

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

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TORONTO, CANADA, THURSDAY, OCTOBER 9, 1902.

[No. 39

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LESSON FOR SUNDAYS AND HOLY DAYS.

20th SUNDAY AFTER TRINITY

Morning—Ezek. XXXIV; Colos. I 21—II 8

Evening—Ezek. XXXVII or Dan. I; Luke X 17.

Appropriate Hymns for the 20th and 21st Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

TWENTIETH SUNDAY AFTER TRINITY.

- Holy Communion: 315, 316, 322, 307.
- Processional: 270, 271, 280, 385.
- Offertory: 202, 210, 280, 385.
- Children's Hymns: 330, 334, 338, 342.
- General Hymns: 196, 274, 285, 286.

TWENTY-FIRST SUNDAY AFTER TRINITY

- Holy Communion: 259, 310, 311, 555.
- Processional: 447, 474, 548, 555.
- Offertory: 224, 235, 273, 280.
- Children's Hymns: 175, 176, 571, 574.
- General Hymns: 359, 477, 630, 633.

The New Bishop of Melbourne.

The Rev. Henry Lowther Clarke, M.A., Vicar and Rural Dean of Huddersfield, and Hon. Canon of St. Oswald in Wakefield Cathedral, has accepted the Bishopric of Melbourne, Australia, to which he was recently elected by the Board of Electors of the Diocese of Melbourne, in accordance with the provisions of an Act of the Church Assembly of that diocese, in succession to the Right Rev. Dr. Goe, who held the appointment from 1887 to 1902. The Rev. H. L. Clarke was a scholar of St. John's College, Cambridge, and graduated as Seventh Wrangler in 1874. He was ordained deacon and priest by the Archbishop of York (Dr.

Thomson) and was licensed to the curacy of St. John's, Hull. In 1876 the Archbishop nominated him to the vicarage of Hedon, and in 1883 he became for a short time assistant master at St. Peter's School, York. In 1884 the Dean and Chapter appointed him to the vicarage of St. Martin, Coney-street, York. He was appointed vicar of Dewsbury by Bishop Walsham How in 1890, and only a few months ago became vicar of Huddersfield. He has been an honorary Canon of Wakefield Cathedral since 1893, and is proctor in Convocation for the clergy of the Huddersfield arch-deaconry. The Melbourne Bishopric was formerly worth £2,000 a year, but through monetary disasters it has fallen to £1,500. It is intended, when the Province is formed, to make Melbourne the seat of an Archbishopric. Canon Clarke expects to leave England in January next. The Rev. Canon Clarke was strongly recommended for the high office to the members of the Board of Electors of the Diocese of Melbourne by His Grace the Archbishop of York as well as by the Bishop of Wakefield.

Piggott.

The claims set up in London by this poor man Piggott to be in very truth the returned Messiah are very shocking. But is not the conduct of the mob, (not all vulgar or ignorant people) still more shocking? We read that they reviled, assaulted and would have murdered him but for the interposition of the police. Human emotions are the same in all ages when uncontrolled. From our infancy we have been taught to abhor the conduct of the Jews to Jesus. He prayed that it might be forgiven. But wherein did the London mob differ from them? Does not their language, conduct and state of mind give us a better conception of the passion of the mob in Jerusalem nineteen hundred years ago?

Our Own Needs.

In our notice last week of the Rev. Paul Bull's appeal for a greater effort to educate priests in the Church in England, we concluded the portion of our brief outline by an appeal to our richer laymen to supply the money needed to train men for the overwhelming needs of our missionary fields, and in so doing we feel justified in asking aid from the faithful English laymen, who, Mr. Bull says, "are coming forward with a generosity all the more splendid because it is anonymous, to support the experiments which are being made." There need be no experiment in sending funds to any of our missionary Bishops, the field is there, the flock is trooping into it, from England to a large extent, and such men as the Bishop of Calgary and Saskatchewan are left with decreasing funds to minister to them. How is it possible that they can do so? All the questions Mr. Bull raises should be a greater stimulus on our behalf. He says:—"If men are doubtful whether priests drawn from other than the moneyed classes will be acceptable to the nation, they have a sufficient answer in the facts of life. For half the nation has refused the ministrations of the Church, and chosen from

among themselves as ministers those whom the Church would not have ordained. The widespread and most bitter hostility to the Church which has been awakened and organized by Dissenting Ministers on the subject of Christian education would, I believe, have been impossible if the Church had not drifted into this fatal policy of excluding from her ministry 95 per cent. of those whom God has called. I believe that these vast and highly-organized religious bodies in England, united for a time by a common hostility to the Church, are largely the creation of this miserable plan of a class ministry with a money qualification. But as soon as Churchmen awaken to their sin in this matter, we cannot doubt that a new era will dawn on our Church. And we may be sure that the Church will be able to provide what she so sorely needs." This is the teaching of the Bishop Gore who was so strenuously opposed.

The Mirfield Community.

Continuing and curtailing our notice of the manifesto of the Rev. Paul Bull in support of his scheme for supplying the need of priests in England we quote in part what he says of the type which he says are now excluded, what is doing and what might be done. "At a time when the Church is paralyzed for want of priests we are losing many of those whom God calls to His service, because we insist on a money qualification. As I wrote last year in the Pilot: "It is mocking God to talk about awakening vocations. We are hard at work stifling them. As an ex-schoolmaster in a Woodard school, I have seen it often. It is a mere question of money. 'A' is a boy deeply spiritual, good, diligent, clever, but not up to scholarship form. He passionately longs to be a priest. But his father has not £500 to spare. So at sixteen 'A' goes off into an office—stifled. It is a mere matter of money. Parents—retired officers, merchants in poor circumstances—often desire to consecrate their boys to God in the priesthood, but dare not awaken desires which they cannot satisfy. 'We cannot afford seven years' more education.' It is a mere matter of money. It is no question of spiritual fitness." "The nation is rapidly developing new Universities and a vast scheme of secondary education. The Church must provide same means of meeting this development, so that lads may pass naturally from elementary to secondary schools, and thence to Hostels, at the new Universities, or to theological colleges, where their vocations can be tested and encouraged, and so to the priesthood." . . . "The main lines on which such a system might develop seem to be these: 1. The education must be free. The Church has a right to call on parents to encourage their sons to listen to God's call. But we have no right whatever to demand that parents shall undertake the expenses of 5 or 7 years' further education. Nor ought we to subject candidates who are ready to offer themselves, body and soul and spirit, to the Divine service, to the degradation and uncertainty and depression of incessant begging. 2. The education must be thorough—not a cheap and hurried cram to

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squeeze men through examinations, but a real development of character, and mind, and will, which will enable men from such a system to enter on their ministry on equal terms with those who have been trained at our great public schools and universities." "Fifty years ago the prayers and faith of Canon Woodard and Sir Percival Heywood and others founded the Woodard system of schools, which has now eight large colleges educating boys in the faith of the Church. What they did by faith and prayer can be done again, and we may look forward hopefully to the growth of a large and generous system of free education for the ministry which will enlist the best moral, and spiritual, and intellectual force of every class in the nation in the work of the priesthood. This alone can put us right with God; this alone will satisfy the ideal of our Great High Priest, and enable us to recognize and respond to the Holy Spirit's call. Thus alone shall we be able to look with confidence for another Pentecost which will enable us to make England a Christian nation, and spiritualize our vast Empire, and rise to our true destiny as a nation of missionaries whose vocation it is to evangelize the world."

The Channel Islands.

Dean Baileine, Rector of St. Heliers, Jersey, has been giving Church Bells some interesting information. It seems that the Elizabethan French Prayer Book was not introduced into Jersey until a later date. "For three-quarters of a century after the Reformation the Church in Jersey was Presbyterian. As you know, the Reform movement came from France, and not from England, and the Prayer-book was not introduced until 1625. Traces of the Puritanical feeling still remain among the real Jersey people." There is more English spoken in the Island, though the conditions are changing slowly. "The young people speak English more, by preference, while the old speak French more, not only by preference, but also because they are used to French. Practically it amounts to this: that the young and old in the island speak two different languages. Yet, it is very natural. The old read the Bible in French; they have their Prayer-book in French, and all their religious feelings are clothed in French phraseology. On the other hand, the young are brought up in schools where English is taught, and they talk it when they leave. All the country clergy can speak and preach in both languages. It is absolutely essential that they should be able to do so." English services are more and more taking the place of the French, and Dean Baileine ascribes it partly to the hymns. In the French hymn-book the tunes are rather slow and heavy; if we adapt "Hymns Ancient and Modern" to French tunes the result is not satisfactory. In some parishes there is one English and one French service on Sunday; in others, one French service every alternate Sunday; but in St. Heliers we double the services in the parish church. The island has had its changes in belief and population like other countries; at the end of the eighteenth century the Wesleyans became almost as strong as in Cornwall or Wales. And the population changes; the English inhabitants are practically stationary. About a third of the people are French, and they are rapidly increasing. The agricultural

work is nearly all done by Frenchmen. There is scarcely an English agricultural labourer in Jersey. Probably as a result of this the Romanists are very strong. Some fifty years ago there were not five hundred of them on the island. But there has been a remarkable influx in recent years, especially during the last decade. They have built churches and schools everywhere. In former periods the French who came to Jersey were readily absorbed, and became Jersey people; but now they remain French people in Jersey owing to their churches and schools.

A Quiet Spirit.

A letter in a recent Spectator from the principal of a Church Training College bears somewhat upon the ever-present question of unity—or rather upon the spirit of kindly toleration, not of indifference, which must surely precede the clearer understanding of the fulfilment of our blessed Saviour's prayer. In this "House of Education," Ambleside, of the thirty-three students some four or five are usually non-conformists. No difficulty is made regarding the condition of attending the parish church and sharing the religious life and teaching of the college—indeed, it would seem that to many the opportunity of gaining an insight into the teaching of the Church without committing themselves by any pledge is very welcome. The following passage from the letter is worth quoting: "Our religious life is the most strongly felt bond in the college." The fact of dissent in some cases if it is known to the students who are churchwomen is lost sight of and the heartiest good-fellowship prevails. I think non-conformists leave us with respect if not tenderness for the Church, which during their two years' training they have learned to understand. And for the churchwomen: I am sure it is wholesome that any arrogance of churchmanship and scorn of dissent should give place to respect and kindly feeling for fellow students." Notwithstanding similar happy experiences among ourselves, must we not confess that these words touch a weak spot—is it not too often the half unconscious "arrogance" with which we hold our glorious heritage? That is the only idea which presents itself to the outsider, who may never have the opportunity of penetrating further—of learning to understand the Church." Another writer in the same paper reminds us of the "suppression of self, the sympathy for others," which lie "at the root of good breeding" and which are everywhere inculcated in the New Testament—inculcated by men who held their faith dearer than their lives, men with whom there was no indefiniteness of thought or action. Shall it not be ours to seek to reconcile the "be pitiful, be courteous," the "love that seeketh not her own" with the fearless upholding of the truths which we dare not seek to pare away or lessen, even for the cause of unity so dear to all Christian hearts.

Days of Intercession for Sunday Schools.

The observance of the days of intercession for Sunday schools is becoming general throughout the Anglican communion. Originated at the suggestion of the Church of England S. S. Institute they were sanctioned by the Archbishops of England and have since been authorized by our own House of Bishops, as

well as adopted by the Church in the United States. Indeed, throughout the whole Anglican Communion on Sunday and Monday, Oct. 19th and 20th, intercessions will ascend through the One Mediator for the blessing of Almighty God on this most important work. It is popular in some quarters to decry Sunday Schools, let those who are inclined to do so unite in prayer at this season with all who are engaged in the work, as well as with the parents of the scholars, and many difficulties will be surmounted and an abundant blessing poured forth to the great advantage of so important a work as that of training the young.

The Canadian Church and its Name.

Under the above title the Scottish Guardian says: The General Synod of the Church of England in Canada has refused, by 37 to 35, to change the name of the Church, although it has been represented, chiefly from Western Canada, that the name militates against work among incoming settlers, who regard the Church of England as for Englishmen only. "Anglo-Catholic" or "Episcopal" were among the names suggested, in place of the "Church of England in the Dominion of Canada." The Church Times of last week says: "The Church in Canada has its own local organization, and to call it the Church of England is an absurdity and an anomaly, and Canadian churchmen, recognizing this fact, have every reason for trying to discover some new title that shall more truly describe the communion to which they are locally attached. That the proposal was rejected, though only by a couple of votes, is to be regretted, but the change will come as surely as the tide ebbs and flows."

IRELAND.

The political condition of Ireland appears once more to have become acute, and stringent measures appear necessary to the Government to secure the maintenance of law and order. It is difficult for those who have never lived in Ireland, and for many who have, to understand the lack of progress, and the political unrest, which mark that unhappy country. Of the same area as Scotland, it has decreased from 8,000,000 to 4,000,000 of a population, whilst in the same period Scotland has nearly, if not quite, doubled the number of its people. They are contiguous, of the same climatic conditions, and yet one is a hive of industry, wealthy, and progressive, and with little poverty, whilst the other remains purely agricultural, with a peasantry that rarely get beyond the pressure of want. The same people, who at home live from generation to generation in ignorance and poverty, quickly advance when they migrate to America or elsewhere. They are quick and work hard; they have their virtues, which are promptly recognized, and they and their children soon advance to positions of comfort and wealth. Many are forced to conclude that it is in their local conditions that the secret of their lack of progress is to be found. Some trace it to the continued existence of political agitation, to racial and religious contentions, and to the baneful influence of the Roman Catholic

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Church, which sees in their ignorance and poverty their continued loyalty to, and dependence upon, the Church. The Bishop of Limerick, in a recent charge, appears to trace the lack of prosperity to the absence of industrial activities, caused by the unwillingness of capitalists to invest in a country where affairs continue in so unsettled a state, and where neither life nor property are regarded as safe. Depending only on the land, and deprived of the sources of wealth that have enriched England and Scotland, there need be no cause for surprise that Ireland is bereaved of its people by more ambitious nations, and that those that remain at home are comparatively poor and unprogressive. The Bishop's utterance was as follows: His Lordship referred to the decline in the population owing to emigration, and showed that Ireland was much more prosperous at present than when her inhabitants were nearly double what they were now. Her prosperity seemed to increase as her people decreased. Plainly she was over-populated when they exceeded eight millions. Her resources, almost entirely from land, were limited; and until the time arrived, if ever, when timid capitalists would venture to spend their money in that distressful land, as they did in other places in the establishment of manufactures, she could not support in moderate-comfort more people than she did at present. "There seems no ground for denying that her peasantry are more prosperous now than they ever have been within the memory of living men. The masses are better fed, better clad, better housed throughout the rural districts than ever, and it is quite possible that if we could transplant the political agitators and those who foster rebellion and religious intolerance to take the place of Boers in St. Helena, she would have a peaceful and contented people. It is not so with the landlords. They are down, financially and politically, unjustly deprived of privileges which Mr. Gladstone was obliged to acknowledge they on the whole did not abuse, and of duties which they discharged faithfully. They have no voice in the management of country affairs, and are unrepresented on the various bodies to which the power they were possessed of has been given. It is ludicrous to read in some resolutions of boards of guardians of the 'down-trodden Irish peasantry.'" Many, as we have said, and they not always those outside the pale of the Roman Catholic Church, trace the condition of things existing in Ireland, both materially and politically, to the influence of its priesthood. In a work just published, "Priests and People in Ireland," by Mr. J. F. McCarthy, B.A., F.C.D., Barrister-at-Law, author of "Five Years in Ireland," there is discussed with candour many things of which the majority of Irishmen do not care to speak, and a vigorous condemnation of the spiritual and material operations of the Roman Catholic Church in Ireland. The attraction of this courageous criticism was enhanced by the fact that Mr. McCarthy is himself a Roman Catholic. The facts and

conclusions of Mr. McCarthy, which are summed up in a review of his book by the London Times, will confirm the impression of many that Ireland's unhappy condition is due largely to the evil character of ecclesiastical authority in that country. The following from the London Times will afford much food for thought, to both the foes and friends of the Roman Communion in Ireland, and will suggest the idea, that only by reform from within that Church can we expect much change in the political and material condition of that beautiful but unhappy country: "Many of the dangers against which it warns the Imperial Government are real dangers. Many of the facts which it thrusts, in no very tactful or kindly way, on the attention of educated Irish Roman Catholics, are facts about which they are bound, with whatever spiritual misgivings, to form definite opinions. Last year's Irish census returns supply Mr. McCarthy with one fact which, though it may not have all the significance that he attaches to it, is yet significant enough. The steady decline in the population of Ireland during the past thirty years has been accompanied by a steady and rapid increase in the official army of the Roman Catholic Church. Last year there were in Munster 4,578 Roman Catholic priests, monks, nuns, and ecclesiastical students, as compared with 2,222 in 1871; yet the total population of the province is less by 318,410 souls than it was thirty years ago. The statistics for Connaught exhibit an almost equally distorted ratio. In eight counties of Leinster the total population has decreased in the same period by 160,729, while the ecclesiastical population has increased from 1,532 to 2,624. Even if it be assumed that this enormous clerical army confines itself strictly to its professional business, and does that business well, and that there is no sinister relation between the prosperity of the ecclesiastical establishment and the generally unsatisfactory condition of Roman Catholic Ireland, it is quite clear that the army is absurdly over-manned. But Mr. McCarthy goes very much further than this. For him the Roman Catholic Church in Ireland is not merely a passive drag upon the country's progress; it is an active agent of mischief. He sees in it an alien army whose interests are not the interests of the Irish Roman Catholic laity; seeking its own aggrandisement as a league, training the youth of the country in habits of servile obedience to itself, imposing its authority on every department of secular life, estranging the laity from the majority of their fellow-citizens in the United Kingdom, 'terrifying the enfeebled minds of the credulous,' and 'garnering into the sacerdotal treasury' the savings of thrift and inheritance of industry. This comprehensive indictment is supported by facts and figures which will be, for the most part, quite new to the English reader. The book is marred by many lamentable errors of taste; but the thoughtful student cannot shut his ears to its truths even when they are flung at him with full-flavoured

rhetoric. The gravest accusations that Mr. McCarthy brings against the priests of Ireland open up large questions of theology. He charges them in the plainest language with the misuse of religion to fetter and enfeeble the minds of the laity and to fill their own pockets. He attacks with amazing freedom and virulence the 'superstitions' and 'idolatries' of his own faith. The title of his eleventh chapter is 'Masses, Mendicancy, and Mystification.' Here, as in other parts of his book, he condemns unsparingly the degrading hagiolatry of the Irish lower classes in town and county. 'In the three counties of Waterford, Tipperary, and Cork,' he writes, 'the farmers pay the priests to say masses in their houses during the month of May to keep away the evil spirits from their cattle and make the milk of their cows fruitful in butter.' The impartial reader of Mr. McCarthy's chapters on the interference of the priesthood in secular education and in public affairs cannot deny that he makes a strong case against the general influence of sacerdotalism in Ireland. He proves it to be beyond dispute a bar to the intellectual progress of the great mass of the population, an agent of religious bitterness, and, if not a friend, certainly no enemy to political unrest. Unfortunately, his book will do little to promote conciliation."

AMERICAN CHURCH NEWS.

Bishop Restarick has been very enthusiastically received on his going to Honolulu to take over the Hawaiian Church to jurisdiction of the American Episcopate. Bishop Nichols, of California, had already taken all the initial steps, and Bishop Restarick went to enter upon the work. Among his first acts he appointed himself Dean of the Cathedral. Bishop Van Buren, of Porto Rico, has received charge of the mission work in Cuba; for some time there will be a great demand for men and money. From China there has come a clean statement of the present condition of the missions and their prospects. This is signed by Bishop Graves and all the missionaries, and its object is to ask for at least sixteen other missionaries to be in the field by the end of 1904. Some weeks ago a large body of missionaries left for China, and that may be employed for a time to meet the demand and relieve the pressure.

There is no progress in the direction of having three bishops consecrated for Mexico. The presiding bishop has written a long letter explanatory of the situation, and he gives the reasons for his deferring the consecrations. Some of the bishops, who at first gave their consent to the consecration of the three, have withdrawn it, and, on the whole, it is deemed best to go along slowly until the ecclesiastical atmosphere gets clear. Those who are in Mexico continue urgent for the consecration, but they are politely told to wait.

Dr. Gallandet's death will cause a great blank in many circles. For a number of years he has been deeply interested in the work among the deaf mutes, and for some years has been general missioner for the deaf mutes in the United States. He was a native of Hartford, Conn., and a graduate of Trinity College, where he also received his D.D. degree, but most of his work was done in New York, where he also died on August 27th in his 81st year, and more than fifty years a priest in the diocese of New York. Bishop Cotter's address at the funeral is said to have been most suitable and sympathetic. Dr. Gallandet's preach-

ing to the deaf mutes was most beautiful in the grace of his movements.

Bishop Rowe has sent Rev. F. C. Taylor to begin a mission at Valdez, on the south coast of Alaska, 500 miles west of Sitka. Few points in Alaska are so important as a centre, but Mr. Taylor has a heavy prospect in front of him, as scarcely anything has yet been done, and supplies are so inaccessible; yet Bishop Rowe has received another offer of assistance in his difficult mission field. In Detroit, recently, Bishop Rowe made an appeal for men to go to the missions in Alaska, and Mr. George W. Chilson, of St. Peter's chapter of the Brotherhood of St. Andrew, has offered himself willingly. He accompanies the Bishop to Alaska.

The whole country received a great shock when the news got abroad that the President had been in such imminent danger. The fault of the collision has not yet been definitely fixed, but it is clear that there was blame somewhere, possibly higher than on driver or motorman. Whether the President is visiting the different States with a view to the elections or for the general benefit, we are glad to have him safe and all parties in substantial harmony. The only disquieting feature at present is the coal strike, which is pressing hard on everyone, and we have no desire to return to the foot-warmers in churches.—J. G.

REVIEWS.

The American Antiquarian and Oriental Journal. By Rev. Stephen D. Peet, Ph. D., Editor. Bimonthly. \$4 per Annum. Chicago and London, England.

This number opens with a paper on the "Different Races in America." The writer's theories are founded upon an examination of the mounds to be found in the United States. It is worthy of remark that while the mounds in Asia are yielding such wonderful information, the same thing is happening at our very doors. We merely call attention to this most interesting study as space forbids a more lengthy notice. Charles D. Duncan follows with a striking paper, "Application of the Law of Variation in the Evolution of Man." Briefly stated, his theory is that evolution of man from his ancestor, the monkey, has resulted from greater variety in his food. The more varied his articles of diet, the more does man advance intellectually. Mr. Duncan claims that he is descended from a monkey, who began to eat other things than his fellow-monkeys did; his son did the same, and in the long process of time the result was modern man. And the more intellectual races of to-day can become more intellectual by greater multiplicity of articles of food, provided they are not local, but are brought from a distance. A description of an Eskimo "kozge," or dance house, is given by James Dickershan, which is "entertaining and instructive." Thomas Jefferson's "State of Virginia" (London, 1787), furnishes an extract on "Prehistoric Americans," given by Mr. Henry Geer, which takes us back to the earliest investigation, perhaps, of those interesting mounds about which there has been so much written. An account is given of a most valuable and interesting discovery made this year of some Aztec remains found while a drain was being dug in the City of Mexico. A good summary is given of recent discoveries in the East, or rather all over the world. Some anthropological notes follow, also interesting editorials on "Village Life and Village Architecture," all well deserving of being widespread. The "Archaeological History of Ohio," reviewed later on, and Book Reviews. Was the proofreader of this number away on his holidays?

"The Blue Badge of Courage." By Henry M. (Colonel) Hadley. The Saalfeld Publishing Co., New York and Chicago; Akron, Ohio. Price, \$1.25.

This is a most interesting book of its kind. It is really a biography of one born and reared in an out of the way, very out of the way, section of Ohio, about the time of the American Civil War. There is an account of the sort of religion the people had, and its effects in making conversions among the harder cases. Young Hadley goes to the war, and is rapidly promoted, all the while leading a life in which hard drinking and gambling take up a large share. He leaves the army when his corps is mustered out, and becomes a most successful "insurance" man. He feels the slavery of his thirst for drink, but is finally converted, and becomes not only a most enthusiastic missionary, but also a prominent leader in the cause of winning drunkards to sobriety and religion. He gives an interesting account of work in connection with Rev. Dr. D. H. Greer, rector of St. Bartholomew's church (Prot. Episc.), especially of an open-air service on Broadway. Colonel Hadley gives us a speech which he made to a large representative gathering of advocates of prohibition; he takes the ground that legal prohibition cannot take the place of effort to win the drunkard to personal self-surrender to the Saviour. Listen to his plan: "Let each one of our party endeavour to win one man from his cups within the year. Above all let us have hope. God never yet gave a man up. Let us remember that Christ wants us to help Him to save the drunkard. If you cannot in one whole year win one drinker away from his cups, there must be something the matter with your religion and your manhood." We may add that the book has several good photographs and portraits. We commend the book to all who may have a chance to do good in such places as the missions halls on the east side of New York.

Kinship of God and Man. By the Rev. J. J. Lanier. Vol. II. The Master-Key, pp. 284. \$1. New York: Thomas Whittaker.

This volume is complete in itself, and the writer handles with much judgment and clear thought some very difficult subjects relating to theology proper, Soteriology, and eschatology. The central idea is that the Trinity in unity and unity in Trinity is the Master-key to all the problems in heaven and earth, divine and human. It appears not only in the body, soul and spirit of man, but lower still in the natural series of vegetables, mineral and animal, and still lower in the gaseous, liquid, and solid properties of matter. Part II., upon Soteriology, is most interesting and contains many new and striking thoughts. There is, throughout, a lurking feeling of some approach to Pantheism, but the question is not formally introduced and it is not required for upholding the scheme. The aim of Part III. is to show how all shall receive salvation, and its spirit may be seen in this short quotation (p. 239): "Wherever the Scriptures reveal the life of the wicked after death, punishment has been beneficial. It is confessedly so where St. Peter reveals that Christ preached to the spirits in prison. . . . Was not Dives a better man in hell than he was on earth? . . . Dives' descent into hell put the mind of Christ into him. He tried to do, but necessarily failed to do, the work our Saviour came on earth to do—save His brethren. He calls on Lazarus and Abraham to help him in this good work." We commend the volume to everyone for a careful reading and study.

Magazines.—Scribner's Magazine.—The October number of this magazine contains an interesting article on "Fire-fighting To-day and To-morrow," by P. G. Hubert, Jr., in which the various means adopted by the firemen of America and Europe are contrasted and compared. F. Rensington contributes four drawings representing western types, which are very well executed. The second part of the story "Vive L'Empereur," appears in this number, as does also the second

article on the doings of London wage-earners, by W. A. Wyckoff, author of "The Workers." Chapters XIII.-XVIII. of "The Little White Bird," by J. M. Barrie, will be found within, and in addition to all these there are three or four short stories and four poems by various authors. The whole number is, as usual, capably illustrated throughout and the cover bears an apt illustration, representing autumn, by Mills Thompson.

Everybody's Magazine.—In the current number of this magazine there appears a new story by Rudyard Kipling: "The Comprehension of Private Copper." Chalmer Roberts writes of the career of Alfred Beit, the Croesus of South Africa. G. W. Ogden tells of "Old Steamboat Days of the Mississippi," and H. S. Canfield relates the marvellous adventures of a Hohenzollern, under the title of "Moonstery, Soldier of Fortune." A series of portraits are given of well-known people, such as Miss Clare Barton, Madame Rejane and Eleanora Duse. The second instalment of "The Woman That Works," by Marie Van Vorst, also appears, in which the writer gives her experiences as a working girl in the Lynn shoe factories of Massachusetts. C. B. Taylor gives an account of Vasilli Verestchagin's adventurous life, and tells of his great paintings.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Crapaud.—At a recent tea party held in this place the large sum of \$413 was netted. The new church is fast nearing completion and will be opened (D.V.) for Divine worship on Sunday, October 19th next. The Lord Bishop of Nova Scotia, the Rev. Rural Dean Hooper, B.A., Moncton, N.B.; the Rev. W. J. Cox, B.D., Sydney, C.B.; the rector, the Rev. Charles R. Cumming, B.A. and others will take part in the services on that day, when the offerings will be devoted towards the liquidation of the debt.

MONTREAL.

Wm. Bennett Bond, D.D., Bishop, Montreal.

James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—Diocesan Theological College.—The fourteenth annual conference of the alumni of this college took place on the 1st and 2nd insts. The conference opened with a celebration of the Holy Communion in the college chapel, which was crowded to its utmost capacity. His Grace, the Archbishop, was present. This service was followed by a Quiet Hour, which was conducted by the Lord Bishop of Ontario, after which a devotional meeting took place. At the conference proper, a large number of interesting papers were read dealing with many and varied topics, and these were all fully discussed with great profit to all who were present. Amongst others who took part in the discussions were the Very Rev. Dean Evans and the Rev. Principal Hackett. During the meeting on the first day, the following officers were elected for the ensuing year, viz.: President, Rev. H. E. Horsey, M.A., B.D.; vice-president, Rev. Frank Charters; secretary-treasurer, Rev. N. A. F. Bourne, B.A.; recording secretary, Rev. W. A. Fyles, B.A.; executive committee, Revs W. W. Craig, B.A.; J. H. Bell, B.A.; Rural Deans Robinson and Carmichael, and T. D. Whitley, B.A. The Rev. H. E. Horsey, the incoming president, was elected to represent the association at the annual convocations of the college. On the evening of Wednesday, October 1st, the Rev. Professor Clark, D.C.L., of Trinity University, Tor-

onto, gave a public lecture in the Convocation Hall of the college on the subject "How and What to Read."

ONTARIO.

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

Kingston.—The following are the Bishop's engagements for the remainder of this month: Sunday, October 12th—11 a.m., and 7 p.m., St. Paul's, Toronto, anniversary services. Tuesday, October 14th—8 p.m., Merrickville. Wednesday, October 15th—11 a.m., Burrill's Rapids; 3 p.m., Acton's Corners; 8 p.m., Oxford Mills. Thursday, October 16th—11 a.m., Oxford Station; 8 p.m., Trinity church, Brockville; induct rector. Friday, October 17th—Attend convention of St. Andrew's Brotherhood, Brantford, Ont. Saturday, October 18th—Give an address on the subject, "How to Get Men to Work in the Church." Sunday, October 19th—11 a.m., preach anniversary sermon for the convention in Grace church, Brantford. Tuesday, October 21st—Attend corporation meeting of Trinity College, Toronto. Wednesday, October 22nd—Attend convocation, Trinity College, Toronto. Sunday, October 26th—11 a.m., and 7 p.m., anniversary services at St. James' church, London. Tuesday, October 28th—11 a.m., Pittsburg; 3 p.m., South Lake; 8 p.m., Storrington; Wednesday, October 29th—8 p.m., Sydenham. Thursday, October 30th—11 a.m., Murvale; 2 p.m., Harrowsmith.

OTTAWA.

Chas. Hamilton, D.D., Bishop, Ottawa, Ont.

Pembroke.—Trinity.—The annual conference of the rural deanery of Pembroke was held in this church on the afternoon of September 26th, 1902. There were present the Bishop of Ottawa, the Bishop of Keewatin, Rural Dean Poole, the Rev. Edward Pick, the Rev. George Bonsfield, the Rev. R. B. Waterman, some laity, and the ladies of the W.A., accompanied by Miss Green, secretary-treasurer of the C. L. Committee, Ottawa. The Bishop of the diocese presided and called upon the Rural Dean for the programme. The Rural Dean responded with an address of welcome to all present, and handed to the Bishop a paper of subjects for discussion. The Bishop then introduced each subject, and the clergy spoke ably upon them. One paper was read by the rector of the parish upon "The Rise and Progress of the Papal System." The Bishop of Keewatin kindly added to the interest of the conference by giving some views of what he considered should be our offerings to God. These conferences bring the bishops, clergy and people in close touch with each other, and should be very beneficial to the Church. At the close of the conference, reference was made to a fund to be called the Bishop's Fund, every Churchwoman or person to contribute 25 cents or more each year, such fund to be placed at the disposal of the Bishop to be applied to whatever he considers to be the most needful object. This year it will go to the Clergy Superannuation Fund. Reference also was made towards a means of procuring Church literature from the S.P.G., and setting it up in brackets in the vestibules of the churches. In the evening, at Holy Trinity church, the Bishop of Ottawa delivered an address, and introduced the Bishop of Keewatin, who gave a most interesting account of his missionary adventures among the Indians and Esquimaux in the icy regions of the North.

Morrisburg.—The fortieth semi-annual meeting of the rural-decanal chapter of Stormont met in St. James' Hall on Wednesday, September 24th, at 9.45 a.m. The Rev. R. L. M. Houston, M.A., rural dean, presided. The regular routine

of business was disposed of. It was decided to hold the next chapter meeting at South Mountain in May next, and, if possible, to hold a Quiet Day for the priests of the deanery, as has been the custom now in this deanery for the past few years.

TORONTO.

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

Church of the Redeemer.—The Rev. C. J. James, formerly rector of St. Thomas', Hamilton, was instituted and inducted rector of this church on Sunday morning last by the Lord Bishop of the diocese, in succession to the Rev. Septimus Jones, who recently resigned the living on account of ill-health. The lessons were read by the Rev. Dr. Langtry, rural dean, and the Rev. Principal Sheraton, of Wycliffe College, celebrated. The Bishop preached and in the course of his sermon referred to the late rector and his work in that parish in eulogistic terms. The service throughout was of an impressive character. The new rector preached his first sermon to the congregation at the evening service. He took for his text the words: "Then drew near unto Him all the publicans and sinners for to hear Him." He had chosen this text because it brought before us people like ourselves—not those who believed themselves saved, but poor outcasts, outside the pale—and we might get thoughts and views of Jesus Christ from these, such as we could not get from others. We, like them, know that we are outcasts, but He comes and tells us how we may be saved. His teaching is universal, for He tells us how God loves all. We may be far off, but not so far off that His love cannot reach us. We may be as the lost sheep or the lost coin, but should remember that we are in the hollow of His hand, and He will never let go of us, and hounding us will never save, but in the language of one who was a great teacher, it is the love of Christ that constraineth us. Although He reveals to us sin, and holds up to us the horror of it, it is not that it may give us the fear of hell, but that it may separate us from the sin. Then He holds up to us the love of God, until we feel that we may gain the sonship; that the lost is found, the dead live, and we say: "I will arise and go to my father." This was what, in his ministry amongst them, he intended, through God's grace, to keep before them. Mr James made a most favourable impression.

St. Luke's.—The members of this congregation met together in the new school-house last Thursday evening, under the auspices of the Social and Literary Guild of the parish. The Rev. Dr. and Mrs. Langtry and the Rev. C. J. Goodman received the parishioners as they arrived. A large number of persons were present, and a very enjoyable evening was spent. Glionna's orchestra provided the musical part of the programme. During the evening refreshments were served by various lady members of the congregation.

Ashburnham.—St. Luke the Evangelist.—On Sunday, September 14th, the Lord Bishop of British Columbia, the Right Rev. Dr. Perrin, preached at the morning service a most eloquent and impressive sermon from Psalm xcvi, 6: "Strength and beauty are in His sanctuary." His Lordship was also celebrant at the Holy Eucharist. In the evening, the Rev. C. W. Hedley, M.A., preached a missionary sermon dealing principally with the work of the Church in the diocese of Kootenay. On Wednesday, September 17th, a missionary meeting was held, when Mr. Hedley gave an interesting account of his work in Rossland, and the work of the Church in Kootenay. The lecture was illustrated with limelight views. The free-will offering, amounting to \$13.34, was

given to help in the building of the "Father Pat Memorial Church," in Rossland, which Mr. Hedley intends to build. On Wednesday evening, September 24th, the annual harvest thanksgiving service was held in this church. The interior of the church was beautifully decorated with fruits, grain and flowers, and the music, which was appropriate to the occasion, was excellently rendered by the choir. There was a very large congregation present. The rector, the Rev. E. A. Langfeldt, was assisted in the service by the Revs. J. C. Davidson, W. L. Armitage and A. S. Dickenson, of Warsaw. The Rev. J. C. Farthing, M.A., of Woodstock, preached from the words: "Bless the Lord, O my soul, and all that is within me bless His Holy Name," Psalm ciii, 1.

Port Hope.—Trinity College School.—The new school year has opened at Trinity College School under the brightest auspices. The entry of new boys is the largest of any year since 1889, and a very bright and hopeful feeling pervades the school. For the first time in many years there was a keen competition for the entrance scholarships. They were won by (1) Somerville J. Willis, son of John L. Willis, Esq., Port Hope; (2) Egbert M. Watts, son of George W. Watts, Esq., Toronto; and (3) Charles Gordon Mortimer, son of C. White Mortimer, Esq., British Vice-Consul, Los Angeles, Cal. These scholarships are open to boys under thirteen, and are worth \$60 per annum for five years. Thanks to the zeal and energy of the Ladies' Guild, enough money is in hand to complete the gallery and the sanctuary roof of the beautiful school chapel, and the work will be commenced as soon as possible. The chapel is also about to be enriched with a beautiful stained glass window in memory of the late Robert Dunsmuir Harvey, of the Imperial Service, an old boy of the School, who died in India. A memorial will also be shortly erected by the boys of the School to the Farncomb brothers, who were drowned at their home during the summer vacation of 1901. The annual meeting for the election of officers of the football club was held on Thursday afternoon, September 16th. The following were elected amidst the utmost enthusiasm: Honorary president, D'Arcy Martin, Esq., Hamilton; president, the Head master; vice-president, F. J. A. Morris, Esq.; secretary-treasurer, F. J. Sawers, Esq.; committee, W. R. Hibbard, Esq.; F. McPherson, S. A. Paschal, H. P. Berry; captain, S. A. Paschal. The annual athletic sports were held on Tuesday and Wednesday, October 7th and 8th. The following are the officers and committee: Patron, the Lord Bishop of Toronto; honorary presidents, E. B. Osler, Esq., M.P.; Lt.-Col. Pellatt; president, the Head Master; secretary-treasurer, F. J. A. Morris, Esq.; committee, F. J. Sawers, Esq.; F. McPherson, S. A. Paschal, G. Hale. Tuesday evening, 16th September, the School had a delightful visit from the Lord Bishop of Columbia. The Bishop gave a very impressive talk to the boys, whose hearts he completely won by his manly sincerity and unaffected eloquence. After the address, the Bishop spoke to the boys who are in the school from British Columbia, and departed with three hearty British cheers ringing in his ears.

The annual conference of the Archdeaconry of Peterboro will be held in this town on Tuesday and Wednesday, the 18th and 19th of November next, when the following programme will be considered: Tuesday—9.15 a.m., Holy Communion at St. John's church; 10.30 to 12, morning prayer and devotional service, by Rev. Canon Spragge, M.A.; 12 to 1 p.m., (a) The Venerable Archdeacon's address. (b) Notices of motion. (c) Appointment of committees. (d) Special business. 1 to 2.30 p.m., luncheon; 2.30 to 4 p.m., consideration of the report to the Synod of the "Committee on the State of the Church," re increased supervision, etc. (Synod Journal, 1902, p. 52),

Rev. E. A. Langfeldt, M.A.; Rev. J. McK. McLennan, M.A.; R. M. Dennistoun, Esq., B.A.; 4 to 5.30 p.m., the attitude of the Church towards (a) Social and other reforms; (b) Strikes and labour agitations. Rev. J. C. Davidson, M.A.; Rev. A. J. Fidler, M.A.; 8 p.m., evening prayer and sermon in St. Mark's church; preacher, Rev. Rural Dean Warren, M.A. Wednesday—9.30 a.m., morning prayer; 10 to 11.30 a.m., devotional life; (a) Of the clergy; (b) Of the laity; (c) Public worship. Rev. E. G. Dymond, M.A.; J. H. Knight, Esq., B.A.; 11.30 to 1 p.m., the Church's work—how can she best influence; (a) Her own indifferent members; (b) Non-members; Rev. C. H. Brooks, M.A.; Rev. J. H. Teney. 1 to 2.30 p.m., luncheon; 2.30 to 4 p.m., "The General Synod's action in reference to the Prayer-Book; Rev. J. Scott-Howard, M.A.; Rev. Dr. Symonds; His Honour, Judge Benson; 4 to 5.30 p.m., election of officers; reports of committees; closing resolution; 8 p.m., missionary meeting, when it is expected that several of the returned missionaries will give addresses.

Peterborough.—All Saints'.—The annual harvest festival was held on Thursday evening, the 18th September, when the Rev. J. H. Teney, of Omeme, preached an earnest, forceful and eloquent sermon from the text, Gen. viii. 22: "While the earth remaineth, etc." The church was beautifully decorated with every token of the bountiful harvest which, with the profusion of flowers, spoke the gladness of rejoicing of the festival. The special music, as well as the hymns, was splendidly rendered and reflected much credit on the choir. The service was conducted by the rector, the Rev. W. L. Armitage, assisted by the Revs. J. C. Davidson, E. A. Langfeldt, and C. W. Hedley.

Emily.—St. James'.—The anniversary and harvest thanksgiving service was held in this church on Sunday, September 7th. The Rev. E. A. Langfeldt, M.A., rector of St. Luke's church, Ashburnham, was the special preacher. The thankoffering of the people at this service amounted to \$109.50. This church was built two years ago, during the incumbency of Mr. Langfeldt at the expense of \$1,650. Through the generosity of the people, the debt, which at the dedication of the church stood at \$325, has been reduced to \$170. The congregation is neither a large one nor a wealthy one, but more loyal and generous Churchpeople can nowhere be found. The Rev. J. H. Teney is the present rector of Omeme and Emily.

NIAGARA.

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

Hamilton.—St. Mark's.—The congregation of this church recently celebrated the 25th anniversary of its institution, as a separate parish, as well as the 25th anniversary of the induction of the Rev. Canon Sutherland, as rector of the parish. The Lord Bishop of the diocese and nearly all the local clergy were present.

Milton.—The Terra Cotta mission, at the brick-yards, in connection with this parish, has been a source of much gratification to all; especially has it been so to our hard-working rector, the Rev. A. J. Belt, through whose efforts a church has been built, and the services of the Church brought into close touch with these workingmen. The Sunday school is in a most flourishing condition, having an average attendance of thirty-five. On Thursday evening, the 18th September, a very impressive baptismal service was held, when fourteen infants and four adults were received into the Church. The church was filled with a most attentive congregation.

Dundas. St. James'. Under the leadership of Professor O. O. Sheets, a kermess and living whist entertainment was given in the Town Hall, on 18th, 19th and 20th September in aid of the organ fund. The sum realized was \$300, which, after expenses had been paid, was divided between the Professor and the congregation to their mutual satisfaction. About 150 children and young persons took part in the various drills, dances, and other movements, which must have been witnessed by nearly one thousand people. Amongst the soloists was Miss Mabel Henderson, formerly of Orangeville, who, after a course of study under Signor Edouard de Renski, of London, England, has returned to this country as a professional vocalist. Experts say that Miss Henderson's voice is one of exceptional richness and purity, whilst with regard to power and compass it is phenomenal. As a small return for gratuitous services rendered by Miss Henderson to the church, we desire to bespeak for her talents the notice and appreciation they deserve.

South Cayuga.—St. John's.—Harvest thanksgiving services were held in this church on Thursday, September 11th, the preacher being the Rev. N. I. Perry, of St. Thomas' church, St. Catharines, besides whom there were present the Revs. A. W. Francis, incumbent, P. L. Spencer, of Jarvis; F. A. P. Chadwick, of Dunnville; W. E. White, of Cayuga; T. H. Cotton, of Nanticoke, and E. P. S. Spencer, of Port Robinson. The pretty little church, purely rural in its site and surroundings, was more beautiful than usual on account of the extremely fine floral decorations, the flower beds in the noted garden at "The Elms," the residence of Mrs. Thomas Docker, having been made to yield some of their choicest stalks and blossoms. The sermons preached were thoughtful and impressive productions, the offering of praise and thanksgiving on the part of the congregation was heartily made, and the almsgiving evidenced both power and willingness "to do good and to distribute." As was fitting on a day of special thanksgiving, the Holy Communion was celebrated in the morning. On the following day the clergy of the county of Haldimand held their autumn rural-decanal meeting, under the hospitable roof of "The Elms." In addition to Scripture study, the members of the chapter gave attention to several matters of business, among other things arranging for a conference with the Bishop, which was held in Dunnville, on Tuesday, October 7th. In the absence of Rural Dean Scudamore, who is taking temporary duty in Manitoba, the chair was occupied by the Rev. P. L. Spencer. The two days thus spent by the clergy in service and meeting were refreshing to both mind and body, not a little of their joy being due to the circumstance that their entertainer and hostess, now in her 92nd year, was able to be present at the morning service on the 11th and to take an appreciative and intelligent interest in all the proceedings in church and home. To many, both clerical and lay, she has long been a "mother in Israel."

St. Catharines.—Ridley College.—The opening of the new Convocation Hall and Skating Rink, and of the new wing of the junior school, which took place on September 24th, was the occasion of a large and enthusiastic gathering of the friends of Ridley College at this place. After luncheon at the junior school, the visitors inspected the new wing, and then proceeded to the rink, which was formally opened by the Bishop of Niagara. This building, which is the liberal gift of Mr. Frederic Nicholls, of Toronto, was the scene of the opening ceremonies, which were supplemented by the presentation of prizes. After short religious exercises, Bishop DuMoulin in a brief speech paid tribute both to Mr. Nicholls' generosity and to the wisdom exercised by him in

selecting so useful a present. The hearty cheers which followed testified to the appreciation of the boys. Mr. J. Herbert Mason, the president of the college, then accepted the gift on behalf of the board of directors. Dr. Miller called upon the Bishop of Niagara to present the prizes. His Lordship paid an eloquent tribute to the good work and splendid progress of Ridley. There were a large number of prize winners. After the presentation of prizes, short speeches were delivered by President London, Mr. A. Ogden, Dean Plumpton, of Wy-liffe College; Rev. A. H. Baldwin, Mayor Knight, of Buffalo; Prof. Hutton, Prof. Cody, H. F. Darrell and Mr. H. G. Nicholls. Each of these speakers spoke in glowing terms of the work that Ridley was doing in education and of the future that was before the school. Dr. N. W. Hoyles, K.C., was then called upon to present to the school a magnificent sterling silver challenge cup, the generous gift of Mr. W. G. Gooderham, of Toronto, who has always been such a firm friend of Ridley and Ridley boys. The president accepted the gift, thanking Mr. Gooderham for his continued generosity. After cheers for Mr. Gooderham and the singing of the school song, the proceedings were brought to a close by the singing of the National Anthem, and the Benediction by the Bishop of Niagara. Tea was served to the visitors in the rink and junior school. A very large number of visitors were present from a distance. Many came over from Toronto. The Nicholls' hall and new rink, one of the most modern and best equipped buildings in the country, is situated a little to the south of the junior school building, and facing the old Welland Canal. The rink will have an ice surface of 140 feet by 60 feet, and along one side there is seating capacity for four hundred people. Besides, there is a spacious gallery at the eastern end to seat two hundred more. The frame of the building is entirely of steel, finished in the best Norway pine. On the opening day it was beautifully decorated in red, white and blue, and the college colours, orange and black. In external appearance the building is almost unsurpassed. The red of the roof makes a pleasant contrast with the remainder of the exterior, which is green. At the eastern extremity are dressing rooms and a beautiful entrance. The addition to the junior school consists of a new wing to accommodate fifteen boys, and containing apartments for the vice-principal, Mr. H. G. Williams, and his family. The building is filled almost to its capacity.

Harriston.—St. George's.—On Sunday, Sept. 21st the members of this church held their annual harvest thanksgiving service. The church was beautifully decorated with grain, fruits and flowers, and presented a very pretty appearance indeed. The singing was most hearty on the part of the congregation, and unusually good on the part of the choir. Gounod's "Praise Ye the Father" was excellently rendered and served as an inspiration to all present. Sermons, specially suitable and essentially practical, were delivered by the Rev. J. H. Ross at both services. The offertory, which was a special one, was liberal, and will be devoted towards the purchasing of a carpet for the chancel, a much-needed requisite, as it is some twenty years or more since the present carpet was bought. A movement is on foot to raise a guarantee fund towards paying an organist a fixed sum each year. Heretofore, the congregation has been dependent upon the voluntary services of members of the congregation for the fulfilment of this important position. The office has been faithfully filled by different persons, and special mention must be made of the valuable services rendered by Miss E. Rehill, who held the post for some five years. The gratitude of the congregation is due to this young lady and others who have, with considerable self-denial, allowed themselves to be tied down by the duties

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of an organist. It is now hoped a sufficient sum will be forthcoming to recompense an organist in some measure for the arduous duties incumbent upon her. We have to record the death, in the prime of life, of one of our most faithful parishioners, Mr. Robert Cardwell, of Drew. Mr. Cardwell was at church, as was his custom, on Sunday, September 7th, but was suddenly taken ill the same day on his return home, and after eight days of great suffering he passed away to his eternal rest. Our loss is indeed a great one, as Mr. Cardwell was universally respected and beloved by all who knew him. He leaves a widow and two children to whom the deep sympathy of the congregation and the community at large is extended. On Saturday, the 20th ult., another saintly and aged member of the congregation passed away in the person of Mrs. Mary Small, at the ripe old age of 88. Her sufferings were borne with great Christian fortitude until at length her Lord took her home. She leaves an aged husband and son to mourn her loss.

Clifford.—Church of the Ascension.—This little church was most tastefully decorated on Sunday, September 21st, the occasion of the annual harvest thanksgiving service, when the sacred edifice was crowded to the doors by an earnest and attentive congregation. Music suitable to the occasion was rendered by the choir under the able leadership of their worthy organist, Mrs. Sutherland. The offertory, which took the form of a harvest thanksgiving, was liberal beyond that ever known before. The lady members of the Church of this mission are uniting in an effort to have a bazaar early in December, the proceeds of which are to go towards the improvement of the rectory, which is much in need of repairs. Several ladies outside of the mission have kindly consented to contribute work, fancy or plain, towards the accomplishment of this project. The rector is going away for a short rest, but his place will be ably filled by the Rev. Canon Gribble, of Niagara Falls, who took temporary charge on October 5th.

Hamilton.—St. Thomas.—The Rev. C. J. James, who has accepted the living of the Church of the Redeemer, Toronto, preached his farewell sermon in this church on Sunday evening, September 21st. During his residence in this city he has greatly endeared himself to his parishioners, and his departure will be greatly regretted by them, one and all. At the Sunday school in the afternoon Mr. James was presented with a beautifully engrossed address by the teachers and scholars. The address was signed by Mr. W. T. Montague, the superintendent; by Mr. G. C. Coppley, the assistant-superintendent, as well as by all the teachers.

Lowville.—St. George's.—On Tuesday evening, September 23rd, the annual harvest thanksgiving service was held in this church, the Rev. F. E. Howitt, of Hamilton, being the preacher. The sermon set forth the wonderful way in which the earthly harvest illustrated the heavenly harvest, and it was listened to with great attention by the large congregation which was present.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London. Aylmer.—We note from the recently published calendar of the Western University, that Mr. A. Bisset Thom has been appointed lecturer on elocution and rhetoric in Huron College. We understand that, under the nom de plume of Rupert Garry, he published some few years ago two books on elocution, one entitled: "Elocution, Voice and Gesture," and a book of recitations, entitled "Garry's Elocutionist," both of which have had a remarkable success in the Old Country.

London.—The Huron Auxiliary of the Canadian Church Missionary Society, in annual session here, elected the following officers: President, Mr. J. H. A. Beattie; vice-president, Prof. Harrison; secretary, Rev. G. B. Sage; assistant secretary, Miss A. Smith; treasurer, Mr. J. K. H. Pope; box secretary, Miss A. Smith; additional members of executive committee, Very Rev. Dean of Huron, Ven. Archdeacon Davis, Canon Smith, Canon Richardson, Rev. Principal Waller, Revs. Owen, Moorhouse, Downie, and T. B. Howard. Messrs. Cronyn, Welch, Percival, O. H. Talbot, R. S. Hannah, F. A. Andrews, and A. Carlisle; delegates to the board in Toronto, Rev. Canon Richardson and Professor Harrison, in addition to the president, secretary and treasurer.

Middleton.—Harvest thanksgiving services were held in this church on Sunday, September 28th. The Rev. H. A. Wright, B.A., the rector, secured the services of the Rev. T. A. Wright, of Brantford, for the occasion. The day was fine and the church was crowded. This parish has never been in a more prosperous condition than at the present time. Mr. Wright is an indefatigable worker and both priest and people are apparently working together with but one object before them, viz., the extension of the Master's kingdom.

Bayfield.—Trinity.—The annual harvest thanksgiving service at this church was held on Sunday, the 28th ult., and was a never-to-be-forgotten event. All the families, with few exceptions, were represented, and the service was hearty and devout. The decorations were the prettiest ever seen upon an occasion like this, and the liberality of the people, for an abundant harvest, was the largest offering on record, being over \$50. The congregation is worthy of all praise in doing their duty well, and the rector is justly gratified with the results of the service. This congregation has given a great deal in the past, and the present instance only proves that the spirit of giving is not dead, but very much alive. When it is understood that this is a country congregation and not a large one, the offering will be appreciated. The rector took his text from Deut. xxvi., 10, and showed that the harvest service was of ancient date and of God's appointment. This congregation has repaired their church and purchased an organ and paid for them, and have no debt upon either church or rectory.

Burford.—Trinity Church.—This church celebrated its jubilee on Sunday, the 14th ult. The services of the Church of England had been held in this place as far back as 1835. The Rev. Geo. Petrie was a travelling missionary in those days, and served Burford, South Oxford, Bayham, Malahide, Osborne, Biddulph, and a portion of Middlesex. In 1839, when the diocese of Toronto was set apart from Quebec, the Rev. G. Petrie was given Burford and the adjacent parts. Canon Arundel Hill, B.A., of St. Thomas, Canon W. H. Wade, Church of the Ascension Hamilton; Rev. D. H. Hinde, Sandwich; Rev. William Johnson, Huntingford rectory; Rev. A. K. Griffin, Dresden; Rev. W. N. Duthie, Hespeler; Rev. J. Holmes, Woodstock, have been in the charge of this parish during the last quarter of the 19th century.

Ingersoll.—The annual convention of the Huron Anglican lay workers and Sunday school teachers takes place in this place on Thursday and Friday, the 30th and 31st October. All persons who are engaged in or take an interest in Church or Sunday school work are cordially invited. Entertainment will be provided.

Thamesford.—The autumn meeting of the Oxford rural deanery was held here on September 19th. Holy Communion was commenced at 10.30 a.m., by the Rev. Rural Dean Wright, as-

sisted by the Rev. H. A. Thomas, and the rector, the Rev. T. G. A. Wright. An able sermon was preached by the Rev. H. A. Thomas on the inspiration of God's Word. After communion came a meeting for Bible study, the subject being the Epistle to the Colossians. The Rural Dean presided, and the Rev. J. Thompson spoke on the introduction; the Rev. R. J. Murphy, on its doctrine, and the Rev. W. Johnson on its practical teaching, after which general discussion ensued. Lunch was served for all present, at the old rectory, during which the Eckhardt family kindly gave several selections of band music. The deanery chapter met at 2.30 p.m., and the afternoon programme began at 3 p.m., the first item being an address by the Rev. Canon Richardson on "An Historical Sketch of Church Missions." He told the interesting story of the Church's spread until it reached London, Canada. Mr. W. L. Dawson gave a capital address on "The Layman's Share in Church Work." The Rev. E. W. Hughes gave an entertaining description of the Mother Church, as he saw it recently in England. Rev. J. C. Farthing gave a brief but inspiring report of the General Synod, and the Rev. R. H. Shaw gave the closing address on "Some Hindrances to Further Progress." Tea was served for all, and again the Eckardt band played during the tea hour. Evening Prayer began at 7.30 p.m., the service being taken by the Revs. J. Thompson, E. W. Hughes, and the rector, and the sermon preached by the Rev. C. C. Owen. It was a plain, searching address, bearing on the motives and spirit of the religious life. The Rev. G. B. Cox was present, as a visitor, and joined in several of the discussions. This meeting was one of the most successful ever held in Oxford—the first for a long time at which all the clergy of the deanery were present—and a hearty vote of thanks was passed to rector and people for the warm welcome and cheerful hospitality extended to all.

Galt.—Harvest thanksgiving services were held on Sunday, September 21st. Everything was in keeping with the joyous character of the occasion. The Rev. T. A. Wright, of Brantford, officiated. Services were held at 8 a.m., 11 a.m., and 7 p.m., the Holy Communion being celebrated at the early service. The day being exceptionally fine, large congregations assembled for Divine worship. In response to the appeal made on the previous Sunday by the Rev. J. Ridley, rector, the offerings were most liberal, amounting to over \$450, the largest at any harvest service in the his-

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... of the parish, another evidence of the value of direct and systematic giving, and a practical proof of the prosperity of the parish, also of the liberality of its parishioners.

Correspondence.

All letters containing personal allusions should 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.

THE BROTHERHOOD OF ST. ANDREW CONVENTION—BRANTFORD, OCT. 17th—19th.

Sir.—I beg to call the attention of Church people generally through your columns to the annual convention of the Brotherhood to be held this year in Brantford on Friday, Saturday and Sunday, October 17th, 18th and 19th. The convention will be the guests of Grace Church chapter of the Brotherhood, Brantford, and of the Churchpeople generally of that city, including Grace church, St. Jude's church, and the various mission chapels of Grace church. This year, when so much attention has been called to the condition of the Church in Ontario and in the Dominion of Canada, and when so many good resolves have been made for a fresh start in the aggressive life of the Church, there seems to be an added responsibility thrown upon every such organization as the Brotherhood to do its part in reviving a spirit of real activity and missionary zeal in our Churchpeople generally. The Brotherhood conventions have fully proved their power in this direction. A strong programme has been prepared. The Bishops of Huron, Niagara and Ontario will be present to help both by their counsel and eloquent appeals. The president and secretary of the Brotherhood in the States will also appear upon the platform. The most important matter of the convention, however, is that Brotherhood men, laymen generally, and the clergy of our Church should assemble in such goodly numbers as to make the gathering a thoroughly representative one. Brotherhood men will naturally feel that it is their convention and they must attend it in large numbers. Other laymen will find in this convention, I venture to say, a tonic for their work in their own parishes, whilst almost all clergy are ready to admit the inspiring effect of attendance at these conventions. The Churchpeople of Brantford are ready to extend hospitality to all who come properly accredited, and it is the earnest wish of the council of the Brotherhood that this convention may be a large and powerful gathering. The railways have granted the usual convention rate of a fare and a third for the round trip upon the certificate plan, i.e., the certificate is given with a single fare ticket to the city of Brantford, and on that being countersigned at the convention, the Brantford agents of the railway will sell a return ticket at one-third the usual fare.

N. FERRAR DAVIDSON,
President of the Brotherhood in Canada.

A SUGGESTION.

Sir.—Benevolent and fraternal societies are constantly increasing in numbers and importance. One of the problems of the Church is to put herself in right relation to them and link them as closely as possible to her work. The two leading societies are the Masons and Odd Fellows, and the Church year affords excellent opportunity for reaching both. The Gospel for the 13th Sunday after Trinity is the story of the Good Samar-

itan—the ordinary subject of sermons to Odd fellows. Would not the Church act wisely if she made it a rule everywhere to invite Oddfellows to worship on the 13th Sunday after Trinity? I doubt not that if a few churches did this, their example would soon be widely followed, and would, I am sure, meet with the hearty support of the leaders of the I.O.O.F. Likewise, the 24th of June (St. John the Baptist's Day), might be universally observed by the Church as the great day for gathering the Masons together, and heartily commemorating the life of St. John the Baptist, to whose memory Masons pay peculiar honour. If this suggestion is approved, could not joint action be taken at our deanery meetings so that the custom would become rapidly and firmly established?

T. G. A. WRIGHT.

MONTREAL CHURCHES.

Sir.—Like all visitors to Montreal during the Synod week, I saw as many of our churches there as I could. Perhaps my remarks may seem impertinent to Montreal people; on the other hand the observations of a sympathetic stranger may not be out of place. I found them, as a rule, to be more expensively and highly finished than we can afford, but that very finish seemed to give an air of exclusive respectability to some. St. James' and St. George's dark stained glass windows give these beautiful interiors a sepulchral gloom instead of the dim religious light which the original windows were intended to let in. I must confess to disappointment in the Cathedral. The large, central tower, so beautiful on the outside, has required a mass of masonry inside which obscures the light, obstructs the sound and view, and chills devotion. At least that was the feeling I had at evening service, where I was, about the middle of the nave. The preacher I could not see, and the choir sounded as if in another building. I wished that two-thirds of the masonry of these pillars were cleared out, and the chancel and choir raised so as to command the rest of the building. If these alterations could be done and the ventilation improved, how proud we would be of Christ Church Cathedral, Montreal.

VISITOR.

A TOUCHING APPEAL.

Sir.—Feeling that there are many Churchmen and women, who will be interested in hearing of our recent happenings, and also interested enough to help, I ask that the following account may be read, and that those who have been blessed with the power to give will come to our assistance. I have for more than five years been in charge of the St. Paul's mission boarding school, among the Blood Indians, south of McLeod, near the Rocky Mountains. The school is situated in what is known in the West as a river bottom. The rivers here run between cut banks some 150 ft. high and often one to two miles distant, with good lands lying between them. Our land has been called Omoscene (or big island), by the Indians. This name we used to think a misnomer, for while the Belly river flowed on the one side (usually about 100 yards wide), on the other a very small creek was the boundary, which creek often ceased flowing altogether. But this summer, floods, the like of which I cannot find any who remember, have changed our opinion as to the name being appropriate; in fact, island was hardly the word, as all our land, 160 acres, was submerged, except about one-half an acre. First, then a flood came which made things look rather badly, but did no serious damage to us. The creek rose to some 11 ft. deep, and we were completely cut off from all communication, but while the water came into our yard, cellars, etc., and flowed through the garden, it was not deep enough nor swift enough to seriously damage

things. But about six weeks later, another flood was on us. We went to bed on Thursday, July 3rd, with the water at the height of the first flood, thinking it would, no doubt, recede then; judge then our feelings when waking at 2 a.m. we found water coming up through the floors. Of course we rose, as did the water, and worked all night carrying provisions, coal, etc., upstairs. On looking out, water, dark, dreary and swift, was to be seen everywhere for some one and one-half miles wide. At 5 a.m. it ceased to rise, which had the opposite effect on our spirits. All day long we were paddling up to our waists from building to building, only two of which, the girls' home and the church, were free from water. Thank God it came no higher, for the responsibility of some sixty lives in the middle of this lake was not pleasant. On the receding of the water, such a state of things was revealed. Our potato crop, which should have yielded some 500 bushels, was almost all gone, and the soil with it; our cellars were full of water and refused to be emptied, filling up as fast as pumped out; our oat crop of about fifteen acres cut down to less than half, and then quite accidentally one of our best horses, worth \$150, was drowned. All this leaves us with very little winter supply of vegetables, and our place very much damaged. We have gone out to the prairie and cut our own hay, and even sold some twenty-five tons, which will save, but still we will be very much handicapped. May I not, therefore, look to some of God's people to come forward and help us; in fact, some have already done so. Hoping that I have not taken too much space, and thanking you.

St. Paul's Mission, ARTHUR deB. OWEN.
Macleod, N.W.T.

—Whoever loves in us our beauty of soul loves us truly.

—Take me, make me what Thou wilt; empty me and fill me; crucify and quicken; prepare me for Thy perfect will, and fit me to receive the indwelling Christ, and to be filled with all the fullness of God."

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Children's Department.

THE LITTLE BIRD.

A little bird with feathers brown
Sat singing on the tree.
The song was very soft and low,
But sweet as it could be.

And all the people passing by
Looked up to see the bird
That made the sweetest melody
That ever they had heard.

But all the bright eyes looked in vain,
For birdie was so small,
And, with a modest dark-brown coat,
He made no show at all.

"Why, papa," little Gracie said,
"Where can this birdie be?
If I could sing a song like that,
I'd sit where folks could see."

"I hope my little girl will learn
A lesson from that bird.
And try to do what good she can,
Not to be seen or heard.

"So live, my child, all through your
life,
That be it short or long,
Though others may forget your looks,
They'll not forget your song."

A STORY OF THREE DAYS.

There were six of them altogether; but this time I will tell you of but three—Ethel, Jessie and Will. For these are not days of the week at all, as you thought they were; but real, live boys and girls. So you need not skip for fear that you will read something not a story, and thus get a little instruction out of school.

One day last June their father and mother sailed away for Europe. After the children had waved their handkerchiefs until the steamer was far down the bay, they turned away and bid each other good-by. For the three younger, Ethel, Jessie and Will, were to stay with grandma, while the others were to spend their long vacation at Uncle Robert's.

The first three weeks passed away very pleasantly. Grandma had a large lawn with great trees that always made a shady spot, so the children used to play there by the hour. And when the long letters went across the sea, grandma's always ended something like this: "Don't be anxious about the children, for there were never three better or brighter Days than yours."

But, you know, days cannot always be bright, so even to these three there came a change. One morning, as Jessie looked over toward the hills, she said:

"I wish grandma would let us go to Roaring Rocks. Stella Jackson says it's just beautiful over there."

"I wish so, too," joined in Ethel.

"This would be just a lovely day!"

"Well, won't she?" asked Will.

"No," answered Ethel; "and besides she's gone to the village with Auntie."

"Has she? Well, why couldn't we go, anyway? I don't believe grandma would care."

"Why, Will, she has always said we could not go unless someone was

with us, for it is so dangerous climbing over the rocks."

"Oh, Jess! I don't believe she meant if I were with you. Of course it wouldn't be safe for girls all alone."

Yes, Jess, and it's elegant wheeling up that road. You can ride your own wheel, and Will and I will take the tandem. And we might stop at Stella's, and ask her and George to go with us, they know the way so well."

"We'd better wait till grandma comes home and ask her," still insisted Jessie.

"Nonsense, Jessie! We want to stay all day when we go. And grandma is so generous she won't mind our taking a little lunch out of the cellar. There's pound cake, and cold chicken, and rusk. We'll each take something, and if we leave a note to say where we've gone, grandma will only be pleased to think we're having such a good time."

So a little later three cyclists wheeled swiftly out of the yard. Ethel and Will carried a good-sized box on their tandem, and swinging from Jessie's Safety was a tea-kettle found in the back kitchen. They had imagined it quite tight, so never suspected that a tiny stream of milk was flowing from it all the way. Stella and George went with them, and they made a merry party as they wheeled off.

They did not look at all like the same children when, late that afternoon, they came slowly home. Grandma met them at the gate as kindly as though nothing had happened.

"What's the matter, children? Why are you walking, and what makes Jessie ride so slowly?"

"Oh, Ethel and I got a puncture in this tandem, and Jess wanted to stay with us. We struck a stone two miles away, and had to walk all the way home."

"I'm glad you're not hurt. Please get ready for supper now. After that is over I want to talk with you."

So a half-hour later the three followed grandma to her own room. Will stood very straight just inside the door, while Jessie was behind grandma as she stood in front of the couch, holding Ethel's hands.

"Children, I am very sorry. Tell me all about it."

So with much stammering, many tears, and an occasional sob, grandma had a history of the day. They

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didn't have a very good time after all, for Stella got cross; the rocks were so slippery that Jessie fell and tore her new dimity gown; and, worst of

Few People Realize

The Danger in That Common Disease, Catarrh.

Because catarrhal diseases are so common, and because catarrh is not rapidly fatal, people too often overlook and neglect it until some incurable ailment develops as a result of the neglect.

The inflamed condition of the membrane of the nose and throat makes a fertile soil for the germs of Pneumonia and Consumption, in fact catarrhal pneumonia and catarrhal consumption are the most common forms of these dreaded diseases which annually cause more than one quarter of the deaths in this country.

Remedies for Catarrh are almost as numerous as catarrh sufferers, but very few have any actual merit as a cure, the only good derived being simply a temporary relief.

There is, however, a very effective remedy recently discovered which is rapidly becoming famous for its great value in relieving and permanently curing all forms of catarrhal diseases, whether located in the head, throat, lungs or stomach.

This new catarrh cure is principally composed of a gum derived from the Eucalyptus tree, and this gum possesses extraordinary healing and antiseptic properties. It is taken internally in the form of a lozenge or tablet, pleasant to the taste and so harmless that little children take them with safety and benefit.

Eucalyptus oil and the bark are sometimes used but are not so convenient nor so palatable as the gum.

Undoubtedly the best quality is found in Stuart's Catarrh Tablets, which may be found in any drug store, and any catarrh sufferer who has tried douches, inhalers and liquid medicines will be surprised at the rapid improvement after a few days' use of Stuart's Catarrh Tablets, which are composed of the gum of the Eucalyptus tree, combined with other antiseptics which destroy the germs of catarrh in the blood and expel the catarrhal poison from the system.

Dr. Ramsdell in speaking of Catarrh and its cure says: "After many experiments I have given up the idea of curing catarrh by the use of inhalers, washes, salves or liquid medicines. I have always had the best results from Stuart's Catarrh Tablets; the red gum and other valuable antiseptics contained in these tablets make them, in my opinion, far superior to any of the numerous catarrh remedies so extensively advertised. The fact that Stuart's Catarrh Tablets are sold in drug stores, under protection of a trade mark, should not prejudice conscientious physicians against them, because their undoubted merit and harmless character make them a remedy which every catarrh sufferer may use with perfect safety and the prospect of a permanent cure."

For colds in the head, for coughs, catarrhal deafness and catarrh of the stomach and liver, people who have tried them say that Stuart's Catarrh Tablets are a household necessity.



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all, the punctured tire would prevent their going with their friends to New Brunswick next day.

"But, Grandma, we didn't really think it wrong."

"You tried not to, you mean. Will, please let me have your compass a minute. What ails it? The needle points southwest instead of north."

"It was all right when I gave it to you, grandma."

"Perhaps this magnet had something to do with it. And it was just so with you, children. The needle of your conscience pointed to the right course, but the magnet of your inclination veered it away until you were persuaded to go away without my permission; and, even, worse, to take what did not belong to you."

The children learned a lesson, and when their parents returned with accounts of a pleasant voyage, grandma answered:

"Smooth sailing here, too, and I think the needle points due north for every day."

DIXIE'S SIX CENTS.

A short time ago a pale-faced little girl walked hurriedly into a bookstore, and said to the man serving at the counter: "Please, sir, I want a book that's got 'Suffer little children to come unto Me' in it; and how much is it, sir? And I'm in a great hurry."

The shopman bent down and dusted his specs.

"Suppose I haven't the book you want, what then, my dear?"

"Oh, sir, I shall be so sorry; I want it so!" And the little voice trembled so at the chance of a disappointment.

"Will you be so very sorry without the book?"

"Well, sir, you see, I went to school one Sunday when Mrs. West who takes care of me, was away; and the teacher read about a Good Shepherd who said those words, and about a beautiful place where He takes care of His children, and I want to go there. I'm so tired of being where there's nobody to care for a little girl like me, only Mrs. West, who says I'd be better dead than alive."

"But why are you in such a hurry?"

"My cough's getting so bad now, sir, and I want to know all about Him before I die. It'd be so strange to see Him and not know Him. Besides, if Mrs. West knew I was here, she'd take away the six cents I've saved running messages to buy the book with; so I'm in a hurry to get served."

The bookseller wiped his glasses vigorously this time, and lifting a book off the shelf, he said: "I'll find the words you want, my little girl; come and listen."

Then he read the words of the loving Saviour, Luke 18: 16 (get your Bibles and find the place, children); and told her how this Good Shepherd had a home, all light, rest, love, prepared for those who love and serve Him.

"Oh, how lovely!" was the half breathless exclamation of the eager little buyer; "and He says, 'Come.' I'll go to Him. How long do you think it may be, sir, before I see Him?"

"Not long, perhaps," said the



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shopkeeper, turning away his head. "You shall keep the six cents, and come here every day while I read some more out of this book." Thanking him, the small child

The Value of Charcoal.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."



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hurried and passed, to hear

One woman "Dixie" about said you for the don't like here it i shop.

The c when tl so many their ee year "I called, v send ou bring st herd.

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hurried away. To-morrow came, and another morrow, and many days passed, but the little girl never came to hear about Jesus again.

One day a loud-voiced, untidy woman ran into the shop, saying: "Dixie's dead! She died rambling about some Good Shepherd, and she said you was to have these six cents for the mission box at school. As I don't like to keep dead men's money, here it is." And she ran out of the shop.

The cents went into the box, and when the story of Dixie was told, so many followed her example with their cents that at the end of the year "Dixie's cents," as they were called, were found to be sufficient to send out a missionary to China to bring strangers to the Good Shepherd.

THE BIRTHDAY PRESENT.

It was to be a profound surprise. "One," said Bessie, "that mamma mustn't even suspect. We mustn't drop a hint—not the least bit of a one; mamma'd guess it in no time if we did."

"Let's pledge ourselves to warfare against the one who gives her a single clue," suggested Harold.

When the four came back from the hall, where they had "taken the oath," they continued their discussion with a remarkably serious air.

"What must we give—something nice—nicer'n anything she got last year," said Harold, breaking the silence.

"Let's—see," pondered Bessie, slowly, her "thinking cap" making itself evident in the ting "considering puckers" on her forehead. "Her birthday's on Wednesday, and it's Monday now—we've no time to lose."

"Let's get what she'd rather have than anything else—let's!"

It was the first time Carl had spoken since the "secret meeting" had convened.

"That's what we're going to," replied Harold; "why we're thinking so long," and it did seem long, for Harold was expecting any moment to hear Willy Ferguson's "call whistle" at the gate, which meant one little Holman less to discuss the question of the birthday gift.

"She had a watch last year—from Switzerland," said Carl, ruefully, for hadn't he seen the stock of fine ones at Freeman's—"better'n they make in Switzerland!"

"And a chafing-dish," added Bessie, counting on her fingers, "and a chair and a desk and a—"

"We can't get any of these." It was Harold's turn to think. "Besides, they'd cost—"

"We'd never thought of that," exclaimed Bessie in dismay, "about the money! I don't believe we can get—I haven't a cent!"

"Nor I!"

Ray "fished" into the pockets of his trousers—his first ones—and drew from their to him—magical depths only a jackknife handle.

"Then we can't—"

"But we must, Harold!" said Bessie, with all the emphasis she could command. "We must! Mamma'd feel so disappointed with nothing—now we've planned so much!"

"And we wanted it better'n anything she'd ever had," and Ray looked to Carl.



"And it can be—if you agree!" Carl went to the lower drawer of the book case and took out his box of "Tom Thumb" stationery. "I just thought of it!"

Bessie looked up inquiringly. "It's something we each can give—what she's wanted and wanted—ever so long! And what she's asked for, too," mysteriously.

"I—don't—see," said Harold, thoroughly puzzled. "We haven't got any money!"

"Don't need any. Wait! I'll get mine ready and then you'll see."

Carl went to the table and wrote on a page of his delicate paper:

"For Mamma's Birthday Present: I'll give up my whistle in the house forever and ever and ever. Carl."

They all crowded to look over Carl's shoulder.

"Splendid!" exclaimed Bessie. "I know what I'll give!"

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

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"And I!" cried Harold. Ray didn't quite understand. Bessie whispered something to him, and all that the rest could hear was "cap."

What excellent gifts they were! "I promise not to read a word after it gets dusk—before the gas is lighted. Bessie."

"I'll hang up all my things in their proper place when I come from play or errands—I really and truly will. Harold."

"Ray will not forget to take off his cap in the sitting-room."

Mrs. Holman smiled her sweetest mother smile when she received her gifts, two days later.

"They are the choicest presents I have ever received," she said happily, "for they are something we all can keep."

DECEIVING THE ENEMY.

In the spring of 1888 a pair of red foxes took up their home on a farm. They dug several holes on a knoll in a wheat-field, and soon after four "kits" or young foxes arrived. Every day, while harrowing and sowing wheat in the field, says the farmer, I saw the two old foxes lying on the little mound in front of their home. The kits rolled about in the sun, played with the bushy tails of their parents and enjoyed themselves apparently as much as a group of kittens.

One morning a neighbour came to work in a field adjoining, bringing with him a dog, and the dog with all curiosity of his kind soon began the investigation of both farms.

He was still a long distance from the fox-den when I heard a sharp, warning bark and saw the kits disappear. As I looked the mother fox lay on the mound, her ears erect, her nose on the ground, all attention. The father of the family, with his tail swinging in the wind, trotted toward the dog.

Can he intend to attack him, I wondered. I had never heard of

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Admission, 50c (unreserved), reserved seats 75c and \$1.

Plans of the Church open at Massey Music Hall Saturday next, Oct. 11th, at 9 o'clock.

Railway excursion tickets from all stations in Ontario at single fare, good from October 15th to 20th inclusive. Those living at a distance can secure seats by enclosing price, and stating the evening preferred.

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Thanksgiving Day

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Fast trains to Chicago leave Toronto daily at 7:35 a.m., 4:50 p.m., and 11:20 p.m., arriving Chicago at 8:45 p.m., 7:30 a.m., and 12:50 noon.

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[October 9, 1902

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ay, September 15th, steam- Street Wharf (east-side), p.m. and 4:45 p.m. daily

L. LEWISTON EENSTON

New York Central and Michigan Central R.R., and River R.R., and JOHN FOY, Manager.

KAY'S "Canada's Greatest Homefurnishers." **KAY'S**

FIRST AND BEST

It is always so that some one individual—some firm—stands out peer in his particular field. This is the position of this great store in the world of homefurnishings. Ours is not the only house trading in carpets, curtains, draperies, furniture, wall papers—but here it is that these things are found at their best—in quantity and quality, assortment and distinctiveness—yes and price.

FIRST IN FINE FURNITURE.

This is indeed a large department—the range of furniture on exhibition covering two whole floors and overlapping onto a third floor. We say frankly that the common run of furniture that is found in furniture stores does not constitute any part of our stock. We have something different to show shoppers. Not how cheap and disappointing, but how valuable and lasting is our thought.

DINING-ROOM FURNITURE.

—Our great success in Dining-room Furniture is in the attention we have paid to special classes of furniture. We emphasize particularly our Mahogany Weathered Oak and Antwerp Oak Dining-room specialties. Some beautiful art treasures in Sideboards, Dinner Wagons and Chairs.
—Special Sideboards, copies of the old Chippendale, Sherraton, and Colonial styles.
—Some very fine samples of English Sideboards, from the original designs, at reduced prices.
—Glass Cabinets, a good variety in mahogany and oak, suitable either for drawing-rooms or dining-rooms.

DRAWING-ROOM FURNITURE.

—Odd pieces for the Drawing-room, in chairs and small sofas.
—Some very artistic pieces for Drawing-room, specially imported from Europe and America. Remember the beautiful coverings for these goods listed in the Draperies.

LIBRARY FURNITURE AND OTHER SPECIALTIES.

—Large assortment of Writing Tables, Desks, and Secretaries, a beautiful variety in many different designs, in Mahogany and English Oak. Card Tables and Five O'clock Tea Tables to fold, some very uncommon things. These specialties fit in nicely for a wedding present, and are found in prices from \$4, \$5, \$7, \$8.50, \$10, \$12, \$15, \$20, \$35, \$56 and \$60.

BEDROOM FURNITURE.

—Mahogany Beds, in Colonial and Victorian styles, many with heavy four posts, that can be dressed simply or very elaborately.
—In our own makes of Bedroom Furniture we show many designs in the early English styles, some in green and mushroom pattern. Pretty six-piece sets that are sure to interest.
—Gentlemen's Wardrobes—The demand for wardrobes as we make them no longer constitute this piece of furniture a heavy cumbersome thing, but an article of beauty and utility. Ours are made so as to add greatly to the convenience of the room.
—A large range of English, American, and Canadian Brass and Enamel Beds in many different styles.

FIRST IN LACE CURTAINS.

A large proportion of the space on second floor—take elevator—is devoted to Lace Curtains—one of our leading lines. Beautiful curtains—qualities and patterns that are common only to this store. We buy in such great quantities that prices always carry a saving to shoppers. Some particulars:

- Frilled Muslin Curtains, 39-inch wide, 3 yards long, special 75c and 85c per pair.
- Tambour Muslin Curtains, size 6-4x3 1-2, per pair \$1.85, \$2, \$2.25, \$2.50, and \$3, very suitable for bedrooms—wash well.
- White Tambour Net Curtains, 6-4x3 1-2, per pair \$5, \$6, and \$7.50, size 7-4x3 1-2 price \$4, \$7.50, and \$12.50.
- Handsome Brussels Point Lace Curtains, particularly suited for drawing-rooms, size 6-4x3 1-2, \$8, \$9, and \$10; size 7-4x3 1-2, \$14, \$16.50, \$20, \$25, \$30, \$32.50, \$35, and \$65.
- Finest Marie Antoinette and Renaissance Lace Curtains, size 6-4x3 1-2, \$9.50, \$12, \$13.50, \$16, \$20, \$28, \$30, \$35, up to \$150.
- Point Arab Lace Curtains, dark bisque color, per pair, \$8.25, \$8.75, \$11.50, \$12, \$25, \$30, \$35, \$45, and up to \$75.
- Bonne Flamm, very dainty, size 5x8, \$11.50, \$12, \$15, and \$25—recommended for use in window casements or large French windows.
- Bonne Flamm, with flounce, by the yard, can be put on net or muslin, 18-inch deep, \$2.25 and \$2.50 per yard.
- Real Point Arab Lace Panels, for doors and windows, each \$1.25 to \$12.50.
- Sash Net, by the yard for casement windows, or curtains close to the glass, in many novel effects; Renaissance, 30-inch wide, 85c, \$1.25, \$1.50, and \$1.45; Point d'Esprit and Brussels, 30-inch wide, 55c, 60c, 75c, 80c, and \$1; Real Shiffée, with Brussels, 30-inch wide, 75c, 85c; 54-inch wide, \$1.25 and \$1.50; Point Duchesse, beautiful effects; 30-inch wide, 75c and 85c; 36-inch wide, \$1.50.
- Embroidered Plain and Spotted Muslin with frill, 30-inch wide, per yard 12½c, 15c, 25c; 48-inch wide, 20c, 22c, and 40c. Samples of this muslin sent by mail.

FIRST IN DRAPERY GOODS.

- Beautiful New Art Transparencies, in handsome designs, introduced for the first time into Canada, 50-inch wide, per yard 40c and 75; 72-inch wide, \$1.15 and \$1.60.
- Color combinations include rose and cream, gold and cream, green and cream, green and heliotrope, blue and cream, and beautiful stained glass effects for halls and libraries.
- Finest showing of French and English Cretonnes we have ever made, in prices ranging at, 32-inch wide, from 20c to 75c a yard; 50-inch wide, hand-blocked, \$1.25, \$1.60, and \$1.85.
- Glazed English Chintz, a very great specialty with us, at 40c, 45c, 50c, 60c, and 75c a yard.
- New goods in Art Silks, a very large range, in attractive designs.

MAIL ORDERS—You are always guaranteed satisfaction in any sent us by mail. Shipments go out from here daily to all parts of the Dominion. Every enquiry promptly answered.

JOHN KAY SON & CO., Limited

36-38 King Street West, TORONTO, Canada

such a thing, and the dog, though not a large one, was still bigger than the fox. But Reynard knew his business better than I. He approached the intruder until the dog saw him, when both stopped for an instant, and then the dog gave chase. The fox with a bark of defiance turned and ran in a direction away from his home.

At first the dog seemed to gain rapidly upon the fox, but I watched them for nearly a mile before they disappeared in the long prairie grass, and concluded that the fox was able to keep out of the other's way.

In about an hour the dog returned from a fruitless chase, and for a time he contentedly followed his master. Then he began prowling around again. All this while the mother-fox had remained on the mound, a picture of vigilance; but now, as again the dog ventured near, she rose and trotted toward him, and the dog was soon chasing her over the prairie. Hardly had they disappeared when the mate trotted back from some hiding-place and took the position vacated by his mate. The dog returned after a time unsuccessful as before.

During the day he was again and again tempted to a chase, first by the male and then by the female, and while the one kept him busy, the other watched over the young, who did not show themselves after the first sight of the dog.

It is hard to say which we admire most—the bravery of the pair in challenging the dog to a race that would prove fatal had he caught them, their ingenuity in taking turns, so that each might be fresh when chased, their skill in leading him away from their young, or their cleverness in throwing him off their track when far enough away.

SPLENDID INCREASE.

The Grand Trunk Traffic Earnings for period September 22nd to 30th show an increase of \$106,543 over the same period last year, which is a remarkably large figure, and points with emphasis to the complete rejuvenation which has taken place in less than eight years, and has made this "Great Railway" one that Canadians may well be proud of.

Millions of dollars have been spent by its progressive management in construction of double tracks, lengthening sidings, cutting down grades, purchasing new steel rails, building elevators, stations, engines, modern coaches, parlor, cafe and dining cars, and advertising the resorts of Canada.

The traffic in this time has nearly doubled, dividends are being paid on most of the preference stocks, which have increased in value many millions of pounds.

The aim of the Grand Trunk evidently is to be "Second to None," and to-day the handsome wide vestibule, electric lighted coaches, cafe parlor, and dining cars are not surpassed by any line in America. It is safe to say that 75 per cent. of the travelling public between Montreal, Toronto, Detroit, and Chicago patronize this line on account of its superior train service, excellent roadbed

and up-to-date equipment, combined with attentive and polite trainmen. A word to the wise is sufficient, "When you travel, see that your ticket reads, over the Grand Trunk."

—A cup cannot be full of water and of poison at the same time. The soul must be cleansed from sin to be filled with righteousness.

—Why worry about what you will do to-morrow or next year? God planned that all out for you from the beginning. You or I can't change it if we would. Never fear; as long as He sees best for you to dwell on this earth, just as surely will there be a place for you. So take heart of His love, and don't worry.

Skin on Fire With Eczema

Mr. McDougall Was for Twelve Years a Dreadful Sufferer— Now Proclaims the Virtues of

Dr. Chase's Ointment.

Eczema's itch is torture, the skin seems on fire with the burning, stinging humor; at times it becomes almost unbearable, and in desperation you could tear the skin to pieces. You dare not exercise for fear of aggravating the itching, neither can you sleep, for no sooner does the body become warm than the trouble begins, and instead of restful, refreshing sleep, it is scratch, scratch, all night long. There is scarcely a moment's respite from this maddening malady at any time. Of course you have tried nearly all the washes, salves, lotions and medicated soaps, but, like thousands of others, have been disappointed and disgusted.

Mr. Alex. McDougall, postmaster, Broad Cove Marsh, N.S., writes:—"For twelve years I was a great sufferer from eczema on the inside of the leg. There was a raw patch of flesh about three inches square, and the itching was something fearful. One-half box of Dr. Chase's Ointment completely cured me, took away the itching, and healed up the sore. I have no hesitation in recommending it as a wonderful cure for itching skin disease."

You may be skeptical regarding the ability of Dr. Chase's Ointment to cure you. Most people are, after trying in vain to get relief from a host of remedies, but Dr. Chase's Ointment will not disappoint you. You will be surprised at the marvelous control which it has over all itching, burning inflammation of the skin, and the wonderful healing powers which it possesses. It takes time to thoroughly cure eczema, but Dr. Chase's Ointment will do it. You will find relief after a few applications, and gradually and naturally the cure will follow. Besides being a positive cure for eczema, Dr. Chase's Ointment comes useful in a hundred ways in every home for every form of skin irritation and eruption, chapped skin, and chilblains. 60 cents a box, at all dealers, or Edmanson, Bates and Co., Toronto.

WESTMINSTER ABBEY CHOIR.

For the first time in Toronto the music given at the coronation of the King on August 9th will be produced by selected boy sopranos of Mr. Branscombe's Coronation Choir, in conjunction with the Metropolitan Church choir at the Metropolitan Church on Thursday evening, October 16th. A sacred concert will also be given the following evening, in which a general programme will be presented. Altogether one hundred voices will be in the choir. The sale of seats will open at Massey Hall next Thursday morning.

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Was for Twelve Miserable Sufferer - the Virtues of

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is torture, the skin the burning, stinging, sometimes it becomes le, and in desperate the skin to pieces. exercise for fear of itching, neither can sooner does the rm than the trouble lead of restful, re- is scratch, scratch, There is scarcely a from this madden- ny time. Of course arly all the washes, d medicated soaps, ds of others, have d and disgusted.

Douglass, postmaster, rsh, N.S., writes: - ars I was a great zema on the inside re was a raw patch hree inches square, as something fear- ox of Dr. Chase's etely cured me, took , and healed up the o hesitation in re- s a wonderful cure disease."

skeptical regarding . Chase's Ointment ost people are, after o get relief from a s, but Dr. Chase's ot disappoint you- rised at the marvel- ich it has over all inflammation of the wonderful healing possesses. It takes ly cure eczema, but ntment will do it- lief after a few ap- radually and natur- ill follow. Besides e cure for eczema, tment comes useful ys in every home for skin irritation and ed skin, and chil- s a box, at all deal- on, Bates and Co.,

OUR OFFER OF

HISTORICAL PICTURES.

We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining, what are considered on all hands to be excellent pictures of the bishops, clergy and laity, who were members of the General Synod, held in Montreal, September, 1902. One represents the Bishops in their convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion who formed the Lower House.

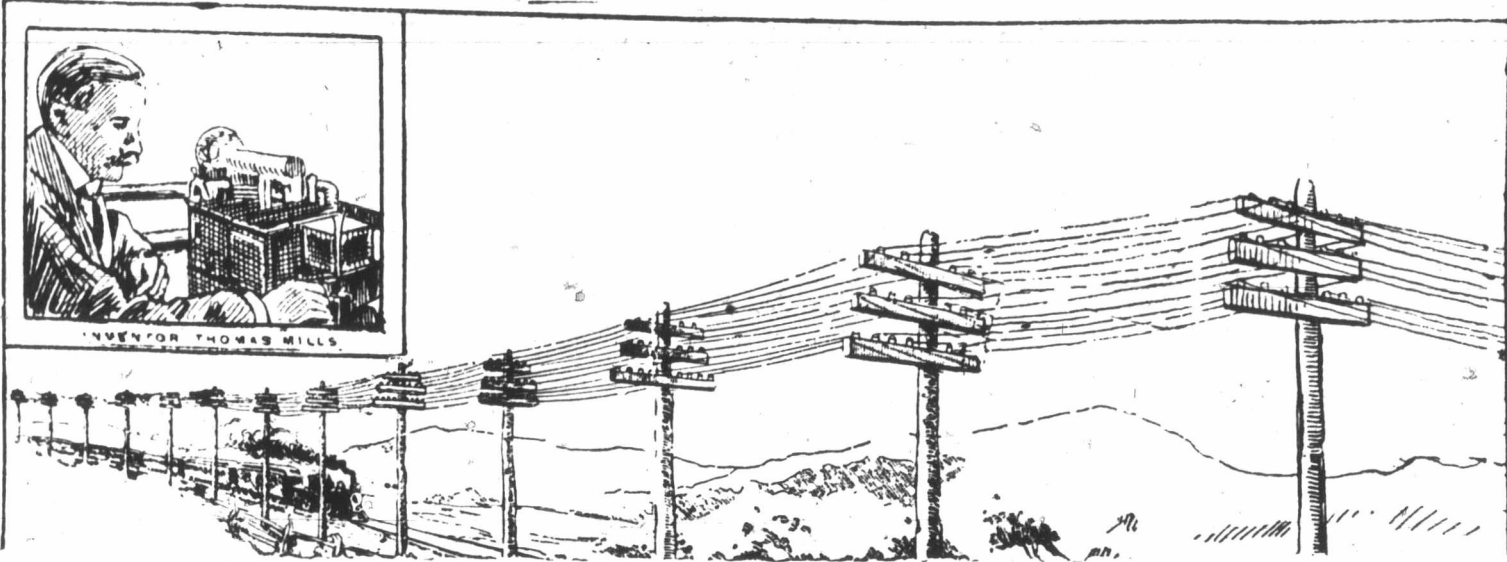
These pictures are large photographs, taken by the noted artists in Montreal, Messrs. Notman & Son, and make a picture suitably framed 18 by 14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time will be most highly prized in years to come.

We make this special offer: Subscribers to the Canadian Churchman, who pay up their subscriptions to the end of the year 1902, and also in advance for 1903, may have either of the pictures for one dollar. New subscribers paying one year in advance, can have the pictures on the same terms.

The price of each picture if sold alone is \$2.

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To Investors!



The Electrograph is a simple, practical machine for sending pictures, newspaper illustrations, maps, etc., by telegraph over the wires of any telegraph or telephone company.

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Capital \$1,000,000, \$10 Shares, Fully Paid Up and Non-Assessable.

No Bonded Debts. Now \$7.50 per Share.

The machine is simple and inexpensive to manufacture. The company is not selling, but leasing them.

Those who invested in the Linotype have realized a gold mine. It is used in almost every newspaper and printing office. So will be the Electrograph in a few years. Besides, it will be used by the Secret Service, Police and Detective Departments of every city, and by banks for identification, by the War Department, and in other ways yet unthought of.

The telegraph and telephone are now indispensable. At the outset they were looked upon as little better than petty toys. People did not realize the possibilities; there was then no practical demand.

The Electrograph does not have to create a demand. The demand exists, newspapers have been for years waiting and watching for just such a machine. The Cleveland Plaindealer, the Pittsburg Dispatch, the Detroit Free Press, the Buffalo Courier and many papers of this class have rented machines.

The Scientific American, June 15, 1901, describes the Electrograph fully with cuts. It says "over a wire 770 miles from St. Louis to Cleveland, via Chicago, it worked faultlessly." The chief operator, Associated Press, Washington, D.C., says:—"I think in the Electrograph you have at last successfully solved the problem of transmitting pictures by wire by producing a machine of practical value and of extreme simplicity of operation.

The superintendent of wire service, Associated Press, New York City, says:—"A test on a wire running from this office to Philadelphia and back was satisfactory in every respect. Both the transmitter and receiver being placed in this office, I had every opportunity to see the working of both, and I can say that no test could have been more perfect or satisfactory." The company has dozens of other equally strong testimonials from leaders in all departments of Newspaper, Printing, Engraving, and Telegraph work. Mr. F. B. Squire, president of the company, spent six months investigating every phase of the practical working and possibilities of the Electrograph before investing in it. Mr. Squire is vice-president of the Standard Oil Company, was its original secretary, and has stayed with it ever since. In an interview published in the Cleveland Plain Dealer, July 9, 1902, Mr. Squire says that it is the expectation to instal at least 100 machines in one year; 200 machines will be soon in use, and fully 1,000 in a reasonable time, earning large dividends.

Every newspaper of consequence must instal an Electrograph or fall behind its rivals. Business will not depend on crops, or railway earnings, rains or frosts. Newspapers, banks, detective service, etc., go on forever. When many lines of investment are at high-water mark, it may not be amiss to put some profits into a new and promising business. Carnegie got his start when a telegraph operator by buying \$500 of telegraph stock. Those who saw the possibilities of the Telegraph, the Telephone, the Linotype, the Typewriter and other great inventions, won fortunes. So will those who invest in the Electrograph.

At the Toronto Exhibition the Electrograph attracted great attention. All who saw the pictures of King Edward, Sir John MacDonald and Premier Laurier were convinced of the practical working and the demand for this instrument.

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Stock is now offered at \$7.50 per share, \$10 par value, Shares will be allotted as applied for.

Canadian subscribers will make cheques, drafts, orders, etc., payable to The Toronto General Trusts Corporation, who will receive certificates of stock in favor of the subscribers issued by the Savings and Trust Co., of Cleveland, Registrar and Transfer Agents, and deliver same to the subscribers.

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Preparation for the University.

For terms and particulars apply to the
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TORONTO.
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Only teachers of the highest academic and professional standing employed.
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For Calendar apply to DR. HIND.

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Day School opens 9 a.m. September 15th, Evening School, 7.45 p.m., October 6th.
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The Council of the
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Toronto, announce the commencement of the thirty-sixth year of

The Bishop Strachan School,
Wykeham Hall, on Monday,
15th September, 1902,

on the return of the Lady Principal from England. For Calendar and Terms apply to
MISS ACRES, - Lady Principal.

And the First Year of the
Parkdale Church School for Girls,
151 DUNN AVENUE,
On Wednesday, 10th September, 1902.
Apply to -
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Next term begins Monday, Sept. 9th, 1902.
Surpluses made to order from \$3.00 up.
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