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Catholic Faith and Practice. A manual of Theological Instruction for Confirmation and First Communion. By Rev. Alfred G. Mortimer, D.D. \$2.00.

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Concerning the Church. A course of Sermons. By Joseph Hammond. \$2.00.

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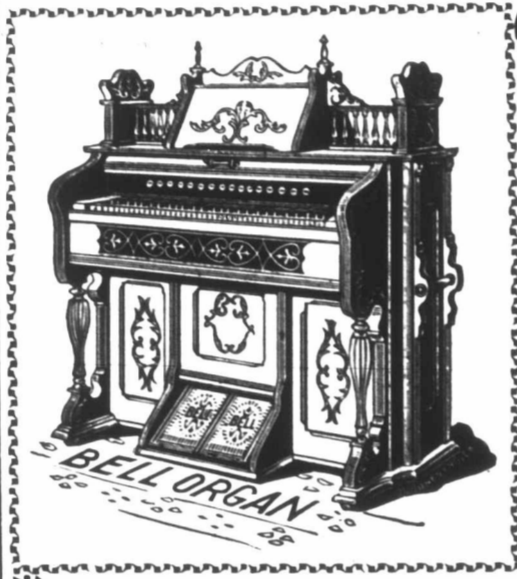
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Canadian Churchman.

TORONTO, THURSDAY, SEPT. 8, 1898

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LESSONS FOR SUNDAYS AND HOLY DAYS.

September 11—14th SUNDAY AFTER TRINITY.
Morning—2 Kings 9. 2 Cor. 2, 14 and 3.
Evening—2 Kings 10, to 32 or 14. Mark 10, 32.

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

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552, 553, 555.
Processional: 33, 165, 236, 339, 512, 531.
Offertory: 366, 367, 378, 517, 524, 545.
Children's Hymns: 194, 219, 337, 339, 341, 346.
General: 2, 18, 36, 178, 198, 226.

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 190, 298, 308, 313, 315, 320.
Processional: 6, 37, 303, 305, 390, 447, 478.
Offertory: 191, 239, 294, 388, 359.
Children's Hymns: 210, 213, 258, 335, 338, 340.
General: 214, 220, 248, 261, 365, 385, 634.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE.

Gospel for the Fifteenth Sunday after Trinity.

St. Matt. vi., 33. "Seek ye first the Kingdom of God and His righteousness."

We do "take thought," and in some sense necessary. Life, food, shelter to be provided. This not what Christ condemns, but over

anxiety. See R.V., "Be not anxious." And this counsel most wise, for men's anxieties are crushing. And so because antidote forgotten. This antidote in the text. And a counsel intended for all.

i. It is a principle of universal application.

This before all, above all: a regulating and consecrating principle. If present all sacred. If absent, all profane. Put self right with God. Acquaint with Him and be at peace. Live as subject of His Kingdom, member of family.

ii. An intensive application to certain spheres of life. If applicable to work, play, etc., then surely

1. Of peculiar necessity in all that has to do with the mind and will, the discipline of the inner life.

2. From whatever point of view we regard the life of man. (1) Education. Not a mere imparting of Knowledge. A discipline—development and cultivation of powers for work. (2) In every way met by the Kingdom of God (if God exists). (a) We live under the laws of God and cannot safely ignore them. (b) We work upon material stamped with those laws. (c) We are creatures made in the image of God, and therefore must be conformed to Him. What is the end of every creature? Perfection. Harmony. So in every creature—and in man. But attained in man only as dominated by the Spirit of God.

iii. Conceding these principles we proceed to ask: How is this work of education and cultivation to be taken in hand?

1. We have to take it in hand. For ourselves. Education always going on. Young Country.

2. And many serious difficulties. Unhappy divisions, etc.

3. Resulting in the exclusion of religion from our public system of education. A serious problem.

4. Our own duty at least clear. To do our best to introduce religious principles into every form and stage of our education. And God has revealed to us the truth which He requires us to communicate to others.

5. Here is the true idea of education—in the family, in the school, in the college, however we may carry it out. God is with us, and we belong to God. Whether we eat or drink, or whatsoever we do, all must be done to His glory.

PROHIBITION.

There can be no doubt whatever as to the seriousness of the question which the inhabitants of the Dominion of Canada will be called to answer in a very short time. Shall we continue to allow the manufacture and sale of alcoholic liquors in this country? This is the question which will be put to the people and answered in the affirmative or the negative very soon. If it is answered in the affirmative, the Government have pledged

themselves to bring in a Bill prohibiting the manufacture and sale of all intoxicating liquors. The Prohibitionists are evidently alive to the importance of the subject. They are already circulating bills and tracts urging the people to vote in favour of prohibition. Apparently the opponents of prohibition are not equally alive, believing that it will not be carried, or that, if carried, it will not be enforced. Now, at the present moment we do not care to argue this question on its merits. We may do so hereafter. For the present we will content ourselves with a few remarks on the teaching of experience which may have more weight with many readers than arguments of a speculative or abstract nature. We actually have experience on this subject both in Canada and in the United States. We have had a Scott Act. Possibly that remarkable measure may still be in force in some remote parts of this province; but for the most part it belongs to history. And the history is instructive. Let us glance at it for a moment. Most of the promoters of the Scott Act were well meaning people, seriously bent upon putting down a monster evil, the evil of intemperance. It did not occur to them probably that there were other evils as great needing to be put down in that or some other way. That did not concern them. Men were ruined through drinking, and they were determined to stop the sale of the drink. Was this the result of the Scott Act? We take this practical question. There are other ways of arguing the subject. We might, for example, argue that, because one man abuses a thing, another man should not therefore be prevented from using it. But we will leave that argument aside for the present, and merely consider whether the prohibition of the sale of liquor in some particular county put an end to drinking and drunkenness. In many places, it is said, immediately after the passing of the Scott Act, there was a kind of universal total abstinence. Innkeepers would not break the law and they had not yet devised means of evading it. Law-abiding citizens, even if they disapproved of the new rule, yet felt bound to uphold the law of the country. Unrespectable persons could not get others to endanger their position by providing them with liquor. Such is said to have been the state of things in many places. But it did not last long. Before many days had passed, ways and means were found of obtaining liquor. Innkeepers, in some cases, ran the risk of being denounced. In other (and these the most numerous) cases, they let the bar to a man of straw who probably could not pay a fine, and who could leave and be succeeded by another—the proprietor of the hotel having no connection with this part of the business. But this was not the worst of it. When the unlicensed sale of liquor had once begun, there was no reason why it should not be taken up by others, seeing that now no license was needed, inasmuch as none could

be had. As a consequence, it is a simple fact that, whereas in certain small towns the places open for the sale of liquor before the Scott Act came into operation numbered from 15 to 20, after that they numbered from 30 to 40. Not only so, but the sale of liquor was carried on (inevitably) by a less respectable class of men. Another consequence was a deterioration in the quality of the liquor sold; another the fostering of a habit of secret drinking, productive of all kinds of evils; another the inaugurating of a system of espionage, conducted by the agents of the prohibitionists—some of them very unscrupulous; and finally a system of lying, contention, perjury, which produced the very worst effects in many districts. We forgot to mention the secret and illicit manufacture of liquor, generally of the most abominable quality; but even now we doubt whether we have enumerated all the evils of the system. These are not imaginary or speculative evils—they are facts to which many will bear witness who promoted the introduction of the Scott Act, and who were most unwilling to confess that it was a failure. It was, however, a failure; it did not promote temperance, it worried the respectable members of the community whom it was in no way necessary to restrain, it did not restrain those who seemed to need restraint. It did no good; it did much harm. It may be said, however, that we are taking only one set of examples. Why not go to the States in which prohibition is exercised? Very well, it is testified by witnesses of undoubted veracity that the same consequences of prohibition are found there. Moreover, although the retail sale of liquor is prohibited in those states, it may be introduced from other states and sold in larger quantities (in parcels). What might be the consequence of total prohibition throughout the Dominion one can only imagine. We would therefore implore our readers to think well—twice—three times before they bring such a measure into force. There is not a great deal of intemperance in Canada. We believe there is less and less every year; and the spread of education and moral and religious influences will do far more and far better in this and in all other needs than compulsion or restraint. We cannot force people to be good, although we may influence them. A peculiar responsibility is laid upon members of the Church of England. Some other communities will go almost solid one way or the other. Members of our own communion are not pledged in this manner. It is to be hoped, therefore, that they will be guided by sound reason and reflection, and by a consideration of the consequences which will result from their action.

BISHOPS AND PEOPLE.

It must surely be reckoned among the blessings accorded to the Canadian Church that there has been, of late years, at least, hardly any friction between the bishops and the people. Of course that might result from a state of things in which no work was being done, and therefore no collision could

occur. But we do not believe that this is the case among ourselves. We believe it has resulted from two things, from the bishops allowing to the clergy and laity a large amount of influence in the government of the Church, and from the clergy and laity regarding the office and person of the Bishop with reverence and affection. Apparently there are other parts of the world where the case is different. An article in "The Star," an ably conducted journal, published in Johannesburg, has an article headed "The Bishop and his People," which enables us to see how things may be so managed as to bring about something like a rebellion. This is the way the article begins: "His Lordship, the Bishop of Pretoria, although he has the most charming personality, has been splashing in hot water ever since he took the souls of the Transvaal Episcopalians in charge. He is, in his way, as autocratic and as obstinate as another eminent Pretorian who shall be nameless." There can be no doubt who this is, and it is a pity that Bishop Bonsfield should, during his ten years of office, have found no better example of deportment than President Kruger. The article goes on: "As a natural consequence he has been involved in divers quarrels with his churches and his clergy, which have been followed with cynical interest by people of other creeds and denominations, and with indecent jubilation by the many who have no creed at all." Then comes an account of an episode far from edifying arising out of a dispute between the Bishop and his people, who complain that he has not only overruled the law of the matter and the wishes of the laity, but also the decision of the South African bishops. The long article ends in the following manner: Taking everything into consideration, and fully recognizing as we do Mr. Bonsfield's many admirable qualities, we feel bound to express our opinion that the Church would, on the whole, benefit by his Lordship's retirement." It is quite possible that a full statement of the controversy which, however, is here impossible, might cast some different light upon this affair. It can matter little to people in South Africa what we, in this remote Canada, may think of the matter; and we are not reproducing these incidents for the sake of offering counsels; but rather that we may draw instruction for our own guidance. Here we have an example of the way in which the Church is hurt and hindered, other denominations are replenished from our ranks, and Christianity itself is brought into contempt. It may not be altogether the fault of the Bishop—it can hardly be other than partially his fault. But whose soever fault it may be, it is grievous, and such things should not occur, and they need not occur. There ought to be ways, and there are ways of managing ecclesiastical affairs without effusion of boiling water and unchristian disputes, and it is a serious condemnation of those concerned, that better ways are not found. We have said that things of this kind are of rare occurrence in our dioceses. We are not so sure that they do not frequently occur in our parishes. Here, too, the fault may not be all on one side—but we

know where the chief responsibility lies. A young man, going forth from college to the work of the ministry, said to his tutor: "You have taught me sir, if I don't get on well with my parishioners, to suspect that the fault may be my own." "My dear friend," was the reply, "if you go into your parish in that spirit, you are very unlikely to quarrel with your people." Glancing again over the article in "The Star," we come upon a passage which is like a ray of light in darkness. Speaking of one of the episodes in the dispute, the writer says, "A heated discussion followed, but before anything really serious had occurred, Canon Fisher, the best loved man at the Capital, and himself a sufferer once upon a time from the Bishop's autocracy, interposed successfully with the oil cruse." We do not think that Canon Fisher, who is rector of the Cathedral at Pretoria, and so virtual Dean, is a Canadian; but we believe he is a graduate of a Canadian University, and we are consequently proud of him. We sometimes have difficulty in filling satisfactorily our Canadian sees, and we rather object to going to England. It might be as well to keep an eye on Dr. Fisher. He is said to be not only a man of peace—with his oil cruse—but also a scholar, a student, and a man of practical administrative ability—all of which qualities we greatly need.

THE PHILOSOPHY OF THEISM.*

Some time ago we drew attention to Professor Fraser's first series of Gifford Lectures on the Philosophy of Theism, delivered before the University of Edinburgh, in which the Lecturer had, for many years, been a very distinguished Professor. We cannot altogether regret that a considerable interval has been allowed to elapse between our first notice and our second, since the revival of the subject may possibly interest a new set of readers. The commendation which not we only, but all the principal literary and philosophical reviews bestowed upon the first series, cannot be withheld from the second. To say that the work throughout is marked by the most careful and the closest thinking, that it displays, on the one hand, the firmest grasp of theistic principles, and, on the other, the largest liberality in dealing with opinions opposed to those of the Lecturer, is merely what one should have expected from a writer of the most extensive learning, of the deepest insight into the problems of knowledge and being, and of the most liberal philosophical spirit. That which first impresses the reader who takes the book in hand is the remarkable beauty of its style, and this is the more to be noted as it is not purchased at the expense of any looseness of thought. The chain is wrought throughout in closest texture, yet the art of the writer has made it a garland of flowers. We do not mean to say that it is always easy reading. Students unfamiliar with the questions here discussed will often have to look back to the

* Philosophy of Theism: Gifford Lectures, 1895-96. Second Series. By Professor A. Campbell Fraser, LL.D., D.C.L. Price, 7s. 6d. London: Blackwood, 1896.

preceding page; but it will always be worth while to do so; and if the reading is not always easy, we have found it invariably delightful. It is a tremendous question which Professor Fraser has set himself to answer: "Is our environment physical and non-moral, or is it ultimately moral, spiritual, and divine? Is the maintenance of the bodily organism the condition and measure of the continuance of each man's conscious and percipient moral personality?" "These two questions," the author truly remarks, "underlie human life. Neither of them can be got rid of on the ground that it is interesting only speculatively, or that it is even practically indeterminate and has no relation to conduct and character." This is well said, and we implore those who may be contenting themselves with an otiose agnosticism to give heed to the answers here given to those questions. "The moral or theistic conception of the universe of reality is accepted in these lectures as the true final conception, on the ground that, unless the Power universally and finally at work is morally perfect, as omnipotent goodness or love, there can be no valid intercourse with Nature, which instead has to be avoided as the revelation of a suspected Power." Not only is this admirably stated, but the expansion of this statement forms the bulk of the first half of the work, and will bring conviction to careful and unprejudiced readers. Over and over again we meet with such passages which we should rejoice to quote, if our space permitted. For example, "Even the agnostic naturalist is virtually expressing an unconfessed moral faith, when he proceeds upon the efficacy of what is called 'scientific verification;' for he is taking for granted that scientific intelligence will not be finally put to confusion when it shows trust in the supreme principle of the universe, in its inductive ways of dealing with the procession of events. Their past custom of sequence is not in itself reason, unless it is so reinforced by moral faith as that the universe is practically looked at as manifestation of ever active moral reason, and therefore incapable of imposing upon us diabolical illusion, when we daily trust in its physical uniformities." At p. 24 some excellent remarks are made on the contradiction of a Power being "manifested" and yet "unknown." We specially commend to notice the three lectures on Evil, Optimism, and Progress, and the concluding one on Death. These lectures are not only a splendid contribution to "Natural Theology;" they are words for the times, words spoken in season, and they are spoken by one who understands the times and how to respond to their needs.

IN MEMORIAM.

The death of the Rev. Alston William Radcliffe, M.A., rector of North Newton, Wiltshire, England, has been announced. The end came "most peacefully." He was 88 years old, had been 62 years a priest, and over 50 years vicar and rector of one parish. In the year succeeding Newman's submission to the Roman Church, he entered

Brazenose, Oxford. A scholar of no mean powers, coupled with a love of languages, Mr. Radcliffe would have been perfectly at home as a college professor, but as a parish priest he was loved by all. His most retiring disposition never permitted others to really value himself or his attainments as he or they deserved. His Bishop once offered him the position of archdeacon, which he refused. In his theology he was a conservative High Churchman, of Dr. Pusey's times, his model or ideal was John Keble. In his inner spiritual life, integrity of thought, word and deed was ever his cherished ambition, coupled with a most childlike trust in God through Christ. To him salvation was a state for which to be thankful, but never certain of unless we kept near to Christ, and God's Grace alone could secure it finally. The following prayer of Newman's was wonderfully answered in his own life: "Lord support me all the day long of this uncertain life, until the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and my work is done. Then in His mercy grant me a safe lodging, and a holy rest, and peace at the last." In 1879, Mrs. Radcliffe died, and from that moment the deceased priest was a recluse or hermit. He leaves seven sons and one daughter, D. A. Radcliffe, Bank Manager, Aurora; Ven. Archdeacon Radcliffe, of Colorado and Rev. C. E. S. Radcliffe, now in Ireland, are well-known in Canada and have lived here for years.

RELIGIOUS INSTRUCTION IN PRIMARY SCHOOLS.

By Rev. Herbert Symonds, M.A.

The practical difficulties in the way of providing for Religious Instruction in the Primary Schools by the ministers of the several denominations being, as was shown in the previous article, so great, we must conclude that the only way in which such instruction can be effectively given is by making it a part of the regular curriculum of the schools. We may have the utmost confidence in the sincerity and good faith of the Ontario teachers, as a whole. We need not fear that they would, under cover of Biblical Instruction, seek to proselytize for their own particular communion. If, on the other hand, there were a few teachers who entertained conscientious scruples about teaching the Bible, a conscience clause could, and ought to be inserted in the Act, providing for it. It is surprising to find what strange views some people hold regarding the way in which such a scheme would be carried out. Some of my friends, when they hear of it, hold up hands of holy horror, and cry, "What! Would you put the Bible in the hands of all the teachers, and let them teach what they liked?" To which I reply that teachers do not teach what they like in any other subject, why should they be expected to teach what they like in this? Graded text books would have to be prepared, and in their preparation ministers of all the leading denominations could take a part. I do not say this would be an easy task, but it need not be impossible. The International Critical Commentary on the Holy Scriptures, now in course of publication, is the united work of scholars representing several denominations, and it is generally agreed that when complete, it will be the finest commentary in the English language. If, then, the finest scholarship of the leading denominations can be united in an enterprise, embracing the entire Bible, surely there should be no insuperable difficulty in agreeing upon a series of Scriptural text books for use amongst Pres-

byterian, Methodist, and Anglican children. It is, perhaps, supposed by some that the introduction of Systematic Religious Instruction into the Common Schools would be a radical movement. This is not the case. There are few Christian countries in the world wherein there is no Religious Instruction in the schools. The children in the German Public Schools receive Religious Instruction, which is usually given by teachers. Switzerland, which possesses, even in a greater degree than Germany, a mixed population, provides Religious Instruction for the children of each denomination. Provision is made for it in Belgium. In Sweden and Norway it forms an integral part of the system of education. In these countries it is declared that the objects of State Education are "true Christian Instruction, and such knowledge and attainments as every member of the state ought to possess." The clergyman plays a prominent part in the system, but religion is generally taught by the school-master according to a recognized book of instructions. In England, not only in the Voluntary Schools, but in the Board Schools, Religious Instruction is given. In New South Wales a double system exists. The state provides Biblical Instruction, and allows special denominational instruction during school hours by the minister of any recognized denomination, to the children whose parents belong to that denomination. I would therefore propose that we limit our demands to Biblical Instruction, to be given by the teachers as a part of the regular curriculum, from graded text books, prepared under the supervision of representatives of the leading religious denominations.

3. I come, in conclusion, to the third main division of the subject, which is a consideration of some common objections to Religious Instruction in the State Schools. (a) It is said that in the divided state of Reformed Christendom the attempt to teach the Bible would only stir up strife. It must be admitted there is some danger of this. No doubt, before a system of instruction was agreed upon, and before a series of text books was adopted, there would be much controversy, but after the system was arranged, and the text books were agreed upon, I see no reason to suppose that any further difficulties of a serious nature would arise. (b) Then, secondly, it is commonly urged that the State has nothing to do with religion. A leading Canadian magazine, about two years ago published an article in support of this proposition. It was argued that all reasoning in favour of the State interesting itself in the spiritual concern of the people is fallacious, because it overlooks the fundamental purpose of government, which is the protection of the person and property of the subject. To which we reply that it is impossible to give any absolute definition of the purposes and powers of the State. When it is argued that the purpose of government is the protection of the person and property of the subject, what is meant is that this is a popular modern conception of the purpose of government. The writer of the article entertains a conception of the State, which is extremely common, which makes of it an entity quite separate from the people of which it is composed. What is the State? Louis XIV. said that he was the State, and it was true at the time. To-day, we say the people compose the State. But who can limit the power of the people? Surely only the people themselves. When it is said that the protection of the person and property of the subject is the sole business of government, it must not be forgotten that it has been supposed in bygone days that education itself was outside the scope of the State. Nor was this view changed by crying that State Education was necessary for the protection of the subject, but rather that a State System of Education would promote the best interests of the people as a whole. It is easy to propound a theory that the State cannot interfere with individual rights, but the prior question stares us in the face, "What are individual rights?" A parent says, "If I choose to bring up my son in utter ignorance, that is no concern of the State," and I suppose that one hundred years ago, the State would have replied,

"Certainly not," but to-day, with truer insight into the social relations of men, it says, "On the contrary, it is my concern, and in the public interest your child must be educated." Suppose every member of the community believed in a Personal and Holy God Who had revealed His will to mankind, is it conceivable that the State composed of these people has no right to teach such doctrine? Supposing everyone to believe that the fundamental reason why stealing was wrong was because it was a breach of Divine law, is it conceivable that the State has no right to inculcate that doctrine? Such questions cannot be settled offhand by the pragmatic enunciation of fine sounding but doctrinaire propositions. What the State can or cannot do, nay, what it may or may not do, depends largely upon circumstances. There are not wanting signs that a sentiment is steadily growing in Ontario in favour of some Systematic Biblical Instruction. The Church of England is, of all bodies, the most earnest in its advocacy of Religious Instruction. But we must steadily bear in mind that we are, in comparison of the whole population, a small and politically uninfluential body, we must remember that alone we cannot possibly secure any concessions or privileges, we must not forget that this is not only a religious, but a political question, and we must therefore expect, and be prepared to give and take. We must be content with the minimum, to begin with, at all events. We must find out how far our brethren of the Presbyterian and Methodist communions will go together with us, and then devote all our efforts to the securing of this common desire. Nor will even this be an easy task. Public opinion must be aroused. Before statesmen will build the plank of Biblical Instruction into their political platform, they must feel reasonable assurance that the majority of the people are in favour of it. An immense step towards this end would be taken, if some simple resolution in favour of Biblical Instruction in the Primary Schools should be unanimously passed at the forthcoming session of the Provincial Synod at Montreal.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Amherst.—On Sunday, the 21st ult., the Lord Bishop of the diocese paid his annual pastoral visit to this parish. The services of the day opened with a celebration of the Holy Eucharist at 8 a.m., matins were said at 10, and at 11 o'clock the Bishop proceeded with the confirmation service, at which 14 candidates were presented by the rector, Rev. V. E. Harris. The Holy Eucharist was afterwards celebrated, the Bishop being celebrant, at which most of those newly confirmed made their first communion. In the evening His Lordship preached an eloquent sermon to a large and appreciative congregation. On Monday the Bishop visited Joggins Mines, where 11 candidates were presented by the Rev. H. I. Lynds, B.A., for confirmation. The following day the Bishop drove to Tidnish. Here His Lordship consecrated the bell and tower, presented to the Church, in memory of the late Mr. Ketchum, a font, presented by a regular member of the church of the Good Shepherd, and also a window, presented by the congregation in memory of the late Mr. Ketchum. In the afternoon 16 persons were presented for confirmation. There were present at this service the Rev. Rural Dean Harris, rector of the parish, Rev. C. F. Wiggins, rector of Sackville, N.B., and Mr. J. T. Bryant, lay-reader.

Lunenburg.—An excellent work is being done in this important town by Rev. George Haslam, late of Toronto. A new library has recently been provided for the Sunday School, thanks to the liberality of Mr. C. E. Kallac, M.P. (

brother of the Archdeacon), who, amongst his onerous duties finds time to act as superintendent of the Sunday School. A file and drum band, numbering twenty members, has been established, under the leadership of the organist of the church, Mr. Archibald Morash. The public reading-room, carried on by the Brotherhood of St. Andrew, of which there is a flourishing branch in the parish, is in a most satisfactory condition and has fulfilled the expectations of its promoters. The church, it is expected, will shortly be lighted by electricity. Lunenburg is one of our oldest Canadian towns, having been founded very shortly after the settlement of Halifax, about the year 1752. It was at first a purely German settlement and was largely composed of discharged Hessian soldiers. The first parish priest was Rev. J. Moreau, a Swiss, generally known as Abbe Moreau, he having originally been a Roman Catholic priest. The church, the second oldest in the Dominion, was erected in 1753. Lunenburg is a place of some seven thousand inhabitants, and does large trade with the West Indies, and is also one of the chief seats of the Newfoundland cod fishery.

Baddeck.—Mr. B. Bowman, B.A., of King's College, is at present in charge of this parish, rendered vacant by the recent death of the Rev. J. Gwillim. No appointment, it is expected, will be made for some time. There are a large number of visitors, mostly Americans, at present staying in the village.

Halifax.—The Rev. W. J. Ancient, the diocesan secretary-treasurer, has sustained a grievous and crushing bereavement in the death, by drowning, of his son Henry Almon Ancient. The young man had gone to take an early plunge in the harbour, at Green Bank, and it is supposed that the sudden shock caused heart failure, the water at this point being exceedingly cold. He was a King's College man, and had recently been appointed assistant master at the Windsor Grammar School. He was to have been ordained next year. He was a young man of fine presence and great promise, and his death has been universally and profoundly deplored in Halifax and throughout the diocese, where his father is most deeply respected. The funeral took place from St. Luke's Cathedral.

The Bishop is still absent on his confirmation tour, and last week visited New Glasgow, one of our busy coal-mining towns.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Montreal.—St. James the Apostle.—The Right Rev. Leighton Colman, D.D., Bishop of Delaware, occupied the pulpit in this church both morning and evening on Sunday, August 28th, and preached to large congregations. In the morning His Lordship took for his text St. Mark vii., 34, and in the course of his remarks urged an outspoken frankness amongst Christians, and a quickening of that spirit amongst followers of Christ, who avowed the Master whom they served under. By both receiving and proclaiming God's message, the Bishop said, they were truly serving their Master and King.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

Napanee.—In Memoriam.—On Friday, Aug. 12th, there passed to his reward a well-known Churchman of the diocese of Ontario. Dr. Ruttan was for many years a member of synod, and regular in the discharge of his duties. He always took a prominent part in the local affairs of the Church, whose interests were to him the foremost consideration. Dr. Ruttan was a practitioner of the old heroic school, but he always kept well abreast of his profession, and as consulting physician, his services were ever in demand, his reputation, especially as a surgeon, being very widely extended. He was a member of the Ontario Medical

Council. Dr. Ruttan was descended of U.E. Loyalist stock, his grandfather being one of the original band that settled in Adolphustown in 1784. The latter was a captain in the Jersey volunteers, and saw service during the revolutionary war. But it is rather in his character as a Churchman that we prefer to speak of him. There was no mistaking the fact that the old doctor was a Churchman, and an intelligent one. He had no inconsiderable theological library, and read its books. He was catholic in his views, and ever ready to contend earnestly, but always good humouredly, for the faith. He took a deep interest in the building of St. Mary Magdalene's Church, one of the most perfect specimens of ecclesiastical architecture between Toronto and Montreal; and day by day jealously watched each stone as it was laid in place, often assisting, with his own hands, when help was wanted—to say nothing of his large contributions to the building fund. Dr. Ruttan married Miss Caroline Smith, of Montreal, whose sister was the wife of Professor Hirschfelder, of Toronto University. His family consisted of three sons and two daughters. His eldest son is now Professor of Chemistry and Registrar of the Medical Faculty of McGill, his father's old university. Allen Montgomery is also a graduate of McGill, and Geo. Frederick, a barrister, now practising in Napanee, is a prominent Churchman, member of the Diocesan and Provincial Synod, and a member of the Provincial Council of the Brotherhood of St. Andrew in Canada. Two daughters, Bertha and Ida, died within a few months of one another, six years ago, and the Doctor never really recovered from the shock which this sad blow was to him. The funeral, in St. Mary Magdalene's Church, on Sunday afternoon, was very solemn. At the request of the family, the church was not draped in funeral black, but the Easter hangings and flowers, of resurrection eloquent, seemed much more in keeping with the last triumphal rites, when a good man was carried to his rest, in the sure and certain hope of the resurrection to eternal life through Jesus Christ our Lord. R.I.P.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

Fitzroy Harbour.—The Rev. John Osborne, formerly incumbent of Clayton, has been appointed incumbent of this parish.

Ottawa.—St. Barnabas.—The altar servers of this church assembled on the evening of the 30th August, at the residence of Mr. L. M. Fortier, for the purpose of presenting one of their number, Master Frank Maynard, with a farewell gift, on the occasion of his leaving for Kingston, to enter the Royal Military College as a cadet. The gift took the form of a handsomely framed picture of the interior of the church, showing the procession before solemn Eucharist. In making the presentation, the master of the Altar Servers' Guild commented on the fact that while the guild had a sailor and a soldier on its list of "Old Boys," it had not yet developed a candidate for the priesthood of the Church—the noblest profession of all—and he expressed the earnest hope that the day might come when this could no longer be said. The rector, Rev. T. Bailey, was present and also addressed the boys. Mrs. Fortier entertained the company at tea, and a pleasant couple of hours were spent afterwards in games, etc. Master Maynard left the following afternoon for Kingston.

Preparations for the general Mission, in the city of Ottawa, in November, are now going forward in earnest. Father Osborne, S.S.J.E., who is to preach the mission at the Cathedral, will come out with the Dean, who is now in England, sailing on the 22nd inst. The missionary at St. Barnabas' will be Father Huntington, Superior of the American Order of the Holy Cross. The Ven. Archdeacon Bogert is chairman of the central committee of management, on which all the city churches are represented.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

St. James'.—There has just been placed in this church, on the southern wall, immediately east of the principal entrance, a handsome brass tablet to the memory of the late William Hamilton, a much esteemed member of the congregation. The tablet bears the following inscription:

In Memoriam,
William Hamilton,
For many years our sidesman and honorary auditor.

Born May 20th, 1835.

Died March 2nd, 1898.

Erected by the members of the congregation of St. James' Cathedral.

NEW WESTMINSTER.

JOHN DART, D.D., BISHOP, NEW WESTMINSTER, B.C.

(Concluded from last week).

Afternoon Session.—A large portion of the afternoon session was taken up discussing reports. The report of the assessment of churches for the synod fund was submitted, several laymen, including Messrs. Schou and W. Myers Grey, the Ven. Archdeacon Pentreath, L. Norman Tucker, Underhill and Irwin, amongst others, speaking on the report before it was finally adopted. Several technical points were raised during the progress of the session, and Mr. Justice Bole was frequently referred to. The learned Judge eventually remarked that it was much easier "to run a court of law than a synod." He was sorry to see mere matters of technicality so frequently interrupting the meeting. They should not hamper the business of the Church. He was quite prepared, however, if handed a brief, to argue on any one of the points raised for four hours. But they had "come together in the name of God, and in the name of God let us do our business unhampered by such technical hindrances." There was no reason in his mind why the synod should not get its business over in one day, but for these points so frequently raised.

The following reports were then read:

Chinese Work.—By Rev. L. Norman Tucker: "Proposing that the synod take such steps as will enable Rev. J. Grundy, Chinese missionary, attached to the diocese of Columbia, to extend his work to the Chinese in the See of New Westminster." Rev. H. Underhill seconded the report, which was carried.

Religious Education.—The Rev. L. N. Tucker: "Advocating the establishment of a school or educational college for boys, where the teaching of religious principles and morals would be made a feature, and to which clergymen and British Columbia Church people could send their boys to be educated; such institution to be countenanced or endorsed by the synod."

Mr. Myers Grey, of New Westminster, also spoke on this subject, and was followed by Ven. Archdeacon Pentreath, and Rev. J. E. Flewelling.

Archdeacon Pentreath suggested to the synod that there was much need in the province for some college for training young men for the Holy Ministry. He would suggest that the Bishops of Columbia and New Westminster take the whole matter under consideration. There was but very little doubt that should the matter be thoroughly taken up, the Society for the Promotion of Christian Knowledge would assist. The need of such an institution in the diocese was pointed out, and the whole matter received the hearty support of the House. It was then moved and carried, on the motion of the Rev. J. E. Flewelling, that the whole matter of the religious education of boys, etc., be taken up immediately after the delivery of the report of the Committee on the Division of the diocese.

Rev. L. Norman Tucker then read a report on the formation of a Clergy Widows' and Orphans' Fund. Mr. Tucker pointed out that the diocese had now been established 19 years, yet no provision had been made for aged clergy, or for the

orphans and widows of clergy. Mr. Tucker made an able appeal for this work, pointing out its need, usefulness and beneficial result to the diocese. The report was seconded by Mr. Armstrong, and received the commendation of His Lordship, Bishop Dart. The motion was unanimously carried, His Lordship requesting that the matter receive special attention. Mr. C. Harris, of Rossland, then presented the following memorial from the Kootenay District:

The Kootenay Memorial.—"Memorial of the clergy, lay delegates and others, resident in the Kootenay District, to the synod of the Diocese of New Westminster, to be held in the City of Vancouver, B.C., on August 17th, 1898.

"Your memorialists bring before the synod the desirability, in the interests of Church progress, of the formation of a separate diocese, comprising East and West Kootenay, to remain under the Bishop of New Westminster, until such time as proper financial arrangements can be made for an episcopal endowment.

"Your memorialists submit the following reasons for their request:

"1. The distance from the Coast, where the synods are held, practically disfranchises both clergy and laity. It is desirable that lay delegates should be resident Churchmen, acquainted with the work and needs of their own districts. These cannot, under existing circumstances, be obtained owing to the heavy expense of travel to and from the Coast, and still more to the time consumed in travel, involving, as it does, the absence of a full week from home. The clergy do not attend for the same reasons. It is true that the synod nominally agrees to provide the expenses; but your memorialists would point out that the number of clergy and missions entitled to representation is very rapidly increasing in the Eastern and Southern part of the diocese; and to provide for the expense of a few of these delegates, by assessment on the parishes, is felt to be burdensome.

"2. Your memorialists point out the precedent established by the formation of the diocese of Calgary in 1887, which is still under the Bishop of Saskatchewan. The formation of a synod in each of these dioceses has resulted in increased funds, increased interest, and largely increased numbers of clergy. We believe that if a separate synod were thus formed in the Kootenays, the interest and attendance of our laity would be greatly increased, and more money would be raised locally, and a larger amount of outside aid would be secured for the two dioceses than is possible for one only.

"3. Your memorialists call attention to the official work of the Church now being carried on in the Kootenays. There are seven clergy and six lay readers actively employed; Greenwood, with Midway, offers a full support for a clergyman; Grand Forks is also waiting for one, and Nelson needs an additional man for the work in its immediate neighbourhood; giving the proposed new synod a probable membership of 10 clergy and 30 lay delegates. Your memorialists point out in this connection that when the diocese of Qu'Appelle was erected, it had only three clergy, with not one self-supporting parish.

"In conclusion, your memorialists point out that there would be no interference with any funds of the diocese of New Westminster; that the proposed division would in no wise add to the labour of the Bishop, except in presiding at an additional synod, and that they would discountenance any appeal for the endowment of the new diocese until the episcopal endowment of New Westminster be satisfactorily arranged. Your memorialists feel that the proper organization of the new diocese would materially help the advancement of the Church in Eastern British Columbia, without in any way injuring the mother diocese. We therefore submit our case to the dispassionate judgment of the synod, asking that it be considered solely with a view to the best interests and development of the Church."

The memorial was signed by the clergy and 125 leading laymen from the Kootenay district. It

created great interest in the synod. It was, on motion, referred to a special committee, their report to be made the order of the day, next morning, immediately after the election of the Executive Committee.

The treasurer's report, so far as the financial year has advanced, was then adopted as read, copies of the report having been circulated amongst many of the synod. The Archdeacon referred to this report as the "Budget" of the synod. At his request the treasurer had prepared an estimate of the coming year's expenses, and from it, it would be seen that the outlook was encouraging. Before December, 1898, he hoped to have a sum of over \$1,000 raised for mission work, instead of about \$300 raised last year for the same object. He could not take his seat without thanking both clergy and laity for their hearty co-operation, and for the support they had given him. He hoped that next year they would be able to put some five or six men into the mission field.

Several notices of motions were then put in, and the synod adjourned to meet at 10 o'clock next morning.

At 8 p.m. there was a choral evensong at St. Paul's Church, with sermon by Rev. H. Irwin, of Rossland. The bishop and clergy vested in the basement, and came into the church in procession, Rev. H. Underhill acting as bishop's chaplain, and carrying the pastoral staff. The collection was for Indian missions. The choir was assisted by a number from Christ Church.

The synod re-convened on Thursday morning at 10.15 o'clock. The roll of the clergy and laity was read. Prayers were then conducted by His Lordship.

The following resolution, moved by the Rev. H. G. F. Clinton, was passed: "That, considering the great evils which result from the immoderate use of intoxicating liquors, a committee of this synod be appointed with power to add to its number to examine into the different methods which have been adopted or suggested for dealing with the evil of intemperance, and to report at the next session of synod."

Rev. H. Underhill submitted a notice of motion providing for the allowing of proxies for delegates from the remoter sections of the diocese, and for the organizing of a superannuation fund for those clergy who may, from bodily or mental infirmity, be incapacitated from active work. This latter fund to consist of a capital of at least \$3,000, to be derived from annual subscriptions of the clergy, parochial assessments, church offertories, donations, legacies and grants and interest from invested funds. No grant shall be made that shall reduce the capital sum below \$3,000. The management of the fund is to be in the hands of the Executive Committee, and all grants to be approved by the bishop. The resolution also fixes the clergy's subscription.

The election for the Executive Committee resulted as follows: Appointed by the Bishop—Rev. H. Underhill, Hon. Mr. Justice Bole. Elected by synod—Clergy, Ven. Archdeacon Pentreath, Rev. L. Norman Tucker, and Rev. H. G. Fiennes-Clinton. Lay—Messrs. N. C. Schou, W. Taylor, G. H. Cowan. Ex-officio members—The clerical and lay secretaries and the Bishop.

A special committee was appointed to consider the resolution on Temperance: Rev. H. G. Clinton (convener), Archdeacon Pentreath, Dr. Bentley, Mr. G. W. Hobson.

The special committee appointed to consider the memorial, from the Kootenay district, for the constituting of a separate diocese, submitted at the first day's session: Revs. L. N. Tucker, H. Irwin, G. H. Butler, H. S. Akehurst, and Messrs. Gray, Jowett, Cowan and Harris, reported as follows:

"Your committee appointed to examine and report on the memorial for the formation of East and West Kootenay into a separate diocese, begs to make the following report: 'Your committee recommends the principle of division, as laid down in the memorial. Being unable to do so itself, in the time at its disposal, it would recommend that for the purpose of working out in detail a scheme of division, on an equitable basis, a special com-

mittee be appointed, composed of representatives of both parts of the diocese, and that the committee be invested with all the powers of both orders of the synod to perfect such scheme of division, and when so perfected to submit the same to the Bishop for approval. Your committee would further recommend that the scheme of division should, upon receiving His Lordship's approval, be handed to the Executive Committee, and that the Executive Committee be instructed, by this session of synod, upon receipt of such scheme of division, to at once carry the same into effect. Your committee would further recommend, that the special committee to be appointed, shall be at liberty to resolve itself into two sub-committees, to meet at some convenient point in Kootenay, and the other at some convenient point on the Coast, and that any scheme of division submitted to the Bishop for approval, shall have first received the assent in writing of at least two-thirds of the whole special committee." Rev. L. N. Tucker and Rev. H. S. Akehurst, of Nelson, then addressed the synod on this important subject. Rev. H. Irwin, of Rossland, made a strong statement of the case for division, and moved the following:

"That the Bishop be respectfully requested to appoint the special committee suggested in the report; that such special committee be invested with the powers therein specified, and that the Executive Committee carry into effect the decision and action of the special committee if approved by the Bishop." Ven. Archdeacon Pentreath seconded the resolution, and spoke from his experience of two visits to the Kootenays. He also stated that he had received a letter from His Grace, the Primate of all Canada, that the scheme had his hearty approval, if found advisable in the interests of the Church, and sanctioned by the Bishop. M. W. A. Jowett, of Nelson, and Mr. Justice Bole, of New Westminster, also spoke strongly in favour of the scheme. The report and resolution were passed unanimously, and the Bishop appointed the following committee: Coast—Archdeacon Pentreath, Revs. H. G. Clinton (convener), L. N. Tucker; Messrs. Myers, Gray, Schou and Cowan. Interior—Rev. H. S. Akehurst, and Messrs. W. A. Jowett, and G. Johnson, from Nelson; Rev. H. Irwin, Hon. T. Mayne Daly, and Messrs. Dyer and Harris, from Rossland.

The result of this action ensures the creation of the new See by next spring. The diocese will be placed under Bishop Dart until provision is made for its support. No subject could have received more unanimous support in the synod. Beyond the bishopric endowment, which at present is practically nil, and the endowment of the Archdeaconry of Columbia, there are no vested funds to complicate an adjustment, and the details between the two dioceses can be readily arranged. The unanimity and promptness with which the synod recognized and met the needs of the Kootenay district, were a pleasant surprise, in view of the wearisome delays to which important matters like this are often subjected.

The report of the committee on a school for boys and young men, intending to enter Holy Orders, was read, and a considerable amount of discussion followed. Mr. Myers Gray, of New Westminster, spoke at some length on the necessity and difficulties of getting the right man to fill the post of principal. Mr. N. C. Schou followed, taking up the financial point of view. The following committee was then appointed, and directed to draw up a memorial for presentation to the S.P.C.K., on behalf of the scheme: Ven. Archdeacon Pentreath (convener), Rev. Messrs. Allen, Tucker and Clinton, and Messrs. Cambie, Schou, Meyers, Gray, and McFarland.

The Archdeacon of Columbia reported on his work since his appointment last December. Seven new missions have been organized, sites to the value of \$3,000 for churches secured, two new men are at work, and \$886 raised in the diocese for home missions—besides a large amount of other work done.

The synod then adjourned for lunch, provided by ladies from St. Paul's and St. James' churches.

Afternoon Session.—The greater portion of the

afternoon was taken up in discussing the power of the synod then in session, to deal with and pass the new Canons, Laws and Constitution for the See. This new Constitution, etc., has been before the synod since 1896, and previous to that date had been much discussed. The subject involved many points of great importance in the ruling and administration of the See of New Westminster. The new canons contain many beneficial changes and rules, but some details evidently required to be altered before the synod would accept them. The matter was taken up with considerable interest, the majority of those present taking part in the discussion. On the question being put to the House, the majority of the clergy voted in favour of the new constitution, etc., being passed, only Rev. L. N. Tucker and a small number opposing it. The lay delegates, however, rejected it by a majority, and the motion was accordingly thrown out.

Rev. L. N. Tucker then read a motion approving of the Ven. Archdeacon Pentreath's method of collecting funds for the object of home missions by annual subscriptions on cards. Though the House almost unanimously endorsed the Archdeacon's method, owing to certain reference to this fund in one of the Canons, the subject led to considerable discussion. The matter was eventually settled without infringing upon the wording and meaning of the Canon referred to, the only dissenting vote being that of Rev. C. Croucher. The Venerable Archdeacon's work was spoken of in terms of much commendation, "a work well begun, admirably carried on, and one that was bearing good fruit."

Archdeacon Small, superintendent of Indian missions, then moved that the Indian mission work be included in the scope of the home missions, and receive support from the Home Mission Fund. Archdeacon Pentreath pointed out that the fund had set apart \$400 for the Indian Mission Fund. Rev. H. G. F. Clinton seconded Archdeacon Small's motion, which was carried. Rev. H. A. Clinton then moved that the work of the chaplaincy of Yale and the work at Yale receive support from the funds of the diocese. Carried. Mr. G. H. Cowan then moved that Canons 11, 12, and 13, referring to the Clergy Widows' and Orphans' Fund, Bishopric and other endowments and patronage be laid on the table and read for the first time. Mr. Schou seconded the motion, which would have passed through the first stage but for the obstruction of Rev. C. Croucher.

Mr. Cowan then proposed, seconded by Mr. Schou, that the Canon on Clergy Widows' and Orphans' Fund should be laid on the table and pass its first reading. Rev. C. Croucher opposed the passage of the Canon on technical grounds. The synod then went into committee of the whole, with Archdeacon Pentreath in the chair. The question was gone into fully, Mr. Cowan, Mr. Schou, Rev. L. N. Tucker and many others pointing out the advisability of passing the Canon through the House this year, so that it could become law at once. The Canon was successfully steered through its first reading; the lay delegates voting for it unanimously.

It was then proposed to put the Canon through its second reading, but Rev. C. Croucher opposed it.

Rev. H. G. Clinton, on the representation of the Archdeacon, who pointed out the beneficial results to be derived from the Canon, and the need of getting this work accomplished, endeavoured to assist the passage of the Canon through its second reading, and asked Mr. Croucher not to oppose it, but without success. The passage of the second reading required the unanimous vote of the synod, without which it could not be proceeded with, and would have to be laid on the table for another year. Mr. Croucher, however, opposed the Canon, his being the only negative vote in the whole synod. His Lordship, the Archdeacon, Revs. Messrs. Tucker, Bell, and Underhill, and Messrs. Schou, Armstrong, Moore and many others spoke of the urgent need for the passage of the Canon at the synod, then in session, and

of the regret that it should be so opposed. Mr. Croucher remained firm and consequently this very important and beneficial Canon will have to be delayed another year before it can be again brought up before the synod for its passage through the second and third readings. Several expressed a hope that it might be brought up again on Friday, when, perhaps, it would be allowed to proceed unobstructed, but His Lordship announced that he would close the synod that afternoon. The Rev. H. Underhill requested leave, before the motion to adjourn was put, to make his motion that certain Canons, of which he had previously given notice, should be ordered by the synod to be referred to the Executive Committee to consider and report upon. Carried. A Sunday School motion, and votes of thanks to the Art, Historical, and Scientific Association, Manager of Hotel Vancouver, Transportation Companies, the ladies of Vancouver churches, and several kindred gatherings, etc., for favours rendered to the synod and individual members thereof, were proposed and carried.

The secretary of the synod, Rev. W. Baugh Allen, then rose from his chair and expressed his individual deep regret, and—he was sure—that of the synod, that several motions, canons and beneficial and necessary measures had been opposed and stayed in their progress through the House by one—and only one—member. It was a matter of deep regret to all that the synod had to close leaving these motions, etc., lying on the table, when they might have been passed through successfully but for the unfortunate opposition.

Mr. Allen's remarks received the approval and support of practically the entire assembly.

Mr. Schou then moved a vote of thanks to His Lordship, which was seconded by all the members rising as a mark of respect. His Lordship replied in a few suitable words, and concluded by remarking that he felt that benefit could not but result from what had taken place at the synod, which was the best and most unanimous one over which he had presided. He then pronounced the Benediction, and the synod adjourned, sine die.

Vancouver.—The Rev. C. A. Procnier, M.A., has been appointed to the charge of Fort Steele Missionary District, by the Bishop of New Westminster. Mr. Procnier, previous to his ordination into the Anglican Church, was for twelve years a Methodist minister, and was recognized as one of the ablest members of the British Columbia Conference.

British and Foreign.

The Rev. G. R. Prynne, vicar of St. Peter's, Plymouth, recently completed fifty years' ministry in that parish.

The Rev. J. H. Wilson has been appointed by the Bishop of Cashel and Emly to the precentorship of Cashel Cathedral.

After undergoing very extensive alterations, the interesting church at Kilmaveonaig has been reopened by the Bishop of St. Andrew's.

Dr. Herbert Lankester, secretary of the Medical Missions Department of the Church Missionary Society, has been admitted to the office of diocesan lay reader in the diocese of London.

The renovation of Archbishop Chichele's tomb, on the north side of the choir of Canterbury Cathedral, which has been in the hands of Mr. C. E. Kempe for some months, is now complete.

The present vicar of Paddington, the Rev. Walter Abbott, has held that post for more than twenty-one years, and during that time he has been instrumental in raising upwards of £100,000 for Church work.

The vacancy amongst the Queen's chaplains, caused by the appointment of Dr. Weldon to the Bishopric of Calcutta, will be filled up by the appointment of the Rev. Professor Ryle, D.D., son of the Bishop of Liverpool.

It is stated that Sir William Muir, of Edinburgh University, has offered the C.M.S. securities valued at nearly £5,000, with which to build a home for women at Allahabad, in memory of the late Lady Muir. The committee has accepted the offer.

After Khartoum has been re-captured by General Kitchener's troops, the C.M.S. propose to make it the headquarters of a medical mission. The money needed to endow this new mission has already been subscribed.

The Rev. Walter Ruthven Pym, M.A., vicar of Rotherham and rural dean, has been appointed by the Archbishop of Canterbury to the bishopric of the Mauritius in succession to the present Bishop of Dover. Mr. Pym has been vicar of Rotherham for five years. He is a graduate of Cambridge University.

The committee appointed to organize a memorial to the late Duchess of Teck, at Richmond in Surrey, have decided that it shall take the form of a drinking fountain, to be erected in some suitable place. A medallion portrait of her late Royal Highness is to be affixed to the fountain when it is completed.

The famous spire of Salisbury Cathedral has been restored at a total cost of £14,000, and the work has been carried out in the most satisfactory manner. The work of restoration has occupied a period of three years. A special service was held recently in the cathedral in order to commemorate the event, at which the Archbishop of Canterbury preached the sermon.

It is stated that the plans for an Archbishop's residence at Canterbury have now been definitely settled by the ecclesiastical commissioners. Additions are to be made to the house that was in former times the Archbishop's palace, and some houses in Palace street are to be pulled down for the purpose of allowing of the extension. The scheme is a large one, and when carried out will greatly add to the architectural features of the cathedral precincts.

In four years £2,116 have been received from Uganda, the proceeds of the sale of 142,896 books, nearly half of which were portions of the Scriptures. This not only denotes the eagerness of the people for knowledge, but the expenditure of so much is in itself a wonderful fact, considering that the civilization of the people has not advanced beyond a currency of cowrie shells and cloth. There are about 400 churches in Uganda, with seating accommodation for more than 50,000 worshippers.

Under an old bequest, the clergyman who may chance to be the unmarried curate of Aldgate has the right of succession to the rectory of Greenstead, in Essex. The said curate must be "a bachelor, of holy living and conversation." Now the rectory has just fallen vacant, but as there is at the moment no unmarried curate of Aldgate, the appointment to the rectory—which has passed down from a former curate who died early in the eighteenth century—lapses to the Bishop of London.

It is stated that there are 1,000,000 villages in China in which the Gospel has never been proclaimed; that the Bible has only been translated into about seventy of the 591 languages and dialects that are found in Africa; that in Japan there are 185 times as many heathen temples as there are Protestant Christian workers; that in one province of India, containing 24,000,000 people, there are only six missionaries of any Church or society;

and that every hour 2,570 people die who have not once been told about the Saviour of the world.

A remarkable incident lately occurred at Durham, in connection with the chapter library. More than fifty years ago, a very valuable copy of the "Sarum Missal, of 1514," which had been printed in Paris, was mysteriously stolen from a locked case in Bishop Cosin's library. Great efforts were made by the dean and chapter to trace the volume, but these proved fruitless. A short while ago a parcel arrived by post at the chapter library, which, on being opened, was found to contain the long-lost treasure, including the book-plate. The volume was returned in perfect condition, but by whom or from whence it was sent back, remains a mystery, which is not at all likely to be solved.

The proposed memorial to the retired Bishop of Calcutta, Dr. Johnson, in commemoration of his 22 years service, will include an episcopal throne to be placed in St. Paul's Cathedral, at Calcutta; a portrait of the Bishop to be placed in the Town Hall at Calcutta; and the erection, with the permission of the Government of Bengal, of a chapel of architectural design in the compound of the Presidency General Hospital, Calcutta, in place of the present old and unsuitable building, to be called the "Bishop Johnson Memorial Chapel." "The Guardian" announces the approaching marriage of the Bishop to Miss Grace Murray, the indefatigable secretary of the Bishop of Calcutta's Fund.

The ecclesiastical commissioners have authorized the allotment of such a portion of the money realized by the sale of Addington Park as will be required for the provision of a suitable residence for the Archbishop of Canterbury in the precincts of Canterbury Cathedral. In accordance with this arrangement, the dean and chapter are to re-convey to the See of Canterbury certain ground and tenements which were assigned to them about thirty years ago as part of their re-endowment by the commissioners, and had formed part of the Archbishop's palace from time immemorial. The house in the precincts, formerly fitted up for the residence of the late Mr. Henry Austin, the cathedral surveyor, will form the nucleus of the new palace, to which new buildings will be added on the north and east.

The Chantry Chapel of Winchester College, has just been enriched by several handsome gifts. The old east window, which at the time of the Reformation, was taken out and placed in Thurber's Chantry, and afterwards replaced in Fromond's Chantry, in a hap-hazard style, has now been restored to its original design, as far as that was possible after such a lapse of time. The cost of this work has been borne by Dr. Fearon, the headmaster of the college, who has also given two carved figures of Gabriel and Michael to the chantry. Besides this, Dr. Fearon has presented four new side windows, and has, in addition, defrayed the expense of redecorating the richly-groined roof. The Rev. W. P. Smith, one of the college chaplains, has placed a splendid brass lectern in the chantry, and these gifts, following on Dr. Freshfield's beautiful reredos, have completed one of the finest interiors in the city.

The memorial in the cathedral to the late Bishop (Dr. Durnford), consisting of a recumbent mitred effigy in white marble, is situated in one of the bays of the south aisle, and helps to enclose the chapel of St. Clement, which has just been restored. The chapel is the easternmost of the two on the south side. The work of restoration disclosed an arcading at the back of a monument of a long-deceased alderman. The monument has been placed in another part of the cathedral, and figures of SS. Clement, Alphege and Anselm have been constructed in the arcading; above them in the quatre-foils are angels bearing shields. An altar has been installed, mounted on three steps on a floor of black and white marble squares, in

the space until now occupied by the aldermanic effigy, with cross and candlesticks on the super-altar. The second bay of the chapel has been filled with an iron grille, thus rendering approach to the chapel possible from the aisle only. This makes four altars now in use in the cathedral. The West Sussex Gazette, in giving the foregoing description of the restoration, questions the desirability of replacing an altar which, with many others, was "swept away at the Reformation, and for which there can be no use in the Reformed Church." Sweeping away altars seems to have been a favourite amusement with some of the "Reformers," but they scarcely deserve commendation for it.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked **Communicated**, or from a **Correspondent**, are not necessarily those of the **CANADIAN CHURCHMAN**. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

ST. ALBAN'S CATHEDRAL.

Sir,—Those who have been somewhat intimately connected with St. Alban's Cathedral have refrained from taking part in the discussion in your columns regarding the cathedral, for reasons which it is unnecessary to mention. This course, however, may be departed from so far as to add to Mr. S. G. Wood's letter, in your issue of Sept. 1st, the simple remark that if the Bishop's envelope scheme were generally adopted, as it undoubtedly would be, if it had the support of those from whom the Bishop has the right to expect support, the whole liabilities of the cathedral would be completely paid off in less than six years, and the very trifling contribution from each person would have imposed not the slightest burden or inconvenience upon anyone.

E. M. CHADWICK.

ST. ALBAN'S CATHEDRAL.

Sir,—I have no wish to continue this controversy. My aim in writing was a practical one. Nothing is more likely to defeat that aim than such a letter as that of J.H.M.K. Everyone knows perfectly well that the Synod never has sanctioned the building of St. Alban's, and that the Synod did not mean to include this scheme in its general proffer of support to the Bishop. As regards the statement that St. James' never could be a cathedral, because it is a parish church; in the first place, the Bishop (present or future), has only to remove his chair (Cathedra), to St. James' and it becomes a cathedral; in the second place, a good many of the later English cathedrals have been parish churches until within the last few years.

AMICUS CURIAE.

LACK OF CHURCH PRIVILEGES A SERIOUS GRIEVANCE.

Sir,—I presume your paper exists as much for the ventilation of grievances as for anything else. I venture, therefore, to state a very serious grievance that English Churchmen in Canada are labouring under, and that is, the lack of Church privileges. Saints' days and Sundays go by, and if Churchmen happen to be absent from home on the proverbial "first Sunday in the month," they have no opportunity of partaking of the Holy Eucharist for several Sundays in succession. In my case this has happened on four successive Sundays, so that I am virtually ex-communicate, and I have simply been staying in Chemong Park, near Peterboro; all the religious privileges we have had for the month I have been there, have been an afternoon mission service on Sunday. It is true there is a weekly celebration at St. John's,

Peterboro, but the hour of half past eight in the morning, and the distance, 6 miles, without breakfast, is prohibitive to say the least of it. Now the Eucharist is the most important of all our religious services, both as an act of worship, and as an act of intercession—in fact it is the chief act of worship in the English Church—the poor words of a man (even though he be a priest), conveyed to a congregation by means of a sermon, ought to be ignored and despised in comparison with the great act of Christian worship in the Holy Communion, especially when the doctrine of the Presence of Christ in the sacrament is not fully and freely taught by the sermon, and the neglect of such teaching has sent the body of Christians into a dozen different sects in nearly every Canadian town and city. An advance all along the line is needed. Altars should be set up in every outlying hamlet or village, and the people taught that in this way alone they may realize what Christ is to every one of them. Your readers may say money is required for all this, and in reply I ask how is it that money is forthcoming to build and supply a stipend for the ministers of every denomination who choose to promote every form of schism that can be thought of. Energy is required, the efforts of earnest laymen encouraged, faith in the efficacy of sacramental application of the benefits of our Lord's own institutions, by priest and people, and the thing is done. Shame on English Churchmen that large schismatic conventicles, both of Roman and English dissent, should exist, while the Orthodox Church of England should be permitted to remain virtually cold and dead because of her neglect of sacraments.

One of Archbishop Temple's Lay Readers.

HURON MISSION FUND.

Sir,—The letter of Judge Ermatinger, in a recent issue, is to the point. He attributes the failure of the \$1 per family canon partly to the clergy and partly to the laity. As it is the duty of the clergy to serve, so it is the duty of the laity to provide; and whereas it may appear that the laity are to blame in the shortcomings of the mission fund, yet it must be remembered that the clergy have the power to inspire when they will, and if some look upon the mission collections as detrimental to their own interests, it follows that the matter will not receive the encouragement from them that it merits. The 100 per cent. reduction could never have been tolerated had the mission fund been properly supported, and every reasonable clergyman must recognize that, to see to it that the mission collection is paid in full, is to provide his little share of a fund upon which he, to a great extent, is dependent for his living. This 100 per cent. reduction is a most unfair way to meet deficiencies, because it attacks the few older clergy only. The shortage in the mission fund collections is a general failure, rather than a specific one, on the part of those who are called upon to suffer. From a just and fair point of view, one cannot countenance this arbitrary proceeding, which has arisen from the overbearing action of those who do not suffer. The Judge states he was absent when the \$1 per family canon was passed. It is the Church's misfortune that men of candid and just minds do not over-rule her affairs, which, unfortunately, are controlled by a few, whose sympathies and ideas of justice, to say the least of it, seem to be very crude. I understand that the same influence is at work to secure the Archdeacon's Fund, to help pay the Bishop's stipend. I fully agree with the Judge upon "the withdrawal of the surplus commutation fund from the mission fund, provided all grants on the ground of seniority be met from the surplus, and the needs of the several missions alone regarded in the distribution of the mission fund." Until the wrong done the clergy at the synod of 1876 is rectified, and which Mr. Dymond stated at the late synod was far from creditable, the Church cannot prosper as she should. I am much gratified to learn that the Bishop has promised to set apart a Sunday for a special collection in all the churches of the diocese for the purpose of

obtaining relief for those clergy who are suffering from the lamentable reduction. This method was advocated in my last letter, and is certainly called for, since no new legislation can be effected for nearly a year.

CHURCHWARDEN.

HASTEN SLOWLY.

Sir,—It needs no sage to tell us that the above heading is one of the lessons that requires to be impressed upon the assembled wisdom of the diocese that meets once a year, on the second Tuesday in June, in the City of Toronto. The synod thought they could never pass soon enough the resolution founding a Canadian bishopric in Japan. Japanese dictionaries were, in anticipation, being imported by the dozen, and embryo bishops, aspirants for the distant See, were burning gallons of paraffin in burning zeal for the Jap's spiritual welfare. The Jap dictionary lies now unopened, and the zeal for Episcopal supervision of the land of dolls, kites and puzzles, is a thing of the past. The last synod passed resolutions looking to legislation about the deplorable condition of the Toronto rectory property. The Parliament has met and dissolved, and not a single movement made by the committee to bring the matter before them. So with the zeal once manifested in St. Alban's Cathedral now. None to say a word in its favour. These are a few—a very few—of those monuments of crude, hasty and childish legislation, erected with the untempered mortar of well-meaning, but untrained mechanics. Now we have another synod fad on hand, namely, the missionary organizer. We have had two men of this kind. They were the most lamentable failures, expensive and useless, and we are going, if this crude resolution of the synod is to be carried out, to repeat the wicked folly. I pity the man who takes the office. I pity the parishes he visits. I pity the mission fund, out of which twelve or fourteen hundred dollars will be taken to pay an officer who is of no earthly use. Well, what are you to do? The diocese was well canvassed at the seasons of Advent and Epiphany, in the year gone by. The great want that the deputations saw and felt was, the want of proper ardent zeal in those whose duty and interest it was to have the meetings as they should be, namely, the people on the tip-toe of expectation, sure that when they come to the meeting, facts connected with the Church and its administration will be put before them that will make them come again. The choir, with suitable hymns practised beforehand, and, in a word, the whole parish, or mission, stirred up for weeks previous. This can be done. The clergy of the diocese have zeal enough, and energy enough, and love enough to do this. I would not insult them to think that they will not do this. This done all over the diocese, and the Central Committee doing its work, as it did last Advent and last Epiphany, we have no need for any missionary organizer at fourteen hundred dollars a year, attempting to do work which it is the bounden duty of each priest to do in his parish or mission, and which he can do, and will do.

J.H.M.

PROHIBITION.

Sir,—It is evident, from our recent Diocesan Synods, that a majority of the clergy of the Church of England in Canada are strongly opposed, for various reasons, to prohibition. Is it desirable for them to state those reasons in their pulpits? The consideration of this question has recently been forced upon the clergy of the diocese of Nova Scotia. They, in common with the ministers of other Christian bodies, have, within the last few days, received a circular from the "Headquarters of Prohibition," in the City of Halifax, urging them to bring the matter of prohibition before their congregations on the last two Sundays in September. I might suggest to those of my brethren who are opposed to prohibition, and who are of opinion that this grave matter should be brought before our people in such a way as to enable them to cast an intelligent vote on September 29th, that, including the financial

questions involved, which are sufficiently serious, there are several grounds on which we might urge from the pulpit that a negative vote be cast.

1. The legislation involved in prohibition is an interference with our liberty as Englishmen and Canadians.

2. Prohibition, judged by its fruits, is not calculated to lessen the frightful evil of intemperance.

3. Prohibition, judged by its fruits, is not calculated to improve the morals of this great Dominion.

4. Jesus Christ was not a prohibitionist. See St. John II.

A Country Priest of Nova Scotia.

MONTREAL'S WANT OF HOSPITALITY TO DELEGATES.

Sir,—I wish the editor or some correspondent would give the people of Montreal a rap over the knuckles for their want of hospitality to the laity attending the Provincial Synod. I, as delegate, doubt if I can go this time, on account of the state of my finances. The Church of England is the only religious body in the Dominion whose delegates to conventions and synods, are not provided for. It is a disgrace to the city of Montreal.

A DELEGATE.

INDIAN BOARDING SCHOOLS.

Sir,—An unfortunate misconception has gone abroad in some quarters, that because the Indian industrial schools have all their expenses paid by the Government, and are in no need of assistance from the Church, therefore missionary money and clothing should not be sent to the Indian boarding schools, which are also supported by the Government. The fallacy is quickly seen when the facts are stated. The Government does not undertake to pay all the expenses of the Indian boarding schools. It makes a per capita grant of \$72 a year, \$60 for maintenance, and \$12 for instruction. Had the Indian child remained at home with his parents, he would have received from the Government weekly rations amounting during the year to about \$40, so that in reality the extra grant made by the Government for the better care and education of the child is only \$32. Out of this per capita grant all the expenses of the mission, such as the salary of the teachers, the wages of the servants, the clothing of the children, the food for all, etc., have to be paid, unless there is some assistance from the Church in charge of the work. If there were a large number of children in the boarding school, say, 75 or 100, and these children were always in attendance, the establishment might be kept up without further help. But it is most difficult to secure the Indian children. The parents will not insist upon their going, but often are loath to part with them. Then, again, the industrial school soon draws off the larger boys, and the missionary, while knowing that it is best for the boys to go, feels at once the loss of the per capita grant. Not only this, if a boy runs home and is absent from school over four days, a reduction is made in the amount granted. If he is ill and goes home the same thing happens, and the Government, not issuing rations for him because he is supposed to be at school, and not paying for him at school, because he is absent, is the gainer. Such cases are constantly arising. The missionary, with about 20 or 30 scholars, is driven almost to despair, he could not begin to clothe these children if it were not for the bales so kindly sent by the Woman's Auxiliary, and the few sums donated to this work by friends in Eastern Canada or England. From a personal inspection of many of these schools, the writer states, without the slightest hesitation, that if the resolution of the Quebec Woman's Auxiliary not to give further help to these Indian boarding schools, be generally acted upon, the effect will be most disastrous to what is now the most hopeful part of our Indian work.

F. H. DU VERNET.

St. John's Church, Toronto Junction.

HOW IT WILL SEEM

How it will seem, when I behold Thee,
My precious Saviour as Thou art;
In heav'n where countless throngs enfold Thee
And from Thy face no more depart;
How it will seem, when, left behind me,
The rugged pathway I have trod;
The daily toils and tasks assigned me—
No tongue can tell, my Lord and God!

How it will seem, when, dear ones meeting,
Still mine, although long lost to earth;
Beyond earth's changing scenes and fleeting,
Where joys eternal have their birth;
To drink life's waters, overflowing,
To sit a conqueror on Thy throne,
To pluck life's fruit, new life bestowing.
No eye hath seen, no thought hath known.

How it will seem, my sins forgiven,
My follies gone, my doubts and fears,
To plant my timid feet in heaven,
The heir of Thine eternal years.
How it will seem! It all amazes!
The thought that it will come to me;
My voice commingled with the praises,
Like incense round the crystal sea!

How it will seem! Earth's dream all vanished,
And, like night's visions fled away,
When every gloomy cloud is banished,
And reigns serene and perfect day.
How it will seem! No tongue discloses;
To mortal sense, 'tis now concealed;
The soul that on God's Word reposes,
To Him, it has been all revealed.

SOLDIERS FOR CHRIST.

We must not wring our hands and bemoan in perplexity the hurrying age, but go forth unflinching like the Israelite host of old. God has called us to live in the nineteenth century, not in the first or second. This is the field wherein we are to confess the faith of Christ crucified, and manfully to fight under His banner. Christ does not bid us to alter, even if we could, the general conditions of our life! He bids us to try and inspire that life with the spirit of His self-sacrificing love; He bids us consecrate these busy hours to Him without bating a jot of their business; He desires that ringing onward tramp to be the tramp of His soldiers waging His war against ignorance and sin; not by lamenting the conditions of our modern life or decrying its possibilities and aims, or closing our ears to its often confusing voices. How shall we be most loyal to Him whose soldiers we are but by trying to make the very most of just those opportunities which are ours? And they are many. We must band ourselves quickly and strenuously against wrong, drag evils into daylight so as to fight them better and learn our dangers and know them. We have a right to expect from our Father in heaven, not strength only, but protection. Our Lord asked it for us in His great High Priestly prayers. "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil."
—Right Rev. Dr. Randall Davidson.

THE MOTHER.

From our earliest recollection the first voice we heard when awaking from childhood's rosy slumber was that of mother singing hymns of praise, and though thousands of miles separate us from the sound of that voice we love so well, still she is singing, though a pilgrim over threescore years and ten, and in memory we hear the same sweet voice at the dawning of each busy day, and still it is the comfort of our oft-burdened heart and the inspiration for work of each day

of service to our mother's God. Even God seems dearer to us when we call Him "Mother's God," or say with "the sweet singer of Israel," "the God of my father." God pity the poor children born into this world of temptations without praying fathers and mothers, and may God make all who have such parents to understand how rich is such a gift to God.

WITH WHAT PURPOSE?

"Do nothing without a purpose," is quoted oftentimes as if it were the cream of wisdom, but, as a matter of fact, most acts, both good and bad, have a purpose behind them. The house-breaker's intention is as clearly defined as is that of the Christian missionary who gives his life to spread the gospel. But what a world of difference there is between the motives of the two men! You are almost certain to act upon some purpose or other—of pleasing yourself or your friend, of winning praise, of getting financial advantage or advancement in your business. Your prayer should be that you may do nothing without a worthy purpose. And if worthy it cannot be selfish, but must touch on one side the needs of our fellows, and on the other the will of God.

A SMILING FACE.

Everybody welcomes a smiling face. All doors are open to it; all social circles welcome it. It is an open sesame to heart and home. By it burdens are lightened, cares dispelled, sorrows banished, and hope made to reign triumphant where fear, doubt and despondency held high carnival. Get the glow and radiance from such nearness to the throne as God permits to His own. Bring from a holy and divine communion a face luminous with light, and let it glow and shine on all around. A little child on the street of a great city, wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong, and especially to the weak, paused, hesitated, and then asked a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence.

MEET THEM HALF WAY.

"People have been so very kind and cordial to me," said a young lady, who had just come, a stranger, into a new place. "I did not expect everyone to be so friendly."

"I think it makes a great difference how one responds to a welcome," replied one of her newly-found friends. "There is a great deal in meeting others half way."

Is there not a thought in this to make us reflect a little when we fancy we have been treated coolly by others? Perhaps we did not meet them half way. It may be we showed some indifference on our own part toward them. What wonder that they appeared indifferent toward us!

It has been said that a person can tell how he himself appears to others by the way others appear to him. Everyone seems to carry a kind of atmosphere with him that either chills and repels or warms and attracts the people he meets. Of course, we can be really intimate with only a very few, but we can be pleasant and friendly with all we meet and show a spirit of helpfulness toward all.

"A man to have friends must show himself friendly." The best and surest way to win love is by loving, and the only way to receive considerate treatment from our associates is by giving the same always to them.

There is many a lonely heart waiting for just such a bright smile and kind word as

you know how to give. You will be surprised to find how many new friends you can secure where it may never have occurred to you that you could make any friends. It is wonderful how some repressed natures appear to expand and develop and become beautiful if they can only have a kindly atmosphere.

And then, too, how sweet it is to have a host of friends! Let us value them, one and all. There is nothing quite so forlorn as to be friendless, but the longer we live in the world the dearer will our friends be to us, and the greater will be our regret if in our youth we have neglected to make them.

Only a warm hand-clasp, only a clear look straight into the eyes, only a hearty good-morning, and a word of good cheer as we move about our work in these busy days; but these little things will sweeten life for us and put new strength and courage into the hearts of those we meet.

A NEW USE FOR TOADS.

The latest and most ingenious way of getting rid of roaches and water bugs we have heard of is related of a citizen of Schenectady, whose kitchen was infested with them.

A servant, hearing that toads were an antidote, caught three ordinary hop toads and put them in the kitchen. Not a roach or water bug, it is stated, can now be found in the house. The toads have become domesticated, never wander about the house, and are so cleanly and inoffensive that there is no objection to their presence.

Another use for toads is to employ them for insect destroyers in the garden. They are determined enemies of all kinds of snails and slugs, which it is well-known can in a single night destroy a vast quantity of lettuce, carrots, asparagus, etc. Toads are also kept in vineyards, where they devour during the night millions of insects that escape the pursuit of nocturnal birds, and might commit incalculable havoc on the buds and young shoots of the vine. In Paris toads are an article of merchandise. They are kept in tubs and sold at the rate of two francs a dozen.

THE FATHERHOOD OF GOD.

Yes, God is the Father of every man who lives. It matters not how far he wanders from Him; it matters not into what depths of temptation he may fall; it matters not though he may be altogether ignorant that God is his Father, by the mere fact that man derives his being from God, and among the creatures is separated by the fact that he is made in God's image. By community of Nature, by derivation of being, each one of us can look God in the face and call Him "Father." Aye, and if this be so, we may be quite sure that God is a true Father. God looks upon us always with fatherly eyes, God yearns over us with fatherly love, and even if in His dealings with us there be anger, it is the anger of love, and if there be sternness of dealing it is the sternness of love. Grasp this thought; first of all, the absolute reality of the link that links me to God as that of a son to his father. What comes next? The revelation of an ideal of life. If the relation that exists between me and God is that of a son to his father, then the true ideal of my life is to be living in the sunshine of my Father's love, in the high privilege of conviction that it is mine; because I am the son of the Eternal I am called to live in the joy of His obedience, and in the dignity of His service; and it is only when man is thus living in the vision, in the love, in the obedience, in the service of God, that he can really and truly know the rest and peace for which God has created him.—Canon Body.

MASKS.

We see them here and there in many places,
Where life seems darkest, and where fortune
basks;
Old, young, and middle aged, a host of faces,
How many of them, think you, are but masks?
Behind the scenes, the coming and the going,
The old and new, the play times and the tasks,
Lie hidden depths that are beyond our knowing;
We see the maskers, but who sees the masks?
The priest at shrine, the clown at courtly revel,
The pilgrim with his staff and water flask,
The saint and sinner, devotee and devil,
Pass and repass, but not without their masks.
Could we have truth and put away beguiling—
Nay, then, such truth no truthful seeker asks?
Come, baffled fate, and thou shalt find us smiling;
Roses for thorns—for men and women masks.
—ERNEST McGAFFEY.

ENGLAND AND THE JUBILEE, AND
WHAT WE SAW THERE.

Written for the Canadian Churchman by
Mrs. E. Newman.

(Continued from last issue).

There is a lurking suspicion in my mind that the Editor is quietly wondering "how long this thing is going on?" Of course I have lots yet to tell you of pleasant excursions and interesting sights, but shall confine myself to a few of the most interesting before we say farewell, not without a pang on my side, that owing to my long spun "yarn," the beauties of Paris and quaint old Rouen and our peep into French life there, must remain an untold tale. When in the Highlands we had the pleasure of meeting a charming old gentleman, who had been a member of the English House of Commons for 28 years; and, giving us the address of his club, in Piccadilly, requested the pleasure of escorting us through the Houses of Parliament, when we again went up to town. Nothing loth, I assure you, we met by appointment near Henry VII.'s Chapel, in Westminster Abbey. Entering the new palace of Westminster, as the Houses of Parliament are called, by the Victoria tower to the Queen's robing room, we pass through the Royal gallery, upon the walls of which are the well-known frescoes: "The meeting of Wellington and Blucher after Waterloo," and "The death of Nelson," by Daniel Maclise, and into the House of Peers, magnificently upholstered in crimson leather, where is the Queen's throne, and the "Woolsack," the seat of the Lord Chancellor, an extremely homely-looking large square ottoman, covered with crimson cloth; opposite the throne is the "Bar," before which special law cases are pleaded. Six great windows, lighted at night from the outside, on either side. The peers' lobby, provided with hat pegs, their robing room and corridor, the latter adorned with frescoes. Then the grand central hall, octagonal in shape, with its fine groined stone roof and Venetian mosaics; the niches at the side of the doors filled with statues of English sovereigns. One of the beautiful historic frescoes in the Commons' corridor particularly attracted us, "Argyll's last sleep," the night before his execution in Edinbro' old town. From the Commons' lobby we enter the House of Commons, a smaller and plainer apartment, finished in dark green leather. One's first impression, upon entering, was of the smallness of the two Houses, the House of Lords is only 91 feet in length, the House of Commons 75, with only a seating capacity for 476 of the 670 members. It was most interesting to learn all about the Government and Opposition benches, and to stand where Mr. Glad-

stone stood, when he made his famous Home Rule speech. In front of the speaker's chair lies the "Mace," on the table when the House is in session, and on a rest underneath when the House goes into committee. We learned, too, how in a "division" of the House, the members are counted, the little lobby on one side for the "ayes," and on the other for the "noes." The walls are panelled in carved oak, and over the speaker's chair is the ladies' gallery, with the brass screen in front. Of course our Scotch member was well-known to all the policemen, and while to the common crowd it was "pass on, pass on," to us it was, "pray take your time, sir, don't hurry the ladies." In one of the libraries we met an Irish member, I must at any rate give you his name—Mr. Gillooley—and with our two members we were able to see much to which the public are not admitted, namely the grand dining-room, the four or five immense libraries, I forget the exact number of books contained in them, the smoking-room, down to the kitchen, and on to the stone terrace by the edge of the river, at one end of which is the speaker's residence, and at the other, the residences of the librarian, and the Black Rod, and where the members, with their wives and friends, enjoy afternoon tea. Then down to the crypt in which is the most beautiful old chapel, with an exquisite gilded and frescoed ceiling, used now as a place of worship for the residents. Our Irish member, I fear, is a very hot "Home Ruler," though in a racy little argument our Scotch friend, true to his nationality, remained cool and collected; this, too, was decidedly entertaining. We returned through St. Stephen's Hall, to the magnificent "Westminster Hall," 230 feet long, very ancient, with a rich oak roof. In this old hall Mr. Gladstone's body lay in state. A brass plate marks the spot where Charles I. was tried and condemned, and also the scene of the trials of Warren Hastings, Guy Fawkes, Sir William Wallace, and the Jacobite Lords of Scotland. In a little room near, Cromwell signed King Charles' death warrant. Over then to the old Chapter House, in Westminster Abbey, where hundreds of years ago the House of Commons assembled. There are, I believe, all told, about 1,100 rooms in the Houses of Parliament. After lunch, in a nice A B C room, opposite the Abbey, our kind friend took us down the river to the new National Gallery at Millbank—opened that week—once the site of the great female prison. The building is of white stone, the gift of Mr. Tate, who contributed £100,000 and a valuable collection of pictures towards the formation of this national benefit; and among this really fine exhibition of paintings, part of the Vernon gallery, and several by Charles F. Watts, it was my delight to see Luke Fildes' famous picture, "The Doctor," the lights and shades are wonderfully well executed, the gray dawn of the early morning creeping in upon the face of the agonized father, in contrast to the brighter light of the lamp, now paling, as it falls on the kind features of the physician, as he earnestly watches the little sufferer. It is a very large picture, and extremely beautiful in depth of colouring and feeling. We wound up this pleasant day with a light repast at a fashionable tea room in New Bond St., established by some enterprising young girls, where everything is elegant in the extreme. The rooms draped in pale yellow, lamp shades, upholstery, and tasty dresses of the pretty waitresses, of the same delicate tint. And then we parted from our kind old friend, with a promise, on our return from the continent, that we would spend a day in going over the "Mint," and exploring the ancient churches in the "City," the oldest and most interesting part of dear old London.

(To be continued).

ALONE WITH GOD.

No great purpose has ever been achieved by any individual until his spirit has first gone out into some wilderness solitude, and there discovered its native strength, its absolute invincibility, when it relies upon no help but that of God. This is the experience of all the greatest among men. They go apart from their fellows for awhile, like Moses into the land of Midian, or like our Lord Himself into the wilderness, or like St. Paul into the Arabian desert, and there, in solitary communion with God, they come to themselves. From that communion with God, from that highest of all companionships, they drink in strength to fit them for the work of their lives. Alone with God they see visions which fill their souls; visions which never fade afterward, even in the light of common day, but which serve as beacon lights to guide them, through storm and darkness, till the purpose of their lives is fulfilled.

HINTS TO HOUSEKEEPERS.

Sweet Pickled Peaches, Plums.—The clingstone peaches are best for pickling, though many use the freestone as well. Some peel them, while others rub the down off with a coarse towel and leave the skins on. Eight pounds of fruit, four pounds of sugar, one quart of vinegar, two ounces of stick cinnamon, two ounces of cloves. Boil the sugar and the vinegar with the cinnamon for five minutes, then put in the peaches, a few at a time, with one or two cloves in each peach. When they are done enough to prick easily with a fork, take them out in the jar, and put in others to cook until they have all been cooked. Boil the syrup down to one half the original quantity and pour it over the peaches. Seal while hot.

Picalilly.—Two dozen large cucumbers, chopped, two quarts of small onions, whole, one peck of green tomatoes, chopped, one dozen of green peppers, chopped, one head of cabbage, chopped. Sprinkle one pint of salt over this and let it stand over night, then squeeze out very dry. Put in a kettle one gallon of vinegar, one pint of brown sugar, quarter of a pound of Coleman's mustard, one-half ounce of turmeric powder, one-half ounce of cinnamon, one tablespoonful each of allspice, mace, celery seed, and a little horseradish. Cook the mess slowly two hours, then add two hundred small pickles, just as it is to come off the stove. Add the mustard last, as this thickens it and it is apt to burn.

Tomato Butter.—Five quarts of tomatoes, six quarts of apples. Stew separately; mix well; put in a kettle and add six pounds of sugar, two tablespoonfuls of ground cloves, three tablespoonfuls of cinnamon.

Blackberry Flummery.—To one pint of blackberries add one pint of water. Boil until tender, and then add one cup of sugar, four tablespoonfuls of corn starch, a pinch of salt. Stir until it boils. Flavor to taste. To be eaten with cream.

To Remove Iron Rust.—While rinsing clothes, take such as have spots of rust on them; wring out; dip a wet finger in oxalic acid and rub on the spot; then dip in salt and rub on, and hold on a warm flat iron on the tin or copper teakettle if it has hot water in it.

—Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.

Children's Department.

SEPTEMBER.

The golden rod is yellow,
The corn is turning brown,
The trees in apple orchards
With fruit are bending down.

The gentian's bluest fringes
Are curling in the sun;
In dusky pods the milkweed
Its hidden silk has spun.

The sedges flaunt their harvest
In every meadow nook;
And asters by the brookside
Make asters in the brook.

By all the lovely tokens,
September days are here,
With Summer's best of wealth,
And Autumn's best of cheer.

A GENTLE HAND.

"T. S. Arthur tells us somewhere of the power that rests in a 'gentle hand.' Belated in his travels, he called at a farmhouse. He was greeted first at the door by a huge dog. As he was about to retire with fear, a slender girl appeared and with a gentle voice commanded the dog to go into the house. The voice at once controlled the animal. 'Who is there?' growled a voice from within, and Arthur was told that he could not remain over night. The girl's hand soon rested on her father's arm, and a gentle voice spoke a few, tender words, when the rough voice modulated and the stranger was made welcome. Several times in the course of the evening was the power which rested in that slender girl's hand and voice clearly manifested. As morning dawned, and Arthur was about to depart, the farmer informed him that he could ride to the town. The offer was gladly accepted. As they took their seat in the buggy, however, the horse, a rough-looking Canadian pony, stubbornly refused to go. The farmer jerked and whipped the horse, but all to no effect.

"A stout lad now came out into the road, and, catching Dick by the bridle, jerked him forward, using at the same time the customary language on such occasions; but Dick met this new sally with

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increased stubbornness, planting his forefeet more firmly, and at a sharper angle with the ground. The impatient boy now struck the pony on the side of his head with his clenched hand, and jerked cruelly at his bridle. It availed nothing, however. Dick was not to be wrought upon by any such arguments.

"Do not do so, John," said a gentle voice. The boy obeyed the touch of her hand. 'Poor Dick,' said the maiden, as she stroked his neck lightly, or softly patted it with her childlike hand. Then speaking to the pony, the stubborn little creature, turning his head as if to see the hand whose magic power he could not resist, started upon his journey as freely as if no silly crotchet had ever entered his stubborn brain.

"What a wonderful power that hand possesses?" said Mr. Arthur, speaking to his companion, as they rode away. The farmer's countenance lighted up with surprise and pleasure as he replied, 'She's good! Everybody and everything loves her.'

"Indeed there was the secret of her power; the quality of her soul was perceived in the impression of her hand, even by dumb brutes. Even so can the magic touch and the gentle tones control the boy. In handling or correcting him, see that 'mercy seasons justice,' and that love be mingled with firmness."

TO BOYS LOOKING FOR A SITUATION.

A Herald correspondent asked Secretary of the Treasury, Lyman J. Gage, what advice he would give to a young man just graduating and wishing to enter practical life. Mr. Gage answered: "To look around him and put his hand to the first honest work that offered, watching for the opportunities of life, but never trying to break open doors.

That has been Mr. Gage's plan

all his life. When he was a boy, he worked in a fish, fruit and soda water store for five dollars a month, and continued there two years. Throughout his young manhood his plan was the same. He took hold of whatever came to him, and kept at it till he had saved a little money to get more schooling, or until a better place was offered to him. As messenger in a country bank at Rome, N.Y., he was allowed to go behind the counter and help count the money. That made him an expert in money counting, and detecting bad coin and notes. He also clerked in a book store at eight dollars a month. Again, he worked in a sash and door factory, and got twelve dollars a week. In two

years he saved from his wages \$300. With that he went to a business college and studied book-keeping.

He was for a while night watchman in a lumber mill for ten dollars a week. In every place he kept his eyes open and learned everything he could. While he was night watchman, a place in a bank was offered to him at \$500 a year.

In the banking business he at length seemed to strike his gait. He was promoted rapidly from one place to another till he became a bank president.

—Never tell all you know; for he who tells everything he knows often tells more than he knows.

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MONSOON

THE POLITE MONKEY.

"I was amused at an act of politeness I once witnessed on the part of a monkey that had a very peculiar effect on my dog," said Stephen L. Warner, recently. "One day an Italian organ-grinder, accompanied by a trained monkey, wandered into our town, the man stopped before my house to play. The monkey was an intelligent little fellow, and was attired in a jacket and cap. While his master was grinding out the music, the monkey hopped down from the organ, where he had been sitting, and, jumping the fence, came up into my yard. He was at once spied by a fox terrier of mine, and the dog made a rush at him. The monkey awaited the onset with such undisturbed tranquility that the dog halted within a few feet of him to reconnoitre. Both animals took a long, steady stare at each other, when suddenly the monkey raised his paw and gracefully saluted his enemy by raising his hat. The effect was magical. The dog's head and tail dropped, and he sneaked off into the house, and would not leave it until satisfied that his polite but mysterious guest had departed."

WHAT TOMMY SAID.

Uncle John—Well, what do you mean to be when you get to be a man?

Little Tommy (promptly)—A doctor, like pa.

Uncle John (quizzically)—Indeed; and which do you intend to be, an allopath or a homoeopath?

Little Tommy—I don't know what them awful big words mean. Uncle John; but that don't make no difference, 'cause I ain't goin' to be either of 'em. I'm just goin' to be a family doctor an' give all my patients Hood's Sarsaparilla. 'cause my pa says that if he is a doctor, he's 'bliged to own up that Hood's Sarsaparilla is the best family medicine he ever saw in his life.

PUSSY'S BIG PLAYMATE.

Superintendent John B. Smith, of the Central Park Menagerie at New York, the other day found in the rhinoceros cage his large black cat Snyder, which had been missing for a week. While going through the elephant house in which Smiles, the old rhinoceros, is kept, the superintendent saw the missing cat curled up in the hay beside the big beast. The rhinoceros was licking the cat's paw with its tongue. Superintendent Smith watched the pair for a time and tried to coax the cat out, but he would not leave Smiles. A keeper informed him that the two had struck up a strong friendship in the past week, and when the rhinoceros was asleep the cat would frequently perch itself on Smiles' back and keep watch.

"In its native state," explained the superintendent, "a bird known to hunters as the rhinoceros bird, keeps watch over the huge animal

while sleeping, and peeks at its ears to arouse it at the approach of danger. Nature, perhaps, is working on the same lines in bringing Smiles and Snyder together; but it is a queer friendship and I shall not disturb it."

WAIT FOR THE MUD TO DRY.

Father Graham was an old-fashioned gentleman, beloved by everyone, and his influence in the little town was great, so good and active was he.

A young man of the village had been badly insulted, and came to Father Graham full of angry indignation, declaring that he was going at once to demand an apology.

"My dear boy," Father Graham said to him, "take a word of advice from an old man who loves peace. An insult is like mud; it will brush off much better when it is dry. Wait a little, till he and you are both cool, and the thing is easily mended. If you go now, it will be only to quarrel."

It is pleasant to be able to add that the young man took his advice, and before the next day was done, the offending person came to beg forgiveness.

LOVING WITH ALL THE STRENGTH.

A little boy had declared that he loved his mother "with all his strength," and he was asked to explain what he meant by "with all his strength." After some little time spent in reflection, he said: "Well, I'll tell you; you see we live way up here on the fourth floor of this tenement, and there's no elevator, and the coal is kept away down in the basement. Mother's dreadfully busy all the time, and isn't very strong, and so I see to it that the coal-hod is never empty. I lug all the coal up four flights of stairs all by myself, and it's a pretty big hod. It takes all my strength to get it up here. Now, isn't that loving my mother with all my strength?" Dear helpful little boy! One must search long to find a clearer, sweeter definition of the way in which a boy could love his mother "with all his strength."

THE LOFTIER SPIRIT.

A young woman whose life was full of lofty ambitions found herself occupied day after day with disagreeable tasks. As the future seemed to shut down hopelessly around these homely duties, the girl grew complaining and bitter. One day her father, who was the village doctor, said to her: "Do you see those vials? They are cheap, worthless things in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials themselves, but for what they carry. So with our duties, insignificant and worthless in themselves; but the patience or anger or high thinking or bitterness which we

put in them, that is the important thing, the immortal thing." A celebrated Frenchman said, "Perfection consists not in doing extraordinary things, but in doing ordinary things with an extraordinary spirit."

JOHN'S REFERENCES.

John was twelve years old when he applied for a place in the office of a well-known lawyer, who had advertised for a boy; but he had no reference. "I am afraid I shall stand a poor chance," he thought; "but I'll try."

The lawyer glanced him over from head to foot.

"A good face," he thought, "and pleasant ways." Then he noted the new suit—but the other boys had appeared in new clothes—saw the well-brushed hair and clean looking skin. Very well, but there had been others here quite as cleanly. Another glance showed the finger nails free from soil.

"Ah! that looks like thoughtfulness," thought the lawyer.

Then he asked a few direct rapid questions, which John answered as directly.

"Prompt," was the lawyer's thought. "He can speak up when necessary. Let me see your writing," he added, aloud.

John took the pen and wrote his name. "Very well; easy to read and no flourishes. Now, what references have you?"

The dreaded question at last. John's face fell. He began to feel some hope of success, but this dashed it.

"I have not any," he said, slowly. "I'm almost a stranger in the city."

"Can't take a boy without reference," was the brusque rejoinder, and as he spoke a sudden thought sent a flush to John's cheek.

"I have no references," he said, with hesitation; "but here is a letter from mother I have just received."

The lawyer took it. It was a short letter.

"My Dear John—I want to remind you that, whenever you get work, you must consider that work your own. Don't go into it, as some boys do, with the feeling that you will do as little as you can, and get something better soon; but make up your mind you will do as much as possible, and make yourself so necessary to your employer that he will never let you go. You have been a good son to me. Be as good in business, and I'm sure God will bless your efforts."

"H'm!" said the lawyer, reading it over a second time. "That is pretty good advice, John—excellent advice! I rather think I'll try you, even without references."

John has been with him six years, and last spring was admitted to the bar.

"Do you intend to take the young man into partnership?" asked a friend, lately.

"Yes, I do. I couldn't get along without John."

And John always says the best reference he ever had was a mother's good advice and honest praise.

PART OF THE FURNISHINGS.

"It's such a lovely home!" said Kitty, with more than a trace of envy in her tone. "The carpets are elegant, Grace. Your feet stand down in them, and I could stand all day looking at the pictures. They have a music-room, you know, and a grand piano. And there are such attractive little corners everywhere and pretty window-seats!" Kitty paused in her enthusiastic recital to look about the plain little sitting-room and sigh.

But sister Grace smiled. "You're quite an artist in description, Kitty. And amid all that luxury, did you find the teaspoonful of love?"

"Teaspoonful!" repeated Kitty, much perplexed. "I don't know what you mean."

Grace selected a fresh hole in the heel of Bert's stocking and began operations. "Somebody said—I've forgotten who, but he must have been a wise man—that he'd rather have a teaspoonful of love in a house, than all the rich upholstery in the world. You can't make a lovely home out of beautiful carpets and fine pictures, Kitty dear. Love is an essential part of the furnishings."

Kitty was busy thinking over her visit during the last two days. She recalled the tired face of the mistress of the house, and the unconcealed disrespect her children showed to her wishes. She remembered how the head of the family had found fault with his breakfast, and had slammed the door behind him as he started away to his office. Kitty threw her arms about her sister's neck. "You're always right, Grace," she said. "Compared with that, this house is a regular palace!"

—Humility was a virtue unknown in the ancient world, and even to-day it is not widely cultivated. And yet it was one of the most striking characteristics in the life of the Lord Jesus. "He humbled Himself."

BIRTH.

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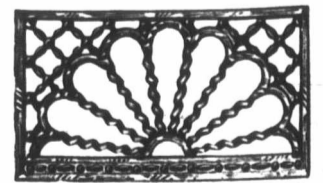
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CHILDREN AND CHICKENS IN MEXICO.

I must tell you that the boys and girls in Mexico love chickens just as the boys and girls in this country do, and make great pets of them. But the chickens there do not have so good a time as the chickens here, for there is no nice yard in which to run. (I am writing about the chickens in Mexican cities).

What would you think of chicken-coops on top of the houses? Well, that is where ever so many of the chickens are raised. As the tops of the houses are flat, this can easily be done. And the poor things get so little to eat, they look lean and starved, and their feathers stand all sorts of ways, and are not smooth and glossy as are the feathers of our chickens. But the children love them dearly. They will let them come into the rooms and play all about. Sometimes they even sleep with them, tightly hugged against their breasts. One little boy loved his chicken so well he couldn't bear to be parted from it. So he took it to school hidden under his blanket. In the midst of the recitation the chicken scrambled out, flew to the top of the teacher's desk, and, flapping its wings, crowed lustily. All the children laughed, of course, but the teacher looked very grave. She told Manuel that school was not the place for chickens, so he never ventured to carry Blanquo any more.

One of the saddest things about chickens in Mexico is that they are used to gamble with. They have cock-pits where they are trained to fight. These chickens are well kept. Sometimes you will see a pair of them tied to the door of a building, or to the leg of a table within the building, and, if you are familiar with Mexico and the ways of the people, you will know that their owners are somewhere near getting ready for the fight.

Some of the Catholic priests in Mexico own these game chickens, and it is no unusual thing for them to have a fight with these, on Sunday afternoon, for the benefit of the Church, they declare. This seems terrible, but it is true. The writer of this heard, from the mission house, the sounds of a bull fight, one Sunday, conducted by

the priests. So you see even worse than chicken-fighting is done by them.

"Pollos" (pronounced polyos), is the name for chickens in Mexico. A hen they call "galina," and her eggs are called "huevo." In some places they call eggs "little whites." The Mexican-Indian word for it is "blanquillos."

JOSEPH.

Meanwhile the Ishmaelites had sold Joseph to Potiphar, an officer of Pharaoh, the King of Egypt, and captain of the guards. We remember that Joseph was only seventeen when his brothers sold him, but though he was so young and inexperienced, he soon showed his great ability and rose higher and higher in his master's favour until Potiphar put all his business into his hands. Joseph is a splendid example of the quiet, modest, scholarly boy who reads, thinks, and works; whom everyone can trust, and who goes on, day after day, year in and year out, doing his duty in the fear and love of God, until suddenly he is recognized as a man of great importance, before whom even the rich and great are forced to bow.

You all know the story of how Joseph interpreted Pharaoh's dream about the fat and lean kine, which meant that there would first be seven years of plenty, and then seven years of famine in Egypt, and how Pharaoh made him chief administrator in his kingdom.

Then came Joseph's chance to revenge himself upon the brothers who had treated him so cruelly. They came down to Egypt to buy bread, not knowing that the boy they had hated and wanted to kill was, next to the king, the greatest man in the country. How many people, even in this Christian age, would have taken advantage of their position and "paid back" their enemies? We could hardly have blamed Joseph if he had sent them home again without corn. But instead he returned good for evil, and heaped coals of fire on their heads. Just as Isaac set the first example of perfect filial obedience, and Jacob of sincere penitence and determination to reform, so Joseph set us the first example of true charity, the forgiveness of injuries. At a time when every-

one believed in revenge, and hated their enemies, Joseph freely forgave his brothers—fell on their necks and kissed them, gave them corn, and sent them home to bring his father to him. Is it any wonder that he is spoken of as a type of Christ? His truth, his gentleness, his power, and his beautiful spirit of charity were certainly like Him who gave us the commandment that we should "love our enemies."

A BOY'S RELIGION.

It was the late Henry Drummond who once said to a great company of boys: "Boys, if you are going to be Christians be Christians as boys and not as your grandmothers. A grandmother has to be a Christian as a grandmother, and that is the right and the beautiful thing for her; but if you cannot read your Bible by the hour as your grandmother can, or delight in meetings as she can, don't think that you are necessarily a bad boy. When you are your grandmother's age you will have your grandmother's religion."

—Sincerity and honesty carry one through many difficulties which all the arts he can invent would never help him through.



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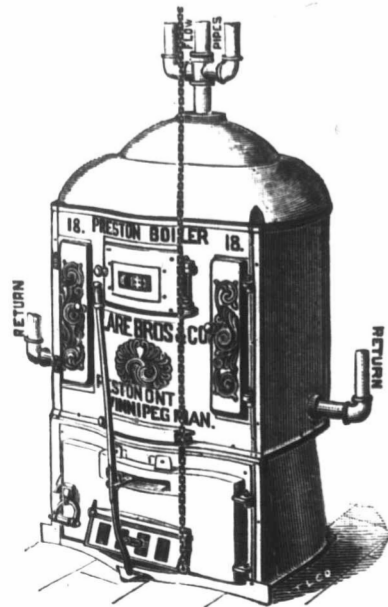
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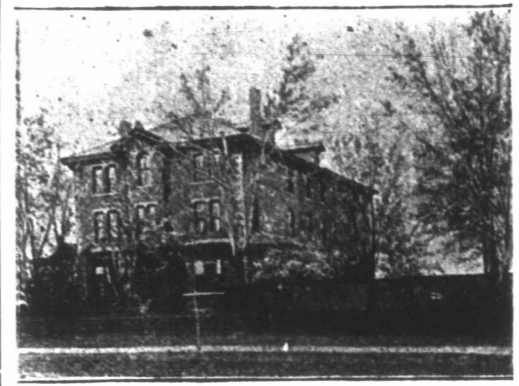
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