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ESTABLISHED 1871

Vol. 39 TORONTO, CANADA, THURSDAY, AUGUST 22nd, 1912 No. 32

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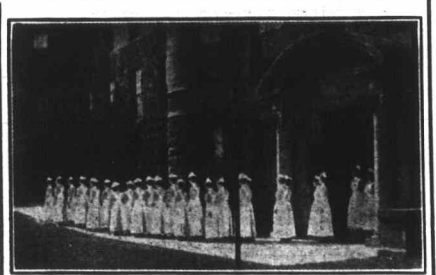
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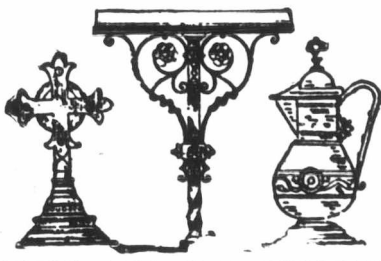
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Canadian Churchman.

TORONTO, THURSDAY, AUGUST 22, 1912.

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August 24.—St. Bartholomew A. & M.
Morning—Gen. 28:10—18; 1 Cor. 4:18 and 5.
Evening—Deut. 18:15; Matt. 28.

August 25.—Twelfth Sunday after Trinity.
Morning—1 Kgs. 22:1—41; 1 Cor. 6.
Evening—2 Kgs. 2:1—16, or 4:8—38; Mark 1:1—21.

September 1.—Thirteenth Sunday after Trinity.
Morning—2 Kgs. 5; 1 Cor. 11:17.
Evening—2 Kgs. 6:1—24; or 7; Mark 5:21.

September 8.—Fourteenth Sunday after Trinity.
Morning—2 Kgs. 9; 1 Cor. 16.
Evening—2 Kgs. 10:1—32, or 13; Mark 9:2—30.

AN OFFER TO ALL.

Any clergyman or layman sending in new subscribers to "Canadian Churchman" at the regular subscription price, \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

Appropriate hymns for the Twelfth and Thirteenth 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 are to be found in other hymnals.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 251, 260, 261, 446.
Processional: 386, 440, 443, 447.
Offertory: 28, 566, 622, 667.
Children: 686, 703, 706, 707.
General: 14, 27, 466, 467.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 243, 246, 248, 249.
Processional: 224, 362, 398, 406.
Offertory: 597, 610, 612, 656.
Children: 713, 716, 717, 720.
General: 401, 416, 424, 436.

DANGER OF INFANTILE PARALYSIS OUTBREAK.

Infantile paralysis, which is closely related to spinal meningitis, is not common in the Province, and seldom more than one or two cases are reported each month. The number of cases of the disease reported at Buffalo has assumed the proportions of an epidemic, and stray cases have been reported through the newspapers on the Canadian side. Five living and two dead is the definitely known total reported from Niagara Falls and Stamford county. Dr. J. A. Amyot and Dr. McLennan are being sent to Niagara Falls as a precautionary measure to investigate conditions by Dr. J. W. S. McCullough, Provincial Officer of Health.

EARLY CHRISTIAN HYMNS IN THE EPISTLES.

Our contemporary, The Church of Ireland Gazette, publishes from time to time some admirable sermons, a policy which we hope, some day, to have room for again. In a recent number we read "The Service of Praise," by the Archdeacon of Down, a short discourse full of information from which we take the following extract:

"I turn now to the music of the early Christian Church. In the East it was at first derived from the Jewish Church, but quite early in its history we read of distinctively Christian hymns. Take the evidence afforded by Pliny's famous letter to the Emperor Trajan in the year 110 A.D. He describes the Christians in their service as 'singing a hymn alternately to Christ as God.' Indeed, it has been thought by many scholars that certain rhythmical quotations in St. Paul's letters are taken from early Christian hymns. For example, Ephesians v., 14—

Wherefore he saith—
'Awake thou that sleepest
And arise from the dead
And Christ shall shine upon thee.'

Or, Timothy ii., 11—

Faithful is the saying—
'If we died with Him we shall also live with Him,
If we endure we shall also reign with Him,
If we shall deny Him, He shall also deny us.'

THE BISHOP MAY RESIGN.

In our issue of July 18th we wrote an account of Bishop Blair, of the Falkland Islands, which is the largest diocese in the world, embracing the major portion of the continent of South America. The Bishop, who attempted to raise \$500,000 for Church work in those countries, has succeeded in getting only \$30,750. He announces that he will resign unless an adequate response appears before next September.

The Bishop says he has made thousands of appeals to members of the Church of England, having South America interests, by letters and also personally.

"The opportunity for religious education and medical work," the Bishop declares, "will be greatly intensified by the opening of the Panama Canal, and the only method of preventing conditions like the atrocities perpetrated against the Indians in the Putumayo rubber-gathering district of Peru is by Church organization. The Bishop of the Falkland Islands is the Right Rev. Lawrence Frederick Devaines Blair.

A CELIBATE PRIESTHOOD.

A member of the Church of England contributed to one of the leading English monthlies an article full of impassioned appeals in favour of a celibate clergy. Almost every Christian

body is troubled by young clergy who handicap themselves and embarrass their superiors by too early marriages. Some Bishops and some other authorities have put an age limit or other obstacle in the way. But it is quite a different thing to insist on compulsory celibacy. There is, of course, much to be said in its favour, just as there is as much, and we think more, on the other side. Everything really depends on the individual temperament. It is a mere ecclesiastical regulation. The Protestant Churches of North Europe all have a married clergy. The Russian Church insists that every clergyman shall marry once. The Roman Church has, as a rule, a celibate clergy, but it has also a married priesthood. An impartial observer in Canada must have been struck with the blessings given to the clergy of, as a rule, large families, who turn out credits to their parents and honour to their country.

TO END SLAVERY IN THE AMAZON.

A petition, signed by Most Rev. John Baptist Crozier, Archbishop of Armagh and Primate of All Ireland (Church of Ireland); Rev. Sir James Jeakes, Prebendary of Harleston in St. Paul's Cathedral; Sir John Jardine, M.P., and Lady Jardine; Noel Buxton, M.P. for Norfolk; Rev. J. H. Harris, of the Anti-slavery Society, and Archdeacon Potter, in regard to the Peruvian outrages, has been forwarded to Premier Asquith. It says among other things:—

"We desire to point out that it is the duty of Great Britain, acting with the United States, to take steps to put an end to the slavery system in the Amazon district.

"The Monroe Doctrine, which was put forth in 1823 by President Monroe, stated that the United States would view any interposition of European powers for the purpose of controlling the destiny of independent Governments on the American Continent as a manifestation of an unfriendly disposition towards the United States. We, therefore, consider that the British Government should call the attention of the United States Government to the fact that the Monroe Doctrine involves the latter in grave responsibilities as regards such deeds as have come to light, and request her co-operation with Great Britain in putting an immediate end to these atrocities and punishing the culprits."

NATIONAL HONOUR.

Though the Panama Canal Administration Bill as passed by the Senate does not in all points coincide with that bill as passed by the House of Representatives, there is practical agreement between them in the matter of exempting United States coasting vessels from the tolls to which foreign vessels are to be subjected.

But doubt that the bill will ever be placed on the statute book with such a provision in it has become strong and somewhat general within the last few days. Such a superlative degree of bad faith makes its own difficulties. The measure is too flagrant a breach of national honour to be easily handled in the latter stages, when the conscience of the people of the United States has had time to become awakened. For the awakening of the national conscience to a lively sense of the import of the tolls provisions, the leading newspapers of the country are responsible. The ablest and most influential of those newspapers have been unceasing and unsparing in their denunciation of the perfidy of Congress in this business. The most powerful journals supporting the Taft Administration and those of most weight in the Democratic party speak with one voice in the matter. They cry shame upon the legislators who would tarnish the national honour by so unblushingly

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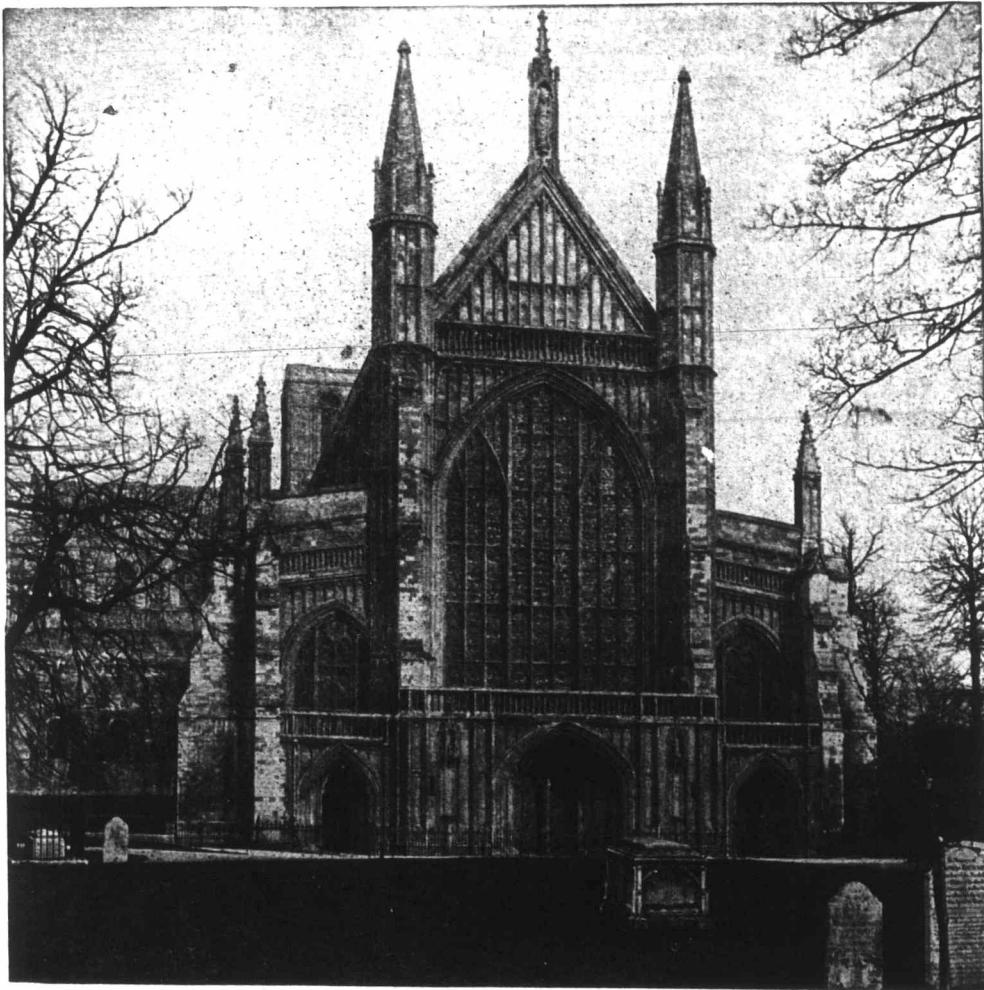
HAPPINESS FOR THE BLIND.

Thomas Jefferson wrote that all men are endowed by their Creator with unalienable rights, including life, liberty and the pursuit of happiness. Henry George said in "Social Problems" that man is so constituted that it is utterly impossible for him to attain happiness save by seeking the happiness of others. There are more than two thousand persons in Ontario—men, women and children—approximately one out of every thousand of the general population—who, from causes usually ascertainable, are deprived of the sense of sight. What chance would the blind have in the pursuit of happiness, if left in ignorance, idleness and dependence? Fortunately, some provision has been made to brighten the lives and improve the condition of these afflicted ones, though much remains to be done to bring Ontario into line with the more advanced States in America and countries in Europe. For forty years the Legislature of Ontario has maintained at Brantford a school for the education and instruction of the blind children and youths of the province of both sexes, without charge for board, tuition or books; and in that school hundreds have been taught to read and write, to sing and play on some musical instrument, and to do some useful work, the remuneration for which suffices or assists to provide an independent livelihood. Of course, no amount of instruction can make a blind person as competent as he would be with sight, but it is surprising to see how much, and what a variety of things, the blind can accomplish by touch and hearing, under proper guidance. There are in every country many more blind adults than blind children, and the Institution at Brantford provides to all applicants free appliances by which the adult blind can be taught at their homes to read with their fingers. Children can be much more easily, and more thoroughly, taught in the school for the blind, therefore, the Principal makes his annual appeal to the readers of The Canadian Churchman to send him the names of any children in their vicinity who are blind, or whose sight is so defective that they cannot be effectively taught in the Public Schools—together with the names and post-office addresses of parents or guardians. It is only by the kindness of those who "seek the happiness of others" that communication can be established between the school and the children who should enjoy its advantages. The school term begins on September 4th.

Do not be troubled or dispirited because you have not great virtues. God made a million blades of grass when He made one tree. The earth is fringed and carpeted, not with forests but with grasses. Only see that you have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.

Winchester Cathedral Resuscitated

After a period of eight centuries, Winchester Cathedral now rests on a solid and immovable foundation, saved from threatened ruin. Almost every day during the last five or six years the movements of a diver in regulation dress have been watched with curious interest as he entered or emerged from the depths of water beneath the foundations of the cathedral. He was at work helping to save from ruin one of England's noblest buildings, and the successful issue of the undertaking was celebrated by a great thanksgiving service in the cathedral on July 15th (St. Swithin's Day), at which the King and Queen were present. For several years past the Dean and Chapter of Winchester had been watching ominous signs, such as cracks, bulgings and settlements, sure harbingers of a collapse of the cathedral. From the interior daylight could be seen through the cracks; the latter grew ever wider and wider. The walls on the south side and the Norman



Winchester Cathedral.

The West Front of one of England's most famous Churches. Re-opened on St. Swithin's Day, July 15th, 1912, King George and Queen Mary being present.

transepts, unequalled for their majestic simplicity, were riven in all directions. In 1905 the Dean and Chapter were forced to take steps to prevent the entire collapse of the structure, but from the time of its erection in the eleventh century the weakness of the foundations had been an ever-present danger. The massive masonry of the Norman builders had from the beginning proved too ponderous for the watery, compressible soil which forms the foundation. The first hole dug into the foundations revealed the cause of the whole trouble—water—and acting on expert advice holes were dug in sections through top soil and chalk and far through the peat. Then it was the work of the diver in his usual diving dress to enter the hole, remove further layers of peat so as to allow the water to rise into the cavity, and then to lay a flooring of cement to prevent the water from sinking back into the gravel. After the imprisoned water had been removed by pumping the cavity was filled up with brickwork in cement. This extended from the floor laid by

the diver up to the solid stonework of the cathedral, showing like a roof of rock overhead. While the work underground was being carried on, patiently and thoroughly during several anxious years, the cracks in the walls, vaultings and arches of the fabric were welded by the injection of liquid Portland cement from a squirting machine, a process known as grouting, capable of being so manipulated as to fill either a shallow crack or a rent through the thickness of a massive wall. Every crevice has now been repaired, every flaw and displacement remedied, every trace of instability in the foundations removed, and the cathedral seems to stand as solidly as the strongest building in the Kingdom. The thanksgiving services were continued during the octave.

Marie Antoinette's Prayer Book Found

Last Words Ever Penned by the Unhappy Queen of France Before She Was Led Out to Her Execution.

Buried in a provincial town for generations, a priceless historical relic has been brought to light—Marie Antoinette's prayer book, which she took with her to prison, and in which she wrote her last thoughts.

The volume was printed in 1757, and was entitled, "Office of the Divine Providence for the Use of the Royal House of Saint Louis at St. Cyr and of All the Faithful."

"October 16, 4.30, morning—May God have pity on me. My eyes have no more tears to weep for you, my poor children. Adieu, adieu.—Marie Antoinette."

The book is richly bound in olive green morocco and stamped with gold lace work, fleur-de-lis and crosses, but the binding has suffered severely from Revolutionary zeal, much of the gold ornamentation having been roughly defaced with a knife.

Writing Authenticated.—

In order to remove any possible doubt of its authenticity, Georges Cain, the well-known Paris antiquarian, has had the writing examined by one of the principal French handwriting experts, who states that there is not the slightest doubt that "The Office" contains the last words ever penned by the unhappy Queen.

This memento of the last hours of the old French Monarchy belongs to the library of Chalons-sur-Marne, to which town it was originally brought by the daughter of Citizen Courtiers, the Deputy who was charged with the examination of Robespierre's papers after the latter's death.

Finding this book with other souvenirs of the Royal family concealed in the false bottom of Robespierre's bed, Courtiers, it is stated, kept them in his possession, hoping to be able to sell them for a large amount to the Bourbon family, if they should ever return to power.

In 1816, however, they were seized by the authorities, with the exception of this single volume, which remained in the Courtiers family, passing afterward from hand to hand until it was acquired in 1895 by the Chalons library.

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The discovery has, of course, aroused the keenest interest among French antiquarians and historians, many of whom are visiting Chalons-Marne to examine the volume.

Two Tombs In Winchester Cathedral

The completion of a sound foundation to Winchester Cathedral has been celebrated with much solemnity and thankfulness, and by service joined in by the King and Queen. It was fitting that they should thus recall the memories of the old kingly associations. Besides the old, there are the memories of the last century, during which so much has been done. Not the least are the monumental records of Jane Austen and Charlotte M. Yonge, story writers, one at the beginning of the nineteenth century, the other fifty years later. Jane Austen's writings are more popular now than when she lived. She died worn out by illness. For one blessing we may thank God: that is the power to assuage the agonies of pain. In her last days Jane Austen was asked if there was anything she wished for. "Only death," she gasped in reply. Her biographer, Mr. Leigh, says: "A gentleman visiting Winchester Cathedral desired to be shown Miss Austen's grave. The verger as he pointed it out asked: "Pray, sir, can you tell me whether there was anything particular about that lady; so many people want to know where she was buried?"

Miss Yonge wrote much. Her first great success was "The Heir of Redclyffe," which was followed by a library of attractive stories. The generation of young girls, and their mothers, too, who grew up under the influence of this literature have cause to bless God for its sweet and wholesome influence. Wealth came to Miss Yonge, only to be given to the glory of God. Unlike Miss Austen's fame, her books are almost forgotten already, and her tomb is a place of pilgrimage to only a small number, but the good that she did in her lifetime "smells sweet and blossoms in the dust."

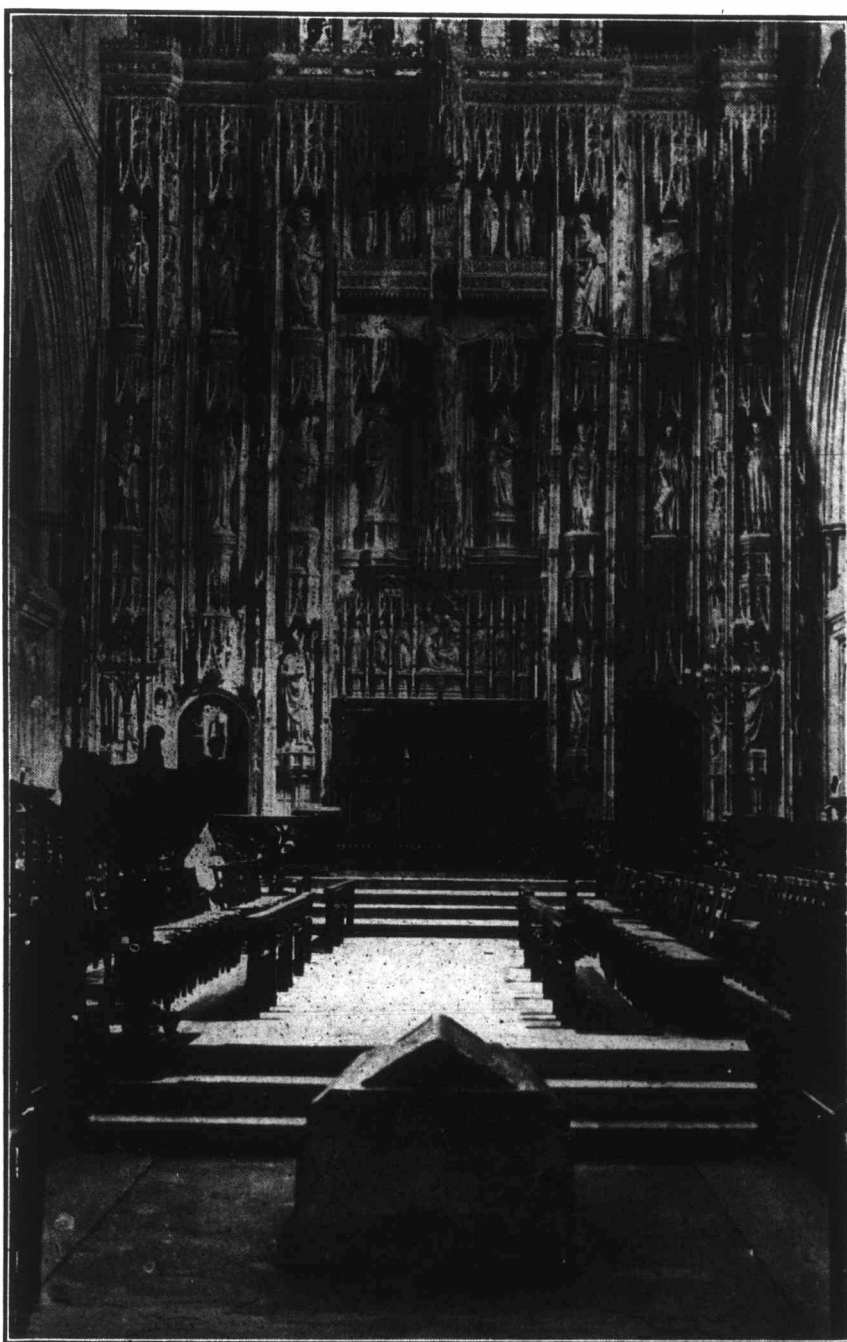
The lives of these good women recall a thoughtful article in the "Spectator," published some six months ago, upon goodness, and of what it consisted. "What is goodness?" the writer asked. "We all know, but when we try to express it our thoughts pass unconsciously from propositions to persons, recollections of our friends and of our heroes crowd upon us, and we cannot concentrate our minds upon a definition. But if we cannot define goodness because it is Divine, we must yet admit that it is a very simple thing, instantly recognized, even by a child. It is to be found everywhere—in every age, in every race, in every class. No religion and no system of thought has any monopoly of it; it flourishes inside and out of every enclosure; ignorance cannot kill it, nor learning; nor poverty, nor money. With or without it a man may gain the whole world, or, as the saying is, may attain to the height of his desire. The success of bad men is patent; probably only the good have ever plumbed the depths of suffering. Is goodness, then, worth while? It is a question for authority and not for the scribes." We might write much, but can any-

thing be better than our Church Catechism? Can our duty to God and our neighbour be better set out, and, if acted on through life, enable us to exemplify goodness more fully?

"My dear, be a good man—be virtuous—be religious. Nothing else will give you any comfort when you come to lie here," said Sir Walter Scott to Lockhart when he was dying. Well known as these words are, they remain arresting. Every time we think of them we are struck afresh by their simplicity. They are not quite what we should have expected from a man of great genius and great success. It did not take genius to bring him to that conclusion, and it is one with which ambition has nothing to do.

petty detail that went no deeper than a mere question of good or bad taste. And yet men have quarrelled, bitterly, fiercely, and apparently irreconcilably, if not on religion itself, about its adjuncts and accessories, about that thing which we have agreed to call theology. Now, we have nothing to say against theology in its right place. Theology is only what man thinks about God. As long as this world is inhabited by human beings there must be theology of some kind. Out of the abundance of the heart the mouth will always speak, and as long as men think about God and the things pertaining to God they will speak about them, and express and formulate their ideas on the subject. A religion without theology is as impossible as patriotism without politics.

A man may over-emphasize politics. He may put them before patriotism, and, indeed, sacrifice patriotism to them. He may degenerate into a mere politician. So a man may put his theology in the place of his Christianity and degenerate into a mere religionist, but this is not to say that theology has not its place and use. Nevertheless, Christianity is not theology, nor is theology Christianity. Christianity is a body of facts, from which a great many varied inferences may be drawn, and about which many theories may be constructed. Now, it matters comparatively little what opinions men form regarding these facts. What really does matter is the spirit in which they hold them. The reunited Church of the future, whether near to us or remote, will have its theology, or rather its theologies. There will be an infinity of opinions and theories, but it will be held together by the common acceptance of a few fundamental facts. No reunion which aims at a common theological basis, using the term in the sense accepted to-day, is feasible. Men may agree about facts and about the practical duties which follow upon the acceptance of those facts, but they will never agree in their descriptions of how those facts appeal to the imagination. And even while they may be describing identically the same thing, they will often use different, and sometimes conflicting, language; for no two men use the same language in exactly the same way. When the Churches have frankly recognized the impossibility of contriving any system of theology wide enough and vague enough to satisfy everyone, and are content to fall back upon the few common, fundamental facts, then reunion will be feasible. The great Erasmus saw this over four hundred years ago. He strongly advocated the reduction of the Articles of Faith to the fewest possible number, with the widest tolerance in the matter of theology. Definitions, he contended, had been the curse of the Church. "Let us have done," he says, "with theological refinements. Every definition is a misfortune, and for us to persevere in the same way is sheer folly. We hear of questions being referred to the next Ecumenical Council. Better refer them to Doomsday." On all matters outside the few fundamentals, "either discourage enquiry," he says again, "or leave every one free to believe as he pleases." Theology, according to Erasmus, was to be held as a matter of private opinion, and the unity of the Church was to be preserved on the principle of unity in diversity and diver-



Winchester Cathedral Reredos.

In the forefront is seen the tomb of William Rufus. The carving is very beautiful and contains fifty-six statues, the central figure being the crucifix. The King re-opened the Cathedral St. Swithin's Day, July 15th, after it had been repaired.

Erasmus and Church Reunion

It is commonly said that there is nothing people have quarrelled so much about as Religion. Which is probably true enough if put as follows: There is nothing men have quarrelled so much about as about their ideas about religion; for it is not religion itself that men quarrel about. We are all agreed on what constitutes vital religion. Were ten thousand people asked to draw as many pictures of the ideal Christian man or woman, every one would be substantially the same; there would be no essential difference between them. Many of them, probably the majority, would be unrecognizable apart, and the remainder would only differ in some

tion of the Articles of Faith to the fewest possible number, with the widest tolerance in the matter of theology. Definitions, he contended, had been the curse of the Church. "Let us have done," he says, "with theological refinements. Every definition is a misfortune, and for us to persevere in the same way is sheer folly. We hear of questions being referred to the next Ecumenical Council. Better refer them to Doomsday." On all matters outside the few fundamentals, "either discourage enquiry," he says again, "or leave every one free to believe as he pleases." Theology, according to Erasmus, was to be held as a matter of private opinion, and the unity of the Church was to be preserved on the principle of unity in diversity and diver-

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sity in unity, and by the mutual tolerance of various systems of theology, not by mutual exclusion, as some have thought in later days, but by mutual inclusion. Erasmus was, as we know, far ahead of his age, and we haven't quite caught up to him yet. But we are getting there. Utterly misunderstood in his day, and the object of the unmeasured and virulent abuse of both Lutherans and Papalists, he is at last coming into his own. Had the Pope and Luther listened to him, the great schism which rent, and has again and again rent Christendom, would have been averted. But mankind has to learn all its most precious lessons in the school of experience, and it has taken us at least four hundred years to arrive at the standpoint of Erasmus, or rather within a measurable distance of it. In these days of projected reunions the study of Erasmus will be found especially suggestive and illuminating.

Tractarianism and Ritualism

To answer Mr. Cumming's letter fully would require the digesting of a library of many goodly volumes, it is so difficult to outline the spiritual growth of three-quarters and more of a century. Following the success of Wesley and Simeon, there came naturally a flow of thought which sought for the truths and the mode of expressing those beliefs in the earlier ages of Christianity. The first expression was the organization of the Catholic and Apostolic Church, commonly called the Irvingite, but, although that body cut loose from all other organizations, the idea still germinated in the Church. Tractarianism began in 1833 by the publication of the Oxford "Tracts for the Times" by Newman, Keble and Pusey. Pusey's tracts on "Baptism" in 1835 and on the "Eucharist" in 1836 were the chief factors, and for a long time the supporters of the movement were styled Pusevites. In 1841 Newman published Tract 90, which was condemned at Oxford, and then he left the Church, not like Irving, to found a separate body, but to join the Roman Church. The name of Tractarians began to be commonly used at this time, and through the zeal of the younger men was sometimes spoken as Actarian. As that name disappeared with the earlier supporters of the intellectual movement it was supplanted by actions of their successors, who applied the arguments of the earlier generation to the outward routine of worship. Every religious association uses symbols, sounds, sights, actions, understood by all members, and these make up a ritual. Strictly, Ceremonial might have been a more accurate designation, but that is of no importance. What occurred was the adoption of those things which were believed to have been in proper use in the Church of England at the time of the Reformation, and to have been gradually lost or changed since then, and so the name of the Catholic revival was adopted by the Ritualists.

This is, we think, as accurate an answer as can be condensed in a few sentences, but Mr. Cumming and our other readers can understand how difficult it is to convey in a few words the history of a spiritual conflict. The results we see around us, and, on the whole, it has been a blessing. There has been aroused a spirit of investigation, so that a more accurate knowledge of Church history is general, and the life of the Church of England as a true and faithful branch of Christ's Catholic Church is more and more intelligently understood and admitted. Some of the results are imperfect, necessarily so, but the devotion of both clergy and laity, the order of services, the zeal of missionaries, establishment of settlements and communities, have revived the Church, and not our Church alone, but every other religious body has felt the quickening influence of this spirit. Much, too, has been and is being corrected by the researches of students. For instance, a leading early devotee delayed the vestments of his choir,

until he received correct patterns from Belgium. On the other hand, one of our chaplains in Northern Italy, in reporting the burial of one of his flock, told of the excitement of the Italians present at his surplice. It was one of the long, full habit, now unfashionable, but they recognized the dress as depicted on their monuments of long ago. The eccentricities of costume have toned down, and the vestments will in time be generally acceptable. We must remember that the proper dress, both in and out of church, varies like every human thing. In a few years we may expect a revival of the black gown in the pulpit, and as to the pew, we may end by this story from the "Scottish Chronicle." In the English House of Laymen lately Lord Northbourne told how, at a service in a cathedral, he had sat next to a gentleman in clerical attire. He was impressed by the appearance and attitude of his neighbour, and put him down in his own mind as an extreme Ritualist. On leaving, Lord Northbourne asked a friend who it was he had sat next in church. "Oh, don't you really know him? That's Mr. Campbell, of the City Temple."

Notes From England

By the Rev. W. H. Griffith Thomas, D.D.

Mr. Borden's visit has created very great interest here, and his utterances are commanding close and widespread attention. In his first public speech the other evening he gave the English people a very vivid realization of the greatness of the area of Canada. He said that if we could pivot Canada upon its eastern seaboard, it would cover the northern part of the Atlantic, the British Isles, Norway, Sweden, Denmark, Holland, Belgium, the northern half of France, the German Empire, and a considerable portion of European Russia; also, that the man who lives in Halifax is a thousand miles further away from the city of Victoria than he is from the city of London. Nothing could so well impress people over on this side with the vastness of our Dominion as these illustrations, and Mr. Borden is doing great service in emphasizing this fact. He is now engaged with the Government in private conference on matters connected with the navy and other Imperial affairs, and we shall doubtless hear before long as to the result. The visit of so many members of the Federal Cabinet at the same time is making a deep impression on the English newspapers.

The Conference of the Universities of the Empire, which has just closed, was one of the most noteworthy gatherings of recent days. No less than fifty-three universities of the Empire were in conference, and two things emerged very clearly: First, the vigour and wide outlook of the younger universities here and of the Dominion; secondly, the marvellous growth of academic activity beyond the walls of the universities, especially among the working classes. While men still continue to look with respect to Oxford and Cambridge, yet the newer institutions are coming so rapidly to the front as to necessitate the recognition of equality. We anticipate great results from this Conference in regard to the relations between the older and newer seats of learning. The prospect is wonderfully bright to-day, and evidence has been afforded of an educational movement which has already accomplished great things, and is certain to achieve far greater things in the near future.

An article appeared in a London paper the other day headed, "A Canadian Painter in London," dealing with the exhibition of the works of Mr. Archibald Browne, of Toronto, who is described as "one of the leading landscape painters of Canada." His exhibition is said not only to arouse curiosity, but also interest and respect. His landscapes possess an undeniable individuality by reason of "the sin-

cerity of the artist's sentiment and the national element in the scenes he represents." His paintings express "a very real sense of dignity, repose, and sweet melancholy," and in Canada "Mr. Browne sees not our Lady of the Snows, but our Lady of the Mists, shrouded in gloom and light." Other interesting comments are made by the writer, and the exhibition is summed up as "refreshing, and one that ought to ensure for Mr. Browne a cordial welcome when next he comes among us."

England has been horrified by the revelations of brutality among the Indians of Peru. Sir Richard Casement's report is perfectly awful in its sickening stories of greed and brutality. But the public was hardly prepared for the immediate result of an appeal to found a Roman Catholic Mission at a cost of \$75,000 as the only possible way of setting matters moving in the right direction. This appeal is signed by leading men, both Protestant and Roman Catholic, and is supported by leading articles in several papers of both political parties. The ground of the appeal is that, as the Peruvian Constitution does not allow of Protestant work, the only possible way of influencing affairs is by sending a Roman Catholic Mission. But the contention is simply untrue, for, although the letter of the Constitution prohibits Protestant Missions, the liberal interpretation given to it in the last few years by the Peruvian Government has enabled a good deal of Protestant work to be done, and there are men labouring there to-day and doing a splendid work. Added to this, the Roman Catholic Church has been in possession in Peru for four centuries, and yet has not been able to cope with these horrors. There is, therefore, no reason for supporting this Mission, as several writers forcibly point out. It is a call to take other steps by bringing pressure to bear upon the Peruvian Government, and also by sending more Protestant missionaries into that great land. Only a little while ago the Roman Catholic Bishop of Cuzco issued a long and severe warning against Bible teaching, and this affords ample proof that Rome's attitude to the Gospel of our Lord Jesus Christ is the same to-day as ever, and that her action against Protestantism would soon be revived if she regained supremacy. It is an attitude prompted not by controversy, but one based upon the sad and solemn facts of the situation that has led many during this week to utter a very earnest and urgent protest against this new Roman Catholic project in Peru. It is incredible that Protestant money should be used for the purpose.

Sir Harry Johnston, the well-known African authority, has written in the current number of "The East and the West" in support of foreign missions, and has given a striking testimony to their value. He believes that even on material grounds of commerce and on Imperial grounds of the extension of the British Empire there is a rich return from foreign missionary work. Some of the results may not be pleasant "to men of narrow outlook and racial intolerance"; but the missionary "seems often unconsciously to be the agent of some higher power that is aiming steadily at the perfecting of man." Moreover, "the very character of the Christianity taught by missionaries gives them a sweet reasonableness, saves them from anarchic extremes, and the preaching of passionate upheavals." The entire article will doubtless receive the attention it deserves from so eminent an authority.

Sir William Ramsay has just sent to the "Athenæum" a brief account of his excavations at Antioch in Pisidia, and among other points is the interesting one that Loukios and Loukas, which may be Anglicized as Lucius and Luke, are different names for the same person. The former is the ordinary, the latter the pet name, something like the relation between John and Johnny. Hitherto Sir William Ramsay has been in doubt as to whether "Luke" could stand as the pet name to such a simple form as Lucius,

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but he now regards it as certain that in Asia Minor they were equivalent forms, one of the formal and the other of the familiar name, "and we may say with considerable confidence that these were the names, polite and pet, of the author of the Third Gospel and the Acts." The fact that he was called Lucius suggests the theory that he was a freed man, and if this be so, "the enigmatic figure of Titus may be classed with him. Titus, who is never mentioned in the Acts, was probably a relative (brother or cousin) of Luke."

Quiet Hour

Do you ever read the exhortations in the Office for Holy Communion as you make preparation to respond to the Lord's love in coming to the Sacrament of the Lord's Supper? Read the first one after the Prayer for the Church Militant. Notice how the ground of our membership in Christ is indicated in "His meritorious Cross and Passion." Endeavour to carry out the requirement "to examine your lives and conversations by the rule of God's Commandments." Then turn to the third exhortation, and notice how this examination is emphasized, "all persons diligently to try and examine themselves." The exhortation closes with the note of thanksgiving, "Ye are to give most humble and hearty thanks to God for the redemption of the world." In that spirit of thanksgiving and self-dedication, in perfect charity with all men, we shall be meet partakers of these holy mysteries.

An Italian proverb says, "When God closes a door, he opens a window." Are we finding this true in our lives? Does any restriction and thwarting of purpose which comes mean the opening of our eyes to new possibilities of present conditions? Every time God closes a door through which we intended to pass to new things or to the continued enjoyment of the old, He gives us a window through which the benediction of His sunshine streams. "The Lord makes His face to shine upon us, and lifts up the light of His countenance upon us."

Emerson says: "Finish every day and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterday."

St. Paul says: "Forgetting everything that is past, and stretching forward to what lies in front of me, with my eyes fixed on the goal, I push on to secure the prize of God's heavenward call in Christ Jesus." St. Paul forgets "in Christ" and resolves "in Christ," which is much better. Christ is the best exemplar of the true dignity and possibilities of human life. We may resolve to forget what is past, but we cannot put it behind us until we have acknowledged its deficiencies and seen the chance of better things. Christ's great gift is to release us from the burden of the past and to point out the future possibilities of each life.

The Athanasian Creed

WHAT SHALL WE DO WITH IT?

By Canon Plumtre.

ARTICLE II.

If it is decided that any change shall be made in our Revised Prayer Book with regard to the Quicumque vult, we may either change I., the text, or II., the liturgical use of the Creed.

I. We may retain the Creed after (a) Retranslation; or (b) Revision; or (c) Retranslation and Revision.

II. We may adopt:

(a) The American plan, that of total exclusion.

(b) The permissive use, i.e., leaving the recitation to the discretion of the minister.

(c) The Irish use, i.e., retaining it in the Prayer Book, without any rubrical directions.

Unless we adopt the policy of total exclusion, it is obvious that any combination of I. and II. is possible. Assuming, however, that the Creed is to be retained in our Prayer Book, let us consider the proposals to alter the text.

I.—(a) **Retranslation.** Surely none but those whom Bishop Dowden calls "the dullest opponents of all change" can object to a new translation, which gives more accurately the sense and thought of the original Latin. That such retranslation is necessary is admitted by all scholars, and has been demanded, as a minimum of reform, by two successive Lambeth Conferences. There are at least fifty variants, more than one in each verse, recommended by the Bishops' Committee on retranslation in 1872, and though many of them are comparatively insignificant, some are of real importance. A list of the alterations proposed will be found in the new Prayer Book Dictionary, p. 589.

But if it is hoped that retranslation will remove the difficulties, such as they are, of the damnatory clauses, such hope is vain. The Creed reflects only too faithfully the popular Augustinian theology of the fifth and sixth centuries, and no retranslation will ever tone down their "real or apparent harshness."

As the Dean of Christ Church says, "No retranslation will get over such a phrase as 'absque dubio in aeternum peribit'; nor will any attenuation of the meaning aeternum be of any avail, unless we are prepared to apply it also to the 'life eternal' and the eternity of God. The Quicumque is too well written and too clear in its meaning to bear a gloss of this sort." To quote again the words of Prebendary Burn, in the last edition of the Encyclopædia Britannica, "No new translation can get over the difficulty." Further, Bishop Dowden has pointed out that the common use of "salvus," both in the Vulgate and in the current theological language of the day, as equivalent to the Greek σωθηεις, and denoting final salvation rather than mere spiritual safety, (if any real distinction can be drawn between the ideas), precludes any hope of relief from that source. Let any one read over the Creed, adopting all the proposed changes, and then ask himself the question, "Would the average layman find it any easier to recite?" If he had been led to hope for relief from retranslation, we fear that he would be bitterly disappointed.

(b) **Revision.** While there is almost universal agreement with regard to the need and value of retranslation, opinion is much more divided upon the second and more radical method of dealing with the text, namely, by Revision. It has been suggested, e.g., by the Dean of Westminster¹ to offer a shortened form in which the Confession of the Catholic Faith might be used without the warning clauses, as an alternative canticle or anthem." The Lower House of Canterbury Convocation also, after rejecting the optional use of the Creed recommended to them by their special sub-committee, gave its approval to the shortened form. The late Dean of Westminster adopted the high-handed policy of revision on his own account, and would never allow, not only verses 1, 2, 28 and 42 (the monitory clauses) to be recited in the Abbey, but even verses 40 and 41 (dealing with the Resurrection and Judgment).

On the other hand it is likely that a great many will be found who sympathize with the protest uttered by the Bishop of Gloucester against "the mutilating of a document of œcumenical validity." "To allow," (he says), "the competence of one branch of the Church thus to deal with a document which comes down from such venerable antiquity, as a confession of faith of (to put it at the lowest) the whole Western Church, is to introduce a principle that is of very wide application, and may lead to disastrous results in the future. Where is such dealing with the text to stop? . . . If it be admitted that it is within the competence of one branch of the Church thus to deal with the text of one of the three Creeds, why should it not deal in the same way with the text of the others? . . . The document has come down to us as an integral whole, and as such it ought to be treated."²

While the present writer cannot wholly endorse the views just quoted, he does believe that they are shared by a very large body of Churchmen, and that there would be widespread opposition, on literary and liturgical grounds, if not on doctrinal, to our dealing with the Creed in the

¹The use of the Quicumque in the Divine Service, p. 27.

²Workmanship of the Prayer Book, p. 115.

³Practical Suggestions, p. 31.

⁴The three Creeds, p. 253 f.

manner suggested. It is a significant, though not conclusive, fact that no other church has yet attempted this solution of the difficulty, and our Canadian revisionists will probably find their path strewn with obstacles if they attempt it.

II.—Coming next to possible changes in the liturgical use of the Creed, it is most improbable that (a) the American plan, that of total exclusion, would meet with general approval. Among many of the clergy at least, there is a strong affection for the Creed, and our ties of loyalty to the Mother Church would prevent our entirely discarding a Confession of Faith to which the English Church has shown a special attachment for more than a thousand years. This sentiment has to be reckoned with. We do not desire to sever unnecessarily one link which binds us to the Church of our Fathers, and nothing short of moral compulsion would drive us to the complete abandonment of a venerable document, whose roots are settled in the Anglican Church of the eighth and ninth centuries. Many testimonies might be given, did space permit, of the extraordinary devotion of English Churchmen to this Creed, and our Canadian revisers will surely do well to regard this loyal sentiment with consideration and respect.

Nor is it probable that (b) the optional use of the Creed would be regarded as satisfactory. It has indeed in its favour both the fact that it has been suggested on the high authority of the Special Committee of the Lower House of Canterbury Convocation, and also the strong common sense argument that where some desire to recite the Creed, and others object to the recitation, it is most reasonable to allow each party to have its own way. Where opinions differ, and where feeling runs high, is it wise, it may be said, to try to force everyone into the same narrow groove of uniformity? Yet it is to be feared that the plausible policy of a permissive rubric would bring a sword instead of peace. There is no real parallel in the Prayer Book to the throwing upon the officiating clergyman the responsibility of deciding whether so important a part shall be said or omitted. Trouble might spring up between the clergyman and his people. A vacillating policy generally pleases neither party, and we might surely expect, on so important a matter, some more decisive pronouncement from our Church.

There remains (c) the Irish use, that of retaining the Creed, but without compulsory recitation or rubrical directions. The advantages of this method are as follows:—

(1) It would bring the Canadian Church liturgically into line with the ancient churches of Christendom. No other Church uses the Creed as we now use it, either as an alternative to the Apostles' Creed, (a practice which we have only adopted ourselves since 1672), or even at a public service at all. The Roman Church uses it, though not invariably, in the office of Prime, which is not a service of general obligation. The great majority of the laity of that Church have never heard the Creed. In the Eastern Church it has been introduced into the appendix of modern editions of the Horologion, or Hour Offices, but no directions are given for its use. In the Russian Service Book it appears at the beginning of the Psalter, again without directions. "Thus the Church of England alone uses the Creed in the mother tongue in a popular service, and in the present-day controversy on its use this is the starting point of discussion."³ Thus the Irish use is nearer the Roman use and identical with that of the Eastern Churches.

(2) By following the Irish Church we should be returning to the ancient usage of the Creed. Creeds are divided by liturgiologists into three classes, namely, Baptismal Creeds, Conciliar Creeds, and Private Confessions of Faith. The purpose of the two former was for public and liturgical use; the object of the latter was didactic and catechetical. That the Quicumque vult belongs to the latter class is abundantly clear, both from its early history and its present form. The title "symbolum," or "test of faith"—modern "Creed"—was not given to it till the tenth century. It was spoken of as "sermo," "expositio fidei," "psalmus Quicumque vult." It is found first, not in Church Liturgies, but bound with Canons or the Psalms. Subsequently priests were instructed to learn it by heart, and finally, first in Gaul, then in Britain, and at last over the whole West it crept into the Office of Prime, and in England "a distinguishing feature of Prime was the daily recitation of the Athanasian Creed."⁴ But Prime was a monastic service, and though it appears to have been said in public on Sundays before Mass, there was no obligation on the part of the laity to attend, and those who came were chiefly engaged in their own private devotions. Certainly it was

³The Prayer Book Dictionary, p. 588.

⁴Swete, Services before the Reformation, p. 62.

never regarded or used as a substitute for one of the two great Creeds of the Church, but rather as a Psalm or Canticle, to be said or sung like the Te Deum. And of such use, as a Canticle rather than a Creed, there are still traces in our Prayer Book. Note the punctuation, as for antiphonal response, the balance of the clauses, the Latin title, and the use of the Gloria at the end.

Thus being originally a private exposition of the faith, one of a class of writings well known at the time of its composition, (cf. the expositions of St. Gregory the Great, St. Ambrose and St. Jerome), and designed as a catechism to instruct and warn the faithful in days of heresy and persecution rather than for public use, it has gradually won its way and even improved its position, till in the Church of England—there only, and only with us since 1672—it is recited as an occasional substitute for the Apostles' Creed. "It is not," however, "a creed in the sense in which those hitherto mentioned are creeds." "I would have it plainly enunciated that the Quicumque vult is for all purposes to be regarded as a Canticle rather than a Creed." Thus our present method of enforced public recitation is not according to "catholic custom," while the Irish use restores the Creed to its original position and purpose.

(3) Any change in the Prayer Book should be considered in its relation to that "far off divine event" to which all Christendom moves, Reunion. How would the suggested change bear upon the problem of Christian unity? The Mother Church being alone in the enforced public recitation of the Creed, the Irish use would bring us into closer relationship with the other daughter churches which have discontinued its use, as well as with the great non-episcopal bodies of Europe and the new world, in whose services the Creed is entirely unknown. And in any scheme of Reunion with Rome and the East, for reasons given above, and since the text of the Creed varies in the East and the West, being the ostensible cause of the great schism of the eleventh century, it would be obviously in the interest of Reunion to have retained the liturgical use of only the Nicene and the Apostles' Creed.

(4) Nor need we fear lest the omission of the Creed from our services will weaken or impair the witness of our Church to the great Christian doctrines contained in it. To those who anticipate such a result it should be sufficient to say that there never has been any suspicion of heterodoxy, with regard to the Trinity or the Incarnation, either in the Irish or the American Church. The Irish Church, whose use is advocated in this article, has given to the Canadian Church many of her leading divines and theologians, men of unimpeachable loyalty and orthodoxy. And assuredly the representatives of our Church in China and Japan would not have consented to the omission of the Creed from their constitutions, unless they were convinced that the Faith were sufficiently safeguarded in the other formularies of the Church. The Quicumque vult is sometimes spoken of as if the doctrine of the Trinity depended upon its continued recitation—an astounding assumption in view of the fact that the Creed did not win anything like general acceptance till a thousand years of Christianity had elapsed. The truth is that the doctrine of the Trinity is enshrined, with varying emphasis, in every part of our Prayer Book—the Gloria, the Te Deum, the two Creeds, the Litany, many Collects and Prayers, the Catechism, the Grace and the Benediction, in addition to the clear and definite teaching of the Collect and Special Preface for Trinity Sunday. And if it be maintained that none of these contain the full exposition of the doctrine as given in the Athanasian Creed, may it not be wiser to retain in our Creeds—whatever further instruction may be subsequently given—only the simple, direct, unphilosophical language of Holy Scripture?

(5) Those who press for some change of our present usage must not be accused—as they are likely to be—of being the enemies of dogmatic Christianity. It is possible, let us remember, to "protest too much;" and it is probable that the strength of our Creeds will be largely that of the weakest article contained in them. Is it wise to put on the same level of Divine authority and obligation of belief the doctrine of the Atonement, and, e.g., the Articles of the Creed about the two-fold personality of our Lord? The case, of course, is immensely strengthened, if we were to take for the comparison those clauses of the Creed against which the Christian conscience has so widely revolted. A general who continues to hold an outpost in a dangerous place, weakens thereby his main position. It is in the interest of dogmatic

theology that any statement that is made in our Creeds, or in a document which has the character and appearance of a Creed, should be supported by "infallible proofs" of Holy Scripture.

Any article of the Creed which falls short of such proof weakens the whole position of dogmatic theology.

By preserving the Creed in our Prayer Book, on some such level of authority as the Thirty-nine Articles stand, rather than as a Creed of compulsory recitation, we may preserve, without suspicion of betrayal, our Church's witness to the great truths which it expounds, and shall secure to future generations all that is of value in its teaching.

TEACHER TRAINING EXAMINATION RESULTS.

We are pleased to be able to present in this issue the results of the recent Teacher Training examinations. We regret that we could not make them public earlier, but the fact that there was a larger number of candidates than last year, and also that the examiners are very busy men, has rendered it impossible.

As a whole the results are most satisfactory. Out of 171 candidates who sent in their papers 83 obtained a first-class standing, 41 second-class standing, and 44 a pass standing. Only three candidates failed to qualify. As compared to last year this shows a big advance.

As will be noticed from the lists, Miss Edith Blackie, of St. Matthias', Halifax, Nova Scotia, leads in the first examination of the three year course, Miss Mary E. Richards, of St. Matthew's, Hamilton, in the second examination of the same course, Miss Elizabeth Castle, of Gravenhurst, Algoma, in the first examination of the two-year course, and Miss Estella M. Lamb, of St. Cuthbert's, North Toronto, in the final examination of this latter course. Three candidates wrote on the whole course, Mrs. Crooks, of St. Matthias', Halifax, and Miss Waterman, of Apsley, Diocese of Toronto, tying for first place.

To each of the successful candidates the Sunday School Commission extends congratulations. The certificates and diplomas will be forwarded just as soon as they are signed by the proper authorities.

One-Year Course.

Crooks, Eliz. (Mrs.), St. Matthias', Halifax, Nova Scotia	82
Waterman, Louisa, Apsley, Toronto	82
Sadler, Kathleen F., Ascension, Hamilton, Niagara	76

Two-Year Course—First Examination.

First Class —Castle, Elizabeth, Gravenhurst, Algoma	96.6
Smith, Hubner M., St. George's, Guelph, Niagara	90.6
Tanner, Sybil E., St. George's, Guelph, Niagara	85
Pierce, Edna, Gravenhurst, Algoma	83
Hull, E. B., St. George's, Guelph, Niagara	81.6
Harvey, Roberta (Mrs.), St. George's, Guelph, Niagara	81.3
Second Class —Fleming, E. N., Seaforth, Huron	72
Leigh, Alma, Napinka, Rupert's Land	67
Johns, Mary A., St. George's, Halifax, Nova Scotia	66.6
Browne-Burgess (Mrs.), St. Simon's, Toronto, Toronto	60.6

Brass Lecterns

Our Ecclesiastical Department is prepared to furnish, on short notice, Brass Lecterns of the most approved forms. If interested, write for illustrations and particulars.

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MONTREAL

Pass —Publicover, Jean, St. George's, Halifax, Nova Scotia	56
Wheldrick, Sarah E., St. George's, Guelph, Niagara	56
Salter, Elsie, St. Matthew's, Winnipeg, Rupert's Land	40

Two-Year Course—Final Examination.

First Class —Lamb, Estella M., St. Cuthbert's, North Toronto, Toronto	94
Mebius, Lucie A., St. Paul's, Nanaimo, Columbia	90.3
Bulman, Fanny, E., St. Paul's, Nanaimo, Columbia	89.6
Lawrence, Flora C., St. Paul's, Nanaimo, Columbia	87
Beagley, Florence E., Ascension, Montreal, Montreal	81.3
Second Class —Sutton, Anthony P., Trenton, Ontario	70.6

Three-Year Course—First Examination.

First Class —Blackie, Edith, St. Matthias', Halifax, Nova Scotia	99.5
Mitchell, Lilius, North Battleford, Saskatchewan	96
Spier, Helen, St. Peter's, Sherbrooke, Quebec	96
Parrott, Josephine, Ingersoll, Huron	95.5
Bond, Patricia, St. George's, Guelph, Niagara	93.5
Caulfield, Florence, Ingersoll, Huron	93.5
Howard, L. Louise, Trinity, St. John, Fredericton	93.5
Lancaster, Maude, Aurora, Toronto	93.5
Luscombe, Mabel, St. Paul's Cathedral, London, Huron	93.5
Yates, Ethel A., St. Paul's, Nanaimo, Columbia	93.5
Broadwell, Mabel, Kingsville, Huron	92
Thomas, Isabel, Cathedral, Fredericton, Fredericton	91.5
Eddis, Margaret, St. Simon's, Toronto, Toronto	91
Allen, Edith A., Cathedral, Fredericton, Fredericton	89.5
Rowlett, Mabel, St. Stephen's, Toronto, Toronto	89
Carmichael, S. S. (Mrs.), Clifton, Fredericton	87.5
Edgell, Katharine, St. Peter's, Sherbrooke, Quebec	87
Matthews, Gordon (Mrs.), Macklin, Rupert's Land	84.5
Reynolds, Willow, St. Peter's, Brockville, Ontario	84.5
Shore, Edith (Mrs.), Ridgetown, Huron	84.5
Millidge, Elsie L., Trinity, St. John, Fredericton	84
Curry, Margaret, St. Peter's, Brockville, Ontario	83.5
Grainger, Annie, Kingsville, Huron	83.5
Brodie, Grace, Aurora, Toronto	83
Morrison, F. B., St. John's, Brantford, Huron	83
Whitten, Ernest A., Bracebridge, Algoma	82.5
McGorman, W. B., Kingsville, Huron	82
Kee, Jennie A., St. James', St. John City, Fredericton	81.5
Senn, Jane M., St. Jude's, Brantford, Huron	81.5
McConkey, Elsie, St. George's, Guelph, Niagara	81
Ryall, Elizabeth, Ridgetown, Huron	81
Sibbett, E. Gertrude, Bracebridge, Algoma	81
Cluff, Laura, A., Stratford, Huron	80.5
Le. Huray, Olive, St. Peter's, Sherbrooke, Quebec	80
French, Maude L., Dauphin, Rupert's Land	79.5
Knobb, Emily A., St. Paul's Cathedral, Huron	79
Le Souzel, Constance, Goderich, Huron	78.5
Ramsay, Jessie, St. Simon's, Toronto, Toronto	78.5
Brown, F. M., Ascension, Montreal, Montreal	78
Palmer, Ada, Dorchester, Fredericton	78
Mackinnon, Florence, St. George's, Guelph, Niagara	77.5
Pelling, Laura M., St. Jude's, Brantford, Huron	77.5
Smith, Hazel J., Trinity, St. John, Fredericton	77.5
Cleal, Paul E. (Mrs.), St. Simon's, Toronto, Toronto	76
Murray, Jessie A., St. James', St. John, Fredericton	76
Pickelt, Grace L., Trinity, St. John, Fredericton	76

Three-Year Course—First Examination.

Second Class —Backus, Evelyn, Ridgetown, Huron	74.5
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¹Proctor and Frere, Book of Common Prayer, p. 388.

²Bishop Gore, speech at Church Congress, 1896.

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Hayes, Katie R., St. Simon's, Toronto, Toronto 74
 Comer, Bessie M., St. James', Kingston, Ontario 72.5
 Kenyon, Ada, St. Paul's Nanaimo, Columbia 72.5
 Johnson, M. Winnifred, Dauphin, Rupert's Land 72
 Guiton, Geoffrey, Ascension, Montreal, Montreal 71.5
 Manhardt, Maud, St. Peter's, Brockville, Ontario 71.5
 Waddle, Luella, St. Jude's, Brantford, Huron 71.5
 Scrivener, Kate, Aurora, Toronto 71
 Hailstone, Christabel, Cathedral, Fredericton, Fredericton 70.5
 Curry, Dorothy, St. Peter's, Brockville, Ontario 70
 Holcroft, Beatrice, Ingersoll, Huron 69.5
 Petman, Evelyn, St. Simon's, Toronto, Toronto 69.5
 Cayley, Margaret, St. Simon's, Toronto, Toronto 68.5
 Harrison, Ada, St. Paul's, Nanaimo, Columbia 68
 Davidson, E. Vera, St. Simon's, Toronto, Toronto 66.6
 Gunn, Elizabeth, Ascension, Hamilton, Niagara 66.5
 Scougall, Ethel, Kincardine, Huron 66
 Stuart, Celia (Mrs.), St. Simon's, Toronto, Toronto 64
 Young, Marianne, Burlington, Niagara 62.5
 Graham, E. Maude, Collingwood, Toronto 62
 Grainger, Hattie N., Kingsville, Huron 61.5
 Stuart, Laura, St. Simon's, Toronto, Toronto 61
 Barnett, Gertrude, Kingsville, Huron 60
 Brewer, Ethel, Ascension, Montreal, Montreal 60
 Pass—Toms, Kathleen, Ascension, Montreal, Montreal 59.5
 Dalton, Minnie, St. John's, Brantford, Huron 59.5
 Sealey, Harriett, Tillsonburg, Huron 59.5
 Brewster, L., Messiah, Toronto, Toronto 59
 Senn, Edna F., St. Jude's, Brantford, Huron 57
 Gilbert, Ethel, Burlington, Niagara 56.5
 Cooper, Nellie, St. Jude's, Brantford, Huron 55.5
 Van Valkenburg, Edith M., St. John's, Brantford, Huron 54
 Bruce, Gladys M., Collingwood, Toronto 53.5
 Gilbert, F. Leona, Burlington, Niagara 53
 Peddie, Christina, St. Jude's, Brantford, Huron 53
 Wadsworth, Myrtle G., Bracebridge, Algoma 53
 Macdonald, Mamie, McAdam Junction, Fredericton 52
 Adamson, Lewis G., Ascension, Montreal, Montreal 51.5
 Hague, Laura L., Aurora, Toronto 51.5
 Huicks, Alice, Bracebridge, Algoma 50
 Stephenson, Vera, Burlington, Niagara 49.5
 Bodley, Frederick C., St. John's, Brantford, Huron 48.5
 Brown, Leslie, Ascension, Montreal, Montreal 47.5
 Tingley, S. Mabel, Dorchester, Fredericton 46.5
 Benner, G. Kathleen, Kingsville, Huron 45
 Hinch, M. J., St. Simon's, Toronto, Toronto 44.5
 Strohm, Mildred, Collingwood, Toronto, Toronto 44
 Brown, Gertrude, St. Simon's, Toronto, Toronto 43
 Love, Beatrice, Seaforth, Huron 42.5
 Beacock, Edith, Collingwood, Toronto 40
 Three-Year Course—Second Examination
 First Class—Richards, Mary E., St. Matthew's, Hamilton, Niagara 97.5
 Bate, Mary A., St. John's, South Cayuga, Niagara 97
 Lemon, Sarah J., St. Stephen's, Toronto, Toronto 94
 Fisher, Elizabeth M., Edna, Rupert's Land 92
 Mountain, Grace R., Ascension, Hamilton, Niagara 91.5
 Campbell, Emma (Mrs.), Hampton, Fredericton 89.5
 Hobson, Alma, Ascension, Hamilton, Niagara 88.5
 Hill, Dudley L., Gravenhurst, Algoma 88
 Sturgeon, K., St. Stephen's, Toronto, Toronto 86.5
 Foot, Edith, Parry Sound, Algoma 85

Smith, Kate, Ascension, Hamilton, Niagara 84
 Heaps, Constance, All Saints, Vancouver, New Westminster 83.5
 Meyers, C. V., St. Matthew's, Hamilton, Niagara 83
 Cowan, Catharine A., St. Matthew's, Ottawa, Ottawa 83
 Faulks, Emily, St. Matthew's, Hamilton, Niagara 82.5
 Hawkins, F., Ascension, Hamilton, Niagara 82
 Smith, Elizabeth, Ascension, Hamilton, Niagara 81.5
 Colville, Emily, Hamilton, Niagara 80.5
 Wrenshall, E. M., All Saints, Collingwood, Toronto 78.5
 Cumbers, Jennie, Hamilton, Niagara 77
 Parks, Bertha, St. Stephen's, Toronto, Toronto 77
 Fullerton, Grace, Prince William, Fredericton 75.5
 Ingles, Hilda, St. Mark's, Parkdale, Toronto 75
 Second Class—Jarvis, Marjorie, St. Alban's Cathedral, Toronto, Toronto 74
 Foot, Mabel, Parry Sound, Algoma 67.5
 Cole, Gertrude, Church of Messiah, Toronto, Toronto 67
 Crawford, Emily, Ingersoll, Huron 66.5
 De Mile, Annie, Hampton, Fredericton 66
 Keen, Alfred E., St. Mark's, Parkdale, Toronto 66
 Stephenson, Florence, St. Alban's Cathedral, Toronto, Toronto 66
 Winckler, Naomi, All Saints, Collingwood, Toronto 66
 Macdonald, Etta, McAdam Junction, Fredericton 63
 Meyers, C. S., Hamilton, Niagara 62.5
 Rounthwaite, Jessie, St. Alban's Cathedral, Toronto, Toronto 61.5
 Pass—Barfoot, Walter, All Saints', Collingwood, Toronto 56.5
 Tracy, Sarah F., Vespra, Toronto 55
 Crisp, Mary A., St. Monica's, Toronto, Toronto 54
 Grobert, Hazel, Parry Sound, Algoma 49
 Lambert, Helen, Westbourne, Rupert's Land 47
 The following candidates from the Normal School, Hamilton, who took the examination in the whole of Hurlbut's Lessons in Teacher Training and in Moule's The Story of the Prayer Book, passed with the following averages:—
 Name Average.
 Hewitt, Gladys M. 59.4
 Lewis, Grace E. 56.2
 Gamble, Marie 50.8
 Hayman, Annie 49.6
 Briggs, Annie M. 49.5
 Collins, Effie 47
 Holmes, Millicent 44.6
 The following three candidates, who wrote on special subjects, received marks as below:—
 Moule on the Prayer Book and Daniel—Part 1.
 Pinkey, Clara, Seaforth, Huron 41
 Daniel—Parts 1 and 2.
 Axon, R., All Saints, Vancouver, New Westminster 54.5
 Daniel—Part 1.
 Ryde, Charles, St. George's, Guelph, Niagara 46

The Churchwoman

THE GEORGINA HOUSES INCORPORATED.

The Canadian Churchman has always been interested in the above great social work, viz., the providing boarding houses for women earning their own livelihood, therefore I am emboldened to ask for space to answer questions, recently asked, concerning this work, for the benefit of the many, as well as of the few, through the pages of your widely circulated paper. The questions are: What are the aims, the present work, and the outlook of the Georgina Houses Inc.? What is its constructive feature? Why should the work appeal to the Anglican Church in Canada? What are its needs? How to help it on?

1. The aim of the promoters of this work is to provide for the spiritual and temporal welfare of girls earning their own living, whose homes are outside of cities. In order to do this we have the first of a series of houses where everything is arranged with a view to the mutual, moral and physical well-being of the girls who avail themselves of it.

2. Its present work.—So far, we have had with us for longer or shorter periods 444 girls besides table boarders, very many of whom are grateful for the atmosphere of refinement and home that is of educational value as well as for the promotion of good womanhood.

Its Outlook.—The outlook at present is the enlargement of our present house so that we can accommodate 85 girls instead of 31 which is our present limit. In this house we are to have a gymnasium and swimming bath, besides sitting-rooms, a silence room, a rest room, and sick rooms; special rooms for transients are arranged. This, our first home for business girls, has been so blessed by God and encouraged by all who have seen it that the outlook for similar boarding houses in large cities in every diocese is of the very best.

The Constructive Feature.—With a view to fostering the best ideals of noble womanhood everything is done to give an atmosphere of refinement and home, both of which go towards character building. Besides which healthful recreation and good food together with loving interest in the spiritual and temporal welfare of girls individually and collectively ensures happiness in the Georgina Houses, is an asset to employers, tends towards the betterment of our Canada, and, above all, makes for the glory of God and the good of souls.

Why should this work appeal to members of the Anglican Church in Canada? Because there is a great need—10,000 out of the 45,000 business women in the city are boarding—that means, are away from their homes, and all that these imply of protection and care. And because the dear old Church, like Her Master, is ever opening Her arms to care for His little ones who have to work and need care. And how does she propose to do it? Through her members who hear His calls to the Church to take their part in a great social work and each one, like Mary of old, must rise up quickly to do His bidding.

What are its needs? Enthusiastic interest in a general Church of England work in Canada; "esprit de corps" consolidated action which means definite benefit for the Church and country in the end. It needs a vision, a vision of God asking our co-operation in a great social work which is His. We are called to break the fallow ground and harrow the field—the reapers will be the angels.

How to help it on? By real prayer—prayer for the workers and the worked for. By gifts of money, by becoming a member of our Association for its promotion, and in many ways which will be made clear to those who "listen" and "watch."

After answering the questions as well as I could may I say a word of loving commendation of our sisters in the field in Canada—our elder sister the Y.W.C.A. especially, for she was up and "at it" while we were not alert. But we have heard God's call too, and there is more than room for all. May we, as one, go forth in His Name to do His bidding. While the work of Georgina Houses is a Church of England work, we welcome anyone qualified by character.—A Member of the Georgina House Association.

ONTARIO.

Easton's Corners.—St. Anne's.—Mrs. F. D. Woodcock, of Brockville, the wife of the rector of Trinity Church, kindly visited this parish recent-

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See first column of this issue for our new CLUB RATES.

ly and organized a branch of the W.A., the following officers being elected:—Hon. president, Mrs. C. E. S. Radcliffe; hon. vice-president, Mrs. Burritt; president, Mrs. Thomas Price; vice-president, Mrs. Hope Putnam; 2nd vice-president, Miss Fannie Burritt; recording secretary, Mrs. W. Stoddard; corresponding secretary, Miss Gertrude Horneck; treasurer, Miss Bey Price; Dorcas secretary, Mrs. Olmstead.

Kingston.—St. Luke's.—The Ladies' Guild of this church held a most successful tea and sale last week at the residence of Mrs. Lyons. The proceeds amounted to the sum of \$18.

The ladies of this Branch of the W.A. held their regular monthly meeting lately when Mrs. Simpson and Miss Muckleston gave addresses.

Canadian Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Bishop, Halifax, N.S.

Halifax.—All Saints' Cathedral.—The Rev. R. F. Dixon, Wolfville, preached twice at the cathedral last Sunday. In the morning he spoke from the text, "The Lord hath done great things for us whereof we are glad." The following day was the 125th anniversary of the consecration of Bishop Charles Inglis. Those words applied in many senses to the Empire as a whole, to Canada and to the Anglican communion as a whole, to the Canadian Church and to the parish of All Saints'. In the evening he preached on the poet Browning, his mission and teaching.

Lunenburg.—St. John's.—This ancient church, which dates back to 1753, has been redecorated and several improvements carried out. On Sunday evening, August 4th, a special thanksgiving service was held, when the rector preached to a congregation of some 750. Special music was rendered by the choir, organ selections by the organist, Mr. M. Penn Spicer, and a cornet solo by Mr. J. T. Arenburg, bandmaster of the 75th Regimental Band. The annual picnic in connection with the Sunday School of this church was held in glorious weather on Thursday, August 8th. About 350 children and adults attended, making an imposing procession, which was headed by the 75th Regimental Band.

Windsor.—King's College.—H.R.H. the Duke of Connaught visited this college on Friday, August 16th, and at the main entrance of the building he was received by Sir Charles Townsend, the Chancellor of the College, Mr. R. E. Harris, the Chancellor of the Diocese, the Lord Bishop of the Diocese, the Right Rev. Dr. Worrell, the President of the College, Dr. Powell and other members of the Faculty. From thence they proceeded to the Convocation Hall which was appropriately decorated for the occasion. Upon their arrival therein in the presence of a large and distinguished gathering, the President read an address of welcome, which was beautifully engrossed and illuminated, and to which the Duke of Connaught made an appropriate reply, at the close of which the Rev. Dr. Bambrick, upon whom the degree of D.C.L. had been conferred at an earlier hour of the day, introduced His Royal Highness as a candidate for the reception of the same degree. Among those present on the platform were:—Sir Charles Townsend, Chancellor of the University (who conferred the degree), Bishop Worrell, Dean Crawford, Ven. Archdeacon Kaulback, Ven. Archdeacon Armitage, R. E. Harris, Rev. D. Powell, President; Rev. Dr. Willets, vice-president; Rev. Canon Vroom, registrar; Prof. Luther Bober; Rev. Dr. Hunt, Dr. Mackay, superintendent of education, and a number of the college graduates. Cheers were given for Their Royal Highnesses, the Princess Patricia having accompanied her father, and the King, after which the party proceeded again to the College where the following Tablet was unveiled, after a brief explanatory address by the Ven. Dr. Armitage, who referred to some of the leading graduates who had distinguished themselves in the service of the Empire.

The Duke spoke very briefly, special reference being made to the noble Bishop (Rev. Charles Inglis) who was instrumental in founding the College. The Tablet bore the following inscription:—

"This Tablet commemorates the foundation of King's College in 1790 by Bishop Charles Inglis (William Cochran, T.C.D., President) which was constituted the First University in Canada. By Royal Charter from King George III., in 1802, and has been the Alma Mater of a long line of distinguished sons who have served the Empire with signal ability.

The Nova Scotia Historical Society."

The party then proceeded to Clifton, where a tablet placed on a large stone post at the entrance, was unveiled to the memory of the late Judge Haliburton. The following members of the Council of Nova Scotia Historical Society were present:—

The Ven. Dr. Armitage, president; W. C. Milner, Dr. Mackay, Dr. M. A. B. Smith. Dr. Armitage gave a brief address, referring to the late Judge Haliburton as a man famous in the several walks of life, eminent as a jurist, statesman and author.

The Duke of Connaught followed in the same strain of eulogy, making a happy, impromptu address, in which he said that among other things of which Windsor might well be proud was the fact that the talented writer of "Sam Slick" and other well-known works was born here. It gave him great pleasure to unveil the tablet, which bore the following inscription. (Great applause.)

"Clifton, the home of Thomas Chandler Haliburton, Born 1796; Died 1865. The Father of American Humor and Creator of 'Sam Slick,' Historian, Jurist, Legislator. The Nova Scotia Historical Society."

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

Lennoxville.—Bishop's College.—Dr. Richard William Heneker, late Chancellor of Bishop's College, Lennoxville, died at Bournemouth, England, on the 18th inst., aged 89 years. He was of English and Irish origin, and was born at Dublin. He studied architecture and surveying, and was engaged on the work of designing present Houses of Parliament at Westminster and Westminster Bridge, London. He abandoned the profession in 1855 and came to Canada as commissioner of the British Land Company at Sherbrooke, which he held until his retirement in 1901. He was at one time president of the Eastern Townships' Bank. The late Dr. Heneker retired from the chancellorship of Bishop's College in 1900. He was a D.C.L. of that institution.

Sherbrooke.—St. Peter's.—At the service in this church on Sunday morning, July 14th, a beautiful lectern which has been presented to this church by the Rev. Canon Shreve, the rector of the parish, and his daughters, in memory of the late Mrs. Shreve, was duly dedicated. The lectern which is of oak, exactly corresponds with the pulpit, the reredos and altar, is exquisitely carved and stands on a base of solid oak with heavy, dull brass standards. It is surmounted by the traditional eagle also carved of wood, and has the following inscription on a brass plate at the foot: "To the Glory of God, and in loving memory of

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Mary C. Shreve, June 13th, 1911. His servants that serve Him." On the lectern is a magnificent Bible, the handsomest that could be procured, on the fly leaf of which are the words, finely illuminated: "A.M.D.G. Given by the Women of St. Peter's congregation who were her companions in Parish Work. In kindly memory of Mary C. Shreve. Entered into rest June 13th, 1911. 'She hath done what she could.'" The simple, but touching dedication service was performed by the Rev. Canon Shreve.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—H.R.H. the Duke of Connaught, K.G., will, during his forthcoming visit to this city, lay a corner-stone of the nave of this cathedral. The ceremony has been fixed to take place on Tuesday morning, August 27th. The Lord Bishop of Toronto in the course of a sermon which he preached in the cathedral a week ago last Sunday morning, made this announcement.

St. Bartholomew.—The work of the renovation of the ceiling of this church having been completed, services were held in the church on Sunday last instead of in the basement as has been the case for some time past. The Rev. William Farncomb preached in the morning and the Right Rev. Bishop Reeve in the evening. Large congregations were present at both of the services.

Bishop Strachan School.—The site upon which this well-known school is erected has been sold for the sum of \$400,000, and, in consequence, one of the older landmarks of this city will ere long disappear. Bishop Strachan School was founded in the early sixties by a group of men prominent in the Anglican communion, amongst whom was the late Ven. Archdeacon Langtry. Although Toronto at that time had several girl's schools, the Bishop Strachan was the first corporate school of its kind in the province, its predecessors all being owned and managed by individuals. It was a flourishing institution as far back as 1867. The rear-central part of the present school building was the residence of Chief Justice Macaulay. Hayter Street was named in honour of Lady Macaulay, this being her maiden name, and the name of Teraulay Street was formed from the last syllable of Hayter and the last two syllables of Macaulay. The school has secured a site of five acres on what is known as the Baldwin property on Lonsdale Road, near Upper Canada College. A new building, to cost in the neighbourhood of \$300,000, will be erected on this site.

Washago.—The Rev. F. H. B. Carey, the incumbent of this parish, died on Sunday, August 11th, after a long period of ill-health, aged 44 years. He was the son of Mr. G. T. Carey, the proprietor of the Quebec Mercury, which was the first English paper published in that city, and he was born in Quebec in 1867. The deceased clergyman was ordained deacon by the late Primate (Dr. Sweatman) on St. Thomas' Day, 1905, and he was appointed to serve in the Mission of Minden from whence he was transferred to Washago two years later. Mr. Carey was a very strong temperance advocate and it was chiefly due to him that, after a long and bitter fight, local option was adopted in the Township of Orillia. Mr. Carey was well known in Orillia, and had many warm friends and admirers in that place, as elsewhere, who will remember him with admiration and affection. He leaves behind him a widow, the daughter of Mr. Francis Peck, of Minden, whom he married in April, 1908, who has the universally sincere sympathy in her great loss of all who know her.

Norway.—St. John's.—A two thousand dollar ornamental iron fence and gate are to be put along the Kingston Road front of St. John's churchyard. An extension of the church has been decided on which will cost about \$5,000 and double the seating capacity of the building. The extension is to be put up on the west side of the present building and will likely be started early in the fall.

Shanty Bay.—The Ven. Archdeacon Cody has preached for the Rev. Mr. Meek in the parish church here for the past three Sundays, and there were large congregations present at the services.

See first column of this issue for our new CLUB RATES.

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HURON.

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

London.—The Rev. A. A. Bice, the special commissioner of the Diocese of Huron to raise the Huron College jubilee endowment, is now working in the County of Huron. The Jubilee Fund is steadily growing and is being received with favour as the work of the College in providing clergy for this diocese is more appreciated.

The raising of the endowment fund will place the work of the College on a new basis and will enable it to enlarge its work. The College has been full for three or four years past, but the council do not deem it wise to make any extensive alterations to the present buildings on account of the likelihood of the Western University being located in some other part of the city, in which case the College will follow. The present site can be easily disposed of for residential purposes and there are standing offers for parts of it whenever it comes into the market.

The College council figure that the sale of their present property would build a new and up-to-date college building elsewhere in the city and would also provide funds for library and other purposes. The possibility of a change is viewed with complete satisfaction by a majority of the members of the council.

Alvinston.—St. John's.—This church has been very much improved, both externally and internally during the past few weeks. Through the efforts of the Ladies' Aid, under the able management of the president, Mrs. H. H. Middleton, the church has been veneered with red bricks, which will not only add very much to the warmth of the building, but also to its exterior beauty. The inside of the church has been re-oiled and varnished which gives the interior quite a bright and cheery appearance. Mr. Reginald Hooper (churchwarden) kindly donated fine and substantial quarter-cut oak doors with trimmings to match. Great credit and praise is due and is hereby tendered to the members of the Ladies' Aid who have nobly undertaken to defray the cost. During the past six or seven months they have succeeded in raising nearly half of the cost and they hope, if all is well, to clear off the entire debt in the next six or seven months.

Blyth.—This parish has made remarkable progress during the past year under the able leadership of the Rev. T. H. Farr, B.A. A new and commodious rectory, planned throughout by the rector, has been built at a cost of \$3,000, which has already been paid by the parishioners. The contractor, Mr. Hill, finished the interior in Georgia pine and Mr. Robinson displayed artistic taste in the decorations adding much to the beauty of the handsome house. It is fitted with all modern improvements and wired for electricity. The basement is all cemented and a hot air furnace installed. The exterior is of brick, and three verandahs with a balcony over one make a fine addition to the building's usefulness. Altogether it is one of the most handsome and best laid out rectories in the diocese. Besides the building of the rectory by the parish, Trinity Church has had many beautiful gifts as memorials since the rectory was begun. A handsome, hand-carved, quartered oak pulpit, made by the Blonde Lumber Co., of Chatham, Ont., has been placed in the church by Mr. T. H. Cade, in memory of his father and mother. A hand-carved quartered oak lectern made by the same firm has been erected to the memory of Miss Selina Bell by her sisters Maria and Millie. Mr. James Barr has put in a beautiful window in memory of his mother. Other gifts are, we understand, soon to follow which will yet more beautifully adorn this house of God. All these handsome and useful gifts, together with the completion of the splendid rectory, denote a spirit of fervent zeal in things pertaining to the parish and much of the impetus is due to the untiring efforts and self-sacrificing labours of the rector, Mr. Farr.

SASKATCHEWAN.

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

Prince Albert.—The quarterly meetings of the Deanery of Prince Albert were held in the vestry of St. Alban's Pro-Cathedral on the 10th ult. The members present were the Revs. H. Assiter, of Rosthern; A. E. Greenhalgh, of Lindsay; G. J. Grav, of Halcro; W. H. Davis, of Shellbrook; T. A. Horne, of Duck Lake; K. F. Macdougall, of John Smith Reserve; R. MacLennan, B.A., B.D.; Rural Dean Strong, the rector and

Messrs. J. Rance and W. A. Gray. The reports of their respective parishes were read by all present, and the comments by the Rural Dean and his brotherly advice was very highly appreciated. A letter of sympathy with the Rev. C. L. Mortimer, L.S.Th., in his recent serious illness was directed to be written. In consequence of information received to the effect that the Indians were being demoralized by intoxicating liquors which were supplied to them in the city, a resolution was passed calling the attention of the licensing authorities to the matter, and urging upon them the need of greater vigilance in the detection of those persons whose unscrupulous conduct created the evil amongst the natives. In the afternoon a conference upon Sunday School work was held when papers were read by the Rev. A. E. Greenhalgh on "The aim and method of our work"; by the Rev. H. Assiter on "How we conduct our Sunday School"; and by the Rural Dean whose subject was "The teaching of sound Church principles in the Sunday School." The discussion which ensued showed that the Sunday School question was a very live one in the Deanery. It was decided to form a Deanery Sunday School Association along the lines suggested by the Sunday School Commission, and that a conference of all the Sunday School workers be called for the first week in September. The Holy Communion was administered in the morning at 8 o'clock, and in the evening divine service was conducted, the preacher being the Rev. T. A. Horne. Thus ended a most interesting and helpful season. The meetings were all well attended considering the great distances which separate the missions and parishes. All the delegates were hospitably entertained by members of the Rev. J. I. Strong's church.

NEW WESTMINSTER

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

Sardis.—St. John's.—This church, of which mention was made some months ago in the columns of the "Canadian Churchman," has lately reached completion, and on Sunday, July 21st, at 7.30, the bell rang for the first time in the parish calling worshippers to early celebration. His Lordship the Right Rev. A. U. de Pencier, Bishop of the Diocese, visited Sardis for the dual purpose of holding the service of confirmation and the dedication of the church to the service of God. The services throughout the day were as follows:—Early celebration at 8; matins, 10.30; followed by confirmation service and holy communion at 11 o'clock; baptismal service at 3 p.m.; evensong at 7.30. The 11 o'clock service, commencing with the consecration of the vessels and dedication of the church, was followed, as mentioned before, by the confirmation service, for which there were seven candidates. The Bishop addressed these in particular, emphasizing the importance and beauty of the occasion in which were combined two such solemn ceremonies. At the 3 o'clock service, three infants (one of Indian parents) received the Holy Sacrament of baptism at the hands of the Bishop, who was assisted (as at every other service) by the rector, the Rev. C. B. Clarke. The little Indian child, who was brought to the font by its parents, is a member of the Coast Indian tribe, and was given the quaint though somewhat mutual name of "Sabillia," a young girl of the same tribe standing sponsor. The family, consisting of father (known as Dr. George), mother, and four small boys and Baby Sabillia, are regular church-goers (the parents being communicants) and though their knowledge of the English tongue is limited, appear to take a best interest in the services. The sermon at the conclusion of Evensong by the Bishop was on the text "This is none other but the House of God," Gen. xxviii., 17, a beautiful delineation of our duties as regards our faith and the upkeeping and adorning of God's House. The services throughout the day were very well attended, and the offertories at the various services were most liberal. St. John's, situated as it is amongst such beautiful surroundings and close to the rectory, is a most attractive little church with seating accommodation for two hundred. The altar appointments, mostly given by members of the congregation, are all beautiful, but the furnishings in the body of the church are incomplete, though various gifts have been promised. The rolled cathedral glass windows were made possible by liberal assistance on the part of another member of the congregation. The altar linen, of which there is a complete and beautiful set, was given by the "British Columbia Church Aid

Society," of London, England, and a very handsome brass altar book-rest with inscription was the gift of the Woman's Auxiliary in connection with St. Thomas' Church, Chilliwack. Much time and thought has been spent by those on the building committee and others to make this little edifice a fitting place for holy worship, but none has spent more time and labour than our rector, the Rev. C. B. Clarke, by whom our hearty thanks and gratitude are well merited.

An evening garden party was given at the rectory on Monday, July 22nd, following the occurrences of the previous day. It was an occasion of rejoicing over the completion of the church and a fitting time for a social gathering of the two parishes of St. John's and St. Thomas', Chilliwack, which not long ago were but one. The trees on the rectory grounds were hung with Japanese lanterns and the musical programme was carried out on the verandah overlooking the garden. Refreshments were served in the temporary hall, which up to the present had been used on Sundays for public worship. His Lordship and Mrs. de Pencier were able to stay on for this gathering, which proved very enjoyable.

Correspondence

LITERAL HELL.

Editor of the Canadian Churchman.—As a believer in a literal hell of fire, permit me to write some lines upon that subject. Do people consider enough that Jesus Himself makes it clear that the body as well as the soul goes into the place of torment? Mark 9:43-48, Matthew 18:8-9, Matthew 10:28. What but bodily torment can be meant by "having two hands and two feet," and "two eyes to be cast into hell-fire." John 5:28-29, evidently refers to the Resurrection of the bodies of the wicked as well as of the just. Is it reasonable to believe that while even the good often in this life suffer agonies in their bodies that the wicked in enduring the wrath of God will not suffer in their bodies?

In Rev. 19:20, we read of two persons being "cast alive" "into a lake of fire burning with brimstone," where they are after more than a thousand years has passed, Rev. 20:7 and 10.

What is the terror of being cast alive, body and soul, into the lake of fire, if the fires of hell do not cause suffering to the body?

I fear that many do not believe in this matter as has been believed and preached generally from the days of the New Testament at least.

Dr. Torrey in his good-sized volume on "What the Bible Teaches," points out in this connection that in the parable of the tares, the fire remains fire in the explanation of the parable.

If God's Word did not tell us these things we should not expect any such awful hereafter; but, if God's thoughts and ways are different from ours in matters of mercy, Is. 55:8, it appears clear from other passages that it is the same in matters of justice.

Who but God knows what is a just punishment for not serving Him?

Dying men have sometimes had a vision, and felt a foretaste in their bodies of a burning which they have declared to be the fires of hell, as others have had visions and experiences of the glories of heaven. There have been startling dreams and visions of hell granted to some. The Scripture says that there shall be dreams and visions during this dispensation apparently more so than in those passed. In those dreams and visions persons seemed to be tormented in various ways according to their particular sins in a burning fire together, nevertheless.

Dr. Torrey, who was at one time a rationalist, says that he has come to the Scriptures many times to try to get rid of the doctrine of eternal punishment, but he never could do so honestly, therefore he always came back from the effort, simply with greater determination than ever to warn men of the future, and to seek to save their souls from the awful hell. Lastly, would not the common people understand Jesus as the common people understand the Scriptures to-day?

Did Jesus have any one to go after Him to explain to the people that there would be no torment for the body, etc.? No, the people believed as we in our childhood were brought up to believe, and Jesus knew it. Depend upon it, He, in His compassion and mercy, would have undeceived them had they been deceived in that matter. In the past the hell of fire has been one of the mighty weapons of the preacher, and one of the mighty truths of the Scripture. Many have cried out for mercy under the conviction of "judgment," John 16:8, and have fled to Christ for refuge. Were

they saved through the instrumentality of a lie? No, but many careless ones will be damned because they have never had any future set before them that they considered to be of much concern as far as hell is concerned.

Mr. Editor,—with those who are responsible for souls as "those that must give account," and who are "not to shun to declare the whole counsel of God," this ought to be a matter of the greatest possible moment in these days of doctrinal weakening in so many respects. And though but a humble presbyter in the Church, I ask an earnest consideration of this letter, on the part of your readers.

A. H. Rhodes.

SMALL CHAPTERS OF BROTHERHOOD OF ST. ANDREW.

To the Editor:

Sir,—I would most earnestly commend to the clergy the article on the Brotherhood of St. Andrew which recently appeared in the Churchman, and especially as it relates to small chapters. Large numbers of the clergy, I know, hold back from starting a chapter because they know no layman fitted to act as director, and even if they had, the membership would be so small that it would be difficult to get any layman to take an interest in it. This was exactly my case for years. But some years ago I adopted the counsel recommended in your article. I got up a little chapter with four or five faithful young churchmen and with myself as director. It has worked admirably. There is not very much to do, but we meet at the rectory from time to time and talk over parish matters and keep things stirring. Sometimes we read papers on church subjects. There could be scores of these little chapters started. Truly yours,

Country Parson.

PARCEL POST SOCIETY OF THE HOLY NAME.

To the Editor:

Sir,—This society has recently been organized with Rev. Alan Pressley Wilson, of Lykens, Pa., U.S.A., as president, and Mr. P. G. Melbourne, of Hyattsville, Md., U.S.A., as secretary. Mr. Melbourne is the founder of the society, and its aim is to send help to the needy by mail. There are two classes of members: (1) those who are willing to relieve distress; (2) those who are willing to seek out the needy and report. The members are not bound to do any specific work nor are they asked for money beyond their own willingness to help. This society will, it is hoped, brighten the lives of many invalids and "shut-ins," or help them to make things for others. Very much will depend on the zeal of the officers and members, but the secretary is very much in earnest and invites correspondence, and promises to give any desired information. The society's aim is very worthy, and there is a wide-open field for its activity, and I trust this society will be able to realize some of its beneficent aims.

Prof. T. G. A. Wright.

FAIR PLAY ALL ROUND.

Editor Canadian Churchman:

Dear Sir,—The Rev. A. E. Burke, of the "Catholic Register," is always pleading for fair play and decency in controversy, but the following contrasts, from his issue of June 27th, are examples of his persistent inability to play fair:—

"The 'Canadian Churchman' has of late gone back to the use of the offensive expressions, 'Romish' and 'Romanist.' Under the new management there is a palpable lack of the courtesy and good breeding for which the 'Churchman' was noted during the lifetime of the former editor."

Very nice, respectable sentiments; but, alas, how are the mighty fallen! The pages of the "Register," as a rule, fairly scintillate with the usual cheap and unhistorically true sneers of "man-made Church," "Henry VIII's creation," etc.; but the climax of Father Burke's "courtesy and good breeding" is reached in the following sentence: "The Anglican Church is, therefore, a gross vulture that has grown fat feeding on the dead body of the old English Catholic Church."

Geo. Bousfield.

GEORGINA HOUSES.

To the Editor:

Dear Sir,—You, in your excellent paper, on more than one occasion, have brought before Church people the work of the Georgina House. The house as being enlarged and will be ready for use, all being well, in October. This means that we have 50 rooms to furnish, the cost of which, averages from forty to fifty dollars. Nearly all of the rooms of the Georgina House, as it is, were furnished by friends, as memorials or otherwise, and we would appeal now for money either towards the furnishing of a room, or rooms, or in small sums where people are unable to do more.

In the new part we have besides bedrooms, sitting rooms, etc., a gymnasium, silence room and infirmary. Indeed everything that will, under God, make for a happy, healthy, protected home.

Money for the furnishing fund may be sent either to:

Mrs. Broughall,
86 Oxford Street, or

Mrs. Burnett,
Convener of Furnishing Com.,
3 Clarendon Crescent.

BOOK REVIEWS.

"Students and the Present Missionary Crisis."

Being Report of the Sixth International Convention of the Student Volunteer Movement, held at Rochester, N.Y., December 29th, 1909.

Much has been said and written about the Rochester Convention. There remains to mention the book that will give its message in permanent form. It will reach and help a wide constituency. The reader who was a delegate will delight in the book; he will live over again those truly memorable days. Those who have been at former conventions will live over again their own experiences. The missionary at the front, in the hard place, will feel the heart-throb of this movement among college men and women. The book has been arranged as a reference library in one volume, and the index is such that it will serve well the purpose of the pastor, association leader and layman. The appendices contain very valuable material. The addresses have been freed from slips of delivery, but are left in the free style of the platform. The type is clear, the paper good, and the binding excellent. As a whole, the book is a most valuable addition to the educational and inspirational literature of the present day.

The Church of Armenia.—By Malachia Ormanian, formerly Armenian Patriarch of Constantinople. —A. W. Mowbray & Co., Oxford. (xxxii. + 271 pp.).

Dean Stanley said, "The Armenians are by far the most powerful and the most widely diffused of the purely Oriental churches, and exercise a general influence over all of them. A race, a church, of merchant princes, they are in quietness, in wealth, in steadiness, the 'Quakers of the East.'" With their country portioned off between three powers and members of the nation scattered broadcast into every corner of the globe, the Church of Armenia provides the tragedy of Church History. There is no denying the fact that there is in many minds a prejudice against the Armenian Church. This book does not lose sight of the fact, and the author is especially qualified by position and ability to remove the prejudice. Mgr. Ormanian was for twelve years Patriarch of Constantinople, and so writes from first-hand knowledge. The great merit of this book is that it is from within, hitherto we have had only glimpses of this interesting church and even those from without. The Armenian Church has suffered a great deal from persecution and misrepresentation. The Greek, Syrian, and Latin churches have made aggressions on the Armenian. But in spite of all, it has continued its separate national life. It has been misrepresented as heretical, as holding the Eutychian views of our Lord's Person. In this book, one of her own members comes to the defence. No other book on the subject gives so clear an account in so brief a space. It is a perfect encyclopaedia of history, doctrine, discipline, liturgy and present conditions. Appendices give statistics of dioceses and patriarchates. It is an interesting fact to note that there are 7,000 Orthodox Armenians in the Patriarchate of Jerusalem.

Family Reading

PLEASURE-SPOILERS.

A shabby little woman with worn cotton gloves was fingering the gingham remnants on a bargain table of the large department store. The prices were alluringly low, and the serviceable qualities commended themselves to her anxious eyes. Some of them were very pretty, too. There was the little pink and white plaid that would make a lovely dress for her three-year-old at home—and there was just enough in the remnant if she cut the pattern with care. Such a flat, shabby little purse it was that she was holding! Customers on the way to the other tables jostled her as she deliberated.

Two girls stopped for a moment at the table. "Three and a half cents a yard, Madge! Let's buy up a stock of this!" exclaimed one.

The shabby little woman looked up with quick interest. Here was some one else evidently appreciating the unusual opportunity. But a glance at the handsome gown and hat of the girlish speaker checked the half smile on her lips. This was no prospective purchaser. An amused smile was on the girl's lips—derision in her eyes.

A flush mounted to the shabby woman's thin cheeks. She still grasped the pink and white remnant and made careful calculations as to the possibilities of another piece in the way of blouses for a certain small boy at home, but a bit of the pleasure in her face had unmistakably faded.

The other girl, Madge, lingered a moment, at the counter. She had taken in in one swift, sweet look the shabby little woman, the flat pocketbook, the flush.

"They are pretty and surprisingly good quality for the price," Madge said, and her friend turned back a moment in quick surprise; but, perhaps a look in the other girl's eyes stopped her from further comment.

Several of the remnants passed through Madge's daintily gloved hands, and though she passed on with her impatient friend in a few moments, and without making a purchase, the shabby little woman counted out the nickels and pennies from her flat purse, with a return of the warm satisfaction in her bargain.

"Why on earth were you so interested in those ridiculous ginghams, Madge?" asked her friend.

"They weren't ridiculous," Madge said; "they were good quality and worth three times the price."

"Of course; but nevertheless, I don't see what that was to you!"

"I'll tell you, Lou." Madge flushed a little. "You spoke rather slightly of them, and that poor, shabby little woman overheard, and I know by the way her face fell some of her pleasure was gone, and"—

"Oh I never dreamed of such a thing." Lou's girlish voice was regretful.

"Don't I know that? Anyway, it's all right now."

"Yes, thanks to you, Madge." Lou's face was quite thoughtful for a moment.

An hour later and the girls were going home in the trolley car. A tired-looking woman loaded with bundles occupied the seat in front of them.

"Don't you get tired of seeing those rows of cheap little houses?" Blanche asked her friend carelessly. "All just alike and such absurd little balconies!"

"I imagine they are quite comfortable houses," Madge replied seriously, "and all their lawns seem so well kept up."

The woman in front had risen to leave the car, and Lou's eyes met her friend's with almost comic distress.

"Don't tell me I've done it again!" she said. There was a minute's delay at the crossing, and Lou's eyes followed the woman.

"Yes, I have! She's making straight for one of those little houses! Oh, dear! I say so many things without stopping to think!" she remarked. "Do you suppose I hurt people's feelings every day without knowing it?"—Bertha Gerneaux Woods, in Nashville Christian Advocate.

The fact that the Canadian National Exhibition is drawing near is impressed on us by the announcement that the Australian and New Zealand corps for the Imperial Cadet Review, which is to feature this year's Fair, have already sailed. The boy soldiers from the Antipodes are coming via Liverpool and had to leave on June 5th in order to be in Toronto by August 24th when the Exhibition opens.

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Magistrate Ellis recently decided that delivering ice cream on Sunday, whether it was being paid for then or not, was a breach of the Lord's Day Act. The City Dairy Company had been delivering ice cream to a restaurant in Riverdale Park on Sundays and the police made a test case of this. The charge was preferred against one of the drivers, who was fined \$2 without costs.

In recognition of their services to the Duchess of Connaught during her recent illness, H.R.H. the Duke of Connaught has presented to Dr. Garrow and to the nurses most closely in contact with the Duchess valuable mementoes. Four of the nurses of the Royal Victoria Hospital were given diamond brooches, and several others were presented with autograph photographs.

Lady Beerbohm Tree, speaking a day or two ago at a meeting of the Ladies' Associated Work Guild at the Queen's Hospital for Children, appealed to her audience "to love the little children whether they were naughty or good." She had heard of a little boy who had said that what he would really like to ask God was "Love me when I'm naughty." Another story which Lady Tree related was that of a little girl, who was heard to pray: "O Lord, keep me good—even better than I am."

Miss Elsie McFarlane lies in a critical condition as the result of her narrow escape from death by drowning in Watrous Lake. Mayor R. L. Hood, of Lanigan, to whom she was to be married the following day, lost his life in a gallant effort to save his fiancée. Mayor Hood dived into the water and succeeded in reaching the young lady and supporting her until help arrived. He was so exhausted that he sank when Miss McFarlane was lifted into a boat which came to their rescue, and never rose again.

The Director-General of Public Health, Dr. F. Montizambert, reports that three new cases of leprosy were admitted to the Leper Lazaretto at Tracadia, N.B., during the year, and one death occurred. According to him there are at this date twenty-two patients there, twelve males and ten females. Eighteen are of French-Acadian origin, two of English, one of Icelandic and one of Russian origin. The Minister of Agriculture has sanctioned the gift of a small organ for the use of the patients to relieve the monotony of their lives.

The dedication of the Memorial Tower, erected on the north-west arm at Halifax, N.S., took place on Wednesday morning of last week, the ceremony being performed by H.R.H. the Duke of Connaught, K.G. Amongst those who were present at the ceremony was the Lord Mayor of Bristol.

Mrs. Arthur Murphy, the author of "Janey Canuck in the West," and "Open Trails," is the guest of her

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brother, Mr. W. N. Ferguson, K.C., at 311 Palmerston Boulevard. Mrs. Murphy is President of the Women's Canadian Club of Edmonton.

The programme of special attractions for the Canadian National Exhibition has just been issued. It is featured by the Imperial Cadet Review and Competitions with representative corps from all parts of the Empire, and the two famous bands from England, the Scots Guards Band and the Besses O' Th' Barn Band, but these are a small part of the programme. There is enough vaudeville for half a dozen ordinary shows, a historical spectacle, the Siege of Delhi, sixty numbers of Imperial fireworks nightly, Wellington's Zouaves, the Cadet Tattoo, Motor Boat Races, Swimming Races, War Canoe Races, Athletic Meet, Baby Show, etc. It is a truly wonderful programme.

A distinct shock was experienced in University circles when the news reached Toronto that Professor Geo. G. Blewett, B.A., Ph.D., of Victoria College had been drowned at Go-Home

Personal and General

Well done Patricia, well done Nirwana, congratulation Royal Canadian Yacht Club.

The Archdeacon of York, the Ven. Dr. Cody, is at present summering at Shanty Bay.

The Rev. Mr. O'Malley, of Denver, Col., an old Torontonian, is at present visiting in the city.

The Bishop of Strachan School property on College Street has been sold for the sum of \$400,000.

The Earl and Countess of Osborne and the Hon. Rupert Guinness are at the King Edward Hotel, Toronto, on their way to the Rockies for big game shooting.

Miss Notter, one of our Deaconesses from Owen Sound, and for many years at the Church of the Epiphany, Parkdale, is at Long Branch for a few weeks.

The Rev. Canon French, of Elmsdale, passed away on August 19th, at the age of 74 years. After a long and faithful career in the ministry of the Church.

The serious condition of general Booth, his total blindness, and his fast failing strength, is causing world-wide concern among high and low alike, news is anxiously awaited-day by day as to his prospects of recovery.

DEATHS

FRENCH—At St. Mark's Parsonage, Elmsdale, August 12th, 1912. Rev. Canon W. H. French, aged 74 years and 8 months.

Funeral at St. Mark's Church, 2 o'clock, Friday afternoon, August 16th.

YARKER—Suddenly, at her father's residence, 68 Bloor street west. Maud Eleanor, the beloved second daughter of George W. and Margaret G. Yarker.

Funeral private on Wednesday, August 14, at 3 p.m.

Mrs. Drew, who would have been 101 years old on August 31, died in Helensburg, Scotland. She lived in the reigns of six English rulers, and remembered having talked to Walter Scott when she was 18 years old.

News of the birth of a little son to Mrs. John Jacob Astor, New York, is of more than passing interest on account of the tragic death of the child's father in the terrible Titanic disaster, the boy is to be christened John Jacob, making the fourth of that name in direct line.

On the ground that he could not assume the responsibility of defining what constitutes a white woman, Magistrate Brown, Saskatoon, reserved his decision for one week in the first test case brought under the Provincial Act, which provides that "No white woman shall be employed by an Oriental."

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Bay. The tragedy cast a deep gloom over the summer resort where it occurred as it is practically a university settlement. Prof. A. L. Langford, Registrar of Victoria College, and Dr. A. H. Abbott, with whom Dr. Blewett was associated in his philosophical work, are now summering at that point. To thousands of young men and theological students who have passed through their training at Toronto University the news will come with a sense of great loss. The wonderful ability of Dr. Blewett, his skill as an instructor, coupled with a winning personality, made him one of the most popular instructors in the department of philosophy.

We heartily congratulate Mr. David M. Rose, the genial and active General Secretary of the Laymen's Missionary Movement on the occasion of his marriage, particulars of which are given herewith: The marriage was solemnized very quietly at St. Michael's Church, Vancouver, of Nettie E., younger daughter of Mr. and Mrs. S. J. Taylor, of Fairview, formerly of Guelph, Ont., and Mr. David M. Rose, B.S.A., of Toronto, Anglican Secretary of the Laymen's Missionary Movement in Canada, eldest son of Mr. Montague Rose, of Hayes, Middlesex, England. A number of friends of the bride gathered at the church to witness the ceremony, which was conducted by the rector, Rev. G. H. Wilson, B.A. The bride was attended by her sister, Dr. Eva Taylor, as maid of honour, and little Miss Margaret Taylor and Master Dick Taylor, niece and nephew of the bride, acted as flower girl and page, preceding the bridal procession. The groom was supported by an old college friend, Mr. Harold Wolverton, B.S.A., of Nelson, B.C.

British and Foreign

Immediate action is to be taken for the creation of an independent Diocese of Coventry.

The Church of England Temperance Society is celebrating the 50th anniversary of its foundation this year.

The Dowager Duchess of Genoa, grandmother of King Victor Emanuel, is dead. Queen Margherita was at her bedside.

The Rev. J. F. Marr, the vicar of St. Botolph, Aldgate, London, has been elected to the office of President of Sion College.

The total sum of the late Bishop Worthington's benefactions to and for

the benefit of the Diocese of Nebraska amounted to the sum of \$100,751.

A beautiful fumed reredos, the central representative of the Crucifixion being the work of the Oberammergau peasants, has been placed in the church at Blair Athole, Scotland.

Mr. James Elliman has given the sum of £20,000 towards the enlargement of the parish church at Slough, and Mrs. and Miss Elliman have promised to give stained-glass windows.

The Bishop of Worcester has appointed the Rev. A. V. Baillie, the rector of Rugby, to be vicar of St. Michael's, Coventry, sub-dean of the Collegiate Church, and Rural Dean of Coventry.

The Rev. W. E. Gardner, of Massachusetts, was appointed General Secretary of the General Board of Religious Education of the American Church at a meeting held last month in Philadelphia.

The "Daily Graphic" says that a particularly fine example of a Roman villa has been unearthed near Henley-on-Thames. From the spaciousness and the luxurious equipment of the house and outbuildings it is clear that it was the dwelling of a Roman of wealth and refinement.

The Rev. William Norman Blake, formerly Wesleyan Minister at Beverley, was on a recent Sunday ordained by the Archbishop of York for the ministry of the Church and licensed to the curacy of St. Giles', Pontefract. His brother was lately Wesleyan minister in the Pontefract Circuit.

The Rev. E. S. Roberts, Master of Gonville and Caius College, Cambridge, since 1903, died recently. Born in 1847, he was Vice-Chancellor of the University in 1906-1908, and was a retired Lieutenant-Colonel of the old University Volunteers. He was many times examiner for the Classical Tripos.

Mr. Alfred Palmer has presented the parish church, Horne, Surrey, with a new organ in commemoration of the coronation of the King. The oak case and the side screen of this organ were made from wood which was taken from some 16th century buildings which were probably erected out of the ruins of Reading Abbey.

At a recent Confirmation which was held by the Bishop of Gibraltar in the English Church at Trieste, an honoured visitor was the Greek Archimandrite, who, vested in full canonicals, occupied a special chair in the chancel.

An anonymous donor has given £2,000 towards clearing off the deficit on the St. Hilda's School, (Tokio), Fire Fund.

The Church finds scope in her ministry for earnest men from every calling. The Rev. W. G. Wickham, who has just been ordained to the curacy of Milton-next-Gravesend, worked in boyhood only a mile away in Chatham Dockyard. He has been trained at St. Augustine's, Canterbury, and, after two years at Gravesend, hopes to take up work in the mission-field.

It is stated that for the new Church hostel in connection with the Sheffield

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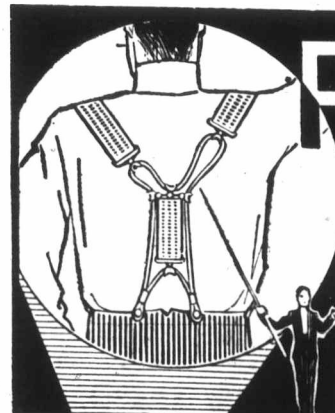
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University the amount given by Lady Stephenson for the endowment is the munificent sum of £10,000. As we said some time ago, the hostel is founded in memory of her husband, the late Sir Henry Stephenson. It is expected to be opened in the autumn for men intending to take Holy Orders.

During the past ten years the sum of £327,827, including interest, has been collected towards the Building Fund of Liverpool Cathedral, and special offerings for fittings and furnishings valued at £75,355, have been received. It is the ambition of the

Liverpool Cathedral Building Committee to complete the first portion of the Cathedral within the next four years.

The Rev. J. C. Hose has resigned the curacy of St. Saviour's Hampstead, which he has held since 1857, this being the curacy to which he was ordained. The Rev. A. H. Stanton has held his curacy at St. Alban's, Holborn, for just fifty years—since 1862. The Rev. E. F. Russell was also ordained to the curacy of St. Alban's five years later, in 1867, and the Rev. G.

R. Hogg has been curate of St. Alban's since 1874.

The marriage of Mr. Vivien Henry Courthope Bosanquet, Trinity College, Cambridge, H. B. M. Consul at Riga, to Dorothy Mary Cautley, daughter of Mr. C. W. Moule, Fellow of Corpus Christi, took place in the Church of St. Benet, Cambridge. The officiating clergy were the bride's uncles, the Bishop of Durham and the Rev. Richard Cautley, and the Rev. Horace Winkinson, uncle of the bridegroom. A reception was held in the hall of Corpus Christi College.

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Children's Department

EDITH'S NEIGHBOUR.

Tommy had been at work pulling turnips for Mr. Ray. At sunset, Mr. Ray paid him for his day's work, and besides gave him a basket of turnips. But it was too big for him to carry. His arms barely reached the basket handles. His bare feet stumbled on the stones. Tommy didn't see any way out of the trouble.

Then Edith Ray danced along, saying: "I'll help you. I believe you're my neighbour, and so I'll help you."

How did Edith happen to think of her "neighbour" that day? Her father had read the tenth chapter of Luke at morning prayers that day, and had explained to her about her "neighbour." He told her: "Your neighbour is everybody you can help. See how many neighbours you can find to-day."

Edith found a "neighbour." She said: "I'll help you. I'll carry one side."

Tommy looked shy. "You ain't big enough. I'm afraid 'twill spoil your dress."

"Big enough? I'm the tallest!" So she was—a quarter of an inch. "And my dress will wash. Besides, you're the first neighbour I've found to-day."

Tommy didn't answer then; he was too glad. But as they went merrily on, he said: "Say, I ain't a neighbour o' yours. Never saw you before."

Then Edith, with a sweet, wise air, so like her papa's, told him about their golden thought.

"Whew!" was Tommy's comment. But his world was happier and brighter from that morning.

"PRINCE CHARLIE."

A relic of the Battle of Culloden is about to come under the hammer at an auction room in London. It is the bed in which Prince Charles Edward, the Bonnie Prince Charlie of song and legend, slept at Culloden House, Inverness, a few days before the fight which ended the hopes of the Stuart line.

The Pretender was neither an invited nor a welcome guest at Culloden House. He arrived there in the course of his march to his downfall and took possession, forcing the proprietor, the Lord President Forbes, to take flight with all his family.

The Prince spent a night or two in the house, then came the battle and Prince Charlie was a fugitive with a price on his head. Forbes returned

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and perhaps used the lumbering old piece of furniture again until he died and passed it along to his heirs. At the sale of the Culloden House effects in 1807 the bed was bought for £750 (\$3,750) by the late J. Lawson Johnstone, who took it to his house, Kingswood, on Sydenham Hill, where it remains until the sale of his collection after his death.

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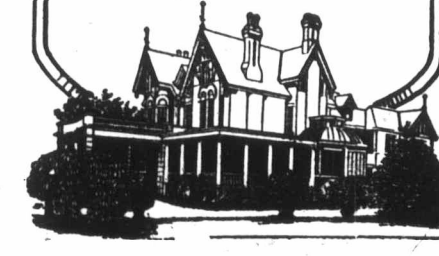
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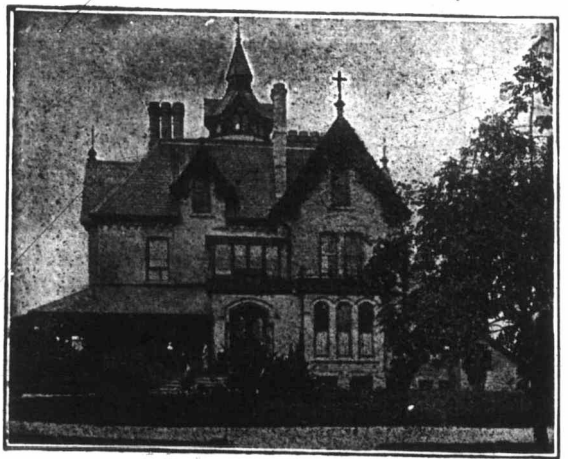
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