

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28]

TORONTO, CANADA, THURSDAY, MAY 22, 1902.

[No. 21.

YOUR EXTRA TROUSERS!



We want to make a new pair for you they'll be made right and you'll find pleasure in wearing them. They'll fit perfectly and wear without pulling out of shape. Select the cloth and let us get the trousers ready - for - your early need.

Special Line of \$4 and \$5 Trousers

BERKINSHAW & GAIN,
348 Yonge Street, Toronto.

Agents Wanted.



The Stephenson Shirt-Waist Holder and Skirt Supporter is always ready for use. Holds waist down and skirt up. Absolutely no sewing. Reduces waist line. Made of webbing and aluminum. Will not rust or corrode. Beware of infringements. AGENTS WANTED. BIG PROFITS. QUICK SELLER. THE GREATEST AGENTS' ARTICLE EVER INVENTED. Sent prepaid, 25 cents each.

BRUSH & CO., Dept. E., TORONTO, Ont.

Works by the

Right Rev. W. Walsham How, D.D.

- PLAIN WORDS**—First Series. Sixty Short Sermons for Family Reading, 60c.
- PLAIN WORDS**—Second Series. Short Sermons for the Sundays and Chief Holy-days of the Christian Year 60c.
- PLAIN WORDS**—Third Series. Forty Meditations with a View to the Deepening of the Spiritual Life.... 60c.
- PLAIN WORDS**—Fourth Series. Forty Readings for those who Desire to Pray Better..... 60c.
- PLAIN WORDS TO CHILDREN.** 60c.

Upper Canada Tract Society,
102 Yonge Street, Toronto.

Many Clergymen will Visit Toronto during the Summer!

Do not fail then to order while here a **CLERICAL SUIT** that will fit you.

GEO. HARCOURT & SON,
CLERICAL TAILORS
57 King Street West, Toronto.

TENTS AND AWNINGS.

Tents to rent for all purposes. Also dealers in fishing tackle and sporting goods.

THE D. PIKE CO., LIMITED,
Manufacturers
123 King St. E., TORONTO

IMPORTANT TO INVESTORS

THE STOCK OF
"The Sun Savings & Loan Co." Offers **Absolute Security.**

To pay a dividend of 6 per cent. per annum, payable half yearly. Debentures issued drawing good rate of interest—(Five per cent.) Deposits taken: Interest allowed from date of deposit—4 per ct. to 4½ per ct. Safe Investment for Church or Trust Funds. Loans to borrowers on easy terms. Call at or correspond with the Head Office, Confederation Life Bldg., TORONTO.
W. VANDUSEN, President. W. PEMBERTON PAGE, Manager.

BERMUDA—A Rector in Bermuda wishes to exchange duty with a Canadian Clergyman for July, August and September. Pleasant environment. Good deal of work. Temperature never over 90°. Desires work in cool district, country preferred. Apply "B."
Office Canadian Churchman, Toronto.

WANTED—A RECTOR for CHRIST Church, Campbellton, New Brunswick. Stipend \$700.00, with a good rectory.
CHAS. MURRAY, Church Wardens.
THOS. WRAN,

CLERGY HOUSE OF REST

The Clergy House of Rest will be opened for the reception of guests on **Saturday, 28th of June.**
Charge for Room and Board, Fifty Cents per Day.

The accommodation being limited, the Clergy are invited to make early application to
MRS. M. BELL IRVINE,
59 Grande Allée,
QUEBEC, Que.

FOR Sunday Schools

- EVANGELICAL GATEWAY** Per 100 For the little ones.....\$3 00
 - CHURCH GATEWAY** Broken into Short Questions....\$2 50
 - AN ORDER FOR PRAYER** For use in Sunday Schools.....\$2 00
 - A Liturgy for Church Sunday Schools.\$3 00
 - Sunday S. Class Books, 10c. per doz.\$1 00
- Upper Canada Tract Society,**
102 Yonge Street, Toronto.

HOLIDAY GIFTS

HANDSOME ARTICLES MADE OF Olivewood from Jerusalem Mother of Pearl from Bethlehem Native Brass Work from Damascus Stones from the Dead Sea, etc., etc
These articles are made by converted Jews at the Houses of Industry of the London Society for promoting Christianity amongst the Jews, and are sold for the benefit of the Mission.
Rev. A. F. BURT, Shediac, N.B.,
Send for Price List. Canadian Secretary.

One You'll Enjoy.

You can't fail to get pleasure out of an **OGOODIE CIGAR**. It's just the smoke for a lazy or a busy man. It gives you pleasant reflection. It refreshes you, and all in all it's the best cigar sold for 5 cents straight. Box of hundred, prepaid anywhere in Canada, \$4.50.

A. CLUBB & SONS, 49 King St. W., TORONTO
Established 1878.

RENFREW'S



LADIES' Ready-to-wear Hats.

We carry an immense stock, hardly any two alike. In the latest Paris and New York styles. Ladies, now is the time to have your furs repaired and remodeled. Estimates given

Orders outside the city will have prompt attention.

HOLT, RENFREW and CO.
TORONTO and QUEBEC.

Butchart & Watson

Confederation Life Bldg., Toronto. McIntyre Block Winnipeg.

Managers
DOUGLAS, LACEY & CO.,
NEW YORK.

Dividend-Paying Investments

Full particulars of reliable investments paying 10 per cent. and 12 per cent. per annum, with dividends paid quarterly, sent free to any address on application.
Stocks bought and sold or exchanged. Our OIL investments are yielding large profits.
OTHER BRANCHES—Cleveland, Boston, Philadelphia, Chicago, Prescott, Ariz.; Los Angeles, Cal.; Cincinnati, O.; Hartford, Conn.; Buffalo, N.Y.; Baltimore, Md.; Montreal, Que.; St. John, N.B.; London, Eng.

Bishop Blyth's Mission

Bishop Blyth, representing the Church of England in Jerusalem and the East, by commission from the Archbishop of Canterbury, appeals for subscriptions and donations in aid of his work. Subscriptions received and information gladly given by

REV. CANON J. D. CAYLEY,
St. George's Rectory, - Toronto Ontario.

THE DRINK HABIT IS CURABLE.

We are prepared to prove to you that our treatment will do all we claim for it. You run no financial risk. It is the cheapest in America. It will remove the crave and the cause of crave. Write for particulars.

REV. H. C. DIXON,
Room 6, 15 Toronto St., Toronto.

Rapid Roller Letter Copier.



Insert your letter—turn the crank—and your copy's made. No evil cloths to handle—no damp blotters to arrange—no screwing down letter-press—no waiting for results. All annoyance and uncertainty of ordinary press methods of copying letters is entirely avoided. Send for Catalogue 53.

THE OFFICE SPECIALTY MFG. Co.
Limited,
77 BAY ST., TORONTO, CAN.
FACTORIES, - - - - - NEWMARKET, ONT.

A DOLLAR SAVED!

You save a dollar in extra wear on every pair of . . .
"HAGAR"
SHOES you buy.

MEN'S \$3.50 - \$5.00
WOMEN'S \$3.50 - \$4.00

Sold exclusively by
H. & C. BLACHFORD,
114 Yonge Street Toronto.

ES & LIS

Manufacturers of Stone Fabric. ARTISTS LONDON, ENG. Museum and Liverpool

GLASS ORIAL WINDOWS SSES AND ORATIONS le & Son CITY ST., MONTREAL

SS WORK Star Vase, Crown, Crosses, Yokes & Chandeliers. OTHERS (Dandwick) HAMILTON, ONT.

HARRINGTON'S TUBULAR Prime Bells Lighter in Weight heavier in Tone than the ordinary bell. SOVENTRY, ENG. ASTLE & SON 10 University St., Montreal. Agents

Work



of Church Bells at Balls, etc., etc. SONS CO., Ltd. Toronto.

Church SS WORK ORIAL SSES & LIS DREWS AT LONDON TAWA

or tion

Western Assurance and Marine Co'y
 FIRE - Assets, over \$2,240,000
 Annual Income, over \$2,290,000
 HEAD OFFICE,
 Cor. Scott & Wellington Streets,
 TORONTO
 HON. GEO. A. COX, President. J. J. KENNY, Managing Dir.
 C. C. FOSTER, Secretary.

The National Life Assurance Co. of Canada
 Incorporated by Special Act of the Dominion Parliament.
 AUTHORIZED CAPITAL, \$1,000,000
 Head Office, Temple Bldg., Toronto
 ELIAS ROGERS, President.
 R. H. MATSON, Man. Dir. F. SPARLING, Sec'y
 Active and Reliable Agents wanted in every city and county in the Dominion of Canada. Apply to Head Office.

GEO. W. COOLEY
 Importer of 567 Yonge St
High-Class Wines & Spirits for Medicinal use.
 Telephone 2089. Sacramental Wine

The Alexander Engraving Co.
 (Successors to Moore & Alexander)
 16 Adelaide Street West, Toronto.
 Half-tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography.
 Our Outs give satisfaction. Samples on application. Phone Main 2158.

J. YOUNG
 THE LEADING Undertaker and Embalmer
 359 YONGE ST.
 Telephone 479

Karn-Warren Pipe Organs
 Built under the direct supervision of Mr. S. C. Warren, admittedly the finest organ builder in Canada, are simply unrivalled Church Organs.
 That's the whole story.
 We send Catalogues Willingly.
The D. W. KARN CO., Limited
 Manufactures Pianos, Reed Organs and Pipe Organs.
 WOODSTOCK, Ontario.

MONUMENTS
 MEMORIAL CROSSES Of All Kinds.
McIntosh Granite & Marble Company, Limited
 1119 & 1121 Yonge St., Toronto.
 Phone North 1249. Terminal Yonge St. car route
Meneely Bell Company
 CLINTON H. MENEELY, Gen. Man
 TROY, N.Y., and NEW YORK CITY.
 Manufacture superior Church Bells

When writing to or purchasing from Advertisers mention The Canadian Churchman

A Physicians Testimony For Labatt's Stout.

Dear Sir—
 Speaking from personal experience I can state that your Stout is excellent in building up the system—I was very much run down and was advised to use Labatt's Porter—this I have done for some time and I largely attribute to its effects my steady improvement in strength and weight. I deem it but justice to you, and it certainly is a pleasure to me, to add my testimony to its sterling qualities, and I gladly recommend your Stout as an excellent tonic and food in cases where such is required.
 Yours truly,
 JOHN LABATT, Esq., Brewer, LONDON, Ont.
 ALEXANDRIA, DEC., 20th. 1901.
 G. S. TIFFANY, M.D.

The Furnishing of the Church
 Is not complete without an organ.
 When one is required either as a new introduction or to replace an old one, consider the merits of the
BELL ORGAN
 THE TIME-TRIED STANDARD INSTRUMENT
 Send for Catalogue No. 56 to
The Bell Organ & Piano Co., Ltd.
 GUELPH, ONT.
 Largest Makers in Canada



Office and Yard, FRONT ST., NEAR BATHURST. Telephone No. 449. Established 1866.
P. Burns & Co. Wholesale and Retail Dealers in **Coal and Wood**
 Office and Yard, PRINCESS STREET DOCK Telephone No. 190
 Head Office, 38 King St. West, Toronto. Telephone 131 & 132.

ONTARIO JOCKEY CLUB, TORONTO.
SPRING MEETING: May 22nd to May 31st.
 Six or More Races Each Day.
The King's Plate W I E Thursday, May 22, R ON
 At 5.15 p.m.
\$35,000 in Purses.
 WM HENDRIE, President. W. P. FRASER, Sec'y-Treas.
 GOD SAVE THE KING.

Contribution Envelopes
 WE SUPPLY THEM
 There is nothing in the line of Church Printing that we do not do and do well.
THE MONETARY TIMES Printing Co. of Canada. Limited, TORONTO.

W. H. Stone
UNDERTAKER
 343 Yonge Street
 PHONE 932
 N. B.—Our charges have been greatly reduced in order to meet the popular demand for moderate-priced funerals

The Yorkville Laundry
 45 ELM STREET
 H. D. PALSER, Proprietor
 Telephone 1690
 ALL HAND WORK

5 O'CLOCK
 Brass Kettles and Stands
 Nickel-Plated Chafing DISHES
 Hot Water Plates
 AND
 Pudding Dishes
RICE LEWIS & SON, Ltd.
 TORONTO

ATTO
 DRY GOODS ONLY
Tourists' Specialties
 The "Kelvin" Cape. The "Strathcona" Wrap. The "New Inverness" Cape. Many other useful Travelling and Outdoor Garments shown, of special interest to travellers, including:— Shawls, Wraps, Steamer Rugs, Real Shetland Wool Shawls and Spencers, Orenburg Shawls (imitation Shetland). Fancy Knit and Honeycomb Wool Shawls.—Mail Orders or Enquiries are given special attention.

JOHN CATTO & SON
 King Street—opposite the Post-Office.
 TORONTO

GRAND TRUNK RAILWAY SYSTEM
Victoria Day
 May 24th 1902
 Return tickets will be issued at **SINGLE FIRST-CLASS FARE**
 Between all Stations in Canada on Grand Trunk Railway System and connecting lines: all Stations in Canada to and from Detroit, Mich., Port Huron, Mich., Fort Covington, N.Y., Bombay Jet, N.Y., Helena, N.Y., Massena Springs, N.Y., Rouse's Point, N.Y., Island Pond, Vt., all Stations in Canada to, but not from Buffalo, N.Y., Black Rock, N.Y., Niagara Falls, N.Y. and Suspension Bridge, N.Y.
Good Going May 23rd or 24th
 Valid returning from destination on or before May 26th, 1902.
 Tickets, and all information from agents, Grand Trunk Railway System.
J. W. RYDER, City Passenger and Ticket Agent
 N.W. Cor. King and Yonge Sts.
 Phone Main 4209.

Imperial Loan & Investment Company of Canada.
 Established 1869.
 DANIEL LAMB, Esq., President. E. H. KERTLAND, Esq., Man. Director.
 Highest Rate of Interest Allowed on Deposits. Currency and Sterling Bonds, payable half-yearly
Money Advanced on Stocks, Bonds - and - Debentures.
 Loans on Lands in Ontario and Manitoba, by Mortgage, at Lowest Rates.
OFFICES, IMPERIAL CHAMBERS
 32 and 34 Adelaide St. E., Toronto.
 ROLPH & BROWN, Solicitors.

CK
id Stands
Chafing
ES
Plates
ishes
SON, Ltd.

ONLY
clalties

"Strathcona"
rness" Cape.
g and Outdoor
ial interest to
haws, Wraps,
d Wool Shawls
awls (imitation
d Honeycomb
s or Enquiries

& SON
Post-Office.

RAILWAY
SYSTEM

Day

1902

issued at
FARE

made on Grand
nnecting lines:
from Detroit,
ovington, N.Y.,
N.Y., Massena,
N.Y., Island
da to, but not
N.Y., Niagara
lge, N.Y.

rd or 24th
in on or before

n from agents.

id Ticket Agent
ge Sts.

vestment
nada.

President
Director.

interest
terling
yearly

Stocks,
ventures.

ntario
Mot-
Rates.

LAMBERS
Toronto,
ctors.

Canadian Churchman.

TORONTO, THURSDAY, MAY 22, 1902.

Subscription, Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE . . . 15 CENTS
P. H. AUGER, Advertising Manager.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriage Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN should be in the office not later than Friday morning for the following week's issue.

Address all communications,

FRANK WOOTTEN
Box 2640, Toronto.

Offices—Room 18, 1 Toronto Street.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

LESSON FOR SUNDAYS AND HOLY DAYS.

TRINITY SUNDAY

Morning—Isaiah VI. to 11; Rev. I. to 9;

Evening—Gen. XVIII. or I. & II. to 4; Eph. IV. to 17 or Matt. III.

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

TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.

Processional: 161, 165, 166, 167.

Offertory: 162, 164, 170, 172.

Children's Hymns: 169, 330, 335, 336.

General Hymns: 160, 163, 509, 514.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.

Processional: 306, 390, 534, 545.

Offertory: 170, 216, 223, 235.

Children's Hymns: 175, 304, 338, 344.

General Hymns: 514, 526, 539, 542.

St. Andrew's Brotherhood.

We have been asked the question, why, if we consider the Brotherhood, as at present constituted, ineffective in the country, we do not suggest a remedy? That duty we thought would be considered usurping the functions of the council. But as that body is apparently governed by the strict conservatism of the elder brethren, and we are always anxious to oblige and to promote efficiency, we submit for consideration the following: That in addition to the two promises required at present, the following promises be added: "To attend on each Sunday the regular morning and evening prayer of the Church and by all means in my power of personal example and persuasion to endeavour to induce others to do so also. In all cases

where I am so situated that I am three miles distant from any Church service, that I will on every Sunday, if necessary, personally and publicly read the morning and evening prayer at the accustomed hours, and do all in my power to induce others to attend such service. That I will also, under like conditions, promote and assist the establishment and operation of Church Sunday schools." This is a suggestion that will prove a trial of strength, for the Brotherhood man, is he able for it, or will he shirk it? Before doing so, let him remember that it is what the lay readers and members of other religious bodies are always ready to do and to what their success is greatly owing. It will have the advantage, the inestimable one, of making the button a rallying centre on Sundays, and half the difficulty of starting a service will have been overcome. Now it is in order for the city seniors to pass this by unnoted, or to condemn it with faint praise. But before doing so, let them suggest some other simple means whereby the Church will not be swamped and disappear in the whirl of immigrants, in the solitude of the bush or prairie. Let them suggest a more efficient means of meeting the idle, nay, worse than idle, gossip of the fence-corners all over the country. To the young men of the farms and villages, we appeal. We know they are ready and willing, but they lack leaders and shrink from pushing forward. If the ordeal is too great for the ordinary St. Andrew man, let us have a St. Paul man, a higher order of the Brotherhood.

Algoma.

We thank Church Bells for the short history of this missionary diocese, and the writer also, who evidently knows the diocese well. It is out of our power to find space to reprint the article, and indeed the story is too well known to our readers to need it. But the writer, A. B. T., while doing justice to the first two bishops, passes over too slightly the work of the present one, and the increasing needs of his diocese. The writer says: "The tale of poverty, need, and spiritual destitution is an oft-told one. In England, the formation of an association for helping Algoma in prayer and work in 1889 led to a gradual spread of knowledge concerning the diocese, and a not inconsiderable augmentation of its funds, and has drawn forth the active expression of much true love and sympathy from many of its members, past and present. Still, it requires an unwavering and unflagging zeal and perseverance to sustain—we will not say 'interest,' that is a worn-out term for which a substitute is sadly needed—the enthusiasm of 'first impressions' or, wanting enthusiasm, to rise up to it. It is a rather prevalent, but erroneous notion that Canada ought to support Algoma. It must, however, be remembered that Canada is comparatively a new country; she has not an

established Church, centuries old, at her back, rich in its inheritance and endowments from the past. Moreover, the Church is not even the representative religious body in Canada. By far the largest part of her population is Roman Catholic, and either French or of French extraction; and the Church of England has not been careful to obtain a supremacy over the numerous sects, which not only outnumber, but have the start of her. In Algoma, numbers of our own countrymen and women have been lost to the Church of their fathers, simply because the Church did not follow them, and still makes no adequate provision for them. Wanting the means, both Bishop Fauquier—the first Bishop of Algoma—and Bishop Sullivan, who succeeded him, were powerless to prevent the leakage. 'Our clergy,' said Bishop Sullivan, 'are indefatigable, but one man cannot do the work of four;' and he might have added that one Bishop could not do the work of two." Significant.

The Church Economist, of New York, sent a circular to a large number of prominent Presbyterian churches in the chief cities of the Union, asking as to their causes of success. Fifty-three replied: It is significant that the main source of accessions was the Sunday school. To the last question: "What line of effort seemed most fruitful?" there was a unanimous testimony in favour of personal work. We recently mentioned that the successful Presbyterian missions in the North-West were to be supplemented by energetic planting of Sunday schools.

Women's Poems.

A work has just been issued, styled the "Spindle Side of Scottish Song," in which the songs which the people cherish are almost all found. The author of the work points out that the majority of the singers are emphatically women, the one offering of one song, in which is concentrated the heart and soul of the writer. One writer, on whose work the author lingers with peculiar appreciation, is Jean Elliot. "Regarding the creation of Miss Jean Elliot's incomparable version of 'The Flowers of the Forest,' the tradition is, that one evening in 1756—when Miss Elliot was twenty-eight years old—she was riding homeward in the twilight along with her brother in the family coach. The conversation of the congenial pair, alive to the poetic and romantic influences of the time and the scene, turned upon the disaster of Flodden, to which a hundred men of 'The Forest' had marched with their green banner to join the Scottish army—to return, after the battle, a broken and dejected remnant with their tale of 'dule and wae.' Sir Gilbert suggested to his sister that she should write a new ballad of Flodden Field on the lines of the old one fast passing out of remembrance. She owned that it

was a pleasing theme, and hummed two lines of the old ballad—two haunting lines which, apparently, were all she knew—

'I've heard them liltin' at our yowe-milkin'.

The Flowers of the Forest are a' wede away.

"Sir Gilbert, being skilled in the ways of women, which, like dreams, are supposed to 'go by contraries,' laid a wager of a pair of gloves or a set of ribbons that his sister would not write a new ballad of Elodden. She accepted the challenge, and, as the lumbering coach browsed along over the darkening highway, and silence fell upon the occupants, she meditated upon the subject until the fire of genius burned in her heart, and brought with it kindling poetic fancies and words of fit and flowing measure, and, in that 'hour of insight,' she hastily constructed the first rough draft of the song which she afterwards elaborated to such supreme purpose."

The Negro.

Sir Harry Johnston is of all Englishmen the one best entitled to speak of the negro of Equatorial Africa. If the white man had not meddled with Africa, he believed that the negro would have gone back to the brute. Through being brought into contact with other races, however, the negro was little by little being civilized. In this work of civilization, there was great honour due to the European races, but he did not think there would be very much profit. If we were going to look for profit and showed greed to seize it, we should incur loss and suffer bitter disappointment. Benefit might come to us indirectly, because we should educate ourselves in trying to educate the African. The first thing we had to do was to educate and civilize the indigenous races. Here and there there might be a patch of land which could be colonized by white races, but they were small. It would be ridiculous to found an English colony in Uganda proper. The African was jealous of his rights, but he was not unreasonable. If he realized that they did not wish to oust him from land he was legitimately occupying, and that their object was only to educate him, he thought the African would contribute sufficient to relieve English taxpayers from the cost of defending him and helping greedy nations out of his territory—they might look forward to protectorates becoming self-supporting. If the white man, however, pushed the negro too hard in tropical Africa, it might lead to a league of the negro against the white man. He did not think our work in tropical Africa would bring any very large accession of profit, and if we caught at the shadow we might lose the substance.

Mrs. Hugh Miller's Journal.

Anything connected with Sir Walter Scott is valuable and we are glad to hear that Miss Lydia Miller Mackay, daughter of the Free Church minister of Inver, Sutherlandshire, and grand-daughter of Hugh Miller, has lighted upon a journal kept by her grandmother. The journal describes Lydia Fal-

coner Fraser's first impression of Edinburgh society, while boarding with George Thomson, the correspondent of Burns. Sir Walter Scott sometimes honoured Thomson's musical gatherings with his presence, as did John and James Ballantine, the printers, and Mrs. Grant, of Laggan. The journal gives his future wife's first impressions of Hugh Miller, and closes with his coming to Edinburgh to edit the "Witness." There is a long interval between Sir Walter Scott, and a still longer one between Burns and Hugh Miller. Hugh Miller was a stonemason, almost self-educated, who became a great geologist, wrote a standard work, the "Old Red Sandstone," developed great literary power, and was brought to Edinburgh to write in the "Witness," a newspaper established to advance the interests of the Free Church, about 1845.

Sunday Observance.

While so many influences are at work to utterly destroy Sunday observance, we are glad to find that the bishops in England are doing what they can to retain it. The Bishop of London certainly does his best, having been impressed with the necessity of it during his residence in the East End, as Bishop of Stepney. Preaching recently at Christ Church, Lancaster Gate, the Bishop said that only those who had spent some years in the midst of the toiling masses of London could form an adequate idea of what Sunday meant for such people simply as a day of rest. Yet in the West End he found a growing perplexity as to Sunday observance, and a growing tendency to regard it as a suitable day for social functions. While strongly objecting to making Sunday a day of gloom, he wished to see it observed as a day of worship as well as of rest, and therefore the principle he would lay down is that people ought to rest and to let others rest, to worship and to let others worship. Whatever interferes with the rights of fellow-Christians to rest and worship on that day must be wrong. Canon Newbolt, who is able to resume his duties as Canon in residence at St. Paul's, signalized it by preaching a sermon upon Sunday as a day of obligation, making an eloquent and forcible appeal for upholding the best traditions of the English Sunday.

The Prayer-Book of the New Reign.

The Church of Ireland Gazette has examined the new Prayer-Book and reports that a few alterations in the English Prayer-Book of the new reign, though only concerned with printing and punctuation, will be noticed with interest. In the second petition of the Lord's Prayer a change is made by placing the comma after "done," instead of after "earth," and removing the capital A in "As," so that the petition runs: "Thy Will be done, in earth as it is in heaven." An alteration for the worse is introduced into the invocation of the Litany, which now stands: "O God the Father of heaven," instead of "O God the Father, of heaven," as in the Victorian Prayer-Book. Likewise in the Nicene Creed the substitution of a comma for a semi-colon after "Father" before the

clause, "By Whom all things were made," is distinctly to be regretted as tending to obscure the meaning that has hitherto been quite plain. It is also a pity that the old punctuation of the clause: "I believe in the Holy Ghost; the Lord and Giver of Life," so happily altered for the better in our Irish Prayer-Book, remains without correction in the Edwardian Book. The other changes consist in the alteration of the printing of the "Amen" at the close of the Ter Sanctus and of the Gloria in Excelsis from italics to Roman letters, another improvement in which the Irish Prayer-Book has been beforehand.

A Convert's View.

The Rev. Arthur Galton has written a book styled "Our Attitude Towards the English Roman Catholics and the Papal Court." Apart from any other reason, his views deserve respect because he accepted the papal claims in his youth, but on investigation returned to the Church. His estimate of the Reformation is thus expressed: "Everything proves that the English Reformation was no sudden storm and no mere theological episode. Its causes went deep into every sphere of national and social life. Politically and ecclesiastically it was a deliberate revival of that sounder and more national condition which had prevailed in Church and State before the Roman and papal conquest. Theologically it was a revolt against false and unhistorical Catholicism; against the material, sacerdotal, innovating dogmas and practices of Innocent III. and his Lateran Council. . . Spiritually it meant a desire to regain Christianity as it is found in the New Testament, and as it is not found in the papal and mediæval Church. Intellectually, it meant the revival of sound learning, the recovery of Greek, of the original Scriptures, of Christian history and literature; a release from the limitations and ignorance of the Middle Ages."

Correction.

Since our article on Confirmation was written, the Journal of the Provincial Synod has come to hand, and we find that the number of confirmations, 1898-01, are 25,039, and not 35,000, as given by us. This reduces the average for each diocese to about 800 annually, and accentuates our remarks as to the necessity of more frequent opportunities for confirmation, especially in rural parishes. The figures are as follows:

	Total.	Confirmed.	
		Inc.	Dec.
Newa Scotia	3,153	219	
Quebec	1,568		112
Toronto	4,748		37
Fredericton	1,932		78
Montreal	2,632	76	
Huron	3,711		483
Ontario	2,099	229	
Algoma	780	71	
Niagara	2,217		105
Ottawa	2,199	205	

25,039

A decrease of 15, compared with previous

return. The baptisms in the same period were 38,464. Allowing for deaths among baptized infants, the number confirmed falls considerably short of the number baptized. As helping to locate the lack of Church growth, leaving out the diocese of Quebec, where English-speaking people are being crowded out by French-speaking people, these figures show a lack of progress, notably in the dioceses of Toronto, Niagara and Huron.

PRINCIPAL GRANT.

A nation's greatness consists in the character of its people, in the possession of men able to lead, instruct and inspire their fellow-men. In this view the nation has sustained a loss in the death of Principal Grant, one who rendered eminent services to his country, and whose influence for good, in many fields of thought and effort, was recognized and felt by all classes of his countrymen. Occupying a prominent place in the work and counsels of the Church, of which he was a minister, he also took a leading part in the work of education, and an active and enlightened interest in most questions, political, social and religious, that occupied the public mind. He was an author of distinction, a successful educationalist, and a man who lived much in the sight and hearing of the people. His utterances on public questions were always read with interest, and helped to form public opinion, even though they contained much perhaps that excited debate and opposition. He was open, manly and vigorous, and gained the respect of those who differed most strongly from him. His style was brilliant, versatile, and persuasive, and with either pen or tongue he was a powerful ally to any cause he espoused. Born in our oldest settled English-speaking province of Nova Scotia, the birthplace of so many distinguished men, he will be ranked as one of her illustrious sons. At the full age of sixty-seven years, honoured by his Sovereign, regarded with affection by those with whom he was more intimately associated in the work of religion and education, and esteemed by the public at large, he has entered into rest, and will be remembered as one entitled to grateful recollection, as a Christian patriot, as one who served well and faithfully both his country and his God. This, of course, is his best and most abiding monument, but in addition to this, Queen's University, Kingston, which in the space of twenty-five years, the period of his connection with it, as principal, he built up from a humble venture in the cause of education into an important centre of learning, will, so long as a stone of it remains, be a lasting memorial to the ability, enthusiasm, and enduring perseverance of George M. Grant.

THE TRINITY.

The significance of the festival, Trinity Sunday, as the end of the cycle of days by which our blessed Lord and His work are commemorated, are very great. They teach

His supernatural origin and power, His Divine nature and Godhead, and fittingly, therefore, do we profess our faith in Him, as equal to the Father, as touching His Godhead, and inferior to His Father as touching His manhood. The doctrine of the Trinity is that there is but one God. And in the unity of this Godhead, there are three Persons of one substance, power and eternity, the Father, the Son and the Holy Ghost. This is the Catholic faith; which except a man believe faithfully, he cannot be saved. The word, Trinity or Tri-unity, may not occur in the Scriptures, but the doctrine which it expresses most undoubtedly does. The being and nature of God is no doubt mysterious, and so are life and death and many other things with which we have to deal; but their mystery does not lead us to doubt their existence. God's nature, as revealed in His Word and in His Son, may be above reason, but is not contrary to it; for reason itself teaches us that the finite cannot comprehend the infinite, and mortal man cannot expect wholly to understand the nature, attributes and providence of the eternal God. God's existence being admitted, as being evident in creation, it is reasonable to suppose that He should reveal Himself to His creatures, and that revelation is both possible and probable. God has revealed Himself in His Word and in His Son. Our knowledge is limited by our capacity. We know in part, hereafter we shall know even as we are known. The verity of the Trinity hinges mainly on the divinity of Christ the second Person of the adorable Trinity, and against this article of the faith the nationalizing element in the primitive Church, as well as of to-day, chiefly directed its efforts. The great heretic Arius sought to imply inferiority to the eternal Son of God, other than that of priority of existence, which is admitted, when we say He is the only begotten Son of the Father. The great proof of the Divinity of Christ is that He who was a sinless man, incapable of deception or equivocation, claimed that He was the Son of God, that He was equal to the Father, saying, "I and my Father are one." The ancient saying: "If Christ is not God, He is not good," is true, for He claimed and exercised the attributes of deity. The Magi recognized His divinity when they fell down and worshipped the Babe of Bethlehem. St. John declared it in the words with which he opens his Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." Jesus said He was Lord of the Sabbath. He said He knew men's thoughts, that He was omnipresent; that like the Father He was self-existent, that as God He would send forth His angels, that He had power to forgive sins, and that all power was given unto Him in heaven and in earth. As the resurrection and the life He rose from the dead, and extorted from doubting Thomas the exclamation: "My Lord and my God." In the sight of witnesses, He ascended into heaven, and from His throne above sent the Holy Ghost, which with the Father and the Son is worshipped and glorified. The apos-

to'ic epistles and the revelation of St. John unite in according Him a Divine nature, and Divine attributes, and as the recipient of the worship of the saints on earth, and of saints and angels in the eternal world. The doctrine of the Trinity questioned and debated in the early ages of Christianity found in Athanasius its great defender. The cynic eloquence of Gibbon grows warm in recounting his adventurous career, and the language of Hooker breaks into stately fervour in celebrating his faith and fortitude, "The whole world against Athanasius, and Athanasius against it." The doctrine of the Trinity, championed by Athanasius against Arius, and the unity of substance of the Father and the Son, was set forth in the symbol of the first oecumenical council, which met at Nicaea in the year 325, and has fixed forever the faith of the Church on this subject. In majestic sentences, the Creed of Nicaea declares the faith as held and believed in the early Church, and that Jesus Christ is the only begotten Son of God. Very God of very God, begotten not made; being of one substance with the Father. As we contemplate, at this time, this fundamental doctrine of the Godhead, revealed in God's Word, and by His Son, set forth as the faith of Christendom from the beginning by the great Council of Nicaea, and ever since maintained and defended by the Catholic Church, let us pray that against all unbelievers and unbelief we may remain steadfast in this faith, remembering the awful significance of St. John's words: "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

H. Jones, D.D., Bishop, St. John's.

St. John's.—The Orphanage.—The annual meeting of the governors and friends of this institution took place on the 11th March, His Excellency, the Governor, presiding. The reports read were of a satisfactory nature. The following gentlemen were elected officers: Hon. treasurer, W. B. Grieve, Esq.; hon. physician, Dr. F. A. Stabb; hon. secretary, Rev. Canon Dunfield; committee, J. Outerbridge, Esq.; G. Davey, Esq.; Hon. E. R. Bewring.

Scilly Cove.—The laying of the corner-stone of the new church took place on Easter Tuesday. The stone was laid by Mrs. White. A very handsome pulpit has been presented to the church by Mr. Joshua Sansom.

Bishop's Cove.—St. John's.—On the second Sunday after Easter, a new bell, the gift of the Women's Association, was duly dedicated. It is from Meneely, of Troy, N.Y., and weighs 328 lbs.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredricton, N.B.

St. John.—Trinity.—A social was held on the 13th inst. by the Young Men's Association and Young Women's Guild of this church to bid

May 22, 1902
 were made," is
 ending to ob-
 hitherto been
 y that the old
 believe in the
 iver of Life,"
 er in our Irish
 t correction in
 other changes
 printing of the
 er Sanctus and
 om italics to
 ement in which
 en beforehand.

 written a book
 ls the English
 l Court." Apart
 ws deserve re-
 e papal claims
 gation returned
 e of the Refor-
 erything proves
 n was no sud-
 logical episode.
 very sphere of
 Politically and
 erate revival of
 ional condition
 h and State be-
 quest. Theolo-
 false and unhis-
 the material,
 s and practices
 ran Council. . .
 to regain Chris-
 New Testament.
 the panal and
 tually, it meant
 g. the recovery
 stures, of Chris-
 release from the
 of the Middle

 nation was writ-
 ovinicial Synod
 id that the num-
 -or, are 25,039.
 s. This reduces
 e to about 800
 r remarks as to
 nt opportunities
 a rural parishes.

 firmed.
 Inc. Dec.
 219 112
 76 37
 229 78
 71 483
 205 105
 ed with previ-

farewell to Rev. W. W. Craig, who goes to St. Luke's, church, Montreal. Regrets were expressed on behalf of the vestry and congregation at Rev. W. Craig's departure. The following presentations were made: From the Gleaners' Union, five volumes of the Cambridge Greek Testament; from the Y.M.A. and Y.W.G., two volumes of the Englishman's Hebrew and Chaldee Concordance; from Rev. Canon Richardson, one volume of the Englishman's Greek Concordance, and from the teachers and officers of the Sunday school, an Oxford Parallel Bible, of the Authorized and Revised Versions. Mr. Craig made a feeling reply. The vestry also presented Rev. Mr. Craig with a substantial cheque a few evenings ago. He left for Montreal on the Thursday following.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Quebec.—The following are the public engagements of the Bishop for the remainder of the month: Saturday, May 24th—Travel to Coaticook. Sunday, May 25th—Confirmation, Coaticook, 10.30 a.m. Confirmation, Way's Mills, 3 p.m. Confirmation, Hatley, 7 p.m. Monday, May 26th—Drive to Fitch Bay. Confirmation, Georgeville, 7 p.m. Tuesday, May 27th—Confirmation and Holy Communion, Fitch Bay, 10 a.m. Return to Lennoxville. Wednesday, May 28th—Return to Quebec. Friday, May 30th—Attend meeting of the committee of the Council of Education, 9.30 a.m.

The Bishop has lately received a letter from the Rev. Walter Buck, warden of the Homes of St. Barnabas, near East Grinstead, Surrey, England, as follows: "A special house has already been built containing rooms for the reception of invalid missionaries, who are sent home to recuperate their health. The council would, I know, welcome any such from your Lordship's diocese. My appointment here dates only from the beginning of this year, but I have been in residence long enough to see how much the infirm and aged clergy appreciate the homes which have been generously equipped for their comfort. It has occurred to me whether the homes might not also be found useful for missionaries on furlough, who may not have homes in England, and would be glad of a quiet resting-place during their holiday. We could entertain such during a period of three months (unless their bishops thought a longer time desirable); charging nothing in necessitous cases, or leaving it to the recipients of our hospitality to make any return in money which they might be disposed to give." Here is an opportunity which might be of great value either to any clergyman who wished, when unable to continue his work, to retire to England, or it might suit any of our clergy needing a restful vacation in the Old Country.

MONTREAL.

William Bennett Bond, D.D., Archbishop, Montreal, Que.

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

Montreal.—St. Martin's.—On Thursday evening, May 8th, at 8 p.m., the Rev. G. O. Troop, M.A., presented to the Most Rev. Archbishop Bond, forty candidates for confirmation, sixteen young and adult men, and twenty-four young women. The chancel of the church was beautifully decorated with lilies and evergreens; a full choir was present, and a large congregation. The officiating clergy were the Most Rev. Wm. Bond, the Rev. Principal Hackett, the Rev. E. McManus, and the rector. After the opening hymn and prayers, and before the candidates were confirmed, the Rev. Principal Hackett addressed them and the entire congregation present on the ascension of our

blessed Lord and Saviour, Jesus Christ, reminding his hearers of the Saviour's words to His disciples, "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you;" and again, "I go to prepare a place for you, that where I go ye may go also." After dwelling on this subject, the reverend gentleman proceeded to take up and carefully explain important portions of the Baptismal, Catechism and Confirmation services, at the conclusion of which His Grace, Archbishop Bond, asked for silent prayer on behalf of those about to be confirmed. The candidates were then presented to the Archbishop, two by two. At the close of confirmation, His Grace gave them loving words of wise counsel and guidance and presented to each of those just confirmed their confirmation cards. An offertory was taken up on behalf of a clergyman's widow of the diocese, recently bereaved. Hymn, 231, "Forever with the Lord," was then sung, the Most Rev. Archbishop Bond closing with prayer and pronouncing the Benediction. On Wednesday evening, May 14th, at 8 p.m., a united service for all those recently confirmed was conducted by the Rev. G. O. Troop to prepare them for their first communion on Whitsunday. During the past seven weeks previous to confirmation, the Rev. G. O. Troop has been conducting classes for men every Wednesday evening, commencing about 8.30 p.m. The average attendance at these classes, including confirmation candidates, has been about 22. Great interest has been shown in the study of God's Word, and confirmation was eagerly and earnestly looked forward to. The classes for young women were conducted on Thursday evenings, excepting the last class previous to confirmation, which was a united one, conducted by Mr. Troop on Wednesday evening, May 7th, many of the congregation being present.

The following are the principal engagements of the Archbishop and Bishop-Coadjutor for the month of June, and part of July: June 18th—Wednesday, Dunham (college), the Rev. H. Plaisted, M.A. June 29th—Sunday, Waterloo, the Rev. Rural Dean Jeakins. June 30th—Monday, North Shefford, the Rev. J. A. Poston. July 1st—Tuesday, South Stukely, the Rev. J. W. Garland. July 2nd—Wednesday, Knowlton, the Rev. J. Carmichael. July 3rd—Thursday, Iron Hill, the Rev. G. A. Mason. July 4th—Friday, West Shefford, the Rev. R. Emmett. July 5th—Saturday, July 6th—Sunday, Chambly, the Rev. J. W. Dennis. July 7th—Monday, Rougemont, the Rev. C. P. Abbott. July 8th—Tuesday, Bedford, the Rev. Canon Nye, M.A. July 9th—Wednesday, Phillipsburg, the Rev. W. C. Bernard, M.A. July 10th—Thursday, Frelighsburg, the Ven. Archdeacon Davidson, M.A., D.C.L. By the Coadjutor-Bishop.—Deanery of Clarendon.—June 1st—Sunday, Hull, 11 a.m., Rev. Rural Dean Smith. June 2nd—Monday, Chelsea, 3.30 p.m., Rev. H. A. Naylor, B.A. June 3rd—Tuesday, North Wakefield, Rev. J. H. Bell, B.A. June 4th—Wednesday, Masham, Rev. J. H. Bell, B.A. June 5th—Thursday, Wright, Rev. L. V. Lariviere, B.A. June 6th—Journey to River Desert. June 7th—Saturday, River Desert, Rev. R. C. Brewer. June 8th—River Desert, Rev. R. C. Brewer. June 9th—Return from River Desert. June 10th—Tuesday, Aylwin, Rev. L. V. Lariviere, B.A. June 11th—Wednesday, Kazubazua, Rev. L. V. Lariviere, B.A. June 12th—Thursday, Alleyne, Danford Lake, Rev. T. W. Ball, B.A. June 13th—Friday, Cawood, Rev. T. W. Ball, B.A. July 14th—Saturday, Aylmer, Rev. R. F. Taylor. June 15th—Sunday, a.m., Aylmer, Rev. R. F. Taylor. June 15th—Sunday, p.m., Lower Eardley, Rev. W. E. Kaneen. June 16th—Monday, Upper Eardley, Rev. W. E. Kaneen. June 17th—Tuesday, Onslow. June 18th—Wednesday, North Onslow. June 19th—Thursday, Bristol. June 20th to 24th—Parish of Clarendon. June 25th—Wednesday, Portage du Fort, Rev. J. A. Lackey. June 26th—Thursday, Bryson, Rev. J. A. Lackey. June 27th—Friday, Campbell's Bay.

June 28th—Saturday, Clarke's. June 29th—Sunday, Thorne, Greermount, P.O., Rev. C. Lummis. June 30th—Monday, Leslie, Rev. C. Lummis. July 1st—Tuesday. July 2nd—Wednesday, North Clarendon, Rev. Austin Ireland. July 3rd—Thursday, Fort Coulonge. The services on week days at 10.30 a.m.

Synod Hall.—The Executive Committee of the Synod met in quarterly session in the Synod Hall on the 14th inst., Archbishop Bond presiding. Among those present was Bishop Carmichael, who feelingly acknowledged the motion forwarded to him in connection with his recent elevation to the position of coadjutor bishop. The Bishop expressed his regret that he considered, in view of his added duties, it would be desirable that the Archbishop name some other member of the committee as chairman of the Mission Fund Committee. The Archbishop intimated that he would make the appointment. The report of the treasurer was presented and considered, on the whole, as satisfactory, all the moneys of the Synod being invested or covered by applications for loans, and the houses, with the exception of one store on Hospital street, satisfactorily rented. The returns to the fund for the Coadjutor Fund were reported as satisfactory. A letter was read from Mr. John Bradford offering \$5,000 to the Executive Committee, he to receive interest on the amount until his death. The Investment Committee was instructed to convey to Mr. Bradford, of Granby, the grateful acknowledgment of his great generosity. A resolution was passed authorizing the withdrawal of the sum of \$400, now on deposit by the parish of Kildare, as the parishioners required the amount to assist in the erection of a parsonage. Archdeacon Davidson applied to be placed on the Superannuation Fund for a year on account of his illness. A resolution expressing sympathy with Archdeacon Davidson, and acceding to the request, was unanimously adopted. An application from the Cathedral vestry to consider the question of the rental now being paid for the use of the Synod Hall, as a Sunday school, was referred to a special committee, consisting of Mr. Hague, Dr. T. P. Butler, and the Rev. W. P. Chambers, Dr. L. H. Davidson, Chancellor Bethune, convenor. The Rev. Rural Dean Robinson intimated that the parish of Clarenceville desired to deposit \$98 with the Synod, an amount received from the sale of a piece of property. The interest to be used for the care of the cemetery. The following ecclesiastical appointments were made on the 14th inst.: Archdeacon Evans, of St. Stephen's, becomes Dean of Montreal; succeeded Coadjutor Bishop Carmichael; Archdeacon Norton, of Christ Church Cathedral, becomes Archdeacon of Montreal; Canon Ker, of Grace church, becomes Archdeacon of St. Andrew's; Rev. Dr. J. Gilbert Baylis, secretary of the Synod, becomes a Canon.

St. John's.—A meeting of the committee of the Sunday School Association of the archdeaconry of Bedford was held at the rectory, in St. Johns, on Tuesday, May 6th. There were present Rural Dean Robinson and Rural Dean Harris, Rev. B. P. Lewis, Rev. W. Windsor, Rev. Seth Mills, Rev. W. P. R. Lewis, and Rev. G. A. Mason (secretary). The meeting of the committee was to make arrangements for the annual institute which it is proposed to hold in St. Johns, on Thursday, June 19th. The officers of the association are as follows: President, the Lord Archbishop; first vice-president, Ven. Archdeacon Davidson, Frelighsburg; second vice-president, Rev. Rural Dean Jeakins, Waterloo; lay vice-president, W. M. Hillhouse, Bondville; secretary, Rev. G. A. Mason, Iron Hill. These are all expected to be present at the institute, and to be assisted by Rev. Canon Ker, Rev. M. Kittson, Rev. G. O. Troop, Rev. E. I. Rexford, Rev. Dyson Hague, and the clergy and lay Sunday school workers of the archdeaconry of Bedford—in all about one hundred delegates.

In the examinations recently held by the Board of examiners, acting under the authority of the Provincial Synod of Canada (Anglican), the following candidates passed the preliminary examination for Holy Orders: Class I.—W. R. Tandy, M.A., Montreal Diocesan Theological College. Class II.—W. Cotton, King's College, Windsor; C. A. Jeakins, B.A., Montreal Diocesan Theological College; H. Mount, B.A., Montreal Diocesan Theological College. Supplemental Examination.—Rev. A. Ireland, Rev. T. W. Hicks. At the meeting of the board, Wycliffe College presented a memorial stating that none of its students had been able to present themselves for the examination on account of its occurring at the same time as the college examination, and asking that the date of the examination should be changed. The same difficulty having been felt by all colleges, it was decided to hold the examinations for the future in the beginning of October.

Trinity.—The adjourned meeting of the vestry of this church was held last week. The wardens' report showed that the financial condition of the church was very good. By a special collection, \$2,418 had been raised toward the debt, giving the church a balance of \$418.

Lambert.—The Rev. W. J. Dart, M.A., rector of this parish, has been appointed by the Archbishop Rural Dean of Hochelaga.

ONTARIO.

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

Pelleville.—St. Thomas'.—A largely attended meeting of the congregation was held on Tuesday, the 13th, to consider the matter of presenting to the Bishop the names of certain clergymen acceptable as a successor to Rev. Canon Burke. The resignation of the rector has been received by Bishop Mills, and he in turn had notified the church officials that the resignation had been insisted upon by Canon Burke, and he (the Bishop), had accepted it. After some discussion a committee, composed of Messrs. H. Corby, ex-M.P.; C. M. Stork, E. H. Farrow, W. B. Northup; M.P., and Dr. Clinton were appointed on behalf of the congregation to wait upon the Bishop, if necessary, in reference to the matter of appointing a rector. The names of three well-known clergymen were selected, namely: Archdeacon C. L. Worrell, of Kingston; Rev. G. R. Beamish and Rev. Lennox Smith. These three names will be presented to the Bishop, either of whom, if appointed as rector, would be acceptable to the congregation.

Kingston.—The Diocesan Synod will meet for the transaction of business on Thursday, July 17th. Bishop Carmichael will preach the sermon.

TORONTO.

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

The Rev. F. G. Plummer, who for the past three months has been in charge of St. Andrew's church, Paignton, South Devon, has gone with a party of friends to Italy on a visit. He will return to Toronto after the Coronation. Before leaving Paignton, Mr. Plummer was presented with a large photograph of the choir by the members thereof, and also with a substantial purse of money by the members of the congregation.

Eglinton.—St. Clement's.—The parishioners are contemplating the erection of a suitable memorial to their late rector, the Rev. Canon Osler. A number of propositions have been submitted, and the sum of \$70 has already been subscribed. The exact form of the memorial will be decided at an early date.

Synod Office.—Meetings of the General Purposes Fund, Audit, Superannuation Fund, and Executive Committees of the Church were held in this office on the 16th inst. The only important business was the setting of the date for the annual meeting of the Synod of Toronto diocese. That date will be June 10th. It will be held in St. James' school-house. A conference was held between the Mission Board and the Woman's Auxiliary as to means of raising funds for missions.

St. Luke's.—In about two weeks' time the handsome new school-house in course of construction in connection with this church, will be finished. The structure, which is of red brick, is to cost about \$8,000. A week or so after the school-house is completed a formal opening service will be held.

NIAGARA.

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

Georgetown.—St. George's.—The Bishop of the diocese held a confirmation service in this church on Sunday, the 11th inst. The church was crowded and numbers had to be turned away. There were thirty candidates in all, but three were unable to attend through illness. The Bishop preached a most impressive sermon.

York.—The chapter meeting for the rural deanery of Haldimand was held at the rectory, in York, on Friday, the 9th inst. It began with a bright and well-attended service on the evening of Ascension Day, the 8th inst. The sermon was preached by the Rev. L. W. B. Broughall, M.A., of Hagersville. The church choir from Caledonia assisted in the musical part of the service. On Friday, the chapter held its first session, the Rev. Rural Dean Scudamore in the chair. The following were present: Revs. P. L. Spencer, L. W. B. Broughall, M.A.; A. W. H. Francis, M.A.; W. E. White, M.A., and T. H. Cotton, B.A. The devotional exercises were conducted by the Rev. A. W. H. Francis. Then followed a reading from the Greek Testament, by the Rev. T. H. Cotton; also one from the Hebrew Bible, by the Rev. P. L. Spencer, and an interesting and able paper on "The Advisability of a Revision of the Book of Common Prayer," was read by the Rev. L. W. B. Broughall. The discussion which followed each number was both animated and instructive. After minor matters of business were disposed of, the chapter adjourned to meet again at Dunnville in September.

Hamilton.—The Synod will meet in this city on Wednesday, June 11th.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Wingham.—St. Paul's.—The Bishop visited this parish on Monday, May 5th, when the rector presented twenty-eight candidates for confirmation, fourteen males and fourteen females. Two of the candidates came from the Methodist body, one from the Presbyterian, and one from the Roman Catholic. This makes a total of one hundred and five that have been confirmed since Mr. Lowe's incumbency commenced a little over six years ago. The rector was assisted at the evening service by the Revs. C. R. Gunne, M.A., of Clinton; Abey, of Brussels, and McQuillan, of Blyth. The Bishop preached in his earnest and eloquent manner from Hos. ii., 15, and held the congregation spell-bound for over an hour. Chairs had to be brought in, and many had to stand during the entire service. After Evensong and sermon, the Bishop addressed the candidates, after which he administered the Apostolic Rite of Confirmation. This parish is in a prosperous condition; no debt, good congregations, and the largest number of

communicants in the history of the parish received the Holy Communion on Easter Day. It is not too much to say that there are not two better churchwardens in the diocese of Huron than the wardens of St. Paul's, Messrs. Wm. Corbould and Thomas Bell, and while the rector, reports the parish to be in a prosperous and happy condition, he believes it is to a very large extent owing to the faithfulness of the churchwardens and their entire co-operation with the clergyman.

Wallaceburg.—St. James'.—A large number of the members of Sydenham Valley Lodge of the I.O.O.F., together with the Sisters of Rebecca, attended this church in a body on Sunday morning, May 11th. There were about 200 present in all. The Rev. T. H. Farr, B.A., the incumbent, preached an eloquent and suitable sermon for the occasion, choosing for his text the words: "Man shall not live by himself, neither shall man die by himself," Romans xix., 7. There was a large congregation present, the church being well filled.

Brantford.—Grace Church.—This church was consecrated by the Bishop of the diocese on Thursday, May 8th. An early celebration of the Holy Communion took place at 8 o'clock, and at 10 o'clock the main service was held. Despite the fact that the event occurred in the daytime, the edifice was filled with a representative gathering of members and other citizens. There was a full surpliced choir and the proceedings throughout were of a deeply impressive nature. In addition to Rural Dean Mackenzie and his assistant, Rev. J. Bushell, the following clergymen participated: Rev. T. A. Wright, St. Jude's; Canon Brown, Paris; Rev. Frank Leigh, Burford; Rev. J. G. Hopper, Mt. Pleasant; Rev. S. R. Asbury, Onondaga; Rev. J. C. Farthing, Woodstock, acting as Bishop's chaplain; Rev. R. Hicks, of Simcoe; Rev. Canon Young, Simcoe; Rev. Rural Dean Ridley, Galt. The service commenced with the processional hymn, "The Church's One Foundation," after which the petition to the Bishop to consecrate was read at the church door, to which the Bishop consented, afterwards offering up a prayer. After this, the Bishop and the clergy, preceded by the churchwardens and other officials, proceeded up the centre aisle to the chancel, singing the 4th Psalm. The hymn was next sung: "We Love the Place, O God." The Bishop was handed the necessary instruments of endowment and placed them on the Holy Table, after which the consecration service was proceeded with. At the close, the Bishop sitting in his chair, the sentence of consecration was read, and His Lordship signed the same. The hymn, "Hail the Day That Sees Him Rise," succeeded, and afterwards the service of the day was held. The hymn, "O God Our Help in Ages Past," was next sung, followed by the sermon. The Bishop then delivered an eloquent sermon, founding his discourse upon the text Ephesians ii., 20. The service lasted for three hours, and was followed with great interest throughout by the large congregation present. Evensong was sung at 7.30, when the preacher was the Right Rev. J. P. DuMoulin, D.D., Lord Bishop of Niagara. This was followed by a confirmation service.

Granton.—The Rev. W. R. George, late of Charing Cross, has been appointed to Granton. Mr. George is a very young man, and his zeal and devotion won golden opinions in his first parish, and he is sure to do faithful work wherever he goes. He had a remarkable grip on the young men in his first charge.

Ciandeboye.—The new rector of this parish is the Rev. J. Edmonds, of Preston. Mr. Edmonds has held several important parishes and was for years, at Preston, the efficient secretary of Waterloo rural deanery, and we bespeak for him a hearty reception in his new parish and deanery.

London.—The Synod has been summoned for Tuesday, June 17th. The usual voluntary summer meetings before Synod will be held as usual—conference Monday night, and clerical breakfast on Tuesday morning.

ALGOMA.

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

Bracebridge.—St. Thomas'.—The Lord Bishop of the diocese recently visited this parish for the purpose of consecrating the church. His Lordship arrived on the eve of the Ascension, and on Ascension Day at 10.30 a.m., in the presence of the rector, churchwardens, and a fairly good-sized congregation, set apart forever to the worship of Almighty God, by the office of consecration, this beautiful church. In the evening at 7.30 o'clock, the Rev. Rural Dean Gillmor, of Rosseau, said Evening Prayer, and the Rev. T. E. Chilcott, M.A., of Port Carling, read the lessons, after which the rector, the Rev. W. A. J. Burt, R.D., presented eight candidates to the Bishop for the Apostolic Rite of Confirmation. This is the second class presented this year. Rural Dean Gillmor remained over Sunday in Bracebridge, and was celebrant at 8.30 a.m. Holy Communion, when the newly-confirmed made their first communion, and at the 11 o'clock and 7 o'clock services was the preacher; Mr. Gilimor also officiated at the outstation in the afternoon, thus leaving the rector free to visit the Sunday school. The Bishop hopes to make an arrangement shortly, by the readjusting of certain missions, whereby the Archdeacon at Huntsville and the rector of Bracebridge will be able to take charge of their Sunday schools. The former will probably be achieved by cutting off the outpost now attached to Huntsville, and the latter by taking in another mission station or two and the appointing of a deacon or catechist to assist in the Bracebridge parish. Bracebridge is growing and, it is expected, the population will very shortly be increased from four to five hundred by the advent of three new industries about to be started here. The population is now 2,800, although the number within the corporation is about 2,500.

NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster.

Vancouver.—The offertories in the churches throughout the whole of this diocese on Ascension Day and the Sunday following were devoted by canon to the cause of Foreign Missions, and the money thus collected was given either to the S.P.G. or to the General Synod of the Church in Canada. The S.P.G. gives most valuable help to the Church in this part of Canada, amounting in all to several thousands of dollars yearly.

Seattle.—Trinity.—The rebuilding of this church is to begin at once. The cost will be about \$29,000. Recently the basement was rebuilt at a cost of \$5,000.

Fernie.—Christ Church.—Mr. P. W. Blakemore has given to this church three handsome stained glass windows. The centre one contains the figure of Christ, as the Good Shepherd. They were made by McCausland & Sons, of Toronto, and reflect great credit on their workmanship.

On the first Sunday after Easter a handsome eagle oak lectern was dedicated to the worship of God in St. Columba's church, Durrow, given by the parishioners in memory of the late Hector Graham Toler, of Durrow Abbey. The pretty church was erected by his father, the Hon. Otway Toler, and presented to the parish as a tribute to the memory of his father, Lord Norbury, and the present oak lectern is in keeping with other oak carving in the church.

Correspondence.

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

LETTER OF THANKS.

Sir.—By request, I beg respectfully to thank "Isobell-Isabell," one of your very kind subscribers, for regular supply of the "Canadian Churchman," and "Church Bells," sent to me for distribution in the mission of Asplin. Will you permit me to add that I would like to thank all the other kind friends who send papers, and trust they will be pleased to accept this acknowledgment.

L. SINCLAIR.

St. Mary's Parsonage, Asplin, Ont.

CHURCH DECLINE.

Sir.—Your correspondent, "C." seems to be rather presumptuous, for out of all the communications which have appeared on the "Decline of the Church," he says that he cannot help saying that "they are all beside the blot," save that of Mr. Newell's, "which is a notable exception," and which he commends for our perusal. I have reread Mr. Newell's letter with great care and compared it with "C.'s," and must say that these two letters are as divergent as the two poles. Mr. Newell says that "the Church is a Divine institution," while "C." says, "no Protestant believes that there is such a thing as one organized visible Church, founded by our Lord, through His apostles, the existence of which He has guaranteed to the end of the world." Is it any wonder that there should be a decline in the Church's members, when such men as "C." hold such heretical views? I hope Mr. Newell will not allow himself to be "puffed up" with such encomium. All of your correspondents have advanced reasons for the decline of the Church, but none of them (so far as I am aware), have noticed the greatest of all causes for the decline of the Church, viz., the divisions that exist in her fold. We read that a "house divided against itself cannot stand." D.

COLONIAL CLERGY ACT.

Sir,—I have read with great interest the letters which have appeared in your paper from time to time on the subject of the "Colonial Clergy Act," and if the subject is not closed would like to add another to the list. As one who has had an unpleasant experience in relation to the "Act," I wish to add my indignant protest to the hardship which it involves; that a colonially-ordained priest cannot visit his native land, or if not his native land, the motherland of his mother Church and preach on the production of his colonial license or a letter introductory from his own Bishop, at the invitation of a brother priest in England, even once, without incurring the penalty of the "Act," is surely an outrageous discrimination against the visitor. In 1897, I crossed in company with the present Bishop Coadjutor of Montreal, who expressed himself very strongly on the subject of this "Act," and promised to write a paper for our rural deanery meeting of Toronto on his return. This he very kindly did, and those who had the pleasure of hearing it will remember the striking and forcible way he dealt with the matter. I had gone over as chaplain to the Bishop of Toronto, and made Ealing my headquarters, and being invited by several vicars to preach I had to decline on account of the provisions of the "Act." A note from my Bishop to say I was a priest in good standing in one of the foremost colonial dioceses of the Empire was of

no value; no "pulpit hospitality" was open to me in my native city, without sundry formalities and also an interview with one of His Grace's chaplains, who should question me as if I were a postulant for Holy Orders. Needless to say, I did not preach, nor will I, though I should revisit London every remaining year of my natural life. For the information of those who have not seen it, or who, having seen it, may wish to refresh their memories, I venture to add a copy of the objectionable clause of the "Act," found in Chapter 77, 37 and 38 Victoria (7 August, 1874), and entitled: "An Act Respecting Colonial and Certain Other Clergy." "If any person shall officiate as priest, or deacon in any church, or chapel in England, contrary to the provisions of this Act, or if any Bishop, not being Bishop of a diocese in England, shall perform episcopal functions in any such church or chapel, without the consent in writing of the Bishop of the diocese in which such church or chapel is situate, he shall for every such offence forfeit and pay the sum of ten pounds to the Governors of Queen Anne's Bounty, to be recovered by action brought within six months after the commission of such offence by the treasurer of the said Bounty, in one of Her Majesty's Superior Courts of Common Law; and the incumbent or curate of any church or chapel who shall knowingly allow such offence to be committed therein, shall be subject to a like penalty, to be recovered in the same manner." Such being the law of the land, a law, I was informed, that the Church in England was obliged to enact as a defensive measure against colonial clerical frauds, what can be done to render that which is defensive less offensive, where the priest in good standing is concerned? The English priest in Canada, as a rule, defends the "Act" as sound and safe, and as an evidence of the ever-vigilant care of the mother Church for her children; this consequently means that those who have their orders through the colonial episcopate must stand together in their firm and respectful protest to this "Act." Let our General Synod in September next move in this matter. Let its members request the joint House of Bishops, as representing the whole Canadian Church, to take such action, through the Archbishops of the provinces, as shall bring about a modification of a law at once destructive of full free clerical intercourse between the mother and daughter churches; unfair and irritating in its application to those in good standing, and which, as existing because of the existence of evildoers, is inapplicable—thank God—in 999 cases out of an even 1,000.

I. FIELDING SWEENEY.

THE DECLINE OF THE CHURCH.

Sir,—Many and varied are the opinions expressed by your correspondents on this subject. Some of the letters have been couched in language far removed from that charity which beareth all things, believeth all things, hopeth all things, endureth all things." Very unkind and exaggerated statements have been made by some of your correspondents. I am not an advocate of extreme ritual, but that ritualism is not the cause of the Church's decline is clear from the fact that the Church of Ireland, which certainly is not ritualistic has lost ground more rapidly than we have in Canada. The Irish Church decreased 3½ per cent. between 1891 and 1901, and during the same period the Methodists increased 10.4 per cent., so that other causes besides ritualism are at work. Nor do I think it is just or fair to say we are losing ground, because the clergy are less pious or zealous than the ministers of those communions that are said to be outstripping us in the race. The real cause of our not growing as we ought to do is the lack of sympathy and confidence between clergy and people, and between people and people. A lack of brotherly love is the real cause of our slow growth. But whose is the fault? The remedy lies in the answer to this question. Some

have said the clergy are chiefly to blame. Others accuse the laity. Let us not throw the responsibility upon each other. A year ago the members of the Church in the United States found that missionary contributions fell far below the point they should have reached. What did the Churchmen do? Did they each try to shirk the blame and throw it upon others? Did they say to each other: The fault is yours, not mine? No! they nobly said: "Doubtless we are all to blame for the past, we will all try to make amends now and in the future." And what has been the result? The improvement has been marvellous, e.g., "In the last monthly report the treasurer stated that there was an increase in the parish and individual offerings during the month of March of about 50 per cent. more than during the same month last year," and the total contributions are very much in advance of those of last year. Now, why is this? It is because of unity and united effort, and until the members of the Church in Canada have laid aside jealousy, distrust, and lack of confidence in the clergy and in each other, and cultivate unity and united effort, there can be no spiritual growth. I have purposely avoided particularizing the minor causes which check the Church's growth. If we earnestly desire her advancement, and are animated by the spirit of Christian love, we shall soon find in what respect and how far we ourselves are personally responsible for her present unsatisfactory state. And if we each resolve to be faithful to her and to do our part in her work and for her welfare, I believe that with God's blessing on our labours, men will soon be talking, not of her decline, but of her wonderful vitality and progress and of the good she is doing in the world. Let us not waste time and increase bitterness by throwing blame upon each other, but let us resolve to cultivate that spirit of love which suffereth long and is kind, which envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth. When that spirit abounds in us, the Church will press forward conquering and to conquer.

JOHN FLETCHER.

CHURCH DECLINE.

Sir.—In reading the many articles on "Church Decline," in your columns, I find that but few have mentioned the inefficiency of the Church machinery for the support of missions. Why are the other bodies so out-distancing the Church numerically? They have all common mission funds, the proceeds of which are given to that part of the Church which most urgently needs assistance. For instance, because many thousands of dollars are given by Methodists in Toronto, they do not spend it in increasing the salaries of the country ministers in the conference. No! they send it to the North-West. It has been proved again and again that to old-established parishes support from the diocesan Mission Fund is a source of weakness; the people, and, alas, many of the rectors, do not seem to feel their responsibility. In a word, I believe that if a Dominion Church Mission Fund were established and applied to those missions most in need, the receipts would grow and the grand old Church would hold her own.

BOTSFORD DENOVAN.

DECLINE OF THE CHURCH.

Sir.—I hope it is not too late for me to add a few words to what has already appeared in your columns on this subject. To me it is hardly so much a wonder that the Church is on the decline, as that it is not declining even faster. I only speak, of course, from my own limited experience; but if the same amount of mischief is going on year by year throughout the length and breadth of the land, as comes under my notice, the candle

of the Church in this country must soon be extinguished. It cannot be otherwise. I only heard a short time ago of a parish, some distance from here, where Church work had been wonderfully progressive under the faithful service of an earnest clergyman. The growth of the Church and congregation was remarkable; but it was more than undone, and everything reversed, under that clergyman's successor. I know of instances nearer hand, and I know of one who can bear the same testimony. Through some mismanagement and mischoice of men, the Church is losing faster than she gains. It is like climbing a slippery hill—one, or even two steps back for one step forward. This is the cause of decline. There is need of more supervision and oversight, great care being taken to obtain information from reliable rather than unreliable sources. There seems to be need of a more aggressive policy on the part of the Church. There is not enough recruiting done. It is done by the Methodists almost annually through their revivals, as well as in other ways. What are we doing to augment our churches? Candidates for confirmation are too often only from our own ranks, already belonging to us by baptism. Are not some of our clergy too apt to think they are only responsible to, and for, their own members? Are we not rather answerable for all souls in our parishes, of no matter what denomination? Are we not the official and authorized ministers of Christ? Is there any other, have the people any other, and are we not as responsible for bringing all people out of error, as much as out of vice and sin generally; being in duty bound, "with all faithful diligence to drive away all erroneous and strange doctrines contrary to God's word?" Are we not placed in charge of all souls in our parishes? Dissent thrives in its ignorance of the Church and her doctrine. Many a one would be a Churchman if he knew more about it, and was properly taught and instructed, and kindly reasoned, rather than argued with. How are dissenters to know anything different than they do, if we, the only ones who can enlighten them (for their own preachers won't), hold aloof from them. Let us try and disabuse their minds from wrong and erroneous impressions, and let us, and our people, cordially invite them to our churches, and make them feel welcome and at home there, and let us set our house in order and correct abuses in our midst; that our religion may commend itself to them, and that all stumbling-blocks may be removed out of their way. Our Church must grow—there must be new growth, like trees from new wood—it is the law of life, and the law of progress, and we must ever be breaking fresh ground. Would it not make a world of difference to the Church, under God's blessing, if there were missions conducted in every parish under thoroughly experienced, influential, and competent missionaries, themselves full of the power of the Holy Ghost, and possessing the full experience of personal religion, and having under God great power over the souls of men, coming into our midst from time to time, with the distinct purpose of definitely and personally converting people to God, and winning souls to Him, making the time a time of specially earnest prayers and heart-searching throughout the parish; and after this foundation work is done, and we have reached the hearts of the people, then let us take heed to ground them (both the fresh members and the old), thoroughly in the principles of the Church, building them up in our most holy faith with the right material that our "work may abide," and we ourselves not suffer loss; and in addition to the sustaining food of the most blessed Body and Blood of Christ, let us surround them, as far as possible, with the very atmosphere of religion, by providing prayer-meetings, Bible classes, or communicant guilds, or other devotional meetings and spiritual exercises, so that it be not said that they have to go out of our body to get spiritual blessing somewhere else. Again, members of other denominations are far more alive and wide-awake to the interests of their churches than our own members.

Alike with the experience of one of your correspondents, I have had my efforts completely frustrated by some one or more of our members; either by their pride, or stiffness of manner, or uncharitableness and want of sociability; after getting some one persuaded to come to church and interested, he is snubbed and shown coldness, and it comes like a frost upon a tender plant; he goes away because the right hand of fellowship is not extended to him. When mentioning an instance of this, to someone in the city one day, he replied: "That is just what ruins our churches in the towns, together with the unwillingness to make the poor and the despised welcome. Many will not come to church at all for this reason. They are welcomed through elsewhere. Oh that our members were more Christ-like! I also endorse what another correspondent says about the Church's progress being retarded by lack of funds. A settlement springs up rapidly, in some newly-created mining district, it may be; the denominations get to work at once, they are soon on the field, and commence building at once; and the Church too often is last to set to work, either from apathy or want of means; be the cause what it may, the harvest is partly reaped before she gets there, and among those who are gathered in are many of her own members, whom she could ill-afford to lose. It is a pity that there are not more who pay a tithe. Mixed marriages will also account for many a leakage in our Church. It is by little things the Church is losing all the time, and yet they are of great and far-reaching consequence—ungraciousness on the part of a member, some scandal in the church, some discord in a choir, some want of tact on the part of the clergyman, or too much dignity, some practice of some little matter of ritual, however right in itself, yet ill-advised and mistaken and proving an offence, some change in the parish, a change of ministers, a hasty, short answer and want of friendliness, etc., etc., and when one is offended or caused to stumble, perhaps a whole family, also, and through that family other families, who would otherwise have come to church. May God in His goodness show His Church where the weak places are in her system, that they may be corrected, and not merely talked about; for it is deplorable in the extreme to see the Church going to pieces as it is, for instance, in this district. Personally, I have been so much discouraged as to be often tempted to leave the mission in the hope that I might work with less disadvantage in some other place, with less loss, and more hope; for what satisfaction is it to try and fill what is fast leaking? May God in pity to us not punish our lukewarmness and mistakes and neglect by removing our candlestick out of its place.

CHRISTOPHER LORD.

"GUILD OF CHURCH MUSICIANS."

Sir.—I reply to "Cantor's" letter with much respect, because I recognize in him a good Church musician, and one who, I am sure, desires to advance true Church music throughout this country. But I feel as sure that he is not promoting that advance by belittling the G.C.M. and its work, that he is thoroughly mistaken in his estimate of that institution as is his "Old Country" correspondent. There is too much wretched jealousy between musical institutions, as between musical men, and so the G.C.M. comes in for its share of abuse from its sisters. I am glad to see that "Cantor" recognizes that the institutions mentioned by "Layman" do not touch on the subjects of Church services, choir-training, etc. It is because of this fact that the G.C.M. has been instituted. It is doing the very work which "Cantor" wishes to have done. Why, instead of trying to form a new organization, will he not give the G.C.M. a helping hand to prove her usefulness here, as I am assured she has done and is doing in England? I have already stated that the examinations are divided into two classes for choir-masters and organists. I may add that there are

also examinations provided for the clergy and for choristers. Dr. Lewis, the warden, writes me that so far as he knows, the work which the guild has undertaken is not done by any other institution. Likewise, the Dean of Bristol, the president of the guild, at its last conference and banquet, spoke in the very highest terms of it, and its work. But the testimony of these men, one "a prominent Old Country organist," licensed by the Bishop of London, as lay-chaplain of the guild, and the other a well-known Church dignitary of unimpeachable integrity, it seems, must go for nothing, because another "prominent organist in the Old Country" pronounces that the guild "has no status whatever in England." Again, I see that frequent musical services are held under the auspices of the G.C.M. I see that lectures are constantly being given by graduates of Oxford and Cambridge, as well as by Fellows of the College of Organists and the Academy of Music, etc. (Only a few days ago I received a card announcing that H. Travers Adams, B.A., of Trinity College, Dublin, would on May 15th give a lecture on "Systematic Voice Production;" chairman, the Rev. H. L. Norden, vicar of St. Chrysostom, Peckham, Fellow and vice-president of the guild). I see on the board of examiners a Mus. Doc. of Oxford, and a Mus. Doc. of Cambridge; I see on its council the name of Arthur Henry Brown, the well-known Church composer; also the names of a musical, clerical baronet, and two or three other musical clergy, besides Fellows and Licentiates of the R.C.O. and R.A.M. I read, too, what "The Guardian" has to say, that the G.C.M. "is doing good and useful work in improving the choral worship of the Church in various ways." But then comes the knock-down blow from the "prominent organist of the Old Country:" "The guild has no status in England!" I wish nothing but good to the R.C.O. I certainly have no wish to belittle it or any other institution designed for musical benefit and progress. But its friends should refrain from throwing stones. I have said my say. Possibly the warden may write in vindication of the guild. But I have other work far more important than even the defence of the G.C.M.

WM. ROBERTS.

PONTIUS PILATE—A CHARACTER STUDY.

Sir,—At the close of the Feast of the Passover, which ended on the 29th ult., a study of the character of one of the leading actors in the divine tragedy might not be inappropriate. The groundwork for the study of the character of this man is limited; the incidents of his recorded life are few; but as a few strokes of the pencil in the hands of a master may reveal to us the countenance of a friend, so a few leading incidents in a man's life may give us a just perception of his character and of the motives which guided him. Born of a family of the equestrian order, he had risen through the subordinate grades of the public service, until he was made procurator of Judea; but in his course had not learned that absolute obedience to law which is necessary in a good ruler. Pontius Pilatus was evidently full of vanity, and had a supreme contempt for what he considered the ignorant and illiberal laws and customs of the Jews; he was ready to bully where he dared, and cringe to a mob or anything else when he must. No former ruler had ever offended against the Jewish faith by introducing a foreign object of worship into Jerusalem, but during the first year he sends soldiers from Cesarea to winter at Jerusalem and to take those effigies of the Caesar, which were used as ensigns and an object of adoration to the troops with them. He timed it so that the soldiers entered the city at night. But in the morning when it was known, multitudes went from Jerusalem and the country round about to Cesarea to ask for the removal of those idolatrous images from the Holy City. Pilate, like all weak minds, got a fit of sulks, and only consents on the sixth day to hear the request of

the enormous deputation. Even then he tries to bully them by having numerous soldiers surround the petitioners and threaten them with instant death, if they persisted in their contention. "Thereupon," says Josephus, "when all exposing their necks preferred suffering immediate death to giving up their objection, he dares not go any farther, and reluctantly orders the images to be removed, being greatly surprised at their prodigious superstition. He evidently had no faith himself, and was surprised that the Jews had any either. He was treacherous, for when he used the sacred treasures, called Corban, for the purpose of giving an increased water supply to the city of Jerusalem, and there was a disturbance and riot because the sacred money was used for a secular purpose, he mixed disguised soldiers with the people, who slew a great many of them. How differently the noble Petronius acted only a few years after, although he had the positive command of the Emperor Caius to place his statue in the temple at whatever cost of bloodshed. But when Petronius found that the Jews preferred to be slaughtered to the last man rather than submit, he desisted, and sent off fresh messengers to Rome to make fresh representations to the Emperor; knowing full well that his own execution would most likely be ordered, which would almost certainly have been the case had not Cherea and his associates killed Caius before any news had arrived from Jerusalem. Take another instance, which, though it occurred after the crucifixion, shows the man's character. A lying prophet told the Samaritans that if they would go with him up Mount Gerizzim he would show them the ark and other sacred vessels left there by Uzzi, the High Priest, and fifth in descent from Aaron. A great many Samaritans went to Tirathaba to ascend the Mountain; Pilate sent soldiers to prevent them, who slew some, put the rest to rout, and afterwards executed all the leaders. This ascent of Mount Gerizzim had no political significance, but was of a purely religious character. The cause of the enmity between him and Herod was that Pilate had interfered with Herod's jurisdiction, and slain some of his Galilean subjects. When the Divine prisoner is brought before him he is glad to make it up with the Tetrarch if he can and at the same time get rid of a dangerous piece of business by sending Jesus to Herod, after learning that Jesus was a Galilean. Now it is evident the complaint of the priests and mob against Jesus was concerning His teaching and conduct in Jerusalem and Judea, and had nothing to do with the place of His birth. This shirking of a disagreeable and dangerous case out of pretended deference to Herod was seen through by that wily statesman, and Herod sends the prisoner back to Pilate. When he is brought back, Pilate is as doubtful and hesitating as ever, though knowing the prisoner to be guiltless, fearing a riot and a complaint to Rome. His fears are increased when he learns that this man claims to have been born to be King of the Jews. And when in answer to his question, the accused replies: "Thou hast said it," the strongest asseveration used on platform or in court, he is still more afraid. Men without faith are always superstitious, and his wife's dream troubles him more now than the contemplation of a judicial murder. He knows that he should acquit the prisoner, but that from his past conduct he must give way to these bloodthirsty priests and this riotous mob, or end his days in exile or prison. So instead of settling the case according to the Roman law, he demeans himself by appealing to the priests and the mob, and failing in this makes a pitiful protest by washing his hands, as if duty could be shirked in that way. Now he gives way finally to the mob against his better judgment, and as a result, feels disgusted and humiliated and knowing he is to blame, is spiteful and vindictive. These appear to have been his feelings when he caused the inscription on the cross; as much as to say: Here is your King, and here is His fate, a worthy King for such a riotous and

rascally people! When the priests came back to complain of the inscription, he is still smarting from his humiliation, and fearing no riot now as the priests are alone, curtly dismisses them with "What I have written I have written." When Pilate said to the Divine victim, "Knowest Thou not that I have power to crucify Thee, and have power to release Thee?" he must have known that it was not true. Pilate's rule had been unconstitutional, contrary to the wise freedom of the Roman law, and he was in consequence in the power of the mob, and he knew it, and dare not act contrary to their wishes. Here, then, we may sum up his whole character; he was weak and irreligious, not sustained by principle, ready to use dishonest means to accomplish his purposes, ready to bully, when he dared, and when that failed to cringe for peace. He had no real faith, for if he had he would have looked more kindly at the stern religion of the Jews. No one who has sincere faith can look with indifference or contempt at the earnest prayer of another, no matter in what language it is couched, or to what spiritual being it may be addressed. No wonder he asks: "What is truth?" Nor even waits for an answer, thinking evidently that it is only an idle word of priest-craft, having no existence or significance. His arbitrary and unprincipled rule deepened the hatred of the Jews towards Rome, and helped to precipitate the rebellion which thirty-four years after ended in the destruction of Jerusalem. After ten years of misgovernment, he is removed by Vitellius and sent to Rome to face the accusations of the Samaritans, and that is the last we hear of him.

S. R. RICHARDSON, M.D.

COLONIAL CLERGY ACT.

Sir.—As a reader and admirer of your valuable paper for some years, I cannot allow the letter of a "Disgusted Priest," to pass without protest. Being a priest in Canadian orders, I may say that in my case, and perhaps in many others, the statements in this very peculiarly worded document are most extraordinary, and judging by my own experience, altogether unaccountable; unless, indeed, as would seem probable by the tenor of the letter, there were some good causes for the decisions of their Graces of Canterbury and York, which I cannot but believe, judging from the tone, spirit, and wording of the letter itself, there must have been.

AN ENGLISH RECTOR.

The Very Rev. John Ferguson, Dean of Moray and Ross, died on the 22nd ult. He was born in 1829.

MEDALS and TROPHIES.

Never in the long history of our business have we had such an interesting and comprehensive collection of prizes for competitive events than at the present. . . . Our Catalogues give some idea of the variety of designs, but a visit of inspection will confirm the above statement.—Our prices are close.

WANLESS & CO.,
ESTABLISHED 1840.
168 Yonge Street, Toronto

British and Foreign.

Swansea parish church has a Holy Communion chalice which is said to have been in use regularly for nearly 350 years.

The Rev. W. S. MacGowan, LL.D., assistant master at Cheltenham College, has been appointed principal of St. Andrew's College, Grahamstown, Cape Colony.

It has been decided to place in the college chapel at Trinity Hall, Cambridge, a memorial to those members of the college who lost their lives while on active service in South Africa.

All Saints' church, Newport, Isle of Wight, has been provided with a fine peal of bells, eight in number by the generosity of Mr. E. H. Watts, of London and Newport. The tenor bell weighs 15 cwt.

While demolishing an ancient church at Lalinde, near Perigueux, some workmen found an egg, apparently in a perfect state of preservation, embedded in the mortar of a wall that had been standing for fully 800 years.

The public memorials to the late Miss Charlotte Yonge are, it has been decided, to take the form of a new reredos in the Lady Chapel of Winchester Cathedral, and the erection of a rood screen in the parish church at Otterbourne, in which village Miss Yonge lived nearly all her life.

Three stained glass windows, provided in memory of the Rev. A. E. Watson, for thirteen years chaplain at the British Embassy, at St. Petersburg, have been placed in Christ Church, Skipton, by the family of Mr. John Scott, of Ashfield, Skipton, and relatives.

A set of altar linen of choice fabric and of exquisite design has been sent as a gift to St. Andrew's church, Fortrose, Scotland, by Mrs. Young, El Varadero de Manila, Manila, Philippine Islands. The embroidery testifies to the extreme skill in needlework of the Filipinos. The donor was formerly connected with St. Andrew's congregation.

Under the will of the late Miss Anne Beatrice Miles, of Highgate, the sum of £7,150 has been left for charitable purposes: Among these are the following bequests: To the C.M.S., £100; the B. and F.B.S., £100; the "Disabled" Fund of the London City Mission, £100; the Mission to Deep-Sea Fishermen, £3,000; and Dr. Barnardo's Homes, £500.

Canon Hoskyns, the new vicar of Brighton has been presented by over 220 members of the Brotherhood of the Cross in the diocese of Truro, with a parting gift on the occasion of his leaving Truro for Brighton. The presentation took the form of an artistic book containing a water colour picture of the cathedral, an illuminated address, together with the names of the subscribers and the three volumes already published of Hasting's Dictionary of the Bible.

The handsome stained-glass window placed in St. Bartholomew's church, Bristol, as a memorial to the late Queen Victoria, was recently unveiled and dedicated by Canon Everingham. The window consists of five lights and tracery. The lights are divided into three separate groups. The principal subject which is contained in the three centre lights is "The Ascension." In the left-hand light the subject is "The Nativity." The right-hand light depicts "The Resurrection." At the bottom of the window is the following inscription: "To the Glory of God, in loyal and loving memory of our Queen Victoria, 1837-1901."

Bishop Richardson, late of Zanzibar, who is now assisting the Bishop of Brechin, has accepted the wardenship of the Community of St. Thomas the Martyr, at Oxford.

It is announced that the Rev. Arthur W. Pain, rector of St. John's, Darlington, Sydney, has been appointed the first Bishop of Gippsland. Mr. Pain is an Evangelical.

In connection with the restoration of the "lang Kirk o' Craven," as the ancient parish church of Kildwich is known, four foundation stones in the north side of the chancel were laid.

The Bishop of Norwich, speaking at his diocesan conference lately, declared that a bishop must be "as wise as a serpent, as sharp-eyed as a lynx, and as patient as an ass."

The late Mrs. Hay, of Cheltenham, who was connected with the Cromlix family, Kinbuck, has, by her will, bequeathed £2,000 for memorial windows in Dunblane Cathedral.

The village church at Upleatham, North Yorkshire, is claimed to be the smallest in England. It measures 17 feet 9 inches by 13 feet. The church dates back 900 years. Some of the tombstones in the graveyard are dated 1550.

It is stated that Dr. Strachan is about to resign the See of Rangoon, to which he was appointed in succession to Bishop Titcomb, in 1882. The choice of a new Bishop of Rangoon will rest with the Secretary of State for India.

A churchyard cross has been set up in Cuxton churchyard, near Rochester, in memory of the Rev. Charles Colson, for twenty-seven years rector of the parish. It was dedicated on St. Mark's Day by the Bishop of Rochester.

The Venerable Bishop of Gloucester was eighty-three years old on Friday, the 25th ult., he having been born on April 25th, 1819. He is much the oldest Bishop on the Episcopal Bench, and few prelates have occupied a single See for the length of time Dr. Ellicott has.

Miss Anne Beatrice Miles, of Highgate, has bequeathed £3,000 to the Mission to Deep Sea Fishermen for a hospital mission ship; £1,500 to Church organizations, including the Bishop of London's Fund, £500; Clergy Orphan Corporation and Friend of the Clergy Corporation, £200 each; the C.M.S., the S.P.G., and the C.E.T.S., £100 each.

Wrexham parish church is known as one of the seven wonders of Wales. It dates as a structure from the fifteenth century, and is cathedral-like in its proportions. A chained Bible, now kept under lock and key, is among the curious relics, and beside it is a handsomely bound "visitors' book," sent by the students of Yale University, U.S., for the use of Yale students visiting the church. In the churchyard is the tombstone of Elihu Yale, with its quaint epitaph. The Soldiers' Chapel, which is entered through an exquisite arch, has a beautiful memorial window to the Welsh Fusiliers who have fallen in battle.

Two very handsome altar desks, pierced and elaborately carved brass work on movable pivots, have lately been presented to Bagnalstown church as memorial gifts from some of the County Tipperary friends of the late Dr. Stawell, who was so highly esteemed in his professional and private life by all who knew him, and in whose memory a very beautiful brass eagle lectern had previously been placed in this church. A man of singularly gentle and lovable character, and of deep religious convictions, his friends could have chosen no more suitable memorials to one who ever wore the white flower of a blameless life.

A handsome reredos has been erected in the church of St. Mary, Thornton Watlass, the panels of which have been worked by Blanche Lady Dods-worth. The centre figure represents our Lord as the Good Shepherd, and the whole is considered a beautiful piece of work.

Since the foundation of the diocese of Newcastle-on-Tyne, in 1881, nearly £700,000 has been spent in the foundation of the bishopric, the cathedral chapter, the provision generally of living agents, and other requisites of efficient Church work, and the building and restoration of churches.

The Rev. Edward Charles Awdry, of Chippenham, recently attained the ripe age of ninety-one years. Not long ago he assisted in the service at the parish church, and is in wonderfully good health. The reverend gentleman, until his retirement four years ago, had been in only two cures, viz., at Grittleton, as curate, and at Kington, St. Michael, as vicar. He has lived in five reigns.

Here are interesting facts in connection with some of the societies. The Church Missionary Society's income will show a distinct increase, as compared with the previous year, but, notwithstanding this, there will be a considerable deficit owing to growth of expenditure; the income of the Church Pastoral Aid Society will be about £17,000 less than it was in the year preceding; but, on the other hand, the receipts of the Colonial and Continental Church Society will show an increase of about £5,000. The Church Pastoral Aid Society had, it is true, an anonymous gift of £10,000, but that was given for certain definite purposes, and does not come into the general account.

A SOLITARY WAY.

Prov. xiv., 10; 1. Cor. ii., 11.

"There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved;
To every one of us, from time to time,
There comes a sense of utter loneliness,
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.
"There is not one, who really understands,
Not one to enter into all I feel,"
Such is the cry of each of us in turn;
We wander in a solitary way,
No matter what or where our lot may be,
Each heart, mysterious even to itself,
Must live its inner life in solitude.

Job vii. 17; St. Matthew x. 37.

And would you know the reason why this is?
It is because the Lord desires our love;
In every heart He wishes to be first;
He therefore keeps the secret key Himself
To open all its chambers, and to bless
With perfect sympathy and holy peace
Each solitary soul which comes to Him.
So when we feel His loneliness, it is
The voice of Jesus, saying: "Come to Me"—
And every time we are not understood,
It is a call to us to come again;
For Christ alone can satisfy the hungry soul,
And those who walk with Him from day to day
Can never have a "Solitary Way."

Is. xviii.; Ps. xxxiv., 22.

And when beneath some heavy cross you faint,
And say: "I cannot bear this load alone,"
You say the truth, Christ made it purposely
So heavy that you must return to Him.
The bitter grief which "no one understands,"
Conveys a secret message from the King,
Entreating us to come to Him again.
"The Man of Sorrows" understands it well;
In all points tempted, He can feel with you,
You cannot come too often or too near;
The Son of God is infinite in grace,

DO YOU S'POSE.

Do you s'pose little flies, with their thousands of eyes,

When their mamma is busy with tea,
Ever climb on the chairs, and get in her way,
And cry: "Lem me see, lem me see."

Do you s'pose little fish, when their mamma wish

To take a short nap—just a wink—
Ever pound on the door with their little fins,

And whimper, Please gimme a d'ink?"

Do you s'pose little quails, as they creep through the rails,

And into the weeds where they stay,
Ever ask mamma dear, when her head aches so hard,
"But why can't I whistle to-day?"

Do you s'pose little bees, as they hum in the trees,

And find where the honey-sweets lurk,

Ever ask of their papa, who's busy near by,

"I know—but what for must I work?"

Do you s'pose, do you s'pose, that anyone knows,

Of a small boy that might think awhile

Of all this and more: You do? So I thought—

And now let us see if he'll smile!

AMONG THE SINGING SWANS.

It is quite likely that some who read the above title will smile incredulously and say, "Oh, but swans don't really sing, you know. That is only a poetical notion that has gone abroad someway, not a fact." But just because a poetical notion for once coincides with the facts in the case, I want to call your attention to what is said on this subject by a gentleman, a native of Iceland, who is as familiar with swans and their habits as a nine years' residence among them can make him. He declares that swans really do sing, and musically, too.

"For nine years," writes Mr. Hjaltalin, "from my ninth to my eighteenth year, I lived at a place in the west of Iceland, called Gufudalur. It is situated at the end of a small firth, Gufufsjorder by name, which is so shallow that by low water it is almost dry. The bottom of this firth is covered with sea-grass. Here hundreds of swans gather all the year round, except during the winter months, when the firth is covered with ice, and in the month of August, which is their moulting season, when all the swans leave Gufufsjorder and go to another firth only a little way off, called Gilifsjorder. There is no apparent reason for their leaving the former firth, as it seems in every way as safe and convenient for their purpose as the one a few miles away, but every year they move about the first of August, returning to their old home a few weeks later.

"The swans of Gufufsjorder

never lay their eggs there, but on the mountains round about the firth are many small tarns, or lakes, and on the banks of these the swans build their nests and lay their eggs and bring up their long-necked brood.

"During the nesting season, the swans do not sing, but for nine years I have heard the singing of hundreds and hundreds of swans gathered at Gufufsjorder. In the morning and evening their singing is so loud that it can be heard miles away, and the mountains on both sides ring with it, for at this time every individual swan seems to join in the chorus. It is indeed a wonderful concert. The singing of the swan does not in the least resemble the cackling of geese or the quacking of ducks. In fact, its voice is not like the voice of any other bird which I have ever heard, it seems so clear and full, and has such a metallic ring about it.

"When it is calm and clear in the morning or the evening, the swans fly along the valley towards the mountains in parties of nine or seven, sometimes only three, but always, as I remember very distinctly, in odd numbers. During their flight they either keep in a straight line, one after the other, or they form a triangle, leaving an open space in the middle, the foremost swan sounding trumpet-like notes as he flies along, the others following in a stately silence. As to the tradition of the singing of the swan being sweetest just before its death, it is well known in Iceland, but I cannot vouch for its truthfulness, as I have never happened to be present, to my knowledge, at the death of a swan. But when they are alive and well swans do sing, and sing most melodiously."

MY MOTHER'S BRAVE LADY.

"Oh, ouch! Go 'way! George come here and drive this black bug out of the room."

"What cowards girls are!" said the boy, scornfully, after catching the harmless beetle in his fingers and drawing forth still shriller screams from Ada by pretending to put it on her.

"Not all girls," said the mother, quietly.

"Why, who expects girls to be brave?" asked George still in a tone of contempt.

"God," was the unexpected answer.

"Well, He didn't make 'em very brave," said George, a little doubtful how his mother would take this criticism.

"He didn't make you very wise nor very tall, either, little boy, but He expects you to increase in wisdom and stature, and in favour with God and man."

This was what George called a "poser," and in his silence Ada took up the conversation.

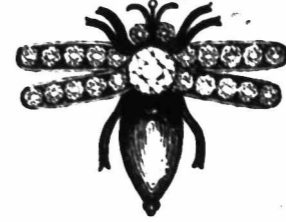
"Didn't you ever know a really brave woman, mother? Not about



JEWELLERS BY APPOINTMENT TO HIS EXCELLENCY THE GOVERNOR-GENERAL

SIFTED DIAMONDS

In personally selecting our Diamonds, we literally "sift" the cutters' stock, accepting none but first quality



Twenty-three diamonds and a single pearl comprise the Beetle Brooch shown here—Our price for it is \$180.

We have unique designs in Brooches to suit any price from \$2 upward.

Ryrie Bros.

Cor. Yonge and Adelaide Sts. TORONTO.

WEBB'S WEDDING CAKES

are unequalled for fine quality and artistic decoration. They are shipped by express to all parts of the Dominion. Safe arrival guaranteed.

CATALOGUE FREE.

THE HARRY WEBB CO., LIMITED.

447 Yonge St., Toronto.

TICKET OFFICE
2 KING ST. EAST,
Toronto.

Hamilton, Toronto & Montreal Line.

During May, Steamer Hamilton leaves Toronto Tuesdays, and Steamer Spartan Fridays at 7.30 p.m., for Montreal and intermediate ports. On and after June 3rd, Steamer Hamilton will leave Toronto, 1 Wednesdays, and Steamer Spartan Thursdays, and Steamer Corsican Saturdays.

Excursion to Montreal During May.

Toronto to Montreal.

Single, \$6.50. Return, \$11.50.

Meals and Berth included.

Only Line Running the Rapids.

Call at Ticket Office or write for R. & O. Hotel Book of Lower St. Lawrence.

H. FOSTER CHAFFEE,
Western Passenger Agent, Toronto.

Niagara River Line

On and After MAY 14th

Str. CHICORA

Will leave Yonge Street Dock, East Side, at 7 a.m. and 2 p.m. daily (except Sunday) for NIAGARA, QUEENSTON and LEWISTON.

Connecting with New York Central and Hudson River R.R., Michigan Central R.R., Niagara Falls Park and River, and Niagara Gorge R.R. Arriving in Toronto at 1.15 p.m. and 8.15 p.m.

JOHN FOY, Manager.



Tenders For Coal, 1902

Scaled tenders, addressed to the Provincial Secretary, Province of Ontario, Parliament Buildings, Toronto, and marked "Tenders for Coal," will be received up to noon on MONDAY, MAY 26th, 1902, for the delivery of coal in the sheds of the institutions named below, on or before the 15th day of July next, except as regards the coal for London, Hamilton and Brockville Asylums and Central Prison, as noted:

Asylum for Insane, Toronto.

Hard coal—1,250 tons large egg size, 200 tons stove size, 100 tons nut size. Soft coal—300 tons lump, 150 tons soft screenings.

Asylum for Insane, London.

Hard coal—2,600 tons small egg size, 250 tons stove size, 10 tons chestnut size. Soft coal—40 tons for grates. Of the 2,950 tons, 1,000 may not be required till January, 1903.

Asylum for Insane, Kingston.

Hard coal—1,350 tons large egg size, 250 tons small egg size, 25 tons chestnut size, 500 tons hard screenings, 500 tons soft screenings, 15 tons stove size (hard).

Asylum for Insane, Hamilton.

Hard coal—3,575 tons small egg size, 474 tons stove size, 146 tons chestnut size, coal for grates, 90 tons; 90 tons pump house, 200 tons soft slack; 120 tons hard slack screenings. Of the above quantity, 2,000 tons may not be required until January and February, 1903.

Asylum for Insane, Mimico.

Hard coal—1,600 tons large egg size, 120 tons stove size, 165 tons chestnut, 100 tons soft screenings, 50 cords green hardwood.

Asylum for Idiots, Orillia.

Soft coal screenings or run of mine lump, 2,000 tons; 90 tons hard coal, stove size; 90 tons hard coal, grate size.

Asylum for Insane, Brockville.

Hard coal—1,800 tons large egg size, 125 tons stove size, 75 tons small egg. Of the above quantity, 1,050 tons may not be required until January and March, 1903.

Asylum for Female Patients, Cobourg

Hard coal—450 tons large egg size, 15 tons stove size, 50 tons stove size.

Central Prison, Toronto.

Hard coal—100 tons small egg size—Soft coal—2,500 tons soft coal, screenings or run of mine lump. The soft coal to be delivered monthly as required.

Institution for Deaf and Dumb, Belleville.

Hard Coal—800 tons large egg size, 90 tons small egg size, 15 tons stove size, 14 tons nut size.

Institute for Blind, Brantford.

Hard coal—475 tons egg size, 150 tons stove size, 5 tons chestnut size.

Reformatory for Boys, Penetang.

Eighty tons egg size, 51 tons stove size, 25 tons nut size, 800 tons soft coal screenings or run of mine lump. Delivered at institution dock.

Mercer Reformatory, Toronto.

Soft coal screening or run of mine lump, 650 tons; stove coal, 110 tons.

Tenders are to specify the mine or mines from which the coal will be supplied, and the quality of same, and must also furnish satisfactory evidence that the coal delivered is true to name, fresh mined and in every respect equal in quality to the standard grades of coal known to the trade.

Delivery is to be effected in a manner satisfactory to the Inspectors of Prisons and Public Charities. And the said inspectors may require additional amounts, not exceeding 20 per cent. of the quantities hereinbefore specified, for the above mentioned institutions to be delivered thereat at the contract prices at any time up to the 15th day of July, 1902.

Tenders will be received for the whole quantity above specified or for the quantities required in each institution. An accepted check for \$500, payable to the order of the Hon. the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides, and two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms and conditions of tender may be obtained from the Inspectors of Prisons and Public Charities, Parliament Buildings, Toronto, or from the Bursars of the respective institutions. The lowest or any tender not necessarily accepted. Newspapers inserting this advertisement without authority from the Department will not be paid for it.

J. R. STRATTON,
Provincial Secretary.

Parliament Buildings, Toronto, May 12, 1902.

When Writing to Advertisers Please Mention The Canadian Churchman.

bugs and bats, but brave like a man—like father?" asked Ada. "Like your brother George," suggested that hero, slyly.

"I once saw a woman do such a brave thing," said the mother, forgetting the work in her lap, and drumming softly with her thimble, as if to call up old memories, "that it has often and often put courage in my blood when I was ready to show the white feather."

"Oh, mother, tell us about it! Who was she?"

"It was my aunt—your great-aunt Eliza—of whom you have so often heard me speak. You know she lived in Virginia, and during the war she was alone on the great plantation; I mean that she had no man in the house, for her husband was dead and her four boys were in the army.

"There were more than a hundred negroes on the place, and at one end of the plantation the overseer lived. This overseer was a great coward, and one night he had difficulty with 'Big Bob,' a powerful young negro, and thinking that Bob meant to kill him, as perhaps he did, the cowardly fellow drew a pistol and shot him.

"The first thing my aunt knew of it was from her maid, who slept in a cabin in the back yard, and who rushed into the house at midnight, screaming that we all would be murdered; that all the plantation negroes were coming up to the house, armed with knives and scythes, to look for the overseer. Aunt Eliza quieted Silvy, and taking her candle went out into the midnight."

"The gate of the great lawn was more than a quarter of a mile from the house; there your great-aunt met the furious mob, alone, with nothing in her hand but the lighted candle. She ordered them to halt and to stop yelling, and to listen to her. This, of course, I learned afterwards. Then she made no false promises. She told them that the overseer should be turned over to the law. If he had acted in self-defence, not a hair of his head should be touched; but if it was murder, the murdered should be punished.

"She scolded them for coming to her with weapons in their hands, and told them to go back to their cabins; and back they went, as quiet as sheep. They knew they could trust her, for like most brave people, she could not deceive.

"I shall never forget the thrill I felt as I watched the glare from

Are You Convinced THAT



SWEET PICKLES
— AND —
CREAM CHEESE
ARE THE
Finest in Canada.
"MADE IN CANADA"

NEW ANTHEMS

O Sing Unto the Lord." E. Markham Lee... 10c.
Almighty and Merciful God." Arthur W. Marchant... 10c.
Great is the Lord." H. M. Higgs... 10c.
O Give Thanks unto the Lord." J. A. Meale... 10c.
I will Cleanse Them." Geo. S. Aspinall... 10c.
O Sing Unto the Lord." F. R. Rickman... 10c.

Samples on Approval. 88 Yonge St. TORONTO

their fat-pine torches, as they moved down the avenue." "O, what a fine story!" cried the delighted boy. "Don't you suppose she saved your life, mother?"

"I am sure that her brave act saved those poor maddened negroes from desperate deeds, which would have fallen back on their own heads. She would never hear of its being anything heroic, however; her answer was, "What else could I do?"

"But, mother," protested mother's little coward, "what has that to do with being afraid of bugs?" "A brave woman has to be trained," said mother, "for whatever trials it may please God to send her. You may begin with bugs."

WHO SAID NO REVIVAL?

Some one calculated that there were forty thousand bicycles in use in Toronto. Three-quarters of these are Canadian built wheels—"Cleveland," "Massey-Harris," "Brantford," and "Perfect" bicycles. There are none to equal them for construction or finish.

HOW COWSLIP SAVED HIM.

In the Highlands of Scotland it is a kindly custom to give names to the cows as well as other animals. A Scotch lad had three to care for, and

THE OLD FIRM OF HEINTZMAN & CO.

MORE BARGAINS.. IN ORGANS

SHIPPED TO ANY POINT IN CANADA.

IT is a big business we are doing in organs this month—every Province in the Dominion contributing to our mail order sales. Many more organs than we have space for in our warehouses are coming to us in exchange when selling our Pianos, and we whittle down the price to a mere fraction of original prices that they may be cleared out quickly. The list that follows will bear careful reading:—

- 1.—Dominion Organ, high back, French burrel walnut panels, 5 octaves, 10 stops, 4 sets of reeds, treble and bass couplers, two knee swells, regular price \$110, our price \$45. Terms, \$5 cash and \$4 a month.
- 2.—Bell Organ, high back, 5 octaves, 11 stops, 4 sets of reeds, treble and bass couplers, 2 knee swells, regular price \$125, our price \$47. Terms, \$5 cash and \$4 a month.
- 3.—Bell Organ, beautiful walnut case, large, high top, 12 stops, 5 sets of reeds and sub bass octave coupler, Grand organ and knee swell, exceptionally fine organ, regular price \$150, our price \$57. Terms, \$5 cash and \$4 a month.
- 4.—Bell Organ, piano case, rail top, 6 octaves, 4 sets of reeds, Grand organ and knee swell, bass and treble coupler, regular price \$125, our price \$65. Terms, \$5 cash and \$4 a month.
- 5.—Uxbridge Organ, medium high back, 5 octaves, 3 sets of reeds, Grand organ and knee swell, regular price \$90, our price \$29. Terms, \$4 cash and \$3 a month.
- 6.—Bell Organ, high back, marquetry transfer panels, 11 stops, 5 octaves, 4 sets of reeds, bass and treble octave couplers, Grand and knee swell, regular price \$115, our price \$42. Terms \$5 cash and \$4 a month.
- 7.—Berlin Organ, walnut piano case, 6 octaves, 11 stops, 4 sets of reeds, Grand organ and knee swell, bass and treble couplers, regular price \$125, our price \$62.50. Terms, \$5 cash and \$4 a month.
- 8.—Dominion Organ, medium high back, French burrel panels, 5 octaves, 8 stops, 4 sets of reeds, octave coupler, two knee swells, cylinder fall, regular price \$125, our price \$45. Terms \$5 cash and \$4 a month.
- 9.—Karn Organ, high back, 11 stops, 4 sets of reeds, treble and bass couplers, Grand organ and knee swell, regular price \$115, our price \$42.50. Terms, \$5 cash and \$3 a month.
- 10.—Bell Organ, high back, 5 octaves, 11 stops, 4 sets of reeds, two knee swells, regular price \$115, our price \$45. Terms, \$5 cash and \$3 a month.
- 11.—Dominion Organ, high back, burrel panels, 10 stops, 4 sets of reeds, treble and bass couplers, Grand organ and knee swell, regular price \$125, our price \$51. Terms, \$5 cash and \$5 a month.

Freight paid to any point in Ontario and special rates made for sales outside of this Province. Mail Order Shoppers can depend on every description that we give. For fifty years our record for square dealing has been before the music-loving people of Canada.

HEINTZMAN & CO., 115-117 KING STREET WEST, TORONTO.

Bone, Nerve, Muscle.

Eat Wheat Marrow for breakfast and gain new strength for your day's work. Start the day with new vim, vigor, and courage to do and dare. You will grow stronger mentally and physically, with this delicious, easy-to-digest Cereal Food. It is a bone, nerve and muscle builder.

Wheat Marrow

Best Grocers sell it.

A. P. TIPPETT & CO., SELLING AGENTS, MONTREAL.

Coal, 1902

Provincial Secretariat building, for Coal, will be Y. MAY 26th, 1902, of the institutions, th day of July next, ondon, Hamilton and Prison, as noted—

Toronto. egg size, 200 tons Soft coal—500 tons

London. egg size, 250 tons Soft coal—40 tons 1,000 may not be

Kingston. egg size, 260 tons size, 500 tons hard ings, 15 tons stove

Hamilton. egg size, 274 tons coal for grates, 50 soft slack; 120 tons above quantity 2,000 until January and

Mimico. egg size, 120 tons tons soft screenings,

Orillia. of mine lump, 2,000 size; 90 tons hard

Brockville. egg size, 125 tons of the above quantity until January and

Leeds, Cobourg egg size, 15 tons egg

Toronto. egg size—Soft coal—run of mine lump, monthly as required.

and Dumb, egg size, 90 tons small ones nut size.

Brantford. 150 tons stove size,

ys. Penetang. stove size, 25 tons ings or run of mine lock.

y. Toronto. mine lump, 600 tons;

mine or mines from and the quality of satisfactory evidence name, fresh mined ality to the standard de.

manner satisfactory Public Charities. require additional cent. of the quantities above mentioned, in-reat at the contract day of July, 1902.

the whole quantity required in each for \$500, payable to Provincial Secretary, rarer as a guarantee of t sureties will be re-conditions of tender ctors of Prisons and ildings, Toronto, or ive institutions. The necessarily accepta-vertisement without will not be paid for.

TTON, ncial Secretary.

May 19, 1902.

ing to Please e Can-chman.

all three had names. The red cow was Cowslip, the Jun was Belle, and the black was Meadow-Sweets.

The cows knew their names like three children, and would come when called.

"One day" the boy tells us, "I was not with them, but had been given a holiday and gone up on the side of the hill. I climbed until I was so high that I got dazed, and lost my footing upon the rocks, and came tumbling down and snapped my ankle so I could not move.

"It was very lonesome there. It seemed to me that it was hours that I lay there, hitching along among the bracken. I thought how night would come and nobody would know where I was. I could not move for the anguish of my foot. It was no use to call, for there was naught in sight save the crows, skirting against the sky. My heart was fit to break, for I was but a lad, and mother looked to me for bread. I thought I would never see home again.

"After awhile I spied a cow beneath grazing on a slip of turf just between a rift and the hills. She was a good long way below, but I knew her. It was Cowslip!

I shouted as loud as I could, Cowslip! Cowslip! When she heard her name, she left off grazing and listened.

"I called again and again. What did she do? She just came toiling up and up—till she reached me. Those hill cattle are rare climbers.

"She made a great ado over me; licked me with her rough, warm tongue, and was as pleased and as pitiful as though I were her own. Then like a Christian, she set up a moan and moaned—so long and so loud that they heard her in the vale below.

"To hear a cow moaning like that they knew meant that she was in trouble. So they came a-searching and seeking. They could see her red and white body, though they could not see me. So they found me, and it was Cowslip saved my life."

A BOY WHO BECAME FAMOUS.

"Well, I used to think no one could do two things well at once, but that boy seems to have managed it, and no mistake."

So spoke an English traveller who was inspecting one of the great cottonmills in the west of Scotland, not far from Glasgow. And well might he say so. The lad whom he was watching—a pale, thin, bright-eyed boy, employed in the mill as a "piecer,"—had fixed a small book to the framework of the spinning-jenny, and seemed to snatch a brief sentence from its pages every time he passed it in the course of his work.

"Ay, he's jist a wonder," answered

FITS EPILEPSY

FREE SAMPLE OF LIEBIG'S FIT CURE.

If you suffer from Epilepsy, Fits, Falling Sickness, St. Vites Dance, or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle with valuable Treatise, and try it. The sample bottle will be sent by mail, prepaid, to your nearest Post Office address. It has cured where everything else has failed. When writing, mention this paper and give name, age and full address to THE LIEBIG CO., 179 King St. West, TORONTO, CANADA.

the Scotch foreman, to whom the visitor had addressed himself. "We ca' him 'Busy Davie' here, for he's aye readin' like ony minister; but he does his wark weel for a' that."

"And does he really understand what he reads?" asked the Englishman, looking wonderingly at the young student's book, which was a treatise on medicine and surgery that would have puzzled most lads four or five years older than himself.

"I's warrant he does that," replied the Scot, with an emphatic nod. "There's no a quicker chiel than Davie i' the haill mill."

And then the visitor passed on to look at another part of the works, and forgot all about "Busy Davie," for the time being.

But he was suddenly reminded of him two hours later, when the mill hands "knocked off" for dinner.

Coming back across the yard when his tour of inspection was over, the traveller caught sight of a small figure in a corner by itself.

A second glance showed him that he was not mistaken. There sat "Busy Davie," holding in one hand the big oatmeal "bannock" that represented his dinner, and in the other a soiled and tattered book without a cover, which he was devouring so eagerly that his food remained almost untouched. The Englishman stole softly up behind the absorbed boy, and glancing over his shoulder at his book, saw that it was one written by himself a few years before, describing the most perilous of all his journeys through the wild regions beyond the Orange River in South Africa.

Just as the visitor came up, the little student, quite unaware that the author of the book was standing beside him, read half aloud one of the more exciting passages, following the lines with his roughened forefinger:

"The progress of our party was necessarily very slow, as we could only march in the mornings and

To Dye At Home

Learn how to do it successfully, easily, quickly. Get a cake of the famous English Home Dye, Maypole Soap, that washes and dyes at one operation. Brilliant, fadeless. The dye of highest quality that sells for a small price.

Sold everywhere. 10c. for Colors. 15c. for Black.

PRINCESS THEATRE.

9 - NIGHTS - 9

THREE MATINEES, BEGINNING

Thursday, May 22nd.

Return Engagement

FLORODORA

By same Great Organization recently in the city — All-favorite Cast, Tremendous Chorus — Augmented Orchestra — Famous Pretty Maiden Sextette.

Prices: Evening, 25 cents to \$1.50. Matinee, 25 cents to \$1.00.

1902 | WEST TORONTO | 1902

Your Vote and Influence are Respectfully Solicited for the Re-election of

THOMAS CRAWFORD,

The Liberal-Conservative Candidate, As Member of The Legislative Assembly for Ontario.

Election Takes Place on Thursday, May 29th, 1902.



Your Vote is Respectfully Solicited for

DR. BEATTIE NESBITT,

Liberal-Conservative Candidate For North Toronto.

Election 29th May, 1902.

Electors of East Toronto.

Your Vote and Influence are Respectfully Solicited for the Re-election of

Dr. R. A. PYNE

To The Ontario Legislature.

Election, Takes Place on Thursday, May 29th



"ONE OF THESE DAYS"

usually means "never." The time to apply for Life Insurance is "now," while you are young and insurable. Postponement may be disastrous.

For information fill up and mail the following coupon:

The North American Life, 112-118 King St. W., Toronto.

I would like to receive information regarding suitable plans, with particulars about rates, surrender value, etc., for

\$.....Date of Birth.....

Name

Address

Occupation

NORTH AMERICAN LIFE

112-118 King Street West, Toronto.

L. GOLDMAN, Secretary.

W.M. McCABE, Managing Director.

COWAN'S Hygienic Cocoa...

Sold in 1/2 lb., 1 lb., and 1 lb. Tins only. Absolutely Pure.

FAVORABLY KNOWN SINCE 1826. BELL'S HAVE FURNISHED \$5,000,000 WORTH OF BELL'S GENUINE WEST-TROY, N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE

TO OUR READERS

We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention The Canadian Churchman.

evenings, and the wheels of the wagons often sank up to the very axle in the loose sand. In some places the heat was so great that the grass actually crumbled to dust in our fingers. More than once our supply of water ran out altogether, and men and beasts staggered onward over the hot, dusty, never-ending plain, with parched tongues and bloodshot eyes, silent and despairing."

At the thought of these difficulties, which he himself was one day to meet and overcome as few men have ever done before or after him, the boy's thin face hardened into the look of indomitable firmness which was its habitual expression in after life. But it softened into a smile the next moment, as he read as follows:

"In several of the places where we camped our chief food was a species of large frog, called by the natives "mattle-metto," which was kind enough to assist us in our hunts for it by setting up such a tremendous croaking that we could easily find it, even in the dark."

Here the boy turned over a leaf, and came suddenly upon a startling picture of a man lying prostrate on the ground, with a lion's forepaw planted on his chest, and its teeth fastened in his shoulder, while several negroes, with terrified faces, were seen making off as fast as possible in the background.

"How would you like to travel through a country like that, my lad?" asked the explorer. "It would be rough work, wouldn't it?"

"I would like weel to gang there, for a' that," answered the boy, "for there's muckle to be done there yet."

"There is indeed, and it's just fellows of your sort that we need to do it," said the traveller, clapping him on the shoulder. "If you ever do go to Africa, I think it will take more than a lion in your way to stop you."

The whole world now knows how strangely those lightly-spoken words were fulfilled twenty-eight years later, when that boy did actually come alive out of the jaws of the hungry African lion which had broken his arm with its teeth, to finish those wonderful explorations that filled the civilized world with the fame of Dr. David Livingstone.

GO PATIENTLY TO WORK

Good fortune and ill frequently come in disguise. It is difficult for young folks to realize that hard work and close economy and the little irritations that try their patience, are often the very best things that could come to them. And it is still more difficult to recognize misfortune in the success that comes too readily.

The boy who learns easily is envied by his plodding school-mate who spends hours on the lesson the other reads over once. But quickness is a danger if it aspires to taking the place of hard work. Good students are not made from those who rely on their ability to grasp the meaning of a lesson by glancing it through.

The gift of making friends easily has its dangers. If a pretty face or a pleasant manner or a bright smile makes a girl very attractive to the young people of her own age, there is a chance of her forgetting that she needs to cultivate sweetness and and loyalty. The plain, silent, retir-

ing girl she rather looks down upon, has an advantage over her in one respect at least. Since she cannot win friends by reason of a pink-and-white complexion or a pair of dimples, she often turns her attention to making the most of her head and heart.

Too sudden success in business life proves sometimes a misfortune. The young man who fancies he can get to the top of the ladder in some other way than by climbing seldom mounts far.

A TRIBUTE TO CANADIAN WORKMEN.

The label "Made in Canada" has a grip on the world's sentiments to-day, because of the quality behind the label. "Massey-Harris" bicycle is a wheel made of Canadian material by Canadian workmen. It's one of the best on the pavement.

So Nervous Could Not Rest

Had Splitting Headaches and System Was Weak and Run-down.

DR. CHASE'S NERVE FOOD.

Study these symptoms. They are for your guidance. You may not have them all, but if you have any of them your nervous system is not up to the mark, and a little extra expenditure of nerve force may bring the dreadful downfall.

Intolerance of motion, noise and light; twitching of the muscles of the face and eyelids, fatiguing sleep, sudden startings and jerkings of the limbs; dizziness and flashes of light before the eyes; irritability and restlessness in every part of the body; headache, indigestion, feelings of weariness and depression, and loss of interest in the affairs of life.

So long as the daily expenditure of nerve force is greater than the daily income physical bankruptcy is certain to result sooner or later. Nerve force must be increased, and this can best be accomplished by the use of Dr. Chase's Nerve Food, because it contains in concentrated form the very elements of nature which go directly to form nervous energy.

Mrs. G. Thompson, 240 Munroe street, Toronto, Ont., states: "I was very much run down in health, and whenever I exerted myself more than usual I had severe attacks of splitting headache, and was very nervous, so much so that I could not rest well at nights. After using Dr. Chase's Nerve Food, I found that my nerves were steadied; I could rest and sleep better than I have for a long time, and was entirely free of headaches. I can speak very highly of this preparation for nervous trouble."

Dr. Chase's Nerve Food, 50 cents a box, at all dealers, or Edmanson Bates & Co., Toronto.

...Advice to a Bride...

Don't take any chances at the outset of your married life. Give him

MONSOON

INDO-CEYLON TEA



G. F. MARTER.

NORTH TORONTO.

ELECTION DAY: THURSDAY, MAY 29, 1902.

Your vote and influence are respectfully requested on behalf of

G. F. MARTER

As your Representative for North Toronto in the Ontario Legislative.....

Electors of West Toronto.

Vote for Good Government
Vote for the Development of New Ontario.
Vote for Public Ownership of Franchises
Vote for

Ald. THOS. URQUHART

Election Takes Place Thursday, May 29th, 1902.

BELLE EWART



THE BEST FOR HOUSEHOLD USE.

It is clear as crystal and entirely free from snow and all impurities, every block being specially treated after leaving the water.

Our Rates are Extremely Reasonable.

BELLE EWART ICE CO.
Head Office, 18 Melinda St., Toronto.
Telephones:—Main 1947 and 2982.

Established 1884 Telephone Main 1187
Copelan & Fairbairn
House & Land Agents
24 Victoria Street, TORONTO.
MONEY TO LEND.

The York County
LOAN & SAVINGS CO.
Plans suitable for those desiring to own their homes instead of continuing to pay rent
Literature free
Head Office—Confederation Life Building Toronto
JOSEPH PHILLIPS, Pres

Miss Dalton
Dress and Mantle Making
Millinery
All the season's goods now on view. The latest Parisian, London and New York styles
356 Yonge St., Toronto



LAKE SIMCOE The Peninsular Park
Most beautifully situated on Big Bay Point. Popular with Toronto citizens.
Croquet, Base Ball, Tennis, Ping Pong
Beautiful - Lawns - Shaded - Walks, Excellent Boating, Bathing and Fishing
Write for Booklet.
JAMES K. PAISLEY, - - TORONTO, Ont.

Now Is the time to subscribe for **THE CANADIAN CHURCHMAN.**

INCORPORATED TORONTO SIR J. A. BOYD, P.R.S.M., PRESIDENT. 1886.

CONSERVATORY OF MUSIC

DR. EDWARD FISHER, Musical Director
THE HIGHEST EDUCATIONAL STANDARD AND STRONGEST FACULTY IN CANADA.
Toronto and Local Centre Examinations in June and July, 1922.
FORMS SENT UPON APPLICATION.
SCHOOL OF LITERATURE & EXPRESSION
A large and experienced faculty.
CALENDARS AND SYLLABUS FREE

Trinity College School

PORT HOPE, Ont.
FOUNDED 1865
Provides a complete education for boys by the harmonious development of their mental, moral and physical powers. A splendid and healthful location overlooking Lake Ontario, one mile from the town of Port Hope.
For calendar and full information apply to REV. HERBERT SYMONDS, M.A., D.D., Head Master.

Bishop Bethune College, Oshawa, Ontario

UNDER THE CHARGE OF
The Sisters of St. John the Divine
Visitor, the Lord Bishop of Toronto.
The TRINITY TERM begins on TUESDAY APRIL 22nd.

For terms and particulars apply to the SISTER IN CHARGE, or to
The Sisters of St. John the Divine
MAJOR STREET, TORONTO

Dominion Business College, Confederation Life Building, Toronto, Ont.

Kingston Business College Co. LIMITED,
Queen Street, Kingston, Ont.
Two strong business schools conducted by experienced teachers. Graduates assisted to positions.
Write for information to
J. B. MCKAY,
Toronto or Kingston.

THE ONTARIO School of Practical Science TORONTO

This School constitutes the faculty of Applied Science and Engineering of the University of Toronto.
Full courses in Civil, Mining, Mechanical and Electrical Engineering, Architecture, Analytical and Applied Chemistry, leading to degrees in each department.
The Calendar, which contains a list showing the positions held by graduates, will be mailed on application.
A. T. LAING, Secretary.

Royal Victoria College MCGILL UNIVERSITY, MONTREAL

A residential college for the women students of McGill University. For particulars of matriculation, scholarships, courses, degrees, terms or residence, and other information, address—THE WARDEN, Royal Victoria College, Montreal.

SYMINGTON'S EDINBURGH COFFEE ESSENCE

makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all grocers.
GUARANTEED PURE. 400

Edgehill, Church School for Girls WINDSOR, NOVA SCOTIA

Incorporated 1891.
The Bishop of Nova Scotia, Chairman Board of Trustees. The Bishop of Fredericton member of Board of Trustees, ex-officio. Miss Lefroy, of Cheltenham Ladies' College, England, Principal, assisted by Ten Resident Experienced Governesses from England, five of whom are specialists in the Music and Art Departments, and Two Non-Resident Instructors, Housekeeper, Matron and Nurse.
Extensive Buildings with capacity for 100 Residents: Heated by Hot Water, Lighted by Electricity. Grounds covering eight acres. School Dairy and Laundry, within fenced limits of property.
Preparation for the Universities.
Easter Term begins on Wednesday, April 2nd, 1922.
For Calendar apply to DR. HIND.

RIDLEY COLLEGE

ST. CATHARINES, ONT.
A Canadian Church School for Boys. The new Preparatory School for Junior Boys is now in full operation.
For calendar and full information apply to REV. J. O. MILLER, M.A., Principal.

ST. ALBAN'S CATHEDRAL SCHOOL

Toronto—Incorporated
For residential and day boys. Chairman of Board—The Bishop. A thoroughly qualified teaching staff.
For prospectus address
M. E. MATTHEWS,
Principal.

WESTBOURNE SCHOOL FOR GIRLS

340 Bloor Street W., TORONTO, Can.
Full courses in Literature, Music, Art, Eloquence, and Domestic Science. Students prepared for University and Departmental Examinations. Affiliated with the Toronto Conservatory of Music. F. McGillivray Knowles, R.C.A. Art Director. For announcement and information, address the Principals.
MISS M. CURLETTE, B.A.
MISS S. E. DALLAS, Mus. Bac.

LUXFER
Electro-glazed
Church Windows
Decorative Glass.
Write for prices
LUXFER PRISM Co. Limited
100 KING W. TORONTO.

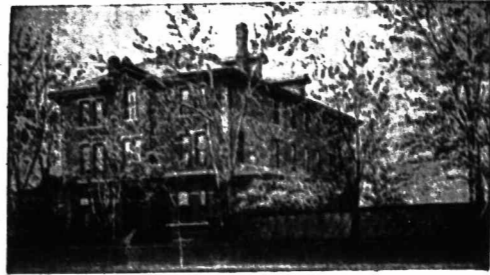
STANDARD .. STAR .. LAUNDRY

Company Limited
Phone Main 2444 306 CHURCH ST

THE OXFORD PRESS

THE OLD-ESTABLISHED CHURCH PRINTING HOUSE.
Ecclesiastic Printing.
Music Printing
Illuminated Texts or Alphabets for Church Decoration.
Christmas Carols A collection of 10, words and music complete. 60 cents per dozen.
Baptismal, Confirmation and Marriage Certificates.
G. PARKER
33 Adelaide Street West, TORONTO

Ready Jan. 1st, 1922, a series of ten lessons on the Reading the Holy Scriptures and Liturgy.
These will include Analysis and Emphasis, the correction of common faults, and the general principles of the Church of England service. Each lesson contains an examination paper to be returned for criticism and remarks.
Series of fifteen lessons in unpointed Hebrew, by which a diligent student may rapidly acquire a working knowledge of the sacred tongue. Write for circulars to
DEAN PATRIDGE,
Box 220, Fredericton, N.B.



"Glen Mawr" MISS VEALS'S SCHOOL
651 SPADINA AVE TORONTO
Art, Music
Matriculation and General English Course

ST. MONICA'S

(Formerly ROLLESTON HOUSE)
Residential and Day School for Girls
170 Bloor St. West, Toronto
Thorough course in English, Languages, Music, Art, Eloquence and Domestic Science. Prepares for University and Departmental Examinations. Kindergarten and Primary Departments.
Teachers, Specialists in each Department. A Home School. Extensive Grounds.
For Prospectus apply to
MISS PHILLPOTTS,
Lady Principal.

Bishop Strachan School for Girls

President—The Lord Bishop of Toronto
Preparation for the Universities and also Elementary work.
Apply for Calendar to
MISS ACRES, Lady Principal,
Wykeham Hall, Toronto.

Church - Extension Association

106 Beverley Street, Toronto
School of the Sisters of the Church.
Next term begins Monday, Sept. 9th, 1921.
Surplises made to order from \$3.00 up.
Orders taken for all kinds of Church Needlework. Also Books and Publications.
Apply Sister in charge.

MEMORIALS AND DOMESTIC ART GLASS
SUCCESSORS TO THE DOMINION MACKAY STAINED GLASS CO
15 RICHMOND ST. E. TORONTO

MEMORIAL WINDOWS

Leaded Cathedral Glass
Quaint Windows for Dwellings
Robert McCausland, Limited
86 Wellington St. West, TORONTO

St. Augustine Wine

\$1.50 per Gallon
Direct Importer of High Grade Foreign Wines, &c.
All goods guaranteed pure and genuine.
J. C. MOOR 433 Yonge Street Toronto. Tel. 625

JONES AND WILLIS

Church Furniture Manufacturers
Metal, Wood, Stone and Textile Fabrics.
STAINED GLASS ARTISTS
43 Great Russell Street, LONDON, ENG.
Opposite British Museum.
Also at Birmingham and Liverpool

STAINED GLASS
MEMORIAL : : : : WINDOWS
: : : : BRASSES AND DECORATIONS
Castle & Son
20 UNIVERSITY ST., MONTREAL

CHURCH BRASS WORK

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Veepers, Lights, Altar Rails, etc. Chandelier and Gas Fixtures.
CHADWICK BROTHERS (Successors to J. A. Chadwick) MANUFACTURERS
182 to 190 King William St., HAMILTON, Ont.

HARRINGTON'S TUBULAR Chime Bells
Lighter in Weight
Sweeter in Tone
Cheaper in Price
Than the ordinary bell.
COVENTRY, ENG.
CASTLE & SON
20 University St., Montreal. Agents

IN MEMORIAM TABLETS

Our specialty is memorial brass work, tablets, lecterns, pulpits and collection plates. Altar rails, &c.
The Keith & Fitzsimons Co., Ltd.,
111 King West, Toronto.

Church Brass Work
MEMORIAL BRASSES
PULPITS
PRITCHARD ANDREWS CO. OF OTTAWA, LIMITED
133 Sparks St. OTTAWA

When writing to or purchasing from Advertisers mention The Canadian Churchman