this day's service I desire to make a brief statement, and it must be a statement full of praise and thanksgiving. I wish definitely to ascribe glory to God for the gracious leadings of His Providence hitherto, and the evident marks of His Divine favour which attend the laying of this corner-stone. We have no organized church and no registered congregation, and yet perhaps no church or congregation in the land has had more blessed surprises and

vice of Almighty God in the name of God the Father, God the Son, and God the Holy Ghost. Amen." The contents of the box placed within the stone included the different Canadian coins, a copy of the Canadian Almanac for 1906, copies of the "Free Press," "Advertiser," "New Era," and "Canadian Churchman," the postal cards now in use, together with a document containing the usual historical data for such occasions, which closed in the following terms: "Historical Data."—Civil.—Edward VII., by the grace of God of the United Kingdom of Great Britain and Ireland, and of the British Dominions beyond the seas, King, Defender of the Faith, and Emperor of India, in the sixth year of his reign, the Right Honourable Sir Albert Henry George, Earl Grey, Viscount Howick, Baron Grey of Howick, in the County of Northumberland, in the peerage of the United Kingdom and a baronet, Knight Grand Cross of our most distinguished Order of St. Michael and St. George, Governor-General of Canada. Sir Wilfrid Laurier, Prime Minister of Canada, Peter Elson, Esq., representative of the East Riding of Middlesex, in the Federal Parliament of Canada. His Honour the Hon. William Mortimer Clark, K.C., Lieutenant-Governor of Ontario. Hon. Joseph Pliny Whitney, K.C., Premier of Ontario. Geo. W. Neely, Esq., representative of the East Riding of Middlesex in the Provincial Legislature. Hamilton Needham, Esq., Reeve of the municipality of London Township, and Messrs. George Edgar Hudson, James H. Hodgins, S. Frank Glass, and William A. Langford, councillors thereof.

Ecclesiastical.—The Most Reverend William Bennett Bond, D.D., LL.D., Archbishop of Montreal and Primate of Canada; Right Rev. David Williams, M.A., D.D., Bishop of Huron; Very Rev. Evans Davis, D.D., Dean of Huron; Ven. James Banning Richardson, M.A., D.C.L., Arch-

deacon of London and rector of this parish of St. John; Rev. Canon John William Pettit Smith, Rural Dean of Middlesex; Archdeacon Cronyn, Esq., LL.B., Chancellor of the Diocese; Edward Manigault, Esq., Registrar; Willmot Swaisland, Esq., Secretary-Treasurer of the Synod; Messrs. F. Berton, Hodgins and Thomas McComb, Jr., Churchwardens of St. John's Church, and Richard Ambrose Powell, representative thereof in the Diocesan Synod.

Local.—The Bishop was assisted in the solemn service pertaining to the laying of this corner-stone by the Dean of Huron, the Archdeacon of London, the Rural Dean of Middlesex, by the Revs. Alfred George Dann, B.A., B.E., rector of St. Paul's Cathedral; William Thomas Brooks Hill, M.A., rector of St. John Evangelist Church; Dyon Hagus, M.A., rector of Cronyn Memorial Church; George Bloomfield Sage, B.A., B.D., rector of St. George's Church; Roger Charles Williams Howard, B.A., rector of Christ Church; William Lowe, rector of St. Matthew's Church; Thomas Benjamin Clarke, B.A., rector of All Saints' Church; Arthur Carlisle, B.A., assistant minister Cronyn Memorial Church; Joseph Wilson Beaumont, D.D., M.D.; and James Edward Burgess, B.A., professor of the Western University, all of London, Ont. Also by J. Bidwell Freeman, B.A., B.D., pastor of Richmond Street Methodist Mission, London, Ont., and, besides these, a large number of clergy and faithful laity. The funds so far obtained towards the buildings of this church have been contributed largely by one not at present a resident of this place, by the liberal offerings of the Broughdale people, fellow Christians of all denominations, Roman Catholics and Protestants, within the place, and by the generous subscriptions of London friends of different Christian bodies—more than 120 subscribers in all. A Union Building Committee is composed of Broughdale men, without regard to their Church connection, consisting of Messrs. Caleb Stockwell, John Sutherland, Richard Oke, Anthony Steels, Thos. Knapton and Charles Mitcheltree, who have kindly come to the support of the clergyman in charge, and rendered most faithful and efficient counsel and service in the inception of this church work, and to their hearty co-operation is largely due the fair prospect in the erection of this sacred edifice. May the pious undertaking thus begun for the glory of God be continued and ended in His Holy name. May this house of prayer, when completed, gather within its courts many who, through the merits of our only Lord and Saviour Jesus Christ, and by the incarnation of His Holy Spirit, shall here be born and reared for the kingdom of heaven. May the Most High establish it, and in this place especially reveal Himself as at a mercy seat, and hallow this ground and give a blessed realization to His own pledged word, "I, the Lord, do keep it; I will water it every moment, lest any hurt it; I will keep it day and night," for Jesus' sake. Amen.

Addresses were delivered by the Bishop of Huron, Very Rev. the Dean, the Rev. W. T. Hill and the Rev. J. B. Freyman, all full of congratulation to the devoted rector and his people in their noble undertaking, and pointing out some interesting circumstances connected with the corner-stone laying of St. Luke's Church.

Brantford.—St. Jude's.—The Rev. T. A. Wright, the rector of this parish, would be much obliged to any reader of this paper who could inform him as to where he could obtain a baptismal font which, in the renovation of a church, may have been set aside. Mr. Wright would be glad to secure such a font for use in a Mission church which has been recently opened in his parish.

Woodstock.—New St. Paul's.—The Lord Bishop of the diocese preached twice to large congregations in this church on Sunday (St. John the Baptist's Day).

ALGOMA.

Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.

Sault Ste. Marie.—The first Synod of this diocese was held in the Parish Hall on Wednesday, 20th June, and the following days. The opening service was held in St. Luke's Pro-Cathedral, a celebration of the Holy Communion, when the Bishop and about thirty of the clergy, robed, walked in procession, preceded by the surpliced choir. The Bishop was celebrant, assisted by his commissary, the Rev. James Boydell, M.A., and the Ven. Archdeacon Gillmor. The Rev. Dr. Tucker, Secretary of the M.S.C.C., was present, and delivered an eloquent sermon. Immediately before the service the Bishop was presented by his clergy with a pastoral staff, the presentation being made on their behalf by the Ven. Archdeacon Gillmor. The staff bore the following inscription: "A.D. 1906. Presented to George, Third Bishop of Algoma, in the tenth year of his consecration, and on the occasion of the erection of the Synod. A token of reverence and love from his clergy." After the service the Bishop and the clerical and lay delegates assembled in the Parish Hall, when the Bishop took the first steps towards the organization of the Synod, and appointed the Rev. Chas. Piercy as secretary pro tem. The roll was called and the Synod adjourned to Dawson's Hall, where an excellent lunch was provided by the Woman's Auxiliary of St. Luke's Church.

On reassembling at 2.30 p.m. the Bishop delivered his charge.

The Bishop's charge was of some length, taking more than an hour in its delivery. It is, therefore, impossible to give in these columns more than a mere synopsis of it. It opened with a historical review of the diocese, chiefly in connection with the growth towards Synodical organization. Then followed mention of some of the tasks that lay immediately before the Synod, such as the adoption of a Constitution and Canons, a draft of which had been prepared with much care as a basis upon which to act. The conditions of thirty-three years ago, with a district described as a veritable wilderness, with not a mile of railway, no towns, with but seven Missions and nine churches, was contrasted with the state of things to-day, and the work of the Church at the present time. God had given a heritage of glorious possibilities and promise in this land of rich resources. Our duty is to show ourselves worthy of our heritage. Things financial passed in review, and then the needs and opportunities of the moment. Practical suggestions referred to the work of the Executive Committee as a Mission Board to co-operate with the Bishop in determining many things of importance; to the building of churches wherever needed, and in towns of structures of becoming dignity. In the past, the Bishop, being solely responsible, a cautious policy had prevailed in the management of the diocese and its funds. Now, the Synod assumes a share of that responsibility, though the Bishop retains a veto. The acts of the Synod become operative only by his sanction. When the Bishop entered upon his duties the diocese was thousands of dollars in debt. It has been paid, and the Synod enters upon its career with a clean sheet. Another suggestion was found in the necessity of providing for diocesan expenses. Though no extravagance be encouraged, expenses necessary for efficient management must be met. Adequate assessments on every parish and Mission would have to be levied. While there were promise and encouragement before the Synod, there were also stern conditions calling for resolution and self-denial. God was calling for heroic action. The affairs of the diocesan periodical, "The Algoma Missionary News," were introduced and its future left to the Synod. The Shingwauk and Wawanosh Homes and their relations to the Synod were discussed, and quite a number of other matters. The Bishop recited his official acts since the meeting of the Triennial Council of 1904. The occasion was regarded as fitting for the recognition of long, continuous service. There is no true cathedral in which to assign stalls or functions. The Bishop hoped that the distinction might be regarded as real and deserved when they announced the appointment as honorary Canons of the Pro-Cathedral of St. Luke of the Revs. Fred. Frost, of Garden River; James Boydell, of Sudbury; Charles Piercy, of the Sault; C. J. Machin, of Beaumaris; W. A. J. Burt, of Bracebridge; W. H. French, of Emsdale; A. J. Young, of Manitowaning; A. H. Allman, of Burk's Falls. In closing, the Bishop urged it as the bounden duty of all to fight manfully under the banner of Christ and His Church in the mighty conflict against the forces of evil, touching upon the sanctity of the marriage tie and the battle for Christian teaching in the public schools. When the Bishop had ended a number of the visitors who had been in attendance took their leave. The Synod at once settled down to business. A committee was appointed to report upon matters referred to by the Bishop in his charge. The Synod then proceeded, in Committee of the Whole, to consider a Constitution and other matters of business. The Synod adjourned at 5.30, most of the members going into the church for Evensong.

On Wednesday evening a missionary meeting was held, and, though the weather was very inclement, the hall was filled. The Bishop presided, and addresses were given by the Rev. Dr. Tucker, the Rev. C. W. Hedley, and the Rev. A. P. Banks.

All day Thursday and the morning of Friday were occupied in discussing and adopting the Constitution and Canons. Early on Friday afternoon the Synod proceeded to new business according to the Constitution, Canons, and rules of order adopted. The Rev. Canon Piercy and Mr. C. V. Plummer were elected respectively as clerical and lay secretaries of the Synod, and the following compose the Executive Committee: The Bishop, president; the Ven. Archdeacon Gillmor, the Rev. Canon Boydell, and the Rev. Canon Piercy; ex-officio, the Rev. Canons Frost and Burt, the Revs. E. J. Harper, C. E. Bishop, T. E. Chilcott and H. A. Brooke, and Messrs. A. A. Mahaffy, M.L.A., E. S. Senkler, W. J. Thompson, J. J. Wells, W. F. Langworthy, and H. Plummer.

Among the matters brought up at the Synod were a resolution to appoint a travelling diocesan missionary for organizing work in new districts and looking after vacant Missions in the older parts; a resolution (carried unanimously) strongly disapproving of the proposed removal of the buildings of Trinity College, Toronto, to Queen's Park; the consideration of the state of the "Algoma Missionary News," and reference of its financial condition to the Executive Committee; the provision for very necessary repairs to the Bishop's residence; the special missionary work being done among the Scandinavians of Port Arthur by the Rev. K. S. Tottermann, a Swedish priest in American Orders; the appointment of a Committee on Temperance; the endorsement of the work of the Lord's Day Alliance. The customary votes of thanks and greetings were passed, among which may be specially noted the vote of thanks to Dr. J. A. Worrell, K.C., of Toronto, the honorary treasurer of the invested funds of the diocese, and the message of sympathy to the Primate of All Canada,

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Archbishop Bond, of Montreal, in his illness, assuring him of the Synod's loyal devotion to his office and person, and expressing the hope that he might soon recover from his serious illness.

On each day of the Synod, after the opening day, the services were a celebration of the Holy Communion at 7.30 a.m., Matins at 9.15 a.m., and Evensong at 5.30 p.m. On Sunday, 24th June (St. John the Baptist) there was a celebration of the Holy Communion at 8.30 a.m., Matins was said at 10 a.m., and an Ordination service was held at 11 a.m., when four candidates were admitted to Holy Orders. Mr. S. H. Ferris, of Trinity College, was ordained deacon, and appointed to White River and Misamis; and the deacons advanced to the priesthood were the Rev. C. Simpson, of Huron College, appointed to the Mission of Novar; the Rev. B. P. Fuller, of Huron College, appointed to the Indian Mission on Lake Nipigon, and the Rev. Charles Ryan, of Huron College, appointed to Port Sydney. At this service about thirty-five of the diocesan and visiting clergy were in procession. The Bishop was assisted in the laying on of hands by Canons Frost, Young and Burt, and the Revs. E. J. Harper and C. W. Balfour. The preacher was the Rev. E. J. Harper, M.A., rector of Fort William, who forcibly presented the claims of the Apostolic ministry and the facts of the Apostolic succession in the Anglican Church, the necessity of the three-fold ministry of Bishops, priests and deacons, concluding with words of exhortation and encouragement to those about to receive Holy Orders. The choir, under the direction of Mr. C. V. Plummer, rendered the musical portions of the Holy Communion Office excellently, the singing of the "Kyrie," "Sanctus," "Gloria Tibi," "Gloria in Excelsis," and of the "Benedictus," "Qui Venit" and "Agnus Dei" being specially noteworthy. On Sunday afternoon a children's missionary service was held, at which addresses were given by the Ven. Archdeacon Gillmor and the Rev. B. P. Fuller, and at 7 p.m. choral Evensong, intoned by the Rev. H. J. Palmer, a visiting priest from England, the preacher being the Rev. S. M. Rankin, B.A., of West Fort William, lately senior curate at Leamington Parish Church (England).

The Synod concluded its business on Monday evening, 25th June. The delegates were most hospitably entertained by the Church people of Sault Ste. Marie, and a reception, given by the Bishop and Mrs. Thorneloe at "Bishophurst" on Thursday evening and an excursion by boat on Saturday afternoon greatly added to the pleasure of the visit.

The appointment of Rural Deans resulted as follows: Deanery of Algoma, the Rev. Canon Piercy, Sault Ste. Marie; Deanery of Thunder Bay, the Rev. C. W. Hedley, Port Arthur; Deanery of Nipissing, the Rev. C. E. Bishop, North Bay; Deanery of Parry Sound, the Rev. Canon Allman, Burk's Falls; Deanery of Muskoka, the Rev. A. W. Hazlehurst, Baysville.

CALGARY.

Wm. Cyprian Pinkham, D.D., Calgary, N.W.T.

Calgary.—The ninth meeting of the Synod of this diocese was opened in the Church Hall at 10.30 a.m. on Wednesday, June 20th. The opening prayers were read by the Ven. Archdeacon Tims, the senior clergyman in the diocese. The Rev. G. H. Hogbin and Mr. Barnard were appointed scrutineers to receive the certificates of the lay delegates, and this business occupied the greater part of the morning session. There were two nominations for Clerical Secretary, the Ven. Archdeacon Webb and the Rev. G. H. Hogbin. After a close ballot the Rev. G. H. Hogbin was elected. Mr. Barnard was appointed Lay Secretary. This item of business being finished, the Synod adjourned for lunch.

At 2 p.m. the Synod reassembled, and after roll-call the Bishop delivered his address to the Synod, which was as follows:

My Dear Brethren,—I heartily welcome you to your duties as members of the Diocesan Synod. Since the Synod met at Edmonton in 1904 civil affairs, so far as we are concerned, have advanced with great rapidity. The

Province of Alberta has been. Legislature has become ci growth and de States, from E from other cou Growth can be mileage is being up like mushro more important all, the advan and our stretch fled. This year thousands, and so far as we part no more.

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a cost of abo mirably fitted building of S built entirely o other importa Dean; the er seating capaci of St. Paul's the town of l at Nanton of churches in Mission, Edn Barnabas' Pa the erection o in Calgary o 1888 of St. E and day sch principalship to meet need gratifying es St. Andrew, them having Blackfeet Re branch of t Boys' Brigad like the W. A.Y.P. Asso treme useful

The appoi of General l the result c passed at tl suggestion c the M.S.C.C visit in 190 step, since the Board result in a by stimulati diocese. Sin a good deal Missions, a or less of filled and he will, we clergy in t to them, t when he v Bishop's pe tinuance of of his wor Synod will of the Ru

While I the numbe our presen alas, is sti additional districts. vided for, Colchester, Medicine many othe from lack imperially, of this de should b Churchme possible b is irrefrie With al Parliamen remuner life much in conseq to think so small. \$600, and \$100 per married r been four

Province of Alberta has been created; the seat of Government has been fixed; the first meeting of the Provincial Legislature has been held; and Lethbridge and Wetaskiwin have become cities. We meet in a year of extraordinary growth and development. Immigration from the United States, from Eastern Canada, from the British Isles and from other countries is rolling in upon us like a flood. Growth can be seen everywhere. Along our railways, whose mileage is being rapidly added to every year, towns spring up like mushrooms, and in an incredibly short time the more important of them become cities, where more, if not all, the advantages of modern civilization can be found; and our stretches of unoccupied land are being rapidly settled. This year our population has been increased by many thousands, and the days of a sparsely scattered population, so far as we in Alberta are concerned, are for the most part no more.

Since our last meeting we have been making history. Among evidences of progress we may enumerate: The appointment of a General Missionary; the location of a resident clergyman at Pine Lake, High River, St. Mary's Mission, Lethbridge, North-east Edmonton, Okotoks, and more recently Carstairs, Stettler and Daysland; the advancement since Easter last of the Innisfail Mission to a position of self-support; the payment of the debts on St. Luke's, Red Deer, and St. John's, Olds; the erection at a cost of about \$52,000 of the new pro-cathedral, so admirably fitted in every way for its sacred uses; and the building of St. John's Mission, East Calgary, the latter built entirely by, and the former owing its chance and other important additions to the great liberality of the Dean; the enlargement to more than double its former seating capacity of All Saints', Edmonton; the completion of St. Paul's, Hillside; the removal and re-erection in the town of Bowden of St. Matthew's Church; the erection at Nanton of a building used as a church; the erection of churches in St. Mary's Mission, Lethbridge; St. Paul's Mission, Edmonton; at Shepard, Okotoks (in part); St. Barnabas' Parish, and in St. Stephen's Parish, Calgary; the erection of a parsonage at High River; and the erection in Calgary on part of the site purchased by the Bishop in 1888 of St. Hilda's College, a most successful girls' boarding and day school, opened in September, 1905, under the principalship of Mrs. Gerrie-Smith, and now being enlarged to meet necessary requirements. To these we may add the gratifying extension of the work of the Brotherhood of St. Andrew, and that of the Woman's Auxiliary, each of them having a splendid branch among the Indians on the Blackfoot Reserve; with the formation in Calgary of a branch of the Mothers' Union, and in Edmonton of the Boys' Brigade—all these and other kindred organizations, like the Woman's and Girls' Guilds, the G.F.S. and the A.Y.P. Association, deservedly valued because of their extreme usefulness wherever they exist.

The appointment of the Rev. G. H. Webb to this office of General Missioner of the diocese last autumn was partly the result of the resolution on the subject, which was passed at the last meeting of the Synod, and partly the suggestion of the Rev. Dr. Tucker, General Secretary of the M.S.C.C., who assured us on the occasion of his last visit in 1905 that we need not be afraid to take such a step, since it would certainly meet with the approval of the Board of Management of the M.S.C.C., and would result in a short time in his earning more than his salary by stimulating the increase in mission funds raised in the diocese. Since his appointment Mr. Webb has had to give a good deal of his time to the care of vacant parishes and Missions, and, while no doubt there will always be more or less of such work for him to do, still, as vacancies are filled and the number of clergy in the diocese increases, he will, we trust, have ample time to visit all the parochial clergy in turn, and render invaluable assistance, not only to them, but to the diocese. The Executive Committee, when he was appointed, allowed him to be under the Bishop's personal direction, and I feel sure that the continuance of this arrangement will be in the best interests of his work. Mr. Webb has prepared a report, which the Synod will, no doubt, be glad to receive when the reports of the Rural Deans are received and dealt with.

While I record with great thankfulness the increase in the number of clergy, I must not fail to point out that our present number is far below what we need. Lacombe, alas, is still unfilled; there is urgent need of at least one additional clergyman in both the Pincher Creek and Macleod districts. Stettler and Daysland are only temporarily provided for, and clergymen are needed at such centres as Colchester, Bassano, Leavings, Manawan and Victoria, Medicine Valley, Carbon, Beaver Lake, Edison, Frank, and many other places. We are urged to think imperially, but from lack of men and means we cannot as a Church act imperially, and take our rightful place in the upbuilding of this portion of our great Empire. The country's need should be the Church's opportunity. Will our fellow Churchmen in Eastern Canada and in England make this possible before the sense of need passes and much ground is irretrievably lost?

With all sorts of persons, from judges and Members of Parliament to the workman, so called, receiving higher remuneration for their work, and the very necessities of life much more expensive than they were a few years ago, in consequence of higher wages and shorter hours, I blush to think that the stipends of a majority of the clergy are so small. The stipend set by the diocese is, for deacons, \$600, and for priests \$700 per annum, with an additional \$100 per annum in lieu of a parsonage in the case of a married man. This is such an inadequate sum that it has been found necessary to secure young, and, as far as pos-

sible, unmarried men for our Missions. Small as these stipends are, there is not much prospect of increasing them, since our grants are considered large, and these cannot be reduced till the Missions are strong enough to give a larger portion of the stipend than for the most part is the case at present. But I feel sure that as a rule our people will try to fully do their part; and I earnestly appeal to them to do so, remembering what St. Paul says: "Even so did the Lord ordain that they which preach the Gospel should live of the Gospel."

This year we are getting \$9,500 from the M.S.C.C. the largest grant given by that Society to any missionary diocese. The C.C.C.S. gives us \$1,320 and the S.P.G. \$4,113.32. The last-named Society has just put forth an appeal for £20,000 for Western Canada. We have no Church lands, and no income from parochial endowments. The only fund which will some day, I trust, be of great value to the diocese, apart from the sums raised year by year from our people, is the Clergy Mission and Sustentation Fund, the interest on which is being added to the principal till the fund reaches \$10,000. Although this fund has done well since our last meeting, for it now stands at \$3,561.55, I wish it could be more rapidly increased. I think our own Missionary Society (M.S.C.C.) is doing almost as much as we can expect. Under all circumstances, then, and remembering the large number of immigrants from England belonging to the Church of England, who are now seeking homes in Canada, it not only does not seem unreasonable, it seems but fair and just, that at the present time the help we need to enable us to minister to the newcomers and provide them with the means of grace should be granted to us. With Church people sparsely scattered over a wide area, who in the first years of their arrival in this new country can do very little, if anything, towards the support of the means of grace, we must receive help from beyond ourselves or we can do very little for them. We certainly have some claim, too, upon those members of the Church living out of the Province who are shareholders in the Hudson's Bay Company or in railway companies whose shares have advanced in value by the country's development. Our history shows that we are doing all we can for ourselves. The greater the help we now receive the more rapidly will our self-sustaining parishes increase, and the sooner we shall be able, as a diocese, to stand alone.

Since the action of the S.P.C.K. in discontinuing its block grants in aid of the building of churches, and requiring that the smaller grant it now gives shall clear off the last liability upon the building, took effect, it has been hard to build churches in small towns or villages, or in country districts. My long experience of Church work enables me to say that I have scarcely ever known a church whose debts have not been met. On the contrary, a manageable debt (we have never had any other kind) has usually proved a stimulus necessitating effort in various ways, and such efforts have invariably met with success. No one can be more grateful to the venerable Mother of all Church societies, the S.P.C.K., for the help it has given in various ways, but I am bound to say that the change of policy, coming as it did just at our growing time, was hard upon us. We feel that such grants are most helpful, whatever the terms upon which they are given, but we earnestly wish the Society had consulted us before it decided upon the change.

There is such a dearth of parsonages in the diocese, and they are, at the same time, so necessary, yet withal so absolutely beyond the power of our people to build them unaided, that I am deeply anxious to obtain a fund from which grants can be made. I submitted our need in this respect to the W.A. in Toronto in April, but I have so far received no reply. It affords me great pleasure to state that I have received from the Woman's Guild of this parish the sum of \$15 towards this fund, being one-tenth of the proceeds of their work during last Lent. The sum now at the credit of this Fund is \$260.49.

Without doubt, our greatest need is a constant supply of really suitable men for the work of the ministry. As I have said, in an article published in the January number of the "Missionary Magazine": "We do not want old, or even middle aged clergymen, nor yet laymen who are seeking Holy Orders, and think that the standard in the West is lower than in the East; we want the very best type of young men, trained in our own universities and colleges, young men fully equipped, mentally, physically, and spiritually, for their work, in touch with the people to whom they will minister, and prepared to begin, continue and enlarge their ministry in the West unless special circumstances arise and they are unmistakably called to another sphere of labour elsewhere." We have been glad to welcome clergymen who are likely to prove able and successful workers wherever they come from; but the number of these who come to us in this way has always been inadequate, and most of them go back again. The time has come to seek suitable young men in our parishes and Missions, as well as from all over Canada, and to get them specially trained for their work in Canadian institutions. There is, just now, a very urgent call for more ordained workers, for the West than have ever before been needed; and the call grows more urgent day by day. When a new empire is being built up here, shall the Church call in vain for the right sort of men to preach the Gospel, "to spread light; to strengthen and build up goodness; and to carry on the never-ending war against wrong and evil and degeneracy." We cannot offer ease and comfort; the call is for a maximum of energy, zeal and whole-hearted devotion. The remuneration, from an earthly point of view, is, for a time at least, a mere subsistence; but the work is fascinating,

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and the results, for the man who engages in it, as well as for those for whom he is to labour, most glorious and imperishable. If we believe that the kingdoms of this world are to become the kingdoms of our Lord and of His Christ, we do not suppose for a moment that our Divine Master looks with indifference upon the fields that are white already for the harvest, or that He will fail to hear us when we pray, in obedience to His own command, that "the Lord of the harvest will send more labourers into His harvest."

It is with great satisfaction that I can speak of a very considerable increase in the number of our Sunday Schools, as well as of the greatly increased attendance at them. This is to be expected in view of the growth of population in our cities, towns and villages throughout the diocese. There are, however, a large number of Church children scattered over immense rural districts for whose religious instruction nothing that we know of is being done. My brethren, it is our solemn and inalienable duty to care for the souls of the children of the Church, who, when baptized, are as much members of the Church as their parents. It is our duty to surround them with such a religious atmosphere as we can create and maintain, and to instil into their youthful minds those principles which, with God's blessing, will mould their character and fully fit them for their life here and hereafter. We know the duties which the Church lays upon godparents, yet how few are likely to make any real effort to perform them without systematic help and backing from the Church herself! I think most of us have come to the conclusion that nothing very practicable or valuable is likely to accrue under the clauses dealing with religious instruction referred to in the statute creating the Province of Alberta. As many of you as have not seen these clauses, I quote them in full: "137. No religious instruction except as hereafter provided shall be permitted in the school of any district from the opening of such school until one-half hour previous to its closing in the afternoon, after which time any such instruction permitted or desired by the board may be given." "2. It shall, however, be permissible for the board of any district to direct that the school be opened by the recitation of the Lord's Prayer." "138. Any child shall have the privilege of leaving the schoolroom at the time at which such religious instruction is commenced as provided for in the next preceding section, or of remaining, without taking part in any religious instruction that may be given, if the parents or guardians so desire." I do not know how many of the clergy of this diocese have applied to Boards of Trustees for the required permission, but I am aware that some have, and the permission has been refused. I do not say now that the necessary permission should not be sought, nor that if given, action should not be taken in the way the law provides, but this I say to each and all of you, my brethren, with all the weight of my office, let us not any longer shelter ourselves behind acts of Parliament, or the regulations in force under them, let us not allow any man, or any circumstances, to stand any longer between us and our duty, to care for the spiritual interests of the young. Let us not separate till we have appointed a strong diocesan committee to deal with this matter. We need to adopt a syllabus to include the Church Catechism, of which the Dean of Canterbury said in Convocation the other day: "Why did they value the Catechism? Because they believed that it was the best statement of the whole teaching and revelation of the Bible that they could put into a child's hands"; and the Bishop of New York says: "It cannot be denied that it is the finest summary of duty that exists in the English language"; and other Church teaching, enforced by suitable Bible lessons, hymns, etc. Let us provide for the establishment of sub-committees in every rural deanery, and let us invoke the aid of every one of our clergy, who can, with the co-operation of parents, teachers and other friends, try to reach every child in his parish or Mission. To me, this is one of the plainest and most important duties of the hour. I believe that every member of this Synod is desirous that by all the means in our power Christ's sheep that are dispersed abroad, and in some cases widely scattered, in this diocese, should be sought after and cared for. And shall we feel less concern for the lambs of the fold, His little ones, whom, when He was on earth, He took in His arms, put His hands upon them and blessed them?

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Blackfoot and Peigans. At the first-named Mission there are now four catechists at work under the Rev. Canon Stocken, Missionary in-charge, and one of the four is a lay delegate to the Synod. One of the lay delegates from the Peigan Mission, is also an Indian. A few years ago some of our Missionaries, including the Rev. Canon Hinchcliffe, who had then left the Indian work, adapted the system of syllabics in use among the Cree Indians to the use of the Blackfoot language, and a few Indians were taught to make use of it. Towards the close of the first year the syllabic alphabet, as it may be called, was printed and fully distributed among the Indians; and now a large number can read and write by its aid. Then, the services of morning and evening prayer, the Litany and a collection of forty hymns were printed at the Diocesan press by Archdeacon Tims and Mr. Hogbin, and they are all in use. The whole of the Collects and portions of St. John's Gospel are now ready for the printers, and portions of the latter are on the press. The Indians value this very highly, and it is most interesting to see their letters written in syllabics, or again, to note their prayer books among the little collection of necessary articles they carry about tied in a handkerchief. In view of the gradual withdrawal of the help given by the C.M.S., the great call upon the M.S.C.C. for the rapid increase of white work among the settlers in the Dioceses of Calgary, Saskatchewan, Qu'Appelle and Rupert's Land, and the uncertainty of the future of our Indian schools, through the difficulty of financing them satisfactorily, our Indian work is a cause of much anxiety, although from another point of view there is so much in it to encourage us. There is, however, a possibility that we may soon be able to put this work on a better financial footing than ever. The total number of baptisms for the Peigan, Blood, Blackfoot and Sarcee Missions is 69; confirmed, 34; number of communicants, 120; total number of native Christians, 388. Total number of pupils attending the boarding schools of the Peigan, Blood, Blackfoot and Sarcee Missions: Boys, 58; girls, 60.

The matter of the Metropolitan See is not yet settled in accordance with our wishes, but the action of the Lower House of the Provincial Synod last year gives good ground for expecting that the existing injustice will be soon removed. And now, brethren, what shall be my closing words to this important gathering, which here to-day represents the best thoughts and the most devoted lives fed and nourished in the Church of England. I will quote Dean Church's closing words in his sermon on "The Gifts of Civilization": "God has placed us to develop our full nature here; but He has placed us here, we believe, still more to become like Himself. So, while learning to understand, to value, to use the last and greatest endowments which in the course of things has unfolded in human society, learning to turn them honestly to the best account for the world for which they were given, remember that there is a way for you, to walk in which carries you far beyond them, and opens to you even wider prospects, more awful thoughts, a deeper train of ideas and relations and duties which touch us in what is most inward to the very quick. We are sinners who have been saved by a God who loved us. There is a religion which is our hope beyond this time, and the incommunicable character of it is love. That which its Author thought necessary to be and to do for a remedy and comfort to man's misery and weakness—unless man's misery and weakness are a delusion—reveals a love which makes us lose ourselves when we think of it. Love was the perpetual work of all His life and of the act in which His work is finished. His religion has had great fruits, and their conspicuous and distinctive feature is the love which was their motive and support. Its last word about the God whom it worshipped was that "God is Love." It is the Gospel of one 'who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and became obedient unto death, even the death of the Cross.' 'Let this mind be in you which was in Him'—love for those made in the image of God, and whom God has so loved, love, self-surrendering, supreme, ever growing at once in light and warmth of Him who made them. Let us pray that He who has crowned our life with gifts which baffle our measuring, and which daily go beyond our hopes, but has prepared for them that love Him such good things as pass man's understanding, would indeed pour into our hearts such love towards Himself that we, loving Him above all things, may obtain His promises, which exceed all that we can desire, through Jesus Christ our Lord."

(Continued next issue.)

QU'APPELLE.

John Grisdale, D.D., Indian Head, N.W.T.

Regina.—The following is a verbatim report of the Bishop of Qu'Appelle's charge, which he read at the biennial session of the Synod, which was opened on Wednesday, June 13th:—

"Reverend Brethren of the Clergy and Brethren of the Laity.—Once again, in God's good Providence, it is our great privilege to meet together in our biennial Diocesan Synod. Let us commend ourselves anew to the loving kindness of our Heavenly Father, to the grace of our Lord and Saviour Jesus Christ, and to the help and guidance of the Holy Ghost, the Comforter. The story of the past two years is full of signal proofs of God's blessing. I bring

you the record of our work, not all we could wish, and very far from what is needed, but enough to cheer our hearts and fill them with grateful joy. For all God's abounding mercies to us in our work may His holy name be ever blessed and praised. It is of very deep personal interest to me that our Diocesan Synod this year, and the Provincial Synod next year, should meet in the capital of our new Province; for here it was, nearly ten years ago, that, in God's Providence, I was chosen as the Bishop of this diocese. In looking back there is much consciousness of shortcomings, and yet more of God's lovingkindness. I have had much joy in working together with you all. This, under God's blessing, has been made possible by the generous confidence you have always reposed in me and by the loving and loyal co-operation which has been so readily and so cheerfully given by clergy and laity alike. It is true that we represent different views on some points, but we have differed as Christian brethren, and are thankfully content to work heart to heart and shoulder to shoulder for Christ and His Church. We have no real party strife. May nothing ever arise to mar our brotherly unity or hinder our common work. For your loyal co-operation and generous confidence, and for the love you have always shown me, I give you all I have to give—my love, my gratitude, and my prayers. The past two years have not been without their anxieties. A good many changes have taken place in that time, but there is much to cheer us as we look back. There has been progress. The work moves steadily on. There has been advance, so to speak, all along the line—signal, patent, and undeniable. If we made comparisons between past and present, they would minister certainly hope and encouragement. This is a comfort; it is a subject for thanksgiving. For we all need encouragement, even in our highest duty. We crave for some token, some sign, however slightly marked, that our labours are not in vain. We need some manifestation of spiritual union in a mighty and blessed work, something to remind us that we are soldiers in a great army, not singly, and in isolation, but together fighting the good fight of faith. All this we plainly need. This is one great advantage of our Synodical gatherings, that they help to give us this feeling of solidarity. Our thus coming together encourages many an isolated worker; it takes away his loneliness; it makes him braver; it binds our hearts closer together in our mutual work for our Lord and King. Ours is a mighty and a blessed work. Angels and men, aye, and the spirits of just men made perfect, are spectators of our efforts. And these efforts are impaired, in the case of some of us, by declining energies and waning opportunities. May we all have grace, while time yet remains to us, more bravely and more earnestly to make use of our advantages, to grasp our golden opportunities, and to fulfil the mighty duties of our high calling as members of the Anglican Church. By God's blessing, and by faithful work on the part of the clergy and laity, we look forward to work, ever wider, ever truer, ever more loving, for the glory of God and the welfare of men. Let us then dedicate ourselves afresh, with all our heart and energy, to God's service. Let us work on in the calm faith that no true work which is done for God can ever ultimately fail. Our work is anxious and arduous. Discouragements must often come. Still, let us not lose heart. What we are sowing, it may be that another will reap. But, notwithstanding, let us sow, and sow hopefully. Toil bravely bestowed is never without its issue. Our labour is never in vain in the Lord. Bear with me patiently whilst I go over in detail some of the great and significant changes which have taken place in the diocese during the past two years. Since our last meeting of Synod churches have been built at the following places: Balgonie, Gros Ventre, Craik, Lumsden, Stanley, Heward, Llewellyn, Maple Green, Stoughton, South Hill, Moose Jaw, Balcarres, Carievale, Lipton, Hill Hall, and a building used as a church has been purchased at Arcola. Parsonages have been provided at Wapella, Lumsden, Swift Current, Sintaluta, Weyburn, Kutawa, Estevan, Buffalo Lake, and Heward, so that we have now sixty-seven churches and thirty-one rectories or parsonages. Special mention must be made of the substantial and beautiful rectory which the parish of Indian Head has with great liberality provided for its pastor. If every parish would provide a suitable home for its pastor it would give them and their loved ones the joy and comfort of a place which bears the sweet name of home, and the effort would be repaid to pastor and people a hundredfold. The addition of a chancel to the church at Moose Jaw has greatly added to the dignified appearance of the church, and also to the comfort of the worshippers. The enlargement and improvement of St. Paul's Church in Regina—the capital of the new Province of Saskatchewan—calls for a special note of joy and thankfulness. You are all witnesses how well this enlargement has been carried out, and how much it has added to the beauty and dignity of God's House. New churches are either under construction or being arranged for at Medicine Hat, Weyburn, Foxleigh, Carlyle, Manor, Tyvan, Coalfields, Weldon, Fillmore, and Horse Lake, and arrangements are being made for a new vicarage at Oxbow. Useful and commodious Parish Halls have been built at Indian Head, Qu'Appelle Station, Pilot Butte and Grenfell; the latter chiefly, almost wholly, by the generous help of Capt. Ellis, of London, England. A hall for Sunday School and other purposes is found to be of great service in the work of the Church in any parish. For all these tokens of advance we are profoundly grateful. They indicate self-denial and generous giving on the part of some of our people.

"The following churches have been consecrated since the last meeting of Synod: On Sunday, October 2nd, 1904, a

church at Balgonie, dedicated to St. Philip the Apostle; on Wednesday, May 24th, 1905, a church at Stanley, dedicated to St. Paul the Apostle; on Tuesday, July 25th, 1905, a church at Oakley, dedicated to St. Mary the Virgin; on Saturday, August 12th, 1905, a church at Gros Ventre, dedicated to St. Alban the Martyr; on Thursday, November 2nd, 1905, the new chancel of the Church of St. John the Baptist, Moose Jaw, was consecrated; on Saturday, August 12, 1905, a piece of land around the church at Gros Ventre was consecrated as a burial ground, and on Sunday, August 13th, 1905, the piece of land round the church at Josephsburg was consecrated as a burial ground. On Sunday, June 4th, 1905, I publicly inducted the Rev. John Arthur Easten, M.A., to the incumbency of the parish and district of Arcola and Carlyle.

"The following ordinations have been held: On Friday, June 24th, 1904, in the pro-cathedral, John William Harrison and Henry Hamilton Crigan were ordained as priests, and Douglas Phillip John Biggs, Lionel John Montague D'Arcy, William Henry Coard and John Richard Martins were ordained as deacons. On Sunday, April 9th, 1905, in St. John's Church, Indian Head, John Richard Martins, Lionel John Montague D'Arcy, Douglas Phillip John Biggs, Frank Sutton Lewis were ordained as priests, and Arthur Wells and John Foster Stewart were ordained as deacons. On Wednesday, October 10th, 1905, in St. John's Church, Indian Head, Henry Charles Lewis Hooper, Edwin Hubert Knowles, Harold Morton Henderson and Thomas Elliot Rowe were ordained as deacons, and on Sunday, October 29th, 1905, in the pro-cathedral, Clement Abiel Wynne Jones was ordained deacon. On Sunday, June 10th, 1906, in St. John's Church, Indian Head, William Henry Coard, Henry Charles Lewis Hooper, John Foster Stewart, Edwin Hubert Knowles were ordained as priests, and John Burder Lindsell and Arthur MacMorine were ordained as deacons.

"Of the clergy who were on the roll of the last Synod the Rev. J. Shelly and the Rev. J. E. Jones have left us for England, the Rev. J. A. Lackey has returned to the Diocese of Montreal, the Rev. F. S. Lewis has returned to the Diocese of Rupert's Land, and the Rev. J. R. Martins has gone to New Brunswick.

"We have welcomed the following clergy to our staff: The Rev. W. Allan Leach, B.A., incumbent of Saltcoats; the Rev. F. Palgrave, M.A., voluntary Missionary in the Touchwood Hills district; the Rev. Richard Cox, incumbent of Weyburn; the Rev. I. J. Jones, B.A., incumbent of Llewellyn; the Rev. J. A. Easten, B.A., incumbent of Carlyle; the Rev. D. P. J. Biggs, incumbent of Broadview; the Rev. L. J. M. D'Arcy, incumbent of Abernethy; the Rev. C. Harrington, incumbent of Wapella; the Rev. J. T. Lewis, B.A., rector of Gainsboro; the Rev. W. J. H. McLean, B.A., Missionary at Last Mountain; the Rev. W. H. White, M.A., special organizing Missionary; the Rev. W. H. Coard, LL.D., voluntary Missionary at Craik; the Rev. J. Foster Stewart, incumbent of Wellwyn; the Rev. H. C. Lewis Hooper, incumbent of Josephsburg; the Rev. E. H. Knowles, incumbent of Buffalo Lake; the Rev. Arthur Wells, curate of Balgonie; the Rev. T. E. Rowe, curate of Milestone; the Rev. H. M. Henderson, curate of Sintaluta; the Rev. C. Wynne Jones, curate of Sheho; the Rev. J. B. Lindsell, curate of Pipestone; the Rev. A. MacMorine, curate of Caron. We have thus parted with five who were on the clerical roll two years ago, and we have welcomed twenty-one fresh workers—a gain of sixteen to our staff of clergy. We have thus now forty-eight clergy besides the Bishop. In addition, we have seven paid lay readers working in various Missions where clergymen could work if we had them for these places. We have also, I am thankful to say, a considerable number of voluntary lay readers, whose number could be largely increased if their services were appreciated as they ought to be by our widely scattered Church people.

"The various trust funds have been carefully and wisely looked after, and are in excellent condition. Audited statements of each will be laid before you during the session. Our warmest thanks are due to the Board of Trustees, and in particular to our kind and most efficient honorary treasurer, Mr. H. H. Campkin. The most noteworthy point is the very considerable increase in the capital of the Clergy Sustentation Fund. This increase is due to the special effort made, both in England and in the diocese, to raise £1,000 in commemoration of the twenty-first anniversary of the consecration of the first Bishop in 1884. The Qu'Appelle Association in England undertook to try to raise £300 pounds there if we would raise £200 within the diocese. We have done more than we undertook, and the Association is, I believe, likely to do the same. I must personally thank those parishes which did more than their full share; and the warmest thanks of the Synod are due to the officers and members of the Association (specially to Mrs. Burn) for what they have so generously and kindly done in the matter. We are also thankful debtors to the Association for many beautiful frontals and other articles of church furnishing which adorn many of the churches in the diocese, and also for sets of vessels for the Holy Communion, which have been kindly sent to us through it. We are deeply indebted, too, to the Rev. A. Krauss for his great kindness in continuing to edit the "Occasional Paper." I hope that some better arrangement may be made for supplying interesting news from every part of the diocese in some systematic manner. It ought to be done. It is our duty to do it. You will see from the audited statement that on the 31st of March, this year, the capital account of this fund stood at \$29,648.62, or over £6,000 pounds. It will soon be time to approach the S.P.C.K. and the S.P.G. with a view of obtaining further grants from

these societies to the income from in our present financial mainstay in those Missions. It is kind than to have because grants according to the sions. We can't keep before us the local self-support special effort towards "The Macpetate the memo causes which I n to think that a m Our thanks shoul the ability with in duty bound to to the Missionary Canada for its co of the past two the help thus gi present year is A cheque for th the honorary trea we have been ab us continue to b this noble effort. and is carried o cannot be too t within our Cana ence to the work ness the harmon sionary Society, the openings whi to hope great th for the years to is now a workin has been proved in welcoming A Missionary. It gress, of which from the time me in the way express now. H of his wise hel this time how n labours, and I blessing, and y take another things. A deepi to be strictly a for the purpose work under m; divinely guided the Rev. Walt important parish Special Organiz the newly-settle people, organiz district for a given on the what the dioce which we recei to give us an needed work. White, and wi task. We also into the heart and generous known giver! that the Wom are now in th and ten junio These branches of course, for meeting of th attended, was ence of Miss greatly to the very much ap valuable orga ters of the C union of pray what woman's would take a wield a wide also waken a sions. We co Missions and of the W.A. Canada. Let "Some of render very parishes, and Missions wor the recent C which Archd useful part. year at som an impetus t to the forma Mr. W. L. twice throug

these societies to meet what is obtained from other sources. The income from this fund is already most helpful to us in our present work, and will, we trust, be the permanent financial mainstay and backbone of the work in the future in those Missions which are yet too weak to be self-supporting. It is far better to have a central fund of this kind than to have a separate endowment for our parishes, because grants can be made, revised, or withdrawn according to the local giving ability of the various Missions. We can thus help in time of need, and yet ever keep before us the great principle of eliciting and fostering local self-support to the fullest extent. In addition to the special effort to raise the \$1,000 which we undertook in this connection, the diocese has contributed about \$1,300 towards "The Machray Memorial Fund," which is to perpetuate the memory of our great Archbishop. But for causes which I need not mention in detail I had reason to think that a much larger sum would have been obtained. Our thanks should be given to the Rev. C. Williams for the ability with which he conducted the canvass. We are in duty bound to tender our special and most hearty thanks to the Missionary Society of the Church of England in Canada for its continued and increasing help. The progress of the past two years would have been impossible without the help thus given. The grant from this source for the present year is \$7,500, and we are asked to raise \$1,000. A cheque for this latter amount has already been sent to the honorary treasurer of the M.S.C.C. Each year so far we have been able to send more than has been asked. Let us continue to be generous, united and loyal in support of this noble effort. The Society is based on right principles, and is carried on and directed by able administrators. We cannot be too thankful for the formation of this Society within our Canadian Church. It has made a great difference to the work of the Church in the West. When we witness the harmony which marks the counsels of this Missionary Society, the wisdom of its rulers, together with the openings which are before us on every hand, we venture to hope great things for the future. It is full of promise for the years to come. The Church of England in Canada is now a working Church, and the value of unity of action has been proved. Two years ago we took a forward step in welcoming Archdeacon Harding as our General Diocesan Missionary. It is no mere coincidence that the steady progress, of which I have already spoken, should date largely from the time of his appointment. What he has been to me in the way of loyal comradeship and advice I cannot express now. He has cheerfully given to us all the benefit of his wise help and ripe experience. You all know by this time how much the diocese owes to him for his faithful labours, and I know you will all give him your love, your blessing, and your prayers. This year we are about to take another forward step, from which I expect great things. A deeply interested friend of our work, who desires to be strictly anonymous, has placed at my disposal \$1,000 for the purpose of giving us an extra clergyman for special work under my direction; and we have been, I think, divinely guided in securing for this work the services of the Rev. Walter H. White, M.A., who has given up an important parish in the Diocese of Toronto to be our new Special Organizing Missionary. His work will be to visit the newly-settled parts of the diocese, look up the Church people, organize them into congregations, and prepare the district for a resident clergyman. This sum of \$1,000 is given on the condition that it shall not interfere with what the diocese is able to do for itself, nor with any help which we receive from any society, but is given specially to give us an extra clergyman for a special and much-needed work. I am sure we all cordially welcome Mr. White, and wish him God-speed in his arduous and difficult task. We also feel deeply thankful to God that He put it into the heart of the donor to send us this timely, thoughtful and generous gift. May God's blessing rest upon the unknown giver! It is a matter of special rejoicing to know that the Woman's Auxiliary is growing so rapidly. There are now in the diocese thirty-six senior parochial branches and ten junior, with a total membership of about 620. These branches raised over \$6,000 during the year, chiefly, of course, for objects in their respective parishes. The meeting of the Diocesan Branch, which was fairly well attended, was held last month at Indian Head. The presence of Miss Halson, one of the general officers, added greatly to the interest and profit of the meeting, and was very much appreciated. There should be a branch of this valuable organization in every parish. The faithful daughters of the Church would then be linked together in a union of prayer and work, and we should learn more fully what woman's love can do for Christ, and thus the Church would take a deeper hold on the hearts of our people, and wield a widespread influence throughout the land. It would also waken a deeper interest in the sacred cause of Missions. We continue to receive valuable bales for our Indian Missions and other welcome help from the Diocesan branches of the W.A. and from parochial branches also in Eastern Canada. Let them be assured of our most cordial thanks.

"Some of the Chapters of the St. Andrew's Brotherhood render very effective help in various ways in their own parishes, and in one case have helped in our Diocesan Missions work. Two of our Chapters were represented at the recent Conference of the Brotherhood in Winnipeg, in which Archdeacon Harding took a very prominent and useful part. The annual Convention is to be held next year at some place in the West. This will, I trust, give an impetus to the work of the Brotherhood here, and lead to the formation of new Chapters in some of our parishes. Mr. W. L. Thomas, the Travelling Secretary, has been twice through the West for this purpose. A band of

Churchmen in every parish, even if it be few in number, if it be formed of earnest, active, faithful Churchmen, would be of very great assistance to any clergyman, and for this end I know of no better association than the St. Andrew's Brotherhood.

"We still continue to be greatly helped by the Society for the Propagation of the Gospel. For the year ending December 31st, 1905, we received \$5,072.31 from this source, besides Marriott Request Grants for various churches amounting to \$916.21. This year this Society is making a special effort to raise \$30,000 for the work of the Church in Western Canada. We are to be honoured by a visit from Bishop Montgomery, who is coming that he may learn on the spot what are the pressing needs of the various dioceses. According to present arrangements, Bishop Montgomery hopes to be at Indian Head on the 28th and 29th of August, and also to pay a short visit to Regina on September 3rd. We shall extend to him a very cordial welcome, both for his own sake and because he comes to us as the special representative of a Society to which we lie under the very greatest obligations—obligations so great that we cannot fully express. We will, I am sure, be glad to give some expression to our feelings of indebtedness to this Society by a very warm and hearty vote of thanks.

"The venerable Society for Promoting Christian Knowledge, one of our great friends, still continues to help us by grants towards the building of new churches, towards the Clergy Sustentation Fund, by scholarships for Gordon's Indian Boarding School, by grants of service books for new churches, and by books for the libraries of the clergy. It has laid us under deep and lasting obligations. For reasons unknown to me it has seen fit to discontinue the block grants towards the building of new churches, so that we have now to make a separate application to the Society in each case. I greatly regret that the Society has taken this step at the present crisis in our progress and development. The advantages to us in the block grant system were: that we could deal locally with each application, that there was no condition that the church should be free from debt, and that we gave one-fifth of the cost of the church, whereas the usual grant of the Society is only about one-tenth. The Society declined, however, to reopen the question, and promised to help us in every possible way otherwise. Our most sincere and hearty thanks are due to this great Society.

"The Church Missionary Society, which has been at work in this part of the North-West for over fifty years, is now gradually retiring from its work at Touchwood Hills. Last year we received \$733.12. This year the grant is about \$500. This will be reduced by one-twelfth each year until it ceases altogether. Quite recently the Society has transferred the house and land at Touchwood to the Synod. Our hearty thanks should be given to the C.M.S.

"From the Colonial and Continental Church Society we still receive £50 pounds a year, which goes chiefly to the Condie Mission. For this help we feel grateful.

"Our thanks are also due to the Church Bible and Prayer Book Society of Toronto for its kindness in giving a considerable number of Bibles, Prayer Books, and Hymn Books to some of our newer Missions. So far as I know, this Society has never refused any application which has been made to it.

"I have spoken of the progress which, as a diocese, we have made during the past two years. But, remarkable as that progress is, it is in no way commensurate with the progress and development of the country in the same period. With more prayers, more means, more men and more work, more could have been done. I invite you, then, to consider with me the anxious and really most difficult subject, how best to provide for the spiritual needs of our fellow Churchmen, who are still unshepherded and untended. It is not easy to state, without the appearance of exaggeration, the problems that face us as a diocese. Our ancient Church is on its trial in this new land, and many thoughtful persons are convinced that in the next few years our relation to the young and vigorous nation that is rapidly growing and taking shape in our midst will be in a great measure determined. Is our historic Church to take its fair share in moulding and shaping these new communities which are springing up before our eyes? This is the broad question that is now plainly before us. It demands from us our anxious and most serious consideration. I need not, in speaking here and to you, dwell on the rapid increase of population—the immigrants who are coming to us in their tens of thousands, the extension of railways, the opening up of large tracts of land, and the general development of the country at so many different points, and over such a vast area, and on such a large scale. Small villages and nascent towns are springing up every ten or twenty miles along the lines of the new railways. The time is not far distant before the whole expanse of what used to be called Eastern Assiniboia will be filled with an industrious and progressive population, and the opening up of land for wheat-growing is rapidly extending westward of what not long since was considered the western limit. The wonderful and varied resources of this great country are attracting an increasing number of strong, earnest men and women, who will certainly build up strong and enterprising communities here. The grandeur of the opportunity should be our inspiration. We are confronted by a mighty tide of immigration, which is peopling this new land with human souls. The people who are coming to us are intensely real—real in their unbelief, real in their sin, real in their opinions, real in their active, worldly life, which makes a motive power mighty for good or terrible for evil. The newcomers, many of them, must be our

pillars of strength—social, political, and religious—in the future. They should be met with the story of God's love, with the beautiful simplicity of the doctrine of Christ, and with the realities of a living, working Church. The reality of the need is apparent—patent—undeniable. Our force of workers is not large enough. We are still seriously undermanned. We may speak frankly of our own Church's position and claims without speaking one word which may grate harshly upon the ears of any Christian brother. We honestly believe that the Church of our fathers and our affections has a message which none other can deliver as well. We claim, it is true, no monopoly of Divine grace for our Church; but, as loyal Churchmen, we must believe that our Church has some contribution to make for the welfare of this young country which no other Christian body can make. Her continuity, her stability, her roundness give her a type of life of her own. We love her, and are greatly and devotedly attached to her for many reasons. We can commend her because of her primitive, apostolic form of government, because of the purity of her doctrine, because of her ritual, at once sober and reverent, because of her Liturgy, breathing the very spirit of a devout and chastened piety. The Church of England can commend herself on solid and sufficient grounds. But we must seek to commend our Churchmanship, not so much by our claims as by our deeds. We must vindicate the dignity of our Church's lineage by the splendour of its service.

We must show our faith by our works. We may learn some lessons from the line of action taken by the Presbyterians and the Methodists. Why should we lag behind if we believe really that we have a truer lesson to teach and a better influence to bring to bear? There should be a much stronger representation of our Church. Is our hunger for the souls of men less strong? Shall other Christian bodies, with fewer privileges, in our judgment at any rate, than we have, outdo and exceed us in zeal for the extension of the Kingdom of Jesus Christ? Must the Church lose her golden opportunity? It is the grief of some and the sneer of others that our Church is always the last one to reach a town. We, of course, know that there are some exceptions to this so stated fact. But yet there is too much truth in it. Why is there such truth in it? Because we need more workers, we need more money that the workers may live, and we specially need small parsonages in the new settlements, where the pioneer clergyman can make a temporary home. Men and means are seriously lacking, even for the shepherding of our own people. There is great need of patient effort and willing sacrifice.

"Our missionary needs are still many, great and pressing. It is, in fact, inevitable that a diocese where so much pioneer work has to be done should have pressing needs. As you all know, our population is likely to be chiefly a rural population. It is a very grave question how the Church is to occupy these rural districts. Our great lack is, as I have said, men, and the means wherewith to pay them. But the lack of men is greater than it would be if we had the means to erect a small parsonage in each rural district, where the clergyman could at least find a temporary abode until the Church people in the district were able to provide something better. I greatly desire the formation of a Parsonage Fund, out of which grants could be made for this purpose. I venture to ask those who have been enriched by the wonderful development of this country to give me special gifts for this purpose. I should gratefully receive such gifts as tokens of interest in our great work. If all would only give as God has blessed them we should soon have enough to provide for our present needs in this particular. There are huge districts in the diocese where our own people are uncared for, and where the Church's ministrations are wholly lacking for want of these modest parsonage houses. Let us then confront the problems that face us manfully, trustfully, and in faith. Let not the adventurous enterprises of commerce and colonization of territory have stronger attractions and compel larger ventures than hunger for souls and the ransom of lives and the magnet of the Cross. Hard, unflinching work, undertaken in the spirit of sheer and supreme duty—work, strenuous and anxious work, is before us, work of which we cannot foresee the end. Let us, in the name of God and His Church, at once grasp the opportunity. There is nothing hopeless about the present position, if the facts are squarely faced, and the Church in the whole Dominion realizes that a prayerful, vigorous, united and continuous effort is required at once. To the laity as well as the clergy these considerations are applicable. We should all alike be timely in earnest and spiritually alive to the present duties and calls upon the Church of our baptism. We should strive in close and brotherly union to supply what is lacking. We shall thus provide for the unconscious longings of the human heart, and show our Church in her distinctive character. So by kindness, by love unfeigned, by the armour of truth, by showing the world that we have our apostolic ministry, our apostolic faith, our apostolic practice, the Church will win her way among our clear-sighted Western people. We are an old race inhabiting a new country—a country of restless enterprise and toil. May it be ours to take a noble part in keeping these toilers in touch with God, to be the bearers of His message, and the ministers of His grace to them, that they may be a great God-fearing and God-loving people. We are planting those seeds of Christian civilization, which will grow up to regenerate the nations when our place knows us no more. These are a few plain thoughts on a great and pressing subject. May God, by His Holy Spirit, give us a right judgment in all things and bless our deliberations for the greater efficiency of His Holy Church."

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A scheme has been drawn up for founding a Creighton History Lectureship or Professorship in the University of London.

Mr. J. W. Lawson, the veteran organist of St. Mary Redcliffe, Bristol, is resigning that post in September next after holding it for 44 years.

The nation or the individual that violates God's order sins against self. The bond of commercial gain is not enough if moral ties are neglected.—Bishop of Ripon.

late Rev. E. Scobell, vicar of Bickleigh, Devon.

The new St. Thomas' Church, New York, is to be a Gothic building, and the material for the exterior is to be a light-coloured, hard, durable stone. It is to have a seating capacity of not less than 1,700.

Trinity Church, Albany, has lately come into the possession of a very costly and beautiful set of altar cloths. Handsome Prayer Books and Hymnals, for use in the chancel, have also been presented to this church by the Misses Hampton.

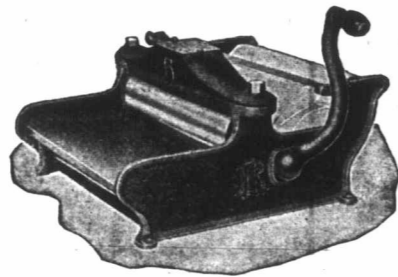
A venerable figure in Lincolnshire clerical circles has been removed by the death, in his ninety-third year, of the Rev. Dr. Arthur James Skrimshire, rector of Somersby and Bag Enderby, the rectory formerly held by the late Lord Tennyson's father.

Mr. H. O. Wills, of Welston Knoll, near Bristol, has promised a contribution of £10,000 towards the foundation of a university in that city. Lord Winstersoke and Mr. J. S. Fry have promised £10,000 each, and Sir F. Wills and Mr. F. J. Fry £5,000.

The semi-centennial of the organization of Trinity parish, Omaha, was celebrated with very imposing services in the cathedral of that city on Sunday, June 10th. This cathedral was erected 25 years ago at a cost of

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All Hallows' Church, at Exeter, has been demolished after an existence of nearly 700 years, the site being needed for street widening purposes by the city council.

It is no paradox to say that the only chance of preserving what elements of spiritual truth there are in the old religions of India depends upon Christian Missions.—Bishop of Stepney.

A chapel, which will bear the name of "The Chapel of All Saints" has been fitted up in the retro-choir of Truro Cathedral as a memorial to the

over \$100,000, and it contains some beautiful stained-glass windows.

On Whitsunday Grace Church, Albany, celebrated its 60th anniversary. The Bishop of the diocese preached in the morning and dedicated a new marble altar, which had been erected in memory of a former rector, the Rev. D. L. Swartz, by his many friends.

At the annual meeting of the Board of Trustees of the Western Theological Seminary, Springfield, held on June 7th, on motion of Bishop Seymour, of Springfield, the degree of Sacrosanctæ Theologiæ Doctor (S. T. D.), honoris causa, was unanimously conferred upon the Rev. Arthur Lowndes, author of "The Vindication of Anglican Orders." The preamble and resolution which introduced the act of conferring the above degree were as follows:

Whereas, The Rev. Dr. Arthur Lowndes has given ample proof of his profound and comprehensive knowledge of theology in all its branches, and especially in ecclesiastical history, by his published writings in reviews, American and foreign, and in religious periodicals; and

Whereas, The said Dr. Arthur Lowndes has laid the entire Anglican

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Therefore, In view of the great merits of the Rev. Dr. Arthur Lowndes as a scholar and theologian and a faithful and devoted son of the Church of Christ we, the trustees of the Western Theological Seminary, do grant unto and confer upon the said Rev. Dr. Arthur Lowndes the degree of Doctor of Sacred Theology, and authorize and request the Dean to so admit him to that degree, honoris causa, and to publicly announce and proclaim the same on the earliest occasion suitable for the purpose.

Four fine new churches are soon to be started in the Bronx district of New York for Archdeaconry Missions. Three of them are to be situated on Grand Concourse Avenue, which is about four miles long. They will be named, respectively, St. Martha, St. Edmund, St. Simeon, and the Holy Nativity.

Bishop Tucker, of Uganda, preaching at Windermere on a recent Sunday, said that some people withheld support from Missions because they doubted their success. When he went to Uganda sixteen years ago there were only 200 baptized Christians. Now there was a mighty host of 60,000.

The reparation of Peterborough Cathedral is not yet complete, though nearly £100,000 has been spent upon

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it. The central tower and west front have been rebuilt and the choir refitted, and the repair of the north transept is now to be proceeded with under the direction of Mr. Bodley, R.A.

The King has appointed the Right Rev. Dr. Welldon, Canon of Westminster and ex-Bishop of Calcutta to the vacant Deanery of Manchester, and has appointed Canon Barnett, of Bristol Cathedral, and warden of Toynbee Hall, Whitechapel, to be Canon of Westminster in Dr. Welldon's place.

In a recent sermon in St. Saviour's Cathedral, Goulburn, Aus., the Bishop (Dr. Barlow) said that he had decided to establish a Theological College in Goulburn for the training of clergy. The Bishop has secured the services of Archdeacon Wentworth Shields, M.A., of Wagga, as the first warden of the college.

A magnificent brass Celtic cross, of splendid workmanship, has been placed on the altar of St. James' Church, Fort Edward, in the Diocese of Albany. This cross was given by the

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The Ven. Archdeacon died on Monday Wakefield. College and ford, where deacon Broc and held th

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members of the Altar Guild in memory of Miss Caroline Stoughton, one of the oldest members of the church and a life-long worker in the parish. Two solid brass altar lights were also given at the same time.

A movement has already been started in Manchester to commemorate the work of the late Dean MacLure in that city. A meeting was held on a recent Monday in the Chapter House of the Cathedral and a committee was appointed to consider a scheme. It was decided that the memorial should take the form of a full-length figure to be placed in the cathedral. Mr. Basil Champneys was asked to prepare a design.

The Ven. Archdeacon Brooke, Archdeacon of Halifax since 1888, died on Monday, June 18, at Sanlal. Wakefield. Educated at Cheltenham College and University College, Oxford, where he graduated M.A., Archdeacon Brooke was ordained in 1860 and held the rectory of Thornhill.



SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situated. The homesteader is required to perform the conditions connected therewith under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year for three years. (2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother. (3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the Interior.

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Yorks, from 1867 to 1888. He was Rural Dean of Dewsbury from 1871 to 1889, Hon. Canon of Ripon from 1881 to 1889, and Hon. Canon of Wakefield from 1888. From 1889 to 1904 he was vicar of Halifax.

St. Mary Redcliffe, Bristol, got the name of "The Bishops' Nursery" lately. "No other church in England could say, as could be said at Redcliffe, that it had provided five living, acting Bishops—Vicars all trained in that one church and parish." This was stated by Dr. Browne at an "At Home" given in honour of two of these ex-Vicars—the Bishops of Brechin and Grahamstown; and the speaker amusingly accused both his South African and his Scottish brother of filching clergy from him. "Dr. Cornish swooped upon his good men and carried them off, and then came there and boasted that in his cathedral he had almost a Bristol congregation."

The Diocese of Nebraska has met with a great loss in the death of the Hon. James Woolworth, LL.D., who died recently at his home in Omaha, aged 77 years. He was the Chancellor of the diocese, and he with the late Bishop Clarkson, was instrumental in shaping the cathedral, drafting the Canons of the diocese, and was foremost in all of the Church legislation of the diocese for the past 40 years. He was one of the lay delegates to the General Convention of 1868, being the first time that Nebraska came in as a diocese, and has served in that capacity in every convention up to and including 1904. He was a leading Churchman and was held in the highest respect by his fellow-Churchmen.

Two services of historic interest were held on Sunday, June 17th, in St. Michael's, Milton, Mass. The oc-

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cas'on was the unveiling in the parish church and in the Mission church of Our Saviour of tablets, commemorating the gifts of stones to these churches from the parish church of Milton Abbey, Dorset, Eng. The tablet in the parish church was unveiled during the morning service by the senior warden, Mr. Benjamin F. Harding. It was placed, covered with the British flag at the entrance of the church in the wall of the arch whose key stone is a Norman fragment of Milton Abbey. The rector, standing under the arch read the Milton Abbey Bidding Prayer, which for many generations has been read, previous to the delivery of the sermon, in Milton Abbey. The rector then preached the sermon in which he set forth our national Anglo-Saxon Christian inheritance, symbolized by the Abbey Church, and he dwelt especially on the many historical associations of the town in Massachusetts with Milton in the mother land. In the evening at the Mission church, after Evensong, the rector and the lay-reader-in-charge, Mr. R. Johnston went from the choir to the west end of the church, where stands the font, whose top is formed by four stones from Milton Abbey. The tablet had been erected in the wall behind the font and it was also covered with the British Flag. During the offertory the choir sang as an anthem the Milton Abbey hymn of St. Sampson, which for centuries past has been sung in the ancient Abbey on historic and festive occasions. The whole day was a most interesting one in the parish.

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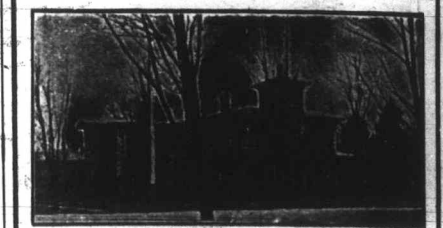
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