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# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED

Vol. 29]

TORONTO, CANADA, THURSDAY, DECEMBER 4, 1902.

[No 47.

## Don't Throw Away the Knowledge of "BUYING FACTS."

A man that buys right saves money every time. We have been unfortunate (although we are not altogether to blame—as we cannot control the weather) in buying too many winter tweeds, and we are prepared to lose money between now and Christmas by selling our winter suitings at \$15.00 a suit, made to order. The goods will speak for themselves.

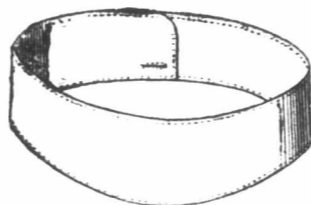
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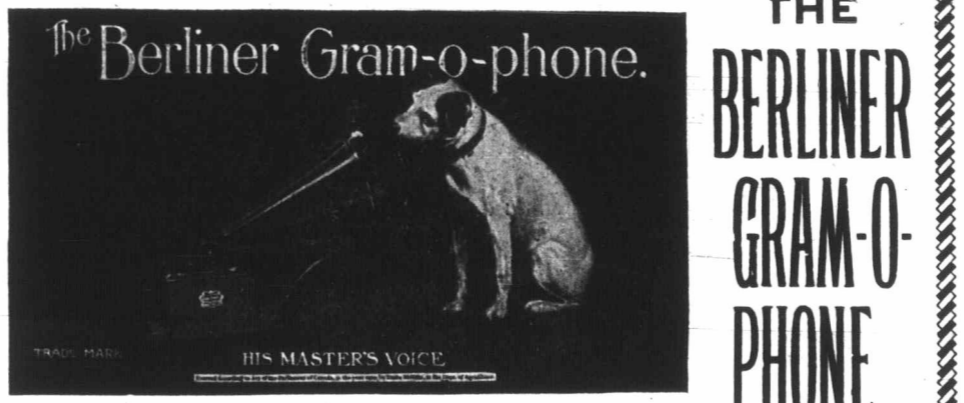
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2nd SUNDAY IN ADVENT.

Morning—Isaiah V.; 1 John I.

Evening—Isaiah XI to II or XXIV; John XVI to 16.

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SECOND SUNDAY IN ADVENT.

Holy Communion: 196, 316, 320, 553.  
Processional: 45, 305, 391, 392.  
Offertory: 51, 214, 216, 226.  
Children's Hymns: 217, 565, 568, 569.  
General Hymns: 47, 52, 54, 288.

THIRD SUNDAY IN ADVENT.

Holy Communion: 309, 318, 558, 559.  
Processional: 47, 50, 220, 270.  
Offertory: 226, 243, 258, 362.  
Children's Hymns: 48, 346, 567, 570.  
General Hymns: 51, 204, 478, 527.

A French Priest.

Old memories are revived by reading that the Rev. Dr. Charles F. B. Miel, aged eighty-five, for thirty-two years rector of the French church of St. Sauveur, Philadelphia, died Thursday, November 13th, at his home in Wayne. Dr. Miel was born near Dijon, France, in 1818, and as a student at the seminary, at Besancon, he became a novice of the Society of Jesus. Going to Paris later, he became a protegee of Pere de Ravignan, the Lenten preacher of Notre Dame, and the great Lacordaire. A few years ago Dr. Miel published a short but deeply interesting autobiography. Destined by his

poor but religious French peasant parents for the priesthood from his earliest youth, he fulfilled their fondest hopes. In his early manhood, during the latter years of the reign of Louis Philippe, the better class of French religious thought more strongly influenced society than it has done since the revolution of 1848, and this society was strongly stirred by the belief that Newman and his friends were leading the Church of England back to Rome. Animated by a desire to aid this crusade, young Miel went to London, learned English, and threw himself with all his eloquence and ardour into the discussion. One of his opponents, after writing in vain, called on him, and assuring him of his belief in his honesty, begged him to go to the British Museum, inspect the works from which he quoted, and satisfy himself that he was doing so erroneously. He did so, then went to Rome itself, and after a time of great mental agony left the Church of Rome. He came to Boston in 1854, and supported himself by literary work. After some years he was received into the Church. In 1870, under Bishop Stevens, he organized in Philadelphia the little French church of St. Sauveur, of which he continued rector until his death. He was the author of several books, notably The New World, an autobiography called A Soul's Pilgrimage; The Pope and Holy Scripture, The Pope and Primitive Church, and others.

The Pilot.

It is a matter of regret that the "Pilot" has been unable to weather the storm that beats against ambitious journalism. The founders left the English "Guardian" and began its publication under favourable auspices. It became, under Mr. Lathbury, a power in the world of religious journalism. Its ideals were high, and well sustained; it may be, indeed, that its aims and aspirations were too lofty. Be that as it may, it failed to receive support, and its last number appeared last month.

Hasten Slowly.

It has been a standing grievance among newspaper men that Canada was overlooked or treated as non-existent, so that our natural resources were slowly developed. Certainly at present such a complaint could not be made, in fact, fault-finders, for we are all fault-finders, are more likely to object to the exaggerated notice our country is receiving. Of the two evils, it is the greater, slow, steady progress is better than Gladstonian leaps and bounds. The enterprise of the Clergues at the Sault has established industrial works there, is building a railway and settling a population on the lands adjacent to it. In the Temiska-

ming district the Ontario Government is building a railway and inviting settlement to depend on agriculture, without the adventitious and precarious aid of industrial markets, while Manitoba and the Territories are being settled faster than ever by a natural influx. But in addition to these agencies, we have in Ontario two United States societies, promising in very "tall" language to wake us up and direct two additional streams of immigration into New Ontario. A railway is coming into Fort Francis from the south, its water power is to be developed, and the Rainy River District to participate in an influx of population. Above all, our North-West is promised more immigrants than ever. We feel we ought to sound a note of warning. Are we not going too fast? Are there sufficient reserves behind this army of pioneers? What precautions are being taken to prevent disaster? Suppose, what is quite possible, what is probable, that instead of another overflowing wheat crop, the dreaded frost should come too soon next fall, what will be done? Are we not trusting too much to King Wheat and forgetting that the only safe farming is mixed farming? Nations, as well as individuals, suffer from too great haste to be rich.

Despondency.

In our short review last week of Canon Newbolt's book on priestly blemishes, we suggested its use from time to time at morning private devotions, as pointing out things to be avoided, faults to be amended. As an example of the style of book, we extract a short paragraph, which is of value at this Advent season: "If we get out of heart with the times, if we despair of our parish, we most certainly also become despondent about the state of our own soul. We have already considered the peculiar malice of the devil, which exhibits itself in annoyance and disquieting influences, even when he cannot succeed in successfully lodging his temptations. The depressing effect of evil suggestions, the haunting imputation of motives either evil or short of the highest, the suggested consent in evil where really no consent has been given, the general impression that the devil sometimes contrives to leave of failure and evil desire, all these can very easily set up a spiritual despondency which is a fruitful seed-bed of all manner of evil. We are apt to forget that our spiritual life needs to be treated in a serious and business-like fashion. . . We are apt, on a cursory examination of conscience, either to take the estimate which the devil wishes to establish, and think ourselves worse than we are; or take a casual, insincere glance into our state, and imagine ourselves advancing when we are really going back. A careful record of our sins will then help us to have a just

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view of our real position." Self-examination is necessary, no man can deal with another's trials who has not dealt with his own soul.

Exaggeration. Surely.

The Rev. Dr. Rainsford, of New York, reported that his parishioners numbered over 8,000 living in hotels, boarding and tenement houses of every kind. But his parish was thoroughly organized, and with a staff of clergy and lay help, male and female, it was well looked after. As an instance, either of exaggeration or of mismanagement, at the Church Congress in Adelaide, the Rev. E. S. Hughes (Melbourne), said in his parish there were from 35,000 to 40,000 people, and not half-a-dozen houses in which there was any home-life. What home-life could the people have when in the summer the houses were turned into ovens, with the everlasting smell of mutton? The conditions were not conducive to proper home-training. It was their business to look to the redemption of the body as well as of the soul. He was not a soul hunter only. Take the poor larrikin of Australia or the hooligan of London. Put that type before them—a little, weedy body, with a shrivelled soul. Would they say that that was the image of what twenty centuries of Christendom had made of the Christ? It did not reflect credit upon the people of comfortable homes, the people of the middle classes, who were content to go home and allow their brothers to swelter in the streets. The larrikin had no home to go to, and was therefore denied the advantages of home life. If this statement of Mr. Hughes is the unvarnished truth, it reflects little credit on the Church people of Melbourne that so large a population should be left to one parish, and that parish with so little care of the poor.

#### Modern University Training.

A recent number of Science contains the address of Dr. Woodrow Wilson, on the occasion of his installation as president of Princeton University. His words, at once practical and far-seeing, may well be considered by a people who have to face the problems of building up still younger universities. He points out the twofold task of a university, "the production of a great body of informed and thoughtful men, and the production of a small body of trained scholars and investigators." Animated by one spirit—the spirit of enlightenment—these apparently different lines of training are best carried on side by side. The man who is to be fitted by high ideals and a wide outlook to take his place in the world of affairs, and the man, "self-selected by aptitude and industry" for the deeper, closer study of the library and laboratory, are in the earlier days of training and moulding best thrown together—their very differences helping to broaden the thoughts and conceptions of each. Very strongly does Dr. Wilson argue against special and technical training not built upon the broad basis of culture and the mental discipline, which only uni-

versity work can give. The complexity of the age has brought to the men of every profession, to the financier and to the merchant no less than to the man whose life is devoted to science or philosophy, this necessity for laying the foundation of wider knowledge, for acquiring greater mental elasticity. "The university must stand in the midst where the roads of thought and knowledge interlace and cross, and building upon some coign of vantage, command them all." Some criticism there is, some fear that in the eager-haste and stress of youthful achievement, system and method in teaching have lost their place, but again the speaker pleads that however these defects are sought to be remedied, there may be no separation of the ordinary college work from that of the university. "The masters, who guide the youngsters, who pursue general studies, are very useful neighbours for those who prosecute detailed enquiries and devote themselves to special tasks. No investigator can afford to keep his doors shut against the comradeship of the wide world of letters and thought." From the "youngsters" themselves something is to be gained—the body of undergraduates, who do not mean to make finished scholars of themselves, but do mean to learn from their elders what the thoughts and progress of the world have been, serve to keep up the remembrance that the real mission of knowledge is enlightenment and edification. A democratic audience is reminded that this perfection of training is not in the nature of things possible for all. "It is for the minority, who place, who conceive, who superintend, who mediate between group and group, and must see the wide stage as a whole. Democratic nations must be served in this wise no less than those whose leaders are chosen by birth and privilege! and the college is no less democratic because it is for those who play a special part." The fact that science must have its due place accorded to it with literature, philosophy, and politics, adds to the difficulty in choice and apportionment of studies during these years of mental and moral training. Dr. Wilson recognizes fully that this is an age of science and with equal clearness sums up the value of those studies which are "disciplinary only because of their definiteness and their established method; and they take their determinateness from their age and perfection." Of many fruitful suggestions, one may be noted: "That no man is free of the world of thought who does not know the literature, the idiomatic flavour and the masterful use of his own tongue." As a last thought, after speaking of a university as the place where a man may take his first thoughtful outlook upon the map of life, where the boundaries should be not more intellectual than moral, he adds: "I do not see how any university can afford such an outlook if its teachings be not informed with the spirit of religion, and that the religion of Christ with the energy of positive faith." In reading the address, of which an imperfect sketch of some

leading points only has been attempted, one is struck by all that has been achieved in this university's brief lifetime, as compared with the slowly built up work of ages in the older lands; struck, too, by the broad, definite conceptions for the future—by the "consciousness" of it all—of aims and possible results. Is it an idiosyncrasy of the American people, that all things, good and evil alike, are to grow with unprecedented rapidity, or is it a phase of the spirit of the age, "the consciousness of what it all means," of which we have heard recently? Glancing back, as some have been doing, over Oxford's past, we see that here and there through the ages, men stand out, building consciously for the future; but oftenest it would seem doing their day's work faithfully, diligently, as best they knew, and time wrought out the wonderful results.

#### THE REFERENDUM.

On December 4th the people of the province of Ontario are asked to vote on the question of Prohibition, at least to the extent of prohibiting the sale of intoxicants, and still being left free to manufacture or import. When we regard the evils of intemperance, the misery and ruin it inflicts on its victims, and the consequent ill-effects upon the innocent, we are not surprised at the efforts that are made to reduce them, if not get rid of them altogether, and that many are ready to catch at any proposal or legislation that has this end in view. But laudable as this feeling is, we must exercise our best judgment and enquire whether Prohibition is likely to accomplish what we desire, and what has been the result of similar efforts here and elsewhere. Prohibition in various forms is not a new experiment, and has been tried in not a few places and found wanting. We had local prohibition in Canada, under the Scott Act, and, after trial, it was almost universally and unanimously repealed. It has been tried and repealed because ineffectual, if not increasing the evil it sought to prohibit, in States like Massachusetts, Michigan, Connecticut, Iowa, Indiana, Illinois, and others, both east and west. Experience, even though it be the experience of others, is not to be disregarded, and what reason have we to suppose that what proved a failure in Michigan would work successfully in the contiguous province of Ontario? The complaint now is, that the law is violated, and is almost incapable of enforcement, and if this be the case, what ground is there to conclude that a still more rigorous law would be enforced? For these reasons we are opposed to the proposed prohibitory measure, without going into larger questions, as to the general principles involved in it. In Canada, as a whole, and in Ontario, in particular, temperance sentiment and habits are steadily advancing, the consumption of intoxicants is decreasing, and the number of licensed taverns is less though the population is greater. In the face of this moral improvement of the people in regard to this subject, is it wise to try ex-



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periments which may prove disastrous, and increase the evil we are all anxious to mitigate and lessen? Such able men and true friends of religion and of the Christian virtue of temperance as Bishop Potter, of New York, and the late Principal Grant, have not hesitated with both pen and voice to use their influence against prohibition, as being contrary to Scripture, wrong in principle, and ineffectual in practice. The former of these divines made it the subject of his charge to the last convention of his diocese, and both of them advocate regulation of the liquor traffic rather than its prohibition. Once let this question of prohibition, which divides the friends of temperance, be removed, and let all unite on some practical measure to regulate still further the sale of liquor, and we may then hope to see still greater improvement in respect to the consumption, as a beverage, of ale, wine, and spirits. It does not follow because people are not prepared to endorse either the principle or the effectiveness of prohibition, that nothing more can be done, and we fully believe they would gladly support any measure that would reduce and minimize the acknowledged evils of the traffic in intoxicating liquors. The real remedy, of course, is a sound public sentiment, and to so educate the people as to the evil results and sin of drunkenness, that they will be temperate, and support such legislation as will remove temptation out of men's paths, and secure, as far as possible, a sober population in respect to the use of intoxicants. As to the result of the vote on December 4th, it is, of course, impossible to forecast, the friends of prohibition are having it pretty much their own way, as but little is being said or done on the opposite side, and no doubt many emotional people will be influenced by the agitation, but the impression seems to prevail that, as the majority for such a measure was far less in Ontario in 1898 than in 1894, the figures being 81,000 in the former, and 39,000 in the latter year, that now it will be still further reduced, and that the necessary number of votes, 212,000 or more, will not be polled.

#### OUR OPPORTUNITY AND RESPONSIBILITY.

In the West, and by the West we mean that portion of the Dominion which lies between the province of Ontario and the Pacific Ocean, is, just now, the great opportunity and responsibility of the Canadian Church, and to a certain extent, as well, of the Church in the Mother Land. A territory so vast that many provinces can be formed out of it, and so fertile that it is attracting emigrants from some of the richest countries of the world, is now open for the Church to occupy and become an important factor in the moral and spiritual education and uplifting of the people. It is estimated by competent authority that by the first of July, 1905, there will be in Manitoba and the North-West Territories, 750,000

people, and perhaps a million. These people will come from the British Isles, from the Continent of Europe, and from all parts of Canada and the United States. There will be many who have been born and reared in the Church, and who will desire her services and sacraments for themselves and for their children. The majority of them will be Protestants of one kind or another, and in many cases, may be gathered in, if the Church is at hand to receive and welcome them. Besides this great influx into our far West, there are indications of a large addition to the population of New Ontario, an American syndicate having undertaken to settle twelve thousand people in a few years in the Temiscaming district. This expansion in the North and West is reacting on the East, and there is great industrial activity in manufacturing centres, and an increase of population in many of our cities and towns. The slow increase of population since Confederation has at last been overcome, and we may look for an unprecedented growth in the number of the people in the present decade. Canada has been discovered by the outside world, and population will come to our shores, because here is room, and wealth, and favourable conditions of climate, and of social and moral progress. This state of things, however, imposes a serious duty and responsibility upon the great representative Church of English-speaking people to supply them with the means of grace, and to lay deep and well the foundations of the moral, as well as the material, greatness of the nation. In our North-West, we are in a good position, owing to the foresight of the Church, in having entered early into the field and we must take care that we do not lose by supineness and indifference the advantage already gained. By the census of 1901, the total population west of Ontario was 411,464; more than one-fourth were of the Church of England, and with one exception, she numerically leads all others. The numbers of the leading religious bodies are as follows: Church of England, 117,251; Presbyterians, 130,473; Methodists, 101,623; Roman Catholics, 108,404. To at least hold our present relative position to the whole population, and if possible increase it, no efforts should be spared, and we believe that there is no religious body that has more to attract the settler than the historic Church of our race, nor any which produce a higher type of religious character, at once manly, intelligent, and reverent. Our Church in the West is well organized, and in her diocesan Bishops has the best kind of superintendents, which we notice our denominational brethren are finding to be necessary and are appointing. What is needed in the Canadian Church is the realizing of the situation, and action prompt and vigorous and adequate to the emergency. Of this we are thankful to say evidence is not wanting. The spirit manifested at the General Synod, the organization of the Missionary Society, the appointment of a General Secretary, and the call for \$75,000, to be raised the coming year, are all signs that the situation is seen,

and that the Church is alive to its duty. The required amount has been apportioned among the dioceses, as follows: Nova Scotia, \$4,500; Quebec, \$6,000; Toronto, \$17,000; Fredericton, \$3,000; Montreal, \$10,000; Huron, \$11,500; Ontario, \$5,000; Algoma, \$1,700; Niagara, \$5,200; Ottawa, \$5,100; Rupert's Land, \$2,200; Qu'Appelle, \$400; Saskatchewan, \$250; Calgary, \$500; Keewatin, \$100; Selkirk, \$150; Athabasca, \$50; Moosonee, \$50; Mackenzie River, \$50; New Westminster, \$500; Kootenay, \$250; Columbia, \$500. We trust and believe it will be raised. But if this end is to be accomplished, our people must be informed and aroused on the subject of missions as never before. To the nearly three-quarters of a million of Anglicans in Canada, this task of raising \$75,000 for missions should be easily accomplished. It is wise, of course, for our Board of Management to move cautiously, but we think they have under rather than over-rated the ability of our people, and the needs of our expanding West. What is needed now, above all things, is inspiring information by means of sermons, missionary meetings, and, above all, abundant missionary literature. Our people must be informed of the field, of missionary needs and operations, of receipts and expenditure. In the past we had demands for money, but little or no account as to how it was expended. To a good cause people will give, but they also want to know where it has gone, and what results have attended its expenditure. The secretary of the S.P.G., Bishop Montgomery, said recently, that a secretary of a missionary society, presumably the C.M.S., had said that since they had sent broadcast missionary literature, their income had gone up by leaps and bounds. Interest and inform the people in a good cause, and there should be no lack of funds. Eleven thousand dollars are reported as being given by a single congregation in Toronto the other day for Western missions. It was not an Anglican congregation, but we hope there are Anglican congregations in Toronto and elsewhere which will emulate this interest in and liberality to missions. The day of apathy, of divided counsels, and of desultory effort in the cause of missions, especially with regard to the Western dioceses, is, we trust, a thing of the past, and we hope to see interest, not to say enthusiasm, wise measures, and liberal giving take their place in the great Anglican Church of Canada, as she rises in her strength to discharge her plain duty, and to seize her grand opportunity.

#### THE NAME OF THE CHURCH.

By George S. Holmsted.

Mr. F. E. Hodgins, K.C., deserves thanks for the able and learned paper which you published in your issue of 13th November, under the caption, "Do We Need a New Name?" He has discussed the matter from the legal point of view, and his paper will no doubt be valuable in the future consideration of the matter from that standpoint. At the same time there are some of



the propositions in his letter which he seems to accept as true, which, with all deference to him and the learned judges from whom he quotes, appear to me to be open to a good deal of doubt. This question of name is being discussed in the United States, and the New York Churchman took occasion to observe in its issue of the 13th November, in reference to the question: "If the name of the Church is to be changed in order to make us more 'Catholic,' that is, more intolerant and bigoted in our claims of exclusive control of the kingdom of God in this world, then it is to be hoped the name never will be changed. It, however, the Church is to become in herself less sectarian and more really Catholic by giving up her inadequate title, which is a badge for party divergencies by all means let us have a change of name." And these observations, I think, we may, with some modifications, take home to ourselves. Before the question of name can be properly decided, it is necessary that we should have clearer and more definite ideas than I fear many of us have at present; first, as to the nature of the religious body to which we belong, and secondly, as to the relation it bears to other bodies of Christians, who are separated from us. On these questions there are very wide differences of opinion. We shall be told by some that we are a part of "the Catholic Church," and that the Catholic Church consists of "the Roman Catholic Church," "the Eastern Orthodox Church," and the Church of England, and the various churches in communion with her, ourselves included. That all other Christians are mere sectarians and cut off from the Catholic Church. On the other hand, there are those who will tell us that "the Catholic Church" embraces all baptized Christians by whatever name they are called, and consequently that our religious organization in Canada is only a part of the one Church of which Roman Catholics, Presbyterians, Methodists, Baptists, Congregationalists, and other baptized Christians are also members in right of their baptism. These are very important points to be settled, and it is quite obvious we can have no proper idea of what would be an appropriate name for our own particular organization until we have arrived at clear and definite conclusions concerning them. Mr. Hodgins seems to think that the whole question must turn on whether or not we have effectively established some other ultimate court of appeal on doctrine and practice than the Judicial Committee of the Privy Council. If we are bound by the latter tribunal's decisions, in his judgment we are part of the Church of England and Ireland. If we are not so bound, then we have ceased to be a part of that Church. But with all respect to him and the eminent authorities he has quoted, I would be very much inclined to doubt whether that has really anything to do with the matter. So long as we were in the nature of a mission of the Church of England, under the governance of the Bishop of London, there might be some ground for calling the religious organization in this country included in that mission, a part of the Church of England; but so soon as we had bishops of our own and acquired the powers and rights of self-government, from that moment, it seems to me, we ceased (no matter by what name we called ourselves), to be a part of the Church of England in any real sense, on the contrary, we became an autonomous part of the one Catholic Church. Assuming even that in our synods we were formally to resolve to be bound by the doctrine and practice of the Church of England, as interpreted by the Judicial Committee of the Privy Council, I would venture to say that even that would not make us any part of the Church of England. We might by such a resolution make the standards of doctrine and practice of the Church of England our standards, but they would become so not by their own inherent force, but because we chose to make them so, and as we had made them, so we might amend or alter them,

as we saw fit, which of course we could not do, if, as is alleged, we had become an integral part of the Church of England. I may illustrate my meaning in this way. One of the first acts of the Parliament of Upper Canada enacted that for the determination of suits concerning property and civil rights, resort should be had to the laws of England. The effect of that act was not to make the laws of England operative by their own inherent force, but to make them operative as if they had been all originally made and passed by the Provincial Legislature. Hence it was that the same legislative body, which brought them into force at the same time, ipso facto, acquired the right to alter, amend, or repeal them, or any of them, as it should see fit. So it is with the laws of the Church of England; we have voluntarily adopted them as our standard, but our adoption carries with it the right to alter, amend or repeal, except, of course, always those supreme and essential things which are beyond the power of any part of the Church to abrogate without forfeiting its Christian name. This right of self government has given us an autonomous existence, and no matter whether we are bound by the Privy Council's decisions or not, we have ceased to be, if we ever were, a part of the Church of England. This fact seems to have been fully realized by the General Synod of 1803 in its declaration, which Mr. Hodgins has quoted. Lord Romilly, whom Mr. Hodgins quotes, seems to me to be hardly consistent with himself; in one place he declares that if persons in a dependency found a church calling themselves "the Church of England," they would be members of the Church of England, but in another place, he also admits that persons calling themselves in communion with the Church of England would not thereby make such a Church part of the Church of England. But after all, do we need lawyers to tell us that the people of Ontario cannot by calling the province an "integral part of England," thereby make it a part of England? The proposition is absurd on the face of it. Is it any less absurd for a number of persons in Ontario or Canada to say, "we are a part of the Church of England." Mr. Hodgins appears to me to lay too much stress on the Royal supremacy. It is true that constitutes one of the subjects dealt with by the Thirty-nine Articles. But the doctrine there laid down seems to savour more of politics than religion, and is really the Church's affirmation of the constitutional principle that the Sovereign is supreme in all causes, civil and ecclesiastical, in his own domains, and that he will give no coercive force to the judgment of any foreign prelate or power concerning any matter in controversy in his dominions. Regarded in this light, it is binding on all subjects, no matter what their religious belief may be, or whether they have formally adopted it or not, and it is a principle as old as and older than the Norman Conquest, as it is well known that it was not till the reign of Stephen that appeals in ecclesiastical causes began to be taken from England to Rome. By virtue of it, Guibord was buried in Montreal in consecrated ground in spite of ecclesiastical judgment to the contrary. The name we at present have is an anomalous one, it seems to me to assert as a fact something which is not a fact, and for that reason it is desirable it should be changed. We have problems to work out for ourselves in this Dominion to which our present name is a hindrance; chief among those problems is the uniting of the scattered forces of Christianity in the Dominion, and we cannot approach that problem with success by demanding an unconditional surrender of opinions of those who differ from us. We must be prepared to act in a spirit of self-reliance, conciliation and independence, and with a willingness to concede liberty in non-essentials, and at the same time take care that we do not, out of deference to any false tradition, regard that as essential which in truth is not. We must be prepared to recognize that we are not

the only depositories of God's truth, nor the only recipients of His grace, and must be ready to welcome and appreciate and adopt whatever of good other systems have developed. Hitherto there has been a disposition among some to look Romewards, but we are not likely to make headway in that direction until we have first united the scattered forces of Protestantism. Our manifold Protestant divisions are one of the strongest weapons in the Romish armoury of controversy. When we have solved the problem of union with our Protestant fellow Christians, we may perhaps find a name that will satisfy our aspirations. If in the meantime any new name be adopted, it surely must be such as will not antagonize those with whom we desire union and fellowship, or to which they could reasonably take exception.

#### CANADIAN CHURCHMAN CHRISTMAS NUMBER.

The Christmas Number of The Canadian Churchman will be issued next week. It will be very handsome and artistic, with beautiful illustrations. It will be full of good, useful and appropriate reading, and will prove attractive and acceptable as a present to send to friends at this coming Christmastide, and one which will doubtless be highly esteemed by them.

#### REVIEWS.

Father Dolling: A Memoir. By J. Clayton. London: Wells, Gardner, Darton & Co. Price, 1s. net. Toronto: Upper Canada Tract Society.

This is a simply told tale of the life-work of a very remarkable man. When so much discussion is going on about the decline of the Church, and the need of aggressive work, it is helpful to learn what one whole-hearted man, full of simple faith and of burning love for his fellowmen, has been able to accomplish. Like the Master whom he served with all his power, Father Dolling was conspicuously a friend of publicans and sinners. The name "Father" was given him when he was only a deacon, and therefore it had no theological significance. He was no mere aesthetic ritualist. His sympathies went out to all who were working the work of Christ, and when he died memorial services were held in at least two Nonconformist chapels. "Evangelical and Catholic truth," says Canon Scott-Holland, in the preface, "found in him their perfect fusion." "He stretched and strained our tethers, not in a spirit of disloyalty, but in the fretted impatience of a workman, who found himself hampered by formalities and qualifications in the task he had been commissioned by his Church to fulfil for his Lord." The Bishop of Winchester, who knew how he had transmuted the worst slum of Landport and built up a devoted congregation, could write of him as "a priest of irreproachable moral character and of remarkable earnestness and capacity," and testify to his "profound respect for the work he had done in his diocese," yet he could not see his way to letting him carry on his work in his own way! We heartily commend this little memoir to all our readers.

Glengarry School Days. A Story of Early Days in Glengarry. By Ralph Connor. The Westminster Co., Limited, Toronto.

Since the days of Tom Brown's Schooldays, it has become customary for successful novelists to emulate that work. In recent years, we have had one from that unequal writer, Rudyard Kipling, and another from Ian MacLaren, but neither of these works has added to the literary standing of the author. The author of the Sky Pilot and the Man from Glengarry has joined the ranks and added another to the series. Below the story we believe we trace a graver purpose, that is a wish to record the character of those early settlers, and times now fast passing away, but whose influences are spread from the small Highland settlement, near Montreal, through all Canada. And



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there is apparent, also, a wish to perpetuate the characteristics of a noble woman, who has already appeared in the former Glengarry work as Mrs. Murray, the minister's wife. It only needs to contrast the sayings and doings of the boys and girls with, say, the young barbarians, to see that one set are real children living natural Canadian lives, carrying on as children do, to see which book would find most acceptance in a Canadian home; in fact, in the writer's home, he had to wait till bed-time to get Glengarry. But it is not at all a children's book, the growth of character, both of boys and masters, the influence of one on the other for good or evil, the duty of bearing each other's burdens, are all worked out among the characters. The author, Dr. Gordon, has the enviable faculty of appealing to the noblest impulses of the Christian character, and realizing this, the Living Church has brought out the story in serial form, although the country and people and writer are all Presbyterians.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

OSHAWA.

The semi annual meeting of the Toronto Diocesan W.A., which took place in this town by the kind invitation of the two parochial branches, on Thursday, November 20th, was, in every way, most successful and enjoyable. Over forty members went down from Toronto by the morning train, and a large number from both branches in Whitby drove over in busses, in spite of the bad roads. Representatives were present also from the branches in Bowmanville, Newcastle, St. John's branch, Port Hope, Cobourg and Uxbridge, Miss Bagshaw and her brother taking the long drive from the latter town in order to be present. The only disappointment—and that a severe one to all—was the absence of the president, Mrs. Williamson, from illness. On arriving in Oshawa, the visitors were taken to the rectory where delicious tea and bread and butter refreshed them after the journey. They then went to the pretty church, where Holy Communion was celebrated by the rector, and an earnest and helpful address was given by the Rev. C. A. Seager, of St. Cyprian's, Toronto. The organist and choir very kindly assisted at the service. A short morning session was afterwards held in the Town Hall, Miss Tiley, the vice-president, in the chair. The reports of the officers for the half-year were all very satisfactory and encouraging, and it was announced that the numbers had been increased by two new branches and seven life members since the last annual meeting. A very tempting lunch was served at noon in the fine, airy, Sunday school; (one salad in particular, proving so popular that at the suggestion of a diocesan officer, the maker thereof, who is secretary of the girls' branch, afterwards did quite a rushing business in taking orders for the recipe at five cents an order, for the benefit of the funds of their branch). The afternoon session began at 2.30, when several interesting letters were read from the mission field, including one from Miss Strickland, our Zenana missionary, at Tarn Taran, India. The rest of the session was taken up with helpful discussions: 1st, "Ways of Working Parochial Branches," led by Mrs. Carey, of Port Hope; 2nd, "Ways of Gaining Missionary Information," led by Miss Osler; 3rd, "Ways of Interesting Children in Missionary Work," led by Miss Edith Lee. Several of the members joined in these dis-

cussions and by this means valuable information was gained. A resolution of sympathy with the president, and regret at her absence; a resolution of congratulation to Mrs. Rose, of the Black-foot Hospital, on the birth of her daughter, and resolutions of thanks to the Rev. C. A. Seager, the Rev. Dr. Gould, the rector, the organist and choir, and to the members of the two branches, were all carried unanimously, and afterwards, the meeting adjourned for a social half-hour. Tea was served in the school-house, and again was much enjoyed. The Town Hall was filled in the evening, when the Rev. Dr. Gould, medical missionary from Palestine, gave an interesting address, illustrated with beautiful lime-light views of that country, which made quite clear many points in the Bible story. The rector was in the chair, and in his opening remarks spoke in most encouraging terms of the work of the auxiliary. Some of the members returned home by the evening trains, but many remained until next day, and were most kindly entertained in pleasant homes by members of the congregation. It was much regretted that for lack of time the kind invitation received from the Sister-in-charge, to afternoon tea, at the Bishop Bethune College, had to be declined reluctantly.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Lunenburg.—St. John's.—On Sunday morning, November 16th, the chime of bells, presented to this church by Lieut.-Col. Kaulbach, was dedicated by the Ven. Archdeacon of Nova Scotia, brother of the donor. At the close of Morning Prayer, the Archdeacon, accompanied by the rector, churchwardens and Colonel Kaulbach, proceeded to the gallery where the playing stand is situated. The following prayers were then said by the Archdeacon: O Almighty God, the Fountain of all Goodness, we thank Thee that Thou didst put it into the heart of Thy servant, to present unto Thy holy house this gift. We now dedicate these bells to Thy service, and grant, O Lord, that they may ever be a tuneful voice o'er land and sea to call Thy people unto Thee. Through Jesus Christ our Lord. Amen. We praise the Father, the Son, and the Holy Ghost, one God, Worthy art Thou at all times to be celebrated by joyful and holy lips, Thou Great Giver of all good. In dedicating to Thy service these bells, and in presenting all our gifts, may we remember that all things come of Thy hand and that of Thy own do we give Thee. May we, together with them, truly and entirely dedicate to the greater glory of Thy Name our bodies and souls with all their powers and faculties, and all our thoughts, words and actions as a holy sacrifice to Thee. So that out of the abundant merits of Thine only-begotten Son, in Whom Thou art ever well pleased our offerings may be accepted, ourselves blessed, and Thy Holy Name forever glorified. Hear and answer us for Jesus Christ's sake. Amen. The prayers being finished, Mr. Lotz played "The Old Hundredth." The congregation then stood and sang, "Praise God from Whom All Blessings Flow." The sermon followed, in which the preacher spoke in eulogistic tones of the music-loving community, and how the chime of bells would be to them specially attractive. He drew very practical lessons between the ten bells and the Ten Commandments. The chime consists of ten bells attuned to the diatonic scale of F, and ranges from F to the G above the octave, and also includes the diminished or Flat 7th—E flat. Bell, making the set of 10, thus: F G A B flat C D E flat E F G. This gives 6 notes in the key of the fourth, and allows the playing

of hundreds of tunes not otherwise possible. Many would suppose that only tunes in F or B flat can be played upon this chime, but such is not the case, for by transposing the scale of any tune into F or B flat, the tune can be played upon this chime provided it does not go beyond the compass of the ten bells. The manner of playing tunes is unique, yet very simple and perfect. A playing stand of polished quartered oak, finished antique, with finely plated trimmings, contains as many levers as there are bells, each lever bearing the note of its respective bell and connected by rods and chains over a carefully adjusted series of pulleys. By this method the playing is done easily, and secures a thoroughly prompt, noiseless action and allows a very comprehensive expression in playing. A quick downward stroke of the lever and the note sounds from the tower above clear, smooth and promptly, without the least jar on the tower. The whole outfit is a splendid exhibition of the bell founder's skill. The firm of Meneely & Co., West Troy, N.Y., are well known the world over and their productions are to be found in the finest cathedrals, churches and public buildings both in the United States and Dominion of Canada. Each bell bears this inscription: Presented by Lieut.-Col. C. E. Kaulbach, M.P., 1902, Gloria in Excelsis Deo. On the tenor or largest bell is this additional inscription:

Lord may this bell forever be  
A tuneful voice o'er land and sea  
To call Thy people unto Thee.

The congregation of this church, especially, and the town at large, must feel that they owe a debt of gratitude to Mr. Kaulbach for his most generous gift.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Quebec.—The following are the Bishop's official engagements for the month of December: From Monday, December 1st, to Friday, December 5th, inclusive, give each day one of a course of special addresses at a special gathering for prayer and instruction at the Cathedral, at 11 a.m. Saturday, December 6th—Travel to Scotstown. Sunday, December 7th—Confirmation and Holy Communion, Lingwick, 10.30 a.m.; confirmation, Canterbury, 3 p.m., and confirmation, Scotstown, 7 p.m. Monday, December 8th—Travel to Sherbrooke; confirmation, St. Peter's Sherbrooke, 8 p.m. Tuesday, December 9th—Preside at meeting of Building Committee of Hamilton Memorial, at Bishop's College, Lennoxville, 9 a.m., and also at meeting of Corporation, 10 a.m., and take part in proceedings of St. Francis District Association at St. Peter's Hall, Sherbrooke, 2.30 p.m., and in the association's service at St. Peter's church, 8 p.m. Wednesday, December 10th—Celebrate the Holy Communion early at St. Peter's, Sherbrooke; take part in the proceedings of St. Francis District Association, and preside at missionary meeting at St. Peter's Hall in the evening. Thursday, December 11th—Drive to North Hatley for confirmation, 3 p.m., and return to Lennoxville. Sunday, December 14th—Ordination to the diaconate, Lennoxville village church, 10.30 a.m.; confirmation, Lennoxville village church, 7 p.m. Monday, December 15th—Return to Quebec. Tuesday, December 16th—Preside at meeting of Central Board, 4 p.m. Sunday, December 21st—Celebrate the Holy Communion and preach, Cathedral, 11 a.m. Christmas Day, December 25th—Celebrate the Holy Communion, Cathedral, 11 a.m. Sunday, December 28th—Celebrate the Holy Communion, Cathedral, 8 a.m.; assist at Mattins, 11 a.m., and preach, St. Matthew's, Quebec, 7 p.m.

Holy Trinity Cathedral.—On the eve of All Saints' Day, the Bishop dedicated a most chaste and beautiful cross for the cathedral altar. This



cross, which is the work of Messrs. Hart, Sons & Peard, of London, England, and which bears a strong resemblance to the noble altar cross of St. Paul's Cathedral, in London, has been offered by the Very Rev. the Dean of Quebec, to the honour of God, and in memory of his father and mother, the late revered Bishop of Quebec, and his beloved wife. It is, in this connection, pleasing to notice that there is perfect agreement with the candlesticks presented to the cathedral by King George III., nearly a century ago, and indeed the whole arrangement is one of graceful harmony and true dignity. *Laus Deo.* A special form of prayer was used at this service of dedication.

## MONTREAL.

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

Lachine.—St. Paul's.—A special meeting of the vestry was held on Monday, November 24th, for the purpose of electing a new people's warden in the place of Mr. E. C. Dumeresque. Mr. A. P. Bastable was elected to fill the position. On account of Mr. J. Hutton-Balfour having left Lachine, and Mr. Bastable's appointment as warden, it became necessary to appoint new auditors. Mr. A. Waring Giles and Mr. C. H. Colson were elected. The Rev. R. Hewton, rector, presided.

## ONTARIO.

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

Deseronto.—St. Mark's.—A highly esteemed and devoted member of the congregation of this church, in the person of Mr. W. G. Egar, died on the 19th November. Deceased was born in St. Mary's, Ont., in 1853, and came to this town twenty years later, where he resided until his death. He was from the first a most active member of the Church and one of those who was instrumental in the erection of this church. He was a valued member of the choir and took a deep interest in all that pertained to the church. He was also a valued member of several fraternal societies. The deceased was also a member of the Town Council for some years, and was town clerk in 1874. He was also a member of the Board of Public School Trustees for a time, and of the Board of Health from 1896 up to the time of his death, being elected chairman of that board in 1898, and holding that position until his death. The deceased was also Indian agent for the Tyendinaga Reserve for some years. He leaves a widow and two children, Mr. George D. Egar and Miss Ethel Egar, to mourn his loss. The funeral of the late Mr. W. G. Egar took place on Saturday afternoon, the 22nd ult. The first part of the service was read in the church, the Rev. E. Costigan, the rector, and the Rev. A. L. Geen, of Belleville, taking part, the latter gentleman reading the Lesson. A large number of persons assembled at the grave in the cemetery in order to show their respect to the deceased, and the floral tributes were both handsome and numerous.

Belleville.—St. Thomas.—This church was well filled on the evening of Tuesday, the 25th ult., when the Lord Bishop of the diocese instituted and inducted the Rev. G. R. Beamish as rector of the parish of Belleville. A large number of visiting clergy were present, amongst them being the Rev. Canon Loucks, Picton; Rev. Rural Dean Armstrong, Trenton; Rev. C. M. Harris, Marmora; Rev. G. Code, Queensboro; Rev. J. H. Coleman, Stirling; Rev. B. F. Byers, Concession; Rev. C. A. French, Tweed; Rev. E. Costigan, Deseronto; Rev. W. Fleming, Shannonville; Rev. W. B. Heaney, Rev. C. J. H. Hutton, Rev. A. L. Green, Rev. G. R. Beamish,

Belleville, and the Bishop, the Right Rev. Dr. Mills. The ceremony of induction took place immediately after the close of the processional hymn. This being ended the regular Order of Evensong followed in due course. The Bishop preached a most excellent and helpful sermon from the Song of Solomon ii. 16. At the close of the service the Bishop pronounced the Benediction, and the proceedings were brought to a close with the singing of the Recessional hymn, "O God, our help in ages past."

## OTTAWA.

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

Cornwall.—Memorial Church (Bishop Strachan)—The Bishop of Ottawa on Sunday, November 16th, administered the rite of confirmation to fifty-one candidates, between the ages of 13 and 72. This is the seventh confirmation in a little over seven years, the total number being 208. In the afternoon, the Bishop visited the Sunday school and addressed and catechized the children. There were 210 present, including teachers. A set of white satin markers, five in number, beautifully embroidered on both sides, has lately been presented to this church by a friend in Western Ontario.

## TORONTO.

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

The Church Club held its annual meeting at the Synod rooms on Thursday evening, November 20th, the Rev. Canon Farncomb in the chair. In the report of the Executive Committee, which was presented, reference was made to the following matters of interest to Churchmen, which had been considered and discussed at meetings held during the past year: "Parochial Finance," "Diocesan Statistics," "The Census and the Anglican Church in Ontario," "Diocesan Responsibility, as Regards St. Alban's Cathedral," "The Proposed Diocesan Synod for the Province of Ontario," "Reciprocity in Diocesan Funds," "Missionary Work in the Diocese." The report dwelt upon the importance of the obligations imposed upon the club members, (1) of endeavouring to elect upon the standing and other committees men specially qualified for the work of the committees to which they are elected, without having regard to their theological views, and (2) to take steps for securing the best possible representation of the laity in the Synod, and urged "upon each member of the club the duty of, from time to time, considering the objects for which the club was formed, discussing these objects with brother Churchmen, and of earnestly striving in some clear and definite way to do something 'by thought, word or deed,' for the attainment of these objects, the good of our beloved Church, and the glory of God." The following officers were elected for the ensuing year: The Rev. Canon Farncomb, chairman, and Mr. T. E. Moberly, honorary secretary and treasurer. On the Executive Committee are the Rev. Canon Welch, Rev. Rural Dean Kingston, Rev. G. B. Morley, Rev. John Gillespie, Rev. A. U. De Pencier, as clerical members, and Commander A. W. Whish, and Messrs. J. C. Morgan, George Raikes, and E. A. Du Vernet, as lay members. The committee to appoint another lay member. The Rev. Professor Clark informally addressed the club on the work of the last General Synod at Montreal, and incidentally, at the request of members present, referred to the discussions on "The Revised Version," "The Prayer Book," "The Name of the Church," and "Divorce." The learned professor said that a notable feature of the session was the removal of obstacles to Church life and progress. In considering matters in our own diocese, Dr. Clark held that there was a

great waste of clerical energy; that we had a quantity of material which is not being properly used, that we have a Church supreme in all requirements, but the best results are by no means being obtained, and recommended that a committee should be formed whose duty it would be to study the wants of parishes, and aid the Bishop in supplying the needs of the diocese. The Rev. John Gillespie spoke on the subject of "Simplification of Qualification of Voters in Free Churches and for Lay Representatives," and gave an example of the serious difficulties which had arisen and the large expense incurred, through the working of the present law, where a defaulter happened to hold office as churchwarden. The Rev. Canon Sweeny upheld the present provision, which, to him, had proved helpful and satisfactory. After further discussion, a committee composed of Messrs. Gillespie, Gwynne, Davidson, the chairman and the honorary secretary was appointed to consider the need of a change in the present canon, and suggest a satisfactory amendment. Mr. W. D. Gwynne spoke on the subject of "Deputations on Missions," and instanced the apathy of some clergymen in the matter, and read some comparative statistics which went to prove that some denominations were getting more satisfactory results in their mission work at a somewhat less expenditure than we were. The Rev. G. B. Morley referred to the requisites and defects of deputations on missions, and gave some excellent suggestions in respect to same. After a resolution, addressed to the family of the late Rev. M. M. Fothergill, had been moved by Rev. Canon Sweeny, and unanimously passed, expressing the sincere sympathy of the club in their bereavement and the sense of the loss to the Church of so genial a man and so faithful a priest, the meeting adjourned.

St. Simon the Apostle.—Special services were held in this church in order to inaugurate the new organ on Sunday, Nov. 23. The music was of an exceptionally fine character and was very well rendered by the choir. The following is the specification of the organ as reconstructed and partly rebuilt: Great Organ (in the Nave).—Open Diapason, 8 feet, 58 pipes; Doppel Flute, 8 feet, 58 pipes; Dulciana, 8 feet, 58 pipes; Principal, 4 feet, 58 pipes; Twelfth, 2-2-3 feet, 58 pipes; Fifteenth, 2 feet, 58 pipes; Trumpet, 8 feet, 58 pipes. Swell Organ (in the Chancel).—Bourdon, 16 feet, 40 pipes; Open Diapason, 8 feet, 58 pipes; Stopped Diapason, 8 feet, 58 pipes; Viol da Gamba, 8 feet, 40 pipes; Principal, 4 feet, 58 pipes; Traverse Flute, 4 feet, 58 pipes; Flautina, 2 feet, 58 pipes; Mixture (three ranks), 174 pipes; Oboe, 8 feet, 58 pipes; Cornopean, 8 feet, 58 pipes. Choir Organ (in the Chancel).—Melodia, 8 feet, 58 pipes; Dulciana, 8 feet, 58 pipes; Gamba, 8 feet, 58 pipes; Wald Flute, 4 feet, 58 pipes; Clarinet, 8 feet, 40 pipes. Pedal Organ.—Open wood, 16 feet, Bourdon, 16 feet, in the Chancel; Violone metal, 16 feet, in the Nave. Mechanical Accessories.—Electric switch, Great to Swell; Electric switch, Great to Choir. Couplers—Swell to Choir; Swell to Pedals; Choir to Pedals; Octave coupler to Swell. Pneumatic Pistons to Great Organ; Mezzoforte and Full; Combination Pedals to Swell; Mezzoforte and Full; Tremolo Pedal. The new work has been executed at the Karn-Warren Organ Factory at Woodstock, and it has been done in a very thorough and efficient manner, and in a way that reflects great credit upon this well-known firm.

St. Luke's.—The Social and Literary Society of this church held a very pleasant social evening on Thursday, the 27th ult. in the school-house, when many members of the congregation took the opportunity of being introduced to the new curate, the Rev. R. Barrington Nevitt, B.A. A musical programme was provided. Songs were sung by the Misses Jellett and Hunter, and



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Literary Society sant social even- in the school- the congrega- tion introduced to the gton Nevit st. B.A. provided. Songs and H. unter, and

instrumental duets were given by the Misses Cleghorn and Lock. The efforts of the young ladies were greatly appreciated.

Prison Sunday. The National Prison Association of the United States and Canada have requested the clergy as far as possible to observe the last Sabbath in October as Prison Sunday. The request unfortunately came too late to admit of this day being so observed in this diocese this year, Sunday, November 16th, was observed as Prison Sunday, instead, in many of the churches of the Toronto diocese—a special Collect being used for the occasion. This is commendable, and it will doubtless lead ultimately to the observance of Prison Sunday in all the dioceses in Canada. In a number of the churches an offertory was asked for—partly to pay the stipend of a prison chaplain and partly on behalf of the work of the Prisoners' Aid Association. In not a few of the churches sermons were preached on behalf of the great cause of prison reform.

Brackton.—St. Anne's.—The congregation of this church tendered during the past week a hearty reception to their new rector, the Rev. Lawrence Skey and his wife. The affair was under the direction of the ladies of the parish.

Ashburnham.—St. Luke's.—The annual reunion and tea of the congregation of this church took place on Thursday, November 20th, in the Foresters' Hall, Peterborough. There was a large number of parishioners and their friends present, and the evening passed off very happily. The Rev. Dr. Symonds, headmaster of Trinity College School, Port Hope, and the former rector of St. Luke's, was present and delivered an address in which he complimented the present rector, the Rev. E. A. Langfeldt and the congregation upon the harmonious condition of the parish, and the zeal displayed in the promotion of its undertakings. The Rev. W. L. Armitage, of All Saints', and the Rev. N. S. Potter, of St. Andrew's Presbyterian church, were also present and gave addresses.

Caledon East.—The Rev. A. S. Madill, rector of this parish, has resigned this living in order to accept the living of Grand Valley. On November 23rd, he bade farewell to the members of the various congregations in this parish. Mr. Madill has performed a very successful work. During his incumbency, the parsonage has been thoroughly repaired, as was also the Sandhill church. A new organ was purchased, and the new church at Campbell's Cross was erected and is entirely free of debt. The church at Caledon East was also built at a cost of \$3,500, \$2,000 of which has been paid. Caledon East will regret the departure of its energetic rector, and will wish him continued success and happiness in his new field of labour and usefulness, and this sentiment will be joined in by Mr. Madill's wide circle of friends throughout the district.

Minden and Stanhope.—On November 5th, 6th, and 7th, this mission was visited by the Lord Bishop of the diocese. The visit entailed three pleasing duties, viz., the confirmation of sixty candidates, from the several stations of the mission, the consecrating of the church of St. John the Baptist, Irondale, and the laying of the foundation stone of a new church at Maple Lake. The Bishop was met at Irondale Junction by the Rev. James E. Fenning, missionary in charge, and his two assistants, Rev. L. A. Trotter and Mr. P. J. L. Smith. The consecration of the church of St. John the Baptist was His Lordship's first act. Irondale, since the Bishop's visit two years ago, had considerably decreased in population. In spite of this, however, the loyal churchpeople remaining presented their church, free of debt, for consecration. They were enabled to do this

mainly through the efforts of Mr. J. H. Delamere, of Minden, who, at great trouble and expense to himself, procured the deed of the land. The church was tastefully decorated for the occasion. The beautiful and impressive service was participated in with fervour and earnestness, and as His Lordship pronounced the Blessing, everyone seemed to realize that truly, "This is none other than the house of God." Immediately following the consecration eleven candidates were presented for confirmation. Several of these had come seven miles over very rough roads to receive the Apostolic Rite. From Irondale, His Lordship was driven to Gelert, a distance of eight miles, to the church of St. John the Evangelist.

Although the evening was most unpropitious, a large congregation had assembled for the confirmation service. Here, also, the church had been adorned, great taste having been shown in the arrangement of the flowers, etc. The hymns and canticles were well rendered by a large and efficient choir. Ten candidates received the Sacred Rite of Confirmation at this place. At 10.30 p.m., through rain, darkness and mud, the journey to Minden was commenced, the clergy house being reached at 12.30 a.m. Thursday, November 6th, was the day appointed to visit the north end of the mission. At noon a start was made for Maple Lake, seventeen miles distant. The condition of the roads forbade fast travelling, and it was 3.30 p.m., instead of 2 p.m., before the confirmation service at St. Peter's church began. The large congregation had waited patiently for one and one half hours. They were amply rewarded by the services which followed. His Lordship's address, the solemnity of the occasion, and the beauty of the service will long be remembered in many a northern home. The sacred gift of God's Holy Spirit was bestowed upon ten candidates. The laying of the foundation-stone for the new church was then proceeded with without delay. A procession was formed of the clergy and congregation, and conducted by the churchwardens and officers to the new site. The spot chosen is just north of the old building. The prayers and hymns for the occasion were said and sung with full hearts, some of those present having helped to build the old church. The stone being well and truly laid, His Lordship congratulated the congregation on their zeal and energy, but he also reminded them of the faith and trust in Christ, the Chief Corner-stone, necessary for the task they had undertaken. The Rev. J. E. Fenning followed with a short address of encouragement and admonition. The duties over for the day, Boskung was reached at 9 p.m. The good people of Maple Lake are not much given to words, but they, with the clergy of the mission, appreciate to the full the munificent gift of \$400 from the W.A. of Toronto; without this money the new building could not have been commenced for some years at least. For some time past the old building has been quite inadequate to the needs of the growing congregation. The church to be erected will be of stone, 45 ft. by 25 ft., exclusive of chancel, 12 ft. by 12 ft. It is intended to have a basement for Sunday school purposes. The building material will be hauled this winter, and active work commenced in the spring. On Friday morning, at 10 a.m., His Lordship proceeded to St. Stephen's church, Boskung. Two years ago the Bishop had laid the foundation stone of this church. Now completed, he was called upon to confer full membership upon eight of its worshippers by the "Laying on of hands." The building is of stone and acknowledged one of the best of its size in the county. The sum of \$50, recently received from the Church Extension Fund of the Diocese, has been applied to furnishing and seating. After dinner and a short rest, in which His Lordship took a snap shot of the church, and incidentally a gang of threshers working close by, the horses' heads were turned for home. Arriving at Minden, a huge congregation assembled at St. Paul's church for the confirmation service at 8 o'clock in the evening. Minden,

as the name of the mission implies, has always been the hub of the wheel. Certainly, as the beautiful service of confirmation proceeded, one could in fancy see the vibrations in ever-widening circles, passing out to the ends of the mission, energizing and giving life to all. The service was choral and well rendered. His Lordship's address was listened to with rapt attention by all present. Never, perhaps, had the seating capacity of St. Paul's been taxed as it was at this time. Twenty-one candidates were presented to the Bishop for confirmation. His Lordship had just time for a few words of greeting and a hand shake with some old friends before he again took the road for Gelert. The Bishop was due in Toronto on Saturday morning. The mission will long remember the confirmation of 1902. His Lordship's addresses were full of godly counsel and wisdom. The visit must have taxed the Bishop's powers of endurance. From the time he left Toronto at 8 o'clock on Wednesday morning, till he arrived home again on Saturday at noon, he had scarcely a moment's respite. Seven services, each requiring different addresses, sixty-five miles of road, baffling description, with the odd moments spent in giving advice as to the working of the mission, formed three days' work of no small magnitude. Each of the sixty candidates have received with their certificate of confirmation, Bishop Walsham Howe's book on the "Preparation for Holy Communion." Owing to the early opening of the lumber camps this year, many of the male candidates were for the time being lost. These camps, many miles distant, are largely supplied from Minden and district. It is safe to say that most of these candidates will present themselves at the next opportunity. More help is needed for the work in hand and its extension. The deplorable ignorance in things spiritual in some of our backwoods would almost rival "darkest Africa." There is ample work for two more deacons at the present time in this mission.

#### NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

Caledonia.—St. Paul's.—The induction of the new rector of this parish took place in this church on Wednesday evening, the 19th ult. The Rev. J. K. Godden, M.A., had served for seven and one half years in the mission of Acton and Rockwood, but suffering from repeated attacks of illness, through over-work, and also the serious illness of his wife, he found it necessary to move, and in accordance with the Bishop's wishes, accepted the above very promising and self-supporting parish. At the induction service there were present the Revs. Rural Dean Scudamore, Spencer, Francis, Broughall, all taking part in the service, the Rural Dean preaching a most appropriate sermon. The music was specially well rendered by the choir, and the lovely pipe organ pealed forth rich and beautiful tones. The offertory was exceedingly good and was devoted to the purchase of a new lectern, as a memorial from the Sunday school to the late deceased rector, the Rev. Canon Mellish. This parish, enjoying a beautiful rectory, the pride of the parish, consists of but the one congregation with a large membership list, leaves room for good earnest work.

Grand Valley.—The Rev. J. A. Ballard, B.A., rector of this place, has been appointed rector of Chippewa.

Oakville.—The Woman's and Junior Auxiliaries of St. Jude's church have generously sent three bales of warm clothing, blankets, quilts and groceries to the Northwest mission fields. These were shipped on Tuesday of last week. The senior workers made up two bales that weighed 350



points, and these go to Mrs. Fortin, of Winnipeg. With equal care, the donors collected a bale of 180 pounds which they despatched to the Rev. R. E. Coates, of Coplar Park, Man. Similar bales are sent each year, and this parish enjoys a wide reputation for the warm-hearted support given to Northwest missions.

Georgetown and Norval.—On Wednesday evening, the 20th November, there was an interesting ceremony at Norval, where representatives from the United Parish gathered to present an address and a cheque to Mr. H. F. Archbold, who has just resigned the lay leadership of the parish to take up work in connection with the Cathedral in Toronto. After the rector had concluded an address on "John Wesley," he said it was his duty, pleasing in one sense, displeasing in another, to express the high esteem of the parish towards Mr. Archbold. Associations in the Old Land had made a bond of sympathy between himself and Mr. Archbold. He said for himself and for all of them without exception they were extremely sorry to lose him. He had been a most faithful worker in the parish, and the friend of both parson and people. They could not let him go without some mark of their regard. The rector then read the following address: "Dear Mr. Archbold, the rector, churchwardens and parishioners of the united parish of Georgetown with Norval (including the mission of Glenwilliams), have heard with genuine regret of your intention to sever your connection with the parish. Your stay amongst us has endeared you to one and all. Your ministrations in the united parish have been most acceptable, whether as preacher, visitor or friend. We congratulate you on your well deserved promotion. We believe that a career of usefulness lies before you in the Church. We shall always watch that career with affectionate interest. We pray that God may bless your work, and we ask you to accept the accompanying cheque as an inadequate expression of our esteem. Signed, T. G. Wallace, clerk, rector; T. J. Wheeler, W. J. MacFadden, Georgetown; J. Fiddler, H. Pettigrew, Norval, and W. Armstrong, H. Holdroyd, Glenwilliams. The rector then handed Mr. Archbold a cheque for a substantial sum. Mr. Archbold in reply said he could hardly find words to express himself. His thoughts lay too deep for expression. He hoped they would allow for this. The matter came upon him as a surprise. He had been received in the parish with unflinching kindness, and he would always look back on his stay amongst them with feelings of deep pleasure. The following, who were present, gave expression to their regrets: Dr. Webster, H. Pettigrew, J. Fiddler, G. Cook, G. Pettigrew, B. Sinclair and N. Cook. After the benediction, Mr. Archbold said good-bye to those present. The storm kept a great many who lived at a distance from attending.

#### HURON.

Maurice Baldwin, D.D., Bishop, London.

Paris.—St. James'.—The local branch of the Anglican Young People's Association has begun its winter session with renewed vigour. The attendance at the weekly meetings is large, and steps are being taken to secure a bigger room for the meetings of the society in the centre of this now growing town. The movement of associating young people together on a common basis for common ends inaugurated at the last session of the Synod of Huron is spreading and confessedly meets a felt want. A branch was formed in Grace church, Brantford, recently, and the Rev. Dr. Mackenzie, and the Rev. John Bushell were both present, and much interest and enthusiasm was manifested. The principles and aims of the organization were explained by the Rev. Canon Brown, chairman of the Diocesan Com-

mittee. St. Jude's parish, in the same town, has also a large and flourishing branch of the A.Y.P.A. At a meeting of the Paris branch on Nov. 21 a highly interesting and instructive address on "Praise," was given by the Rev. Rural Dean Ridley of Galt, in which he showed the place of praise in the worship of the Church, and the life of individual Christians, and also the right use and good effect of psalms and hymns and spiritual songs.

#### ALGOMA.

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

Novar.—The Rev. J. Pardoe begs to acknowledge with many thanks the receipt of \$1 from Mrs. James Whitney, Novar, Ont., towards the Novar church building fund. Further help to enable the committee to complete this part of the work is urgently needed.

#### CALGARY.

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

Calgary.—Church of the Redeemer.—The congregation of this church has decided to purchase four lots west of the present building, and begin in the spring the erection of a cathedral. It is expected that it will take two years to complete the building.

### British and Foreign.

It is proposed to found a new bishopric in some as yet untouched part of South Africa.

The Rev. E. J. Barnett, of Melbourne, Australia, has been appointed Principal of the C.M.S. College at Hong-Kong.

It is proposed to build the first portion of a Cathedral at Unitata as a memorial of the life and work of the late Bishop Key.

The Rev. C. B. Beard, M.A., curate-in-charge of St. Saviour's Mission, Glasgow, has been appointed rector of St. Peter's, Peterhead.

A mural tablet and a stained-glass window are to be placed in the Lady Chapel of Salisbury Cathedral as a memorial to the late Dean Boyle.

The Rev. E. H. Cox, M.A., junior tutor of the London College of Divinity, has been appointed vice-Principal of St. Ardan's College, Birkenhead.

The Rev. J. Paterson Smyth, D.D., vicar of Christ Church, Kingstown, has been appointed vicar of the important parish of St. Ann's, Dublin.

The Rev. J. W. Abbott, M.A., Rector of Tullow, and Prebendary of Telcombe, has been appointed by the Bishop of the diocese Chancellor of the Cathedral of St. Lazarium, Leighlin.

A new pulpit, made of Caen stone, and carved with great taste, has been placed in Trinity Church Limerick, by the family of the late Mr. Thomas and Mrs. Myles, who were constant attendants there for a very long time. It is very handsome in appearance.

The council of King's College, of which the King is patron, and the Archbishop of Canterbury the visitor, have issued an appeal for a sum of £500,000 for the endowment of the College as a seat of higher education, learning and research, in connection with the University of London.

A new stained-glass window has been placed in the chapel of All Saints' Home, Hawley, Hants, to the memory of the Rev. Canon Carter, late warden of Clewer, by the Rev. G. S. Cuthbert.

It is hoped that the foundation stone of the new Cathedral at Liverpool, which is to be erected on St. James' Mount, will be laid in the spring of 1904.

At a large gathering of the people of Brighton, which took place recently at the pavilion, the late vicar of Brighton, the new Dean of Chichester, was presented with a magnificent silver centrepiece, bearing an appropriate inscription, also a travelling bag which was perfect of its kind, with solid silver fittings.

Miss Porter, of Belle Isle, Lisbellaw, county Fermanagh, has presented a carved oak chancel chair to Clonfert Cathedral. It was chiefly owing to the munificent gift of Miss Porter's father, the late Rev. John Grey Porter, that the bishopric of the diocese of Clogher was resuscitated and endowed.

The Rev. Canon Potter, preaching at the Harvest Festival at Christ church, Derry, which was also the twenty-fourth anniversary of his coming to the parish, mentioned that at least £30,000 had been spent there on one kind of Church work or another during his incumbency, and that he had lately received from a devoted member of the congregation a gift of £350, which cleared off all debt that there was.

It would seem that the Church is gaining the men in the large centres of population. In the parish, for example, of All Saints', Sheffield, where the population is largely composed of iron-workers, a men's service is held every Sunday afternoon, which has grown, in little more than four years, from 9 to 2,002, the number at which the membership stood at the beginning of October. A similar class for working women, started more recently, promises to be equally successful.

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ev. G. S. Cuthbert.

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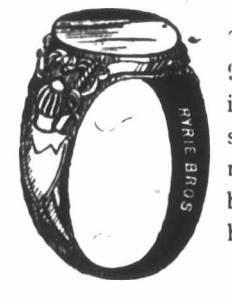
A STRANGE PRISON.

Mons. Meg is the name of a large, old-fashioned cannon which stands in the grounds of Edinburgh Castle. Two little boys were playing round this cannon on a summer's day in 1839, when one of them, George Harvey, aged ten, took it into his head to crawl inside the cannon. He managed very well at first, and having reached the touch hole, he shouted triumphantly through it to his little friend, and then meant to crawl back into the free air again. Easier said than done! It had been easy to crawl in, but it seemed impossible to get out! 'Twas a tight fit, and as human bones are not flexible, the thigh-joints being unbendable, the legs could not help him in his attempts to crawl back. So there he stuck, till his companion, becoming frightened, ran to George's mother, who happened to be not far off. She came—but being unable herself to help her boy, at once called the sentry. The sentry did his best to poke out the little fellow with the muzzle of his musket, but as that was useless, he sent for the sergeant of the guard. The sergeant came and shouted at the boy, and in stentorian tones commanded him to "Come out!" All in vain! There the child stuck, and it seemed as if he must stick there forever! In despair the sergeant sent for the captain of the day. He came at once, bringing with him a squad of soldiers, but one and all could do nothing! At last the mother's heart found a way to release her boy. The boy himself tells the tale:



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"She proposed that a rope should be procured and passed to me with the aid of a long stick; that I should grasp the end and so be dragged out backwards.

"The idea was approved by the captain. A rope and stick were brought, I hooked myself on to one end of it, and was slowly dragged from the cannon, humbled with shame, and covered with cobwebs, rust and dust."

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## Children's Department.

## DEATH.

Monday, Oct. 27, 1902. A young boy, aged 10, died at his home, 100 St. George Street, Toronto, on the 27th inst. Cause of death, pneumonia.

## BY AND BY.

There is a little mischief maker  
That is stealing half our bliss,  
Sketching pictures in a dreamland  
That are never seen in this,  
Dashing from the lips the pleasure  
Of the present, while we sigh:  
You may know that mischief maker,  
For his name is By and by.

He is sitting by your hearth-stone,  
With his sly, bewitching glance,  
Thinking of the coming morrow,  
As the social hours advance;  
Loitering 'mid our calm reflections,  
Hiding forms of beauty nigh:  
He's a smooth, deceitful fellow,  
This enchanter, By and by.

You may know him by his winning,  
By his careless, sportive air,  
By his sly, obtrusive presence,  
That is straying everywhere,  
By the trophies that he gathers  
Where his sombre victims lie:  
For a bold, determined fellow  
Is this conqueror, By-and-by.

When the calls of duty haunt us,  
And the present seems to be  
All the time that ever mortals  
Snatch from dark eternity,  
When a fairy hand seems painting  
Pictures on a painted sky:  
For a cunning little artist  
Is this fairy, By-and-by.

"By-and-by" the wind is sighing;  
"By-and-by" the heart replies;  
But the phantom just above it  
Ere we grasp it ever flies.  
List not to the idle charmer,  
Scorn the very specious lie—  
Do not you believe or trust in  
That deceiver, By-and-by.

—Southern Churchman.

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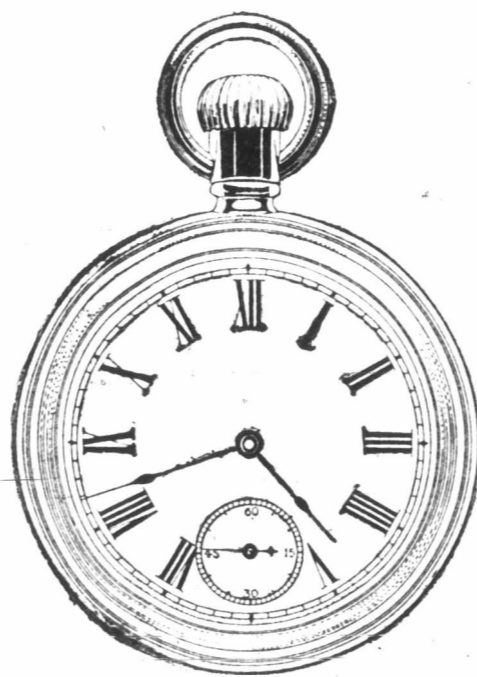
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A PARABLE FOR YOUNGER READERS.

Once upon a time the house-mother went into her garden on a bright morning. She stepped by a tiny plot of ground by her latticed porch and looked down. What did she spy but two or three morning-glory vines, struggling into the light through the moist earth.

"Why, here are some of my dear little climbers on this side of the porch where I did not expect to have any!" she cried out, as if very glad to see them, whether they were expected or not. The house-mother called all her vines "climbers," and said she loved climbers better than anything because they went up and up.

"Well, well!" she said again. "I will have to put some strings here for these stray vines. But I will only put two, for that will surely do."

So she put up the strings in plenty of time for the little curling fingers of the vines to wind themselves around. This they presently did, and went up, and up, and spread out more fingers, and shook out a quantity of green leaves and made a fine appearance.

But behold! after these two or three close by the strings had gotten a good start, up came other vines, more and more of them, a most astonishing number, and they must needs go up the lattice too. There was plenty of support for twenty vines to thread themselves in and out of the lattice, and hang out pink and purple bells of beauty, but how could the little new vines reach it! For it was a long way from the ground to the lattice above the high porch floor. There wasn't an inch of string to be seen now; the earlier vines had wrapped themselves around it.

But the little climbers must go up somehow, and they straggled and crawled along till they reached the vines that had gone up before them. Here they lifted up their wee, curling fingers as if they begged to be helped up.

Now the thrifty vines that had gone up first, soon felt the newcomers clutching at their green skirts, and they said to each other,—"in leaf-whispers you know, of course, "Why, here are some climbers with nothing to climb on. We have something to hold fast to, and we must help them up while they are so little, down there on the ground."

And so they did, these vines that had used up all the string and had a place to hold on themselves, till they reached the lattice. They reached down and took hold of the little fingers and lifted them up. They could give them no more string, but they could give them a chance to lean on their strong stalks that had run up first, and before very long the newcomers had reached the lattice too, and could take care of themselves, which they proceeded to do, and spread themselves wonderfully, ringing their beautiful bells in a sweet good morning chime to the house-mother when she opened the door and looked at them lovingly, when first she came down stairs each day.

Now there were four children in the house, two of a good size and two who were quite small. One

day the house-mother found them all four in very bad humor, the older ones refusing to show the younger ones anything about a new game they had, which was very improving, they said, as well as very amusing, but the little ones must just keep away.

When the house-mother heard about this and some other grievances, she took the four to the place where the climbers had gone up and up.

"Let me read you a little story-lesson, a little parable, here, children," she said. "I only put two strings down for the first vines, but when the others came, they ran up on the first ones, holding fast to them, and the stronger vines helped the younger ones, and made a way for them to reach a place where they could hold on by themselves. Now you older children ought to do for the little ones what the first vines did for the later ones. You have had a chance to be taught first, and to learn a great deal. You are strong, and you should lend a hand. The little ones lean on you, and you should let them, then you will all grow sweet and beautiful together. Don't give the little climbers a push, but give them a hand and help them up along with you. They will be happier and you will be better.

Although the medicine business should, above all, be carried on with the utmost conscientiousness and sense of responsibility, the unfortunate fact is that in no other is there so much humbug and deception. The anxieties of the sick and their relatives are traded upon in the most shameful manner; impossible cures are promised; many preparations are absolutely worthless, and some are positively dangerous to health.

As a consequence, all proprietary remedies are regarded with suspicion by many people, and the good suffer for the bad.

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"After suffering from catarrh of the head, throat and stomach for several years, I heard of Stuart's Catarrh Tablets quite accidentally, and like everything else I immediately bought a package, and was decidedly surprised at the immediate relief it afforded me and still more to find a complete cure after several weeks' use.



"I have a little son who sings in a boys' choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few of the tablets one Sunday morning, when he had complained of hoarseness. He was delighted with their effect, removing all huskiness in a few minutes and making the voice clear and strong.

"As the tablets are very pleasant to the taste, I had no difficulty in persuading him to use them regularly.

"Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in

using and recommending Stuart's Catarrh Tablets for any form of catarrh.

"I have since met many public speakers and professional singers who used them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and troches on the advice of his physician that they contained so much tolu, potash and opium as to render their use a danger to health."

Stuart's Catarrh Tablets are large, pleasant-tasting lozenges composed of catarrhal antiseptics, like Red Gum, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

They act upon the blood and mucous membrane and their composition and remarkable success has won the approval of physicians, as well as thousands of sufferers from nasal catarrh, throat troubles and catarrh of stomach.

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## NEW OIL FIELDS OF ONTARIO.

Our Mr. Fox has just returned from a trip of personal investigation of the **Wonderful Oil Gusher Field** in the Township of Raleigh, in the County of Kent. His report is—that the whole country is literally

### ON FIRE WITH EXCITEMENT.

Chatham—respectable, easy-going old Chatham—stands amazed, while oil operators from Pennsylvania, Ohio, Texas, California and from the big refineries at Petrolea and Sarnia fill her hotels and streets to overflowing—all seeking **Oil, Oil, Oil**—offering figures that would have been considered sheer madness a few weeks ago. The roads to the oil fields are lined with all kinds of carriages, waggon and loads of machinery and derricks. Several drilling rigs are already partly erected, and contracts have been made for the sinking of at least **FIFTY** wells within the next thirty days.

LANDS have quadrupled in price within the last two weeks. Outside of the Gurd & Co. Syndicate—

### The Ontario and California Oil Co. (LIMITED)

were the first on the ground, and have the largest holdings—amounting to about **One Thousand Acres, right in the Big Gusher Field in Raleigh.**

While at the scene of operations our Mr. Fox closed negotiations with the representative of two of the largest oil refineries in Canada to sink a number of wells **IMMEDIATELY**, and at least **FIVE WELLS** must be completed within **Sixty Days.**

At **NORTHWOOD**, about ten miles from Chatham, our eighteenth well is down about three hundred feet. Here the Company is operating on about **Sixteen Hundred Acres** of great promise. Every well sunk so far has been a paying oil producer. Watch this field also very closely—but advertising space is limited. Send for O. & C. Oil Co.'s Report for November and see for yourself. The volume of enquiries to this office show that our people are becoming alive to the great possibilities lying right at our own doors.

The stock is going rapidly and at any time may be withdrawn.

**TWENTY-FIVE CENTS PER SHARE**  
Fully Paid and Non-Assessable.

Get your orders in **IN TIME.** No order filled for less than one hundred shares. Apply **J. L. FINCH, Secretary Ontario & California Oil Co., Limited,** or to

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TORONTO.

Will you learn this little lesson from the climbers?"

The children said they would, and they honestly tried, after that, the vines by the latticed porch helping to keep them in mind. But there were only four children there. Many times four would be the better for the lesson too. There are almost always some younger children where there are older ones—either at home or at school. Who will let the little ones climb up beside them in work and play? Will you?

#### FORGETTING TO THANK MOTHER.

Of course, you boys and girls are not the kind who forget to say, "Thank you," when anyone does you a favor. When you were very small, before you could so much as talk plainly, father and mother taught you these two little words, and ever since you have been careful about using them at the right time.

There are a good many people who are careful to say, "Thank you," when somebody passes them the bread at dinner or lends them a book to read, but who receive other and great kindnesses without saying a word.

"Where are my gloves?" cries Jack, as he is about to start for school some cold morning. Oh, dear! I wish folks would let my gloves alone."

"Here they are, Jack," mamma says quickly, as the sound of the impatient voice comes to her ears. "I put them away for you when you left them lying about."

And perhaps Jack says, "Oh!" and perhaps he says nothing at all. It is not likely that he says, "Thank you." We fear his mother is used to it, however. Most mothers are.

How many boys and girls think of saying, "I thank you," for the hours mother spends mending their torn clothes, for her care of them when they are sick, or for any of the little sacrifices she is making all the time. If they want any help on their lessons mother gives it as a matter of course, and they usually forget that it is anything for which to thank her. They take it for granted that whatever they want mother will give them, if she possibly can. And so she will, but her willingness and her love and her unselfishness are no excuse for their being ungrateful and discourteous.

Start this very day to say, "Thank you," whenever mother does you a kindness. Perhaps you will be surprised to learn how many chances there are in a day to use those little

words. And you will be even more surprised to see how much it means to mother that you do not forget them.

### Rid The System of Poisons,

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### Dr. Chase's Kidney-Liver Pills

The Great Family Medicine.

When the bowels are constipated or sluggish in action the human body seems an easy prey to nearly every ailment to which human beings are subject.

The immediate result of inactivity of the bowels is the clogging and obstruction of the action of the kidneys and liver, the upsetting of the digestive organs and the forcing back onto the system of poisonous impurities which contain the germs of disease.

Not only are colds and all contagious and infectious diseases more likely to attack a person subjected to constipation, but appendicitis, peritonitis, inflammation of the bowels and chronic dyspepsia are the direct result of neglecting to keep the bowels regular and active.

In health the bowels should move about once a day, otherwise, the effects are soon felt in the way of indigestion, headache, dizziness, bodily pains, and feelings of uneasiness and languor and depression. The most prompt relief as well as the most thorough cure for constipation is Dr. Chase's Kidney-Liver Pills.

No merely cathartic medicine can do more than relieve constipation. The bile which is poured into the intestines by the liver is nature's cathartic and consequently healthy liver action is essential to regularity of the bowels. Dr. Chase's Kidney-Liver Pills have a direct action on the liver and kidneys as well as the bowels, and for this reason effect a thoroughly cure of constipation.

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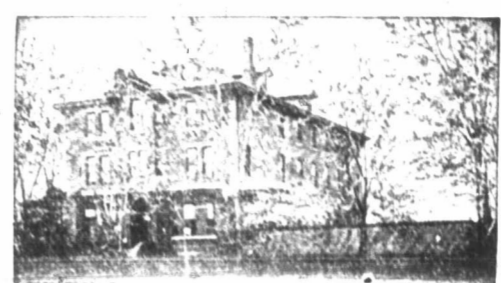
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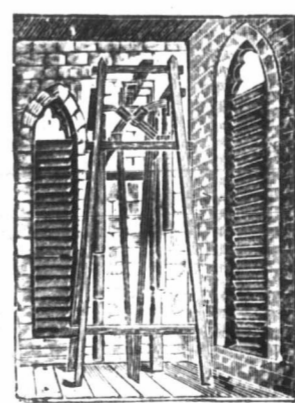
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