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Vol. 39

TORONTO, CANADA, THURSDAY, SEPTEMBER 5th, 1912

No. 34

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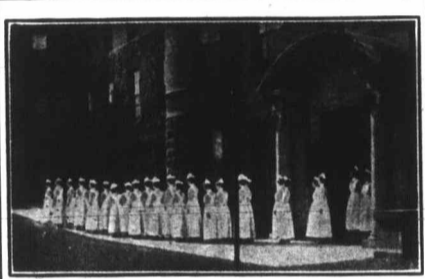
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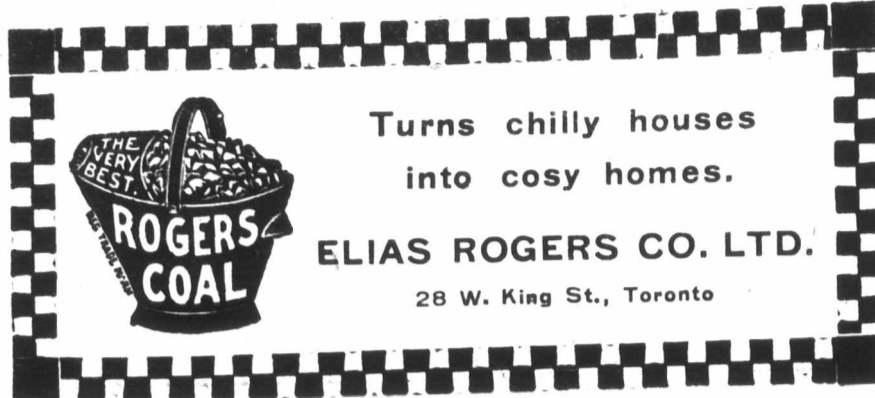


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Provincial Synod of "Canada"

Preliminary Notice

A meeting of the Provincial Synod of "Canada" will be held by Order of His Grace the Metropolitan in the City of Montreal, beginning on the Seventeenth day of October now next. All notices of motion and of business to be brought before the Synod must be sent to the Secretaries not later than the 18th September next, in order to be included in the List of Business required to be issued by the Secretaries under Rule of Order No. 31. Montreal, 30th August, 1912.

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TORONTO, THURSDAY, SEPT. 5, 1912.

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September 15.—Fifteenth Sunday after Trinity.
Morning—2 Kgs. 18; 2 Cor. 7:2.
Evening—2 Kgs. 19 or 23: 1—31; Mark 12:35—13:14.

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Evening—1 Chr. 29:1—20; Mark 15:42 and 16.

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FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 259, 307, 525, 553.
Processional: 10, 612, 624, 626.
General: 22, 491, 535, 651.
Children: 710, 719, 731, 733.
Offertory: 556, 565, 627, 679.

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 238, 250, 254, 433.
Processional: 384, 386, 465, 530.
Offertory: 391, 573, 681, 768.
Children: 233, 703, 708, 709.
General: 5, 23, 453, 456.

THROUGH MY STUDY WINDOW.

We are very glad to announce another new feature for our readers. The column so ably furnished by our good friend, "Spectator," in the past will appear weekly under the title, "Through My Study Window," signed "Criticus," written by one of the cleverest writers in Canada, beginning with this issue.

INDIAN CHAPLAINCIES.

Copy of a Letter Addressed by His Majesty the King-Emperor to His Grace the Archbishop of Canterbury.

Buckingham Palace,

April 9th, 1912.

My Lord Archbishop:

The King has noticed a letter recently addressed by your Grace to certain institutions of the Church of England, pointing out the urgent need for an increase among the chaplains of the Indian dioceses, and appealing to the younger clergy to offer their services in this field of ministry.

During his visits to India His Majesty has had the opportunity of appreciating the excellent work by the ministers of the Christian religion who serve the troops and civil officials, and he can with pleasure speak from personal experience of the ministrations of the Church of England clergy.

The King has been most impressed by the wideness of the scope which is offered to chaplains for the exercise of the highest and most diverse gifts, as well as for the development of individual Christian character.

His Majesty, therefore, welcomes your letter, and he earnestly trusts that the Church of England will always realize that one special part of her vocation is to give of her best men to minister to those who—often amid peculiar trials of faith and in circumstances of special isolation—are serving God in the great national work of the Government of India.

Believe me, your Grace,

Yours very truly,

Stamfordham.

The letter to which reference is made by His Majesty is that of which a copy appeared in the March number of the "Chronicle."

It may be well to state here that, in addition to the Government Chaplaincies, there are in India Diocesan Chaplaincies which also offer grave responsibility and worthy opportunity.

OUR GIRLS AND BOYS.

We notice with ever-growing concern the need of warnings such as were given lately by the Rev. Evelyn Drage, Vicar of Pickering, England, in a letter to his parishioners on "Our Morals." "He says there are parents who hold back from teaching their children, of both sexes, the simplest facts of their existence—facts they are sure to learn in a wrong way, most probably sooner rather than later; who allow them almost unfettered licence as to hours, the company they keep, and the habits they contract."

Do parents half appreciate the seriousness of the situation? We are often absolutely shocked at what we frequently see in our parks and country walks near our cities: girls in their teens, who should be within the watchful care of parents, alone after dark, far from home, with young, and older men for that matter, in places and under conditions that bode no good, to say the least, to their future? Can we wonder at the awful results that constantly shock the community? Are the parents, are the pulpits doing all that can and should be done to awaken action in so serious a matter? How long is drift to be our only answer to such warnings?

A TRUE SOLDIER OF THE CROSS.

For the second time Bishop Rowe, of Alaska, has declined a call to an American diocese, preferring to remain at his post in the Far North. The good Bishop, who is a Canadian, and a graduate of Trinity College, Toronto, has already done a wonderful work in his remote, and till lately almost inaccessible, diocese. Such men are an honour to their Church and country, and their lives are an inspiration to the whole Christian world. Bishop Rowe's diocese is probably one of, if not the most arduous field of labour in the whole Anglican communion. We would respectfully join with his many admirers in expressing our admiration for this latest act of devotion on his part, and express the fervent hope that he may long be sustained in continuing his heroic labours. Bishop Brent, we may note, also, refused two calls to the United States. He also is a Canadian.

THE WELSH CHURCH.

The "Church Family Newspaper" not long ago gave prominence to an address by an eminent Non-conformist, Dr. Blyth, a liberal Baptist, and ex-Lord Mayor of Norwich, on the present campaign to rob the Welsh Church. The endowments of the Church (he said) had been her property for more than three hundred years. Even if she wrongfully obtained them at first (which is not conceded), she has held undisturbed possession of them for more than three hundred years, and so has acquired a strong prescriptive title to them. It is impossible (he said) to raise a question of moral right after such long undisturbed possession, and he called attention to a statute passed in 1844 giving Non-conformists absolute title to their property after twenty-five years undisturbed possession. If a Non-conformist gains an absolute title after twenty-five years' undisputed possession and a Churchman is robbed after three hundred years' undisputed possession, British law is in a chaotic condition.

A RECORD FALL OF RAIN.

All meteorological office records in Great Britain, so far as a downfall of rain is concerned, were broken on Monday, August 26th, by a fall of no less than six inches of rain in the space of twelve hours in the city of Norwich, which city was in consequence thereof for some time almost entirely isolated from the rest of the country. The whole train service between London, Norwich and Cromer was suspended for two or three days, and the city of Norwich itself for the time being closely resembled Venice. One of the churches in the city was flooded to the depth of four feet. On the same day more than half an inch fell in London, the downpour lasting for nine hours, which means that the remarkable total of more than 3,705,000 tons of water deluged the country around London before 10 a.m.

It is estimated that the continuance of rains and the untoward weather of the past week has cost British farmers close upon \$100,000,000 in the destruction of crops, and another fortnight of the same kind of weather will mean a total loss to them of a quarter of a billion dollars. Unfortunately there appears to be no immediate prospect of an improvement in the weather conditions, and the outlook in Britain continues to be extremely grave for agriculturists. Crops lie rotting in the ground. The entire county of Norfolk is a swamp, and the whole of East Anglia is in an alarming condition. Prayers are being offered up in all parts of the British Isles for fine weather, and if the weather conditions do not materially change for the better in the very near future the entire harvest is likely to be completely ruined.

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Laying the Foundation Stone of the Extension of St. Alban's Cathedral, Toronto.

It is nearly thirty years since the acquisition of the site of St. Alban's was effected. We gladly preface an account of the present service by acknowledging again the debt which the Church in this diocese owes to Mr. E. M. Chadwick for the foresight with which he acquired the site, and the constant interest that he has shown in the undertaking. Unfortunately, circumstances have caused the sale of the land which the late Archbishop and Mr. Chadwick secured for the various buildings desirable and necessary for the Cathedral centre, and for many years the chancel and crypt have been the only portion of the permanent buildings excepting the See House. Ground for the Cathedral was broken on the 20th August, 1885, and on the 27th August, 1912, the foundation of the extension needed to complete the building was laid by His Royal Highness the Duke of Connaught and Strathearn in the presence of a large, representative and interested concourse.

The clergy and choir and members of the Cathedral Chapter assembled in the crypt, and went thence in procession to their places on the ground, while the members of the Chapter, both clerical and lay, with the Bishop of Toronto, Right Rev. James Fielding Sweeny, D.D., and Right Rev. Bishop Reeve, proceeded to the entrance to the park, where they received His Royal Highness, who was accompanied by Her Royal Highness, the Princess Patricia and staff.

The pathway from the entrance to the park to the entrance to the Cathedral ground was lined by a guard of honour of one hundred of the Knights of St. John of Jerusalem and nurses of the Order in uniform, and in front of the stone was drawn up the 20th Troop of Boy Scouts under Scoutmaster Hills, who also had charge of the Royal Standard, which was raised on a staff at the Cathedral door, and was broken out on the arrival of His Royal Highness. The choir, under the direction of the Rev. Canon Plummer and Mr. Coombs, choirmaster, led the processional hymn, "The Church's One Foundation."

Then the Bishop said:—

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. *Amen.*

Except the Lord build the House their labour is in vain that build it.

Priest. Our help is in the Name of the Lord.

Answer. Who hath made heaven and earth.

Priest. O Lord, hear our prayer.

Answer. And let our cry come unto Thee.

Priest. Blessed be the Name of the Lord.

Answer. From this time forth, for evermore.

All. The glorious majesty of the Lord our God be upon us. Prosper Thou the work of our hands upon us, O prosper Thou our handiwork. Our Father, etc.

The Bishop:—

O Lord God, Whom the Heaven of Heavens cannot contain, and Who yet vouchsafest to dwell with Thy Church on earth, look down, we beseech Thee, upon this place, whereon we are about to lay the foundation of a house to the honour and glory of Thy most Holy Name. By Thy grace cleanse it from all defilement, and evermore preserve it from all spiritual wickedness, through Jesus Christ, Thine only Son, our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

Almighty and Everlasting God, who didst lay in Zion a precious Corner-Stone, not made with hands, bless this stone, for the foundation of

this house to be erected to the glory of Thy Holy Name, and grant that they who shall faithfully offer to Thee of their substance for the furtherance of this pious work, may be preserved in body and soul; through Jesus Christ our Lord. *Amen.*

While the stone was being made ready, Psalm lxxxiv, "Oh how amiable are Thy dwellings, Thou Lord of Hosts," was sung.

The following address was then read by Archdeacon Warren, of Peterborough. It had been intended that Archdeacon Cody, of York, should do so, but he was out of town:—

To His Royal Highness, Arthur, Duke of Connaught and of Strathearn, K.G., Governor-General of Canada:—

May it please your Royal Highness:—

We, the Dean and Chapter of the Cathedral of St. Alban the Martyr, Toronto, feel that we cannot let this occasion pass without expressing our deep sense of the honour conferred upon us by your Royal Highness in graciously consenting to take the chief part in this ceremony of laying the foundation-stone for an extension of the Cathedral building.

Ground was broken for the erection of the existing portion of the building on the 20th of August, 1885, and the corner-stone was laid on the 16th of June, 1887, services having already been carried on in a small part of the building which had been fitted sufficiently for the purpose since Sunday, the 14th November, 1886, on which day the first service was held. From that time through many long years we have looked forward to a day when another step might be taken in the great work of erecting a Cathedral worthy of this city and diocese, and we esteem it as the happiest of auguries for our future that this work is set forward by your Royal Highness.

Permit us to take this opportunity of offering to your Royal Highness and to Her Royal Highness the Duchess of Connaught a loyal expression of respect and esteem.

Dated at Toronto,

This 27th August, 1912.

The foundation-stone, weighing seven tons, was of Bedford, Indiana, limestone, of which the building is to be constructed. The inscription is as follows:—

In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

On this twenty-seventh day of August, in the year of our Lord one thousand nine hundred and twelve, in the third year of the reign of our Most Gracious Sovereign, GEORGE THE FIFTH, King and Emperor, whom may God long preserve; HIS ROYAL HIGHNESS PRINCE ARTHUR WILLIAM PATRICK ALBERT, DUKE OF CONNAUGHT AND OF STRATHEARN AND EARL OF SUSSEX, Knight of the Most Noble Order of the Garter, being Governor-General of Canada; His Honour Sir John Morison Gibson, Knight Commander of the Most Distinguished Order of St. Michael and St. George, being Lieutenant-Governor

of the Province of Ontario; the Honourable Robert Laird Borden, Prime Minister of Canada; the Honourable Sir James Pliny Whitney, Knight, Prime Minister of Ontario; George Reginald Geary, Esquire, Mayor of the City of Toronto; and the Right Reverend James Fielding Sweeny, M.A., D.D., being, by Divine permission; Lord Bishop of Toronto,

THIS FOUNDATION STONE

of the South Transept of the Cathedral of St. Alban the Martyr, in the said City of Toronto, was laid in the hope that upon this stone the work heretofore in part accomplished may be continued prosperously and carried through to the completion of a Cathedral Church which shall be for the honour and glory of GOD, and under Divine blessing and guidance a chief Home and Centre of religious life and activity in this Diocese.

The Duke's Reply.

A fitting, extemporaneous reply was made by the Duke, expressing appreciation of the honour of being invited to lay the stone, and hoping that the Cathedral would long continue in its good work, and that its officers would be spared to many years of service. After putting the stone in place the Duke signed a memorial presented for his signature by Mr. Sidney H. Jones, Chapter clerk, to be preserved in the records of the Cathedral.

The trowel, silver, with gilt ornamentation and ebony handle, was that which was used on a former occasion by the late Bishop Sweatman, a replica of it having been made to be presented to His Royal Highness as a souvenir.

A bouquet was presented to Her Royal Highness the Princess Patricia by three little girls, Misses Audrey Hall, Ruth Buckland, and Joan Chadwick.

Among those present were His Honour Sir John Gibson and Lady Gibson and the Mayor of Toronto.

The Recessional Hymn sung was No. 391.

Recessional Hymn.

Christ is made the sure foundation,
Christ, the Head and Corner-Stone,
Chosen of the Lord, and precious,
Binding all the Church in one,
Holy Sion's help for ever,
And her confidence alone.

All that dedicated city,
Dearly loved of God on high,
In exultant jubilation
Pours perpetual melody,
God the One in Three adoring
In glad hymns eternally.

To this Temple, where we call Thee,
Come, O Lord of hosts, to-day:
With Thy wonted loving kindness
Hear Thy servants as they pray;
And Thy fullest benediction
Shed within its walls away.

Here vouchsafe to all Thy servants
What they ask of Thee to gain,
What they gain from Thee for ever
With the blessed to remain
And hereafter in Thy glory
Evermore with Thee to reign.

September 5, 1912.

Cathedral of St. Alban the Martyr, Toronto.



HIS ROYAL HIGHNESS, ARTHUR, DUKE OF CONNAUGHT AND OF STRATHEARN, K.G., GOVERNOR-GENERAL OF CANADA, LAID THE CORNER STONE OF THE EXTENSION, AUGUST 27TH, 1912.

September 5, 1912.

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Laud and honour to the Father,
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Laud and honour to the Spirit,
Ever Three, and ever One,
Consubstantial, co-eternal,
While unending ages run. Amen.

The Lord Bishop then pronounced the Benediction.

The completed Plan is typically cathedral in all its arrangements, and will comprise the present chancel, designed by the late R. C. Windeyer, Esq., architect, Toronto; and immediately west of the chancel will be the central tower, forty feet square; on each side the transepts, each about 48 feet in depth, and to the west of the central tower the nave, 117 feet in depth. The new portion, which comprises all west of the present chancel, has been designed by Messrs. Cram, Goodhue & Ferguson, of Boston and New York; Messrs. Symons & Rae, of Toronto, superintending architects.

The architecture, as described by Mr. Cram, is the simple and massive type of Transitional Early English, the detail of which is slightly more decorated in its nature. A strong feature is the massive central tower, which in its simple yet powerful design, lends effectiveness to the whole. It is a cathedral that will rank in magnitude with the cathedrals of England. The nave, crossing, and transepts of St. Alban's, Toronto, will cover 200 square feet more than the nave, crossing and transepts of Exeter Cathedral; they will be exactly of the same area as all that portion of Hereford Cathedral west of the chancel arch, and will be but 3,000 square feet less in area than Wells, and only 4,000 less than the great nave, crossing and transepts of Worcester. The height to the crown of the vault will be the same as that of the naves of Exeter and Wells. The great tower when completed will be 30 feet higher than the central tower of Wells, 10 feet higher than Gloucester, almost exactly the height of York, and only 8 feet lower than "Bell Harry" of Canterbury.

DAY OF PRAYER FOR SCHOOLS.

A national movement is on in the United States to have a Day of Prayer for Schools. The second Sunday of September has been most appropriately designated. The schools are opening, the churches are filling, the Sunday Schools are rallying. How can the year's work be better introduced than by praying for the children and youth?

The magnitude of the moral and spiritual interests involved in this vast work of education, or affected by it, commend this suggestion to all Christian citizens. For more than seventy years the Day of Prayer for Colleges has been observed by Christian people interested in these institutions, and incalculable results for good have been vouchsafed in answer to these prayers. But while the student world in the United States numbers not far from 300,000 persons, there are nearly eighteen millions in the common schools of the nation. For every student in the universities, colleges, and professional schools there are seventy-five in the public schools. When the private schools are added, which, with certain classes, take the place of public schools, there is before us an agency which gathers under its influence, with insignificant exceptions, the children of the whole people, which is steadily making its work more thorough and complete, and which is confessedly one of the strongest moulding forces at work upon the character of the nation.

The National Reform Association adds:—

"What ought to be the bearing and effect of this great agency on the morals and religion of the people? This nation is, in important respects a Christian nation. The education provided for her future citizens ought to correspond to the national character in this respect, and should aim to transmit that character to the

coming generations. The supreme need of the nation is not for intelligent or mental culture in her citizens, important as these are, but that they shall be men and women of good moral character, able to distinguish between right and wrong, and resolved to do what is right and to avoid and resist what is wrong. The chief end, therefore, of the schools, to be held supreme above all mere intellectual culture, is to develop the moral nature of the pupils. If these positions are correct, it follows that any proposal to divorce education from the general, fundamental, unsectarian truths of religion, to make our education merely secular, and to absolve the teacher and the school from all responsibility except for the intellectual development of pupils, is subversive of the true American idea of education, and fatal to the chief interest for which our schools were established. And yet this bald, secular theory of education is accepted in wide educational circles. Many cities and many whole States are moulding their school system in accordance with it. This very disagreement as to the true nature and objects of education constitute a grave peril to the schools. Those who believe in God, and in the efficacy of prayer, will agree with us that interests so momentous and so urgent as these ought, by a Christian people, to be spread before the Hearer of Prayer."

Surely such a movement must appeal to every believer in the efficacy of prayer, and a movement such as outlined must prove a potent force for the "Righteousness that exalteth a nation." Would not we in our beloved Canada do well to take similar action?

The Nationalizing of the Church in India

The Church in India, it is becoming evident, must ere long, to use an expression that has become classic, come to the "parting of the ways." Two alternatives must soon confront it, one of which will have to be embraced. The Church must either elect to permanently remain, as until now it undoubtedly has been, and unavoidably so, a mere exotic, or it must enter upon the new path of adaptation and nationalization. The first step in this direction, it is manifest, will be the final and uncompromising recognition of the principle as unanimously affirmed at the Edinburgh Missionary Conference, of one Church for Europeans and Indians together, not a Church for each race, as was generally advocated less than a third of a century ago. This stage, so far as we can judge, has not as yet been fully reached by the Church in India, or, at all events, if in theory, assuredly not in practice. We have seen it stated by an experienced and well-informed writer in the "Church Times" that the one, as yet, insuperable bar to the appointment of native Bishops in India has been the violent and loudly expressed aversion, on the part of European residents, to the thought of having their children confirmed by "men of colour," and of being in any sense themselves under the spiritual jurisdiction and authority of a member of the "inferior race." This, no doubt, in our case, would have to be the first practical demonstration of our intention of making an honest attempt to nationalize the Christian Church in India. Until this is brought about, and the highest offices in the Church are open to native clergy, the Indian Church will remain an imported and transplanted institution, deriving most of its vitality from the power and prestige of a foreign and conquering race, and alien to the people or peoples of India as a whole. Now, we can quite enter into the feelings of the resident European in this matter of native Bishops. It would come, we suppose, as a considerable shock to the average Canadian Churchman if it was seriously proposed to appoint an Indian Bishop with equal power to those of the rest of

the bench, who would, for instance, have jurisdiction over white clergy. The confirming of children, perhaps, might be allowed to pass, but it would be very hard to yield him all the respect and deference usually accorded our own Bishops. In the case of negro Bishops, such a possibility is quite unthinkable. Therefore, we would not say one harsh word of our fellow-Churchmen in India. Their position is even harder than ours, for they are living among peoples who enormously outnumber them, and who are only kept in due subjection by a prestige inherited from a rapidly receding past. Nevertheless, if this most vital problem is to be successfully faced and grappled with, instead of being disastrously evaded, the question must be finally settled in the way indicated. A Church whose ruling offices are open only to members of an alien race cannot by any conceivable stretch of language be called anything else but an alien institution. To call it a national Church is a mockery, and a standing insult to the natives of the country which it is supposed to represent. This question, then, will have to be faced and solved at the outset. In view of all this, it is most satisfactory to read in the "Guardian" that the Indian Bishops have resolved to very shortly consecrate an Indian to the Episcopate. The new Bishop, so far as we can gather, will be an assistant to the Bishop of Madras, and will help in the Telugu country, where large numbers of natives have applied, or are applying, for admission to our Church. These details, however, are of comparatively small importance compared with the momentous fact itself. In a short time, therefore, we may confidently anticipate the removal of the first and most serious obstacle, and the consequent opening up of the way direct to the nationalizing of our Church in this great country. The rest, it seems to us, will follow in due time. All we have said will apply with equal force to the Church in China or Japan, and, indeed, to all races and countries which possess civilizations of their own. The article, entitled "Archbishops for India," in these columns lately, sheds further light on this subject.

Wonderful Famine Relief Work Along Grand Canal, China

The famine relief work in North Kiangsu and North Anhui is in full swing, about 120,000 men are busy building dykes and digging irrigation trenches and according to Mr. C. D. Jameson, the American Red Cross engineer who has just returned from the famine region after conducting surveys for conservancy work for the Chinese Government, the operations carried on by the Central China Famine Relief Committee are equal to any similar project performed by able bodied workmen under the direction of expert engineers. The entire works, which will form a permanent protection to vast areas in the flood districts against future inundation, will be practically completed, Mr. Jameson, says, in about five weeks, when the crops will be ready for harvesting.

The work was started on a large scale about the first of January and has been continuing throughout the latter half of February, March, April, and will continue through this month on a large scale, supporting over half a million people. The committee has received up to date Tls. 621,272.85, from Tls. 120,000 to Tls. 150 more would be required to complete the operations.

Ability of Missionaries.—Mr. Jameson said to a China Press reporter recently that he was astounded at the ability the missionaries displayed in conducting such a vast enterprise. "They supervise and direct the operations that extend in continuous line for miles, he said, "and they distribute tons of food and tons of money a day in a manner quite equal to men of long experience along that line." While the work

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Relief Work in China

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is as permanent and substantially done as though it were performed by strong healthy coolies, he declared, it is costing more money, but he figured that each famine sufferer who was employed on the task accomplished about 65 cents worth of work for a dollar. Only one man is chosen out of each family. He receives about 20 cents a day. The men are paid, on an average, 30 cents for every 100 cubic feet of earth they handle. Mr. Lobenstein said that the committee estimated about 40 cash per head a day as sufficient for support and figuring on five to a family the workman got 200 cash or 20 cents.

There are approximately 60 missionary volunteers superintending the work, which is divided into centres at each of which one missionary supervises the operations while the other superintends the distribution of food and money and keeps the accounts. Dr. J. B. Fearn, of Shanghai is in charge of all the work in North Anhui. Dr. James B. Woods, and Dr. W. F. Junkin, are in charge of the North Kiangsu work. Dr. Woods is looking after 9 stations, or centres, and Dr. Junkin has five along the Grand Canal. Rev. George Miller is chairman and Mr. F. G. Mayers of the customs service is treasurer of the committee in Wuhu which is conducting operations along the Yangtze River north of that place and six miles of dyke which will protect over 300,000 mow of land from inundation is practically completed there. The Central Famine Relief Committee has now appropriated Tls. 30,000 for the repair of the north bank of the Yangtze, which is badly broken for a distance of eight miles to the north of Wuhu and some work is going on in the Yi-hsien magistracy of Shantung Province, adjacent to the famine region of North Kiangsu, where the Yi River flows down from Shantung into the Grand Canal causing much damage each year. This is in charge of Rev. C. K. Yerkes. Rev. W. T. Herbert, of the China Inland Mission, is in charge of work in Antung, northeast of Tsingkiangpu, and Rev. E. F. Knickerbocker is directing operations in Chekiang province west of Ningpo.

One Hundred and Twenty Thousand Men at Work.—Mr. Jameson, who has spent two months in the famine regions, declared that there were at least 120,000 men at work. In an interview with a China Press reporter he said:—

"Having been in the famine region of North Anhui and North Kiangsu the last two months completing my surveys for the conservancy and reclamation of this region I have had the good fortune to see more or less of the Famine Relief work which is being done and until one has actually seen these works but little idea can be had of their magnitude, the real excellency of the work done and the great permanent conservancy value.

"In years gone by the famine relief has been a free distribution of money or food to as many of the sufferers as the available funds would permit. There have been isolated exceptions in which small groups were provided with work for which they were paid, and the results of these exceptions have always been so satisfactory that this year it was decided by the Central China Famine Relief Committee that as far as possible the relief funds should reach the famine victims as wages paid them for work done, and that the work done should be such as to some extent prevent this annual recurrence of famines. Exceptions were to be made in the rule of work if you would eat, in the case of such victims as were unable to work from age, youth or sickness and who had no one to work for them such sufferers, when possible, were to receive free relief.

Work is Permanent.—"The uncertainty of the amount of money which would be available rendered the selections of the work to be done a matter of much importance, for the reason that to be of permanent value the work undertaken must be completed. The work in all cases has been the building or repairing of dykes, the cleaning and

enlarging of drainage canals, or the excavating of new canals.

"The work is being done, at many different points and hundreds of miles apart. In a general way it is divided into two sections, North Anhui, which means the famine region north of the Huai River, and North Kiangsu, which means the region north of Tsingkiangpu and east of the Grand Canal. The available foreigners for the field are all missionaries, who receive their bare expenses, one foreigner with a Chinese representative is at the head of all the work in each of the two sections North Anhui and North Kiangsu. At each of the work centres are two foreigners with Chinese representatives. These may have actual supervision of the work being done, and the paying of the workers, either in food or copper cash.

Work on Grand Canal.—"More to the north and along the line of the Grand Canal, the major part of the relief work has been the rebuilding or repairing the dykes of the Grand Canal itself and the cross dykes along the small tributaries necessary to prevent inundation. This work extends over some hundred and thirty miles along the canal,—in some places merely mending small breaks of a few hundred feet,—in other places repairing and re-enforcing the dyke in sections of one to ten miles, and in still other places practically rebuilding these enormous dykes for many miles.

"As one of the most northern stations there is one continuous stretch of new work some thirteen miles in length. Over five thousand people are at work on this. At another station besides some miles cross dyke six miles long, and so I might go on station after station.

"The tremendous work of the famine committee, foreign and Chinese, in purchasing and transporting the grain needed, and the keeping of every working station abundantly and always supplied with grain and copper cash, with a general supervision and responsibility for everything done, both large and small, is astonishing to me."

The Man Who Has No Enemies

Man is something of a good many things, and "in his time plays various parts." He has certain fixed characteristics, which average up pretty evenly in the normal man. But there is one characteristic especially, and pre-eminently human. Whatever else he is or he isn't, he is, emphatically and pre-eminently, a fighting animal. The motto of his life, under whatever aspect it may be viewed, may be expressed in this formula: "While I live, I fight; while I fight I live. I live to fight, and I fight to live." Just in proportion as we are ready and willing to fight will our lives be the fuller, the richer, the worthier. All our failures in life may be traced, directly or indirectly, to the lack, or rather the neglect, of the fighting instinct. It is often said that "the man without enemies is a poor sort of creature." And this is generally true, although it is difficult to avoid the conclusion that, when used in the conventional sense, there are exceptions to the rule. We meet at times people who are so transparently well-disposed that it is impossible for anyone to cherish feelings of enmity towards them. However, it is not of personal enemies that we are thinking. In relation to our own evil propensities, this saying is universally true. The man who does not make an enemy of his besetting sin and all its allied evil tendencies is most assuredly a poor creature. A man may be fully conscious of some besetting sin without making an enemy of it. An enemy is something that we oppose and contend with. Everyone comes into this world with certain enemies, physical and spiritual; i.e., especially subject to the influence of certain injurious forces. Life consists in maintaining a balance between two contrary influences. It is the equilibrium of opposing

forces. The crucial moral test, therefore, of character is, whether or not we are making an enemy of our failing, or weakly yielding to it, and trying, perhaps, to compound for it by extra zeal in the performance of duties which involve no exercise of self-denial. How common this is! The vast majority of men are in some way or other trying to compound for the neglect of their besetting sin. It may be indolence, which makes them shrink from exertion, mental or physical, or lack of moral courage that restrains them from bearing witness to the truth and suffering for their convictions, or an over-weening self-conceit, which causes them to be indifferent to the rights and privileges of their fellowmen, or a jealous disposition, which tempts them to rejoice in the misfortunes of others, or an avaricious nature, which inclines them to be hard and grasping, etc. Now, in each case there will be one especially difficult thing, and the natural tendency will be to evade that thing, and to follow the line of least resistance. The avaricious man will try to square himself by great energy and activity; perhaps the indolent man by liberality in giving; the jealous-minded by outspokenness in the cause of right; the morally cowardly by the diligent discharge of certain duties. In short, the natural instinct of each man will be to escape doing the thing he most dreads, the thing that involves real suffering, viz., the making an enemy of his besetting sin. How comparatively few people have an "enemy" in this sense! They are not "standing up" to their besetting sin. They are fully aware of it, and ready to acknowledge and bewail it, but there it ends. And in acting so they have missed the true purpose of life. The object of this life is self-improvement; otherwise it is absolutely unintelligible. But real improvement invariably involves some form of suffering. We cannot transform or reverse a natural tendency or appetite without self-inflicted pain. This is a law of our spiritual as of our natural being. Our morbid physical tendencies cannot be eradicated or restrained without physical pain. To grow in either bodily or moral or spiritual strength and fitness we must suffer. From the operation of this law there is no escape. Only, therefore, by seeking out and resolutely facing our besetting sin, and making it our enemy, can we fulfil the true purpose of our being. In this sense we "live to fight and we fight to live," and the man who "has no enemies" may be confidently proclaimed a moral and spiritual failure.

Notes From England

By Rev. W. H. Griffith Thomas, D.D.

Principal Lloyd, of Saskatoon, is over on this side of the water, and is busy at Continental resorts, pleading the cause of Western Canada. He has a remarkable way of making the present vivid, and there is no doubt that his present visit will be as fruitful as his former ones. It is beyond all question that the interest aroused in England on behalf of Western Canada owes more to Principal Lloyd's eloquent advocacy than to any other individual cause. More than anyone else, he has impressed on the Old Country the magnificent possibilities of the Canadian West. I heard him in Switzerland a day or two ago, and the result of his able and forceful appeal was strikingly seen in the offer-tory, to say nothing of the interest aroused among thinking men by the facts so ably marshalled and pressed home. We hope that the outcome of the Principal's work while he is on this side will be a large accession of men and means for our Church.

Some interesting and significant points were raised the other day at the Roman Catholic Congress at Norwich. One speaker was very strong against the Protestant accusation that Roman Catholics are not allowed the free use of the

Gospels, and he pointed out that thousands of Gospels have been sold by and to Roman Catholics at a penny each. This is, of course eminently satisfactory and praiseworthy, but it is to be feared that it applies to England alone, for in the south and west of Ireland, in different parts of Europe, and in many of the most important places in South America it is difficult, and often impossible, to obtain a Bible. The story of Lasseire's Gospels in France is not yet forgotten, and, after making every allowance for what Rome is doing to circulate the Scriptures, it is certain that there is appalling ignorance of the Word of God among the great masses of Roman Catholics.

The articles on Canada, which recently appeared in the "Times" special Empire number, have been published in book form at a cheap cost for wider circulation. They describe what their author calls "The New Canada," and deal with the various national and commercial aspects of the Dominion. The author is the Canadian correspondent of the "Times," and, as it is an open secret that this describes a well-known Toronto journalist, the book will receive from Toronto in particular a careful and sympathetic study. The publication will do much to make Canadian life and possibilities better known over here.

In drawing these notes to a close, for the time to return to Canada is near at hand, it is impossible to avoid some notice of the general situation, national and ecclesiastical. Parliament is to meet in October for an autumn session, and three highly controversial subjects are to be dealt with: Home Rule, Welsh Disestablishment, and the Franchise, on all of which the discussions are sure to be highly "inflammable," and may easily lead to the gravest results. On Home Rule and Welsh Disestablishment both sides are firm and determined in their attitude, and, apart from compromise, which seems impossible, the consequences must be untold strife and bitterness. The internal problems of the Church are equally acute, though, perhaps, not quite so immediately pressing, but with the report of the Divorce Commission to be issued in October, the recent case dealing with the Deceased Wife's Sister Act, and the Ritual problem, which tends more and more to widen the gulf between Churchmen, it cannot be said that the outlook is very hopeful. The utterances of representative men of Lord Halifax's school on the one hand, and of Evangelicals on the other, reveal appalling and irreconcilable differences, causing many people to wonder how such divergent views can be included in the English Church, since, obviously, both cannot be right. It will be seen, therefore, that in State and Church the gravest issues are at stake, and the next year or two will be fraught with serious results to the country and the Empire. I have not touched upon the wider questions, as between Britain and Germany, but these, too, are full of profound moment. Canadian Churchmen, as they watch these developments, will doubtless pray also that in spite of everything "peace and happiness, truth and justice, religion and piety," may be established in the Old Country, and through it to the whole world.

Through My Study Window

Readers of the "Canadian Churchman," who are also readers of other journals, are not without information on the great questions of the day. The modern Press fulfils its function with marvellous efficiency in collecting and retailing news; but it is to be feared that the immense variety of topics it places before its readers is calculated to produce intellectual indigestion rather than to feed a wholesome appetite. Men read widely, but they do not think. Their memories retain a mass of general information, but their judgment does not form intelligent

conclusions regarding it. They do not see the trend and inner meaning of the events about which they can talk so glibly. Nor are they apt to see their own relation towards important events except when financial gain is likely to ensue. Now, the main purpose of education is to teach men to think and reason. The highest of all gifts is that accorded to the melancholy Jacques, who could "pierce through the body of the country, city, court, yea, and of this our life." And it is just because men do not learn to think for themselves that they are blind to the meaning of things, and that they stand aloof and indifferent towards events of far-reaching importance.

As I look out of my study window the panorama of the world that unrolls itself before me is one of surpassing variety and interest. Problems of profound importance crowd upon my view—local, national, and universal—each of which is fraught with serious consequences for me, and to each of which I find myself vitally related. And what is true of myself is equally true of my neighbours. In this marvellous age every intelligent man must see himself to be a citizen of the world; nothing that affects any large number of his fellow-creatures can be indifferent to him. Moreover, as citizens of the Kingdom of God, there is no large human problem on which the Church does not, or should not, impinge, and on which members of the Church may not bring some influence to bear. To this end it is essential that they should have an intelligent grasp of the problem in order that they may clearly see their relation to it.

The great evil of intemperance, e.g., is always with us, and some of us as citizens may soon be called to take our stand on the abolition of the bar. The *Ne Temere* decree affects the status of the family and the home, and raises an issue which no loyal Canadian can afford to shirk. The interests of moral and social reform cluster round the inner life of every community in our land, and call for some sort of action from every right-minded person. The dangers that threaten the Lord's Day at the hands of greedy corporations or frivolous worldlings threaten at the same time the vital interests of religion and morality, of which the Lord's Day is the bulwark and defence. The White Slave traffic is diabolical in its purpose, so ruthless in its scope, so destructive in its effects, arouses every generous and noble instinct in any one who deserves to be called a man. These are questions in which all earnest people are actively interested, and many more would be if they realized their real import. But what about the Mormon menace, the so-called Nationalist propaganda, the immigration of the Chinese, the Japanese, the Hindus, the Jews, the European foreigners, and even the Americans? What about the many questions that affect the welfare of the Church of England in Canada and the Anglican Communion throughout the world? Have we any practical interest in the Chinese Revolution, the unrest in India,

the crisis in Turkey, the atrocities in the Congo and in Peru, and the Moslem advance in Africa? If these and such like questions have a vital interest for us, it is not sufficient that we should merely know something about them; we should also seek to understand them, and see how we can bring whatever influence we may have to bear upon them.

By the courtesy of the "Canadian Churchman" I am offered the opportunity of discussing current events with its readers. The above remarks will serve to indicate the scope of these papers and the spirit in which they will be written. My earnest endeavour will be not to display superior insight and knowledge, but to reason, and, so to speak, to confer with such as may read them with a view to extending the circle of those who are working bees and not mere drones in the hive. For the need of the Church and of the world to-day is not men and women with a smattering of knowledge on many subjects, "ever learning, and never able to come to the knowledge of the truth," but men and women who are ready and willing to help to bear the burden and to do the work.

Criticus.

The Mission Field

LAYMEN'S MISSIONARY MOVEMENT IN ENGLAND.

In furtherance of the Laymen's Missionary Movement for the Church of England, the Laymen's Committee have addressed a letter to the Diocesan Boards of Missions which, together with their "Introductory Announcement" as published in the March "Chronicle," has since been issued as leaflet "K" of the C.B.M. series.

Informal consultation has been held by the Laymen's Sub-Committee with Church laymen interested in other existing movements, and on June 5th, the Laymen's Committee met in conference with secretaries of Diocesan Boards of Missions, and specially appointed laymen representatives of the dioceses.

Of those invited to the Conference, some sixty were present.

At the close of the Conference a meeting of the Laymen's Committee was held, when findings of the Conference were received and accepted.

On the following day the Laymen's Committee presented their report to the Summer Meeting of the Central Board. The report, in which was embodied the announcement of an intention to appoint a Secretary to the Committee, was officially received.

The report also included the following resolutions:—

(1) "That this Conference heartily commends the proposal that the Diocesan Boards of Missions should co-operate in the Laymen's Missionary Movement for the Church of England instituted by the Central Board of Missions."

(2) "That this Conference considers that with this object it is expedient that the lay representation on the Diocesan Boards of Missions should be greatly strengthened."

(3) "That this Conference is of opinion that it is desirable that a Committee of Church of England Laymen, or a Committee having as its object the missionary appeal to Church of England Laymen, should be constituted by every Diocesan Board of Missions."

(4) "That this Conference ventures to recommend that the Laymen's Committee in every diocese should be empowered and encouraged by the Diocesan Board to consult directly with the Laymen's Committee formed by the Central Board of Missions."

(5) "That this Conference suggests that an objective of this movement in every diocese should be the formation in every parish—either as part of or supplemental to any existing parochial missionary agencies, or, in the absence of such agencies, as a separate body—a band of Churchmen pledged to forward the missionary cause among men of the Church in the parish."

(6) "That this Conference, in general terms,

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would define the aim of such band to be the exercise of personal influence to persuade Churchmen in the parish of the paramount duty of promoting Missions by study, by prayer, by systematic giving, and by personal service at home or abroad."

LITTLE GIRLS IN PERSIA.

The birth of a girl in Persia is received with pity, even by her mother. "Why should I not weep over my little girl, who will have to endure the same miseries as I have known?" she cries. "She is of so little value! Who knows whether her father will not one day throw her out of the window and so silence forever her wailing? And why should he be annoyed? He knows he may do such a thing with impunity. No one cares any more than if it was a cat which had to suffer for his wrath."

From the hour of birth the social inequality between the sexes asserts itself. Infant mortality is very high owing to the ignorance and inexperience of the women. Since celibacy is considered a disgrace, girls are often married as young as 10 or 12. In order to reduce the rate of infant mortality some men have suggested that the mother should have a finger cut off every time she lost a child. This cruelty, however, has not been adopted. But that it should have entered into the minds of any Persian men is significant enough.

Brotherhood of St. Andrew

BROTHERHOOD OF ST. ANDREW IN CANADA, EIGHTEENTH CONVENTION, TORONTO, THURSDAY, FRIDAY, SATURDAY, SUNDAY, SEPTEMBER 19, 20, 21, 22, 1912.

"The Convention Call."

The Toronto Assembly is afforded much pleasure in sending to each of your Chapter members a most hearty invitation to be present at the forthcoming Dominion Convention of the Brotherhood to be held in our city on the dates as above mentioned. It is our ambition to have this event numerically the greatest gathering of Churchmen and Brotherhood members that has ever been assembled in Canada, also in its powerful spiritual uplift for the well-being of the Brotherhood organization of the future.

We hope to draw closer the relationship of Brotherhood men from the east and the west of our land. To exemplify and extend the usefulness of the Brotherhood man and his work within our Church. To enlarge its helpfulness as a Missionary medium in the sparsely settled and lonesome regions of our country. To make plain its adaptability and moral uplift in the crowded centres of our cities and towns. To engender a larger measure of friendliness to Churchmen who are newcomers settling within our vast borders and incite them to religious loyalty and energy for the cause of Christ and His Church, and a higher regard of citizenship respecting morality and righteousness.

We ask that each Chapter will take to heart the importance of this Convention to the young manhood and membership within the Junior and Senior Brotherhood in Canada, and to prayerfully consider what prospects and arrangements can be made toward sending a delegate. Send one of your live Chapter members, and if possible encourage some member of your parish outside of the Chapter to come as a visitor.

The provisional programme we submit you will soon be in a complete form, and will then be revised and forwarded to each chapter at a later date.

The Toronto Brotherhood men will provide hospitality for all duly accredited delegates, members, or visitors. Churchmen who have a Chapter in their parish may register as visitors. To facilitate our plans for convention hospitality, advise us of your Chapter arrangements at once, giving names of delegates, visitors, etc., and also when writing ask that credential cards be forwarded.

Railway rates will be as usual, on the Standard Certificate plant for all attending east of Fort William, and special arrangements are under consideration in connection with transportation of delegates and others coming from points west of Fort William, and will be fully reported in our next bulletin.

All of which we take much pleasure in submitting.

Sincerely yours,
JOHN HARRIS,
 Chairman Toronto Assembly.
E. D. GATES,
 Secretary Toronto Assembly.
JOHN MAUGHAN, Jr.,
 Chairman Toronto Junior Assembly.
W. R. HAYES,
 Secretary Toronto Junior Assembly.

Toronto, the Convention City, offers you a citizens' welcome.

The Bishop of the Diocese extends you a most hearty invitation and a sincere welcome.

The Toronto Assemblies of the Brotherhood of St. Andrew assure you of a fraternal welcome.

The Toronto Local Assembly of the Brotherhood of St. Andrew held its preparatory meeting for the Dominion Convention last week in St. Luke's schoolhouse. There was a large gathering present, and announcements were made in regard to the great meeting of Anglicans which will take place beginning September 18th. One of the chief speakers is to be the famous Bishop of Winchester, Dr. E. S. Talbot, and it is expected that Right Rev. R. C. Farthing, the Lord Bishop of Montreal, will also be present. It was stated that the Convention promises to be a most representative one, and that Anglicans will be present from all parts of Canada, a number of delegates coming from the middle West and from the Pacific Coast.

Canadian Church News
 FROM OUR OWN CORRESPONDENTS

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

Fredericton.—Christ Church Cathedral.—The service in connection with the re-opening of this cathedral church took place on Saturday morning, August 24th, St. Bartholomew's Day, on the occasion of the completion of the work of restoration from the effects of the fire which followed in the wake of the building being struck by lightning during the night of July 3rd, 1911. T.R.H.'s the Duke and Duchess of Connaught and the Princess Patricia, accompanied by members of their staff, were present at the service, as was also His Honour the Lieutenant-Governor, attended by a couple of aides-de-camp. Large numbers of the clergy of the diocese were present in their robes as were also the Lord Bishop of Nova Scotia and Fredericton, and His Grace the Archbishop of Ottawa, the Metropolitan, who preached the sermon. Each one of the prelates was attended by a chaplain. The sacred edifice was filled from end to end by a large and attentive congregation. On the following day, Sunday, August 25th, the services were continued, the special preachers being the Lord Bishop of Nova Scotia and Fredericton in the morning and in the evening respectively.



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MONTREAL.

John Cragg Farthing, D.D., Bishop, Montreal.

Montreal.—French Royalists in Montreal will flock around the Duke of Orleans, descendant of Louis Philippe, and Pretender to the throne of France, who will be in Montreal in October. He will be the guest of the Countess of Boishebert while here. During his stay in this city several balls and banquets will be tendered to him by the French people, and every facility will be given him to achieve the purpose of his journey, a visit to the parts of Canada which have especial interest from a historical point of view, especially those that were connected with the French régime.

In the course of demolishing old buildings to make way for modern structures in Montreal there is to be pulled down a historical building. It is the house in which the Astor family had its birth; that is, so far as the laying of the foundation stone of the fortune of the family is concerned. The original Jacob Astor lived in this house, which looked out upon the river, before the view was obscured; counted his skins in the basement; counted, also, no doubt, his profits, as one of the originators of the fur company, which proved a formidable rival to the Hudson's Bay Company and made Montreal its headquarters.

Hull.—St. James'.—The Rev. Dr. Fyles celebrated the fiftieth anniversary of his Ordination to the Diaconate by preaching in this church on Sunday morning, the 25th of August. It is interesting to note that when he was ordained to the Diaconate by Bishop Fulford, there were then only sixty-three clergy in the Diocese of Montreal, and that he with two others are the only survivors of that number. Dr. Fyles in his early days did a good missionary work in that diocese, the parsonage and church at Iron Hill being monuments of his energy and zeal, as also the lives of the people in that parish. He was also rector of Cowansville. He was not only an educationist, but is also one of Canada's eminent naturalists. As chaplain for the S.P.C.K. at Quebec, he has done a good work for Canada, at large; ministering to the spiritual wants of emigrants from the Old Land, helping to find them homes, following up the children of the Church, and so preserving them within the fold. It is to be hoped that Dr. Fyles may yet be spared to enjoy many quiet years of a well-earned rest as a preparation for that "rest which remaineth for the people of God."

L'Église de la Rédemption.—The ceremony of the laying of the corner-stone of the new church, which is to be built at the corner of Sherbrooke and Cartier Streets, will, D.V., take place on Saturday next, the 7th inst., at 3.30 p.m. The Lord Bishop of the diocese, the Right Rev. Dr. Farthing, will perform the ceremony, and short addresses will be given thereat both in French as well as in English.

ONTARIO.

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

Kingston.—The Revision Committee of the Church of England Prayer Book went into session at Synod Hall. Those in attendance were: The Bishop of Huron, (chairman), the Bishop of Montreal, Archdeacon H. J. Cody, of Toronto; Dean G. F. Coombes, Winnipeg; Canon Powell, Windsor, N.S.; Canon Dyson Hague, Toronto; Canon Scott, Quebec; Matthew Wilson, Chatham; Charles Jenkins, Petrolia; E. G. Henderson, Windsor, Ont.; and Dean Bidwell, (secretary). The other members following on Thursday and Friday last.

Milford.—The Rev. W. R. Seaborne, died after a long illness at the rectory on Saturday, August 17th. His last words before he died were: "Remember I love my people and wish to stay with them." The funeral service took place at Wampoons in St. Phillip's Church on Tuesday, August 20th. The deceased clergyman came to Milford in 1903 from New Mexico. The father of the deceased, the Rev. W. M. Seaborne, a superannuated clergyman, resides in London, Ont. Mrs. Seaborne, formerly Miss Shaw, survives her husband, together with a family of five. The family are: Benjamin, of Vancouver, B.C.; Charles of British Columbia; R. Lester, North Quebec; Miss Noela, Toronto, and Frederick S.

Kitley.—We have had four splendid socials in this parish which have been most successful—Frankville, \$130; Easton's Corners, \$130; Newbliss, \$141; and Redan, \$80, making a total of \$481. The new altar in memory of the late Venerable Archdeacon Bedford-Jones has just arrived from Chatham, Ontario, and will be placed in St. Thomas' Church, Frankville, as soon as possible. A wardrobe has been ordered for the vestry. The new wire fence and work done on the driving sheds have made a vast improvement in the appearance of the church property at Frankville. The exterior of the church at Easton's Corners is being painted and a new wire fence going up at the Redan. During the past year the driving sheds at Newbliss have been painted.

TORONTO.

James Fielding Sweeny, D.D., Bishop.
William Day Reeve, D.D., Toronto.

Toronto.—St. Alban's Cathedral.—Dr. Lewis, the rector of the Church of the Transfiguration in New York, preached in this cathedral on Sunday morning last. Dr. Lewis is a former resident of Toronto and is well known in this city.

Trinity College.—The following paragraph appeared in a recent number of the Adelaide (South Australia) "Church Guardian":—"The University of Trinity College, Toronto.—Divinity Degrees.—In response to requests the University of Trinity College, Toronto, has consented once more to hold examinations for its degrees in Divinity, in those dioceses in Australia where the Bishops ask that such examinations may be held. The Archbishop of Melbourne and the Bishop of Ballarat, have asked for local examinations, and already the first of these has been held in Melbourne. Full particulars on the subject may be obtained from the Rev. J. Forster, St. Aidan's College, Ballarat."

Professor Young, who will be leaving England on the 13th of this month, will be staying a couple of days at the Vicarage, Wakefield, Yorks, with the Rev. Canon Welch and Mrs. Welch just prior to sailing.

Washago.—On Sunday, August 25th, memorial services for the late Rev. F. H. B. Cary were held in St. Paul's Church, Washago, and St. Peter's, Longford Mills, by Mr. F. J. Foot, the lay reader in charge. Both churches were full. At Washago friends were present from all the surrounding stations, Cooper's Falls, North Orillia and Hamlet, and from Severn Bridge. At Longford Mills friends had come as far as from Orillia. The preacher took for his text the well-known words of our Lord, "What came ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he of whom it was written, behold I send my messenger before thy face to prepare thy way before thee." It is proposed to place a memorial window in the church at Longford Mills which the deceased clergyman did so much to build. Both churches, on the occasion of the memorial services, were appropriately decorated with white flowers.

Collingwood.—All Saints'.—The Rev. Canon Morley preached in this church on behalf of the Cathedral Building Fund on Sunday last.

Sparrow Lake.—Church of the Good Samaritan.—The Lord Bishop of the Diocese spent last week-end in the Washago district and on Sunday morning last he consecrated this church. The building of this church, which is much appreciated not only by the residents of the locality, but by the many summer visitors from Toronto and other cities and towns both in Canada and the United States, has been largely due to the instrumentality of Mr. C. H. Musson, of Toronto.

NIAGARA.

W. R. Clark, D.D., D.C.L., Bishop,
Hamilton, Ont.

Guelph.—Word has been received in this city of the dedication of the Anderson Memorial building in connection with the Claire Leper Asy-

See first column of this issue for our new CLUB RATES.

lum at Clankuri, India, of which the superintendent is Dr. W. H. P. Anderson, a son of the deceased Guelphite for whom the building was dedicated. An inscription stone has been built into the wall bearing the name of the building, and stating that it has been erected by friends in Guelph, Canada.

HURON.

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

Port Stanley.—Christ Church.—The Lord Bishop of the diocese held a Confirmation service in this church on a recent date when he bestowed the apostolic rite upon five candidates. The Bishop founded his address upon Ephesians 5:1. The annual thanksgiving services were held in this church on Sunday, August 25th, when the Rev. Canon Tucker, D.C.L., the rector of St. Paul's Cathedral, London, Ont., preached at both of the services.

Courtright.—On August 14th, 1912, the home of Mr. and Mrs. David H. Johnston, Courtright, was the scene of a very happy event when they celebrated their golden wedding anniversary. Mr. Johnston was born in Belfast, Ireland, and came to Canada and settled in the Township of Moore, when a young man. Mrs. Johnston was born in the Township of Moore. After they were married they lived there until they retired and came to Courtright twenty years ago. Among those present at the golden wedding were their two daughters and their families, and Mrs. Johnston's three sisters and their families. After spending a most pleasant afternoon all sat down to a sumptuous dinner, the table being beautifully decorated with Golden Glow and Sweet Peas. During the evening a large number of Mr. and Mrs. Johnston's friends called to wish them many returns of their wedding day, and while there presented them with the following address and a very beautiful and costly umbrella mounted with gold, with their monogram beautifully engraved on it. "Courtright, August 14th, 1912. To Mr. and Mrs. David H. Johnston: Heartiest congratulations on this your Golden Wedding Anniversary. We the members of the 'Woman's Auxiliary' and 'Ladies' Guild' wish to show our hearty appreciation for your work in the church, to Mr. Johnston as a warden for many years, and to Mrs. Johnston as the late treasurer of the Guild, Sunday School teacher, and for her many other loving acts of devotion to her church. We ask you both to accept the accompanying gift as a small token of our great esteem, and we pray that you may both be spared to continue your loving work amongst us in the Golden Eventide of your life. That God's richest blessing may rest upon you and yours is the earnest wish of, Yours very sincerely, Signed by the officers and members of the 'Women's Auxiliary' and 'Ladies' Guild.' St. Stephen's Church, Courtright. Rev. A. G. A. Rainier, Rector." Mr. and Mrs. Johnston received many beautiful and costly presents in the precious metal from their relatives and friends. Then after a very pleasant evening had been spent, all wished them God's richest blessing and left for their homes, leaving the bride and groom of fifty years in the best of health and happiness.

On Wednesday, August 21st, the Rt. Rev. Bishop Williams dedicated the new bell presented to St. Stephen's Church, Courtright, by the members of the Ladies' Guild. Above and below the inscription were the words, "O come let us worship." "That they all may be one." The

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parish may indeed be justly proud, both of the bell itself and the Guild through whose efforts it was obtained. The church was beautifully decorated and a large congregation assembled. His Lordship, speaking on the subject of "Notes of a Bell," gave an address which, on account of its practical nature must long remain in the memory of those privileged to hear it. The choir in rendering the beautiful anthem:—"Hark, hark, my soul, angelic songs are swelling," again proved their ability in the service of God.

ALCOMA.

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

Emsdale.—St. Mark's.—On Monday, August 12th, after a long and painful illness, Canon French, incumbent of this church, passed to his rest. It had been known in the family, and to intimate friends, that the late Canon could not long survive the complication of diseases from which he was suffering, but the end came rather suddenly in the presence of the son and daughter who lived with him. Information of the event soon brought other members to the parental home, but some were so far off that they could not arrive. Among the first were Mrs. Larsen, Katrine; Rev. W. H. A. French, rector of Fenelon Falls; Mrs. McKinnon, Novar; Mrs. A. E. French and Mrs. Wickett, North Bay. Messrs. Herbert and Harold French arrived later. Mr. J. Hillian, Burk's Falls, was summoned to undertake preparations for the funeral, and most creditably the work was carried out. The Bishop, and the clergy of Parry Sound and Muskoka deaneries were immediately notified of the late Canon's death, and the Rev. Canon Allman, B.Sc., R.D., informed them later of the time and arrangements for the funeral. During Thursday evening, August 15th, the body was reverently carried from the house to the church, and the night vigils were divided between Rural Dean Hazlehurst, Rev. E. J. Harper, and Canon Allman, R.D. On Friday morning a celebration of the Holy Communion took place, at which the bereaved family were present. Owing to the running off of a freight train near Emsdale the expected arrival of the Bishop was delayed, but at 2.30 p.m. all present were delighted to see the head of the diocese among them. The bell was tolled, the opening hymn announced, and the solemn service commenced as the Bishop and clergy filed into the church. At the Bishop's request, Canon Allman, Rural Dean Hazlehurst, and the Rev. E. J. Harper, took the burial service in the church, to which were added some of the favourite hymns of the deceased. The procession then reformed, led by the Bishop and clergy, when six of the latter acted as pall-bearers, namely, Rural Dean Hazlehurst, Rev. E. M. Rowland, Rev. L. Sinclair, Rev. E. J. Harper, Rev. P. F. Bull, and Canon Allman. Other clergy present were Rev. C. E. Emerson, Rev. E. R. Allman, and Mr. Roland Palmer, divinity student. Following the clergy came the bereaved family, Church people from all parts of the Mission, and a large concourse of other people. Arriving at the cemetery the late Canon's brother-priests carried his body with reverence and tears to the grave, and the Bishop concluded the solemn service with an impressive reverence and tenderness, having travelled from the Manitoulin Island to carry out his last tribute to the memory of one of his faithful Canons. In due course the company dispersed, the mourners returned to the parsonage, and the Bishop and clergy left by the trains going both north and south for their respective spheres. The late Canon French had a long, useful, and active career, and for forty years served in the ministry of the Church, having lived nearly 75 years. He came from England long years ago, and served in the Diocese of Toronto, at Coldwater, Waubaushene, and Omeme, for twenty years, which entitled him to recognition from the funds. Since then he served in Gravenhurst, Sudbury, Aspdin, Maganatawan, and Emsdale, and was known as one of the most devoted and active labourers in the Church. Upright, determined, alert, charitable, and kind, his personality will be missed both by his family and his friends.

NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop,
New Westminster, B.C.

Vancouver.—The Bishop of New Westminster, B.C., and Mrs. De Pencier gave a large garden party last week at the See House, at which several hundred guests were present.

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KOOTENAY.

Vernon.—The Rev. J. M. Comyn-Ching, the new rector of Vernon, B.C., preaches for the first time on Sunday, September 1st. The parish is possessed of a large, well-appointed, a splendid rectory, steamheated, a church shed, and a large garden. It is a model church property, and the congregation is large and constantly increasing. The Okanagan Valley seems to be well known in the Old Land, and visitors from the British Isles pour in on every train, and many of them remain. The Diocese of Kootenay has completed its Episcopal Endowment Fund, and will elect its Bishop in the near future. Vernon, if not the strongest parish in the diocese, is one of the strongest, and the new rector will find Vernon and its outlying stations to be a hopeful and fruitful field of effort. The famous Coldstream estate (formerly Lord Aberdeen's) is the centre of a remarkable fruit area, almost wholly populated by Church of England people, numerous enough to make another congregation as big as that of Vernon. The Church Committee are overhauling and improving the whole church property in preparation for the incoming rector.



COLUMBIA.

Nanaimo.—The Rev. George W. Taylor, F.R.S.C., F.Z.S., etc., Canadian scientist, and for many years a resident in Ottawa before his removal to British Columbia, is dead. Mr. Taylor was a member of the Biological Board of Canada, and for many years an active member of the Ottawa Field Naturalists' Club, of which, some 15 years ago, he was elected a corresponding member. He was born in Derby, England, and had established a reputation as a scientific man before coming to Canada. Ordained a clergyman of the Church of England, he founded the Church of St. Barnabas, Ottawa, and was active in social and scientific societies. For reasons of health he went to British Columbia, and was rector of the church at Wellington, near Nanaimo, B.C., for some time. His scientific work lay in two departments, namely, in marine zoology, especially conchology, and in entomology. As an entomologist he was known not only throughout Canada, but in Europe, and it is stated that eminent authorities upon insect life in France, Germany, and Britain frequently consulted Mr. Taylor.

Sidney.—St. Andrew's.—On Friday evening, August 16th, the members of the congregation of this church bade farewell to the Rev. J. Flinton, who has been the rector of North and South Saanich for the past seven years. He has been appointed to succeed the Rev. C. R. Tittler, D.D., as rector of St. Mark's, Victoria. At the reception, which took place at "Windla," the residence of Mr. J. J. White, the Rev. and Mrs. Flinton were presented with a purse by the parishioners as a token of the high regard in which they were held, this being accompanied by the assurance that they would take with them to Victoria the hearty good wishes of their old friends for success and happiness in the new field of work. The Rev. T. C. Des Barres, who is to succeed the Rev. J. Flinton as rector of North Saanich, was among those present, and was introduced by his predecessor to his future parishioners, Mr. Flinton asking that the congregation would give their co-operation and sympathy to the new rector as freely as these had been extended to him. Mr. F. A. Williams, on behalf of the congregation, welcomed the incoming rector, and assured him of the support of his parishioners.

Correspondence

EGLISE DU REDEMPTEUR, MONTREAL.

Editor "Canadian Churchman."—The laying of corner-stone of our new church will take place on the 7th of September, as per inclosed card. Will you kindly give notice in your paper. I shall send you programme and historical sketch later on. Henry E. Benoit.



CHURCH CANONS.

Editor "Canadian Churchman."—Will you kindly advise me through the columns of your paper, the "Canadian Churchman," if it is possible for a member of the laity to procure a copy of the Canon Laws of the Church of England in Canada. If it

is possible please let me know how and where same may be obtained.

J. G. Ormrog.

North Montague, Ont.

Yes, the Canons can usually be obtained at the Synod Office of the Diocese, in your case, being in Ottawa Diocese, address Secretary, Synod Office, Ottawa, Ont.—Ed.



THE ATHANASIAN CREED.

Sir,—Your readers are indebted to the Rev. Canon Plumtre for his clear and learned statement regarding this Creed.

There is one objection to it which I do not think he has noticed, and that is the fact that it includes the improper interpolation made in the Nicene Creed, regarding the procession of the Holy Ghost.

In its present form the Creed is objectionable to many really Catholic Christians—not because of any doubt they have as to the doctrine of the Trinity, but because of the interpolated addition above-mentioned.

Even, however, if the doctrine were truly stated, the so-called damatory or minatory clauses, would be objectionable, because of their doubtful warrant by Scripture,—because it cannot be reasonably inferred from anything contained in the New Testament that a saving Faith must necessarily include all the elaborate, and to most men, difficult proposition of the Athanasian Creed.

In its present form the Creed can only be said by a true Catholic with sundry mental reservations, and a Creed to be really and truly edifying ought to be able to be said without any mental reservations whatever.

For these reasons I should be in favour of amending the Creed by omitting all direct or indirect damatory or minatory clauses—and by striking out the clause which affirms that the Holy Ghost proceeds from the Son.

As for its use, I think it would be better to make it an alternative for the Apostles' Creed, to be said not less than three times in a year, at which Trinity Sunday should be one, but not necessarily at the other great festivals, at morning prayer, as its recital tends unduly to lengthen the service on such occasions.

G. S. H.



TRACTARIANISM.

Sir,—You will allow me to say Thank you for the very satisfying answer given in the "Canadian Churchman" to the query on "Tractarianism." I did have a vague idea that it held volumns in it, but one must have courage. I trust you will find some reward in knowing that a live bit of copy like it, helps in fashioning of sound Churchmen.

Gratefully,

Thos. Cumming.



To the Editor:

Dear Sir,—On August 29th you say on page 519: "Parishioners may be divided into two classes. One class is composed of the faithful ones who help, and comfort, and support the clergy. They are regular in attendance. The other class is indifferent and uninterested." But what about a third class? They are most regular in attendance, always interested and keen about everything. But they are not a help and a comfort to the clergyman. On the contrary, they are a constant source of worry and annoyance. Sometimes the harassed parson wishes that such people would join class two, and be uninterested—leave him alone. Please say a few words to them. Yours,

A Parson.



"DEFENCE OF OUR FAITH."

To the Editor.

It is a long time since I have seen an article in the Canadian Churchman that pleased me as much or gave me as much encouragement as to the stand which your paper intends taking in the future, than your article headed "Defence of our Faith." The weakest point in the whole Church's work in Canada and, indeed, in England, has been loose teaching of "the faith," and the results are to be seen in the case by which our young people starting in Western Canada attach themselves to any sect most convenient to their environment. I hope you will set a good example by giving good, clear, definite articles, in your paper upon the A B C of the faith once delivered to the saints. Staley's

"Catholic Religion"; "Church Doctrine—Bible Truth," Sadler; "The Bible in the New Testament," Young Churchman Company; "Our Family Ways," Young Churchman Company, are some of the sound, simple books or pamphlets upon the subject. Yours etc.,

F. Dealtry Woodcock.



FAIR PLAY ALL ROUND."

To the Editor:

Sir,—While agreeing to a certain extent with Rev. Geo. Bousfield, I must say that I do not altogether like the spirit of his letters. One wrong does not justify another. If the Roman Catholics use injurious language towards us, is it not all the more reason that we should strive to set them a better example. No cause was ever advanced by "hitting back" in this fashion. For my own part I have observed no change in the attitude of the Churchman, although these expressions may have been used, and quite innocently. Very truly yours,

Delta.



FROM WHITE FISH LAKE, ALTA.

To the Editor:

Dear Sir,—I have been visiting the Missions of this diocese since May, and travelling by rivers and wagon trails have had access to mail matters only once. This must be my explanation of what otherwise may appear to be a tardy acknowledgment of the sympathetic reference made by His Grace the Primate in his Charge, to the loss this diocese sustained in the death of its late Bishop, and of the public statement of the same in your issue of July 4, which I have only just seen. I am sure that I may say on behalf of my brethren, clerical and lay, throughout the diocese, that we value with reverent appreciation the utterance by the Archbishop thus placed on record. It finds answering echo in our hearts. Yours very truly,

E. F. Robins.

Aug. 14, 1912. Archdeacon and Commissary.



BOOK REVIEW.

International "Whitaker," 12 Warwick Lane, London, E.C., retails two shillings.

The Whitakers have now prepared an absolutely world-wide edition of their famous work, which they have called "The International Whitaker." The plan upon which it is constructed has been submitted to us, and its claim to be universal is based upon very sure foundations. It opens with the Universe and proceeds with the Earth, which is treated in all its quarters. Each nation is dealt with on uniform lines, and a mass of information, with exhaustive details, is now provided in an extraordinarily handy and convenient form. It is the book for Canada. It is the book for every country.

"Genesis Unvelled."—James Nisbet & Company London, 3/ net.

This book is a sequel of "God's Week of Creation Work," recently reviewed in these columns. The author has no sympathy with the cry that the early chapters of Genesis are "myths," "forgeries," or "a hap-hazard collection of more or less legendary documents"; and he reverently and thoughtfully attempts to expound the book of Genesis "without external aid of commentators or other expositors." It is refreshing to find a devout student of God's Word letting it speak for itself, and testifying that its message is clear, consistent and trustworthy. He contends that the book of Genesis divides itself up into ten complete and separate narratives, drawn up by different authors and at different times, the first of which (Gen. I. 1—II. 3), is the subject of the earlier book, "God's Week of Creation Work," and he regards that first narrative as a "preface" to the whole book. In that first narrative God (Elohim) as the creator of the natural creation appears. In the second narrative or "Introduction" (II. 4—IV. 26), God is revealed as "Jehovah" or "the Lord God,"—a personal God over a spiritual creation. The remainder of the book which he calls "the book proper," falls into eight narratives or parts. Each part is minutely and reverently examined, and whether the author produces conviction or not, the book is bound to stimulate study and to illuminate the book of Genesis, on which so much attention is fixed at the present time.

y proud, both of the ough whose efforts it s beautifully decorat- on assembled. His bject of "Notes of a h, on account of its emain in the memory it. The choir in n:—"Hark, hark, my lling," again proved God.

D, Sault Ste. Marie.

n Monday, August nful illness, Canon hurch, passed to his e family, and to te Canon could not n of diseases from he end came rather he son and daughter ion of the event soon e parental home, but ey could not arrive. arsen, Katrine; Rev. Fenelon Falls; Mrs. E. French and Mrs. Herbert and Harold illian, Burk's Falls, preparations for the he work was carried rgy of Parry Sound immediately notified nd the Rev. Canon d them later of the e funeral. During 5th, the body was ouse to the church, ided between Rural Harper, and Canon rning a celebration lace, at which the t. Owing to the e near Emsdale the ex- was delayed, but at hted to see the head. The bell was tolled, and the solemn ser- p and clergy filed p's request, Canon st, and the Rev. E. ce in the church, to favourite hymns of then reformed, led en six of the latter Rural Dean Hazle- v. L. Sinclair, Rev. and Canon Allman- v. C. E. Emerson, Roland Palmer, ne clergy came the e from all parts of rse of other people. Canon's brother- eference and tears ncluded the solemn eference and tend- : Manitoulin Island e memory of one e course the com- eturned to the par- clergy left by the outh for their re- non French had a and for forty years urch, having lived rom England long Diocese of Toronto, and Omeme, for im to recognition served in Graven- atawan, and Ems- f the most devoted rch. Upright, de- kind, his person- is family and his

TER.

, Bishop, B.C.

New Westminster, ve a large garden ise, at which sev- nt.

Family Reading

THE HABIT BUILDER.

"How shall I a habit break?"
As you did that habit make.
As you gathered you must lose;
As you yielded, now refuse.
Thread by thread the strands we twist,
Till they bind us neck and wrist;
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded stone by stone,
We must toil, unhelped, alone,
Till the wall is overthrown.
But remember, as we try,
Lighter every test goes by;
Wading in, the stream grows deep
Towards the centre's downward sweep;
Backward turn, each step ashore,
Shallower is than that before.
Ah, the precious years we waste
Ere content or love be won!
Doing what must be undone,
Levelling what we raised in haste,
First, across the gulf we cast
Kite-born threads, till lines are passed,
And habit builds the bridge at last!

—John Boyle O'Reilly.

PEACE, PERFECT PEACE.

When we think of peace we strike a deeper note than when we think of joy. The latter may be described as the sparkle on the wave or the flower on the stem. The former is rather of the spirit and the inner life than of the outward expression. We have been told that far down beneath the ocean, no matter how great the agitation of the billows in wind and storm, there is a strange quietness. This tranquility may exist in the heart underneath surface agitation and distressing experience. One may be in great sorrow and even in agony of soul, and yet have the peace that passeth all understanding, serene and unabated; the sorrow not disturbing the peace, and the peace not lessened by the sorrow. Which of us who have undergone a period of suspense, anxiety and dread because the death angel was hovering over a home, or because there seemed hanging over us a tragedy of which perhaps we could not speak, has not felt the calming touch of the Saviour's peace. "My peace I give unto you," he said, "not as the world giveth give I unto you." There are those who walk among us wearing in their countenances the look of the victor. They have gone through storm and have known tribulation, but peace has come to them and its serenity is in their faces.

In certain moods we lose sight of the fact that peace is not of our own making or our own earning; it is Christ's free gift, yet if we want it is

worth asking for. "Ask and ye shall receive; seek and ye shall find."

"I read the other day of a Scottish divine, who was never contented to stop praying until he was sure he had an audience with God. He did not simply pray and go away, leaving the prayer at the altar, but he continued in prayer until he knew God was giving him an answer then and there. A friend not long ago told me that no matter how restless and weary she might be when she knelt at her nightly prayer, she never stopped praying until a blessed calm had possessed her soul. "When He giveth quietness who then can make trouble?" Whosoever cares to receive the blessing of peace must go for it daily to Him who is the Prince of Peace.—Christian Intelligences.

"There are two good rules which ought to be written on every heart—never to believe anything bad about anybody unless you positively know it to be true; never to tell even that unless you feel that it is absolutely necessary."

Those who, in consequence of superior capacities and attainments, disregard the common maxims of life, ought to be reminded that nothing will supply the want of prudence; and that negligence, and irregularity, being continued, will make knowledge useless, and genius contemptible.

Personal and General

Mrs. Willoughby Cummings has arrived home from her trip abroad.

The Provincial Synod of Canada has been called to meet in Montreal on October 17th.

The Rev. Canon Plumtre, the rector of St. James' Cathedral, Toronto, has returned home from England.

Dr. N. W. Hoyles, K.C., and Mrs. Hoyles, have returned to Toronto after spending the summer in Prince Edward Island.

Dr. Ham is entertaining some of the organists in town for the annual meeting of the Guild of Organists at luncheon at the Exhibition.

The Bishop of Columbia and Mrs. Roper are paying a short visit to the Bishop of New Westminster and Mrs. de Pencier.

The sergeants of the Royal Grenadiers entertained the bandmen of the Scots Guards in their messrooms on Tuesday evening last.

A sleepwalker in California swam two miles down a river without waking up, and continued his sleep on the bank after leaving the water.

The Rev. Canon Greene, of St. Alban's Cathedral, Toronto, arrived in that city at the end of last week, after spending the summer months in England.

In honour of the birthday of Queen Wilhelmina of Holland, a celebration

was held at the clubrooms of the Holland Society Queen Wilhelmina, Toronto.

Bishop Charles Grafton, of the Diocese of Fond du Lac, Wisconsin, died at his home in that city on the 30th ult., aged 80 years. He was consecrated in 1889.

Their Royal Highnesses the Duke and Duchess of Connaught and the Princess Patricia left for the West at 7:30 p.m. on August 28th, in the Royal train, which carried in all 70 people.

Professor A. H. Young, of Trinity College, Toronto, who has been attending the Imperial Universities' Congress in London, England, this summer, will return to that city about the 20th instant.

The ceremony of the laying of the foundation-stone of the new church, L'Eglise du Redempteur, will take place, D.V., in the city of Montreal on Saturday, September 7th, at 3:30 p.m. The Lord Bishop of the diocese will perform the ceremony.

George Halstead, Professor of Engineering in the University of Manitoba, died at his home in South Lancashire on the 28th August from typhoid fever. The attack developed on board ship on his way over to England.

Mr. John Wanamaker, the veteran New York and Philadelphia merchant prince, is reported to be seriously ill at his home. It is said his physicians have operated for bladder trouble and his condition is reported grave. Mr. Wanamaker is now 74 years old.

The Rev. Canon Rigby, D.D., the Headmaster of Trinity School, Port Hope, who has just returned from England, was present at the great function at St. Alban's Cathedral last week when H.R.H. the Duke of Connaught laid a foundation stone.

The Rev. C. Enson Sharp, M.A., the rector of St. Thomas', Toronto, has gone out to the Pacific Coast on a visit to his old parish at Esquimalt, B.C. He will be away for a month and during his absence the Rev. Hamilton Mockridge will be in charge of the parish. Mr. Mockridge was at one time curate of St. Thomas'.

Judge Morson is back in Toronto after a trip of 15,000 miles ready to hold court again on September 9th, and commence the hearing of about 200 cases already on the list. He has been in Great Britain and in South America, and is in excellent health. On the journey from Southampton to Rio de Janeiro and home he had the company of J. T. Rolph and J. R. Strathy, also of Toronto.

Christ Church Cathedral, Fredericton, was re-opened for Divine service on Saturday, August 24th, St. Bartholomew's Day, after its restoration from the effects of its partial destruction by fire on July 3rd, 1911. T.R.H.'s the Duke and Duchess of Connaught and the Princess Patricia were present at the service, as were also the Bishops of Nova Scotia and Fredericton, and the Archbishop of Ottawa who preached the sermon.

Paying their last respects to the man who was largely instrumental in forming the regiment, Sergeant-Major Kirkness and five sergeants from the 48th Highlanders acted as pall-bearers last week at the funeral of Mr. Frederick Wyld. The Bishop of Toronto, assisted by Rev. A. W. Ferguson of St. James' Cathedral, conducted the burial service at the family residence on St. George Street, and afterwards at the mausoleum, where the interment took place.

On August 30th a rare event took place at the home of Mr. Coram, Yorkshire Street, Guelph, he being a former resident of the Second Line of West Luther, when five generations met for a group photograph. The five were: Mr. Coram; his daughter, Mrs. Cook, of Copetown; her daughter, Mrs. W. R. Peal, of Rockwood; her son, Mr. George Peal, and his baby. Mr. Coram's age is 97, while the youngest member of the five generations is only four weeks old.

A supposedly insane woman made an attempt on the life of President Taft at Columbus, Ohio, on the 29th ult. as the President was about to enter the Southern Hotel for breakfast. The woman made a rush for Taft as he entered the door, but was stopped by secret service men when within a few feet of him. When searched on the spot a dangerous knife was found in her possession. The woman was at once taken to the city prison. Further investigation is being made.

The Right Hon. R. L. Borden and the Hon. L. P. Pelletier sailed for home last week. They were met on their arrival by Sir W. Bowering, representing the Liverpool Chamber of Commerce, and the Ven. Archdeacon Madden, compliments of a very cordial nature being exchanged. To a group of newspaper men the Canadian premier expressed once again his hearty thanks for the cordiality and hospitality extended to himself and colleagues by the people of Britain. The date set for the banquet to be tendered to the Right Hon. R. L. Borden is Monday, September 9th.

Deserted and an outcast from her tribe, Melissa Houston, a full-blood Kiowa, once the popular Indian wife of General Sam Houston, first president of the Republic of Texas, has been left alone to die of hunger and neglect in her weather-beaten tepee, three miles from Andarko, near New-

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MASON & RISCH.—7 Octave upright piano, by Mason & Risch, Toronto. Ebonized case of simple design, with plain, polished panels; has been thoroughly repaired. Has ivory and ebony keys, double repeating action, etc. Sale Price... \$273

MENDELSSOHN.—Very attractive modern style upright piano, by the Mendelssohn Company, Toronto, in mahogany case, with full-length plain polished panels; has three pedals, with practice muffer; double repeating action; used less than a year. Sale Price... \$275

MASON & RISCH.—Upright piano by the Mason & Risch Company, Toronto, in walnut case, with plain polished panels, etc. This instrument is small in size, but has an excellent tone, and is in the very best of order. Sale Price... \$305

EMPRESS.—Cabinet grand upright piano, in rich mahogany case, with full-length panels and music desk; has Boston fallboard, ivory and ebony keys, three pedals, etc. This piano was made for us under our special registered name, and is guaranteed in every particular as a thoroughly reliable instrument. Originally \$350, but on account of less than a year's use, the price has been reduced to... \$315

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GOURLAY, WINTER AND LEEMING

188 Yonge St.

Toronto - - - Canada

ton, Okla. According to the best authority, Mrs. Houston is 155 years old. She is toothless, blind and a pitiful sight as she sits in her lonesome tepee. It has long been a custom of the Kiowa and Comanche Indians to abandon their old men and women to fate and allow them to die by delegates. Melissa Houston has not escaped the common fate.

Amongst the various recipients of the LL.D. degree which was conferred upon prominent medical men who attended the bi-centenary celebration of the foundation of the medical faculty of Trinity College, Dublin, which was held in that city lately, were two citizens of Montreal, namely, ex-Mayor Hon. Dr. James Guerin, and Principal William Peterson, of McGill, University. Others who were given such a distinctive honour were the Lord Mayor of London, the Lord Mayor of Dublin, the President of the Royal College of Surgeons, the President of the Royal College of Physicians, and the President of the National University of Ireland. Another great honour and mark of appreciation of his research work was bestowed on Dr. Adami of McGill, who was made a Doctor of Science by the Chancellor of Trinity University, who personally congratulated Dr. Adami on the valuable contributions he has given the medical profession.

There is an old story told of the late Bishop McLean, of Saskatchewan, which will bear repeating. When the new diocese was created in 1874, Archdeacon McLean was appointed the first Bishop of what was not then a very thickly populated country. He was travelling out to his new home, and had with him a large number of packages which he found it necessary to look after himself in order to insure their safe arrival at the northern destination. At one stage of the journey he counted his luggage and found a piece missing. Investigation showed him that it was his hat box which bore the legend "Archdeacon McLean," while the other pieces were marked, "The Bishop of Saskatchewan." He sought out the deck-hand who had been most attentive and asked for his green hat box. "The hat-box is there, but it hasn't got your name on it," replied the deck-hand. The new Bishop explained and the man immediately brought the box. "It's all right sir," he said as he put it down, "but how was I to know it was your box when it is your maiden name that it's marked with."

British and Foreign

The notable work done in St. Luke's Hospital, Tokyo, has received a recognition which is most marked. It has been made by the Japanese Government the official hospital of the "Department of Communications," including the Imperial Postal, Telephone and Telegraph Service. Urgent representations have also been made with a view to creating it an international hospital. The great difficulty in both of these instances is that the sixty beds ought to be many times that number.

The Bishop of Ely unveiled a memorial to Archbishop Cranmer at Jesus College, Cambridge, lately. Hitherto the only memorial to the famous primate has been at Oxford. The memorial consists of a medallion portrait of Cranmer, framed in alabaster, carved in a classical design, and is the work of Mr. Albert Bruce Joy, who has made a special study of portraits of the Archbishop. The Bishop of Ely gave an interesting review of Cranmer's life and work from the time he was admitted to Jesus College in 1503, when he was fourteen, until his elevation to the Primacy in 1533.

A beginning is to be made at an early date to restore the figures in the

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choir of Selby Abbey, which at some time or other have been destroyed. Over the capitals of each of the choir pillars is a bracket, on which a figure used to stand, and above are very graceful canopies. Each figure will cost about £30, and the first has been promised by Canon Nölloth, Vicar of Beverley Minster. Those at the east end, north and south of the Jesse window, will represent St. Germanus and St. Mary, the patron Saints of the church, and the others will be representations of Northern Saints. Miss Gray, of Lessness Park, Abbey Wood, Kent, has offered to defray the cost of carving six of the capitals in the north choir aisle.

In memory of the Titanic passengers and crew who lost their lives in the great disaster, a sun-dial of bronze on a Carrara marble column has been erected at St. Philip's Church, Dyker Heights, Brooklyn, N.Y. The beautiful memorial is given by three men of the congregation, Albert E. Parfit, Herman Peterson, and W. T. Duncan, who contributed the design, marble and carving, the bronze dial respectively. About the top of the marble pedestal is inscribed, "Lo, I am with you alway." Beneath is the legend, "To the glory of God, in loving memory of the brave ones who died on the steamship Titanic, April 14, 1912." It was unveiled on Trinity Sunday. It is proposed to lay down a tiled pavement round about the memorial in due course of time.

Two presentations have recently been made to the Chapter of Ferns Cathedral, Ireland, one by the Rev. Treasurer French, and the other by Miss Macbeth, daughter of the Precentor. That by Miss Macbeth was a very finely executed photograph containing excellent likenesses of the Bishop, Dean and Chapter, assembled on the steps of the Deanery, in the time of Bishop Pakenham Walsh, all of whom have now passed away. The photograph is nicely mounted in a gilt frame so that it can be hung up in the Chapter-room. The presentation made by Treasurer French was a handsome hall-marked silver salver for use in the Service of the Holy Communion. This salver had been presented to him by former friends and parishioners when he was rector of the Parish of Clonegal, and had engraven upon it a sketch of the church of that parish and the following inscription:—"Clonegal Church. Presented by friends and parishioners to the Rev. James Frederick Metge French, Canon and Treasurer of Ferns Cathedral, as a token of grateful appreciation after 40 years' faithful ministry as Rector of Clonegal, 1868-1907."

Bishop Rowe's decision to remain in Alaska has been received with great thankfulness by his people in that territory and the following resolutions of gratitude were unanimously adopted at a convention of workers which was lately held at Anvik:—"It is fresh in our minds," these resolutions declare, "that twice within the last few years the House of Bishops has attempted by the exercise of its authority over missionary jurisdictions to translate Bishop Rowe to some other field of labour, which translations the Bishop has resisted and refused. Now, therefore, this convention desires to enter its respectful protest against such attempts, and to express the earnest hope that this missionary jurisdiction may be left in peace to enjoy the episcopal authority and oversight of one specially and peculiarly suited to its needs—who has never yet failed in physical ability to exercise his arduous duties, and shows no sign of any such failure—and who has given such repeated evidence that he is wedded to his work." The Rev John W. Chapman has just celebrated his twenty-fifth anniversary as missionary at far-away Anvik, in the Arctic Circle.

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Children's Department

"GEMMA"

A Story in Three Parts.

(Continued from Last Issue.)

Gemma put her soft little arms round Daisy's neck.

"Oh! I wish I could do something to help you," she whispered.

"But you can't," answered Daisy, with decision, "so it's no good wishing; things must just take their course. I shall have to laugh and talk to-night and pretend to be happy. Be glad you are not at the age yet when you have to pretend."

Gemma went thoughtfully to bed. She could not quite see the advantages of childhood as she leant out of her window listening to the merry voices below.

Opposite, the lights from Jack's house-boat, reflected in the water, were making quite a little illumination. She wondered if he were lonely, for she knew it was not an agreeable sensation to feel cross.

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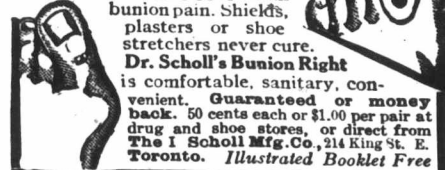
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"I hope it was all right about the letter I gave William," she said to herself. "I did not notice it especially amongst the others."

The thought recurred as she tumbled into bed.

"I had better, perhaps, tie a knot in my handkerchief, to remember to ask him to-morrow."

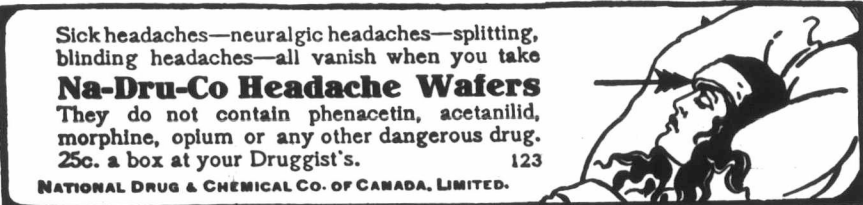
The moonlight streamed in through the open window; her room was nearly as light as day. She sprang up to find a handkerchief, and ransacked the pocket of her pinafore. An exclamation of surprise broke the silence, as Gemma drew forth a small grey envelope, which she recognized as Daisy's. A guilty feeling

party were dining out of doors, and Japanese lanterns hung by the landing stage.

There was only one way, a way which, while it excited, brought an involuntary shiver, a little, creepy feeling of terror to Gemma's usually dauntless soul.

"It could be done," she said, and her eyes stared out at the night; "of course it could be done!"

She took a coloured scarf and bound it over her bright curls. Between the handkerchief and the brown locks these nestled a letter. Quickly the slight little figure garbed itself in a dark blue cotton bathing dress, with embroidered anchors



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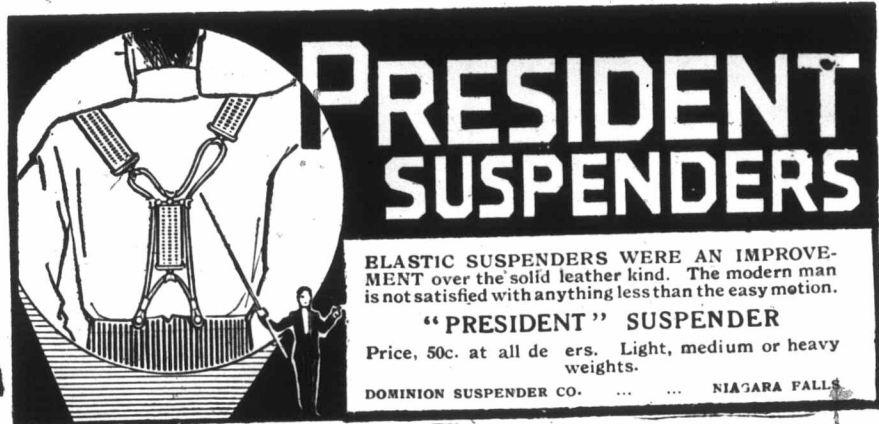
turned Gemma hot and cold in turns; she realized this was her doing, and thought of the sleepless nights and the black lines under Daisy's eyes.

As the culprit sat staring at the letter, upon which the moonbeams played, she asked herself how she could atone.

Sharply she exercised her self-control, crushing down the sudden desire to "let things slide" until the morning. Daisy must not cry again to-night, yet, how could she get the letter to Jack?

If she crept down and jumped into one of the boats, she would certainly be heard and discovered, for the

on the wide sailor collar. Her heart beat furiously as she ran swiftly down stairs, impelled to do the bidding of her generous young nature. Something urged her on—the true spirit of courage rather than any thirst for adventure—the longing to make amends, to put matters right, at the sacrifice of personal comfort, perhaps the risk of life itself. No one saw the strange, small form fit like a will-o'-the-wisp under the shrubby trees, towards the end of the garden. Intense silence reigned there, where the talk and laughter could not reach. Only the white light from the moon and the twinkling stars reflected in the river, gave Gemma a vague sense of a city



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under the water with many lights and milky paths. It would be easy to slip in, just by the willow tree, and strike out for the houseboat, the stream was not strong. Gemma looked at Jack's lights, and gauged her strength. A moment later the sound of a slight splash, and the gentle agitation of the calm water told the still night an unusual journey was being taken through the noiseless highway.

Jack came out to breathe the air; he could not keep his eyes off the garden, his head ached, and his heart felt very weary. He wished there was someone he could speak to, just to break the monotony of those miserable hours; it did not appear that he was very busy! He hoped Daisy might notice the outline of his figure, and know he had only made an excuse. He strained his ears to catch the laughter and the talk. It seemed so strange a contrast to his solitude.

Suddenly a little spirit voice, as he thought, said: "Jack!" very softly.

He looked round, but saw no one. "Who's there?" he asked, bewildered.

"Jack, it's me—down here in the water."

He bent quickly over the side of the houseboat. A tiny white arm—looking ghostlike in the moonbeams, caught his eye upon the steps, and a face brimful of expression, peeped up at him from the pale water.

"Good gracious, Gemma! what are you doing in the river this time of night?" he cried, stretching out his hands to pull her in. "I thought you were really a water-rat for once! I heard something splashing just before you spoke."

She took a seat on the topmost step, and shook herself like a terrier.

"You ought to be very angry with me," she said; "it's all my fault; just read this!"

She unfastened the scarf from her hair and let the letter fall at his feet.

Her lips were smiling. She looked like a little fairy bringing brightness to the dark earth. He tore open the envelope, quickly reading its contents.

"Dated Tuesday," he said; "what a brute she must have thought me!"

His arm fell to his side, and a deep, quivering sigh shook his words.

He went quickly into the cabin and brought a great rug, which he wrapped round Gemma.

"Child," he said, "you don't know how happy this has made me."

"But Daisy is not happy," said Gemma. "She still thinks you do not like her any more. It was my fault about the letter; it somehow got into my pocket when I thought I had given it to William—things happen like that, don't they? Of course I could not go to sleep when I found it out, and there was no other way but to swim over."

Jack stared at the childish visitor admiringly. He was thinking how wonderful childhood could be, with its complex moods and strange, tangled thoughts, its innocent reasonings, glorious simplicity, and absolutely pure desires.

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There were two separate series of tests, one consisted in experiments on dogs the other on human beings and the Medical Times continues; In each of the experiments on dogs it was found that the actual increase in weight varied from 10 to 20 times the weight of the dried solids added to the food in the form of Bovril, whilst in the human experiments the increase was even more marked". E-8-12

"Were you not frightened?" he asked. "It looks so dark and cold in the water."

(To be Continued).

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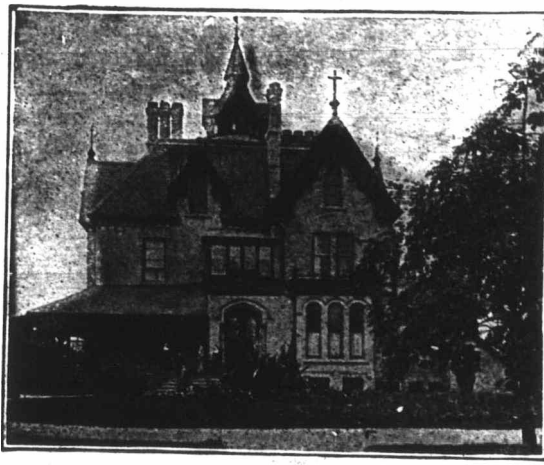
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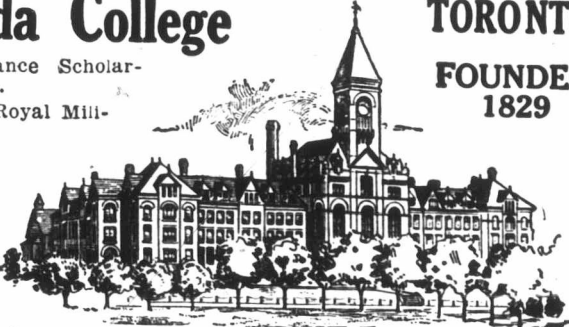
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