

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
 ESTABLISHED 1871

Vol. 37

TORONTO, CANADA, THURSDAY, JUNE 23rd, 1910

No. 24, 2



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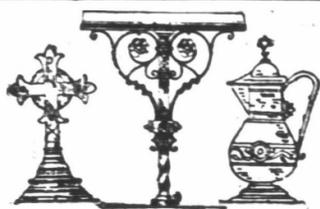
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The heart of London, that region about the Bank of England and the Royal Exchange, which has been dubbed "the financial centre of the world," stands in what is the strangest parish in the city proper. There is in this parish no church, no municipal office, and, it is said, but one inhabitant; yet its value in a parochial and official sense is equal to that of many another parish in the British metropolis with its thousands of taxpayers. This is the parish of St. Christopher-le-Stocks. Some seven hundred years ago it was founded, no one knows exactly how or by whom, and is still existent with all its rights and dignities. The church of this parish stood in Threadneedle Street, on the site of the Bank of England of to-day, but this church was demolished at the time of the improvement of the Bank in the year 1781. The church was a stately edifice, altered and beautified by Sir Christopher Wren after the ravages of the great fire of London and embellished by gifts from the City's wealthy aldermen. The first authentic reference to this church is found in the year 1392, but it is certain that the church was in existence at least a hundred years prior to this date, inasmuch as without the gate stood a pair of stocks for the punishment of those whose offences had been committed within the City limits. These were abolished in 1282, when Edward I. was King. At the time Henry Wallis was Mayor of London the tolls derived from London Bridge were sufficient for its maintenance, so the Mayor, with the Royal permission, established a fish and flesh market "near by the Church of St. Christopher-le-Stocks." The Stocks market was designed to aid

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to the Credibility of
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the upkeep of London Bridge, the bridge keeper having power to grant leases for market shops. The church was the spiritual resort of all "godly shop keepers." In 1624 a graveyard was attached to the church and it was upon this that the Bank of England encroached, so that in 1781 the church was demolished. But no doubt to save the consciences of the money makers the parochial rights and dignities were still maintained. The garden with the fountain within the Bank of England marks the site of the burial ground. The last interment took place 100 years ago, being that of one "Jenkins, a bank clerk, 7 feet 6 inches high." So the old Church of St. Christopher-le-Stocks went its way, but its parish remains embracing the open space in front of the Bank and the Mansion House. This parish has one inhabitant, and he enjoys full rights of voting for a member for Parliament, as well as for an Alderman to represent his ward in the City Councils.

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Lessons for Sundays and Holy Days.

June 24.—Nat. of St. John Baptist.
Morning—Mat. 3, to 7; Mat. 3.
Evening—Mat. 4; Mat. 14, to 13.

June 26.—Fifth Sunday after Trinity.
Morning—1 Sam. 15, to 24; Acts 7, 35-8, 5.
Evening—1 Sam. 16; or 17; 1 John 2, to 15.
June 29.—St. Peter, A. & M.
Morning—Ezek. 3, 4 to 15; John 21, 15 to 23.

July 3.—Sixth Sunday after Trinity.
Morning—3 Sam. 1; Acts 10, 24.
Evening—3 Sam. 12, to 24; or 18; 2 John.

July 10.—Seventh Sunday after Trinity.
Morning—1 Chron. 21; Acts 15, 30-16, 16.
Evening—1 Chron. 22; or 28 to 21; Mat. 4, 23-5, 13.

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

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 250, 251, 254, 433.
Processional: 384, 386, 397, 646.
Offertory: 573, 599, 601, 653.
Children: 261, 693, 694, 701.
General: 580, 654, 660, 664.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 238, 244, 245, 489.
Processional: 318, 391, 465, 530.
Offertory: 322, 329, 492, 500.
Children: 697, 700, 703, 704.
General: 375, 406, 463, 493.

ST. JOHN BAPTIST.

The Messianic expectations of the Jews and the Messianic consciousness of Jesus did not agree. St. Matthew, who is very careful to show that Jesus Christ is the Son of David, also points to the reason why Jesus did not ascend the throne of David. For the essential lesson to be gathered from the temptation-story, as recorded by St. Matthew, is that Jesus' Kingdom is not of this world. Now the Jews, who had lessened the spiritual import of all Revelation, were not prepared to recognize or countenance the purely spiritual aspect of Christ and Christ's Kingdom which was presented to them in the life and teach-

ing of Jesus, the Son of David. Therefore, the Jews rejected Jesus. And even John Baptist, when in prison, became impatient and sent two of his disciples to Jesus with the question born of impatience, "Art Thou He that cometh, or look we for another?" The answer of Jesus is one of the clearest testimonies to the spiritual and universal nature and character of His Messianic work. "The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have good tidings preached to them." An unanswerable argument for the Divine character of Christ Jesus and His work is found in the climax. The outstanding characteristic of the pre-Christian world, and the un-Christian world to-day, is its utter unbrotherliness, its persistent disregard of the poor. The Romans oppressed them; the Greeks despised them; the Jews passed them by. The whole mission of Jesus combatted such unbrotherliness. Revealing the Fatherhood of God, He necessarily emphasized the brotherhood of man. "All ye are brethren." He has three favourite words in His teaching,—Last, least, lost. The last shall be first, the least shall be greatest, the lost shall be found. By such statements He teaches us, by His life He inspires us, to owe no man anything, but to love one another. Away with impatience! The glory and the proof at once of Jesus' Messianic office is the fact that the poor have the Gospel preached to them. The question of John bespeaks our impatience and weakening faith. The answer of Jesus inspires us in our faith and work by setting an ideal before us. The Church, therefore Churchmen and Churchwomen, must be supremely interested in the preaching of good tidings to the poor, to those who are destitute of Christian virtues, who lack in spiritual riches. St. Paul longs to go to Rome. Why? "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." The consciousness of the world's needs inspires all Christian service. Rome was the common sink of all the worst vices of humanity. Therefore it was the noblest sphere for evangelical zeal. That explains the godly ambition of St. Paul, of a Henry Martyn, in India with all its undreamt perplexities, of a Peck in the frozen north with the most neglected people in the world. The spirit of all men who serve the world's poor is the spirit of Christ Jesus. The service of the poor in His case proved the reality of His mission, in our cases it proves our real appreciation of the nature of Christ and the character of His Kingdom. Such appreciation and energy on our part will bring about the fulfilment of Bishop Patteson's favourite text; "Then thou shalt see and be lightened, and thy heart shall tremble and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee."

St. Alban's Cathedral.

The Diocese of Toronto is to be congratulated on the decision of its Synod not to interfere with the prosecution of the work of St. Alban's Cathedral. The firm stand of Bishop Sweeney and his impassioned eloquence contributed mainly to this result. There can be no doubt that the interests of the Church in the diocese will be best served by having, as was clearly pointed out in the debate on the subject, a Cathedral free from parochial affiliations, and free also from the limitations of a pro-cathedral.

Delivery.

We have more than once urged through these columns upon those in authority the undeniable importance of clear and distinct delivery in pulpit

and at reading desk. Quite recently we heard a divinity student, well on in his course, read the lessons in a low and hesitating tone that must have been heard with difficulty by many in the Church. We also heard a devout and estimable clergyman on another occasion so read the service that only the reader and those near him could understand what he was saying. These defects are, to say the least, much to be deplored. One is tempted to ask what instruction does the average divinity student get at college in reading the service effectively, and speaking with animation and distinctness. We have just read some emphatic remarks by the Primate of Australia on this subject. Surely more attention should be paid to it.

A Christian Holiday.

We remember an inspiring anecdote with reference to a wealthy family, the members of which took their summer holiday near a quiet little village where but little attention was paid to Sunday School work. These good visitors at once undertook work for, and in, the Sunday School, with the result that an active interest was roused and excellent work was done. People from the cities and towns going to quiet country places to spend the summer holidays, as a rule, have but little knowledge of the keen interest the people about them take in their behaviour, and the marked influence for good or bad they exert on them by their conduct, especially on Sunday. It is well worth the while of such people—quietly, unostentatiously yet firmly—on Sunday, away from home—to prove that when on Sundays, at home, they repeat the Apostle's Creed, they really mean what they say.

Orders and Unity.

A writer commenting on Dr. Gore's able work with the above title says:—"Bishop Gore maintains that the Bible, the creed and the episcopate are indissolubly connected, and Protestantism in setting up the Bible alone attempted the impossible. The Bible is being undermined by modern knowledge, and it needs the teaching of the Church to defend it. The Church of Rome, in Bishop Gore's view, is a great and wonderful part of the Christian Church, which has greatly reformed its ancient errors, but its future is in its narrow principle of centralized government and sacerdotal authority and dogma. In the presence of all its failures and errors the Anglican Church has a great work before it—the development of a liberal Catholicism, such as will be the world's best hope for religious unity. As a great and united body clothed with authority it will be more loyal and powerful in preaching the Gospel to the poor—it has had too much alliance with the rich. There is little hope for corporate communion at present. But each church must remedy its own shortcomings, and see its errors, and this will lead eventually to the liberal union of Catholicism."

The Incarnation.

This great Christian fact is like some great solid rock round which the turbulent waves of unbelief are ever chafing. "We feel that we need not hesitate boldly yet reverently to face the discussion of the great doctrine of the Incarnation," says the "Church of Ireland Gazette," "feeling that the great truth that Christ is God and is the perfect revelation of the Father, while at the same time He is Perfect Man and in all points made like unto His brethren, is a precious gift given to the world, and of which the world can never again be deprived. May we not act wisely, however, if with Bishop Gore in his Bampton Lectures, we insist on taking the

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definitions of the first four Councils as a "kind of danger signals or way marks set up to warn us—thus far shalt thou go and no farther?" * * * The glory of the Chalcedonian definition is that it is above metaphysics, and not unsuited to the thought of any time. We believe that Christ is truly perfectly man. We also believe that He is God. What is this but to say that He is of two whole and perfect natures? We believe that He is one altogether in His Personal Being, and that this Personality is in some way the same with that which was with the Father from all eternity. We do not believe in the possibility of the independent existence of impersonal humanity, intelligence, emotions, will, without any person to understand or feel or will. We simply assert that the intelligence, emotions, and will were manifested by one who in the very centre of His Being was wholly and truly Divine."

Longevity.

This subject has always attracted attention, and called forth many and varied expressions of opinion, some wise and some the reverse. Amongst the former may be classed the views of a recent writer in the London, (England), "Globe," who maintains that the proportion of people who live to advanced age is greater in proportion to the population to-day than it was many years ago. "The reason," says the writer, "for the increasing number of centenarians is to be found in the great advance of hygiene and sanitation, and perhaps even more to the fact that we do not eat and drink ourselves into our graves. Moderation in eating and drinking is with the vast majority the feature of modern life. The vast eaters and drinkers of seventy or eighty years ago were old men at fifty, and seldom lived beyond sixty."

A Country Technical Course.

We read of new methods in various countries which are being adopted to fit the rising generation to fight their battle in life. Among such paragraphs we came across one of a competition in a rural country school near Kelso, in Scotland. The subjects were butter-making, cooking, and gardening for boys and girls, laundry work and house-wifery for girls, and wood-work for boys. In this school all boys and girls over twelve get daily technical instruction, as follows:—Monday, dairy work, boys and girls; Tuesday, gardening, boys; laundry, girls; Wednesday, cookery, boys and girls; Thursday, dairying, boys and girls; Friday, wood-work, boys; gardening, girls; laundry and house-wifery are taken on alternate Tuesdays. This reads like a commonsense, practical technical course.

The Movement of the Farmers.

All through the Eastern States of the Union, and the older Middle States, there is a movement similar to that which is peopling our own North-West. The skilful advertisement of Canada has overshadowed this change in the newspapers, but it exists, and the number of migrants is large. As is said in the States when farms are bringing in the market \$75 to \$100 an acre, the buyer can hope for little rise. But the advertising that our North-West has received is attracting many from the States, and the irrigated lands of the intermountain region are taking farmers in that direction. Their places are taken by the growing population at home or by the incomers, who are all the time moving from East to West.

The Characters of the Alphabet.

Not the origin of the letters, as that would require a long essay. But the fact that to Italian printers we owe the use of the Roman alphabet

in printed books. For more than a century after the invention of printing the Gothic, or "black-letter," was preferred in Holland, England, France, and Spain. It is quite recently that German printers are making a general use of the Roman characters. The letters cut by Conrad Sweinheim, Nicholas Jenson, and printers of their age, are the characters with which the books of the world are printed to-day. One font of Roman type was used by the unknown and so-called "R" printer of Strasburg as early as 1464, but that it did not meet with the approval of the book buyers of the day is shown by its subsequent abandonment. The first book printed in Italy was a Donatus, or Latin Grammar, printed in Roman characters, at the monastery of Subiaco, near Rome, in the year 1464, by two Germans, Conrad Sweinheim and Arnold Pennartz, who had been invited thither by its ecclesiastics. Of this first book a single copy only is known to exist. The second book, for which a Roman type of a different face was cut, was the Lactantius, printed in 1465.

The First Mayor of New York.

The fact has recently been brought to the attention of the present Mayor by an antiquarian, that Thomas Willett was the first, and that the grave of his first predecessor was to be found in a small cemetery in Rhode Island, marked only by a crude headstone. After the English succeeded in wresting control of Manhattan Island from the Dutch, Col. Nicolls took possession of the province in behalf of the Duke of York, and in the course of time substituted new government officers for those bearing Dutch titles. The Nicolls charter was promulgated in June, 1665, and placed the government in the hands of a mayor, five aldermen, and a sheriff, Thomas Willett being appointed chief executive. Willett was "one of the Plymouth Pilgrims," says Booth's "History of the City of New York." "He had emigrated from England in 1629, and, soon after engaging in trade with New Amsterdam, had purchased land in the city, and finally become a permanent resident. He was a popular man among his fellow-citizens, and this fact, joined with the judicious mingling of Dutch and English in the appointment of the other officials, disposed the people favourably toward the new government. Soon after, jury trials were established in the city."

THE LAST DOMINION.

Events move quickly nowadays. It is difficult to realize that less than ten years ago, South Africa was the scene of a devastating and apparently interminable war, and that to-day its peaceable fusion under one central government, within the Empire, has been finally consummated. Some time ago we spoke of the accomplishment of the Union of South Africa as one of the monumental feats of British statesmanship. Then it was only in the process of serious contemplation, and a few preliminaries had been arranged, the consent of the various provinces had to be obtained, the constitution was still in embryo, and the outlook was full of uncertainty. But every obstacle, actual or potential, has now been happily and effectually surmounted, and all that now remains is the completion of certain formalities, after which the ship of State will be finally launched. For us Canadians, the founding of this the last of the Dominions, as it is now the fashion to call the great self-governing dependencies of the Empire, has perhaps a special interest, for the circumstances, to a certain extent, while diverse in some respects, are in others markedly similar. First, we have the fusion of two races of European origin, as the result of military operations, to say the least, equally

honourable to victor and vanquished. As the French power fell on this continent, gloriously and heroically, and it must in candour be admitted by virtue of the superior force of England, so has the Boer domination been brought to an end, after a struggle which aroused the admiration of the whole civilized world in general, and that of England herself in particular. Our Boer fellow-subjects, therefore, enter into this new confederation on equal terms, and with the proud consciousness of having won that equality by their own heroic sacrifices. Indeed, it is a misnomer to apply the term conquest to their submission. Rather might it be termed a treaty. They yielded only on conditions, and on conditions that curtailed no right which they had not before possessed. Thanks to the generous and far-sighted statesmanship of Sir Guy Carleton, afterwards Lord Dorchester, the French were received into British citizenship on practically identical conditions, with the happy result, that by so attaching them to the British Crown, they saved the "Fourteenth Colony" in the hour of peril from the fate that befell the colonies to the South. Again there is the bilingual question, which, solved in our own case by a compromise, has been settled in South Africa in a like manner. On the other hand, the new Dominion faces one problem entirely absent, or at least safely negligible in our case, viz., the native question. The citizens of European birth and descent are immensely outnumbered by the native races, who show no tendency to decrease, but rather the opposite. The situation in this respect, though not at the present moment critical, or indeed likely to become so in the near future, is one which promises many difficulties to far-seeing statesmen. However, it has this redeeming and reassuring feature, viz., that as it does not urgently press for immediate solution, breathing-time for its careful consideration has been secured. No doubt a way will eventually be found for its satisfactory solution. The statesmanship that has evolved the South African Union may be safely relied on for its successful handling. The consolidation of the various provinces or "colonies" under one legislature was, we think, a wise move. It will prevent the inevitable clashing of sectional interests and race aspirations had the federal system of local and central legislatures been adopted. And with a European population of barely one million, it would have been intolerably burdensome. Its conception and realization was a great stroke of statesmanship. Even in such a homogeneous country as Australia there has been friction between the federal and local legislatures. In the case of South Africa it would have been inevitable, and the temptations and incentives thereto would have been infinitely more frequent and serious. On the whole, this new and last Dominion starts under the happiest auspices. The sky is not, of course, absolutely cloudless, but there is nothing to justify any serious misgivings, or the apprehension of any difficulty or danger insurmountable by the exercise of that instinctive, political sagacity which seems inherent in the race. With heartfelt good will and genuine hopefulness, we wish our last-born sister Dominion god-speed.

"A PROGRESSIVE AGE."

The statement that this is a progressive age is generally accepted as a self-evident and undeniable truism. Perhaps in no age of the world's history has there been such general agreement in regard to this. It is most assuredly an age of movement, of change and transformation. Nothing stands still. There is a marked lack of finality in anything we do. The word "impossible" has been eliminated from the world's vocabulary. In every achievement nowadays we see but a stepping-stone to something further on

and higher up. Everything is on the move. We realize, as perhaps we never did before, how much there is to do and find out. And what we have done only whets our appetite for further achievement. In this sense, therefore, we may fairly say that the age is "progressive." But here comes the question: What is progress? Progress is certainly movement, but in the deeper sense it is something more. It is movement in a particular direction. Now, movement may carry us in three directions. It may carry us backward, or forward, or round and round. It may bring gain or loss, or neither; i.e., moral, spiritual and intellectual gain or loss. This is an age of great material development, which, to the vast majority of people, means progress. Has there, it may be asked, been a corresponding moral, intellectual and spiritual advancement? The question is not, has there been any advance in these respects, but has the advance been proportionate to the advance in material development? There has, no doubt, been an actual advance—few would attempt to deny this; but has the balance been maintained? This, it seems to us, is the real question at issue. A vast deal of our so-called progress, judged by this test, would scarcely vindicate itself. There has been, no doubt, as the direct result of the multiplication of our creature comforts, a great softening in manners. Our increased sensitiveness to suffering and dread of pain has made us more responsive to the sufferings of others. There has been, moreover, a marked advance in tolerance of a kind. We do undoubtedly take more interest in each other than we used to do; the one half does try to know how the other half lives, and class distinctions have largely lost their rigidity. For this we may be heartily thankful. But with all this, has the sense of duty increased? Is the average professing Christian, man or woman, more spiritually-minded? Is he readier to suffer for conscience sake? Is the average parent more solicitous for the moral well-being of his or her children than formerly? While advancing in some respects, have we been retrograding in others? Is it all clear gain? And some perhaps unduly pessimistic individuals will ask: Has there been any gain at all? In the present enthusiasm over the tremendous strides our country is making in material development we find it, we must frankly acknowledge, very hard to join. The history of nations has testified with dreary monotony that with wealth has come luxury and the softening of moral fibre, then decay and dissolution. The consciousness of the operation of this hitherto inexorable law cools our ardour and damps our enthusiasm. How much of this "progress," we cannot help asking ourselves, is simply circular movement without advancement? We load ourselves up with material belongings as, to use Plato's celebrated simile, a horse might be loaded up with harness, and take huge pride and delight in the mere fact, forgetful that a man's and a nation's life "consisteth not in the abundance of the things which he possesseth." And then, has our intellectual progress kept pace with our material development? There has been, no doubt, a great advance in a certain kind of education, so called, and people's wits have been stimulated and sharpened, but has there been a proportionate growth in the love of study and the acquisition of the higher branches of learning? Are there not signs of a deterioration in mental fibre, as evidenced by the immense increase in light reading and the growing distaste for solid reading? Is it not a fact that there are to-day thousands of intelligent people who never voluntarily open a book from year's end to year's end but a novel? Are there not large circulating libraries containing hundreds, and sometimes thousands, of volumes, exclusively confined to fiction? Forty or fifty years ago the novel-devourer was ranked with the opium-eater. To-day there are armies of people, esteemed and respected, who devour novels at the rate of fifty or sixty or more per annum, and to whom works

of biography, travel, science, history, etc., are as distasteful as some nauseous dose of medicine. Constitutionally optimistic ourselves, we have no desire to unduly decry the activities of this wonderful age, with all its faults the best the world has yet seen, but there are undoubtedly tendencies at work which suggest misgivings and need a corrective.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The Synod of the Diocese of Toronto called attention to a subject that has needed attention for some time, and that is, the growth of cowardly crimes against women. This type of male monster ought to be handled so severely that his perfidy would become decidedly unpopular. Society seems to have been developing a criminal idiot, whose villainy finds expression in assaulting, stabbing, shooting or strangling women who resist their objectionable overtures. The prospect of a sound flogging in addition to imprisonment might cause this type of monstrosity to stay his violence. Then there is another feature of this same idiotcy in which the young scoundrel, after shooting the girl who has refused to marry him, turns the gun upon himself and blows out what ought to have been his brains. One fancy that this type of fool is becoming more numerous. It is possible that the cheap novel and the melodrama that finds expression on the modern stage are responsible for this style of "hero." If public sentiment could find expression in utter contempt for these poor lunatics, and if the punishment for those who do not shoot themselves could be of the flogging type, possibly society would soon be rid of a lot of dangerous cowards.

"Spectator" has watched with interest the action of Anglican Synods and assemblies of other communions to see what might be done in view of the proposed change in the coronation oath. On several occasions propositions were presented protesting against any change, but, so far as we have been able to learn, none of them were carried. That, as far as it goes, is to us satisfactory. It shows that Canadians will do nothing to retain the objectionable features of that oath. If, however, the oath be really objectionable, why should we not do the other thing and express ourselves as favouring the proposition that justice should be done? It is really the Anglican Church that ought to move in this matter. The King takes the oath as an Anglican, and as an Anglican he denounces those who hold allegiance to the Pope. It is one thing for our sovereign to be called upon to affirm his faith with definiteness and vigour. It is quite a different thing to call upon him to denounce some or all of those who hold a different faith. The matter will, of course, be adjusted without our interference.

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Still, we should be glad to think that this concession were made graciously and generously by the Anglican Church and not in spite of it. In the one case we do a just thing; in the other, we fail to perpetuate an injustice.

The home-coming of Mr. Roosevelt has been a spontaneous triumph such as few men in the world have received. He has not been engaged in any heroic occupation. He has not been charged with some delicate international business which he has brought to a successful issue. He has simply been on a prolonged pleasure jaunt in the wilds of Africa, concluding with a visit at many of the great courts of Europe; and behold! his fellow-countrymen welcome him home with all the honours of a returning hero, wearing the laurels of some conspicuous victory. The man seems to transcend his deeds, and, whether he is in action or repose, people seem to be drawn to him. No man except Joseph Chamberlain has so captured the imagination of the public in this generation as Theodore Roosevelt. What are political blunders and indiscretions in other men are but more certain ways of gaining his purpose in Mr. Roosevelt. He talks in Egypt and lectures in England, and men say, what a dreadful thing for a public man of one nationality to give advice to another nation when that nation is entertaining him. It may be unconventional, but it is effective, and at once Great Britain, from end to end, is discussing the problems he has enunciated. He lectures before the savants of Germany, and his audience affects to be wearied with his platitudes, but the world soon begins to think afresh of the homely truths which required to be affirmed anew by one who commands attention. What are platitudes on the lips of lesser men are made to live with new vitality and urgency when enunciated by Mr. Roosevelt. It is hardly to be wondered at, therefore, that the home-coming of such a man should be accompanied with unusual demonstrations of favour by his fellow-countrymen. Whether in office or out of it, such a man is a great power. Interested people have moved heaven and earth to laugh "Teddy" into impotence, but Teddy has always been able to laugh last.

From what has appeared in the press, and so far as outward appearances go, the Episcopal election in Vancouver might be taken as a model by other dioceses. There was no time or energy lost in voting for men who were not available. There were no conferences and compromises. There was no attempt on the part of friends of a failing candidate to block the election of his rival and to secure an outsider, whom nobody knew and who would probably prove a misfit. Now, all this would seem to be the natural and normal course to pursue in so solemn and important an undertaking, but that has not been the history of such elections. It is a cause for thankfulness that a diocese in the Far West should set so high a standard for the whole Church, and we most sincerely trust that the example will not be overlooked when other dioceses come to elect Bishops.

"Spectator."

THE BI-CENTENARY OF THE CANADIAN CHURCH.

By Rev. C. W. Vernon,
General Organising Secretary of the Bi-centenary
Celebration and Canadian Church Congress.

"Tuesday the 10th (October, 1710) was solemnized as a day of Thanksgiving for the success of Her Majesty's Arms in reducing Port Royal, etc. being so appointed by the General. After Divine Service which was performed in the Chapel by the Reverend Mr. John Harrison, Chaplain to Commodore Martin (and now left Chaplain to the Garrison by commission from the General), a sermon was preached by the Rev. Mr. Samuel Hesker, Chaplain to the Hon. Col. Reading's Marines." Extract from the journal of Colonel Francis Nicholson. The service of Thanksgiving,

thus briefly described, held upon the final capture by the British of Port Royal in the Province of Acadie, one of France's fairest possessions in the New World, marked the beginning of regular services according to the English use in what is now the great Dominion of Canada. The Canadian Church, acting through its highest legislative body, the General Synod, has decided that the two hundredth anniversary of that first service coming as it does in this year of grace, 1910, should be fittingly celebrated. Annapolis Royal, as Port Royal, was rechristened after its capture in honor of good Queen Anne, is in the diocese of Nova Scotia, the oldest overseas diocese of the Anglican Communion, and arrangements for the celebration are being worked out at Halifax, the see city of the diocese, by a central executive committee with the energetic bishop of the Diocese, Dr. Clarendon Lamb Worrell, at its head. Plans for the celebration include special services of thanksgiving for the many mercies vouchsafed to the Canadian Church during the two hundred years of her history, to be held in all Anglican churches of the Dominion of Canada, the opening of a stately cathedral at Halifax, to stand as a monument in stone and a permanent thanksgiving, the holding of a three days' Canadian Church Congress, a visit to the university town of Windsor, the seat of King's College, the Empire's oldest colonial university, special commemorative services at Annapolis Royal, and services at Fredericton and St. John, the capital and see city, and the commercial capital respectively of the Province of New Brunswick. Many bishops from England, Scotland and the United States, as well as the whole Canadian episcopate, have signified their intention of being present. The speakers at the Congress will include some of the best known clergy and laymen of the English, American and Canadian Churches. Port Royal, as Annapolis was called when the golden lilies waved over it, was founded as far back as 1605 and is thus the oldest town in America, save St. Augustine in Florida. From its foundation until its final capture by the British in 1710, it was captured and recaptured no less than fourteen times. The province of Acadie claimed by England in virtue of Cabot's discovery in 1497, was given its present name of Nova Scotia by James I., who granted it to Sir William Alexander in 1621. Sir William settled a few Scotch colonists on the northern shore of Annapolis Basin. Charles I. to further the settlement created Knight Baronets of Nova Scotia, whose duty it was to bring out a certain number of settlers. Little, however, was done till the final capture of Port Royal closed the period of French rule in the Province by the sea, and Acadie became henceforth Nova Scotia, the golden lilies were replaced by the cross-marked flag of England, and with the coming of the English came England's Church to minister to their needs. When the Sieur de Monts, himself a Huguenot, came to Acadie he brought a Roman priest and a Huguenot minister to care for his colonists. A little later Jesuit missionaries did splendid work among the native Micmac Indians. As early as 1610, on the Feast of St. John Baptist, one of their number, Pere la Fleche, baptized on the shores of the beautiful Annapolis Basin twenty-one Indian converts to the Faith, including the old chief, Membertou, and then, to the reverend wonderment of the half-clad natives, solemnly chanted a Te Deum of thanksgiving. The little chapel at Port Royal was dedicated to St. Anne, always regarded as the patroness of the Micmac Indians, and thus, ecclesiastically, Port Royal's later name of Annapolis was in some sort foreshadowed. It was in this little chapel of St. Anne, when the half-starved and tattered troops of France, with flying colours and all the honours of war, were led out of the fort by their gallant leader, Subercase, and the British sailors and the New England troops of Colonel Francis Nicholson marched in, that the first service according to the use of the Church of England took place, thus happily connecting the old order and the new, and teaching us that, though Gallican had give place to Anglican, as, in things of the civil life, French had to English, the Faith of Christ remained. The responsibility that the capture of Annapolis, and with it of Nova Scotia, in 1710, had placed upon the Anglican Church was heroically taken up, and today, two hundred years after, the little chapel of St. Anne is represented by All Saints' Cathedral and 2,261 other churches; the Rev. John Harrison, chaplain to Commodore Martin, and the Rev. Samuel Hesker, chaplain to the Hon. Col. Reading's Marines, are replaced by 22 Bishops and 1,420 other clergy; the little band of worshippers at Annapolis by 550,000 souls, and their offerings of total yearly contributions of over six and a half millions of dollars. Truly, "a little one hath become a thousand and a small one a strong nation." Annapolis Royal itself has had an interesting ecclesiastical history. To it in 1720 the Rev. Richard Watts was sent

as the first schoolmaster in Nova Scotia at a salary of ten pounds a year by the Society for the Propagation of the Gospel. At Easter of that year he is said to have opened what was practically a Sunday School, and also to have built a schoolhouse at his own expense. He seems also to have been assistant garrison chaplain. The present church at Annapolis, dedicated to St. Luke, was erected in 1815, and nothing remains of St. Anne's, while of the fort itself comparatively little trace is left. Halifax, the See city of the Diocese of Nova Scotia, as well as its capital, was founded in 1749 at the expense of the British Government and under the direction of the Lords of Trade and Plantation, and called after the Earl of Halifax, at that time the head of the Board. The first expedition included 1,176 settlers and their families, and was commanded by Colonel, the Hon. Edward Cornwallis. Through the Society for the Propagation of the Gospel two clergymen, Mr. Tutty and Mr. Anwell, and a schoolmaster accompanied the first settlers. Halifax has since grown to a seaport of considerable importance, standing as it does at Canada's eastern gateway. To a Churchman the most interesting place in Halifax is St. Paul's Church, the oldest non-Roman Catholic edifice in Canada. The first services at Halifax were held in the open year, and during the winter in the Governor's dining-room, where the holy Eucharist was first celebrated on Christmas Day, 1749, with 30 communicants. In the following year, St. Paul's Church was built at the expense of the Government, the frame and other material being brought from Boston, and in 1759 the parish was organized by an act of the first General Assembly of the Province, and was thus the first parish legally set apart in Canada. By a deed of endowment dated Jan. 4th, 1760, King George II. designated the Church as "A Royal Foundation and of Exempt Jurisdiction." The church is of wood, and being of the well-known Georgian style of architecture, has no pretensions to beauty, though it has a certain quiet dignity and stateliness of its own, the effect of which is heightened by the numerous mural tablets, memorials and hatchments placed upon its walls in memory of some of the leading citizens of the province in by-gone days. It has on this account not inaptly been styled, "The Westminster Abbey of Nova Scotia." The Sunday School was founded in 1783, eight years before the first Sunday School in the United States, and is the oldest Sunday School with a continuous history on the American continent, and one of the oldest in the world. St. Paul's is not only a church with a past history of surpassing interest, but is one of the most active to-day in its efforts for the spread of the Kingdom of God. It is par excellence, the institutional Church of Halifax, having a parish hall, a mission hall, a shelter on one of the worst streets in the city, a home for girls, a junior and senior chapter of the Brotherhood of St. Andrew, men's and women's Bible classes, band of hope, senior and junior branches of the Women's Auxiliary to Missions, a branch of the Church of England Temperance Society, Girls' Friendly Society, Church Lads' Brigade, savings bank and sewing school, and a Sunday School, with an enrollment of 1,424 scholars. Second only in interest to St. Paul's is St. George's, a curious round church, a successor to what is styled the Old Dutch Church, at which there worshipped a congregation of German Lutherans, who were ministered to by the clergy of the city and gradually absorbed into the Anglican Church. The arrival of the Loyalist refugees in 1776 gave a great impetus to Halifax. On March 30th the British troops, having evacuated Boston, three men of war and 47 transports came with troops and many inhabitants of Boston, and on April 1st nearly 100 transports arrived with the remainder of General Howe's army and thousands of Loyalists. Amongst the refugees were many clergymen, most of whom had lost their all, and some barely escaped with their lives, as a result of their loyalty to their earthly sovereign. The coming of the Loyalists undoubtedly led to the establishment of the Colonial Episcopate. On March 21st, 1783, eighteen clergymen met in New York and discussed the probability of obtaining a bishop for Nova Scotia. The outcome was a petition sent to Sir Guy Carleton, of the British forces in North America, who forwarded it to the home authorities. After much delay the request was granted, and on April 12th, 1787, the Rev. Charles Inglis was consecrated at Lambeth the first Bishop of Nova Scotia, with jurisdiction over the provinces of Upper and Lower Canada, New Brunswick, Prince Edward Island, Bermuda and Newfoundland, a diocese truly colossal in its extent. The stuff of which Nova Scotia's first bishop was made is well illustrated by the story told of his bravery in the stormy days of the American Revolution. When stationed at Trinity Church, New York, one of the revolutionary generals had sent word to him requesting that

"the violent prayers for the King and Royal Family be omitted." To this the loyal priest paid no heed, and great was the alarm of the congregation when one Sunday morning "about one hundred rebels marched into the church, with drums beating and fife playing, their guns loaded and bayonets fixed as of going to battle." Dr. Inglis took no notice of them, and repeated the customary state prayers in a slightly higher voice than was his wont. The congregation feared that he would have been shot down at the reading desk, but nothing happened. The coming of the Loyalists not only led to our premier colonial bishopric, but also to the establishment of our oldest colonial university. It was in 1783 that five of the same clergy who had memorialized Sir Guy Carleton respecting a plan for the episcopate, sent him a "plan for founding a seminary of learning at Windsor, in Nova Scotia." It was not until after the arrival of Bishop Inglis that the matter was taken up in Nova Scotia, when, at the Bishop's request, the House of Assembly passed a series of resolutions for the "speedy establishment of a Public school in some commodious and central situation in the province for the purpose of instructing the rising generation in the principles of sound literature, and the Christian religion," and voted liberal grants towards its maintenance. On the Feast of All Saints, 1783, the Academy at Windsor was opened by the Bishop, his nephew, Mr. Archibald Paine Inglis, being the first principal, and his son, John, afterwards the third Bishop of Nova Scotia, the first scholar enrolled. In 1789 the Legislature passed an Act establishing and endowing a college, and in 1790 Rev. William Cochran was appointed the first president. The British Parliament made generous grants amounting to £4,000, and by 1794 the Governor reported to the Duke of Portland the erection of the college building, which is in the old-fashioned German style of wood, with brick or stone nogging between the studs. The estate of 60 acres, in which both College and Collegiate School stand, was purchased in 1790. On May 1st, 1902, it received its royal charter from George III., as "the mother of an university for the education and instruction of youth and students in arts and faculties, to continue forever, and to be called 'King's College, and to have and enjoy all such and the like privileges as are enjoyed by our universities in our United Kingdom of Great Britain and Ireland.'" King's College has since then been a little Oxford on Nova Scotia soil, and in spite of many difficulties and discouragements, has done noble work not only in supplying men for the priesthood, but for other walks of life. Last year King's sent its first Rhodes scholar to Oxford. The royal founder is still commemorated in the students' Latin grace, as are its patron, the Archbishop of Canterbury, and the other benefactors of the College. Laudamus Te, Pater Collectis, pro Serenissimo Rege, Georgio tertio, hujus Collegii funditore magnificentissimo, pro reverendissimo Patrono, caeterisque benefactoribus nostris.

The jurisdiction of the present bishop of Nova Scotia, the sixth in order, extends only over the Province of Nova Scotia (including the Island of Cape Breton), and of Prince Edward Island, containing a mere trifle of 23,612 square miles. It has 100 clergy who minister a few in city and town, the rest to widely scattered parishes of farmers, lumbermen, miners or fisherfolk, few having less than three churches, and some as many as six or seven in their parishes. A Sunday for them means three or four services (taken unaided, probably), one attendance at a Sunday School, and anywhere from twelve to forty miles of driving.

Although the oldest colonial see, the diocese has no cathedral, the wooden parish church of St. Luke, in Halifax, serving as a pro-cathedral until its destruction by fire in 1906 afforded an opportunity to the bishop to revive and press in to completion a long-planned but dormant scheme for an adequate cathedral. The plans for the cathedral of All Saints were prepared by the well-known firm of church architects, Cram, Goodhue & Ferguson, of New York. At present only the chancel, transepts and six bays of the nave have been built, and the great tower is not to be carried much above the apex of the roof. The material used is the extremely beautiful variety of seam-faced trap rock, locally known as iron-stone, while a modern touch is given by using a form of concrete for the structural trimmings both inside and out. The dimensions of the finished building are roughly as follows: Interior length of nave from face to face of piers, 29 feet; length of chancel, 80 feet; width, 26 feet; width at crossing, 72 feet; height of nave from floor to under side of apex of roof trusses, 64 feet; height of chancel, 54 feet; exterior height from approximate grade to ridge line of nave roof, 68 feet; height of central tower, 132 feet; width of central tower, 40 feet; exterior width of nave

and aisles, 58 feet; extreme width of building, taken at transepts, 86 feet; extreme length, 255 feet. The architects write of it: "It makes no claim to consideration on the score of size, for when completed it will still be smaller than many a church in the Mother Country. Rochester, Beverley and Newcastle are all structures of the third or fourth class as to dimensions, and yet each considerably exceeds the Cathedral of All Saints. But by setting its great tower above the crossing of nave and transepts, by the addition of the eastern transepts, a feature as yet unusual on this side of the Atlantic, but most effective in the typical English cathedrals; and by the careful study that has been given its bare proportions; it is hoped that when completed, its sturdy, spireless tower, rising above the masses of dark foliage that encircle it, above the picturesque roofs of the old town, the fact that it is not only a church, but a cathedral as well, will be at once denoted." Its pulpit and altar are to be gifts commemorative of the Rt. Rev. Hibbert Binney, fourth bishop of Nova Scotia, while its silver and jewelled paten and chalice are the personal gifts of Rt. Rev. Dr. Courtney, the fifth bishop, now rector of St. James' Church, New York. Its window scheme, when completed as the years go by, will illustrate its title of All Saints, depicting the blessed saints of ancient and modern days' culminating in the magnificent window over the high altar, which will show the King and Saints reigning in glory.

Brotherhood of St. Andrew

A. G. Alexander, Hamilton, President.
Office of General Secretary, 23 Scott St., Toronto.
"Brotherhood men should subscribe for the Canadian Churchman."

On June 13th one hundred and twenty-five men and boys left Hamilton on the special car to attend the local assembly of the Brotherhood of St. Andrew, held in the Church of the Redeemer, Stony Creek. At 8 o'clock, on the arrival of the car, all went to the church, where a special service was held, conducted by Rev. A. Collier, who preached an inspiring sermon on the work of the Brotherhood. Rev. W. G. Davis, rector of the church, assisted in the services, after which the members adjourned to the parish house, where the regular meeting was held. Five minute speeches were given by senior and junior members of the chapters of Christ's Church Cathedral, St. Mark's and St. George's Churches. Following this, the ladies of the parish invited all to partake of an excellent array of refreshments that they had arranged for on the lawn, which were greatly appreciated by those present. The visiting clergy were Rev. Canon Sutherland, Archdeacon Forneret, Rev. E. N. R. Burns, Canon Howitt, Rev. T. H. Perry. The party returned by a special car at 10.45.

The Churchwoman.

Ottawa.—The last meeting of the season of the Anglican diocesan board of the Woman's Auxiliary was held last week. Mrs. Tilton presided, and Mrs. Armstrong, Mrs. Gorman, Mrs. Smith, Mrs. Doney, Miss Greene, Miss Low, and Miss Parmelee were the other officers present. Rev. W. A. Read opened the meeting with the W. A. service, and gave an interesting address on the recent annual convention held in Ottawa. The financial statement, read by Mrs. Doney in the absence of Mrs. Perley, the Treasurer, through illness, gave the receipts for the month to be \$481.43; the expenditure \$861.63, which included sums of money sent to the North-West, India, Corea, Japan, China and Palestine. The receipts from the E. C. D. fund were reported, together with a small balance, to be \$13.25. Miss Greene, the Secretary of Literature, gave interesting information on the diocese of Kootenay, and the Universities' Mission in Africa, where three African girls are supported by the diocese of Ottawa. Miss Parmelee, Junior Secretary, reported a new branch formed at Navan. Several important resolutions pertaining to the diocesan work were read and discussed, and will be forwarded to the general secretary to be placed on the agenda for the annual board meeting that will be held in September at St. John, N.B., at which Ottawa will have several delegates present. The articles for the leper bale are requested to be sent to Lauder Hall in August, addressed to Mrs. Geo. Greene. They will be packed during the last week of that month. Miss Lee, a missionary from India, will visit Ottawa in October, when addresses will be given by her in the interests of missions. The next meeting will be

held in the second week in September. The new reports are complete and ready for distribution, containing the reports and proceedings of the annual meeting recently held in this city.

Home & Foreign Church News
 From our own Correspondents

MONTREAL.

John Cragg Farthing D.D., Bishop, Montreal.

Aylwin, Que.—The young people of the church held a delightful and entertaining social on the lawn of the Aylwin parsonage last week. The grounds were tastefully decorated with Japanese lanterns. Rev. Rural Dean Taylor, of Aylmer, was present and acted as chairman in his usual happy way.

ONTARIO.

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

Kingston.—St. George's Cathedral.—On Sunday, June 12th, an ordination was held in the cathedral by the Bishop. Three candidates, Frederick B. Hornaby, E. E. Lake and Albert E. N. Smart, all of Wycliffe College, were made deacons. The following were elevated to the priesthood: Rev. Thomas H. H. Hall, Bancroft; the Rev. Arthur H. McGreer, M.A., Barriefield; the Rev. Percy Isherwood, B.A., Maynooth; the Rev. W. J. McAndrew, B.A., Pittsburgh; the Rev. Charles E. Purdy, M.D., C.M., Selby; the Rev. John W. C. Smythe, B.Sc., Parham. The service was most impressive. The Rev. A. P. Shatford, of St. James the Apostle's Church, Montreal, preached an eloquent and thoughtful sermon, taking his text from I. Corinthians, 7th chapter, 20th verse: "Let every man abide in the same calling wherein he was called." The Synod.—The forty-sixth session of the incorporated Synod of the diocese of Ontario was opened in St. George's hall on Tuesday, June 14. At 9.30 o'clock morning prayer was said in the cathedral by Dean Bidwell. At 10.30 o'clock, Holy Communion was celebrated by the Bishop, assisted by Dean Bidwell and some of the city clergy. The Synod was opened by the Bishop at twelve o'clock, Canon Starr saying the prayers. The clerical secretary called the roll of the clerical delegates, and the lay secretary called the roll of the lay delegates. Rev. Canon Grout was elected clerical secretary and Mr. Francis King was re-elected Lay Secretary. Mr. R. J. Carson was re-elected treasurer. Rev. J. O. Crisp, R. V. Rogers and Col. McGill were appointed on the audit and accounts committee. The report of the treasurer was presented by R. J. Carson and carried. Before it was passed, Rev. J. W. Jones took occasion to compliment Mr. Carson, on the able service he had rendered as treasurer, stating that this year's statement was the best presented in twenty years. The report showed the consolidated fund amounted to \$62,858.54; debentures, \$85,017.50; mortgages, \$253,733.98; a total of \$401,610.02. This showed a decrease of \$33.81 over last year. The gross income shows an increase of \$1,514.84 over that of last year. Rev. J. W. Jones presented the report of the S.P.S. thank-offering. This showed cash paid to synod amounted to \$108. The total amount of fund is given as \$4,811.33, amount still needed to complete \$5,000 is \$188.67. Mr. Jones stated that he felt confident that this amount (which is amply covered by the \$248 subscriptions not yet paid) will be paid into Synod, in a very few weeks. Mr. Jones thanked the clergy and laity for their many kindnesses to him in his canvass. The Bishop delivered his address which gave a very interesting account of his travels through the Holy Land and Great Britain. In referring to the work of the Church, he spoke most encouragingly of the work that had been done by the Woman's Auxiliary. The Bishop gave a list of his Episcopal Acts since last Synod. He had confirmed 645 persons, males 413, females 532; preached 154 sermons; gave 55 addresses; celebrated the Holy Communion 65 times. He referred most feelingly to the death of the King as well as a number of the Clergy and prominent church people in the diocese. His address which was a lengthy one was listened to with great interest by the large audience. Rev. F. D. Woodcock gave notice of motion re investment of synod funds. Rev. Canon Starr, re-marriage laws and W. B. Carroll, re the amalgamation of Wycliffe and Trinity College. The Chancellor Judge McDonald, gave notice of motion for the introduction and adoption of a canon to make provisions for "mission givings" and for other purposes connected therewith. The Bishop's charge was referred to a committee for consideration and to report. At eight o'clock Evensong was said in St. George's Cathedral. Service was

sung by the Rev. Canon Roberts, Mus. Bach., precentor of the diocese. The clergy were in attendance robed in their ecclesiastical vestments. The lessons were read by Rural Dean Dobb. The Lord Bishop of Ontario consecrated a window which has been placed in the cathedral in memory of the late Charles F. Gildersleeve, who was an active worker in the cathedral; a window to the memory of the late Miss Gildersleeve, a devoted Sunday school teacher, president of the district visitors and vice-president of the woman's auxiliary. Also a kneeling desk for the Bishop; service books for the cathedral clergy, a fall for the pulpit—all presents by the church woman's aid, and the work of a devoted member of the congregation. Also two book-marks to be placed on the altar, the gift of the girl's auxiliary. The gifts were presented by the Very Rev. the Dean of Ontario and accepted by the Bishop. The sermon was preached by the Rev. A. P. Shatford, M.A., St. James the Apostle's Church, Montreal who delivered a most instructive sermon on "Visions." He took his text from Acts, 26th chapter, 19th verse.—"I was not disobedient unto the heavenly vision." The following committee on mission givings was appointed by the Bishop: Dean Bidwell, Fevs. R. D. Dobb, H. H. Bedford-Jones, T. W. Savary, Rural Dean Dobb, W. F. Fitzgerald, Judge McDonald, Judge Reynolds, Dr. R. V. Rogers, Dr. Gardiner, Dudley Hill, R. J. Carson. The committees appointed included the following: Sunday School—Dean of Ontario, Archdeacon of Kingston, Archdeacon of Ontario, Rev. H. H. Bedford-Jones, Rev. Rural Dean Armstrong, Rev. Rural Dean Beamish, Rev. J. R. Serson, Rev. J. O. Crisp, Canon Starr, Rev. W. F. Fitzgerald, Rev. Thomas Leech, Rev. Mr. Dobb, Judge McDonald, W. J. Wilson, W. B. Carroll, G. F. Ruttan, G. Hague, B. S. O'Loughlin, Dr. Gardiner, J. R. Dargavel, Dudley L. Hill, Dr. R. V. Rogers, lay secretary, clerical secretary. Executive Committee—Archdeacon of Kingston, Archdeacon of Ontario, Rev. Rural Dean Patton, Canon Jarvis, Rev. E. D. Woodcock, Canon Bogert, Rev. C. M. Harris, Rural Dean Dobb, Rural Dean Armstrong, Rev. J. W. Jones, Dr. Rogers, J. B. Walkem, J. R. Dargavel, Col. McGill, D. L. Hill, G. F. Ruttan, Allan Turner, R. S. O'Loughlin, R. S. Wright. Dr. R. V. Rogers was added to the episcopal fund committee and Dudley Hill, Dr. Rogers and Rev. Dobb were placed on the clergy trust fund committee. The name of R. F. Elliott was added to the committee on moral and social reform. Dr. Rogers was added to the committee on the revision of canons, and Dudley Hill on the committee on debt on widows and orphans' fund. The report of the committee on the state of the church was read by Rev. Joseph Elliott. The report showed that returns had been received from all the parishes, and missions, with the exception of Deseronto. "The report, on the whole, while it does not invite to feelings of depression, scarcely justifies more than a very subdued satisfaction," said the report. A slight decrease in the total church population was reported, and also in the number of communicants. Three Sunday schools were established. "It is the opinion of your committee that the fact cannot be too frequently stated that the Sunday school is the weak part of our work. Under present circumstances it is for the most part, especially in rural parishes, committed with but little more than a nominal clerical supervision to the care of those who, though faithful, are not skilled in doing the most important of all the church's work, the shaping and directing the young Christian life for eternal. Strange that this work should not be always the chief clerical care. Until it is made such it is vain to look for growth and development of the church. Financially, it was reported that the givings have fallen off to the extent of \$4,802.44. While on the one hand contributions for objects outside the parish have increased by \$2,509.04, and for clerical stipends by \$1,592.52, on the other for erections and purchase of buildings and other property they have decreased \$3,802.67 and for other parochial objects, \$5,101.33. The total debt on church property is now \$100,021.08, showing an increase for the year of \$6,072.08. The total value of all church property is put down at \$853,093.73. The report was adopted. The episcopal fund was reported to have reached \$66,153.29, having been increased by \$4,020.37 from the S.P.G. thank-offering. The rest account is \$1,632.58. The increase from investments amounted to \$3,380, and from clergy trust fund \$172.06. There is a debit balance of \$584.34, as against \$053.30 last year. Canon Starr gave the report of the rectory land committee, which reported duly met and recorded all the accounts for the past year, which showed a satisfactory condition of affairs, an increased dividend having been paid. After a very lengthy discussion on the Divinity Student's Fund report, deploring the scarcity of men for the Church, it was strongly impressed upon the

Clergy to endeavor to secure more men for the Ministry. The report was passed. The Mission Board report showed the voluntary giving as \$7,729, an increase of \$704 on the amount contributed last year. It also recommended that as far as possible, the duplex envelope system should be adopted. It also desired to place on record its earnest appreciation of the services of the late Rev. W. W. Burton and the late Mr. C. J. B. Pense. The following were elected on the Mission Board: Lay—J. R. Dargavel, B. S. O'Loughlin, W. B. Carroll, Dr. R. Preston, Dr. R. Gardiner, Judge Reynolds, Dudley Hill and Dr. Rogers. Clerical—Rural Dean Dibb, Rural Dean Patton, Rural Dean Armstrong, Rural Dean Beamish, Rev. F. D. Woodcock, Rev. J. W. Jones, Rev. T. J. O'Connor Fenton and Rev. O. G. Dobbs. The report on memorials, was read by the chancellor, all the members of synod standing for the reading. The report of the committee, on Sunday schools, was submitted by the chairman, Dudley L. Hill, and was adopted with only one slight change. Progress was noted all along the line. The report of the committee on moral and social reform recommended the clergy "to do all in their power, to assist in the movement for bringing the pool rooms, which are becoming a serious menace to public morals in cities and university towns, under proper supervision, especially with a view to compelling them to close not later than twelve o'clock (midnight)." This was changed to 11 o'clock. The report of the committee on the Lord's Day Alliance was read and adopted. A most enthusiastic laymen's Missionary meeting was held in St. George's Hall, the Bishop presiding. The speakers were: R. W. Allin, Dean Bidwell and Rev. A. P. Shatford. The Bishop appointed a committee composed of Rev. R. D. Woodcock, Rev. W. L. Armitage, Chancellor Judge McDonald, Dr. R. V. Rogers, Col. McGill, Dudley Hill, and R. J. Carson, to take up the question of investing the trust funds, in a trust company, and to report at the next meeting of synod. The Bishop named Canon Starr in the place of Rural Dean Dobbs and J. B. Walkem for G. Hague, on the Mission Board. He also appointed Canon Starr on the Executive Committee. A report of the Bishop's Charge was read. The motion to amend Canon of the Clergy Trust Fund by R. J. Carson, stated, that in his opinion the clergy were not being paid a sufficient stipend, but held that there should be an increase in the giving to the different funds. He claimed that there should have been a much larger amount given to the episcopal fund. The question of mixed marriages produced an animated discussion and it was decided to memorialize the General Synod, and the Bishop was respectfully asked to appoint a small committee to collect data and confer with other religious bodies interested in this important question. The Bishop appointed Canon Starr, Rural Dean Beamish and the Chancellor as a committee. In reference to the resolution that no change should be made in the Coronation Oath of the Sovereign of the Empire, after a loyal discussion it was resolved that no action be taken in the matter. A resolution of loyalty to his Majesty King George V. was unanimously passed. Vice-Provost, Dr. Lloyd, Trinity College, Toronto, delivered an admirable address to the Synod, pleading for higher education. "Moved by Canon Starr, seconded by Rev. W. L. Armitage, "That a Sunday be devoted by each parish to the urgent call of the Church for men for the ministry, and that this be specially urged upon the children of the Church. Also that special envelopes be provided for contributions to the Divinity Students' fund on that occasion." Rev. R. C. Blagrove moved, seconded by Rev. W. L. Armitage, "That this synod hears with regret that there is a probability of there being established in the city of Vancouver, two theological colleges within the Church, and earnestly prays that such wise and Christian effort be made on the part of those immediately concerned as may avert such an eventuality." A warm vote of thanks of the Synod was tendered to the Rev. A. P. Shatford for his able sermon and addresses. The Bishop announced the investment committee to be composed of R. J. Carson, Col. McGill, Dr. R. V. Rogers, W. B. Dalton, the chancellor, with the clerical and lay secretary. After some discussion on the revision of the canons on discipline and some other matters, the Synod was brought to a close by the Bishop pronouncing the Benediction. The Sunday School Conference, which was held in St. George's Hall, was quite an interesting success. The Conference was conducted by Mr. Dudley Hill, the Bishop presiding. Very able addresses were made by Mr. Hill, Rev. Mr. Shatford, and by Mr. Hiltz, the General Secretary of the Sunday School Commission.

St. Luke's.—On Sunday evening, June 12th, the Bishop administered the rite of Confirmation to eleven girls and seven boys in this church.

The building was crowded to the fullest extent, and the service was rendered in a bright and hearty manner. The opening part of the service was said by Rev. A. L. Geen. His Honour Judge McDonald read the first lesson, and the Rev. E. Scammell the second lesson. The Bishop preached an eloquent sermon in which he paid a touching tribute to the memory of the late beloved wife of the rector. Mr. Sydney Smith has been appointed organist of this church. He has been acting temporary organist for some time, and gave such satisfaction that he has been permanently appointed.

OTTAWA.

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

Ottawa.—Christ Church Cathedral.—Messrs. John Emo and A. L. Holmes had charge of the sports at Christ Church Cathedral Sunday School picnic, which was held at Queen's Park, Aylmer, on Saturday, the 11th inst. Accompanied by Rev. Lenox I. Smith and the teachers, the children were taken to the park by the Hull Electric Railway. A very pleasant day was spent. Tea and refreshments were served at the conclusion of the programme of sports, which proved quite interesting.

St. George's.—The annual Sunday School picnic of St. George's was also held at Aylmer the same day. Accompanied by the rector, Rev. J. M. Snowdon, Rev. S. B. Holmes and the teachers, the children were taken out by the Hull Electric Railway to Queen's Park, Aylmer, early in the day and thoroughly enjoyed themselves. At the close of the sports tea was served, after which the children returned to the city. A large staff of teachers, with Mrs. Snowdon, had charge of the refreshments.

St. Alban's.—A third contingent of young Anglicans from St. Alban's had a very jolly afternoon at Aylmer on the 11th inst.

St. Matthew's.—The garden party given by the St. Anna's Guild of St. Matthew's Church took place last week on the spacious and pretty grounds of Mr. and Mrs. Wm. Baker, Centre Street.

St. Margaret's.—A most successful concert was given at the opening of the new parish hall last week by the Girls' Guild of the parish, and a large and appreciative audience was present.

TORONTO.

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

Bishop Reeve acknowledges \$5.00 from "Guelph" on behalf of Archdeacon Scott. The annual meeting of the Synod of the diocese opened Tuesday morning, the 14th instant in St. James' Parish House. Holy Communion was celebrated in St. James'. Bishop Sweeny delivered his charge. He gave an account of the work of the diocese in the past twelve months. During the year three clergymen had been removed by death and eleven accepted positions in other dioceses. To replace these losses, fifteen men had been ordained and nine came in from other jurisdictions making a total of twenty-four gains. The candidates confirmed during the year numbered 2,278 being an increase of 158 over the previous twelve months. While the figures were not complete for the whole diocese, the church population for the deanery of Toronto showed an increase of 2,538, which was an indication of the general success of the whole diocese. The prosperity of the year was indicated by the work of church extension, and a total of \$158,340 had been expended on new buildings, additions and repairs. The Bishop licensed 16 lay readers during the year and reported that a Lay Readers' Association had been formed in the diocese. In referring to the state of the Church, the Bishop spoke of the work which had been done towards completing St. Alban's Cathedral. He had received subscriptions of over \$20,000 towards the next portion of the proposed extension and reported the proposal of the cathedral chapter that the building should be completed as a memorial of the late Archbishop and that it

should be also a memorial for deceased members of the congregation. He thought there was no reason why another step towards the completion of the cathedral should not be taken in the near future. His Lordship described the church extension in Toronto as a very vital matter and said the rural dean had reported to him an income for the past year of \$5,000 towards that object. The rural dean thought ten per cent. of the mission contributions of each parish should be devoted towards such an important object. The Synod opened in the parish house in the afternoon. The Venerable Archdeacon Ingles was appointed honorary clerical secretary and Mr. W. S. Battin, honorary secretary. The representatives elected to the Board of the M.S.C.C. were Archdeacon Ingles, the Rev. Dr. Macklem, Hon. S. H. Blake and Dr. N. W. Hoyles. The vacancy in the St. Alban's Cathedral Chapter was filled by the appointment of Sir Henry Pellatt as a member. The report of the representatives to the Missionary Society of the Church of England in Canada was presented by the Rev. Dr. Macklem. He said that a further leave of absence had been granted to Mr. R. W. Allen, so that he could act as secretary for the Laymen's Missionary Movement for the next two years. His place in the office of the M.S.C.C. would be taken by Mr. R. A. Williams. Reference was made to the new diocese of Honan, China, to which four missionaries had been appointed as follows: The Rev. G. E. Simmons, Trinity College, Miss A. Sedgwick, and Miss Maud Sedgwick and Miss Robbins. The additional cost of the diocese to the society would be \$12,000. Another additional outlay for the coming year was \$1,250, required for the hospital at Jerusalem, to which the Rev. Dr. Gould had been recently moved from East Galt. There had been other reductions which made the total increase in the amount of expenditure for the current year about \$8,650. The society was asking for \$150,000, and the appropriation fixed for the diocese of Toronto was \$33,800, being an increase of \$8,800 over the amount asked last year. Mr. Frank E. Hodgins, K.C., urged the Synod to consider more generously the needs of the West. The report was adopted, the Synod pledging itself to raise its share of the \$150,000 asked by the board. The Synod endorsed the appointment of Ven. Archdeacon Cody and Dr. J. A. Worrell, K.C., to act as delegates to attend with the Bishop the celebration of the bicentenary of the Church at Halifax. It was proposed to have a special committee appointed to deal with the augmentation of clerical stipends. This proposal provoked a very lively discussion. The whole matter will be gone into thoroughly by the following committee: Ven. Archdeacons Cody, Ingles and Warren, Canons H. C. Dixon and W. C. Allen, the Rev. H. V. Thompson and the Rev. L. E. Skyer. The lay members are Messrs. Thos. Mortimer, J. Y. Ormsby and Casey Wood. A resolution was passed to enlarge the lay representation of the Synod. Under the old system each parish in the diocese had a right to three lay delegates, but the change will give representation to congregations instead of to parishes. The motion introduced by Chancellor Worrell gave a delegate to each congregation which worshipped in a church. All parishes which contained no missions would retain their representation of three lay members, but where one or more mission churches existed they would each be given an additional delegate. In a case where a parish contained two large congregations which might both claim to be the senior church, the number of delegates might be two for each of the senior congregations, which matter could be settled by the Court of Contested Seats. The chancellor made a strong plea for the missions, which had no voice on the floor of the Synod. He pointed out that there were 239 congregations in the diocese and only 130 parishes, which left 109 churches without representation. After a very lengthy discussion it was resolved to refer the matter back to the Executive Committee to report at the next Synod. The Executive presented amendments giving the Bishop power to appoint two clergymen and two laymen, not associated with the parish in question, to consider the advisability of disestablishment. The Rectory Surplus Commission appointed during the day, consisted of Dr. J. A. Worrell, K.C., Dr. N. W. Hoyles and Archdeacon Cody. The Synod adjourned Wednesday afternoon to attend the funeral of the late Canon Pearson. A missionary meeting was held the same evening, which was largely attended. The Ven. Archdeacon Warren, in the line of the general work, stated that the missions had been large enough during the past year to meet the full amount of stipends. The Rev. Robert Gay of Norway described the work on the outskirts of the city, and declared that the Church was making a mistake in building so many small missions. Fewer churches and larger churches should be said, produce better results. The Rev.

E. R. James of Alliston described the work in the villages, while the Rev. C. V. Pilcher told of the difficulties facing the minister in the lonely districts in the north of the diocese. The Rev. T. A. Nind described the work in some of the poorer farming sections, where, he said, the farms were so poor that but for the Church the people would become hopeless and degenerated. Matters relating to the Sunday Schools occupied a large part of the attention of the Synod Thursday morning, and considerable discussion followed the announcement that the Rev. C. V. Pilcher, who had been appointed field secretary of Sunday Schools for the diocese, had only received a small portion of the stipend promised him, and had resigned to accept another position. After some debate upon the question of how the deficiency was to be met, a motion was passed providing for an assessment of all the parishes. The question of parish disestablishment was again discussed and Chancellor Worrell introduced an amendment to the original report of the Executive, providing where the bishop believes it to be in the interest of the diocese as a whole to disestablish a parish he shall consult with the incumbent and wardens before appointing a commission of disinterested churchmen to consider the matter. Objection was made to the clause on the ground that it gave the incumbent and wardens of the interested church no voice in the matter. The following were elected to the Executive: Clergy, the Rev. Provost Macklem, of Trinity College; the Rev. Canon Dixon, Toronto; the Ven. Archdeacon Cody, Toronto; the Rev. Canon Spragge, Cobourg, and the Rev. Canon Marsh of Lindsay. Lay members: Hon. S. H. Blake, K.C., Toronto; L. H. Baldwin, Deer Park; W. H. Hoyle, M.L.A., Cannington; A. R. Boswell, Toronto, and J. S. Barber of Toronto. Mr. Frank E. Hodgins, K.C., resolution over the question of endorsing St. Alban's as the cathedral of the diocese, produced a lively discussion of over three hours, which was an amendment to the executor's resolution, favoring and recommending the completing of St. Alban's as the cathedral of the diocese. The Bishop in reply to the numerous speakers emphatically declared that he would have no pro-cathedral, in view of the fact that the present St. Alban's had been begun. Had it been otherwise, his decision might have been different. The late Archbishop had told him many times that he had endeavored to secure St. James' as the cathedral, but had been blocked every time. There was no reason, in view of Senator Kerr's remarks, to believe that conditions had changed. Moreover, it would be impossible to make the necessary changes in St. James' to convert it into a cathedral, for a specific reason. Underneath the walls of the choir chancel were buried the victims of the great cholera plague and it was not safe for the community that those walls should be disturbed. The Bishop declared most emphatically that he was not prepared to wait. They could talk forever, but they could not make this a personal matter to him. He believed that God had called him to go on with this work and go on he would. The Bishop did not think for one minute that the giving power of the diocese was so limited that the contribution towards his cathedral would lessen one bit the donations to the other needy funds. The rich men of this community to talk that way! They had to answer to God for their givings in both connections. They knew that the men in that room could come forward and subscribe the \$300,000 in five minutes without the slightest loss, to the widows and orphans. They all saw the Y.M.C.A. recently raise \$600,000 in a few days. Surely the Church of God had equal power to this club. The purpose of the cathedral was not that of a mere ornament, it was to be a thing pulsating with life. If the members of the chapter he had appointed would not do their duty he would ask them to resign. "I think that the opinion and wishes of your Bishop whom you have elected, and who is responsible to Almighty God alone, ought to be considered. I want you to pass this recommendation of the committee. I have had no trouble raising the \$20,000 already subscribed and I anticipate no further trouble in raising the rest of the money. I am not going to persecute you. If you decline to give when I approach you upon the matter, that will be the end of it. I have delivered my solo; I hope you will pass the recommendation." The amendment to the report endorsing St. James' was voted down by 78 to 46. The motion to adopt the report endorsing St. Alban's was carried by a vote of 88 to 36, only 11 clergymen voting against the wishes of the Bishop. The Synod took up the report of the Diocesan Mission Board and discussed a number of its clauses. It was shown that during the year a number of missionaries had had their stipends reduced from \$900 to \$800, owing

as the board explained, to lack of funds at the time the reductions were decided upon. At the close of the season, however, enough funds had been received to provide a surplus of over \$8,000, and a motion was carried that the deficiencies in stipends should be made up. The Synod considered the report of the committee on the Widows' and Orphans' Fund, with the following new amendment: "Provided always that any clergyman, whether a widower or a bachelor, marrying after he shall have attained fifty-five years, a wife who shall be more than ten years younger than himself, shall forfeit all rights upon said fund." After considerable discussion strongly opposing the amendment Chancellor Worrell suggested that it be left out altogether the members of the committee assented. The Synod approved of the Canon respecting the fund being amended to allow of the grants to widows of deceased clergymen being raised. The pension is now \$150 a year to the widow of the clergyman who had served five years, graded up to \$300 for the widow of the clergyman of 20 years or more service. Considerable objection was made to a clause providing that where a clergyman's widow had already an income she should only receive from the fund such amount as would bring her income up to \$400. The figure was, on motion, raised to \$600, and the clause referred back to the Executive to consider whether it should be left out altogether or not. The increase was made to protect those widows who would be affected in the meantime. Mr. Beck moved, seconded by Rural Dean Cayley, that the clause reiterating the resolution of the Synod at its last session that it was opposed to the granting of licenses to clubs to sell intoxicating liquors be struck out. This produced a very animated discussion, but the amendment was lost by a vote of 60 to 36 and the original report was allowed to stand. The Synod adopted a resolution by Mr. C. J. Agar advocating the use of the lash in the cases of offenders against women and girls. A resolution deploring the release of Skill and King, who were sent to Kingston Penitentiary for dealing in obscene literature, was also carried. When it was placed before the Synod it contained the following recommendation: "We respectfully urge the Premier of Canada to consider the facts and take such steps as in his judgment are likely to counteract the injurious clemency shown to the offenders in the present case." Upon the suggestion of Mr. Frank E. Hodgins, K.C., this was omitted from the resolution, it being pointed out that it was improper. In the report of the Lord's Day Observance Committee the clause urged the Synod to protest against the use of the High Park toboggan slides on Sundays. After some discussion the report was permitted to stand as it was by an overwhelming majority. The Rev. Frank Vipond, in moving the adoption of the report of the Committee on Prisoners' Aid, urged especially that the Bishop appoint an officer, whose work should be in the jail, the Police Court, and Union Station and other places where a city church missionary was needed. The British Welcome League and the Salvation Army had been raised up by God to do the work which the Church had neglected. By some they were being placed in the position of the Church and it was high time that the Church woke up to the lack of prestige it was sustaining amongst its own people, who confused their physical needs with spiritual needs. Mr. Blake declared that they needed five men to do the work or none, but Mr. Vipond urged one man, who should co-operate with the other agencies at work. The resolution carried. A grant of \$100 to the Jewish Mission, recommended by the Diocesan Mission Board, was raised to \$1,000 on the suggestion of Mr. Blake. For the support of a mission to be opened to the west of the centre of the city. After passing some resolutions, a vote of thanks, etc., the Synod adjourned at 6 o'clock Friday evening. The Bishop dismissed the delegates with a few words of counsel, congratulating them upon the work accomplished.

Trinity.—Honours in Arts.—To Trinity has fallen this year the distinction of winning the first place in the whole University of Toronto in the classics of the fourth year and in the Teutonic languages of the third year. The fortunate students are Mr. J. H. Dixon, of Iroquois, and Miss Margaret Lowe, daughter of the Rev. Mr. Lowe,

of Haileybury. The latter has also to her credit a first-class in Romance languages, and in English and History, thus being a triple first, while at the same time she wins the prize in Italian in her year, offered by the Minister for Foreign Affairs of the kingdom of Italy. Mr. Dixon wins the Prince of Wales' Prize for classics, the most coveted prize offered by Trinity College, and the Jubilee Scholarship, which is tenable for two years in the Divinity Class of the College. His class-mate, Mr. W. P. Wagner, of Cornwall, who holds third place in classics and graduation, has been awarded by the appointing board of the University the Flavelle travelling scholarship, tenable for two years in the University of Oxford. Miss R. F. Alley, of Toronto, wins the College prize for proficiency in the general course at graduation, as well as the Governor-General's bronze medal for the headship of St. Hilda's College. The other scholarships are as follows: Wellington, for classics, 3rd year, H. E. Ross; 2nd year, J. G. Althouse. The Dickson, for modern languages, 3rd year, Miss E. M. Lowe; 2nd (Teutonic), Miss G. E. Crane; (Romance), Miss M. S. Newton. The Burnside, in English, 3rd year, Miss W. Harvey; 2nd year, J. G. Althouse. The Bishop Strachan, for classics, 2nd year, Miss H. E. M. Herrington. The Pettit, for Hebrew, 1st year, V. O. Boyle.

In the fourth year there were two first classes for proficiency in the general course and ten second classes; in classics there were two firsts (out of three), two seconds (out of six), and one third (out of three); in political science there were two seconds, one B.L., and one pass degree; in philosophy one aggregate. In the third year there were three firsts, three seconds, one third, and a B.L. in Teutonic languages; three firsts in Romance languages; three firsts and three seconds in English and history. (Miss M. E. Hatley, of Brantford, like Miss Lowe, was a triple first in these groups, and Miss E. H. Newton of Hamilton, a double first): in classics one first and one second; in modern history one third. In the second year there was one first class for proficiency in the general course, and four seconds; in classics one first and one third class; in English and history, with the classical option, one first and one third, Mr. J. G. Althouse being a double first; in Teutonic languages there were two firsts and two seconds; in Romance languages two firsts, two seconds, three thirds, and one B.L., Miss G. E. Crane, of Peterborough, and Miss M. S. Newton, of Hamilton, being double firsts; in English and history, with the moderns option, there was one second; in political science, two seconds and a B.L.; in mathematics, one first, a St. Hildian; in physiological and biochemical sciences, one second.

On Trinity Sunday there were ordained from Trinity College one deacon and two priests in the diocese of Ottawa; five deacons and three priests in the diocese of Toronto, one for work in China; in the diocese of Niagara, three priests; in the diocese of Algoma, one deacon; in the diocese of Calgary, two deacons. On June the 12th there were two deacons raised to the priesthood in the diocese of Ontario.

Recently a graduate of the College in both arts and divinity has been made president of King's College, Windsor, N.S., in the person of the Rev. Canon Powell, M.A., while last week another graduate in both of these faculties, the Rev. A. W. de Pencier, M.A., was elected Bishop of New Westminster.

Holy Trinity.—The Rev. Dr. Pearson's funeral took place on Wednesday afternoon, the 16th, from Holy Trinity Church, where the service was held, conducted by the Bishop, assisted by Canon Cayley, Rev. D. T. Owen, and Rev. J. F. Wiseman. A number of clergymen assisted the vested choir of 60 men in the rendering of the choral service. They chanted the responses and the Psalms, and rendered the two hymns, "Forever with the Lord," and "Blest are the Dead." The pall-bearers were: Dr. J. A. Worrell, K.C., Rev. W. J. Brain, Messrs. A. D. Langmuir, W. R. Cavell, H. P. Blachford and J. C. Agar. On account of the funeral the Synod did not sit during the afternoon, and a large number of the clergy of the diocese were present to pay their last respects to the beloved rector.

St. Bartholomew's.—A new site for this church has been secured at the corner of Blair Street and Wilton Avenue, not a quarter of a mile from the present church. The building will be moved to the new site immediately and at the same time the walls, which are roughcast, will be bricked over.

Trinity College.—The Rev. J. P. D. Llwyd, vice-provost of this college, has just returned to Toronto after a very successful visit to the old land, on behalf of the interests of Trinity,

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where he has succeeded in obtaining the services of a distinguished English university graduate to join the staff of the college.

NIAGARA

John Phillip DuMoulin, D.D., Bishop, Hamilton.

Hamilton.—The annual meeting of the Synod of the diocese met on Tuesday, June 7th, in Christ Church cathedral school room. Holy Communion was administered in the cathedral at 10 o'clock by Bishop DuMoulin, assisted by the Rev. Canons Abbott and Sutherland, Archdeacon Clark and Dean Houston. The business session was opened at 11.30 in the school room and there was a large attendance of clerical and lay delegates.

The Bishop delivered his address giving a most interesting account of the work that had been accomplished during the past year in the diocese. He said, great credit was due, he thought, to the committee on church extension, and there was no doubt as to its great accomplishments fully warranting its appointment. Splendid work had also been done, in connection with the Laymen's Missionary Movement, and he thought the more and better it was known the better it was loved. The Women's Auxiliary also deserved to be complimented on the success attained by its members, this year being the best in the history of the auxiliary. High compliments were also paid to the Brotherhood of St. Andrew, the King's Daughters, the Girls' Friendly Society, and the Boy Scout movement, which, he thought would be the means of much good work. In closing his address, the Bishop appealed for the prayers of the whole diocese in his work.

A committee, consisting of Archdeacon Clark, Canon Abbott and the rural deans of the diocese, was appointed to assist in raising funds for the new cathedral at Halifax, in connection with the bi-centenary of the Anglican church in Canada. The report of the standing committee was then presented by the Rev. Rural Dean Sutherland. It showed that the Synod had invested for various purposes the sum of \$456,190.63, and that the income from this was \$24,342.02, an increase of \$488.14 over last year. It was found that the income had been sufficient, after paying expenses, to fix the rate at 5.37923 per cent. It was pointed out by Mr. George E. Bristol that in Toronto the rate was only 4.50 per cent., which showed the progress of Hamilton. The report also showed that over \$8,000 had been received from various parishes to be used for investment. The Commutation Trust Fund began the year with \$1,042.84, and had \$835.53 on hand when it closed. During the year large sums had been contributed to mission work, at home and abroad. It also showed that to maintain missionary work as arranged for the coming year, would require at least \$3,300. In referring to the general purposes' fund, the report stated that a long standing overdraft had been paid off and that a credit balance of \$491.10 had taken place. The report further showed that the experience of the various rectors had been that the envelope system brought best results. The congregations that were delinquent were chiefly those which were endeavoring to make the stipend \$700 or \$800 per annum. In referring to this the report stated: "There should be either a more just gauging of the ability of the congregations that have become permanent delinquents, or more efficient methods urged up the clergy and parochial authorities for raising the amounts asked for, and the congregations aroused to their opportunity of Christian service. When we pass the \$100 limit the apportionments are more easily or more willingly met. It is largely to these congregations and to the distinctively wealthy ones that the diocese owes the high position it took among its fellows of the Dominion, and that we are able to report a balance at the credit of all our current funds." During the discussion that followed the presentation of the standing committee's report Archdeacon Clark explained that at the present time there were only three places in the diocese where the clergymen were receiving less than \$700, and free house. After a very long discussion by the clergy and laity—strongly favoring an increased stipend for the clergy the following resolution was carried: "That, having regard to the greatly increased cost of living and for other reasons, this meeting is of the decided opinion that the stipends of the clergymen of this diocese should be substantially increased." Also the following resolution was carried: "That a committee, to be named by his Lordship, be appointed to devise means to give immediate, practical effect to the foregoing resolution." The standing committee's report was adopted with slight amendments. Venerable Archdeacon Clark

presented the report of the registrar, which gave details of deaths and ordinations that had taken place during the last year. The report of the committee on the Ministry of Laymen was presented by C. E. Bourne, chairman. It put forth the necessity of having more lay readers and of instructing and training them, if important use of them was to be made. In part the report was recommended: That it would be for the good of the Church and for the advancement of religion if the priesthood and ministry of laymen were more generally and fully explained to them by the clergy and if more opportunities to exercise these were offered to them; that in parishes where there are two or three congregations steps should be taken to train laymen to take such services as they lawfully may, and to organize and carry on Sunday Schools (all subject to the direction and supervision of the incumbent), so that in time two services may be held and a Sunday School conducted in each Church every Sunday; that a service might be prepared whereby, when possible admission to the office of lay reader should only take place after due preparation and examination as to qualification. In referring to the report, his Lordship Bishop DuMoulin stated that the recommendations in it were most valuable ones. Archdeacon Clark pointed out that every layman was ordained for service. He also suggested that the reports of the Women's Auxiliary and the Brotherhood of St. Andrew be included in the annual report of the Synod. After the last recommendation was changed so as to read "that a Lay Workers' Association for the diocese be organized," the report was adopted, and a committee appointed to carry out the recommendations. The Rev. Canon Sutherland presented the report of the Diocesan Sunday School Committee, which had been formed to promote the efficiency of Sunday Schools. A canon for Diocesan Sunday School Association was adopted. Mr. George C. Copley presented a report on Sunday School statistics as follows: "From the statistics furnished, I have compiled these figures, showing the membership of the Sunday Schools in this diocese: Officers, 231; male teachers, 169; female teachers, 584; scholars, boys, 3,407; girls, 4,291. In the deanery of Hamilton there are 292 teachers and officers engaged in the training of the young. The scholars on the rolls number 2,817, Christ's Church cathedral being the largest with 39 teachers and officers and 575 scholars. I venture to make a few comments, first, upon the shrinkage in the number of scholars, notably in this deanery. The number of children baptized is increasing yearly, but we evidently lose them after they pass the adolescent stage. The thousands of our young people who promenade the streets and do not regularly attend a place of worship claim our thoughtful consideration." The Rev. E. A. Irving, rural dean, of Dundas, made a report on religious instruction in the public schools, which, in part, was as follows: "Your committee note with satisfaction that in the new readers now in use in the public schools certain selected passages from holy scripture have been included. In compliance with instructions, the committee has procured and examined copies of the catechisms in use in the Protestant schools in the Province of Quebec. Your committee commend the same as likely to afford a suitable basis for any catechism which may be hereafter framed for use in the public schools of Ontario. The syllabus referred to in the Synod Journal has been in use during the school years of 1908-9 and 1909-10, as a subject in connection with English literature in the Normal schools. The time has arrived when an effort should be made to have the use of that syllabus extended to the public schools." An interesting report of the progress of the University of Trinity College was read by the Very Rev. Dean Houston, of Niagara Falls South. He stated that the past year had been one of excellent work and encouraging success, and the attendance of resident students continued at the maximum number for which accommodation was available. A reception was given to the members of Synod at the see house, by the Bishop and Mrs. DuMoulin. A most interesting address was given on the Layman's Movement, by Mr. Adam Brown, which was listened to with great interest. The Bishop, in referring to Mr. Brown's address, pointed out that the diocese of Niagara had not failed in her duty towards the movement, which he considered a successful and wonderful one. "It has come to stay, and not only to stay, but to increase mightily," he stated. All should work most earnestly and heartily until the object of the movement be accomplished, and the gospel extended to all the earth. The Rev. Canon Spencer presented a most exhaustive report on the state of the Church, which gave in detail, the conditions of the various deaneries in the diocese. In referring to the Hamilton deanery, the report stated: "There are increases in

causa population, baptisms, communicants, Sunday attendance, marriages and contributions. The number of persons eligible for Holy Communion is greater by 284, and the actual communicants number 47 more than a year ago. The greatest number present on one day, however, is less by 43. A disappointment occurs also with reference to the city's Sunday Schools, the returns showing a decrease of 333 scholars, with a corresponding reduction in the staff of officers and teachers, and with a financial revenue lessened by \$34.89. In the department of contributions, while the first column, devoted to parochial objects, gives an amount smaller by \$1,210.97 the other columns exhibit remarkably gratifying increases. The gain for objects within the diocese is almost a thousand dollars, being exactly \$997.73, while the increase for objects beyond the diocese is \$4,099.72. This extraordinary advance upon the most forward position at any previous time occupied, calls for sincere congratulation and hearty commendation. The aggregate of offerings is \$4,086 better than last year's total, while the portion devoted to stipends is greater by \$1,728. By the report the deanery of Lincoln and Welland showed a decided and well-marked improvement in almost every department, while the deanery of Haldimand continued to show the effects of removals on migrations from several of its parishes. Continuing, the report said, "The statistics for the deanery of Wentworth are of such a nature that it is extremely difficult to say more than that it appears to be holding its ground fairly well. Halton deanery, like the above, exhibits a commingling of gains and decreases, while the deanery of Wellington has distinguished itself by its strong advancement." Chancellor Martin expressed his satisfaction with the report. He did not consider it contained a broad enough outlook. The Bishop suggested that Mr. Martin be requested to make up the report in future. He praised Canon Spencer for his work. The following were elected delegates: General Synod, Clerical—Venerable Archdeacon Clark and Forneret, Very Rev. Canon Sutherland, Canons Abbott and Howitt, the Rev. G. F. Davidson; substitutes, Canon Belt, the Rev. E. J. Etherington and the Rev. E. A. Irving.

Lay delegates—George E. Bristol, G. C. Copley, Adam Brown, Wm. Nicholson, Chancellor Martin, C. E. Bourne, Hon. Richard Harcourt, T. E. Leather, and E. Kenrick were appointed as substitutes.

Clergy on standing committee—Venerable Archdeacon Clark, Canon Howitt, the Rev. E. A. Irving, Venerable Archdeacon Forneret, Very Rev. Canon Sutherland, Canon Belt, G. F. Davidson, Canon Abbott, E. J. Etherington, N. I. Perry, Canon Spencer and the Rev. Wm. Bevan. The lay members of the standing committee are: G. E. Bristol, P. J. Myler, Adam Brown, G. E. Copley and the Chancellor.

Clergy on the Sunday School committee—Very Rev. Canon Sutherland, Canon Howitt, Venerable Archdeacon Forneret, the Rev. R. F. Nie, Canon Belt, E. A. Irving and N. I. Perry. The following are the lay members of the Sunday School committee: G. C. Copley, C. W. Heming, G. E. Bristol, C. R. McCullough, H. E. McLaren, Adam Brown and Wm. Nicholson.

The Bishop appointed the following to the standing committee: The Rev. Dr. Miller, W. E. White, Rural Dean Broughall, S. Daw, J. E. Ingles, J. Munroe Greer, J. Beaumont, Harry Gummer and C. W. Heming.

Representatives of the University of Trinity College to the General Synod—Dean Houston, the Rev. Rural Dean Davidson, C. S. Scott and J. H. Collinson.

The following constitute the representatives to the Sunday School commission: The Rev. Canon Belt, the Rev. R. F. Nie, George C. Copley and H. G. McLaren, Martin E. Kenrick, T. E. Leather, C. S. Scott, H. E. McLaren, C. E. Bourne, Dean Houston and Hon. R. Harcourt.

The board of management of the M.S.C.C. was re-appointed. On the motion of the Venerable Archdeacon Forneret, Canon Abbott and officers of Christ's Church Cathedral were passed a vote of thanks for the use of the Sunday School and the splendid luncheon prepared by them. At the conclusion of the meeting, his Lordship the Bishop, complimented the members of the Synod on the success of the various sessions. Following the conclusion of the meeting, the standing and Sunday School committees met and completed organization. The Rev. Canon Sutherland was re-elected permanent chairman of the standing committee, and convener of the finance and special funds sub-committees. This is the twenty-third time that Canon Sutherland has filled the position of this committee, testifying to the high esteem in which he is held by his fellowworkers. Venerable Archdeacon Clark was elected secretary-treasurer of the standing committee. The following are the officers of the Sunday School com-

mittee: Canon Sutherland, chairman; H. McLaren, secretary; George C. Coppley, treasurer. Various sub-committees were also appointed. It was decided by this committee that the third Sunday in October would be celebrated as children's day in all the churches in the diocese. In the evening an open meeting was held in the interest of the Sunday School Commission, during which able addresses were given by the Rev. R. A. Hiltz, M.A., general secretary of the commission; the Rev. Canon Sutherland, George C. Coppley and the Rev. R. F. Nie, B.A. His Lordship the Bishop occupied the chair and in introducing Mr. Hiltz referred to the progress made by the commission since its organization two years ago. In speaking of its work he pointed out that at the present day many children attending Public schools were unable to keep pace with its curriculum, many of the children overstraining themselves by studying at night. He was sure, however, that the commission would safeguard against such conditions. The Rev. R. A. Hiltz then delivered a very forcible address which was followed by a most interesting address by Mr. George C. Coppley. Also Dr. Morgan and the Rev. Canon Sutherland spoke and the Rev. R. F. Nie, B.A., spoke upon the necessity of the teachers taking special religious instruction, which, he thought, would be the means of rapidly advancing the progress of the Sunday School.

HURON

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

Stratford.—St. Paul's.—His Lordship the Bishop of Huron visited St. Paul's Church on Sunday, June the 12th, when the rector, Rev. J. W. Hodgins presented a class of 45 (25 males and 20 females) for the rite of confirmation. The church was crowded and the service most inspiring—the splendid male choir taking their part in a most creditable manner. The Bishop gave a most instructive and practicable address from the text, "Be ye imitators of Christ," after which followed the "Laying on of hands." This is the second class presented by the rector since coming here about 15 months ago, making 78 in all. St. Paul's Church is principally attended by the working men from the Grand Trunk shops and they are taking an active interest in its welfare. It is very heavily in debt and before the present rector took charge the mortgagors were threatening to foreclose. Matters have taken better shape and with the large congregation now attending it is hoped they may soon be able to overcome the financial difficulties which for the past five years, since the erection of the church, have been a serious burden.

Archdeacon's Conference.—Ven. Archdeacon Richardson has already held two archdeaconal conferences—one in West Middlesex and one in Lambton. The next conference goes to the deanery of Huron and is expected to be held this fall in Exeter or some other town in Huron county. At present Exeter seems to be the next choice. The two previous conferences in the Archdeaconry of London were very successful events and there is every hope and expectation that the third will be the best of all.

Coderich.—St. George's.—The members of the choir waited upon their organist, Mr. M. B. Kilpack, on Thursday evening, June 9th, and presented him with a gold-handled umbrella, with name and date engraved, and the following address: Dear Mr. Kilpack.—We, the members of St. George's Church choir, have assembled here this evening to express our regret that you are about to sever your connection with us, and to present you with a slight token of our regard for you. We wish to place upon record our appreciation of your painstaking, capable and conscientious efforts as our organist, and your faithfulness in the discharge of your duties in the church. We also desire to testify to the high esteem in which you are held by all of us, on account of your unvarying courtesy and irreproachable character. During your stay here our relations as organist and choir have always been most harmonious and agreeable, and we feel that your place will be difficult to fill. We hope that you will accept this gift as a token of our good will toward you, and trust that it will serve to remind you of many pleasant hours spent with us. We will pray that God will bless and prosper you in your future life, and you may rest assured that wherever you go you will be followed by the best wishes of every member of St. George's choir, and that a host of friends among the members of the congregation will be pleased to hear of your happiness and success. Jennie Wells, Pearl

Videan, G. L. Parsons, H. Blackstone, for the choir. The address was read by Mrs. Carrie and the presentation made by Mr. H. O. Sturdy. Mr. Kilpack, although taken by surprise, replied in very suitable terms, thanking the choir for their loyalty to him and expressing his pleasure at receiving their gift and address. Refreshments were served and a very pleasant evening spent, the party breaking up with many expressions of mutual esteem and good feeling. Mr. Kilpack will be greatly missed in St. George's, as he was an efficient teacher in the Sunday School and president of the A.Y.P.A., and during his stay he has made many friends. As he has a large class of pupils he will likely remain here for the summer.

London.—St. Paul's Cathedral.—At the ordination service held in the cathedral, the following were ordained as priests: The Rev. S. S. Hardy, curate of St. Paul's, Woodstock; the Rev. W. B. Hawkins, of Dutton; the Rev. W. H. Moore, of Kingsville; the Rev. H. F. Hutton, of Thedford; the Rev. A. L. Charles, of Milverton, and the Rev. John Morris, to be incumbent at Leamington. The Rev. S. S. Hardy read the epistle. Ordained deacons—The Rev. A. L. G. Clarke, appointed to assist the Rev. Dean Davis in South London; the Rev. J. Tully, appointed to assist the rector of Eastwood in Oxford Centre; the Rev. Harry Ashby, appointed to Atwood and Henfryn, to succeed the Rev. H. P. Westgate, who goes to St. Thomas; the Rev. Stanley MacDonnell, appointed to the mission at Merlin and

in the Church." "The most Pressing Needs of the Sunday School and how to Supply them," was the subject of a paper prepared by Mrs. Brownlee and read by Miss Greene. "The Power of Love—Past, Present and Future," by Lieut.-Col. Belcher of Southampton. "The Attitude which the Church should take in present-day Problems," by the Rev. T. J. Hamilton of Berwick. These addresses and papers were discussed by the Revs. Hamilton, Lester, Peck, Brownlee, Mrs. Softley, Miss Gower and others. In the evening of the second day a missionary conference was held at which the Rev. G. B. Cox of Hanover gave an address, the subject of which was "A Call for Recruits." This was followed by a highly interesting illustrated address by the Rev. E. J. Peck, on "Life Among the Esquimaux of Baffin's Land." It was decided that the chapter should meet next autumn in Lions Head—the most northerly parish of the diocese. The success of the meeting was due chiefly to the energy of the Rev. L. W. Diehl, rural dean. The Rev. G. B. Cox is secretary-treasurer of the chapter.

CALGARY.

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

Calgary.—The Bishop of Calgary has gratefully acknowledged the offer by Dr. N. J. Lindsay, of 4 lots situated at the corner of Maple Avenue and Hungerford Street in Park View, Calgary, as the site for a new church.

NEW WESTMINSTER.

The special session of Synod to elect a Bishop met in New Westminster, June 8th. Holy Communion (choral) was celebrated in the cathedral at 10 a.m., the Ven. Archdeacon Pentreath being celebrant, assisted by the Rev. C. A. Easum, J. Hinchliffe and C. C. Hoyle. Rev. C. C. Hoyle gave an excellent devotional address. The Synod assembled in St. George's Hall and was duly constituted, there being present thirty-six clergy and eighty-five lay delegates. Before the nominations of the Synod the question of clergymen voting without being in possession of a license signed and sealed by the bishop of the diocese was brought up by the Rev. C. C. Owen, who rose to a point of order and enquired why the names of two members of the diocese had not been read. Archdeacon Pentreath stated that he intended to enforce the canon in regard to licenses. After considerable discussion, in which Mr. Owen stated that the matter of license had never been strictly enforced in the past, the matter was settled by allowing the clergymen affected to cast a tendered ballot, which was not to be opened unless a tie vote resulted in the election. The chairman, Ven. Archdeacon Pentreath announced that the endowment of the Bishopric amounting to \$53,000 had been completed. A resolution expressive of high appreciation of the character and work of Bishop Dart was read by Mr. A. McC. Creery. A memorial resolution was read by the clerical secretary, the Rev. H. Beacham, on the death of the late King. Both resolutions were passed standing. The chairman then called for nominations. Ven. Archdeacon Pentreath was nominated by the Rev. Rural Dean Houghton, the Rev. A. U. de Pencier, by the Rev. H. J. Underhill, and the Rev. Canon Tucker by the Rev. C. C. Owen. The chairman then directed the lay delegates to remain in the hall, appoint a chairman, and three scrutineers, and cast their ballots. The clergy were directed to retire to the cathedral for voting. Each house informed the others of the result of the ballots. 36 clerical votes were cast—necessary to elect, 19. 85 lay votes—necessary to elect, 43. First ballot—Clergy: Tucker 5, Pentreath 14, de Pencier 15, blank 2; laity: Tucker 19, Pentreath 35, de Pencier 31. Second ballot—Clergy: Tucker 2, Pentreath 14, de Pencier 18, blank 2; laity: Tucker 15, Pentreath 36, de Pencier 34. Third ballot—Clergy: Pentreath 13; de Pencier 21, Tucker 0, blank 2; laity: de Pencier 37, Pentreath 33, Tucker 15. Fourth ballot—On the fourth ballot de Pencier secured 23 clergy and 47 laity and was elected by a clear majority of four clergy and four laity. Both houses then re-assembled in St. George's Hall, and the clerical and lay secretaries then read the result of the final ballot. The chairman then said: I declare the Rev. Adam Urias de Pencier, M.A., duly and canonically elected Bishop of New Westminster, and I am prepared to give him the same loyal support which I gave to the late Bishop. The rural dean Houghton then moved that the elec-



Rev. Geo. Benson Cox, B.A., B.D., Hanover, Ont.

The Rev. G. B. Cox, incumbent of Hanover Parish, Bruce County, Ontario, who has been awarded the degree of Bachelor of Divinity by the Provincial Synod examiners. The degree conferred by Trinity College, Monday, June 13th.

Frieau; the Rev. R. W. James, appointed to Ripley and Pine River; A. D. Currie and E. J. Heaven, who were ordained at the request of the Bishop of Calgary, and will work in his diocese.

Highgate.—The annual rural deanery and Sunday School convention held in the Church of the Redeemer last month was a decided success. The addresses by the Rev. T. Dobson, R.D., the Rev. Canon Hague, M.A., the Rev. W. J. Spence, M.A., and the Rev. Chadwick, M.A., on Christian and missionary work, were spiritually beneficial and instructive. The Rev. E. C. Jennings introduced and explained the stamp system to be used in Sunday Schools. Miss Sandys gave methods of teaching, and Mr. Beattie, suggestions for Sunday School library. These three subjects created an interesting discussion. A motion carried to hold the next meeting in Chatham.

Rural Deanery of Bruce.—The spring meeting of Bruce deanery was held in Southampton during the second week in June. At the first meeting evensong was read by the Rev. W. F. Brownlee, the rector of the parish, and an address was given by the Rev. R. Perdue of Walkerton, the subject being, "The Practicability of the Christian Religion." On Thursday morning the Rev. E. G. Peck spoke on "The Power of Prayer and the Benefit of Praise." At a conference held on Thursday afternoon papers were read and addresses given as follows: Miss Gower of London, "Woman's Work in the Sunday School and

tion be made unanimous which was carried by standing vote. The election (until a province is formed) has to be confirmed by the majority of the bishops of the Church in Canada, and the bishop-elect has to sign a declaration that he will exercise episcopal jurisdiction over the diocese of Kootenay, until the diocese can elect its bishop. Out of \$50,000 required about \$10,000 has yet to be raised. The chairman then pronounced the Benediction and the Synod adjourned at 5.30 p.m. Luncheon was served at 1 p.m. by the ladies of the cathedral, St. Barnabas', St. Mary, Sapperton and St. Albans, Burnsby. As soon as the election is confirmed the Primate of all Canada will take order for the consecration.

Correspondence

NOT ELECTED BISHOP.

Sir.—Much annoyance has been caused me by the publication in that usually reliable church paper, the "Living Church," in its issue of May 26th, that I had been elected Bishop of New Westminster. The Synod did not meet till June 8th, and an account of it appears in this issue, from which it will be seen that I was not elected.

Edwyn S. W. Pentreath,
Archdeacon of Columbia,
(Diocese of New Westminster).

COADJUTOR BISHOPS.

Sir.—In the "Canadian Churchman" of June 2nd, "Spectator," in his weekly review of the "Acts" of the Church of to-day, refers to the recent Synod at Quebec, and comments upon the action there taken. This is not unfitting. The "Canadian Churchman" is a paper devoted to the interests of the Church, and is ecclesiastical in its character. The case seems to be somewhat different when discussion is carried into a secular publication. The item from "Spectator" was copied into the "Quebec Chronicle" of June 8, and was editorially commented on, under the caption of "An Ecclesiastical Precedent." The conclusion may not be absolutely accurate, but the fact that copies of this number of the "Chronicle" were sent to all the clergy of the diocese would intimate that the secular press is to be utilized in a definite campaign which was temporarily decided at the recent synod. If this is to be the case will you admit a brief and courteous comment on some of the expressions used by "Spectator" and the "Chronicle?" It is a familiar statement that in political and ecclesiastical discussions a "catchy" phrase has been known to carry great weight, and to decide many hesitating judgments. "Spectator" has given us one of these, and the "Chronicle" has quoted it with evident gusto. It is "the co-adjutor habit which seems to be laying hold of the Anglican Church in Canada." There is an admission there, which is perfectly true. The Canadian Church has evidently so fully learned the possibilities for good of co-adjutor bishops that it has continued to elect them to office, and to profit by their work. But the phrase is wrong in implying that it is a new thing which is just now laying hold of the Church. Quebec set the example as long ago as 1837, when George Jehoshaphat Mountain was consecrated as Co-adjutor of the Diocese, with the title of Bishop of Montreal. If it be replied that that was a necessity because the work had grown too great for any one man, the answer will be accepted, since it partly supplies the explanation of the recent request made by the present Bishop of the same diocese, and is equally applicable to-day. Although Newfoundland is not a part of "Canada" proper, the historical precedent may not unfairly be quoted here: James B. Kelly was consecrated Bishop Co-adjutor for that diocese in 1867. And Hollingworth Tully Kingdon became Co-adjutor of Fredericton in 1881. From these three instances, the first of which was almost three quarters of a century ago, it will be seen that the "habit" laid hold—the present tense can no longer be correctly used—of the Anglican Church in Canada a respectable time ago. And the Church has found its work so well that the "habit" has not been cast off, for the present Bishop of Ontario, the late Rev. James Carmichael, the present Primate of all Canada, and the present Bishop of Fredericton, all began their episcopates at the call of the Anglican Church in Canada as co-adjutors; and the diocese of On'Appelle has upheld the "habit" within the current year. The phrase in question might well be modified, since to many it might imply that this "habit" was prevailing only in

Canada. "Spectator" knows better than this, but some of his readers may not have informed themselves upon the subject. The American Church may certainly claim that many of its sons have been, and are, among the ablest men which that country has known. The "Co-adjutor habit" has certainly laid hold there with a tenacity that leaves little room for doubt. The diocese of New York set the example as far away back as 1801, when Benjamin Moore became Co-adjutor to Samuel Prevoost, who received consecration from the English Episcopate. From that day to the present the office has been continued in spite of the fact that "Spectator" and the "Quebec Chronicle" both suggest that the diocese which decides not to elect a bishop administrator of its affairs "until it has the full honours, responsibilities and emoluments to confer upon him is pursuing the wiser course." Some of the strongest men, whose names stand highest on the Church's roll for intellectual force, administrative ability, and preaching power, began their Episcopates as Co-adjutors (formerly called assistant bishops), and worked in this secondary position for many years before they came to the dignity of the unshared throne. Take, at random, such men as, John Williams, of Connecticut; John Henry Hobart, of New York; Gregory Thurston Bedell, of Ohio; William Bacon Stevens, of Pennsylvania; Arthur Cleveland Coxe, of Western New York; Thomas Underwood Dudley, of Kentucky; Hugh Miller Thompson, of Mississippi; and Henry Codman Potter, of New York, etc., etc. Among living Diocesans to-day who were Co-adjutors are such men as the Bishops of Rhode Island (McVickar); Chicago (Anderson); Central New York (Olmsted); New York (Greer); while to-day Bishops Mackay Smith (Pennsylvania); Parker (New Hampshire), and Lloyd (Virginia), the late distinguished General Secretary of the Mission Board, are Co-adjutors. Away in South Africa, and in the West Indies, we find the same "habit" has found lodgment, where Dr. Cameron is Co-adjutor to his Grace the Archbishop of Capetown, and Dr. Joselyne to the Statesman, Archbishop Nuttall. (It may be added, but only in parenthesis, that the custom has been, and is, so general as to be almost universal throughout the Roman communion). In England, Co-adjutors are not found, for reasons so obvious, connected with the position of the establishment, that no further explanation need be given. But there the "wiser course" evidently seems to be to appoint assistant (or suffragan) bishops, to relieve the overburdened Diocesan, even though the full honours, responsibilities, and emoluments are not conferred upon them. In fact, this "Co-adjutor habit" laid hold of the Christian Church at a very early period of its existence. Strangely enough that ecclesiastical precedent "was set in the very heart of the Church, while yet the echoes of the Apostolic voices had scarcely died away." A.D. 210, Narcissus the Sinitly, the miracle worker, Bishop of Jerusalem, needed help, because of the feebleness of extreme old age, and, under circumstances of special interest, Alexander, of Cappadocia, was appointed his Co-adjutor. (Vide, "The Past Apostolic Age," by Dr. Waterman, p. 150 et seq., and Eusebius, Eccles. Hist. Lib. VI., c. 11, and Henry's Comp. of Bingham, p. 35.) The writer is not here entering upon any examination of the reasons which moved a certain number of the delegates in the Quebec Synod to follow the course which approved itself to them. This will be at once apparent to all who know the facts of the case. His brief survey of the question is offered because he believes that the words of "Spectator" are calculated to convey a wrong impression, and because the proof of the correctness of this belief is to be found in the editorial of the "Quebec Chronicle."

Richmond Shreve.

St. Peter's Rectory, Sherbrooke, June 14, 1910.

A CORRECTION.

Sir.—In your report on the debate of the Synod of Nova Scotia on the new canon for settling differences between a clergyman and his congregation, you say that it "enables the laity to remove a clergyman." This is a mistake. The whole power of investigation and removal is vested in the Bishop and is left to his discretion. The wording of the canon is "may," not "shall." The canon is not in force, as it has to be confirmed by local legislature.

A Member of the Synod of N. S.

P.S.—The canon only passed after the Bishop expressed his concurrence.

LAY PREACHERS.

Sir.—I must ask your indulgence for a few words of explanation. It is evident from the letters

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of not less than two of your correspondents that they do not understand my position. Mr. Moberly, especially, entirely misunderstands me. I do not think for a moment that anyone should be allowed to take any part in any services, without due authorization. A layman, before reading the lessons, taking the service, much less preaching, should be duly authorized by the Bishop. No doubt whatsoever on this point. Anything less would be irremediable chaos. But, I do maintain, granted a man recommended by his rector to his Bishop, and after due examination deemed in every way fitting to be licensed by his Bishop to hold services, under certain restrictions, which inter alia include the reading of a published sermon; then, I say, if that man is fit to be entrusted with the selection of a published sermon to read to a congregation, he should be commended, praised, encouraged, if instead of reading a published sermon, he preached his own! Anything else is a hair-splitting encroachment of irresolution and groundless fear, closely allied to ignorance. Lay help is a mighty power, comparatively lying latent in the Church to-day. It is worthy the attention of our greatest minds and our heartiest efforts to utilize it.

John Ransford.

MIND YOUR STOPS.

Sir.—Will you kindly allow me to thank your correspondent, Francis Coombs, for his correction of the pointing of my first letter under the above heading. How the mistake occurred I cannot tell, as the copy I kept of my letter, made upon my typewriter, gives the comma after the word Father as he places it. And that it is intelligently and correctly rendered at the Cathedral service at St. Alban's, as he tells us, there can be no doubt. For that rendering not only preserves, as he aptly puts it, "the symmetrical balance" of the four versicles and their responses, but also brings out an important truth relating to the persons of the blessed Trinity, which is otherwise lost sight of. That God the Father has always dwelt in unapproachable glory in Heaven, while His Only Begotten Son and the Holy Ghost have come to this earth for the purpose of effecting the salvation of men. But there is one remark in his letter which must certainly be an over-sight on his part, in which he says our Litany was "adapted from the Roman service book." I have always been of the impression that our prayer book was compiled from the liturgies of the various dioceses of the English Church, as of Sarum, Bangor, York, and others. And that the "Roman service book" was never used in England till the reign of Queen Elizabeth, when the Roman bishop of that day in violation of the plainest canons of the undivided Church, set up a schismatical service in England, because the English Church would not acknowledge his supremacy. For it has been said that he consented to accept the work of the English Reformation if England would but accept the papal supremacy, which would have been to abandon the first article of her great charter, which declares, "The Church of England shall be free." Indeed, the Magna Charta was no less the charter of England's ecclesiastical than of her political liberties, and was in fact the foundation of the Reformation, which merely put into practical operation the principle involved in its first article as above quoted. Magna Charta puts the whole question in a nut shell, by mentioning these three, first, "Holy Church," or the Church Catholic embracing all branches: the "Holy Roman Church," and the "Anglican Church." For the Bishops, no less than the Barons, formulated that document, and must have known the relative position of these three bodies as then acknowledged by all parties.

J. M. B.

DASHING DICK.

THE LIFE STORY OF A MAGPIE.

By Rev. W. Everard Edmonds.

(Continued).

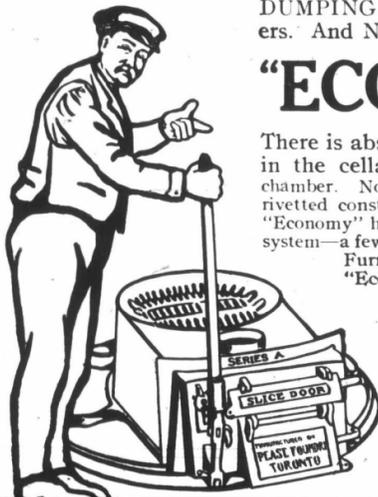
Chapter XXI.—The Eternal City.

My stay in Rome was much longer than I had anticipated. Little Eva had so earnestly implored Guido to leave me with her—she was so lonely—that the good-natured fellow had readily consented, and in many ways my stay in the city was a pleasant one. Every day I went out driving with Eva and Bonita in the gardens of the Villa Borghese, which was thronged each afternoon with the carriages of the Roman and foreign nobility. Bonita took me with her one day to a service in St. Peter's, the largest church in Rome—indeed, the largest church in the world. I had been greatly impressed with the grandeur of St. Paul's in London, but how shall I describe this magnificent temple whose dome towers high above every other building in Rome. To me, St. Peter's was a miracle in stone, for I could not conceive how mere men were able to rear such a noble structure to the glory of God. Perhaps God helped them—I cannot tell. When Bonita entered the church, the imposing ceremony called "High Mass" was being celebrated in one of the side chapels, and a great number of priests were taking part in the solemn service. The music was divine, and I only wished that Guido could have been with us to hear those chants which haunted me for days afterwards. Near the dome is a bronze statue of St. Peter which has a special sanctity for the people of Rome. I saw hundreds of worshippers saying their prayers before this statue, while others kissed the saint's toe, now almost worn away by the pressure of so many thousands of lips. I noticed crowds of women struggling to pay their devotion to it, and the sight filled me with amazement. It was another of those things that I could never fully understand. Guido once took me with him when he and Bonita went to visit the Vatican, which is especially notable as being the residence of the Pope. Because of its famous library and its noted sculptures, it is visited by tourists from all parts of the world. The magnificent halls, I heard one visitor say, would, if placed end to end, make a passage more than two miles long. They are filled to overflowing with the finest works of ancient art, and the gallery of sculpture is perfectly wonderful. I could never describe it—hundreds upon hundreds of figures—statues of citizens, generals and emperors—fauns, satyrs and nymphs—children, cupids and cherubim—indeed its treasures appeared to be inexhaustible. One morning we drove through acres of orange groves, and the golden fruit reminded me strikingly of sunny California. Though subject to cold winds from the Apennines, Rome enjoys so mild a climate, that orange and palm trees grow in the open air without protection, while daisies and violets bloom throughout the year. Driving through this delightful scene we came suddenly upon St. John's Lateran, which though smaller than St. Peter's, fully equals it in richness and splendour. The walls are covered with gorgeous hangings of velvet embroidered with gold, and the whole interior is resplendent with gems and precious stones. Nor shall I ever forget the view by moonlight of Rome's greatest relic of her former glory—the Coliseum. The pale silvery lustre streamed through the broken arches and I thought I

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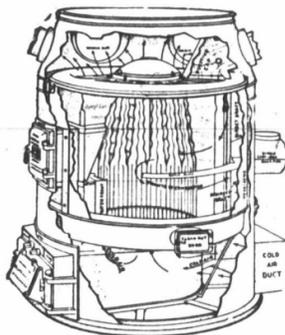
had never looked on so sublime a scene. A cross in the centre of the arena marks the spot where Telemachus fell—the brave martyr who gave up his life, as a protest against the fierce combats that raged here between men and beasts in days gone by. As Guido and Bonita stood by this simple monument I could see the great walls and arches rise, row above row, from every side of the grand arena, like mountain paths on the sides of the Alps. The majesty of the Coliseum is indeed like that of nature. The two outer circles have almost entirely disappeared, torn away, Guido said, by the rapacious nobles of Rome during the middle ages, to build their palaces. When entire, and filled with its hundred thousand spectators, the Coliseum must have exceeded in splendour any pageant which the world can now produce. One day little Eva ordered the coachman to drive to the Protestant burying-ground, where her darling mother had so lately been laid to rest. The cemetery lies on the side of a mound that slopes gently up to the old wall of Rome. For me, the memory of that quiet spot will never fade. The green meadow is sown thick with daisies, and the soft green of the Italian pine, mingles with the dark cypress, above the hundreds of graves. Huge aloes grow in the shade, and the sweet bay and bushes of rosemary make the air ever fresh and fragrant. There is a solemn, mournful beauty about the place, green and lonely as it is, that takes away the gloomy associations of death, and makes one wish to lie there too. Little Eva decorated her mother's grave with a wreath of sweet, fresh flowers and then for a long time sat silently musing of happy days that would never come again. I glanced at the plain white cross and from the words written there, which Eva read aloud, I could gather some idea of the noble woman who had passed away. "Through a mist of tears shines the brightness of her memory," read the grief-stricken child, the warm drops falling from her eyes in quick succession. At last with a sigh she rose to go, and as we drove home through the deepening twilight, over all there seemed to rest a benediction of peace. (To be Continued).

British and Foreign.

Recently, two memorials were unveiled in Exeter to the memory of the late Rev William David, who was for over fifty years a Priest Vicar of Exeter Cathedral, Custos of the College of Vicars Choral, and Rector of St. Petrock's. The cathedral memorial took the form of a white marble slab, affixed to the wall in the south choir aisle, close to the clergy vestry. It has a lifelike medallion of the late priest vicar at the top. The unveiling ceremony was performed by the Lord Bishop of Marlborough (Dean). The other memorial was also unveiled by the Dean of Exeter in the presence of a large congregation. The ceremony took place during a brief service conducted by the Rev. Canon Houghton

(rector of the parish). It consists of a stout bronze tablet mounted on a richly moulded slab of red Devonshire marble, which is affixed to the north wall of the chancel. The inscription, which is in bold relief on a chisel-cut ground, is surrounded by a handsome border—also in relief—of vine and grape design, conventionally treated. The whole of the lettering, &c., was entirely cut by hand.

The Rev. L. S. Westall, who has been appointed by the Bishop of St. Albans to the Vicarage of St. Saviour, St. Albans, is an enthusiastic archaeologist, who has done much for the beautiful and famous church of which he has had charge for seventeen years. Thaxted Church is of almost cathedral dimensions, and it will be remembered that a claim was put in on its behalf to be the headquarters of the new Essex diocese. The town was once of



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great importance and was famous for its catory before Shemid rose to greatness. The church appears to have been originally built about the time of Edward I. Like so many other famous ecclesiastical edifices, it suffered greatly in Commonwealth times. The Ironsides made a considerable stay in the town and they stabled their horses in the aisles. Until a generation or so ago the iron rings to which the horses were attached were still in the walls, but a predecessor of Mr. Westall's had them removed. The church was greatly favored by Elizabeth of York, Queen of Henry VII., and Catherine of Arragon. They both in succession owned the manor of Thaxted, and the fonts and the ceiling of one of the aisles are decorated with Tudor roses. The church would accommodate 2,000 persons if it were quite full. The population of the parish is only 1,600.

The Bishop of London has definitely expressed his intention, subject to unforeseen contingencies, to take part in the Bicentenary celebration of the Canadian Church. The principal event will be the consecration of All Saints' Cathedral, Halifax, Nova Scotia, on September 3rd, when the celebrant will be the Primate of All Canada, the Archbishop of Ruperts Land; the Gospeller, the Archbishop of Ottawa, the Primate of Canada; and the Bishop of Nova Scotia, the Epistoler. The sermon will be preached by a former diocesan, Bishop Courtney. The presiding Bishop of the American Church, the Bishop of Missouri, Bishop Brent of the Philippines, and the Bishop of Glasgow, will also take part in the services connected with the consecration. For the three days, September 5th to September 7th, there will be a Church Congress, similar to that held in England, with mass meetings for men, women and children. Visits will be made to King's College, Windsor, the oldest Colonial University, and Annapolis Royal, the scene of the first Anglican service in Canada two hundred years ago. At that time the work was within the jurisdiction of the Bishop of London, so it is appropriate that the present occupant of the See should take part in the celebration, as he did in the Jamestown Tercentenary in 1907.

Children's Department

THE LAZY LAD.

Young Albert was a lazy lad,
And idled all the day;
He was not really very bad,
But had a slothful way.
He would not work, and even had
A great dislike for play.

On journeys he could never go,
He tried and tried in vain;
But he was always late, and so
At home he would remain,
Because he was so very slow
He always missed the train.

Once he took up a slice of bread
And looked at it in doubt,
And when they asked him why, he said
As he began to pout,
"The butter is so hard to spread
I'd rather go without."

And when the Christmas sleigh bells rang,
And Santa Claus cried "Whoa!"
And when the reindeer swiftly sprang
Across the winter snow,
His stockings he would never hang,
Because it tired him so.

It made him tired to go to bed;
It made him tired to rise;
It made him tired to lift his head,
And tired to shut his eyes.
He would not wink, because, he said,
It seemed like exercise.

And so through life young Albert went,

A lazy, lazy lad:
He never earned a single cent.

And never wished he had.

Oh! he was very indolent, &

And yet not really bad.

Arthur Macy.

—"St. Nicholas."

WATCHING FOR GOD'S HELP.

Unless you put out your water-jars when it rains you will catch no water; if you do not watch for God coming to help you, God's watching to be gracious will be of no good at all to you. His waiting is not a substitute for ours, but because He watches, therefore we should watch.

We say, we expect Him to comfort and help us—well, are we standing, as it were, on tiptoe, with empty hands upraised to bring them a little nearer the gifts we look for? Are our "eyes ever toward the Lord?" Do we pore over His gifts, scrutinizing them as eagerly as a gold-seeker does the quartz in his pan, to detect every shining speck of the precious metal? Do we go to our work and our daily battle with the confident expectation that He will surely come when our need is the sorest and scatter our enemies?

Is there any clear outlook kept by us for the help which we know must come, lest it should pass us unobserved, and, like the dove from the ark, finding no footing in our hearts drowned in a flood of troubles, be fain to return to the calm refuge from which it came on its vain errand? Alas! how many gentle messengers of God flutter homeless about our hearts, unrecognized and unwelcomed, because we have not been watching for them!

DOGS OF TIBET.

Like everything else in that queer land, the great dog of Tibet is queer—very queer, indeed. Even when a puppy—so young that his eyes have

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never looked upon the world, he presents a countenance that seems aged enough to belong to the Methuselah of dogdom. This venerable appearance is caused by the deep wrinkles of his face and the bunch of tucks he has between his eyes. These same eyes appear to be both fierce and stern at first glance, so deeply are they placed

SURE PURE THE KIND THAT PLEASES THE PEOPLE!

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beneath the frowning brows. Like many other things, however, they partake in some measure the nature of their surroundings, and, in reality, are very soft and intelligent.

Life is not a thing of sunshine and beef bones to the great dog of Tibet. It is to him, as to many of his kind, so stern a reality it often becomes a tragedy.

He eats no idle bread. In Tibet many things are beasts of burden—sheep, and goats, and dogs, and women, and little children. All these bear heavy loads, and frequently in winter the great dogs stagger along beneath burdens far too heavy for even their sturdy strength. Like all dogs, though, they are faithful workers and make no complaint, but pull as long as they can stand, their cut and bleeding feet often leaving bloody tracks along the frozen ground.

Aside from being the devoted friend and faithful servant of his master, as well as his patient beast of burden, the great dog of Tibet is the self-appointed guardian of the villages. Whenever a stranger approaches a native settlement he is met by a battalion of these grim-looking dogs. They advance, growling and barking fiercely, which they keep up until some of the women come leisurely forth to call off their grim protectors.

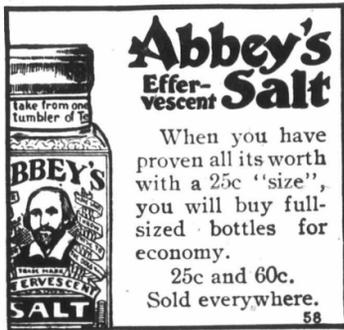
Besides the duties already cited, and to which he attends faithfully, the great dog of Tibet is the trusted guardian of his masters flocks. In the region of Ladak, Tibet, both wild dogs and wolves abound, and the stout-hearted defender of the timid sheep often saves his charges' lives by giving up his own.

He is a strong fellow, sometimes fierce, and always honest and true to the trust placed in him. And, like so many of his relatives, he is faithful unto death to his master, despite treatment that the dog would never condescend to give, but is gentleman enough to accept without a word.—"Kind Words."

A HUCKLEBERRY ADVENTURE.

"Mother, can I go huckleberrying up on Drayton Hill this afternoon?" asked Willy Marshall. "Tom Saunders says they're thicker'n hops, but they don't pick 'em, 'cause they don't like huckleberries. He says he don't care who gets 'em."

"O, I wish I could go" cried Willy's sister, Julia. "Not like huckleberries—O! say, Willy, you wait till to-morrow, and I'll go, too!"



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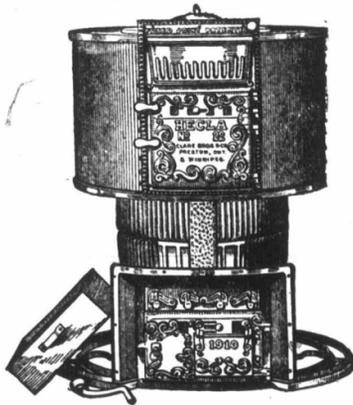
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Clare Bros. & Co. Limited, Preston, Ont.

"No, I don't want to wait. Can I go mother?"

"Why, it is a good way off," began Mrs. Marshall.

"O, let him go, mother!" broke in Janet. "There isn't anything to hurt him, and he can take Hector along."

"Course I shall take Hector," patting the head of the handsome collie that was wagging his tail frantically at the little boy's side. "S if I'd go anywhere without him!"

The rest laughed, for Willy and his beloved pet were inseparable.

The boy, the basket, and the dog started soon after dinner, and the mother and the three girls called out commands and injunctions from the door as long as they were within hearing, for the Marshall family had not lived long enough in the country to ignore the possible harm that might befall a little boy all alone a mile or two from home.

But Willy was not troubled by fears, and Hector was all the company he wanted. He found the berries, as Tom Saunders had said, "thicker'n hops," and if he had not run so many races

with Hector after scurrying chipmunks or eaten so amazing a number of huckleberry luncheons along the way, his basket would have been filled to overflowing long before supper time. As it was, it was well on toward 6 o'clock by the time he had gathered what he called "enough," and even then he was not quite satisfied.

Over a fence was a struggling row of bushes that bore berries which looked larger than any in his basket; so up he climbed, basket in hand. But the rails were loose, and Willy was not an expert in climbing. In his descent he lost his balance, and over he went—still holding tight to his precious basket. Scarcely any berries were spilled, but when Willy tried to get up he uttered a scream—there was something the matter with his ankle. He unlaced his shoe; his foot was swelling fast, and he could not step upon it without unbearable pain. What should he do?

"Guess you'll have to go home and tell 'em, old fellow," Willy said, with a sob.

Then he picked up a stone; it had a sharp edge. On the sole of his shoe he scratched one word, "Cum." By turning and twisting he managed to get the basket through the old, broken fence, and putting his shoe on top of the berries he bade the dog carry it home.

The family was at the supper table when Hector rushed in.

"What in the world?" began the mother, who had been anxious for the last hour.

"Something's happened!" exclaimed Mr. Marshall, when he spied the ill-spelled scrawl on the shoe.

Willy's spelling was a standing joke in the family; but nobody even smiled. They rushed out and up the road, Hector leading the way.

When Willy saw the five coming, he relieved their fears by bursting into a merry laugh. He rode home on his father's shoulder, and the next day he enjoyed the huckleberry pie as much as anybody.—"Southern Churchman."



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At a most representative and very largely attended meeting which was held lately at the Church House, Westminster, under the presidency of the Archbishop of Canterbury, it was determined that the form which the memorial to the late Bishop King of Lincoln shall take will be a statue or a recumbent figure of the late Bishop in Lincoln Cathedral and the completion of the fund for building the Memorial Church of St. Luke, at Grimsby.

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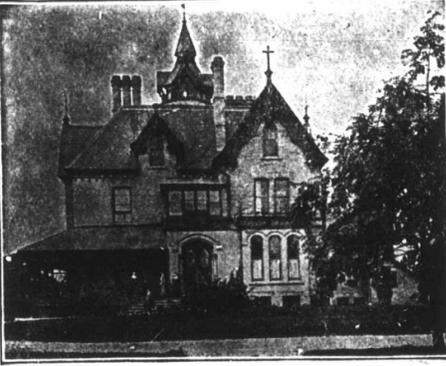
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St. John the Evangelist's, Upper Norwood.—It may interest readers of Canadian Churchman to know that some few years ago the Princess May, who afterwards became Princess of Wales and is now our Queen Mary, graciously accepted a very handsome Office Book from the then vicar, Mr. La Trobe Bateman, and his congregation, in memory of her stay at Norwood for the benefit of her health, and her regular attendance as a worshipper at St. John's.

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