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The funeral of the late Most Rev. Dr. Alexander took place at Armagh in the presence of a very large number of people. The Primate and the Bishop of Clogher and Down, together with a great company of the clergy, attended officially.

The following interesting item of news is taken from the Liverpool Diocesan Gazette anent the Cathedral: "During last month a visible sign of the splendid unity which is being developed out of the vast medley of mep, materials, and machinery on St. James's Mount came into being. The first of the main roof-arches of the choir was completed, and this part of the work has been steadily proceeded with. Meanwhile there is a curious disproportion between the steady progress in the stonework of the choir and the complete standstill in regard to the great transept which is to be part of the first portion of the main Cathedral building. The fact is, it is impossible to start on the transept until the plans and drawings for the new central tower are approved in detail, as these will have to settle how the transept is to be prepared for the tower to join on to it. Accordingly the date named a year ago, 1914, for the completion of this portion will probably have now to be pushed on a year or two, as such massive masonry cannot be hurried. A strenuous effort is to be made in the autumn to provide a substantial portion of the £78,000 needed for the completion of the part of the Cathedral now in hand."

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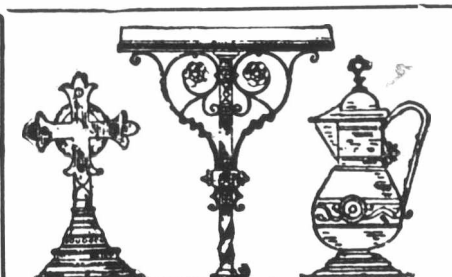


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WILLIAM BRIGGS
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The Bishop of Ossory has appointed the Rev. Canon Senior to the Chancellorship of the Diocese.

A beautiful sterling silver Communion service has been presented to the Onondaga Indian mission, near Syracuse, N.Y., by the Central New York branch of the Woman's Auxiliary, in "loving memory" of the late Rt. Rev. Frederick Dan Huntington, D.D. The service was designed by the Rev. Charles Babcock of Cornell University. The service was blessed, and used for the first time by the Indian congregation, on the Fourteenth Sunday after Trinity, the present missionary, the Rev. Wm. D. Manross, celebrating. This mission was one of the first that took up the late Bishop Huntington's attention after his consecration in 1869, and one for which he made many sacrifices throughout his life. Aside from this, the presenting of this memorial has a historical significance of considerable moment. It is given to replace a communion service that was given to the Onondaga Indians by Queen Anne about the year 1712, but which never reached them. Three such services were given by the good Queen Anne to the New York State Indians. The Mohawks and the Oneidas each received theirs, but at the time the one for the Onondagas arrived, their missionary, the Rev. William Andrews, had left the field, and the service was held in trust for them by St. Peter's Church, Albany. It has been in constant use in that parish to this day and is enshrined in their sacred memories and history. Our missionary was resumed among the Onondaga Indians in 1803, but as there was no permanent mission at the time, the custodians of the service did not feel justified in turning it over to the missionaries here. St. Peter's Church took up a special offering for the new Communion service on the First Sunday after Trinity and made a generous contribution towards the Memorial. The original service, presented by Queen Anne, is inscribed, "The Gift of her Majesty Ann, by the Grace of God, of Great Britain, France, Ire-

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land, and of her Plantations in North America, Queen, to her Indian Chapel of the Onondagas."
Lord Mountstephen has presented Aberlour Orphanage, Scotland, with a gift of £5,000 as a memorial to the late Rev. Canon Jupp, its founder and first Warden.

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TORONTO, THURSDAY, OCT. 19, 1911.

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Lessons for Sundays and Holy Days.

October 22—19 Sunday after Trinity.
Morning.—Ezek. 14; 2 Thes. 2.
Evening.—Ezek. 18 or 24:15; Luke 16.

October 28—St. Sim. & St. Jude, A. & M.
Morning.—Isai. 28: 9—17; 1 Tim. 5.
Evening.—Jer. 3:12—19; Luke 19:28.

October 29—20 Sunday after Trinity.
Morning.—Ezek. 34; 1 Tim. 6.
Evening.—Ezek. 37 or Dan. 1; Luke 20:1—27.

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

November 5—21 Sunday after Trinity.
Morning.—Dan. 6; Titus 2.
Evening.—Dan. 4 or 5; Luke 23:1—26.

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

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 262, 264, 271, 413.
Children: 675, 681, 682, 685.
Processional: 382, 385, 387, 562.
Offertory: 345, 346, 422, 736.
General: 11, 441, 442, 501.

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 261, 263, 266, 268.
Children: 670, 673, 674, 678.
Processional: 386, 387, 534, 625.
Offertory: 347, 348, 367, 373.
General: 607, 610, 614, 621.

THE NINETEENTH SUNDAY AFTER TRINITY.

"Be of good cheer," S. Matt., 9:12.

The experiences of life demonstrate the necessity and value of encouragement. We can do the things expected of us much more satisfactorily and speedily if we hear from time to time the encouraging "Well done!" And nowhere do we need encouragement more than in things spiritual. What encouragement then is offered us? In answer let us meditate upon the encouragement of Jesus. Encouragement implies sympathy. We are assured of His sympathy (vide Hebrews 4:15). For he had His tribulations. In the life of Jesus we notice that frequently obstacles to His fulfilment of the Father's will were set in His way. He was not without temptation. Yet see how He defeated Satan, rebuked the evil spirits, restrained the unwise ardour of the Galileans, and overcame every subtle influence. He deprived the world of its power to harm. He subverted its influences. "The Prince of this world cometh, and hath nothing in Me." Then on the Cross He cried out:—"It is finished." Hence our encouragement from the experiences of Jesus. "I have overcome the world," therefore "Be of good cheer!" In general, therefore, we are encouraged by the life of Jesus and its outcome to fight against all temptations, to overcome all tribulations, knowing that in the sign of the Cross we shall have a glorious victory. There are special times when we need a special encouragement. Such encouragement is not wanting. We are prostrated and paralysed by the chains of our sins. In some ineffable manner, or by the ministry of Holy Church, the message of encouragement comes to us:—"Son, be of good cheer, thy sins be forgiven thee." In wearied anxiety for help and grace, by our continued prayers we touch, as it were, the hem of His garment, knowing that we shall be made whole. And again we hear the encouraging answer to prayer and faith, "Be of good cheer, thy faith hath made thee whole." We are tossed about by the storms of doubts and fears. He comes to us walking above all doubt and fear. And His introductory words are those of inspiration:—"Be of good cheer; it is I; be not afraid." Or again we are conscious of the call to service, to some difficult task, and we falter. He comes to us again:—"And the night following the Lord stood by Him, and said, Be of good cheer: for as thou hast testified concerning Me at Jerusalem, so must thou bear witness also at Rome." (Acts 23:11.) Lastly let us meditate always upon the encouragement resulting from the presence and ministry of the Holy Spirit. Hear the words of Divine comfort and encouragement. Fight on and overcome in His might so that at last we may be able to say with Him:—"I have overcome the world."

Missionary Letter.

In sending his subscription the Rev. J. E. Woodall sent also the following delightful letter which we print verbatim:—"Rupert's House, James Bay, 23rd Aug., 1911. Dear Sir,—In enclosing my subscription to the Canadian Churchman for another year, as a lonely missionary on the shores of the Canadian Mediterranean, I would like to add my testimony to that of the Venerable Archdeacon Lucas which appeared in your issue of March 30th to the great pleasure the Canadian Churchman gives. We cannot boast at Rupert's House of such an express service as the Archdeacon enjoys at Fort Simpson. The Canadian Churchman three times a year would be a luxury indeed to us. We are thankful to get it twice a year. Last week—to be exact,

on Aug. 16th, the whole issue from last Oct. 20th to June 29th, reached us; the remainder of the 12 months' issue we shall look for about the second week in December. To us who occupy the outposts the Canadian Churchman is a precious link with our brethren at the base. I heartily congratulate you on producing a paper so fresh, free, and strong, yet one that can be read without irritation by those within our Church who hold the most divergent views. Wishing the "Canadian Churchman" the widest circulation, I remain, yours sincerely,
J. E. Woodall.

To the Editor "Canadian Churchman," Toronto.

No Young Children.

There is one result of the abnormal growth of cities which thoughtful people deplore. The congestion of population has introduced flats, apartments and lodgings where all sorts of modern conveniences are crowded into inadequate space and necessarily in many cases without proper ventilation. The most deplorable result is the prohibition now so common against families of young children. What a change from the young mother of fifty years ago who realized that her family was a gift from God and rejoiced in their fortunes. The young women of the present day are to be sympathized with as their too often childless condition is the result of economic conditions produced by selfish greed of house owners. The question is the most vital; it is one which calls for action if the Anglo-Saxon race is to maintain its place in the world. We suggest to begin with a municipal grading of the taxation of residences. All those houses, apartments or flats which are let with defective accommodation for families of say five children should pay an enhanced tax and all such houses and lodging houses which are "too select" to have children staying there should pay for their privilege.

Canon Law.

An excellent suggestion made by one of our learned and progressive correspondents is in effect:—that the subject of Canon Law of the Canadian Church should be added to the curriculum of our theological schools. Apart from the impressive illustrations given in the letter referred to we have long been convinced of the wisdom of this proposed step. Why was it, we may ask, that the late Archbishop Sweatman was such a singularly clear, able, and satisfactory chairman of any Church gathering where a knowledge of the Canon Law of the Canadian Church was requisite? It was because Dr. Sweatman had that law, so to speak, at his fingers' tips. Why again may we ask is the work of the Church so often let and hindered—in the parish, at vestry meetings, and in Synod? It is because, as a rule, both clergy and laity are so poorly furnished with anything like an adequate knowledge of the law referred to. We entirely agree with the wise and timely suggestion that the subject of Canon Law of the Canadian Church be added to the curriculum of our Theological schools.

The Need of It.

If for a moment one thinks of the great help a knowledge, even though it be not profound, of the statute law is to a layman in dealing with most of the practical matters of life—whether it be in his capacity as a private citizen, in his relation to the municipality, or in his duty to the State, one can by analogy conceive, that a somewhat similar knowledge of the Canon Law of his Church would be of advantage to a Churchman. Now it would be hard to realize any position in the round of clerical duty where such knowledge would not be a source of strength

to the clergyman. But this information cannot be obtained offhand by turning over the pages of Synod Journals or consulting the Canons of the Canadian Church—except in a cursory way. Take for instance the deep, sound knowledge a University man—worthy of the name by the way—acquires of any special subject to which he has applied himself during his college course, aided by text-books and the lectures of a learned professor. A knowledge that is an aid and advantage to him throughout life. It is that our theological students may in their formative days be able to acquire a taste for and a fundamental grounding in the Canon Law of the Canadian Church that we make this plea, and we believe that courses of lectures delivered by such able ecclesiastical laymen as Dr. Davidson of Montreal; Matthew Wilson, K.C., of the Diocese of Huron; or Chancellor Worrell or Dr. Hoyles of Toronto Diocese—would prove of inestimable advantage to the Canadian Church.

Canadian Sentiment.

If for no other reason, the recent general election was worth while to prove beyond question the national sentiment of the Canadian people, Dr. Parkin has truly said in his able letter to the London Times. By its present decision Canada has struck the strongest direct blow for national unity that has yet been given. The extraordinary silence with which the blow was delivered—a silence which puzzled the most acute and experienced political prophets even in the Dominion itself—makes it all the more impressive. Of its far-reaching influence an estimate can scarcely now be formed. But it has at least shut the mouths of those who claim that material interests alone hold nations together. That was a striking and most interesting anecdote told by Dr. Parkin of the late ex-President Cleveland, who once in a conversation with Dr. Parkin said:—"I tell you what makes me like and respect you Canadians. You are always ready to talk business with us and are as keen for a good bargain as we are, but the moment anything is said about annexation all your fists go up at once." There can be no doubt in the mind of any reasonable man, whatever his nationality may be, that there is a Canadian national sentiment, and that on occasion the strength and direction of this sentiment can make itself abundantly felt.

St. Andrews, Aberdeen.

The historic Church of St. Andrew's, Aberdeen, has been renovated, the galleries have been removed, and it has been adorned with memorials of worthies to be held in remembrance, chancel screen and pulpit. The opening took place on the memorable 21st of September by the Bishop of the Diocese attended by a very great number of clergy, the Lord Provost and magistrates of the city, leading people from the county and city. The services were impressive throughout. A full account of them and the sermon is given in the "Scottish Chronicle." What also appeals to us is the leading article in that journal and its remembrances of the grim but intensely loyal spirit of the North. "Old ways, old customs, and old manners are loved and clung to with a tenacity which is startling to a stranger; and there is a beautiful reverence for the buildings in which their fathers and their fathers' fathers worshipped God in the long past years." We quote again: "The building itself is barely one hundred years old but the congregation has had a continuous existence right on from pre-revolution times and has never failed even in the face of bitter persecution, to bear effective witness to the Church's faith." It is the same congregation that worshipped in the little chapel where on the 14th November, 1784, Bishop Seabury, of Connecticut, was set apart

at the hands of Bishops Kilgour, Pethie and John Skinner. Look across the line at the Church in the United States with its Dioceses, Churches, colleges, schools, and innumerable social and religious activities. At that consecration the last four verses of the 90th Psalm in the old version of Tate and Brady were sung, and has not God in the succeeding years wonderfully answered that rugged prayer: "To all Thy servants, Lord, let this Thy wondrous work be known; and to our off-spring yet unborn, Thy glorious power be shown. Let the bright rays upon us shine, give Thou our work success; the glorious work we have in hand do Thou vouchsafe to bless."

Extravagance in Ritual.

"A ceremony that does not express something is a mere idle formality," says the Church Times when editorially rebuking a priest who apparently had been indulging in an extravagance of fancy ceremonial during an ordinary service. The writer goes on to say that:—"The Catholic Movement has been hampered by the fussiness of ultra-ceremonialists, obsessed with the morbid notion that the impressiveness of a service is heightened by the multiplication of the little fidgety acts." This is true. It is a shame that the noble and impressive Ritual of the Church should be marred by the occasional attempts of extremists to put some fancy adornment or enrichment on that which in its simple dignity and grandeur calls for no change at their hands. Another matter should not be lost sight of in this connection. That is the regrettable fact that numbers of devout and estimable Church people are pained and perplexed by "the multiplication of little fidgety acts," which neither add to the impressiveness of a service, nor increase in any way the strength of the Church.

Dr. Gore's Basis of Work.

Dr. Gore, now Bishop of Oxford, in bidding farewell to the parish of St. Alban's, Birmingham, and at the same time instituting the new vicar, delivered one of his addresses. Looking back through his ten years as Bishop he said that there was no diocese in which the differences of ecclesiastical points of view—High and Low Church—were more marked than in that diocese, and he had tried to work on a clearly understood basis and to emphasize three principles of unity. (1) All that held office in the Church must be clear in the expression of what they believe and must mean briefly what is meant by "I believe" in the Nicene Creed. (2) That nothing can be taught in the Church except what can be taught and confirmed out of Holy Scripture. (3) For public prayer and administration of the Sacraments the use of the form prescribed and none other except what shall be ordered by lawful authority. The Bishop, of course, enlarged in his own admirable way upon the points which we condense.

UNIVERSITY EDUCATION.

We have read a deeply interesting examination of Dr. Nicholas Murray Butler, Principal of Columbia College, before the Royal Commission on this subject. It is rather long for our columns but it is too valuable to be passed over altogether so we try to condense it. It began as follows. Lord Haldane said: "President Murray Butler, you have been so kind as to say you would give us some help with our work on this commission, and there is a particular point which I should like to begin with. We have run up against a problem. We find growing up in this country technical institutions of a very high order, such as the Imperial College of Science and

Technology, of which you have heard, and our problem in London is to see whether a university can be fashioned in so comprehensive a manner that it may include not only academic training in the institutions devoted to that purpose with their pure and applied sides, but also institutions such as the Imperial College which devote themselves specifically to placing higher science in close contact with modern industries. Now the problem has arisen in Germany, as you are well aware, in connection with the administration of the Universities and the Technische Hochschulen, and it has produced a line of demarcation between the two institutions. We are anxious, if it can be done, to avoid the sharp German line of demarcation, and one of our objects in asking you to give us your views was to know whether you have had experience in the United States of dealing with this problem and whether you have succeeded in welding the university strictly so called and the technical high school, in the German sense, into one institution." The Principal replied that it was a common problem in the States, detailed the rise of the new studies, the mistakes in Germany, Dr. Eliot's work at Harvard, and the advance of amalgamation which owed a debt to Dr. Pritchett, the present President of the Carnegie Foundation and the establishment of technical colleges in seats of the higher learning and added: "My own view is, and I think it is the view of most of my colleagues in the United States, that the inclusion of the faculty of applied science, as we call it generally, in the university, side by side with the faculties of liberal arts and letters, and law and medicine, is of very great advantage in establishing a catholicity of view and in affording a concrete illustration of the interdependence of all these various subjects," and he went into further details which were followed by this question: Now, on what you have so lucidly stated, will you let me put a point to you which I will put in the concrete—an imaginary case just to make clear what I mean? Suppose there came to you at Columbia University the representatives of one of the great corporations and said: "Now, we think we can get out of our product, we will say oil, by-products which would be a source of revenue to us, and what we want is that you should train up for this work a certain number of specialists. We will be content with nothing short of the highest scientific attainments on the part of these men, but we wish to pay them very highly, and it is worth our while to expend money on getting you, if necessary, to make a small special school for that purpose." Would you consider it within the scope of your university work to produce highly-trained specialists ad hoc? A. We certainly should. Q. You would? A. We certainly should, and, I may add, as a very interesting fact which just occurs to me, that at one or two universities—I remember at the moment, the University of Kansas in the Middle West—provision has recently been made by which business men and industrial firms wishing to have a scientific investigation made of certain specific industrial and practical problems have themselves established research scholarships or fellowships in a university, and have brought about the appointment of young chemists or physicians or engineers to go on with these researches in the university as part of their university work. A long examination followed on the modern governing bodies as contrasted with the old, and the German system. The governing bodies being much the same as those in our higher universities of which Dr. Butler said: "I should dislike to attempt to lay down any principles for others, but I am entirely clear that the rapid development, the greatly increasing strength, and the larger public service of the American universities is chiefly due to the

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unpaid, unselfish, generous, and highly intelligent service of these boards of trustees, usually consisting of devoted and conspicuous graduates of the institution who are only too happy to give it their best service. The secret of the success of this system of academic administration with us is that the trustees and the president view the university as a whole and in its largest public relationships. They rise above the temporary interests of individual teachers, departments, faculties, or schools." Then followed questions as to the small colleges and the courses in these institutions and the pressure by the Carnegie foundation in defining for the purpose of giving retiring allowances to professors, that for admission to a college there must be a completion of a standard four year secondary school course of study. Finally, Principal Butler described the function of the university council, as developed at Columbia, saying: "What appears to me to be going on with us, although perhaps others would not agree with this diagnosis, is the attrition of the faculties between the council above and the departments below, and I should not be at all surprised if twenty-five years from now, or probably in less time, the faculties, which are really a survival from the Middle Ages, should practically disappear. Then we shall only have the council and the departments, with something else that might grow up, which we do not now foresee. I see the business going into these forms, not because anyone desires it to do so, not because it is the policy of any official or any board, but because it is the law of academic gravitation."

TWO GREAT ENGLISH CHURCHMEN.

Some months ago, a professor of Divinity in a certain "Dissenting" university in Canada, was showing us a collection of his favourite books, numbering fifteen or twenty. Out of these, if we remember aright, considerably more than half were by Anglican clergymen. This was gratifying as an evidence that our Church, if not holding her own relatively, is still making her influence felt as the mother of great scholars and thinkers. There has recently died in England a prelate, who in his person, seemed to combine all the distinctive qualities of the typical and traditional scholar Anglican Bishop. We refer to Dr. Wordsworth, the late Bishop of Salisbury, who by universal consent leaves a vacancy in the Episcopal Bench of England which is not likely to be filled in a hurry. Bishop Wordsworth, who was the son and nephew of Bishops and the grandnephew of the poet, was at the time of his death, probably the most learned cleric in England. The Mother Church rejoices in distinguished Bishops not a few—in Bishop Winnington-Ingram, the Man of the People; in Bishop Gore, the theologian and Christian philosopher; in Bishop Diggle of Carlisle, the popular exponent of modern "up-to-date" orthodox Christianity; in Bishop Jacob of St. Albans, the man of affairs; in the two Archbishops, both ecclesiastical statesmen, and in many other prelates of light and leading. But Bishop Wordsworth stood in a class by himself, and deserved to rank with many of the great scholar Bishops who from Pearson downward have glorified the history of our Church for the past three centuries by their massive and monumental learning. A profound classical scholar, a theologian of exceptionally deep and wide attainments, and one of the greatest living authorities on ecclesiastical history, he has left behind him a number of valuable works, for which the Church is distinctly richer, and which it is likely no living ecclesiastic to-day of any denomination, in the English-speaking world could have produced. His knowledge of Latin and Greek was almost phenomenal, and it is said that he could

converse in either language with perfect ease. In addition to all this he was indefatigable in his episcopal labours, and during more than a quarter of a century's occupancy of the See of Salisbury, he never spared himself. The late Bishop took a very deep interest in the religious movement on the Continent of Europe known as "Old Catholicism," as also in the various branches of the Eastern Church. He was sixty-eight at the time of his death, which seems to have been accelerated by overwork. His published works make an imposing list, and include sermons, a volume of Bampton Lectures, a Defence of English Orders, and various books on classical subjects. He may perhaps be described as (for the present at all events) the last of the Anglican Divines of the old school. Personally, while a man of the kindest disposition, he was a man who in his dignity of manners and bearing, belonged to a bygone generation. The death of Dr. Gregory, formerly Dean of St. Paul's, though by reason of his great age, not unexpected, came as a shock to a very large number of Church people in England. The late Dean, who had completed his ninetieth year, will chiefly be remembered for his work of re-organization in connection with St. Paul's Cathedral which he accomplished as a simple member of the Chapter and not as Dean, only succeeding to that office in 1900. A strong High Churchman, of what is now the "old-fashioned" type he had witnessed and participated in most of the various stages of the Catholic Movement, his ministerial career embracing a period of over sixty years. At the time of his death he was one of the most venerable figures in the Anglican Church, influential not so much for his natural abilities or attainments, although they were considerable, as for his rugged common sense, exceptional force of character, and great administrative ability. As Dean of the greatest Cathedral in our communion he was during the last few years of his active life, very much in the public eye. In London he wielded a wide and profound personal influence, and at the time of his death he filled a place in the public affection and esteem certainly without living parallel. He was a native of the city of Liverpool and had been in business in his early days.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The Honourable Mr. Borden will receive, and is entitled to, a fair field on which he may exploit his political ideals. A country of such vast areas and of diverse interests, a population of such mixed origin and varying creeds are bound to enforce compromises in the choice and personnel of a Cabinet. The marked out above all their fel-

lows for public service in the various departments of government may dwell in two or three centres in one corner of our Dominion and precedent and presumably the public interest may demand that these men must come from widely severed localities that their local knowledge may keep the interests of the country, as a whole, definitely and strongly before the minds of those who should legislate for the whole. Custom has still further complicated matters by establishing the precedent that men representing races of different origin, and Churchmen of different faiths, should also be represented in the Cabinet. Then there are occupations that are supposed to be borne in mind, namely, the farming interests, the manufacturing interests, and the labour interests. When all these points have by an unwritten law to be taken into consideration by a Cabinet-maker, and at the same time, men keen about letting their light shine before their fellow countrymen, are pressing with vehemence upon the portals of power regardless of personal fitness, geographical representation, national origin, creed or occupation, our sympathy goes out to the man who has the responsibility for the organization of a Government. We have reason to think that Mr. Borden has not been a stranger to these conflicting forces during the past few weeks. If his Cabinet is not what many of us would wish, he presumably is entitled to a fair opportunity of testing his handiwork.

The one outstanding feature of the personnel of the Cabinet is the presence of the titular leader of the Nationalists, a man who, in the judgment of many, can hardly be said to have "played the game" with his leader even before he openly identified himself with the Nationalists. But putting that aside, the wonder still abides, how imperialism and nationalism, navy and anti-navy, can be reconciled in one political household. Are the Nationalists prepared to foreswear their Nationalism, or are the Imperialists prepared to foreswear their Imperialism, or shall we have a neutralizing compromise? These are interesting questions. We are quite aware that politicians have an immense capacity for reconciliation when disagreement means loss of power, but the question is, can reconciliation satisfy the demand for public and private honour in our statesmen, a demand which lurks in the minds and hearts of our Canadian people? We frankly confess that we had supposed that the verdict of the people had made this alliance unnecessary, and the utterance of Mr. Bourassa immediately following the election, when he again declared his independence of Mr. Borden, had made it impossible. Canadians are anxiously asking the question, can we in this case have "peace with honour"? This whole question of Nationalism is one of the most extraordinary problems of the day. It seems to be a question of origin rather than religion, of ancestry rather than faith. In the Church of God presumably the members are not classified as French or Irish or American by the Divine Head, and yet this would appear to be what is assumed by our Nationalist fellow-citizens. It would appear to be a question not of the Catholic Faith, but the Catholic Faith as presented and interpreted by the French-Canadian. It is not a question of being Canadians, but of being French-Canadians? They are segregating themselves into a sort of tribe, the new world Jews, the chosen of God, the called to be "a peculiar people." They are carrying their identity with them into Western Canada, the United States, and elsewhere, wherever a few of them gather together. They are claiming for those who have settled on the banks of the Assiniboine and the Saskatchewan all the privileges that have from time to time been accorded to their tribesmen on the St. Lawrence. They are not merging themselves with the great nation that is taking form in this young country, contributing their stamp and im-

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MONTREAL

the significance of the temple. As a text, he spoke from the words: "But I say unto you, that in this place is One greater than the temple;" St. Matthew xii., 6. This also marked the thanksgiving service anniversary, the coming of the present rector nineteen years ago, and the sixtieth anniversary of the opening of the church, which took place in June, 1851. Rev. John Hebdon, M.A., was its first rector, under whose wise administration the church prospered for nearly twenty-seven years and during whose pastorate the church building was finished, the spire erected and a lovely peal of bells installed, owing to the munificence of Mr. Richard Juson, one of the founders of the church, and his widow. Under its second rector, Rev. James (afterwards Bishop) Carmichael, this church struck its gait, rapidly taking the leading place in the Anglican communion of Hamilton and the whole diocese of Niagara. He also did a great work in the city at large, by forming a total abstinence society, which at one time numbered between four and five hundred members. During his short pastorate of four years, 1878-1882, Dr. Carmichael left an imprint of his loving personality which still endures. It was during the term of its third rector, Rev. Hartley Carmichael, M.A., that this handsome little church was nearly destroyed by fire, on the night of January 8, 1887, and the disaster called forth the sympathy and brotherliness of his fellow-ministers, the use of several places of worship being offered, including St. Paul Presbyterian Church, and the Jewish synagogue. The church was quickly restored and the loss forgotten, but the evidence of brotherly love remains. After six years of very eloquent ministrations, Rev. Hartley Carmichael removed to Richmond, Virginia, and was succeeded by Rev. E. P. Crawford, who, after a short pastorate of three years, 1889-1892, removed to Halifax, where he is now rector of the new Cathedral Church. The present, the fifth rector, Rev. W. H. Wade, came to this church in November, 1892, and has thus nearly completed nineteen years of service. Great progress has been made under his able ministrations. Missionary effort has greatly increased, the number of communicants has also grown greatly, and the Sunday School building doubled in size and modernized, so that it is now a pattern for the whole diocese. It is interesting to note that three out of the five rectors of the Church of the Ascension were products of Trinity College, Dublin. The church and rectory properties have been recently repaired and improved and the interior of the church redecorated and carpeted at a total expenditure of nearly four thousand dollars, the most of which has been subscribed, and the wardens, Messrs. J. H. Henderson and Fred T. Smye, asked for, and received, a liberal special offertory towards completing the special fund for this purpose.

St. Peter's.—Special anniversary and harvest thanksgiving services were held in this church on Sunday, Oct. 8th, when the special preacher was the Ven. Archdeacon Davidson of Guelfh.

Woodburn.—The harvest thanksgiving services were held at Christ Church, Woodburn; St. George's, Taplestown; and St. George's, Rymal, on Tuesday, October 8th. The church at Woodburn was profusely decorated by the ladies of the church. Solos were sung by Mrs. O. F. Cooke and Mrs. I. B. Spence, and the musical parts were well sustained by the choir. At Taplestown the church was prettily decorated and a large congregation was present and the hymns, etc., heartily sung. At Rymal the church looked at its best, being tastefully decorated by a band of willing lady workers. The choir of St. Stephen's Church took over the musical portion and reverently rendered the hymns, etc. Many former members of the church came out from the city and a very hearty service was held. Earnest sermons were preached by the incumbent, Rev. Oscar F. Cooke, and the special offertories devoted to the home and foreign missionary work of the church.

Niagara Falls.—Christ Church.—The Very Rev. Stewart Houston, M.A., D.C.L., Dean of Niagara, who died in the General Hospital, Toronto, on Monday the 9th inst., was born in Carleton Place in 1834. He served in the ministry for fifty-one years, all of which were spent in the Diocese of Niagara. In 1854 he entered Trinity College, Toronto, matriculating with honours, being the first prizeman of his year. At Easter, 1859, he was ordained priest by the Right Rev. John Strachan, first Bishop of Tor-

onto. After his ordination Dean Houston was sent as travelling missionary, ministering to the spiritual needs of six townships lying midway between Guelfh and Owen Sound, a comparatively recently settled district, where much travelling had to be done on foot or on horseback. After this arduous work for seven and a half years he was promoted to a parish in the vicinity of Hamilton, consisting of Grace Church, Waterdown, and St. Matthew's, on the plains west of Burlington, near Burlington Bay. In October, 1878, Dean Houston was appointed rector of Christ Church, Niagara Falls, where he officiated for thirty-one years, until the time of his retirement from active duties last year. At the jubilee celebration of his alma mater in 1908 the Convocation conferred upon him the honorary degree of doctor of common law. In fifty-two years of his ministerial life he missed only two Synods of his diocese—the portion of the Diocese of Toronto afterwards incorporated as the Diocese of Niagara. Forty-four years ago he married the eldest daughter of the late Rev. R. G. Cox, of Brampton, who survives him. He leaves four sons and two daughters—William, in Toronto; Edward, in Ottawa; Herbert, in Port Arthur; and Arthur in Toronto; Mrs. Maclaren, of Hamilton; and Miss Houston. The late Stewart Houston, who was for a number of years manager of Massey Hall, was also a son. The Dean's funeral took place on Thursday last. The first part of the service was held in the Church and the body was afterwards committed to the grave in Fairview Cemetery, Niagara Falls. The Right Rev. Dr. Clark, the Lord Bishop of the Diocese, officiated and he was assisted in the service by the Rev. G. C. Gordon, the present rector of the parish.

HURON.

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

London.—A meeting of the members of the Ruri-decanal Chapter of East Middlesex was held in the Bishop Cronyn Hall on Monday, Oct. 9th, for the purpose of electing a rural dean in the place of the Rev. W. T. Hill, who has removed from the deanery, at which the Rev. Canon Craig, the new rector of the Church of the Evangelist, was elected to fill the vacancy.

The fourth Conference of the Archdeaconry of London is to be held in the schoolhouse on Tuesday and Wednesday, November 14 and 15. The opening service, with recently vested choir, will be held on the Tuesday evening and the Bishop of Huron will preach. The Conference proper will begin with a well-prepared programme on the Wednesday morning. A series of important present-day topics will be presented and discussed.

Courtright.—St. Stephen's.—On Friday evening, Sept. 8th, the officers and teachers of the Sunday School met at the residence of Mr. and Mrs. S. Cathcart and presented their son, Mr. Bayard Cathcart, with a bible and the following address:—"Courtright, Sept. 8, 1911. To Mr. Bayard Cathcart, Dear Friend,—On the eve of your departure from our midst, we, the rector, superintendent, officers and teachers of St. Stephen's Church Sunday School, gladly avail ourselves of this opportunity of expressing to you in a slight degree the appreciation and esteem in which you are held by the whole community. It is with no slight feelings of regret that we bid you farewell. But since circumstances compel you and us to part we must there submit. Be sure that your efforts and interest which you have taken in behalf of our choir and Sunday School and your kind and courteous manner toward us all will not readily permit us to forget you. Your name will ever be a fond recollection to each of our memories of the pleasant days that we have experienced together. Kindly accept, therefore, this bible as an expression in a slight degree of the kindly feelings entertained towards you by us all. In conclusion we pray that God's richest blessing may be with you, and that you may have good success in your new field of labor. James H. McLeod, rector; A. W. Kelly, superintendent." Mr. Cathcart has been for some time past the secretary of the Sunday School, and he left on Saturday the 9th ult. for Windsor, Ont., where he had secured a position in the Dominion Bank.

Quite a number of the congregation of this church assembled at the residence of

Mr. and Mrs. Standish Cathcart on Friday evening, October 6th, to say good-bye to the Rev. J. H. and Mrs. McLeod. After a very pleasant hour spent together, Mr. Walter Kelly, principal of the Public School, was called upon to read the following address:—"To our beloved pastor, the Rev. J. H. McLeod: It is with feelings of deepest regret that we, the members and adherents of St. Stephen's Church, Courtright, have learned of your intended removal from us. We wish at this time to remind you, and your estimable partner in life, that we feel most keenly the loss which we are about to sustain. During your sojourn among us, you have been ever faithful and true in the performance of your many duties as pastor of our church. You have worked hard for us, and your work has not been in vain, for we feel, that through your earnest endeavour, much has been accomplished in advancing the cause of our Lord and Master. We have learned to love your truthness, to seek wisdom in your counsels, and to take courage from your cheerfulness. You have ever shown a very great interest in us, by your frequent visits and your anxious inquiries from time to time, on our behalf. You have won our universal esteem and affection by your unflinching kindness and generous, willing-hearted liberality, and in the varied walks of neighbourly and social intercourse, you have contributed abundantly towards making life pleasant in the circle in which you have moved. You are about to remove to another field of labor, where no doubt you will meet with and gain other friends, who will esteem you and confide in you, but we wish to assure you that your many friends here will always cherish a happy remembrance of you and Mrs. McLeod, and of the days we spent together as people and pastor. We wish to remind you that your many acts of kindness toward us, and your labour among us, as true citizens of our village, shall not soon be forgotten. We feel that we cannot allow you to depart from us without expressing in some way our gratitude to you. We therefore ask you to accept this purse, not for its intrinsic value, nor do we infer that by it you are to measure the feelings we bear toward you, for we believe that they are immeasurable, but please accept it as a very slight token of our love and esteem for yourself and Mrs. McLeod. We may not have the opportunity of meeting you in your new home, but, we trust, we may have the pleasure of many visits from you in the future. We shall not soon forget you and we hope also that we may occupy a place in your thoughts and prayers. We join in wishing you a safe journey to your new abode and we pray fervently that you both, yourself and your wife, may be spared long to continue in your good work and that you may ever be abundantly prospered and crowned with every necessary temporal and spiritual gift. Signed on behalf of the congregation, James Kerr, George Stockdale, Churchwardens."

Strathroy.—St. John's.—The annual Harvest Thanksgiving service in this church was held on Sunday, October 8, and a former rector, the Rev. W. T. Cluff, of Stratford, officiated at all the services, preaching instructive sermons based on the Scripture lesson, to his former people. The church was tastily decorated, largely the work of the young members of the Sunday School, and consisted of a double arch chancel screen of miniature sheaves of wheat and oats picked out with fruit and flowers, the bright colours on the golden background having a fine effect. The altar and chancel decorations were floral and were very effective. Transept and nave windows and prayer desks, pulpit and lectern were finished with grain, fruit and vegetables. The choir rendered festival music from Turner and Maunder, and Miss Gladys Richards sang the solo "Evening Prayer," the anthem, "The Eyes of All," being sung during the offertory, Mrs. Sadlier rendering the solo. The new vestry will be open in a few weeks and a vested choir installed.

Chesley.—Holy Trinity.—On October the 1st the annual Harvest Home services were held in the above church and the services were conducted by the Rev. William Henderson of Hanover. The morning service was not very well attended owing to the heavy rain, but at night the church was packed to the doors. Mr. Henderson preached from St. Luke xvii., 17, in the morning and in the evening he preached a very patriotic sermon and took his text from Deuteronomy xvi., 9, 10 and 11. The congregation lis-

tened with very great attention. The church was very prettily decorated for the occasion and special music was sung by the choir.

Chatham.—Christ Church.—The congregation of this church lately celebrated the jubilee of the building of their beautiful church, which was erected in 1807. This parish is one of the very oldest in Western Ontario. The first clergyman of the Church of England in the district was the Rev. Richard Poirard. He was sheriff of Essex and Kent in 1793. He became judge of Surrogate in 1801. In the same year he was ordained to the ministry, and, with headquarters at Sandwich, he served as missionary in a great district extending from Amherstburg to Chatham. The exact date of the building of the first church in Chatham is not known, but the subscription for its erection was made on the 7th of January, 1810. The heading of that list is as follows: "We, the undersigned subscribers, promise to deliver flour, wheat or corn to the amount of the sum affixed to our names at the current price on the river, on or before the first day of June next, to be delivered at Messrs. Arnolds' Mills, John Dolsen, Esq., or Chatham Mills, which sum of money and produce are to be applied towards erecting an Episcopal Church in Chatham." A church was built from this and, perhaps, subsequent subscriptions, probably in the year 1820 or 1821. The first resident clergyman was Rev. Thomas Morley, who came as a travelling missionary in 1822, and became resident in 1826. He was succeeded in 1830 by Rev. Thomas Brock Fuller, afterwards Bishop of Niagara. Rev. C. O. Wiggins and Rev. W. H. Hobson fulfilled brief min-

istered upon the people to be like Christ in His truth, purity and love and devotion for the Church. Rev. R. S. W. Howard and Rev. W. H. G. Colles assisted in the service throughout the day. At the evening service Miss Gertrude Potter sang a much-appreciated solo and the choir rendered the anthem, "Ye shall dwell in the land." Mr. Dickinson presided at the organ for the first time yesterday, and proved himself an organist of exceptional ability. At the close of the evening service he gave a recital of three numbers, which were thoroughly enjoyed by the large number present. The offerings throughout the day were very satisfactory, while the total offerings on the two Sundays amounted to \$1,790, in cash, which is quite a record for a church in Chatham. Christ Church is in a very healthy and prosperous condition, and the congregation have great reason to feel satisfied with the results of the recent special services. Rev. Mr. Howard, the rector, has special reasons for feeling proud of his congregation, and they in turn are very fortunate in the possession of such a capable and energetic rector.

ALCOMA.

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

Port Arthur.—St. Augustine's.—This pretty church was en fete on Sunday, September 24th, when the harvest festival services were held. The decorations were most appropriate. Mountain ash berries, flowers of all kinds, fruit and vegetables were there in abundance. The altar was

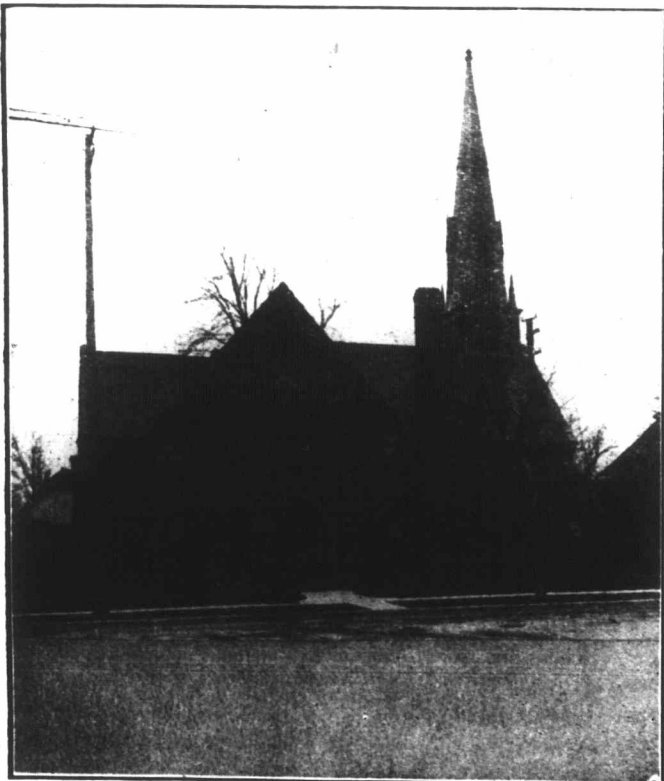
decorated with the celebration of the harvest festival. The offertories amounted to over \$50.

There have been many handsome gifts presented to this church. A handsome new communion service, given by the Altar Guild of the church, which is composed of the girls of the confirmation class, and was used Sunday for the first time. In addition to this there is a handsome set of communion linen, given and worked by Mrs. H. O. H. Goodier, and this makes a very ornate and complete equipment for the altar of the church. Another gift is a set of brass vases for the altar, donated by Mr. and Mrs. W. H. Walker. This is now on order. On order also is a massive brass eagle lectern, the gift of Mrs. H. Wray and Mrs. B. Cousins, in memory of their mother. The recently purchased seats, choir stalls and hymn boards were acquired through the young men of the Ways and Means Committee, and are now in place. The total seating capacity of the church is nearly 400. Still another handsome piece of church furnishings will soon adorn this church, a set of reredos panels, the gift of Miss Faulkner, of London, England, who is working on them now. These will be installed as soon as received.

Little Current.—The semi-annual meeting of the Rural Deanery of Algoma was held at this place, which is on Manitoulin Island, on September 4th and 5th. As the journey was a long one for clergy not living on the island, all that was attempted the first day was a social reunion, always a most enjoyable and most necessary part of a deanery meeting. On Tuesday the programme proper began with a celebration of the Holy Communion, Rev. Rural Dean Holland, B.D., was celebrant, assisted by Rev. C. C. Simpson, incumbent of Little Current. After Matins at 10 a.m., a devotional meeting was held in the church. This was intended to be the central feature of the session, and according to the testimony of all present it fully sustained its character. First we joined in singing Bishop Bickersteth's beautiful hymn:

"Come ye yourselves apart and rest awhile,
Weary, I know it, of the press and throng;
Wipe from your brow the sweat and dust of toil,
And in my quiet strength again be strong."

This seemed to soothe our spirits and attune our minds to the note of Retreat as we sat together in that chaste little church, a small band of brothers in work and sympathy. Then came opening exercises with special confession of our shortcomings and needs, followed by a reading given by the Rural Dean on "The Preacher as a man of God." The remainder of the time was spent on our knees in prayer for the following objects: (a) For the work of God throughout the world, especially in Honan, China. (b) For the Bishop of the Diocese and for the clergy in struggling missions. (c) For the work of the Church on Manitoulin Island, among both Indians and whites, with special reference to opposition and unscrupulous rivalry. (d) For guidance and blessing upon efforts to promote more Bible teaching in the day-schools of Ontario. The afternoon session opened with the usual business meeting, when it was decided to meet again D.V. on February 13th, 1912, at Sault Ste. Marie. A new member, Rev. Harold F. Hutton from the Diocese of Huron, was cordially welcomed into the deanery, and at the same time the chairman expressed his regret that within a few weeks he himself would be leaving the deanery, though not the diocese. Letters of regret at inability to be present were read from Revs. B. P. Fuller, John Tate and C. E. Hewitt. A resolution was passed asking the Rural Dean to collect items of news from the various missions in the deanery, and forward them to both the "Canadian Churchman" and the "Algoma Missionary News." Next came the Church History Session, which occupied over two hours. This was the result of plans made at the meeting last February, when it was agreed to follow out a course of reading on the lines laid down by the Central Society for Sacred Study. The subject chosen was English Church History, period 1509 to 1643; between Rome and Geneva. The books used were: (1) The English Church in the reigns of Elizabeth and James, by W. H. Frere. (2) Plummer's Lectures on English Church History: a. Vol. I. From the death of King Henry VII. to the death of Archbishop Parker; b. Vol. II. From the death of Archbishop Parker to the death of King Charles I. In the absence of two members who had hoped to have been present to read papers on parts 1 and 2 of Vol. I. of Dr. Plummer's fascinating lectures, the chairman gave an account of the contents of the volume in question, emphasizing the following points: 1. The Great Cardinal (Wolsey)



Christ Church, Chatham, Ont.



Rev. R. S. W. Howard, B.A., Rector, Christ Church, Chatham, Ont.

istries, and in 1849 came Rev. F. W. Sandys, afterwards Archdeacon of Kent, during whose incumbency the present church was built. The commemoration of the jubilee of this church is enthusiastically entered into by the congregation. On Sunday, October 1st, harvest thanksgiving services were held. The special sermons for the day were preached by the rector, Rev. R. S. W. Howard. On Thursday evening, October 5th, a large gathering of the congregation was held in the Sunday School hall. There were a number of addresses by local men, interspersed with music. The principal address of the evening was given by Rev. Canon Tucker, rector of St. Paul's Cathedral, London. The splendid spirit and enthusiasm of the congregation of Christ Church was unmistakably shown in this large gathering. The announcement by the rector that the jubilee fund subscriptions have now reached the amount of \$6,000 was received with loud applause. This subscription extends over two years, and comes within \$800 of clearing the whole parish debt. There is no doubt the remainder will be forthcoming. The Lord Bishop of Huron preached on Sunday, October 8th, in Christ Church in connection with the jubilee, giving two excellent discourses. In the morning he preached from the words, "This is the House of God," dealing with the Church under the following heads: 1st, the Church as a monument of our faith; 2nd, as a parable of our life; 3rd, as the home of the soul; 4th, centre of moral light. At the evening service he spoke from the words, "Be ye imitators of Christ," in which he

decorated by Mrs. Thomas Fisher, who adorned it with loving hands in memory of her son, Mr. Thomas Fisher, who was drowned on September 24, 1904 in Whitefish Lake, near Port Arthur. The services, both morning and evening, were very bright. Rev. F. G. Sherring, of St. John's Church, was the preacher at the morning service, and the rector, the Rev. W. S. Weary, in

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as the prince of diplomats, a wise and gradual reformer, the true friend of liberal education, but also is one whose talents were cramped and career ruined by the miserable affair of the divorce. 2. Separation from Rome and the Reformation, noticing (a) much woeful legislation under Henry VIII., despite the tyranny of the King and the servility of Parliament; and (b), the absolute continuity of the Church in England throughout the Reformation period, in organization, essential doctrine, and ritual. Witness many instances of vicars and bishops who had continued in office under Henry, Edward, Mary and Elizabeth. 3. The Protestant Failure and the Roman Failure, viz., the harsh methods and unworthy motives of Somerset and others under Edward VI., also the melancholy failure of poor misguided Queen Mary to restore the tyranny of Rome and bring the now awakened England under the iron heel of the Pope. This concluded his notice of Vol. I. of Dr. Plummer's work, as its final chapter overlapped the work of the next speaker. The Rev. W. Hardy Johnson, M.A., then gave us his promised paper on Vol. II., embracing the years 1575 to 1643. He dwelt chiefly upon the following features: 1. Counter Reformation and Ultra Reformation, viz.: the rise of the Jesuits and the sweeping, root-and-branch destructive policy of the Puritans, making also a passing reference to the Spanish Armada. 2. The Wise Fool in Church and state. King James' awkward personality, his horror of Presbyterianism, his unquestionable adherence to sane Anglicanism, and his learning untempered by wisdom. The many acts of wise legislation under James were also touched upon. Time forbade any worthy mention of the development of church and state under Charles I., or of the downfall of episcopacy and monarchy, which was its logical sequel. We next listened to a paper on Dr. Freer's book, written by the Rev. T. W. Mumford, M.A., and read in his absence by the Rev. Harold F. Hutton. This paper deserves more than a passing mention. It was confined almost entirely to certain developments under Queen Elizabeth, though the strength and weakness of her three predecessors were neatly touched upon. The keynote of the paper was the setting around the quotation from Cecil's letter to the effect that there was "no cause to fear Scotland or France, which could be dealt with by diplomacy, nor Rome, for it will not go beyond evil will and cursing; but opposition would come from two widely different bodies. The Marian officials and clergy who stood to lose by any change, and on the other side, those who favour unlimited alteration and a complete removal of all old ceremonies and doctrines, viz., Romanism and Puritanism." To take for example a glance at the rise and development of Puritanism. Many English scholars who had fled to the Continent from Mary returned under Elizabeth, tainted with novel theories about the Catholic religion. They attacked at first only the externals of religious worship, calling them "popish blemishes," but soon showed they wanted to entirely reconstruct and alter the discipline and worship of the Church. Gradually they became a definitely Presbyterian organization, pledged to work within the Church for the abolition of episcopacy, for a new system of discipline which was not that of the English Church, and for a new scheme of worship which would completely reverse the existing order of things. It never occurred to these early nonconformists to secede from the historic organization of the Church and set up a new church of their own. The external unity of the Western Church was still in theory unbroken, for the rift between Rome and England was not yet formal. However, the beginnings of separation now appear. The Archbishop withdraws his preaching license from many malcontent ministers, and though some were imprisoned after being surprised, at an unlawful "conventicle," Puritanism still grew in definiteness, boldness and power, having a valuable leader in Thomas Cartwright, Lady Margaret Professor at Cambridge in 1570. From time to time concessions were made to the agitators, especially in the matter of vestments, but the more they were given the more they demanded, and while church authorities could make concessions in some matters of practice, they were unyielding on the great matters of principle which were in dispute. And yet while a few violent leaders brought contempt upon the Puritan name, the rank and file of the party were men of high-souled piety, who held the fear of God and a lofty ideal of living in an age of looseness and reckless life. The order of the Church of Northampton serves as a model of the pious work of these men. The Prayer Book services were used and a sermon preached in church every Sunday and holy day, preceded by metrical psalms. There were Scripture lectures

every Tuesday and Thursday at 9 a.m., and public catechising every Sunday and Saints Day after evensong. At the quarterly communions, which were preceded by a fortnight's preparation, there would be two communions lasting from 5 to 8 a.m. and from 9 to 12 a.m., each service beginning also with an hour's sermon. The mayor joined the minister in seeking out those who had failed to be present at the Sacrament, and a tribunal of discipline sat in the church after the Thursday lecture, to deal with the shortcoming of the flock. For the special benefit of the clergy, meetings were held each Saturday from 9 to 11 a.m. for biblical study, conference and prayer. These meetings, nicknamed "prophesyings," unfortunately became in time centres of disaffection and heresy, and had to be suppressed by Archbishop Parker. Meanwhile, the Presbyterian spirit was steadily growing, and the question of the validity of their orders now came to the front. It was discovered that Dean Whittingham of Durham Cathedral, held only Geneva orders, yet had presumed to celebrate Holy Communion there. His deprivation was ordered, but he died before it could be carried into effect. In 1578, came the beginnings of schism, when Robert Browne, the teacher of Independence, went to Cambridge, and there became noted as a great preacher. He repudiated all forms of church order, including the ministry, and desired a spiritual reformation, a church free from all abuses, containing only the worthiest and best of the elect, instead of embracing all men, saint and sinner alike, as did the Catholic Church of Christ. Two of Brown's followers, who disseminated his writings, were executed for sedition, and thus became the first Protestant martyrs of England. Many recusants were put to death later in the same reign, but they were guilty of treason in their dealings with the Papacy, whereas these Brownists were no traitors, but suffered for conscience sake. Under Archbishop Whitgift, in 1583, the tide of lawlessness was somewhat stemmed. Puritanism had begun to organize itself, and having decreed in a public assembly that episcopacy was anti-Christian, began to set up a new system of church government of elders, deacons, boards, conventions, etc. Though many of these elders were regularly ordained and beneficial clergymen, they chose to neglect their true calling, broke all their ordination vows, and while remaining in the Church, sought to overthrow its rule and order. Whitgift demanded from all his clergy a subscription of the Supremacy, the 39 Articles and the Book of Common Prayer, and made it clear that he meant to insist upon the established forms and ceremonies of the Church. In his action he was supported by the Queen, the bishops, and most of the judges. A further expedient of restricting the freedom of the press was less successful. The real point at issue throughout was the system of episcopacy vs. presbyterianism, though it was often obscured by minor issues, such as questions of vestments, ceremonials, usages in the Prayer Book, church courts, etc. But at length, despite further excesses on the part of the Puritans, a healthier tone began gradually to diffuse itself within the Church. Hooker at Oxford and Andrews at Cambridge led the revulsion of feeling against the dominant Calvinism, and also introduced a more mature conception of the English Church, based upon an appeal to the Scriptures and the principles of the undivided church. Meanwhile, much of the decency of public worship had been recovered and a general growth of piety of life was observed. Thus ended Mr. Mumford's paper, which the writer has thought it well to reproduce at some length, though not in extenso. Of the fiery ordeal through which the Church passed when the country had no king and the voice of the priests of the Anglican Church were for a while silenced; of the mistakes so sadly made and so bitterly paid for, both by bishops and kings, we cannot now linger to speak, though the course of reading brought up these events most vividly to our mind's eye. As we listened to the papers and joined in the discussions, we felt that the time spent in preparation, meagre as it had been, was well repaid. We tasted afresh of the sweets of learning, and determined to continue our reading as both a duty and a pleasure. At length the history session came to an end. The Rev. G. Prewer read evensong, and when darkness fell we were again assembled, this time for the public missionary meeting in the fine new church hall. The first speaker here was the Rev. Rural Dean Holland, who gave an account of Indian work in Mooseonee, using the blackboard for diagrams and illustrations. This was listened to with the closest attention, and was followed by some earnest graceful words from the stranger in our midst, the Rev. H. F. Hutton, who introduced

himself in a way to command the respect of all. The Rev. Hardy Johnson spoke especially to the children, telling the story of St. Christopher, and also taking a scene from the life of Elisha. He spoke of the raising of the Shumanite's son, and contrasted with telling effect the touch of the dead stick with the contact of a living body. That ever popular hymn, "When mothers of Salem their children brought to Jesus," closed a most enjoyable meeting and also marked the end of what is said to have been the first conference of the Deanery of Algoma upon Manitoulin Island. Next morning we parted, to return to our several parishes, Mr. Hutton being inducted into his new charge at Gore Bay two days later.

Huntsville.—Canon Burt leaves Muskoka.—The Rev. Canon Burt, who has for the past two years been priest-in-charge of the "Associated Missions" of Muskoka and Parry Sound Deaneries with headquarters at Huntsville, has been transferred to a most important charge on the Grand Manitoulin Island, with headquarters at Little Current. The Bishop and executive committee believe the Missions which have been under Canon Burt's charge are sufficiently improved temporally and spiritually to warrant their standing alone and separate once more and to justify the transference of the priest-in-charge to the new post of general travelling missionary and Rural Dean of Manitoulin Deanery. There are six missionaries on the Island and it is hoped that new Missions may be opened up as a result of this new venture. Canon Burt, who has been twenty years in Holy Orders, has spent all but sixteen months of his ministry in Muskoka, and for the past two years in part of Parry Sound as well. He carries with him to his Island sphere a ripe experience in pioneer missionary work. Having been Rural Dean of Muskoka for six years, when rector of Bracebridge, he well knows what is required of him in the work of the Deanery of Manitoulin Island. The Canadian Churchman wishes Canon Burt every success and encouragement in his new field of labour.

RUPERT'S LAND.

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

Belmont.—Christ Church.—The Very Rev. Dean Coombes, D.D., of Winnipeg, visited this parish on the seventeenth Sunday after Trinity, the occasion being the annual Harvest Festival. The Dean was assisted in the services at 11 a.m. and 7 p.m. by the rector. Glorious sunshine by day and the silver moon by night graced the occasion. The church was beautifully decorated by the ladies with flowers, fruit, grain, leaves and vegetables. The vested choir was in good form and rendered the musical portions of the services in a very satisfactory manner. A goodly number partook of the Holy Communion at 11 a.m., while the sacred edifice was filled by large congregations both morning and evening. The Dean's sermons were very scholarly and instructive and will long be remembered by those who were fortunate enough to be present. The collections were devoted to the Diocesan and Home Mission Fund and were fairly liberal. This parish became entirely self-supporting last Easter, and there is a bright future before it.

SASKATCHEWAN.

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

Saskatoon.—Emmanuel College.—In a summer marked in Saskatoon by a succession of foundation stone ceremonies, there will stand out prominently in the memories of several scores of citizens the rites performed on Wednesday, the 27th ult., in connection with the placing of the corner stone of the first half of this College, the Divinity College of the Diocese of Saskatchewan and first theological school to be affiliated with the provincial university. A large crowd gathered about the College for the solemnities which were conducted by the Rev. Principal Lloyd. Bishop Newnham was given the honour of laying the stone, and among the notables who gave addresses upon this occasion were: His Honour Lieutenant-Governor Brown, and the Ven. Archdeacon MacKay, D.D.; Bishop Reeve, of Toronto, was present at the gathering, together with a

long line of clerical and educational representative men. The divinity students were prominent by reason of their gowns and caps. The late September afternoon was somewhat breezy for an out-of-doors ceremony, but happily, the corner stone ceremonies were taking place on the leeward side of the building, and as the sun was warm, the company were comfortably cared for. The procession of dignitaries, clerical and lay, was a quite imposing one, including the bishops, in white surplices, over which were worn their robes of scarlet and black, the lieutenant governor, university and college professors, the university governors, archdeacons, and deacons. For the performing of the rite of placing the corner stone, Principal Lloyd presented Bishop Newham with a silver trowel. Articles sealed into the wall in a copper box included diocesan and city newspapers, a Bible, the college curriculum, and financial statement, college and university calendars, a list of the students, and other records. In the bishop's address he stated that the rites to him contained a double significance. There was the important act of placing the material stone of the first theological college in the province, and the earliest to apply for affiliation with the provincial university. The associated idea was of Christ as the corner stone of the church, the foundation of which rests on the glorious truth that Jesus Christ is the Son of the Living God. The training of the clergy he would have, not in rivalry, nor competition, but with the single motive of extending Christ's Kingdom. To the college students he commended the corner stone motto: "Pro Christo et Ecclesia"—"For Christ and His Church." Ven. Archdeacon MacKay was chosen as fittest of the company to narrate tales of the early founders of Emmanuel College, which dates back to 1879. Very brightly he sketched the work of the late Right Rev. Bishop McLean, who entered the province by dog-train at a time when there were no other white settlers than a handful at Prince Albert, not a human habitation being on the landscape over which the speaker was gazing. Bishop McLean's ambition to have in his college professors of the Blackfoot, Sioux, and Cree languages, and Mr. MacKay's receiving the first professorship, were detailed, and it was stated that the first high school work in the province was done at this Emmanuel College. All these events that have passed into history he stated grew more interesting and valuable as the small beginnings work out into large developments. Lieutenant-Governor Brown, a thirty-years' resident of Saskatchewan, harked back to the interesting early days when he had been a fellow labourer with Bishop McLean. He expressed pride that Condie, where he, Mr. Brown, had homesteaded, had been the first parish to send a gift to Emmanuel College. He paid a tribute to William Cullom, the originator of the Anglican work at Condie. Mr. Cullom had been laid to rest one week ago. Mr. Brown had compliments for Saskatchewan, and others for the energetic and enthusiastic principal of the divinity college of the Diocese of Saskatchewan. The Rev. E. B. Smith spoke upon the benefactors of the college, presenting the idea of an investment in the college as worthy of the business men's attention. He gave full credit to the Church organizations and individuals in England who had already helped make the college a possibility, and urged the men of the diocese to give benefactions with all the liberality in their power. Mr. A. H. Hanson, freshly home from the General Synod, spoke appreciatively of the work being done by Emmanuel College, and explained what a few handsome endowments would mean to the institution. The distinguished assembly on the occasion included Rev. Principal Lloyd, Lieutenant-Governor Brown, Hon. W. C. Sutherland, M.L.A., Bishop Newham, Bishop Reeve, President Murray, Dean Ling, Dean Tuckey, Dean Rutherford, Professor Oliver, Professor Bracken, Archdeacon Dewdney, Ven. Archdeacon J. A. MacKay, D.D.; Professor W. A. Ferguson, M.A.; Rev. H. S. Broadbent, M.A.; Professor Willing, Professor Oliver, Rev. E. B. Smith and Rev. Wylie C. Clark. Music was arranged for, and the Rev. T. Alexander Horne presided at the organ. Among the hymns sung were "Christ is our corner-stone," and "O Lord of hosts, whose glory fills." The college colours, bishop's purple and white, were in evidence upon the building, while ropes of college bannerets were strung, and everywhere were British and Canadian flags. The divinity students, of whom there are 76 altogether, 56 in residence, organized themselves into a committee on arrangements, and each helped add to the comfort of the guests and contributed information about the college and the curriculum to all who asked. As a chair brigade, they are ex-

pers. Among the students and deacons present were noticed many of the famed "sixty" who came from England in 1907 with Ven. Archdeacon Lloyd. The structure is of collegiate Gothic style of architecture, especially symmetrical and well built. It is of native stone, and is relieved from any coldness of effect by the soft, pretty colouring. The facings and trimmings are of cut stone. The building now going up is to be one-half of the future college. It is well on the way to completion, the roof being already on and the stonework almost reaching the top of the walls. Much admiration was expressed for the substantial building. The present lecture rooms, refectory, chapel and dormitories were also visited, for at the conclusion of the ceremonies Principal Lloyd extended an invitation to all to remain for a cup of tea and to look around. This hospitality was accepted with all pleasure. Principal Lloyd spoke as follows: "Dear Brethren,—We are met together to-day to mark with our service of praise and thanksgiving the ceremony of placing the corner stone of the first half of the permanent buildings of Emmanuel College—the divinity school of the Diocese of Saskatchewan. Its original foundation was in 1879, upon the banks of the North Saskatchewan, two miles from Prince Albert, what is now the city. Of its first founders, the men of faith in the future, Archdeacon MacKay will tell us. In 1906 it became necessary to reorganize to meet the needs of the vast settlement then flowing all over the province. Temporary buildings were fitted up in Prince Albert, and classes were held three terms a year of four months each. Then came the great change, the beginning of the new era, when it was decided to move Emmanuel College to Saskatoon, because the provincial university was to be established here. Early in September, 1909, four car loads of material arrived from Prince Albert, and professors, students, and carpenters hurriedly began constructing shacks on Block 12 in the middle of what was then untenanted prairie land. The number of shacks and wooden buildings increased of necessity, until he had over \$10,000 invested in them. Over the water, they called us a college of shacks. Out here, some people called us a Hudson Bay fort. Inside, we hardly knew what people called us, because the days were too full of lectures and study. Last summer, all these temporary buildings were moved up to the present site as you see them. We have made them look a little more respectable, but the conditions are far from ideal, because we are so crowded. You are invited to look through these buildings, and see how we have been doing our work for some time past. It will, I hope, convince you that the new building should be pressed forward, and that every effort must be made by the Anglicans of this diocese to complete the permanent home in which their clergy are to be trained and educated. Last year, plans were prepared and tenders were asked for a building large enough to accommodate all our students and staff, so that we might dispose of our temporary quarters, but the cost was so high the project was promptly abandoned. More modest plans were asked for with half the capacity, and the result is in the buildings to which I now invite your earnest consideration. We could not go into debt, and our only source of supply was by voluntary contribution. The board, therefore, determined to erect one half the building this year and get that entirely paid for. Proceeding in the next or following years, we will erect the other half as funds are available. The contract for the present part is over \$50,000, and when drainage, water, desks, fittings, and some necessary furniture is added, there will be nothing left of \$60,000. Towards this sum we have already received from the sale of the old Emmanuel College property and other contributions about \$39,000, and we have already paid out over \$24,000. The money we have now in hand will be wiped out by the very next draft. Our financial position, which I wish to commend to the prayerful attention of all Anglicans in this diocese, is this: That we must raise in cash before Christmas the sum of \$21,000, in order to be free of debt when the college is actually opened for use. Of this necessary sum, the secretary of the C.C.S. advised me in February that they had about \$8,500 in hand. This would be \$9,000 at least by this time, leaving us \$12,000 to raise ourselves by Christmas. May I suggest that Rugby, Eng., is paying for one lecture room in new building to cost £500? Will not some friend of the college become a benefactor by giving us the other lecture room \$2,500? Several friends have helped us by giving \$500 to pay for one study bedroom. May I suggest that a \$500 bedroom would do more good to the Church of God and more honour to the donors than an

elaborate tombstone in a cemetery? One might give the hall, another the dining-room, and so on. The thanks of the college and diocese are due to those friends who have already given us study bedrooms at \$500 each, scholarships at \$100 per annum, and are thinking of endowing these, so that they may be of permanent value after the giver has gone to his reward. Others have promised prizes, and one friend gave us a new half-Morocco case Encyclopaedia Britannica. I am not mentioning any names, because we are waiting until to-day is over to make a complete list of gifts and benefactions, and because they will appear in their regular place in the college calendar. I am sure you would wish me to write a personal letter of warmest thanks to those friends and helpers outside the diocese who will perhaps never see the college or derive any spiritual benefit from it, and yet have helped us in a generous way. The W.A. of Canada, for a room. Individual friends in Toronto. Individual friends over the water. The Duchess of Grafton for books. The Archbishop of Western Canada Fund for £250. Rugby Town for a lecture room. Rugby School for our chapel. And, largest of all, the C.C.S. for the maintenance of staff and students and the large sum raised towards the building. Already two or three parishes have begun to make contributions towards the College, the first being received from the parish of Condie in the Diocese of Qu'Appelle. As we look around and see the beautiful stonework which is beginning to take shape, surely we have every reason to lift up our hearts in gratitude and thanksgiving to Almighty God for the encouragement so far received and look forward in confidence to the future, knowing that there is nothing on earth we can do which will bring the blessing and the reward of our own lives and souls as that which we do. Pro Christo et Ecclesia—for Christ and His Church."

NEW WESTMINSTER.

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

Vancouver.—Latimer Hall.—This city has just had a delightful visit from Dr. W. H. Griffith Thomas of Toronto. Few men have ever carried out a more varied and strenuous programme. Dr. Thomas came with the special object of giving special lectures at Latimer Hall but his work was in no way confined to that institution. He preached in Christ Church, St.



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Paul's and St. Michael's and addressed meetings for men in St. Mark's and St. Saviour's. He gave five addresses in Christ Church during the week on the subject, "What think ye of Christ?" and on invitation of the rector and Rural Dean read a paper to the clergy of the city on the "Atonement" in St. James' Church. He also addressed the Ministerial Association on "Authority in Religion." His lectures in Latimer Hall were attended by representatives of five communions other than the Church of England. One-quarter of the total number of clergy in this diocese attended the lectures and many were the expressions of warm approval of the lecturer's work. By his scholarship, breadth of view, and strongly evangelistic power, Dr. Thomas has made many warm friends in Vancouver who will look forward to his return with the greatest pleasure. The second formal opening of Latimer Hall was held in the schoolroom of Christ Church on Monday, Oct. 2nd. The room was tastefully decorated by the Daughters of the King and the singing was led by St. Michael's choir. The chair was occupied by the president, Mr. H. J. Cambie, and seated on the platform were the Bishop of New Westminster, Hon. Dr.

Wilson and Mrs. Trumpour was presented with a bouquet by the Women's Aid. Before Dr. Thomas was asked to speak he was presented by the students with a fine gold mounted umbrella and by the clergy who attended his lectures with a handsome leather suit case. Dr. Thomas fittingly thanked the donors and gave his impressions of Vancouver as a strategic educational point. He added his congratulations to Latimer and expressed the hope that the new building would be ready for the entertainment of delegates to the General Synod in 1914. He then gave an eloquent address on the "Bible in the World." The Bishop pronounced the Benediction.

COLUMBIA.

Golden.—St. Paul's.—The Rev. C. F. Yates, who has been vicar of this church for the past eleven years, is leaving next week to take charge of a parish in the Diocese of New Westminster. Recently the officers of the church, by way of expressing their esteem, called at the vicarage and

Correspondence

SHORTENED SERVICES.

Sir,—I was very pleased indeed to read of "Layman's" protests in your last issue in regard to the present day evil of mutilating our beautiful service, which, alas, is being done by too many of our clergy. This is a subject that has been on my mind to write about for some time, and I am glad that "Layman" has approached it. I believe in the morning and evening services of our church being conducted according to the Prayer Book, and not regulated by the weather or the fancies of the clergy. What must be expected from our church people when the clergy are indifferent to these matters? The late lamented and Godly man, Bishop Baldwin, said in one of his charges to the Synod of Huron: "Some of the clergy take more liberties with the Book of Common Prayer than the Archbishop of Canterbury dare do." Take, for instance, just one example, that of the "Exhortation." They use two or three lines at the begin



Names of Members of Synod of Diocese of Yukon, held at Dawson, August, 1911

Reading from left to right—

Back Row—A. C. FIELD, E. D. EVANS, REV. B. TOTTY, F. HICKLING, REV. W. G. BLACKWELL, BISHOP I. O. STRINGER, REV. J. HAWKLEY, ARCHDEACON T. H. CANHAM, REV. W. CRAVEY, K. HARPER, W. J. O'BRIEN, REV. C. C. BRETT.

Front Row—CHIEF ISAAC OF MOOSEHIDE TRIBE, CAPTAIN LA COSTE, CAPTAIN W. GALPIN, JACOB MOOTLI (OF RAMPART HOUSE), F. ATWOOD, A. E. LEE.

Young, Minister of Education, Dr. Griffith Thomas, Principal Vance and members of the staff and Council. Rev. A. H. Sovereign had charge of the devotional service and the lesson was read by Rev. H. St. G. Buttrum. The Principal reported that the college had made marked progress during the year. The students have increased from seven to seventeen, including three of the city clergy who are taking their B.D. The library has increased fourfold. Two new members have been added to the staff and plans are under way for raising \$100,000 for a new building at Point Grey. Dr. Young congratulated the friends of Latimer on its splendid success and outlined his plans for the new university. The Bishop welcomed Latimer as a Church College and Professor Trumpour as its new professor in New Testament. Rev. H. R. Trumpour was welcomed on behalf of the Council by Rev. G. H.

presented Mr. Yates with an address and a purse of gold. The address was very largely signed, not only members of the congregation contributing their signatures, but those of the other denominations represented here as well. The purse of gold with which the Rev. Mr. Yates was presented with was a purse which contained a goodly sum. A presentation was also made to Mrs. Yates by the ladies of the congregation, being in the form of a brooch and pendant, set with amethyst and pearls, and a gold chain. Residents of Golden generally join with the members of the Anglican congregation in expressing regret at the departure of the Rev. and Mrs. Yates and Miss Yates.

Brotherhood Convention report and other matter held over for want of space.

ning and a couple at the last, and in this mutilated way the laity must receive it. One could recite many other instances where the service is curtailed for worthless reasons. There is no reason in this wide world why these conditions should be, and I believe frankly that any clergyman who tolerates them is dishonest in the rendering of the services for which he is paid. I am glad to notice that these conditions prevail more in the cities than in the country. Is it not a lazy habit? On the hottest summer day, in my capacity as Lay Reader, I can take three services and drive many miles, and be at my desk as usual on Monday morning. Why cannot the parson, who has Monday to rest, fulfil his duties on Sunday as demanded? Let us all get more of the world out of our church, and more of the church in the world.

F. T. Lamb.

The Rev. J. R. Winchester, was consecrated Bishop-Coadjutor of Arkansas, in Trinity Cathedral, Little Rock, on Michaelmas Day, when the Presiding Bishop of the Church, consecrated and he was assisted in the act by ten Bishops. The Bishop of Tennessee preached the sermon.

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British and Foreign

Daniel had three friends among his fellow-students who were of the same mind with himself. These four stood together. That is better than standing alone. It is right to stand alone if we cannot get any one else to stand with us; but if we are right, we ought to be able to find some few, at least, who can be convinced of it and who will join us in standing for the right.—Exchange.

A very beautiful design for the altar at St. Luke's Church, Evanston near Chicago, has been made, the cost of which will be about \$6,000. The plan is to have this made a memorial to the late Rev. Dr. Smith, the first rector of St. Luke's and to his wife. The altar will be of marble, and the reredos of stone. Offerings are now being received for this purpose. The altar will not be erected until the new church is completed.

S. John's Church, Irving Park, near Chicago, has just been presented with a beautiful brass professional cross in memory of Miss Anna Mingea. On the night of September 6th, the deceased lady, one of the communicants, was the victim of a fatal accident while returning home from vespers at the church, and the Sunday School of the parish, has given it to the church in her memory. Miss Mingea was one of the teachers in the Sunday School, and had been one of the pupils during her childhood.

In order to mark the anniversary of the silver wedding of the Rev. A. J. Easter and Mrs. Easter the parishioners of St. Matthew's, Croydon, of which church Mr. Easter is the Vicar, have presented them with a

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cheque for £362. Mr. Easter also received a gold watch and Mrs. Easter a gold watch bangle. Over £1,000 each year is given by the members of this congregation to the cause of Foreign Missions.

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Within the last few weeks two new Bishops have been elected in Australia, one for the new diocese of George which has been taken out of the dioceses of Capetown and Grahamstown, and the other for the diocese of Bathurst in New South Wales. Archdeacon Sidwell, archdeacon of Preoria, has been elected to the first see. The Archdeacon took his degree at Capetown University in 1883. The new Bishop of Bathurst is the Rev. George Merrick Long, the headmaster of the grammar school at Kew, in the diocese of Melbourne. He graduated at Melbourne University in 1899.

The historic church of St. Andrew's, Aberdeen, has just undergone an extensive restoration at the hands of Sir Robert Lorimer, A.R.S.A., a feature of the scheme being a beautiful oak screen and rood erected in memory of the late Rector, Dr. Dawson. The church, which is associated in history with the consecration of the first American Bishop, Dr. Seabury, and was served by Bishops John and William Skinner in bygone days, was reopened by the Bishop of

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Aberdeen, in the presence of a large congregation, on St. Matthew's Day. The following Sunday the Bishop officiated at the High Celebration, and the Primus preached the sermon. With the removal of the heavy side and end galleries and the narrow semi-circular pews the church presents a dignified appearance.

The Diocese of Chicago has chosen a Suffragan-Bishop in the person of the Ven. W. E. Toll, the Archdeacon of Chicago. He was elected by the clergy and laity of the diocese on their first ballot. The Bishop-elect, the Ven. William E. Toll, is among the best known of the Chicago clergy, having been connected with the diocese continuously since his ordination in 1871, except for two years, 1872-1874, when he was rector of St. James' Church, Cleveland. He was graduated at Nashotah in the class of 1871 with the degree of B.D., and was ordained in that year as deacon and in the year following as priest by the late Bishop Whitehouse. His diocese was spent as assistant to the Rev. Dr. Locke at Grace Church, Chicago. Next followed the two years of his rectorship in Cleveland. After that, from 1874 until 1881, he was rector of St. Peter's Church, Sycamore, Ill.; from 1881 to 1907, rector of Christ Church, Waukegan, and from the latter date Archdeacon of the diocese.

Children's Department

A RICH BOY.

"O my!" said Ben. "I wish I were rich and could have things like some of the boys who go to our school."

"I say, Ben," said his father, turning around quickly, "how much will you take for your legs?"

"For my legs!" said Ben, in surprise.

"Yes. What do you use them for?"

"Why I run, and jump, and play ball, and—O, everything."

"That's so," said the father. "You wouldn't taken ten thousand dollars for them, would you?"

"No, indeed," said Ben, smiling.

"And your arms; I guess you wouldn't take ten thousand dollars for them, would you?"

"No, sir."

"And your voice. They tell me you sing quite well, and I know you talk a little bit. You wouldn't part with that for ten thousand dollars, would you?"

"No, sir."

"And your good health?"

"No, sir."

"And your hearing and your sense of smell are better than five thousand dollars apiece, at the very least; don't you think so?"

"OUR EMPIRE"

A New Weekly Magazine for Sunday Schools

SUBSCRIPTION, 1/- PER ANNUM

In view of the tendency to exclude direct religious teaching from the week-day instruction given to children in the State Schools—a tendency which prevails all over the Empire, and more especially in the Colonies and Dominions—it is plain that **we must look more and more to our Sunday Schools for the building up of our children in the Faith.** The Church in Canada has taken a lead in this movement, which has the support of the Bishops and General Synod there.

In order to help the Sunday Schools in this important task the Society for Promoting Christian Knowledge has decided to publish a twelve-page Weekly Magazine for Sunday Schools, under the title of "Our Empire," the first number of which will appear in Advent, 1911.

The Magazine will be published simultaneously throughout the Empire. It will be well illustrated and will be simple and bright, yet containing definitely instructive articles covering a very wide range of subjects, and all written in such a way that the children will be able to read them with pleasure to themselves.

The Magazine will be issued at a subscription price of 1/- per year of 52 numbers, or less than one farthing per weekly issue. This price will place it within the reach of the poorest child, and will allow of the distribution of the Magazine throughout the Empire at a minimum cost.

New and varied features will be introduced from time to time. Suitable contributions from the Colonies will be welcomed—especially short stories not exceeding 1,000 words.

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"Yes sir."

"Your eyes now. How would you like to have fifty thousand dollars and be blind the rest of your life?"

"I wouldn't like it at all."

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"Think a moment, Ben; fifty thousand dollars is a lot of money. Are you sure you wouldn't sell your eyes for that much?"

"Yes sir."

"Then they are worth that much, at least. Let's see now," his father went on, figuring on a sheet of paper. "Legs, \$10,000; arms, \$10,000; voice, \$10,000; hearing, \$5,000; taste, \$5,000; good health, \$10,000; and eyes, \$50,000. That makes \$100,

000. You are worth \$100,000, at the very lowest figure, my boy. Now run and jump, throw ball, laugh, and hear your playmates laugh, too. Look with those \$50,000 eyes of yours at the beautiful things around you, and come home with your usual appetite for dinner, and think now and then how rich you really are."

It was a lesson Ben never forgot and since that day, every time he sees a cripple or a blind man, he thinks how many things he has to be thankful for. And it has helped to make him contented.—Children's Companion.

"DOCTOR BABE."

Miriam would have said that no pony anywhere could compare with Babe. Such a long mane and tail, such soft black eyes and dancing feet, and, best of all, such a way of pretending that she wouldn't go where she was told to, and then of going, of a sudden, like a pony carved out of lightning. Best of all, Babe cured her little mistress of being "afraid of the dark." Yes, Babe did just that.

It all began with an automobile. When Babe came to the farm she had never seen one before. She had spent all her life in a little clearing of the woods, where automobiles were unknown. So when she was brought to the farm on the brick road, which was the finest place im-

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aginable to meet the motor cars, she must have felt thoroughly puzzled and frightened.

When the first automobile came, Babe was in the pasture by the side of the road, looking out into the world. She saw a cloud of dust in the distance; presently something came out of the dust-cloud, and there,

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before her horrified eyes, was a carriage without any horses, coming straight toward her pasture! She looked once more, to make sure that it was not all a mistake, then turned, with ears laid back and tail high in the air, and never stopped until she had reached the end of the pasture, half a mile away.

After that, she was very much afraid of automobiles. Whenever she saw one coming she bolted.

One day a big touring-car broke down just opposite the farm. The man who owned it crawled underneath with some queer tools in his hand, and soon it began to roar and grunt and make really terrifying noises. Even the children became rather frightened.

Miriam was riding Babe not far away, and at the first sound from the car she planted her feet more firmly in the stirrups, twisted the bridle around her wrist, and grasped the whip tightly, to be ready for a runaway.

The pony's ears were laid back and her pretty, dark eyes looked twice as large as usual. She was badly frightened. Yet she held her ground, to Miriam's astonishment, and presently, instead of running away, she took a step toward the automobile. Another step—another—and then she quietly walked up to the great, roaring monster in the road, and pushed her delicate nose forward to smell it! She remained for quite a while, with neck outstretched, timidly sniffing. At length she tossed her head, with an air of relief, and gave a little snort as if to say, "Well! I'm acquainted with you now, and you're nothing to be afraid of, after all!"

That cured Babe of her shyness for motor cars and it also cured Miriam of her own pet bugaboo. For the little roughrider; although very brave in other ways, was painfully afraid of dark rooms. She was told, many times, that nothing in the darkness could hurt her, and that rooms are just the same at night as in the daylight. But still she was timid, and when the children played hide-and-seek through the house in the evening, Miriam was careful not to hide upstairs or in the shadowy hallway.

On this night, however, when the game was at its height, she surprised every one by marching into the darkest room of all to hide, and to their

astonished questions she answered, laughingly:

"I'm trying Babe's cure."

Then they understood. She was forcing herself to go up to the thing that frightened her, just as Babe had done; and she had picked out the darkest room to prove that it wasn't such a terrible place as it seemed.

It was a hard cure, but a good one, and the first thing Miriam did next morning was to put her arms around the pony's neck, and say, "Thank you, Doctor Babe."—Paul Suter, in S. S. Times.

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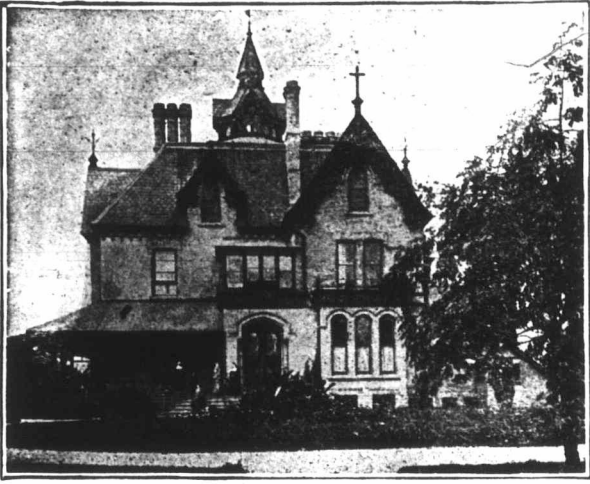
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