

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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TORONTO, CANADA, THURSDAY, OCTOBER 20th, 1910

No. 39



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The shadow of death is over us all, and always. "No sooner do we begin to live in this dying body," says St. Augustine, "than we begin to move ceaselessly towards death." From our very birth the shadow of death is over us and there is never a moment in our earthly journeyings when the sky of our life is wholly free from the gathering clouds of death. At times the

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light is brighter, and again the shadow is heavier. * * * In the thought of death, we walk by fear, rather than by sight. For the subduing of our fears, we have need of help from Him who has shared in our human experiences, and has triumphed over all that imperils us, that He "might deliver all them who through fear of death were all their lifetime subject to bondage."

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Canadian Churchman.

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Lessons for Sundays and Holy Days.

October 23.—Twenty-second Sunday after Trinity.
Morning—Daniel 6; 2 Thess. 3.
Evening—Dan. 7, 9; or 12; Luke 17, to 20.

October 28.—St. Simon & St. Jude, A. & M.
Morning—Isaiah 28, 9 to 17; 1 Tim. 3.
Evening—Jeremiah 3, 12 to 19; Luke 19, 28.

October 30.—Twenty-third Sunday after Trinity.
Morning—Hosea 14; 2 Tim. 1.
Evening—Joel 2, 21; or 3, 9; Luke 20, 27—21, 5.

November 1.—All Saints' Day.
Morning—Wisd. 3, to 10; Heb. 11, 33, and 12, to 7.
Evening—Wisd. 5, to 17; Rev. 19, to 17.

November 6.—Twenty-fourth Sunday after Trinity.
Morning—Amos 3; Titus 3.
Evening—Amos 5; or 9; Luke 23, 26 to 30.

Appropriate Hymns for Twenty-second and Twenty-third Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 232, 234, 237, 653.
Processional: 343, 391, 599, 605.
Offertory: 324, 555, 616, 657.
Children: 649, 687, 689, 692.
General: 463, 503, 678, 760.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 259, 260, 373, 525.
Processional: 7, 536, 599, 604.
Offertory: 347, 492, 510, 595.
Children: 688, 694, 701, 702.
General: 27, 406, 407, 541.

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

The Church is a divine society. The nature, the character, the work, and the destiny of the Church support this statement. She is the Bride of Christ; she is holy; her work is to reflect the glory of God and to advance the salvation of mankind; and her destiny is eternal glory in the highest Heaven. It follows from this that the best friendships we can cultivate must be within the Church. We base our friendships upon mutual interests and ambitions in and concerning

things earthly. But inasmuch as the outward fashion of the world changes, our friendships break and change with advancing years. The only friendships that are eternal are those which are based upon spiritual things. The friendship existing between David and Jonathan would have ceased when Saul began to persecute David had it not been based upon the recognition of right, and upon an appreciation of God's ruling hand in the affairs of the nation. Well, we are made for fellowship. That principle is as old as Eden—"And the Lord God said, It is not good that man should be alone, I will make him an help meet for him." How true it is, that "no man liveth unto himself." The Church would teach us today to seek only "fellowship in the Gospel." And seeking such fellowship we learn that lasting friendship is nothing more or less than the embraced opportunity of exercising Christian influence. So Jesus sought the friendship of sinners that He might lift them up to a higher life. Consider His influence over Mary Magdalene.

"When blessed Marie wip'd her Saviour's feet,
(Whose precepts she had trampled on before),
And wore them for a jewel on her head,
Shewing His steps should be the street,
Wherein she thenceforth evermore
With pensive humbleness would live and tread."
(George Herbert.)

The friend of sinners sought to make them saints. And His example teaches us not only to seek the friendship of good men, but to seek out the wandering ones, to befriend them in their isolation from God, so as to induce them to come into the fellowship of the Gospel. This being our idea of the nature and aim of our earthly fellowships, we shall find that our love is abounding more and more. And the greatest proof of abounding love is found in the fact that there is no limit to forgiveness. Remember our Friend in Heaven. "He is able to save to the uttermost, them that draw near unto God through Him, seeing He ever liveth to make intercession for them." Let us have compassion on our fellow-servants, and seek their friendship, that in a mutual spirit we may march on to the eternal Zion.

A Guild For Worship.

The Church of Ireland Gazette recently published this letter: "Would it be possible to institute a 'Settlers' Guild,' the members of which should agree to make use, in their distant homes, and in company of as many of their households as can be brought together, of some of the Church Prayers for morning and evening service, on Sundays, at the hours of such services at the nearest towns? And that at those town churches a petition should be added to those for 'All sorts and conditions of men,' for 'Our brethren of the Settlers' Guild, now united for prayer and worship?' Might it not hinder the drifting away from all combined prayers and observance of Sunday, and also lessen the feeling of isolation, which must be one of the trials of an emigrant's life? If cards of membership, with a paper of rules, and list of the prayers to be used, and the order of the little services could be distributed to emigrants on arriving, it might induce them to join such a Guild." A most practical and simple suggestion. Those who have lived where no bells knoll to church, can understand the loss of religious life and education, and of love of the Church itself. Indeed, an organization of this sort, is needed in all our dioceses; where churches are some ten miles apart, the residents in the hinter-lands are practically too far off

The Voice of Authority.

"The Church at times needs more than opinions, however wise. She needs the voice of authority," said Bishop Farthing, in his statesmanlike address at the Halifax Church Congress. "The voice of the Church can only be heard when it is expressed by the whole body of clergy and laity as well as by the bishops. There will be difficulties." In another part of his most able address the learned Bishop truly said:—"There is great need of a central unifying authority. 'What touches all should be by all determined' (Institutes of Justiman.) There are questions which can only be dealt with by the whole Church, and at present there is no way of expressing that voice of the Church." These are wise words and weighty. Surely the time is ripe for the practical consideration of this great question. When churchmen of the calibre of Dean Paget, of the Cathedral, Calgary, and the Bishop of Montreal, point the way, men versed in the state-craft of the Church should address themselves to the task—one that calls for the highest order of ability—and devise a remedy.

Contributions.

We entirely sympathize with the able editor of the Scottish Chronicle, in his complaint of the apathy of the clergy and members of the Church, and their failure to send him items of the sayings and doings, the difficulties or successes of the writer's locality. We have to thank indeed, many, for the kindness they show us from time to time, and to regret that we are unable to find room for long communications. It is, we know, difficult to condense, especially when the heart is full. The great mass of our Church people fail to realize the interest which is taken in the items from the quieter East, the new settlements in the West and the prairies and the developments across the Rockies. A lady who never left the British Isles assured us that she read every item of our diocesan news with increasing interest. Let us hope that we may have more items of parochial and missionary news, so as to intensify the feeling of community and mutual aid, and sympathy among all our readers.

Appeals for Help.

Let not the heart grow cold nor the eye wander from the never ending appeals for help with which our columns are freighted. It is a worldly impulse, unworthy of a Christian breast that would say: "I am weary of these frequent calls for aid. I would rather read something bright and cheerful, something that speaks of gain not loss, sunshine rather than gloom." Whilst the world lasts there will be illness and suffering, sorrow and privation. And to whom should the anguished cry of the suffering churchman appeal with more searching and moving power than to his brother churchman, who is free from present want and misery. With regard to this matter, there are poor men who put to shame their rich brethren, and there are rich men who might learn many a lesson of noble unselfish giving from their poor neighbors. But rather than judging one another in this matter let us emulate one another in responding to these appeals by "distributing," or as the Revised Version puts it, "communicating to the necessities of the saints." And should we be disturbed with doubts as to the saintliness of those in need, let us nevertheless lighten our pockets like the Good Samaritan and taste a little more of the sweetness of the old saying: "It is more blessed to give than to receive."

The Metric System.

Another serious attempt is being made in England to extend the metric system, and it is suggested that the pound sterling should be decimalized. It is almost forgotten that we in Canada had once a decimal system. Our coinage consisted of five, ten and twenty cent pieces, the latter being almost exactly equal in value to a Latin franc or lira. Thus our dollar was the same as a five franc, or five shillings of the old Halifax currency. It worked extremely well for some years, in fact until the United States resumed specie payments. A very determined effort was made to induce Congress to adopt these coins, but the average member did not travel in those days and when he realized that he was asked to follow Canada's lead he rebelled. There was nothing for it, but for us to call in the twenty cents and issue quarters.

Duty and Discipline.

These are two of the most serviceable words in our language. No churchman who remembers his Catechism can forget so long as he lives, those clear, straight and splendid lessons taught by our Mother Church to all Her children. Their duty towards God and towards their neighbour. And it may be fairly said there can be no more wholesome or beneficial discipline for boy or man, girl or woman, than that of earnestly striving each day of their lives to put in practice those golden rules of life. The great British Admiral, Lord St. Vincent, said: "Discipline is summed up in the one word 'Obedience.'" The Church has given to her children their marching orders. It rests with them to prove their discipline by their obedience.

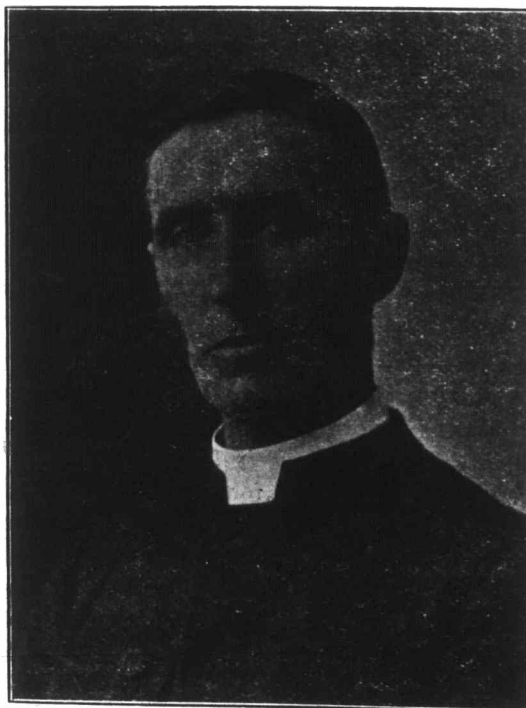
Canon Tucker.

The acceptance of the position of Rector of St. Paul's Cathedral, London, Ontario, by Dr. Tucker, whilst it brings marked individual strength to the Diocese of London, removes from the Diocese of Toronto, in which Canon Tucker has for some years resided, one of its foremost and most eloquent members. During his occupancy of the important position of General Missionary Secretary, he has been indefatigable in his exertions, and year by year has travelled east and west, and north and south in the prosecution of his work. Owing largely to his enterprise, energy and forceful eloquence, Dr. Tucker has brought the contributions to the cause he so efficiently represented, and so earnestly and graphically advocated, from a comparatively small sum to an amount that is a remarkable tribute to his efficiency, and an indication of the latent resources of the Church. We congratulate Canon Tucker on his important appointment, and the Diocese of Huron on the strong and influential acquisition it has made in the person of Dr. Tucker.

DR. PATERSON SMYTH ON BIBLE STUDY.

Dr. Paterson Smyth's address on Bible Study at the recent Halifax Church Congress, was a notably well-balanced, illuminating and stimulating deliverance, and when it appears in full, as we hope all the Congress papers, sermons and addresses shortly will, we may bespeak for it a careful study, not only by the clergy, but especially by the laity, to some of whom it will doubtless prove somewhat of a revelation. The whole tone of Dr. Smyth's address is to be heartily commended; it was bold and frank without being in any sense destructive or revolutionary, and at the same time it was cautious and conservative. In most deliverances on this very important question there are generally two distinct temptations to guard against, which probably correspond to the respective temperament of the speaker. There is the danger of conceding too much, and the opposite danger of a stubborn obscurantism

which refuses to budge one inch from positions taken up in uncritical ages, and quite untenable and really, when rightly understood, derogatory to the worth and authority of Holy Scripture. The Bible, said Dr. Smyth, must be studied in the light of the doctrine of evolution, which, by the way, he said, had served on its first promulgation by some timid souls, a deadly blow to the Christian religion and the integrity of the Bible. But only by this law could we intelligently understand the spirit and purpose of the Scriptures. They taught progressively, as the child at school is gradually instructed by methods suited to his slowly unfolding intelligence. As the boy outgrows his text books, so the world as a whole has outgrown the Old Testament, not in the principles to which it bears witness, but the methods it employs in teaching those principles. Such addresses as these are especially useful and opportune in these days, for we are most undoubtedly passing through a transitional period in regard to our attitude towards the Bible. The unthinking reverence for the letter of Holy Scripture is passing away. A text of Scripture no longer settles a controversy. We are realizing more and more that the Bible is not a book, but a literature, and a literature of varying merit and value. Beyond this as yet, the mass of Christian people have not gone. The need to-day is for constructive work. We need new theories of in-



Rev. Canon Tucker.

spiration, new outlooks, new demonstrations. The destructive work, which has brought about the present state of affairs, has now about run its course. We now know pretty accurately what the Bible is not, we need to be retaught what it is. This destructive work—we use the term with reluctance in such a connection for want of a better—had of course to be done. We are glad to see that Dr. Smyth was careful to point out that the work of these so-called "destructive" critics had been of immense service rather than otherwise. They had cleared the ground for the reconstruction of our theories about the Bible. This was absolutely necessary. But as yet, so far as the great mass of religious people are concerned, little or no constructive work has been done. They have practically lost the old, and as yet, have nothing in its place. Do the clergy sufficiently realize the present state of things? We fear not. They are fearful of disturbing their faith, they are haunted with the horror of "tampering with Holy Scripture." They have a feeling that if once they start to overhaul and reconstruct these theories on the subject, there is no saying where it may end. They feel about the matter as some one might do about some venerable time-honoured building, which they know needs remodelling, but which they fear might collapse if subjected to free handling. It

never seems to occur to them that this is really to degrade the Bible, and that the final outcome of such a policy as this must be disastrous to the object of this fond but misguided reverence, nor moreover that their timorous attitude must sooner or later be found out by the public and interpreted in its true terms. The time for a judicious outspokenness on this matter, on the part of the clergy, has, we believe, come. The laity are expecting it. They are looking for a "lead." The old position they know is untenable. Hardly anyone attempts to-day to defend it. The general silence on the part of the clergy perplexes them. For any of the clergy who are seriously interested in this question, we can heartily recommend this excellent address, as also all Dr. Smyth's published writings on this subject.



SOME IMPRESSIONS OF THE EUCHARISTIC CONGRESS.

By Rev. Henry E. Benoit.

As a spectacular effort the Eucharistic Congress was a brilliant success. The Church of Rome is fond of display, imposing processions, elaborate decorations, costly receptions, in fact, everything that appeals to the emotions. She lives in and by these things and cannot understand the cold churches and unemotional worship of Anglo Saxons. It was expected that the Eucharistic Congress, the open air mass on the slopes of Mount Royal, and more particularly the carrying of the host through the streets of the city, would make converts. In this, Roman Catholics will be disappointed. A leading French-Canadian newspaper, La Presse, which, previous to the meeting, gave it as its opinion that the Eucharistic Congress would convert large numbers of Protestants, now admits (10 Sept.) that Protestants are not likely to believe in the Eucharist any more after the Congress than they did before that event. To many, no doubt, the Congress was a powerful incentive to greater zeal and faithfulness; but it seemed to us that the masses of people looked on quite indifferent apparently to any spiritual significance connected with the event. The proverbial good nature of the French-Canadian was amply demonstrated; even the unusual downpour of rain that threatened to ruin the decorations, and which caused the reception of the Papal Legate at the wharf to be abandoned; that also interfered with the mass in the open air and caused it to be postponed to another day, did not affect French-Canadians, who on every hand expressed good natured chaffing of Archbishop Bruchesi, who, it appears, had promised good weather during the whole of the Eucharistic Congress. There were, however, many unfavourable criticisms at the lavish expenditure for decorations and entertainments. It was announced that more than one million dollars would be expended in this alone; one could not help recall that a noble Roman Catholic institution, Notre Dame Hospital, had just threatened to close its doors for want of support. It was felt also that a large number of the poor were likely to suffer later on when the St. Vincent de Paul Society, owing to insufficient means, could not relieve their necessities. "After all" many asked, "was there any real need for this Congress?" The Eucharistic Congress has made Roman Catholics think along religious lines, and, from a Protestant point of view, this will do good. For more than sixty years the evangelical churches have been trying to educate French-Canadians to think independent of ecclesiastical domination. The Eucharistic Congress has been a powerful auxiliary in this direction. For many weeks previous to the event, special sermons were preached in Roman Catholic churches throughout the Province of Quebec; the purpose and importance of the Congress was explained; a special Papal

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bleasing would be bestowed on those who would attend; all were invited to give liberally and to make lavish preparations, no matter what the cost and sacrifice might be. The interest thus aroused made people think and talk of nothing else but the great Eucharistic Congress. The Congress is over, people are still thinking, and many are asking what good it did. Was it worth while to go to so much expense? Why did the Cardinal Legate and other prelates think it necessary to be surrounded all the time with police and detectives? Was such protection necessary in the Roman Catholic countries of Europe? Why were poor people so studiously kept away from the civic reception to Cardinal Vanutelli? Are not the working people everywhere the main support of the clergy and churches? Why was the meeting of the Eucharistic Congress permitted to engender strife and ill-feeling between French and Irish people? Why was the green emblem of the Emerald Isle given precedence over the Tricolor at the city hall? Why was fault found with Mayor Guerin for attending a Presbyterian service and with Sir Wilfrid Laurier for addressing a Methodist gathering? Why were exorbitant prices asked for even standing room at the open air mass? Why is the impression so general, that only the clergy benefited in a pecuniary way through the meeting of the Eucharistic Congress? It is impossible within the narrow compass of a brief article to even indicate the replies made to these questions by thousands of Roman Catholics. They abundantly support the contention, that the Eucharistic Congress has made people think more independently. For this all right-minded citizens are thankful. We should also be thankful that one of the foremost members of the Eucharistic Congress has graphically stated what the Church of Rome thinks of the religion of Protestants. Colour will surely be given to the statement that Protestants have a soulless religion, if we do not take steps to show Fr. Vaughan that we are very much alive and more than ever determined to make sacrifice, if need be, to bring the light of a pure Gospel to the multitudes of Roman Catholics, who sincerely, but blindly, worship the creature rather than the Creator.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

"Spectator" was fortunate in being able to attend the meeting of the Board of Management in Toronto last week. In many respects it was a remarkable and historic session. From the point of view of a deliberative and administrative body, it seemed to us to stand far above the session held in St. John, N.B., a year ago. There are some who seem to think that the more quickly business is disposed of the more businesslike and satisfactory is the meeting. "Spectator" does not take that view of the matter. If men have had an opportunity of making themselves familiar with all the work that is presented, then the exchange of opinions may be made very brief and the business disposed of very quickly. But when it is otherwise much time is consumed in getting information and unfolding opinions which may not always advance the problems in hand. Yet this is necessary. If the members of the Board are to really stand by and support the policies and conclusions of the Board, then they must know the purport and bearing of each question passed upon, and they must also feel that they have had ample opportunity to present their views. Many a man comes to a meeting quite convinced that when his views are heard he will carry everything before him. He shoots his bolt and is astounded to find that nothing happens. He has overlooked some very essential element

and behold his argument falls to the ground. Had he not an opportunity of dispossessing himself of those ideas he would continue to feel that he still had the key to the situation. Discussion, even if it be more or less futile, has its value, and time is often lost rather than gained in attempting to be too businesslike and too urgent in bringing discussions to a close. The meeting of the Board last week might be considered rather discursive and loquacious, but we cannot but feel that it made for a fuller and better understanding of the work in which the Church is engaged. There were men there who manifestly came with many things on their hearts, and they had ample opportunity for unburdening themselves. They availed themselves of their opportunities, and we venture to say they went home much stronger supporters of the Board than they came. It was expected that hostilities might develop in certain quarters but everything passed off very amicably. It is true that there were a good many little misunderstandings and thrusts, but fortunately only one party in the case lost his temper at a time. The difficulty was thus easily adjusted and everything would go on all right until some one else misconstrued an utterance. Had both parties under such circumstances, got their war paint on at the same time, things might have happened, but eventually everything was lovely and everybody happy ever after.

There are some interesting personalities on that Board, and their individual characteristics were manifested in many ways. In the first place, the Primate, who is the presiding officer, shows his power, in a quiet way on such occasions. He knows the West from end to end. He is a son of the prairie and loves its broad expanses. His manner is the manner of a man who has weathered many a storm and knows that he will come out all right when trouble comes upon him again. He is cheerful, strong, optimistic and keenly

enjoys the humour of situations that lend themselves to all to honour. "Have you all voted,"—and after a short pause—"once" said his Grace, when the ballots were collected, in the election of a secretary. "What is the use of perpetually harping upon the cost of administering the extreme northern dioceses," retorted his Grace, "when everybody knows that the cost can't be reduced. It is a case of spending the money, or ignominiously retreating from the field." In various moods of playfulness and sternness, of vigour and relaxation, he presided over the meeting with skill and effectiveness. Among the younger men of the Board, Canon Murray of St. John's College, Winnipeg, easily stood in the front rank. He was the chosen leader of the western delegation, particularly in the presentation of the western view of the Indian education problem. It would be difficult to have a case more fully, or more forcibly and persuasively presented. He squarely met every issue that had been raised, inefficiency, lack of sanitation, extravagance, industrial and boarding schools versus day schools, the placing of the blame for the lower standard of schools upon the shoulders of the Church and government. Every point was reinforced by statistics, quotations and arguments, which, to the ordinary member of the Board, seemed conclusive. The temper and style of the argument were excellent, and the Board unanimously ordered the speech to be printed and circulated. It closed a long and acrimonious controversy, extending over several years. It led to the rescinding of former action on the part of the Board and the appropriation of ten thousand dollars for the support of Indian schools. The argument which came home to the members of the Board most directly and forcibly was this: If the Church is to have any influence in the ultimate settlement of this question with the government, our schools must be maintained as church schools until the government is ready to finally declare its position. Our schools must enter into these negotiations as "going concerns," else we shall have no voice and no influence. Anybody could see the force of that argument. Let the Church now withhold its assistance and the schools must be disbanded. Let the schools be disbanded and the government will shape its own policy, without regard to the Anglican Church, and our work of a generation will have passed into other hands. "Spectator's" advice given a short time ago was followed. The responsibility of their policy was put upon the western men and now the whole Church will look for results. A third personality to be reckoned with, was that of Archdeacon Cody. The whole Canadian Church knows of the Archdeacon's power in the pulpit, and of the influence he wields over a large section of the Church in Toronto. One cannot long be in Toronto without realizing that what the Rector of St. Paul's says, or desires, influences a large body of men, who in turn are by no means destitute of influence. It has often been a matter of surprise to "Spectator" that in deliberative bodies, such as the Board of Management, Synod and so forth, he has not been heard from the Archdeacon. He has generally taken the part of an interested, but a silent spectator. He has listened with apparent relish to lesser men formulating the policy of the Church, but seldom has he intervened. When we have gently reproved him for his reticence, he has assured us that it is simply because he almost invariably finds that other men have said what he desired to say. It never seemed to occur to him that it makes all the difference in the world who says a thing. However, at the recent Board meeting, Archdeacon Cody spoke briefly three times, and on each occasion he easily and distinctly carried his point. It was a slight uncovering of the man, but it gave those who are not very familiar with his gifts, an idea of how he may dominate the minds and hearts of men.



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We shall take up the men and the problems of the Board again next week, but we shall only touch further upon one little incident that struck us as rather characteristic. When the question of the appointment of a new general secretary was up, a prominent lawyer, after chancing through the by-laws and constitutions, found that when that office became vacant the Primate might name a man to act until the next meeting of the Board. He argued that the Primate was called upon to act now and the matter would come up at the next Board meeting. But some one pointed out that this is the "next" meeting, and therefore it must be dealt with at once. Then another lawyer came forward with this argument. It is true that the resignation of the present secretary took place before this meeting, but the place was not declared vacant until this session, hence the Primate must name and the next meeting of the Board must act. Can you beat that? We thought we saw a broad smile gather under the whiskers of lawyer number two.

"Spectator."



IMPRESSIONS OF THE FAR NORTH-WEST.

By Rev. Dr. Paterson Smyth.

I.

It is not generally known that when gifts were being given out to the nations of the earth, modesty was the special endowment given to the Irish race. Sometimes it is even doubted! When an Irishman, after only three years, starts out to tell Canadians about their own country, it may strengthen that doubt. There are two excuses. First, that the editor desires it, and second, that a man from the Old Country is often quicker to notice and think and question than are the born Canadians, to whom all is so familiar. Perhaps too, some Eastern Canadians who know little about the Far North-West, may be interested in a simple traveller's impressions. I have never before been at the birth of a new nation and a new church, and it is all the more interesting and wonderful and impressive to me even here in the east, as I watch it at Montreal. Every year the hundreds of ocean liners from Europe come up the St. Lawrence to our quays, bearing their living freight for the making of Canada. Right at my door stand the central stations of the Grand Trunk and the Canadian Pacific railways, the two gateways of the West, and through these every season, a continual stream of over 100,000 immigrants is pouring—the Norwegian and the Dane, the solid German, the Greek and Italian, the Jew flying from the tyranny of Russia, the Galician and Ruthenian from Southern Europe, seeking in Canada freedom and a home, and last, and best of all, our own kith and kin, English and Scots and Irish, the most desirable of all immigrants for Canada to-day. They hear the call of the West calling them to a hopeful future, and as I watch them year by year I hear the call of the Church; to follow them with the Church and the Sacraments and the Bible, to send young sky-pilots after them to remind them of higher things in the race for success. For years I have wanted to follow this westward stream, and study Canadian questions at first-hand on the spot. This summer my opportunity came. To go straight west on the beaten route to the Pacific would not suit my purpose. I must go north and south through the prairies, and west over the Rockies, and up the Pacific coast to the Alaskan frontier, where the cleverness of America and the careless complaisance of England has set the Stars and Stripes floating over a most precious slice of our north-western seaboard to the keen vexation of Canadians. It meant nearly 8,000 miles of travelling, and only thirty-one days to do it in. On June 16, we started by the Grand Trunk line to Sarnia for the Great Lakes. Our route led through the vast farm Province of Ontario, with its rich undulating lands and its prosperous homesteads, whose owners had, many of them, come out a generation since almost penniless. Passing Toronto, we delayed at London with my dear old friend, Canon Dann, who was starting for the Old Land on a holiday. Little I thought that he was starting also for the New Land, the big land of eternal unselfish service. He is a sore loss in Huron Diocese, but in the wondrous waiting land at the other side of death,

"We doubt not that for one so true, God will have other nobler work to do."

It is a rich and prosperous country which the Grand Trunk route traverses between Montreal and London. The Cobalt silver mines produce about \$12,000,000 worth of ore yearly. But its chief wealth is farming, mainly mixed farming (which makes it the best training ground for young farmers coming out), but also in the south the rich fruit orchards in the Niagara region. And it is pleasant to add, that it is inhabited as all Canada ought to be, mainly by Canadians and British-born people, a loyal, sane, conservative race, which will be a powerful steadying influence on the mingled races that are coming into the country through the carelessness of the governments, both in England and here. Two hours past London we reached Sarnia to take passage through the Great Lakes. It is a delightful way of going North-West. Out of the hot train to the deck of a boat fitted like a palace, with the cool breeze of the lakes upon our faces. We were fortunate enough to catch the Hamonic, the newest and costliest boat on the Grand Trunk route, and the finest boat, I think, on any coast route anywhere. Such traveling makes one quite discontented with the coasting service at home. Now we were on the Lake route. Away to the north-west of us lay Lake Superior, the largest inland sea in the world. This connects with Lake Huron at the rapids of "the Soo" (Sault Ste. Marie), by means of the Canadian and American locks. Lake Huron flows into Lake Erie, and this again at the Niagara Falls and the Welland Canal into Lake Ontario, which discharges itself through the mighty St. Lawrence into the Atlantic. The whole length is about 1,500 miles, the greatest national waterway on the surface of the globe, and a possession of priceless importance to the future development of Canada. I should like to tell at some length of our delightful voyage, the ever-changing land scape, bluffs and gorges and uplands and mountains, but space forbids. The whole region is the centre of Indian romance and most of the names of places are Indian. Here was the final struggle of the fierce Iroquois. Here were the hunting grounds of the Crees and Ojibways. The "30,000 islands" lay away to our right. As we threaded Detour passage the fourth island was the island of Manitou, where the Indians met annually for the worship of the Deity and where 2,000 of them to-day are living on the "Indian reserve." This is the land where Hiawatha brought the red deer to lay at the feet of the maiden Minnehaha. Here too is the lasting record of his less chivalrous deeds. When he went up to Lake Superior to drive his beavers down to the rapids of "the Soo," he took Nokomis, his grandmother, to keep them from getting over. But Nokomis failed to perform her duty, and the angry warrior kicked her into the centre of the lake where the careless old lady was turned to stone. He who doubts it needs but to look at Mindenoya, the Lake of the Old Woman, and see her curved back rising over the water. Here, too, are the stories of the hunters and trappers, and the nobler stories still of the great Jesuit missionaries, men of whom the world was not worthy, who bore poverty, and misery, and torture, and death, not for the love of gold, but of human souls and of God. The Lakes lie on the border between Canada and the States. On the one side is the busy life of the older land; on the other, the dark solitudes of the primeval forest tell that young Canada is but beginning to awake. At the top of Lake Huron we were lifted up twenty feet into Lake Superior by means of the famous Locks of the "Soo." (Here is the See city of the Bishop of Algoma.) These locks are a most impressive sight. One who has never seen them can hardly realize what they mean to Canada and to the world. In the Old Country people talk of the wonderful Suez Canal, and how it has revolutionized the traffic of the world; will it be believed, that every day, through the locks of the "Soo" passes a line of traffic, which is already three times that of the Suez Canal, and that it is doubling every five years? To-day I saw a photograph of the locks taken recently, when an accident had caused a few hours delay, and the vast fleet of steamers waiting to get through looked like a gathering of the navies of the world. Think what it will be in ten years to come when the prairie is developed and the mines are opened up, and the great new line of the Grand Trunk Pacific has opened up the farthest North-West up to the new city of Prince Rupert! Above the "Soo" we sailed out of sight of land across Lake Superior, the Deep Sea Water of Indian story, till we reached the head of Great Lake Navigation at Port Arthur. We were still very far from the "North-West," but already we were moving out of the beaten track of the east. The front page of the local paper, at our hotel, had three items

of news. The first told of a full-blooded Cree Indian who had come down 1,000 miles to the Methodist Conference in the town; the second, of that most frequent Canadian disaster, a terrible forest fire in the neighbourhood; and the third, that the citizens of a little American town across the lake had just lynched a negro by hanging him to a lamp-post. Evidently we were moving westward. That night on the road to Winnipeg we ran through a vast stretch of wooded land 400 miles long, and stretching north, practically unowned and uninhabited right up to the Pole. Long into the night we watched forest fires great and small raging in the woods. "In England," I said, "somebody would put these out." "Well," said a man beside me, "there is not time to do it here, and if it burned out a piece as big as England, we should hardly know about it to-morrow." Winnipeg is the beginning of a very handsome city, its streets twice or three times the width of ordinary streets. Forty years ago it was the wild Fort Garry, a Hudson Bay post, and the scene of Riel's exploits in the famous Red River rebellion, and later of the wonderful work of our own Archbishop Machray, the chief of the great founders of the Church in the West. It seemed to bring those times very near to find meeting us at the train his immediate successor, the present beloved Primate, who, in two pleasant days at hospitable Bishops Court, taught me a good deal about West Canada in the past. Winnipeg is a very cosmopolitan city, "Parthians and Medes and Elamites and the dwellers in Mesopotamia" is the description that rises to one's mind. We arrived under a blazing sun. Perhaps it was association of ideas that made us go at once, as if for coolness, to the Icelandic Synod, which was in session, a very interesting meeting, and indicative of the many nationalities in Canada. In some of the schools there are twenty different languages spoken by the pupils, who are, of course, all being taught English. And here I must relieve my mind of an indignant feeling at the way in which English and Canadian carelessness is tending to foreignize this magnificent Dominion of ours. I visited the large Strathcona school in company with its headmaster and the Government Inspector. We first went to the junior room. There were about fifty children. After they had gone through their clever exercises I wished to know the nationalities. "Is there any Irishmen here?" I asked. A little fat boy strutted out in the room. "I'm an Irishman," he said. "Is that all the Irish you have?" I asked the teacher. "Well," she said, "there is a boy upstairs called Mike Moloney." I guessed that he was not an Italian anyway. "Any English?" Three boys arose. "Any Scotch?" One bonny little lassie. Then I tried the rest. Several were Scandinavians, beautiful children, the most desirable of all settlers from the Continent of Europe. Others were Russians, Poles, Ruthenians, Jews, Austrians, Italians, Greeks, and all sorts. Some of them quite nice children, and probably going to make good Canadians by and by. But just think of it. Five Britishers in a school-room of about fifty! Perhaps six or eight more were Canadian born. And this in England's greatest, proudest colony! True, Winnipeg has more foreigners than any other Canadian city, so this is not a fair sample. But in a lesser degree, this is happening all over Canada. The immigration statistics at the very best only credit Great Britain with one-third of the immigration; the Americans well over a third, and steadily increasing; the Continent of Europe rather less than a third, and many of them of the very undesirable classes in Southern Europe, amongst whom are our special undesirable; the dirty depraved Galicians and the fanatic Doukhobors whose wild "religious" pilgrimages of stark-naked men and women and boys and girls the newspapers have been recording even these past few weeks. One does not feel this much in looking at the children; nearly all children are nice and lovable. And it was with a thrill of pleasure that my next experience came. "How many Canadians?" All hands rose together, and at the suggestion of the teacher the whole school burst into the National Anthem. Aye, God save the King, and God save our great Dominion, and one's heart went forth to the days to come when perhaps these mingled nationalities will coalesce into the great life of the Canada that is to be. But I am thinking, just now, of Britain's share in it, and of the stupid carelessness of our government at home. I am not speaking without knowledge. I have made it my business to talk to all sorts of people in the trains and boats, and to interview important people, from premiers of provinces downward, and I find that, more or less, that feeling is widespread. A man said to me in the train the other day, "If the Kaiser

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William had this Colony, what a German power it would be!" Can't they do any better than they are doing across the water? Can't their Colonial Office do more than it is doing to formulate a wise emigration policy? Perhaps Canada will be able to absorb the alien elements that come in, though I doubt it. But even if so, can Britain afford to have the balance of power non-British, if awkward questions such as that of union with the States should arise by and by? And is Britain wise to have her crowds of unemployed parading the streets of London and this great country just crying out for men? We do not want their failures, but they have plenty of good men out of work or not prosperous. We have the resources, vast and illimitable, and we lack the men. They have the men, starving for want of work, and they lack the resources. Can't they do something better than their present laissez-faire policy of letting emigration go on unhelped and undirected? I shall have more to say of this later on.

(To be Continued)

IN JOURNEYINGS OFTEN.

By Archdeacon Lucas.

Fort Simpson, Mackenzie River, N.W.T. Canada.

(Concluded).

The first trip was northward to visit Forts Wrigley and Norman. The Indians of these places are as sheep scattered abroad not having a shepherd. I hoped therefore to meet many of them during the Christmas and New Year festive season. My visit was quite unexpected and gave great delight to the Indians and the few Whites, who were most kind to me. At Norman, I was enabled to hold six services in church including the Holy Communion, and at Wrigley another six services in an Indian house, two baptisms, and one funeral, besides Evening prayer at each place. I was able also to make arrangements for the building of the mission house at Norman, which could not have been done in any other way. It was the hardest journey I have ever made, but I felt amply compensated by the welcome accorded me by the ready help of Company and traders' men alike, and above all for the opportunities of reaching so many of our lonely brothers and sisters at the Forts and from the woods. I returned on January 8, and a week later the mail arrived, bringing us the first news we had received from the outside world since last July! We had good news from our boys and friends. The mail sleds continued their journey northward, and upon their return in February we received letters from Bishop Stringer and Mr. Johnson, telling of their merciful deliverance from death in the mountains. In the meantime I had been preparing to make another journey of 650 miles in order to meet an incoming mail at Resolution, and answer letters from there at once, thereby avoiding a delay of several months; and to make final arrangements for the building of the house at Fort Smith. On Monday, Feb. 21, I left home with the thermometer standing at 36° below zero, and reached Providence, a distance of 160 miles, on Friday morning. Here we were warmly received by the Hudson Bay Company's clerk-in-charge (a protégé of the late Bishop Horden), and his wife, and at once learned of the death of one of our Simpson adherents who was on a trip to this place. He died four days before our arrival and was "received" into the Roman Catholic Church by the French Bishop just before his death. The young fellow was a regular attendant at our Church and just before starting off he came to me and bought a Prayer-book to take with him. This is but an instance showing the aggressiveness of the Romish priests in our midst. The one Protestant family at this place should be constantly remembered in your prayers. We held two services in their house on the Sunday, and family prayers each evening with them during our stay. We left them on Monday, and the next afternoon reached Hay River, 80 miles farther on, and received a hearty welcome from all our fellow-workers. Several of the Indians had postponed their departure to the woods in anticipation of our visit. They are now worshipping in their bright new church, for which they supplied the logs, laid the flooring, made the seats, and are providing the wood for heating. They filled the Church at its opening on Christmas Day and 38 partook of the Lord's Supper for the first time in it. Mr. Vale had invited me to come then and formally open the church, but my journey to Norman made it impossible. Now we gathered together, almost fill-

ing the church, and solemnly asked God to vouchsafe His blessing upon it and upon all the people, and to accept this service which they had so willingly rendered. The Te Deum was heartily sung by the children and adult Indians in their own language, and prayers went up from many hearts that this church might prove the birthplace of many souls to the glory of God. The next day we left for Resolution, another stretch of 80 miles. It was very cold on the immense lake, and at night it reached 45° below zero. Two days' travelling took us to our destination, where I was most hospitably received by the Hudson Bay Company's officer-in-charge, and his wife, Mr. and Mrs. Harding. Here I remained a whole week waiting for the mail, in the meantime visiting our few Protestant adherents, and on Sunday holding two services, besides daily evening prayer. The mail sled arrived on Thursday night, March 10, and the next day was occupied in replying to the letters. On Saturday we started off early, having had to borrow fresh dogs from a trader who kindly offered them to me, as our own team had decamped during the night. We reached Hay River the next day feeling very warm, and hungry and tired, our snow-shoe-weighting pounds instead of ounces in consequence of sudden warm weather melting the snow, which was deep. These little discomforts were soon remedied upon our arrival at the mission. We stayed there a day transacting business. The last 250 miles was covered in six days, and home was reached on Monday, March 21. My wife then had the pleasure of reading the letters which I had brought with me. I am sorry to say that the Indians have had a hard time this winter, owing to scarcity of food and furs, and I am afraid there have been cases of starvation. Pray for them, and for us. The above account will provide "Topics." Yours heartily in His service.

Afterword.—The foregoing letter has been written with the chief purpose of eliciting more earnest prayer on behalf of the work, but I am sure there are some to whom its appeals for monetary help will not be made in vain. The needs of the Diocese are as great now as when I was at home to plead them in person, and I trust, therefore, that many of our friends whom God has blessed will continue the help so generously begun. Those who subscribed towards the new house at Norman will be pleased to know that their gifts have made its erection possible this year. The horses too, for which others gave so liberally, reached Hay River in good order last summer, and have been working well since. Our chief needs now are: 1. For continued support of the Hay River Boarding School with its 40 Indian children, to save them from a life of ignorance in the woods, or from being taken into the Roman Catholic convents, many of them being orphans. Ten pounds (\$50.00) will support a child for a whole year. 2. For help towards building the new mission house at Fort Smith. This will include a temporary church-room on the ground floor. 3. The Norman Catechists' Fund. £10.00 each, per annum, is needed for our two catechists there. They are faithful workers. 4. The General Fund, to meet the deficiency caused by the annual reduction of the C. M. S. Grant. Subscriptions to the General or Special funds may be sent to T. H. Baxter, Esq., secretary Missionary Leaves Association, 20 Compton Terrace, Islington, London N.; Rev. A. J. Easter, St. Matthew's Vicarage, Croydon; E. H. Gillett, Esq., 114 Leigham Court Road, Streatham, S.W.; Rev. A. Morgan, St. Mark's Vicarage, Kemp Town, Brighton; Miss E. J. Stevens, The Parsonage, Cobham, Gravesend, Kent; or to The Right Rev. Bishop Holmes, Athabasca Landing, Alta., Canada. J. R. L.

THE BOARD OF MANAGEMENT OF THE M.S.C.C.

The Board of Management of the M.S.C.C. met on the 13th October at the Synod office. Those present were the Primate, the Archbishop of Ottawa, the Bishops of Calgary, Montreal, Ontario, Saskatchewan, Keewatin, Algoma, Nova Scotia, Niagara, Huron, Toronto, Coadjutor of Qu'Appelle, and the assistant Bishop of Toronto, Dean Williams, Dean Davis, Dean Evans, Archdeacons Cody, Gillmor, Dobie, Tims, Lloyd, Forneret, McKay, McKim, Ingles, Clarke, Balfour, Scott, Canons Murray, Hogbin, O'Meara, Plumtre, Jeffrey, Marsh, Bryan, the Rev. C. J. James, the Rev. Principal Rexford, the Rev. J. M. Snowdon, Provost Macklem, the Rev. L. E. Skey, the Rev. J. A. Elliott, the Rev. C. E. Sharpe, Chancellor Worrell, H. J. Mudge, F. C. Jarvis, J. Hamilton, J. H. Dagg, H. Mortimer, L. H. Davidson, K.C.; R. V. Rogers, K.C.; N. W. Hoyles, LL.D.; Hon.

S. H. Blake, K.C.; F. H. Gisborne, S. Casey Wood, Dr. C. H. Thomas, Matthew Wilson, K.C.; Wm. Downie, E. Macrae, Chancellor Conybeare T. A. Styles, W. A. Geddes, Alfred Powis, also two of the society's missionaries home on furlough, the Rev. J. R. S. Boyd, China, and the Rev. R. H. A. Haslam from India, the general secretary and the assistant secretary. After the opening prayers by the Primate, the minutes of the previous meeting were taken as printed. The general secretary's report was full and extremely interesting, so much so that it was moved and seconded, and carried with applause that the report be printed, circulated, because of its remarkable educational value. The general treasurer's report created quite a discussion as to the best means of having the dioceses send in their funds earlier, that the missionary dioceses could receive a proper proportion of their grants earlier in the year. The Executive Committee report was then read, clause by clause, and the various matters covered showed a wide range of very important matters which were gone into. Mrs. Jones, having completed her training, was sent forward to Honan, China. The Rev. Mr. Savary of St. James, Kingston, having advised that they would support a woman missionary in the foreign field, his offer was accepted. The Board endorsed the Executive's action in moving the offices of the society from 229 to 627 Confederation Life Building, where the Board has now commodious offices. Dr. Gould's contract with Bishop Blythe was confirmed. The immigrant chaplain's report was received. The Bishop of Montreal who gave a notice of motion in April last again asked for a nomination committee which the Primate then made and which was to report after lunch. Before adjourning, the Bishop of Toronto asked the out-of-town members to meet at McConkey's for luncheon that they could all be together. At this point the Rev. Canon Plumtre arose and invited the Board, when they reassembled after luncheon to meet at St. James' schoolhouse as the present quarters were crowded, many having to stand. The Primate and the meeting thanked the Canon, and the Board adjourned at one o'clock to meet at St. James' schoolhouse. The Board reassembled at 2 p.m. at St. James' schoolhouse where the rector had made full arrangements for the Board's meeting. Several notices of motion were put in before the Executive Committee's report was gone on with. The candidate's committee announced that several applicants for foreign work had been offering themselves, and the Board was glad to note that the number of applicants was keeping up. Many of the Board thought that the apportionment committee should bear an equal number of eastern and western members, but the meeting agreed to the committee as brought before the nomination committee at this session. The Rev. Mr. Haslam addressed the meeting with regard to the establishment of a Canadian district in India, and he put his case so clearly, stating that the C.M.S. would have to send him to an entirely new station where he would have to learn a new language, and the present mission in Kangra would have to be closed. The Board arose to the situation, and agreed upon motion to support the whole mission for one year, voting \$3,000, and instructions were given to the general secretary to correspond with the C.M.S. to see whether the Canadian Church should continue to support this whole mission, and it become a distinctly Canadian centre in India. The evening session which met at eight o'clock was taken up by the delegation from the province of Rupert's Land regarding the education of the Indians. So well did Canon Murray of Winnipeg present his report and seconded in an able matter by Archdeacon MacKay of Prince Albert, that the Board agreed to give a sum not exceeding ten thousand dollars towards the Indian schools and work in the Northwest. Canon Murray's speech was of such a wonderful scope that the general secretary was empowered to have it printed and circulated in the churches. A commission was appointed to look into the matter of Indian schools, consisting of the Primate, Bishop of Algoma, Matthew Wilson and Dr. Davidson. A Missionary Prayer and Study Union was formed, and a committee appointed which would take the place of the Gleaners' Union all over Canada, and the Canadian Church will still have the wonderful experience of Miss Thomas on this committee, in this most important work. Just before the evening session closed the Primate read the resignation of Canon Tucker, as general secretary, that the Board might think upon it, and the matter be taken up in the morning. At the morning session Canon Tucker's resignation was considered, and the many speeches by the Bishop of Ontario, Bishop of Montreal, and many laymen only went to prove the immense services that Canon Tucker had rendered the Canadian Church in practically building up the M.S.C.C. from its inception. Many kind things were said, but it was felt that nothing could be

said to properly express the feelings of the Board towards Canon Tucker for his monumental work, so a committee was appointed looking towards some tangible gift to Canon Tucker which will report at a later date. During the day a nomination committee in regard to a successor to Canon Tucker was named, and during the discussion on the two names submitted the Bishop of Algoma, voicing his own opinion and that of the Bishop Coadjutor of Qu'Appelle, suggested that we ask Divine guidance upon our choice. The Primate then led the prayer which followed, that the Holy Spirit would guide the Board in its proper selection of a successor to Canon Tucker. At the ballot the Rev. Dr. Gould, the Missionary Society's representative at Jerusalem, was selected. Committees were appointed in regard to the next Ascensiontide and Lenten Appeals. The Navy Mission report was adopted with modifications. The next Board of Management will meet in Montreal.

The Churchwoman.

OTTAWA.

Ottawa.—The regular monthly board meeting of the Woman's Auxiliary to the Missionary Society, was held in Lauder hall last week, the opening service being taken by the Rev. W. A. Read. Mrs. Tilton presided at the business session. There were ten officers and twenty-seven representatives present, and Miss Daly, corresponding secretary of Kingston diocese, who was warmly welcomed. The Ottawa deanery meeting will be held on October 24th in St. John's hall, and All Saint's, when Miss Leigh, returned missionary, will speak. One bale valued at \$35.35 was sent out during the month. A co-operative bale will be forwarded to Piegan reserve December 10th, for which fifteen pairs of blankets will be purchased and sent to the school for Indians. The treasurer's statement showed the receipts for the month to be \$73.94, expenditure \$82.50. The literature secretary stated receipts to be \$6.10, expenditure \$18.55; balance on hand, \$21.00. Reports were read from the Cathedral W.A. and G.A., St. Bartholomew's W.A., Ottawa South W.A., St. Luke's G.A. and J.A. The general executive meeting will be held in Ottawa in the spring.

NIAGARA

Niagara.—There was a very good attendance in spite of the steady rain, at the Niagara board meeting of the W. A., held at St. Peter's Church, on October 5th. Holy Communion was celebrated by the rector, the Rev. J. W. Ten Eyck, at 10 o'clock; the Litany of Intercession was read in the schoolroom by the president, Mrs. Leather; an address was given by the Rev. Mr. Ten Eyck on the text "They went and told Jesus," (the motto of the diocese of Athabasca). It is most natural for us Christians, when we are troubled, burdened and disheartened, to turn to this Best of Friends for comfort and sympathy. The disciples were troubled—John the Baptist had been beheaded and they were sorely wounded and perplexed at the sad news, so "they went and told Jesus" all about it. Let us think of the greatness of this privilege—the friendship of Jesus. We think of Him as King, as Shepherd, as Redeemer, and we, all of us, feel the need of Him as a friend, who at all times understands and sympathizes not only with our joy but more so with our cares, pains and sorrows. That which establishes friendship is sacrifice; Jesus has sacrificed all for us. Confidence and sympathy are the characteristics of true friendship. Our Lord confided in His disciples; He revealed to them things which were hidden from others; He had said, "Henceforth I call you not servants but friends" (St. John 15: 15). His love and tender sympathy He gave unboundedly. In all our afflictions He was afflicted. Friendship is not all one-sided. If He confides and sympathizes with all His children, surely we can and must trust Him with perfect faith, without which it is "impossible to please God." We must try to have daily, hourly, fellowship and communion with Jesus. After the address, the minutes of the September meeting were read and confirmed. The Dorcas secretary reported that the leper bale for China had been sent, four city and four country branches having contributed to it; expended on the same, \$35.20. 7 other bales were reported expense, \$220.00. Niagara-on-the-Lake branch sent 40 cans of fruit to Manitoba. Secretary of literary committee has a balance of \$16.50 on hand—no receipts or expenditures during the past

month.—She read a letter from the Rev. Mr. Antle, which appeared in the Niagara news of the September Leaflet and said the committee would be glad if subscriptions to magazines for Mr. Antle's mission would be sent through them, and called the attention of those present to two new and helpful pamphlets in the library—one of these, "Golden Chains," is useful for a branch to have in preparation for St. Andrew's Day. The literary committee has lost track of a book, "Gandhi's White Man and Work," and would be glad if any branch could help in locating it. The secretary of E.C.D. has received \$64.00—no expenditure. She desires that branches would send their subscriptions monthly, if possible. The treasurer reported receipts, \$61.51; expenditures, \$55.00. She said the United Thankoffering Fund now amounts to \$750.44. She hopes for \$1,000 more. The president desires us to try our best to subscribe handsomely to this fund as this is the last year before the Triennial meeting, and she hopes we shall be prepared with a larger offering than ever before, as this fund is to be used for educational purposes. A letter from Mrs. Cummings was read, thanking Niagara W.A. for their congratulations and one from Miss Strickland, Tam Taran, India, thanking Niagara for \$68.00 voted to her work at the annual meeting. This will be used for educating one of the orphans rescued from the famine, or for the child of a leper. The corresponding secretary said Miss Lea, missionary of C.F.Z.M.S., would be here the first week in November. It was left in the hands of the officers to arrange a day and the time for her to address a meeting in Hamilton, which it is hoped that all members, both in and out of town, will do their best to be present at. Another letter from India was read, thanking the board for a subscription of \$58.20 towards a dispensary. When this dispensary is finished any money we may be able to send will go towards the support of a Bible woman. There was a letter of thanks for a portable font, which had been sent by Dundas juniors to a mission in Saskatchewan, where it was greatly needed, there being nine churches in this mission without a font. Mrs. Leather explained that it was impossible for her to attend the general board meeting held in St. John, New Brunswick, as her two boys were preparing to leave home at that time, and she asked Miss Ambrose, who had been present, to give an account of the meeting. Miss Ambrose regretted that so few of the members from Niagara had been present. She thought the general tenor of the meeting was "increase!" progress. She was much struck with the kindness, enthusiasm and interest of the people of New Brunswick. She had always heard they were "brainy" people and she found them so. She gave an interesting account of her trip on the Bay of Fundy and meeting the Bishops on the big steamer who had been at the Bicentenary at Halifax, and hearing from them of the congress. Miss Ambrose gave a few items of interest from the doings of the general board (which will be had in the report) and a statement of the "Pension report," of which she is the convener. Two appeals for help in church building were read from Algoma, one from Thornloe, the other from Charlton, the first requiring \$500.00, the second, \$600.00, to complete their church buildings. A third appeal was read from a Chinese catechist at Victoria, B.C. \$25.00 was voted to each church building from the C.C.D.F. and the balance of \$14.00 to be sent to the catechist in Victoria. A resolution of sympathy with Miss Dynes of Burlington, on the death of her mother, was carried standing. The meeting closed with the Doxology.—J. S.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—His Grace the Archbishop of Canterbury in acknowledging a copy of the Rev. C. W. Vernon's book, "Bicentenary Sketches and Early Days of the Church in Nova Scotia," writes: "Dear Mr. Vernon,—I thank you most cordially for sending me a copy of your beautiful book on the early days of the Church in Nova Scotia. Such volumes are of very real interest to me and are carefully preserved at Lambeth. The number of them is now large, but few can rival in beauty and variety of interest this, your gift. I rejoice to hear of the success and blessing which have attended the visit of the Bishop of London in Nova Scotia. May it be abundantly fruitful. I am, yours very truly, Randall Cantuar."

Charlottetown.—Archdeacon Armitage, of St. Paul's, Halifax, in his sermon in St. Paul's Church here, October 9th, took up Father Vaughan's charge that Protestantism was a soulless religion, declaring Father Vaughan's statement was disproved by the Scriptures, history and Christian experience. He declared the effects of the Catholic doctrine as to the sacrifice of the Mass, which meant that Christ's death was being repeated with every celebration of Mass, detracted from Christ's finished work, destroyed his mediatorial offices and the sacraments. If Father Vaughan was correct, the Book of Hebrews, and the teaching of St. Paul and Christ should be eliminated from the Bible.

FREDERICTON.

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

(The Synod Concluded).

His Lordship spoke very strongly on the subject of Marriage and Divorce. He said, "More and more, the old landmarks of right and wrong are being removed. More and more, marriage is becoming in the eyes of many a mere contract, terminable at the will of either party, and upon almost any pretext. More and more, for the Scriptural idea of matrimony as an honourable estate instituted of God, there is being substituted the sense of an earthly union existing only by the fluctuating sanction of a human law. In the face of these facts, is not the Church bound to make her position plain? Holding the faith once for all delivered to the saints, is she not imperatively bound to enforce upon her members obedience to moral law? But if, indeed, defence were needed, it ought to be enough, I think, to look in three directions. Let me very briefly remind you of the message that comes to us from each. There is (1) the argument from Holy Scripture for an indissoluble marriage. I do not forget in so saying that there are scholars in the Church, who think that they see an exceptive clause in the language of the Lord in respect to this important subject; and, in the strength of that exceptive clause, plead the right of remarriage for the innocent party in a divorce for adultery. One gladly recognizes the good faith with which that idea is made. Yet it remains indisputably true that the only passage—nay, the solitary text—that even seems to sanction the remarriage of a divorced person even under these circumstances is subject to so many difficulties in the way of extraordinary variations, as to make it almost worthless for purposes of argument. I refer, of course, to St. Matthew 19:9. Quite distinctly, our Lord declares that for one specific cause a man may put away his wife, but, with the sole exception of this one very doubtful passage, whilst, on the contrary, in at least three of the Gospels, the adultery of such a second marriage is distinctly stated. From the standpoint of Holy Scripture, therefore, the cause for the canon is very strong. There is (2) the argument from the Prayer Book, and I need hardly remind you how completely that argument is in accord with the enactment of the canon. Nothing could be more emphatically plain than the terms in which a man and woman, intending to take each other as husband and wife, are required to state that intention. Amongst other things, they are required to solemnly declare that (a) they will 'live together after God's ordinance in the holy estate of matrimony'; (b) that forsaking all other, the husband will keep only to the wife, and the wife only to the husband, so long as they both shall live; (c) that the union shall be from that day forward, for better for worse, for richer for poorer, in sickness and in health, till death do them part, according to God's holy ordinance. Is there any doubt as to the meaning of that solemn statement? Do not its terms plainly imply these three things—First, that the estate of matrimony is an ordinance of God, and independent of any human legislation, certainly not in any sense the creature of an Act of Parliament; secondly, that marriage is strictly an exclusive contract, admitting of no second partner during the life-time of the first; thirdly, that nothing but death can dissolve a Christian marriage? So straightforward are those statements, and so plain their implication, that the Church may well indignantly refuse to allow their repetition by any man or woman, whose partner of a former union is still alive? (3) Add to this the argument from common sense, and enough has been said to amply justify the canon. Let me put to you these questions: Does the loosening of the marriage

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tie make for morality or immorality? Will womanhood gain or lose in dignity with the dragging down of marriage from its life-long pedestal to the level of a merely temporary contract? Will the institutions of the home be more secure or less secure with increased facilities for divorce? Will the State be stronger or weaker because of this destructive tendency? Will the world be a better or a worse place, if this materializing movement is not checked? I can safely leave this question with you. Their answers are written large on the face of all human history. Let me add to what I have said the words of an independent witness, and, so far as defence of the canon is concerned, I have finished. I take them from an interesting article by an American writer in the Atlantic Monthly for July. "From the dawn of civilization until now, the family has been the social unit, and the foundation upon which the social structure has rested. The family has been the incarnation of the principle of order. The members of the family have been responsible to the State. When Napoleon evoked the Empire out of the chaos of the French Revolution, this was the fundamental legal conception which he insisted upon having embodied in his code. The same conditions that have produced the monopoly have dissolved the family. Through divorce modern women assert, and practically exercise the right of living with what men they please, so long as they please, and changing when they please, repudiating all obligation to anyone but themselves. The result has been the dissolution of the family in the sense that parental authority has nearly ceased as a constraining force in society. But parental authority has always been the source of all authority, and the foundation upon which has rested the sanction of all coercive laws. As the instinct of obedience is weakened by the decay of parental authority, so must the administration of the criminal law decay, and it has decayed until the President has told us that it is a disgrace to our civilization. And Mr. Taft spoke the truth. Perhaps there has never been a civilized society in the world which has manifested, save during some acute spasm, such lawlessness, when measured by contempt for the police and the magistrate, as American society to-day." Perhaps we should not be prepared to make our own the very wording of this frank confession, for to some of us it would seem that the modern man must share with the modern woman the shame of this declension. But we can only bow our heads before the logic of the writer's stern analysis, for few thoughtful men will fail to find in the conjunction of those two unhappy facts—the decay of reverence for marriage as an ordinance of God, and the decay of reverence for law—something more than a mere coincidence. It is hardly possible to escape the conclusion that the one fact is the outcome of the other; and with that admission, it is not difficult to differentiate between the cause and the effect. In the light of all that has been said, as Christians, as Churchmen, and as men of common sense, we ought not to hesitate to accept that view of marriage which declares it to be a permanent relationship between one man and one woman, indissoluble by all else save death."

At 2:30 p.m. the Synod met for business. After the opening prayers the roll was called and the minutes of the last meeting were read and confirmed. The Bishop appointed a nominating committee consisting of one clerical and one lay member from each deanery to nominate all standing committees and boards. The presentation of memorials, petitions and reports then followed. Tuesday, at 10 a.m., the Synod met for business and resumed consideration of reports. The Rev. R. J. Coleman, rector of Campbellton, read his report, which was received with enthusiasm. He reported the loss of the church at ... and stated that they have now \$6,431 for rebuilding, but needed at least \$6,000 additional. Archdeacon Raymond gave notice of motion to put into effect the recommendations of a special committee to reduce the expense of printing the Synod journal. The statement of mission funds and schedule for 1911 were read by treasurer M. J. Fairweather and adopted. The report of the Board of Church Literature was read and adopted. The Bishop commented on the fact that 400,000 copies of the new hymnal had already been sold. On motion of deputy chairman W. M. Jarvis, the report of the Board of Finance was read and adopted. The report of the standing committee on Sunday Schools was read and adopted. The report of the committee on statistics and state of church was read by the deputy chairman, Archdeacon Newnham. F. E. Neales, Chatham, drew attention to the fact that out of a church membership reported as 25,000 only 10,000 were reported as communicants. He urged that steps be taken

to increase the number. A discussion as to what constituted a communicant followed. It was decided to revise the statistics. Canon Smithers on behalf of committee on situation at Pt. du Chene, moved that matter be referred to the Board of Missions. Carried. Report of committee on theological study was read by the Rev. J. W. Wilkinson and adopted. The Rev. Fr. Conners suggested the establishment of a summer school for clergy of the diocese. Report of Governors of Kings College, Windsor, was read by the Rev. Canon Smithers and adopted. Treasurer of Synod supplied information that twenty parishes had contributed \$174 towards the college deficit. Attention was drawn to the fact that amounts totalling at least \$800 had been contributed directly. Bishop Richardson urged that more substantial support on grounds that Kings was the only regular source of supply for ministry of diocese. Canon Neales, on behalf of committee on Bishop Kingdon's memorial fund, moved that amount collected take the form of endowment fund for Cathedral. Carried. Report of Ordinance Candidates Council was taken as read and adopted. The Rev. Roy Hiltz was welcomed to the Synod. The standing committee on Sunday Schools.—At the first meeting of the committee held on January 12th, 1910, the Rev. G. A. Kuhring was again appointed deputy chairman, and the Rev. E. B. Hooper secretary. The committee are convinced that the year has been one of real progress and gratifying advance along the several lines of Sunday School work. Mr. W. A. Steiper and Mr. M. D. Brown, of St. John, and Mr. W. A. Cowperthwaite, of Moncton, and Mrs. H. H. Pickett, Mrs. John McAvity, and Miss Ethel Jarvis, all of St. John, were added as members of the committee in accordance with the Canon. The Sunday School work was organized for the year in the manner following: The Rev. Craig W. Nichols, superintendent of the home department; Miss Ethel Jarvis, superintendent of the primary department; Mr. W. A. Steiper, superintendent of the missionary department; the Rev. G. A. Kuhring, superintendent of the bible class department; Mr. M. D. Brown, superintendent of the teacher training department. A considerable discussion then followed, as to what constituted a communicant. The report was then adopted. At the afternoon session considerable routine business was transacted. The Synod was addressed by the Rev. R. A. Hiltz, the field secretary for the dominion. The members of the Sunday School committee of the General Synod reported to the Synod, and a general discussion followed. The report of the Executive Committee was taken up section by section and adopted. The report of the Board of Education was adopted. The report of Mr. Hibbard, the head of the Rotherham Collegiate School, was read and adopted. Mr. Hibbard reported that with a few more scholars in attendance the school would become self-supporting. The prospects for the coming year, he considered, were bright. A lengthy discussion followed the question of having the expenses in connection with the printing of the Synod journal cut down. The chief superintendent of education, Hon. J. P. Burchill and the majority of the Synod were in favor of having the full reports of the ministers published. A missionary meeting was held in the evening, at which the Bishop was chairman, and two very able addresses were delivered by the Venerable Archdeacon Pentreath, of British Columbia, and Miss Loretta Shaw, B.A., formerly of St. John, and now a teacher of the Girls' High School, at Osaka, Japan. The Archdeacon gave most interesting accounts on the growth of the country and of the work of the Church in the West. Miss Shaw said in reference to the work in Japan, out of a population of 51,000,000, there is yet only 150,000 Christians, both Romanists and Protestants. Miss Shaw laid before her hearers in a vivid manner the immensity of the work in Japan, the millions waiting for the Gospel, eager to learn and to adopt Christianity. She said the situation could best be expressed in the words, "There is still much land to be possessed, get ye up, therefore, and possess it." Bishop Richardson extended to the speakers the thanks of the meeting for their splendid addresses. Wednesday morning.—The first business this morning was the report of the committee on the Bishop's charge, which was read by the Rev. Canon Hannington, and on motion of the Rev. Dean Schofield, was taken up section by section. 1. That the section dealing with missionary work within the diocese be referred to

the Board of Missions with instructions to work out a plan by which, so far as possible, through sub-division or re-arrangement, the "forward policy" alluded to in the charge may be effected and the work of the Church in such districts may be strengthened.—Adopted. 2. Regarding the question of clerical stipends, your committee would suggest: (a) That the best method of dealing with the problem would be for the Bishop to associate with himself a number of representative laymen, not necessarily members of the Synod, with the object of promoting systematic giving throughout the diocese, particularly through the more general adoption of the envelope system. (b) And that the rural deans be instructed to bring before their respective chapters that part of this section of the charge which sets forth the duty of the clergy as regards addresses on giving as a part of Christian faith and practice.—Adopted. 3. The S.P.C.K.—Your committee recommend that the question of contributing to the S.P.C.K. be referred to the committee on Church Literature.—Adopted. 4. The Campbellton Fire—Your committee would desire to express its deep sympathy with those who have suffered so heavily in this disaster and learns with satisfaction of the action of the Bishop in instructing the treasurer to pay the rector's stipend monthly until further notice, and do recommend that the said action be confirmed by the Synod. They would also recommend the Bishop's appeal to the careful consideration of each parish of the diocese.—Adopted. 5. The Cathedral—In this matter your committee have considered the report referred to by the Bishop upon the financial condition of the Cathedral and do recommend that it now be presented to the Synod; and in view of the facts stated therein believe that the diocese ought to assist the Cathedral congregation in the maintenance of the Mother Church; and would recommend that a special committee of the Synod be appointed at this session to undertake the raising of a sum of not less than \$10,000 for the increase of the endowment. After a lengthy discussion on the Cathedral, Mr. H. B. Schofield moved in amendment "that a special committee be appointed at this session to provide for annual assistance for the upkeep of the Cathedral by assessment on the parishes." Seconded by Canon Cowie. This was carried by a standing vote of a large majority. 6. In reference to the report of King's College, it was recommended that a Sunday collection from each parish be given annually to the support of the college. 7. Religion in the Public Schools.—Your committee heartily approve of the Bishop's words regarding this matter, and do recommend that the committee of the Synod on Religious Instruction be continued, and that it be instructed to seek the privilege of presenting this subject in person to the assemblies and conferences of the churches immediately concerned.—Adopted. 8. Marriage and Divorce.—Your committee, after careful consideration of this section of the charge, and in view of the many difficulties concerned with the subject, do recommend that the whole matter be referred to a special committee of the Synod who shall report at the earliest opportunity upon the best course to be pursued. The Rev. Father Conners wished the Synod to take an uncompromising attitude on the subject, in the hope that such action might have some influence on the legislation of the General Synod. The Bishop said that in the absence of legislation by the General Synod, the subject was open to legislation by this Synod. He felt very strongly on the subject, and thought that if the question was shelved it would be a victory for the forces which make for breaking down the moral law of the Church. The section was adopted, and the Bishop announced that he would appoint the committee this afternoon. The report, with the amendments made, was then adopted as a whole.

At the afternoon session the standing committees were appointed. A full report of the Women's Auxiliary with all its branches, all showing a steady progress, was adopted. At the evening session a number of reports were presented and with slight alterations, were adopted. A motion by the Rev. H. F. E. Whalley, seconded by Col. Campbell, expressing the loyalty of the Synod to His Majesty King George V. was unanimously passed and recognized by the singing of the national anthem. The result of the election of delegates and substitutes to the Provincial Synod was as follows: Delegates, clerical order—Archdeacon Raymond, Dean Schofield, Canons Newnham, Smithers, Neales and Cowie, the Rev. E. B. Hooper, the Rev. G. F. Scovil, Archdeacon Forsyth, the Rev. W. B. Sisam, the Rev. R. A. Armstrong, the Rev. G. A. Kuhring. Lay order—M. G. Teed, J. P. Burchill, Chancellor Allen, G. O. D. Otty, R. W. Hewson, H. B. Schofield, Dr. W. S. Carter, W. M. Jarvis, J. Roy Campbell, F. E. Neale, J. H. A. L. Fairweather, W. S. Fisher. Substitutes, clerical order—Canon Hannington, the Rev. H. A. Cody, the Rev. R. P. Mc-

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Kim, the Rev. H. F. Whalley, the Rev. A. W. Daniel, the Rev. W. J. Wilkinson. Lay order—W. Raymond, J. M. Robinson, A. C. Fairweather, W. B. Wallace and J. N. Rogers. The Bishop announced the following committees: Consolidation of the Church of England Laws—The Bishop, the Rev. Canon Newnham, the Chancellor of the diocese, Dr. W. B. Wallace, K.C., A. J. Gregory, M. G. Teed, W. M. Jarvis. Cathedral Assessment—The Bishop, Dean Schofield, the Rev. Archdeacon Forsyth, the Rev. G. F. Scovil, H. B. Schofield, F. E. Neale, J. H. A. L. Fairweather, G. O. D. Otty. Thursday morning.—The Bishop read a cable reply to the message of loyalty cabled to His Majesty George V. on Wednesday night. The reply was as follows: "Balmoral, October 6. The Bishop of Fredericton, St. John, N.B.: The King thanks the Synod of the diocese of Fredericton for their loyal assurance and prayers. (Sgd.) A. Biggs." Several notices of motion were introduced. The debate on Bishop Kingdon's memorial fund was continued. Mr. H. B. Schofield moved in amendment to the amendment: "That a special committee be appointed to organize a Kingdom Stipend Augmentation Fund, as a memorial to our late revered Bishop." The amendment to the amendment was put and carried, and, on motion of the Rev. G. A. Kuhring, and the Rev. Canon Neales, was made unanimous. On motion of Hon. J. P. Burchill, a message of sympathy was ordered sent to the people of Campbellton. At the afternoon session, the act in amendment to Chapter xxxvi. of 48 Victoria, which was proposed by the committee on removal from rectories and submitted with their report, was then taken up and discussed, section by section. Dr. W. B. Wallace, K.C., moving its adoption. Sections 1 to 7 were adopted. Section 7 provided that the church wardens and vestry of aided missions shall have the same authority as those of any self-supporting church.—Adopted. During the discussion on Section 7, the Rev. Mr. Sampson objected to the final disposal of the act owing to the small attendance. The Bishop explained that the Act must come before the Synod again. It was then agreed that the remaining sections of the Act should be taken as read and the whole Act referred to the committee for the revision of church laws with the information that the Synod had approved of the first seven sections. The Rev. G. A. Kuhring then moved his motion in reference to the opium traffic, of which he had given notice. The motion, which was seconded by the Rev. G. F. Scovil, was unanimously carried. It was decided that the next session of the Synod would be held in the city of Fredericton on the first Monday in November, 1911. The customary votes of thanks were passed and the salary of the secretary was fixed at \$300 and expenses, and that of the treasurer at \$1,000 per year and expenses. The Synod then adjourned.

ONTARIO.

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

Kingston.—The golden jubilee of Canon Grout's ministerial work was celebrated last week, the clergy of the city and district gathering to commemorate it. There was a celebration of Holy Communion in St. George's Cathedral, when Canon Grout himself was celebrant, assisted by the Dean of Ontario and his son, Archbishop Grout, of Delhi, N.Y. After the service the clergy gathered in the Synod hall, and on their behalf the dean gave Canon Grout a handsomely bound copy of the Hymn Book.

Bath.—St. John's.—At the annual Harvest Thanksgiving services held on Sunday, October 2nd, a beautiful lectern Bible, the gift of Mr. L. A. McCougherty, as a thank offering, was used for the first time. It is an Oxford "Church Lessons" Bible, with the daily and proper lessons marked throughout, and is a handsome specimen of excellent workmanship.

Merrickville and Burritt's Rapids.—This parish was visited by the Bishop on Sunday, October 6. Service was held in Trinity Church, Merrickville, in the morning, at which the Bishop dedicated a reredos, communion rail, baptismal font, lectern, vases, and twenty windows, which had all been presented since his last visit (July, 1909) and which make this new church very complete in beautiful and harmonious appointments. They are all memorials, and with those dedicated at the opening of the church in May, 1909, and including a tablet in the tower, over seventy-five persons are commemorated in this church. The rector, the Rev. J. H. H. Coleman, presented a class for Confirmation, and a very large number received the Holy Communion. At Christ Church, Burritt's Rapids, service was held at 3 p.m., Confirmation being again administered. The Bishop's

sermons at both services were warmly appreciated, and a stimulus was given to the church life of the parish.

OTTAWA

Charles Hamilton, D.D., Archbishop, Ottawa.

Ottawa.—Churchmen in the capital have been interested this week in the visit of Venerable Archdeacon T. J. Madden of Liverpool, England, who is in Canada in behalf of the Evangelical Alliance. The distinguished visitor preached in St. George's Church at both services on Sunday and addressed a mass meeting of men in the Russell theatre in the afternoon. He also spoke at meetings in the Y.M.C.A. hall on Monday and Tuesday afternoon.

Christ Church Cathedral.—Lauder hall was filled to capacity last Thursday evening, when the Rev. Jocelyn Perkins, sacrist and minor canon of Westminster Abbey, London, England, gave a delightfully entertaining address on the abbey and the coronation of King Edward VII.

St. George's Church.—The annual Harvest Home service was held Wednesday evening, last week. The sermon was preached by the Rev. W. W. Craig, of St. Luke's Church, Montreal.

St. Luke's.—The parish guild celebrated its anniversary by the usual annual supper, last Tuesday, St. Luke's day, in the Sunday School hall at 6 p.m. This event is not only anticipated by the parishioners, but is participated in by a large number of persons who were formerly attendants there, and many friends.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—On Tuesday evening, the 11th, a very interesting service was held by the Bishop of Toronto, assisted by Bishop Reeve, the Rev. Canon Macnab and the Rev. Canon Bryan, for the setting apart of two deaconesses—Miss Alice Bertha Hague, for the foreign field and Miss Laleah Mabel Burpe for work in connection with St. James'. The Rev. Dr. Thomas preached a very able sermon. The Bishop also presented two young women with diplomas certifying to their graduation from the Deaconess Home. Special music was provided by the choir.

The Toronto Anglican Sunday School Association has outlined its winter's programme of monthly meetings, and the churches in which they will be held, as follows: On October 17th, at All Saints' Church; November 21st, at St. Phillip's; December 12th, at Church of Redeemer; January 23rd, at St. James' Cathedral; February 20th, at Church of Ascension; March 20th, at St. Mark's, Parkdale, and on April 24th, St. Alban's. The inter-diocesan conference of the Anglican Young People's Association will be held in St. Phillip's Church, October 24th-26th.



A.Y.P.A. Inter-diocesan Conference.—Every indication points to a large attendance at the conference in Toronto, on the 24th, 25th and 26th of October. Already a large number of delegates have written for accommodation. Special rates have been arranged with the railways.

Delegates will purchase a single fare ticket to Toronto and at same time ask for a standard certificate. Upon presenting certificate to the secretary of the convention and upon payment of 25 cents, delegate will be entitled to a single ticket to return at one-third the regular fare. The total cost thus being a fare and one-third plus twenty-five cents. No limit is fixed for the number of delegates a parish may send, the Toronto committee being able to take care of all who desire accommodation. On Saturday evening last a joint committee of thirty-five ladies and gentlemen, representing sixteen Toronto churches, completed arrangements for the billeting and lunching of delegates. The programme shows that in addition to the Bishops of Huron and Toronto, the following clergy are expected to be present and take part in the proceedings: Canon Brown, Canon Starr, Canon Dyson Hague, Canon Abbott, Canon Macnab, the Rev. Dr. Griffith-Thomas, the Rev. Dr. Boyle, the Rev. C. A. Seager, the Rev. Laurence Skey, the Rev. D. T. Owen, the Rev. C. R. Gunne, the Rev. R. H. A. Haslam, the Rev. T. B. Howard, the Rev. J. H. Teney, the Rev. F. E. Howitt. Some of the laymen taking part are, R. E. Charles, W. S. Bartin, Wm. Brooks, Fred J. Walker and D. H.

Bissell. Papers will also be read by Miss Connell head deaconess, Church of England Deaconess and Missionary Training House, Toronto; Miss Thomas, secretary Gleaners' Union, Toronto; Miss Notter, deaconess, Toronto, and Miss Fleming, Craighleith.

At St. Alban's Cathedral Wednesday afternoon, October 12th, the marriage of Miss Miriam Sweeney, daughter of the Lord Bishop of Toronto, to Mr. Reginald Heber Edmonds, son of the Rev. J. Edmonds, of Wardsville, Ont., was solemnized by the Bishop of Toronto and the Rev. Mr. Edmonds. The church was prettily decorated with yellow chrysanthemums, white roses and palms, and Mr. J. W. F. Harrison presided at the organ. The bride was given away by her uncle, Mr. George R. Sweeney. Mr. and Mrs. Edmonds will reside in Belleville.

Norway.—St. Monica's Church.—On Sunday evening last the Right Rev. Bishop Reeve, D.D., preached to a crowded congregation here, it being the formal opening of the recently built and much needed extension to this church. The Bishop referred to the rapid growth of the district and the splendid work done by the church during the past three years, and urged the congregation to stand by their clergyman, the Rev. Robert Gay, priest-in-charge, and to help him all they could, for he had a hard road to travel and he needed their hearty support and co-operation just as much as they needed him. He knew that his one desire was the extension of Christ's Kingdom and the winning of souls for Jesus Christ. His remarks were based upon Psalm cxv.: 12—"The Lord hath been mindful of us: He will bless us," and Psalm cxvi.: 14—"I will pay my vows unto the Lord now in the presence of all His people." The day was specially marked by an early celebration of Holy Communion, at which there were large numbers of communicants. The Harvest Festival services will be held on Thursday, October 13th, and continued on Sunday next.

King.—The rural-decanal chapter of West York was held here on October 10th-11th. After Evening-song on Monday, said by Rural Dean Morley, the Rev. W. J. Brain, assisted by one of his choristers, Noel Peason, gave an interesting recital of some of the less known hymns in the Book of Common Praise. The devotional hour on Tuesday consisted of a meditation upon the seventh question in the Ordinal, by the Rev. John Gibson, and a study of the Greek Testament passage, 2 Timothy 2: 14, led by the Rev. T. W. Paterson. An interesting and useful paper was read by the Rev. J. E. Gibson, who, though removed from Lloydtown to Toronto, will continue an associate member of the deanery, on "Parochial and Missionary Finance." The promised paper by the rural dean, on "The Clergyman's Vacation and House of Rest," had to be postponed through lack of time. The Rev. R. Ashcroft being unable to attend the meetings, sent in his resignation as secretary and the Rev. T. W. Paterson was asked to act in his stead. The Rev. A. J. Fidler, the new rector of St. Clement's, Eglinton, was elected an associate member. Arrangements were made for apportioning the allotment for M.S.C.C., and it was decided to hold the missionary meetings and services in the various parishes on the same dates as last year, each incumbent to make his own arrangements in consultation with the missionary secretary. It has long been felt that the missions of the deanery might be re-arranged so as to make them more compact and save money for the Mission Fund. A resolution bearing upon this matter will be forwarded to the Bishop and the Mission Board. The chapter was very hospitably entertained by the incumbent of King and Mrs. McKittrick. The next meeting will be held at Wychwood on February 5th and 6th, 1911.

Crafton, St. George's Church.—This new and chaste little church was consecrated by the Bishop of Toronto, Saturday, 8th inst., 10.30 a.m.—consecration service, shortened M.P. and H.C.—a high festival on a most beautiful day, sunshine after rain, typifying the joy of the parishioners after their calamity and sorrow. The old church, built 1844, was burned April 25th, 1908; the new, Grant Helliwell architect, and a monument to his taste and devoted churchmanship, was begun August following, was occupied January 1909, formally opened February 14th, 1909, and now after two and a half years of effort—a seemingly long time, yet all say how short a one—all debt is paid, and the glad, glad day of consecration, so long and so eagerly craved, has come and gone. The building is of grey sandstone brick, Peterboro', east and west along the old Kingston-York Road, with the main entrance from the southwest tower, and second entrance to the southeast vestry; cost \$3,500.00 and furnishings, including most comfortable seating, and beautiful chancel furnishings.

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City Valley Company, Dundas; Meneely bell, (\$350.00); second-hand pipe organ, Lye & Sons, Toronto, (\$275.00), etc., \$1,200.00, making a total of, shall I say, only \$4,700.00. This, thanks largely to the generosity of absent members, beginning with the \$500 gift of the late Mr. Herbert Hammond, has all been actually paid in. There is a small surplus in the bank and also some subscriptions not yet gathered in. There were present at the consecration, beside the Bishop and the rector, Canon Spragge and Daniel, and the Revs. W. Creswick, Brighton, and H. A. Ben Ollie, Cobourg; the Archdeacon and the rural dean failing to come. The wardens, A. T. Cole and C. H. Rogers, presented respectively, the petition and the deed. There was a large congregation, many of them non-churchmen, and all were delighted with the services. The Bishop's sermon, Psalm 134: 2, was inspiring, most practical and most appropriate. Later, the Bishop, clergy etc., were entertained to luncheon at Woodside, by Colonel and Mrs. R. Z. Rogers. While our Bishop's stay, on this his first visit to our parish, was but three hours in duration, it was full of helpfulness and joy to us all, and was to himself a continued song of praise, Laus Deo.

Earlscourt.—St. Mark's Mission held their Harvest Thanksgiving services on Sunday, the 9th, which were a great success. Holy Communion was celebrated at 8 a.m. by the Rev. J. Rounthwaite, at which there was an attendance of sixteen. 11 a.m.—Morning Prayer followed by four baptisms, and choral celebration of the Holy Communion, with twenty communicants—one hundred and sixty being present. The rector, the Rev. R. Seaborn, preached and the lay reader, Mr. F. R. Dymond, assisted with the services. Children's service was held at 3 o'clock, at which there was a good attendance, the address being given by the Rev. J. Rounthwaite, who also preached again in the evening to a large congregation. The church was beautifully decorated with grain, palms flowers and the fruits of the earth. Many thanks are due to Mr. Bernard Miller and Miller Brothers, florists, for their most liberal supply of material, also to the men and women of the congregation for their untiring efforts to make the festival a success. Monday evening Bishop Reeve entertained a large audience with an account of his missionary work in the far West, with the kind assistance of Mr. Clarence Bell of St. Mary's, Dovercourt, in supplying the lantern for the views. The total collections for both days amounted to about \$50, which is being applied towards the completion of the building. The Rev. F. G. Plummer, rector of St. Augustine's, presented the mission with twenty-two surplices and procured the cassocks. He also gave a beautiful brass cross. The choir of fourteen boys and eight men were vested for the first time on Sunday.

Port Credit and Dixie.—Harvest Thanksgiving services were held in Trinity Church, Port Credit, on St. Michael and All Angel's Day. The special preacher was the Rev. Rural Dean Broughall of Oakville. The church was, as usual, tastefully decorated. The congregation was large, the service was very heartily offered and the thoughtful sermon of the preacher was listened to with marked attention. Like services were held at St. John's Church, Dixie, October 6th. The services at this enthusiastic church centre were not well attended because the day was very wet. The church was nicely decorated. In spite of the small attendance, the sermon preached by the Rev. J. S. Broughall was considered very helpful, well-delivered, practical and devout.

NIAGARA.

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

Caledonia.—St. Paul's held its annual Harvest Home and Thanksgiving services on Friday evening, the 7th and the following Sunday. The Friday service was held at the hour of eight o'clock. Canon Belt, of Jarvis, was the preacher for the evening. The Rev. S. Bennetts, of York, and the rector J. K. Godden assisting in the services. The service was very hearty. On the following Sunday there was a celebration of the Holy Communion at 8.30 and at 11.30. The preacher both morning and evening, was Rev. E. N. R. Burns of Hamilton. He preached excellent sermons, which were listened to with great attention by the large congregation present. The services were very hearty and the singing was exceedingly good.

Jarvis.—Bishop Du Moulin visited this parish for Confirmation on Sunday evening, October 2. He was met at Hagersville by Canon Belt, in the afternoon, and driven to Jarvis. On the way to the rectory a stop was made at the home of an invalid lady who received the rite of laying on

of hands, privately, as she has been a rheumatic "shut in" for several years. The congregation at Evensong, filled the church to its utmost capacity and all listened very attentively to the Bishop's address. The service was very bright and hearty, the number confirmed being sixteen. The A.Y.P.A. are beginning their fall and winter's work with renewed activity. The first meeting took the form of a social and was held in the school room on Thursday, September 29th. Officers were elected and committees appointed. At the first open meeting, Tuesday, October 18th, Canon Spencer gave his illustrated lecture on "Good Health and Long Life," which was much enjoyed. The meetings of the society will be held weekly, at different houses in rotation.

Stoney Creek, Bartonville and the Beach.—The annual Harvest Festival was held in the three churches of this parish recently and was a success in every way. All three churches were beautifully decorated with grain, flowers, fruits and vegetables, and large congregations were present. The offerings devoted to M.S.C.C. and diocesan apportionments were very liberal, enabling these apportionments to be fully met, amounted to \$186.00. The annual meeting of the A.Y.P.A. of St. Mary's Church, Bartonville, was held in the parish hall, on Thursday evening, thirty members being present. The business of the evening consisted of the election of officers and other matters connected with the welfare of the society. The following officers were elected: Honorary president and patron, the Rev. W. G. Davis; president, Mr. George Ireland; vice-president, Mr. Philip Tregunno; secretary, Miss Lila Parmenter; treasurer, Miss Mellie Tregunno; Executive Committee, the rector, the officers and the conveners of the various committees. The rector presented a schedule of meetings and subject of addresses which provided for very interesting and profitable meetings for each Thursday evening during the season. It was decided to have them printed on cards and distributed to each member. The treasurer reported a balance on hand of \$175. It was decided to give \$80 to the church wardens for repairs to the exterior of the church building. The rector and Morris Syer, past president of the society, were appointed delegates to attend the A.Y.P.A. convention to be held in Toronto, on October 24th, 25th and 26th. After the regular business was transacted the members sat down to a chicken supper, followed by a programme which was much enjoyed. This society meets every Thursday evening in parish hall at 8.15 p.m. and is opened to any young people in the community who would like to become members—four names were nominated at this meeting.

HURON

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

Wingham.—St. Paul's.—A most successful Harvest Festival was held on Sunday and Monday, October 9th and 10th. The Sunday services were conducted in a very able and acceptable manner by the Rev. C. C. Purton, rector of Mitchell, who preached in the morning from Ephesians 5: 20, and in the evening from St. Matthew 18: 12. The offerings were in behalf of missions and in the evening the preacher referred to the call of the Lord of the Harvest to His Church to send forth laborers. The church was tastefully decorated with the fruits of the season and special music was rendered by the choir under the direction of Miss Houghton and Mr. Willis. On Monday evening a large and representative gathering assembled in the schoolroom to partake of the excellent supper prepared by the ladies of the congregation.

Following this, an adjournment was made to the Mills' Memorial Hall where an enjoyable programme was given, consisting of vocal and instrumental music.

Chatham.—The Rev. R. S. W. Howard, rector of Christ Church, London, has been appointed by the Bishop, rector of this church, to succeed the Rev. Dr. Boyle and will take charge about the middle of November. He is a graduate in arts and theology of Trinity University with the class of 1894, and took his degree of master of arts later. He has been professor of church history in Huron College for some years past, and will be much missed from the college halls. His work at Christ Church has been most successful. During the seven years that he has been rector there has been raised about \$1,000 each year for improvements and reducing the church debt. The result is that with the exception of the outside walls the church has been practically rebuilt. A new organ has been installed, and interior redecoration of the Sunday School is at present under way. All the expenses incidental to these improvements have been fully met, and the regular funds of the church properly sustained. The church debt is now down to \$700.

Listowel.—On Thursday the 6th, the autumn meeting of the deanery of Perth was held in Christ Church and schoolroom. The deanery opened with the celebration of the Holy Communion at 10 o'clock by the Rev. Rural Dean Taylor, rector of St. Mary's, assisted by the Rev. H. M. Langford, rector of Christ Church, Listowel. At 10.45 a.m. a meeting of the chapter was held, the rural dean presiding. Prayers were said by the Rev. A. L. Charles. As the office of secretary was vacant, owing to the removal of the Rev. C. F. Washburn to the Northwest, the Rev. H. B. Ashby was elected secretary. The following clergy were present: The Revs. Rural Dean Taylor, J. W. Hodgins, W. T. Cluff, H. M. Langford, A. L. Charles, C. C. Purton, Rural Dean Wallace, Dr. Sage and H. B. Ashby. The minutes of the previous meeting were read and adopted, following which the rural dean read a communication from the Bishop respecting the election of rural dean. The Rev. T. G. Wallace, rural dean of Oxford, and Dr. Sage, of London, were appointed scrutineers. The ballots having been counted, the scrutineers reported that the Rev. W. J. Taylor, rector of St. Mary's had been unanimously nominated as rural dean. An interesting discussion took place in regard to the missionary appointments, and after much debate it was moved by the Rev. A. L. Charles and seconded by the Rev. C. C. Purton that the Venerable Archdeacon McKenzie and Rural Dean Taylor interview the Executive Committee and make known the feeling of the deanery of Perth that the present system of work is unsatisfactory, that longer notice be given, that the time of year be changed and that great care be taken in the selection of deputations. Carried. A Sunday School convention committee was formed of the following members: The Revs. Rural Dean Taylor, C. C. Purton and H. M. Langford. The next deanery meeting was fixed to meet at Mitchell. The afternoon session opened with prayer by the Rev. J. W. Hodgins. A very instructive and highly interesting paper was read by the Rev. Rural Dean Wallace of Woodstock, on "The Clergyman's Use of General Literature." The discussion was led by the Rev. C. C. Purton, followed by several other members. The Rev. Dr. Sage gave a cleverly written paper on "The Basis of Religious Authority" and the Rev. W. T. Cluff opened the discussion, which gave rise to an interesting debate. In the evening a shortened form of evening prayer was held in the church, the Rev. Dr. Sage being the preacher.

Exeter Conference.—The 3rd of Venerable Archdeacon Richardson's conference was held at Trinity Memorial Church here, on October 11th and 12th. The rector, the Rev. D. W. Collins had preparations well in hand, the weather was excellent and the conference reached high-water mark. Thirty clergy, Miss Connell of Toronto Deaconess' House, T. H. Luscombe of London, the Rev. Mr. Sharpe (Presbyterian minister) of Exeter, and many others were present. A business session in the afternoon was held to present reports, arrange details and elect officers. It was decided to drop equalization and to combine the offices of secretary and treasurer, the Rev. T. G. A. Wright being elected to that position. Tea was served for all visitors in the parish hall after which the Archdeacon called on the rector for an "Address of Welcome," to which the Rev. A. Carlisle replied. At 8 p.m. divine service was held in church, the Bishop, the Archdeacon, Canon Craig, Rural Deans Gunne and Robinson and three other clergy being in the chancel. The Bishop preached on

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Romans 8: 24—"We are saved by hope." At the Communion next morning, the Archdeacon and Canon Craig conducted the service, Canon Craig preaching on "The sacrifice of life." At 10 a.m. the morning session began. After prayer the Archdeacon delivered his address and then called on the Rev. R. J. M. Perkins to conduct a bible study on 1st eleven chapters of Genesis. Discussion on this was led by the Rev. E. Croly. In the afternoon the Rev. Rural Dean Gunne presided, and the first address was on "the Church and Moral Reform," by Mr. T. H. Luscombe, barrister, of London, which was discussed by the Rev. F. Leigh. "Huron College and its Jubilee" was ably presented by the Rev. Principal Waller, and well discussed by the Rev. Wright, Newton, Turnbull, Craig and the chairman. The Rev. F. G. Newton next spoke on "Interdenominational Fellowship" followed by the Rev. T. B. Clarke, and the chairman, all of whom advocated a large measure of fraternity. The Rev. M. Turnbull delivered a spirited address on "The World-Spirit in the Church" and was followed by Rev. E. W. Hughes on "Liturgical Worship." The final afternoon subject was "Church Literature" presented by the secretary and the Rev. G. M. Cox, both of whom discussed certain well-known books and advocated the wide use of Church newspapers. Rural Dean Robinson acted as chairman in the evening. He referred to the happy seven years he spent in Exeter during which the magnificent church in memory of Mr. and Mrs. Trivitt was built. He then called on Miss Connell of Toronto who discussed the nature and preparation of deaconess work and appealed for workers. The closing address was by the Rev. Canon Hague, on the leading figures at the Bicentenary celebration at Halifax and on the event itself. The Archdeacon in closing, thanked the various speakers and also the people of Exeter for their lavish hospitality and expressed the delight of all visitors at the enthusiastic and profitable conference that had been held. The meeting closed with prayer and blessing.

Chatham.—Christ Church.—The newly-appointed rector of this parish is the Rev. R. S. W. Howard, M.A., of Christ Church, London. Mr. Howard's ministry at Courtwright, Thorndale, Mitchell and London, is well remembered by a large circle of appreciative friends who will follow him to Chatham with their best wishes. He lived a strenuous, busy life in London, having the care of an important parish, acting as professor of Church history at Huron College and Western University, serving on Executive Committee of the diocese, on the college Senate, and on various other church committees. He was one of the delegates to the Pan-Anglican Congress

and attended the Bicentenary celebration at Halifax, and his addresses and letters on these subjects are among the many valued services he has rendered the Church as a labour of love. He is a graceful and convincing speaker, a ripe scholar, and a busy worker and will capably discharge the important duties that fall to him in Chatham. He is a graduate of Trinity University in arts, and of Huron College in theology, and is a brother of the Rev. Professor Howard of Montreal.

Chesley.—Holy Trinity Church.—On Sunday, October 9th, the Very Rev. the dean Davis preached at the annual Harvest Festival services, and his sermons were most interesting. His text in the morning was taken from St. Matthew 6th chapter, 11th verse: "Give us this day our daily bread," and evening from St. Luke 17th chapter, 17th verse: "And Jesus answering said: Were there not ten cleansed, but where are the nine." The church was very nicely decorated and at the evening service there was a very large congregation. It was the Dean's first visit to the church since he opened it in 1896.

Sullivan.—Grace Church.—On Sunday, October 9th, the Very Reverend, the dean, preached a very able sermon on "Thankfulness" to a large congregation at the Harvest Festival service at 2.30 p.m., which was much appreciated. The church was beautifully decorated with fruit, flowers and grain.

Forest.—The Rev. T. B. Howard of Brantford, has been appointed to this vacant parish. He is a well-known and active worker in A.Y.P.A. and "Junior clergy" gatherings—an enthusiastic missionary advocate—and has had a good experience in country and town parishes and is qualified to continue the splendid work done by the Rev. A. L. Beverly in this parish.

Exeter.—Two of the former rectors of Exeter attended the great conference there on October 11th and 12th. The Rev. R. J. Perkins conducted the bible study on Wednesday forenoon, October 12th, on "Genesis, 1st 11 chapters," and the Rev. Rural Dean Robinson, in whose ministry the magnificent Trivitt memorial church was built, presided at the evening session the same day.

Sandwich South.—St. Stephen's.—Harvest-home services were held in this church, Sunday, October 9th, the Rev. J. R. Newell, rector. There was morning prayer with Holy Communion, the rector taking the service. At 4 o'clock a second service was held, when the Rev. D. H. Hind, rector of Sandwich, with his vested choir, took the service, assisted by the Rev. Mr. Newell. An immense congregation was present and many were not able to find standing room in the church. The decorations were profuse and exceedingly chaste. The choir, under the accomplished leadership of Miss Neil, rendered the choral portion of the services in an admirable manner, and many thanks are due to Mr. Hind and his choir for their good offices so generously bestowed. Mr. Hind, who was formerly in charge of St. Stephen's for eleven years, preached the sermon, taking for his text, 2nd Timothy 4: 6-8. During the course of his learned and truly eloquent sermon he spoke pointedly and affectionately to the younger portion of the congregation, many of whom he had baptized, exhorting them to be worthy followers of those who had passed away to their reward. Mr. Hind and the choir were entertained at St. Stephen's rectory by Mr. and Mrs. Newell, assisted by the members of St. Stephen's choir.

RUPERT'S LAND.

Samuel P. Matieson, D.D., Archbishop, and Primate, Winnipeg.

Winnipeg.—The regular meeting of the Anglican Clerical Union was held on Monday, October 10th. After luncheon and the election of officers the Venerable Archdeacon Pentreath, of Vancouver, gave a very graphic account of the Bicentenary festival recently held in Halifax. It was also decided at the meeting to employ an Anglican deaconess who would work in conjunction with the "Associated Charities" of the city. Christ Church.—A small sale of work by members of the local branch of the G.F.S. was held on Monday, October 10th, in the schoolroom. The result was most gratifying. The presentation of a handsome clock was made to Miss Twigg, a most active G.F.S. member, and who is shortly to be married.

Rupert's Land.—On Monday, October 3rd, his Grace the Archbishop visited Ninga and New Des-

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W. Pemberton Page Mgr. Ambrose Kent, Vice-Pres. Whitford Vandusen Pres.

ford. At Ninga a confirmation service was held and at Desford the church was consecrated. The history of the latter place is somewhat interesting. For upwards of twenty years the church has supplied services at irregular periods to her members living in this district. Two school houses which are now on the extremes of the newly-formed parish, were used as places of worship. Not until the Great Northern Railway came through from St. John's, North Dakota, to Brandon could a site be selected. A small town was located exactly between the two schools mentioned, and at once a church was erected. On November 14, 1909, the building was opened and dedicated by the rector of Killarney. On October 3rd, 1910, the building was consecrated by the Primate. His Grace congratulated the congregation on the success of their efforts and was pleased to find the church free of debt and in a position to be set apart for divine worship. A great deal of praise is due to the efforts of the last incumbent, the Rev. W. G. Wakefield, who has gone to Toronto for further study. The church is furnished in black ash—pews, reading desk, communion rail and lectern being of that material. Altar cloths are still needed as well as a set of vessels. The church at Ninga was built in 1905, and when brick veneered will be a pretty structure. Recently, the two congregations have purchased a house, which had been built next the church at Ninga, to be used as a parsonage. Both churches are now free of debt and when the parsonage is paid for the property will be a valuable one.

Oak Lake.—St. Alban's Church.—The annual Harvest Festival was held on Sunday, October 9th, in this church. The day began with a celebration of Holy Communion, at which a goodly number of communicants attended. The preacher at Matins and Evensong was the Venerable Archdeacon Fortin, rector of Holy Trinity, Winnipeg, who gave two beautiful addresses full of uplifting thoughts. The church was most tastefully decorated with flowers, grain, fruit and vegetables, by the members of the W.A. whose devotion to the church is so deeply gratifying. The choir rendered special music and the services were most hearty, the large congregations joining lustily in the joyous Harvest hymns. The annual appeal was made for the Home Mission Fund and the M.S.C.C., subscriptions being asked for on cards provided for the purpose. The assessments were H.M.F., \$125; M.S.C.C., \$97, and the response was most liberal. The amount for H.M.F. was subscribed all but a few dollars, while the M.S.C.C. lacked but 50 cents. Truly, the Laymen's Missionary Movement has been the means of developing a lively interest in missionary enterprise in this parish.

Gilbert Plains.—The annual Harvest Festival was held on Sunday, October 2nd. The church was nicely decorated for the occasion and special music was rendered by the choir. The special preacher was the Rev. W. B. Heeney, rector of St. Luke's, Winnipeg. Services were held at Gilbert Plains at 11.00 and 7.00, and in the afternoon at Eldon. The evening service was held in the town hall, the church not being large enough to comfortably accommodate the worshippers.

SASKATCHEWAN

Jervols A. Newnham, D.D., Bishop, Prince Albert, Sask.

Prince Albert.—On Sunday, October 2nd, at morning service in the Pro-Cathedral, an interesting and important event took place when the Bishop collated the rector to the Archdeaconry of Prince Albert, formerly occupied by the Rev. Principal Lloyd. In making the announcement the Bishop gave a brief address of explanation



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and then called upon Mr. James McKay, K.C., Chancellor of the diocese, to read the commission. The Archdeacon will make Prince Albert his headquarters, and will retain the rectorship of the Pro-Cathedral until a successor can be procured. He came West in February, 1906, to take the rectorship of the Pro-Cathedral. The same year he became Rural Dean of Prince Albert. In 1907 he was appointed examining chaplain to the Bishop of Saskatchewan. He has been prominently connected with Emmanuel College since its revival as a Divinity college, in January, 1907, lecturing in Apologetics and Homiletics. The church in Prince Albert has prospered during the past five years. In 1908 St. George's parish was set off. Arrangements were made this summer for the enlargement of the Pro-Cathedral, but the work has had to be postponed till spring, owing to the scarcity of labour. The congregation is looking for a strong man to succeed in the rectorship.

CALGARY

William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.

Withdrawal.—The Rev. C. F. Washburn has, on medical advice, withdrawn his acceptance of the rectorship of Immanuel Parish, Wetaskiwin.

Bishop Pinkham College.—At a recent meeting of the Board of Management of the Bishop Pinkham College, the following resolution was unanimously adopted, viz.:—"That the secretary be authorized to secure detailed estimates of the cost of excavating for the portion of the building of which plans are before this meeting, and for the building of the foundation and basement walls respectively." Donations for the college recently received:—Sir John Langman, \$100; Major Langman, \$50; W. H. Rowley, Esq., \$100.

Ordination.—On Sunday, September 11th, in St. Stephen's Church, Calgary, Mr. Alban E. Blood, of Dorchester College, England, was admitted to the diaconate. The Bishop preached and the candidate was presented by the Ven. Archdeacon Webb, M.A.

Inductions.—The Rev. David Jones, B.A., to be rector of Holy Trinity, Strathcona; the Rev. A. J. Patstone, to be rector of St. Cyprian's, Lacombe; the Rev. G. D. Child, to be rector of St. Barnabas', Hillhurst, Calgary.

Parishes formed.—All Saints', Bow Island; St. John, Sedgewick; St. George, Killam.

Appointments.—The Rev. A. H. Ransome, M.A., priest-in-charge of St. Theodore, Taber, and recently, rector; the Rev. G. E. Gale, rector of St. John the Evangelist, Calgary; the Rev. Alban E. Blood, curate of the Colchester Mission.

Resignation.—The Rev. W. Macmorine, B.A., of the Coleman Mission, etc.

Executive Committee.—Two meetings have recently been held, September 9th, and October 4th. The following are some of the items of business transacted:—G. R. F. Kirkpatrick was elected a member of the executive committee; vice, Mr. Ridgway Smith, resigned; and a resolution of regret passed and sent to Mr. Smith. A committee consisting of Chancellor Conybeare, (convener), and Messrs. Godsal, Shaw, Geary, Walsh, and Geddes, with power to add, was appointed to carry out the resolutions of last Synod, relating to clergy superannuations. A committee was appointed to carry out the resolutions of last Synod relating to clergy superannuation. Consent to mortgage was given to Christ Church, Macleod, and to the Pro-Cathedral, Calgary, (provisionally). The question of religious education in our Public schools was discussed and resolutions sent to our Synod committee for submission to the joint committee of Anglicans, Presbyterians and Methodists.

M.S.C.C. Apportionment.—The treasurer reports having received the following amounts on account of the Diocesan Apportionment of \$4,000 for the current year:—Cremona, \$1.40; Killam, \$8.58; Sedgewick, \$8.57; Pine, Lake, \$10; Lacombe, \$5.55; Sarcee Reserve, \$4; Airdrie Mission, \$23.90; Macleod, \$8.60; Innisfail, \$6; Edmonton, Christ Church, \$5; total, \$81.60. This, with the sums already acknowledged, gives a total of \$97.41 received to date.

NEW WESTMINSTER

A. U. de Pencier, Bishop, Vancouver.

Vancouver.—Bishop Latimer College.—Very marked progress has been made with the work of this college since the active work of organization was actively begun in July. A very substantial annual income has been provided for. A splendid twelve-roomed house has been purchased in a very favourable location as temporary quarters. A Women's Aid has been formed and has already furnished the building throughout. That the laymen are actively interested was proved at a recent meeting of the Council when of a possible twenty-five some twenty-two were present. Seven students have been enrolled and other applications are under consideration. The formal opening took place on Friday, October 7th. In spite of the rain the building was crowded throughout the evening with many of the most representative of Vancouver church members. The guests inspected the building and all seemed delighted with the premises and the efforts of the Women's Aid. Addresses were given by the Principal, H. J. Cambie (chairman of the Council), the Rev. C. C. Owen, Alderman Hepburn and G. H. Cowan, M.P. The Rev. Dr. Pidgeon brought greeting from Westminster Hall (Presbyterian) and expressed their willingness to co-operate in every way possible. Greetings were read from

Wycliffe and Emmanuel Colleges and a fine address was given by Dr. Adam Shortt of Ottawa. The Rev. G. H. Wilson read the dedicatory prayers. The whole programme breathed the spirit of hopefulness. The actual work of the college began on Tuesday, October 11th. Arrangements have been made with McGill College for the Arts work. Several of the students will assist in mission work during the term. Altogether the college starts with the brightest prospects.

COLUMBIA.

William W. Perrin, D.D., Bishop, Victoria, B.C.

A new district of Cobble Hill and Shawinigan Lake has been arranged, and the Rev. C. W. Winch has been appointed as incumbent.

The annual meeting of the Synod was held on October 17th to 19th.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert B.C.

Port Essington.—On Sunday, September 25th, the new church here was opened and dedicated. The Venerable Archdeacon Collison, of Kincolith, officiated, assisted by the Rev. R. W. Gurd, and the missionary in charge at Kitkatla. The two former are veteran missionaries of the North Pacific. This is the second church dedicated at Essington in the course of fourteen months. The old edifice, around which clustered so much that was of missionary interest, was destroyed in the great fire of January, 1909. The second building was dedicated (free of debt) on July 22nd of the same year. This church was destroyed by fire originating in a near-by laundry on June 8th, of the present year, rebuilt and dedicated on September 25th. This edifice is also free from debt. Perhaps it is unique in the history of church building in Canada from the fact that the Japanese presented a free-will offering toward it of nearly \$400. No money has been solicited from any one towards this church. On the following Monday evening the Ven. Archdeacon delivered an inspiring missionary address, and incidentally mentioned the fact that about thirty-five years ago he, with a crew of Indians, had landed at (Spashoot-fall camping ground), now Port Essington, and held a service with the miners, traders, and trappers, congregated there for the winter. The result was that many of these rough fellows came and asked him to marry them to the Indian women, with whom they had been living, and to baptize their children. The (Rev.) W. F. Rushbrook will spend the winter in Upper Skeena River country, working chiefly among the navies of the Grand Trunk Pacific construction camps.



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DEATH

MASON—At 63 Balsam Avenue, Toronto, October 7, 1910, in his 80th year, G. J. Mason, sr., formerly of the P.O. Inspector's office at Toronto, son of the late Commissary-General John Mason of the British Army and brother-in-law of the late Hon. R. A. Harrison, Chief Justice of Ontario. The interment was in St. James' Cemetery Toronto.

HUNTING FOUR-LEAFED CLOVERS.

Down behind grandfather's barn was a great green field of clover; and

one bright summer day it was full of—what do you think? Wavering leaves and pretty pink blossoms and bouncing yellow bumble-bees? Yes; so it was. But that wasn't quite all. Beth and Alice and Kathie and Tommy and Ruth were all down there, hunting for fourleafed clovers. And, oh, dear me! what a buzzing they did make, to be sure.

"I am going to find the first one!" declared Alice decidedly. "No you're not," exclaimed Kathie, "cause I am." And then Ruth laughed and said: "No, you're not, 'cause I am!" And Beth! Well, she said just the very same thing; while Tommy—oh, he hunted and didn't say anything! But the sun was hot and the four-

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leafed clovers seemed to play hide-and-seek, and the children couldn't find a single one of them—that is, all the while that they stayed there and hunted, which was just five minutes by grandfather's big gold watch. And then all the little girls gave up the search and went and sat down under a shady, old oak-ree, to get rested and cool again, if they ever could.

And the one little boy that was left there all alone pulled his big shade-hat away down over his little hot face and went to work with a will. Here and there and everywhere Tommy hunted, until grandfather's watch had ticked and ticked nearly five minutes more. And then he shouted. For what, do you think? Tommy had found one, and two, and three four-leafed clovers, all in one little spot! And how he did smile as he picked them!

"Tommy's always lucky!" said Beth, discontentedly.

"Always!" echoed Kathie.

"And that's the reason why he always finds everything!" exclaimed Alice.

"Course it is!" said Ruth.

But what do you think grandfather said? "It's because Tommy has perseverance, my dears!"

And grandfather was right.

Open all the doors to the religion of Christ. It will make this world a paradise. It will sweeten the everyday trials of life, the little perplexities and annoyances, little sorrows and trials, little disappointments and mistakes.

MARIAN, PHILOSOPHER.

Marian returned from the picnic limp and bedraggled, but smiling as usual. The party had been caught in a sudden violent shower, and her dress was ruined.

"Clear again," she called, blithely, to the family gathered on the piazza to await her. "I've been wondering for two or three months whether this muslin would stand rain. Now I know, so I don't need to worry."

The family, being well aware that Marian never did worry, showed no surprise at her summary dismissal of the subject. Aunt Rachel, a visitor, who had the unhappy habit of "borrowing trouble" and dwelling upon small annoyances, could not quite understand her niece. But some illumination came a few days later

The woman behind the pocket-book

How can she pay the meat bills and grocery bills on the same old "allowance"? She must have more money or cut out expensive foods. If you are going to cut out meat you will want a good, nourishing, strength-giving substitute. Vegetables are too starchy for a steady diet. Try

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when the girl and the elderly woman, herself comfortably, she prepared to starting for the city with shopping in make good use of the time.

view, reached the railway station just Aunt Rachel stared and wondered. in time to miss the train. She wanted to know whether her

"My luck!" Aunt Rachel fretted. niece was merely acting out her temperament, or whether she was fol-

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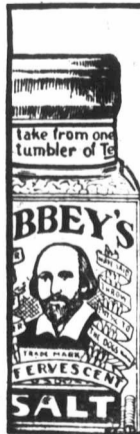
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have caught it, and now, I suppose, we'll have to wait for twenty minutes."

"Oh, well, let's be thankful it isn't forty minutes," was Marian's calm rejoinder. "Twenty minutes will give us a chance to go over our shopping lists and make sure that we haven't left out anything." Then, seating

lowing a reasoned and planned philosophy. But she did not speak then, and the question she might have asked was answered the next day, in her hearing—answered, indirectly, for the benefit of a girl who, like Marian, was a senior in the high school. "Oh, Marian!" gushed the other girl, "aren't you just distracted for



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am. If I should go to worrying it would hurt me, and it wouldn't have the slightest effect on the school committee. So I keep cool and hope for the best, as I always do."

By that time Aunt Rachel understood, and she went away thoughtful—recalling, it may be, days of unhappiness caused by trifles, matters of such slight consequence that, looking back a week later, she could scarcely have told what it was that had made her wretched. Yet these small, unnecessary worries were large enough to waste time, weaken the nerves, and sap the strength and courage needed for the serious business of life.—Youth's Companion.

THE PICTURE'S FAULT.

A circus was coming to the small city thirty miles away, and the advance agent had been putting up bills in the little village just before Jamie went with grandfather to buy a new plow. While grandfather looked at the plows, Jamie admired the wonderful pictures on the side of the building, and though they were only in the village half an hour, the little boy carried home in his active mind many wonderful things to tell the other children.

"There was a horse that looked like old Fanny," he explained to his eager audience, "and she had a little girl standing on her back as she went around a ring. Then—"

"I could do that with old Fanny," interrupted Eleanor eagerly. "That would be easy."

"And a trained dog," went on Jamie, "that went through hoops, and a donkey and a clown and all the animals you ever heard about, all in a great long parade."

"Let's have a circus of our own," said Herbert. "I'm sure we could as well as not."

"I'm going to ride old Fanny!" screamed Eleanor, and all the other children cried out for the things they wanted to do, until grandmother came to the door to see if anyone had been hurt.

"Let's have it right away!" said Tom, as grandmother went back to her company in the parlor. "It will be lots of fun."

So, without asking permission, the children went to work at once. A little ring was marked off in the barn-yard, and around this the trained animals were to be led the first thing. Tom had old Fanny with Eleanor

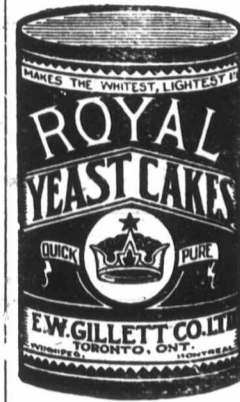
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perched on her back, not standing, but clinging with might and main to the old saddle to keep on, Joe led the Jersey cow that all the children could pet, Jamie had old Billy the goat, Rose led Rex, the good-natured dog, and even the kittens were unwillingly pulled along by the other children. They were having a splendid time without an audience, when something that doesn't often happen at a circus took place. Billy twitched the rope out of Jamie's hand and made a blind rush to get away, upsetting a beehive in his haste and setting all the bees free in an instant. There was the wildest scramble in that barn-yard you ever heard of, and when grandfather came back from taking a drink to the men in the field he had hard work to find out what was the matter.

"It was all the fault of that circus picture," sobbed Jamie when the bee stings were doctored, the poor frightened animals hunted up and put back into the barn, the bruises bathed, the wounds covered with court plaster, the dirt washed off and peace restored.

Grandfather had a twinkle in his eye as he looked at the forlorn little group. "Isn't it a bit odd," he said soberly, "that with that picture of the little girls washing dishes, and that other one of the boys pumping water and splitting kindlings, nothing of the kind ever happened? Those pictures have been on the walls for years and yet when Jamie looked a few minutes at that one in the village all this trouble came about. I never saw the girls helping grandma with the dishes, and I know nobody but me does the chores. How do you account for it, Jamie?"

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Jamie looked up at the old-fashioned pictures of the good little boys and girls that grandmother had had long before she owned any grandchildren, and he was honest enough to say, "I don't know, grandfather, but maybe that circus picture wasn't to blame at all."—Hilda Richmond in S.S. Times.

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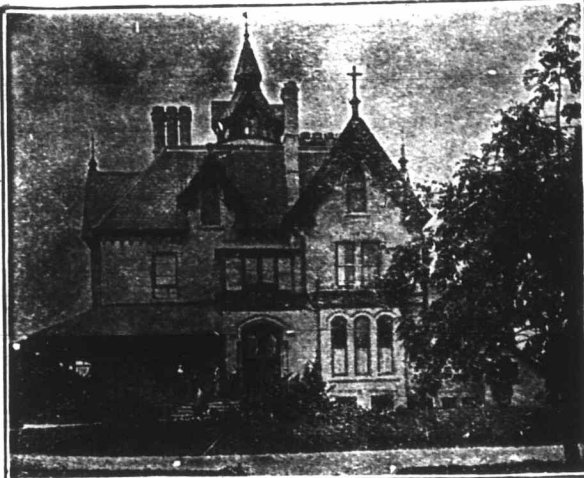
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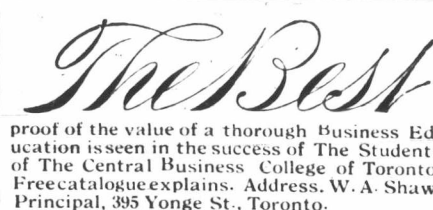
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