

# Canadian Churchman

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

Vol. 37

TORONTO, CANADA, THURSDAY, AUGUST 25th, 1910

No. 31

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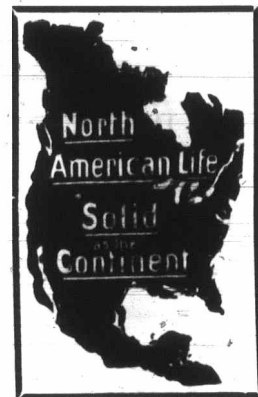
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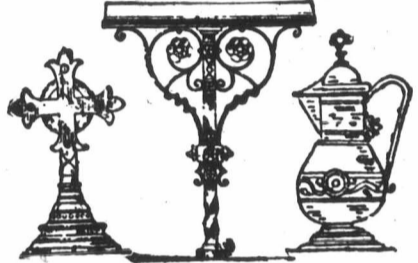
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# Canadian Churchman.

TORONTO, THURSDAY, AUGUST 25, 1910.

Subscription . . . . . Two Dollars per Year  
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**Lessons for Sundays and Holy Days.**

August 28.—Fourteenth Sunday after Trinity.

Morning—1 Kings 9; 1 Cor. 8.  
Evening—2 Kings 10, to 32; or 13; Mark 2, 23—3, 13.

September 4.—Fifteenth Sunday after Trinity.

Morning—2 Kings 18; 1 Cor. 14, to 20.  
Evening—2 Kings 19; or 23, to 31; Mark 6, 30.

September 11.—Sixteenth Sunday after Trinity.

Morning—2 Chron. 36; 2 Cor. 2, 14 and 3.  
Evening—Nehem. 1 and 2, to 9; or 8; Mark 10, 34.

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

**FOURTEENTH SUNDAY AFTER TRINITY.**

Holy Communion: 259, 397, 525, 553.

Processional: 10, 612, 624, 626.

General: 22, 491, 535, 651.

Children: 710, 719, 731, 733.

Offertory: 556, 565, 627, 679.

**FIFTEENTH SUNDAY AFTER TRINITY.**

Holy Communion: 238, 250, 254, 433.

Processional: 384, 386, 465, 530.

Offertory: 391, 573, 681, 768.

Children: 233, 703, 708, 709.

General: 5, 23, 453, 456.

**To Our Friends.**

As an extra inducement to Church people who wish to keep themselves informed on Church doings in Canada and to assist in extending the progress and influence of Church literature we make the following offer: We will send the "Canadian Churchman" to all new subscribers from the date of receipt of each new subscription until the 31st of December, 1911, for \$1.00 where the money is sent to us with the subscriber's name and address. We appeal to our friends of the Episcopate, the clergy and the laity to give this offer the widest possible publicity. It is the constant effort of the "Churchman" to serve the best interests of our Church in Canada not only by giving all available news relating to parochial and diocesan matters, but by inviting correspondence on all matters of general interest to our Church people, and by editorials and articles endeavouring to stimulate Church thought and enterprise, and to aid and encourage our

people in every good work. While we are, indeed, thankful for the kind offices of our many friends and well-wishers not only in Canada, but abroad, we ask of them a new and increased interest in our long-sustained effort to provide the Church in Canada with a pure, progressive and sound Church journal. Each new subscriber sent us is a step in advance. Lend us your personal aid and influence, dear reader, in your immediate circle of church friends. You may rely on our thorough appreciation of your efforts.

**A Noble Woman.**

Grey-haired men to-day remember the world-wide fame fairly and honourably won by a pure, modest and unselfish English gentlewoman when they were boys at school. It has been well said that great events produce great men. What is implied in this saying is the fact that when great national emergencies arise, the call that is made for lofty character, high capacity and intrepid courage is bound to be answered. This has ever been the case throughout the chequered and strenuous history of the British race. Amongst the women who have ennobled the English name and exalted the English character, high in the highest rank of them all stands Florence Nightingale. Hers is an undying name. There is no need in the hour of death to record her deeds of love, of charity, of devotion. Her name will be honoured, her memory cherished, her example followed throughout the passing years. Full well might her gracious spirit in this sad hour of national bereavement say in the words of Browning:—

"My whole life long I learned to love.  
This hour my utmost art I prove.

Lose who may, I still can say,  
Those who win heaven, blest are they!"

**A Narrow View.**

As the Churchman who confines his support to his own parish and to the mission enterprise of his own home church and refuses to aid missions in the larger field earns for himself the epithet, narrow; so the politician who only sees his own home land, Canada, as the beginning and end of national endeavour and blinds himself to the fact that Canada is a portion—and an increasingly important portion—of one of the great world empires, writes himself down as a little Canadian, resembling in his lack of statesmanship, his narrow sympathy and limited patriotism, the little Englander of the Old Land. A man is none the less a true Canadian because he realizes that he is in very truth a citizen of the British Empire, and seeks, loyally and actually, to discharge his duties, first to the land of his birth, Canada, and secondly, to the Empire of which that birth-land forms part. The man who opposes a sane Imperialism may be a man of good character in other respects, but he is a small statesman and a "limited liability" patriot.

**On Condition.**

Nine years ago the London "Spectator," writing on endowments, said: "There seems to be little room for doubt that some donations have involved loss of freedom, and that a certain commercial atmosphere now envelops some American universities quite out of harmony with the essential academic idea. . . . We have regretted the pinched financial condition of Oxford and Cambridge, but we do not hesitate to say that we would rather see those institutions poor than shackled, free than rich." We have at last a revolt against the controlling influence of the Carnegie pension fund by the universities in the States, which they find restricts instead of increasing the independence of the institutions

that it was established to assist. Brown University, of Rhode Island, leads the way and determines to establish its own pension fund. Retiring allowances to infirm teachers seem to impose as few shackles as possible on collegiate management. If these have been found intolerable, how much greater is the loss of power caused by gifts given on condition that certain action shall or shall not be taken in an unknown future? To hamper gifts with conditions is the most certain way of defeating the wishes of the donor.

**Changing Views.**

We go on from year to year and do not realize that our ideas, like our clothes, become old-fashioned. Therefore, if we desire to be generous, let our generosity be unhampered and leave administration to the good sense of our successors. As an instance of the reversal of ideals in political matters, read this, written by Macaulay in 1830, and compare it with the utterances of leading English statesmen of the present day:—"Our rulers will best promote the improvement of the nation by strictly confining themselves to their own legitimate duties, by leaving capital to find its most lucrative course, commodities their fair price, industry and intelligence their natural reward, idleness and folly their natural punishment; by maintaining peace, by defending property, by diminishing the price of law, and by observing strict economy in every department of the State." Macaulay and his party are the predecessors of the present British Government, and they profess the same principles; but what have Macaulay and Lloyd George in common?

**"Peter Lombard."**

To those who have long enjoyed the instructive, brilliant and genial articles which have appeared in the "Church Times" over the above name the news of the death of their author, Canon Benham, will come with the sense of a personal loss. Here we have another instance of the power of the pen in forming—none the less real because they are silent—friendships between a favourite writer and many thousands of deeply interested readers. Often in our columns have we referred to the genuine worth and exceptional ability of "Peter Lombard." Sad, indeed, are we that the gifted hand that has so often charmed and informed us is stilled in death—another instance of the mutability of life. The learned Canon was not only a graceful and scholarly writer, but a "brilliant and original preacher," and his loss will be keenly felt at the Church of St. Edmund in Lombard Street, London, England. He was at one time secretary of the Society for Promoting Christian Knowledge, and in co-operation with Dr. Davidson, the British Primate, wrote the "Life of Archbishop Tait."

**Showing Off.**

We read in many journals and magazines of phases of modern character which indicate a general decline in modern morals. We have so often said so ourselves that we hesitate to repeat the tales, which are likely to be scoffed at as old wives' fables. But the chief observers in England, the heads of large city department stores and the heads of the police, agree that dishonesty (to take this phrase) is more general than it was a few years ago. It is alleged that one inciting cause is the ever-growing craze in all classes to make a greater show than their means warrant. Then modern business methods put more temptation in the way, and so it does not seem so dishonest to pilfer, to keep goods delivered by mistake, to order things from a great emporium recklessly, than it would have done in the days

of little shops. In brief, there is the too common practice of living beyond one's income and trusting to luck. If people were less extravagantly pretentious, either in setting an example or in copying one, there would be a saner life. But how is a change to be brought about?

#### A Needed Lesson.

As a nation we Canadians fail to realize how weak we still are, and that even the strongest nations are as flax in God's hands. We have waxed fat and increased in goods, and too often this is accompanied by a self-complaisant and boastful frame of mind. The Old Testament is full of gratitude to God, who brought His people from a land of bondage, and we owe to God far more thankfulness for greater blessings than the Israelites ever enjoyed. Abraham Lincoln summed up this lesson in his Thanksgiving proclamation in words which we ought to apply to ourselves at this time: "It is the duty of nations as well as men to own their dependence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord. . . . We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown; but we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us. It behoves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

#### FOLLOW THE FLOCK.

The impending removal of Grace Church in Toronto calls attention again to the manner in which on this continent the waves of advancing population overwhelm the work of the preceding decades and obliterate all traces often in a lifetime. It is only a few years since Bay Street above King Street was studded with places of Christian worship, whose congregations have been swept away to make room for piles of buildings with a few caretakers. New York is the typical city whose example is followed. They have had the sites of old centres retained as the Church of the Strangers and similar designations, but in turn such have had to go. It is the same with all. Contrary to tradition, the Roman has, like other religious bodies there, sold the sites. It was never the policy of that body to buy New York land at a high price in order to build its smaller churches in the van of improvement. It preferred quiet streets—by-ways, if any could be found—where land was not dear and the edifice might not be wanted for business or public development for many years to come. Fortunately for Toronto, a committee has studied the neighbourhood for years and Grace Church should have little trouble in finding a resting-place. Rarely in old England does ground which has been consecrated fall back to common uses. And yet migrations like Grace Church take place, and in the city of London parishes are grouped. There is one delightful instance in the city, St. Vedast, which has been tastefully reconstructed, and which represents four old parishes, and the descendants of the old families travel miles to attend the services and look after the poor. It is a natural regret, and yet we have to plead

guilty to another equally natural failing which is fed by our Old Country exchanges. Rarely do we open one without seeing how ornaments of every kind are lavished on old parish churches, now practically bereft of congregations. Had the money such gifts represent been handed over to a Western diocese, how reproductive it would prove by aiding a new church in a new land and helping often old parishioners! Some times, too, old fanes, crumbling to decay from sheer age and abandoned to sightseers, are shored up and rebuilt at a cost which would establish a new diocese.

#### WYCLIFFE AND TRINITY.

We have recently received the statement issued by the authorities of Trinity College re the late negotiations for the amalgamation of these two institutions. As yet they have proved abortive, and the very generally wished for consummation has been indefinitely, but we believe only temporarily, postponed. In spite of our disappointment, which, we believe, is shared by the great majority of our fellow-Churchmen, we have, on second thoughts, begun to feel that this delay is possibly all for the best. Great achievements of this kind are seldom, if ever, accomplished in a hurry or at the first attempt. By-and-by, when the second or third attempt is made and the ground has been better prepared, the hopes of the promoters of the scheme will be finally realized, and a more lasting and satisfactory understanding will be arrived at than would be possible at this stage. By no means, therefore, let us be discouraged. The movement has only begun. It was almost inevitable that there should be a setback. It is a big undertaking, and big undertakings of any kind are seldom, if ever, effected without the expenditure of time and trouble. And if ever there was an undertaking worth waiting and working for it is this. More than a generation has elapsed since the unhappy misunderstanding arose which brought about the establishment of Wycliffe. Of the action of both parties in that unfortunate disagreement we desire to speak with perfect impartiality. No doubt there were faults on both sides. It always takes two to make a quarrel. The supporters of Trinity had their full share of human nature, and might have been more conciliatory. Things were done and said at the time by them which were justly resented by the opposite party. Nay, while not absolving the latter-named party from all blame in the matter, we will go further and say that perhaps the attitude of the supporters of Trinity was provocative, or, at all events, unduly stiff. "For the sake of argument" we are willing to admit the possibility of this. Our personal recollection of the circumstances of the case seems to point in this direction. We are open to correction, however; that is, if anyone thinks that the point is of the slightest importance, which we most certainly do not. The real point is not to which side the balance of blame attaches for this disastrous and humiliating break, but whether or not we Churchmen of to-day, with more than a quarter of a century's added experience, shall deliberately allow ourselves to remain bound by the mistakes of our predecessors, "dwellers in a narrower day." No! The more we ponder the matter the more convinced do we become that this misunderstanding of the seventies is not irreparable, and that we are in sight of the beginning of its mending and ending. The fact of the matter is that the Church as a whole has outgrown the partisan Divinity College. We use this term "partisan" in no exclusive or invidious sense. All our Anglican divinity colleges to-day in Canada are partisan institutions, not so much from their own deliberate choice, but because this character has been forced upon them, not by our own, but by the mutual mistakes of our predecessors. Some have become actively and avowedly, some pas-

sively and tacitly, partisan, some by adopting and some by accepting. And so in popular estimation partisan they remain. Meanwhile the Church has been growing away from them. The young men, educated and prepared for the ministry within their walls, when they go forth into the world and to their work, find that the old lines of cleavage, with which they were indoctrinated in the lecture-room, have all but melted away and are rapidly disappearing. The theological significance that used to attach to a Trinity, or a Wycliffe, or a Montreal Divinity College, or Lennoxville, or King's man hardly exists now among Churchmen in the mass, or even among the great majority of the clergy. We are no longer bound by these traditions. The intelligent and enlightened laity are less and less inclined to enquire of a man's college antecedents. Their theological training, so far as its relationship to any particular school of thought is concerned, is becoming of less and less moment. There are, of course, Churchmen of weight and eminence to whom this sort of thing still appeals, and who still cultivate the art of smelling out minute theological distinctions, but they are becoming daily and visibly rarer, and there is no one to take their places. The representative Churchman of to-day, in whose hands the future of the Canadian Church lies, is little concerned with the dying controversies of his fathers and grandfathers. His theology is inclusive, not exclusive. Thus, the partisan college, and remember again we use this term in no distinctive sense, is rapidly becoming an anachronism. Trinity College has determined to solemnly repudiate the name, which, perhaps not altogether undeservedly, has attached to her in the past. As an evidence of her good faith she has offered to make substantial sacrifices. She says in effect: "We are willing to make atonement for the mistakes of a quarter of a century ago." And her efforts will not be thrown away. Her labours for peace will have their reward. Time is on her side.

#### FROM WEEK TO WEEK.

##### Spectator's Comments and Notes of Public Interest.

We have noticed a recrudescence in this country of a spirit that we hoped had about passed away forever. It is the manifest tokens of delight which some of our fellow-citizens feel when shown some ordinary courtesy abroad. Not long ago a Montreal paper announced in display headlines that an Anglican clergyman of that city had been "signally honoured" by being invited to preach in St. Margaret's Church, Westminster. This was cabled across by a special correspondent, who had evidently thought he had unearthed some special lustre that had been shed upon our country and our people by this gracious invitation. Our knowledge of the man who preached would lead us to expect that the quality of the sermon the people of St. Margaret's heard that Sunday morning was quite up to the standard they were accustomed to listen to. It would have been quite as appropriate for that industrious correspondent to have cabled a message something like this: "The authorities of St. Margaret's, Westminster, know a good thing when they see it, and hence they have invited — to preach." Another distinguished Canadian clergyman goes over to England, and some of his friends are tickled to death because he is granted permission to preach somewhere or other on the first time of asking. Is it possible that anyone should desire to preach in England or anywhere else who had no message to deliver? We should be sorry to think that Canadian clergymen should for a moment assume that it is only in a spirit of stoical endurance that a congregation abroad can be induced to listen to them. A third writes home to express his surprise and delight that His Lordship the Bishop of —,

should have extended some little courtesy to him and at the same time asked a few intelligent questions about our Dominion and our Church, the inference, of course, being that it is really wonderful that men so far away should be so like ordinary people. Now this sort of thing could be reproduced ad nauseam, and Canadian Churchmen will do well to laugh such a beggarly spirit to scorn.

"Spectator" is sad at heart at the outcome of the negotiations between Trinity and Wycliffe Colleges looking to union. The spirit of the Church in Canada seemed so favourable and the inducements impelling to action seemed so strong that we had hoped that decisive steps would have been taken to close up our ranks as a Church and enter upon a new era of power and efficiency in this country. The official statements issued by both colleges show these hopes have been dashed to the ground and the old order of things will continue to prevail for years to come. We do not pretend to say that only one type of college has a right to exist within the Church, but for the well-being of the Church and for its influence upon the community there ought not to be more than one college in one diocese or one city. Whatever it may be that Trinity and Wycliffe stand for, that we assume, they have a right to hold and teach. But that the Church should have two colleges in the same city, one on either side of the street, and each combatting the other's views, is a situation that must make for weakness rather than strength. What earthly justification is there for the Anglican Church to fuss over Church union when those whom we are anxious to unite can so effectively point to our own divisions? It certainly can be no inducement to a rising generation of young people to ally themselves with the Anglican Church when they have such a demonstration that it is not at unity in itself. Then, again, are we to suppose that the obstacles in the way of union are to be as insuperable fifty or a hundred years hence as they are to-day? Time will not change the trusts in the deeds, and yet it is safe to say that, when men are convinced that union should take place, the ways and means for accomplishing their desire will be found. We had eagerly hoped that the time for union had come, and that the resultant institution would be such as to command the admiration of the Christian world, but that hope has not been realized. Both schools will continue to do well. What we are constrained to think, one such as arose in our mind would have done better.

The Bishop of Birmingham seems to have fallen foul of some of his friends over his action in attending the great Missionary Congress held in Edinburgh quite recently. We are bound to say that, in our opinion, the Bishop's critics have the virtue of apparent consistency at least. It would appear to us that in regard to such a Congress, where almost all the Christian Churches are represented, there can be only two attitudes. We must either frankly take our places side by side with other communions in an effort to promote more fully the progress of the Kingdom, or we must repudiate those that are not of us as make-believe Churches, with whom we may not associate. If schism be a great and dreadful sin, and if Presbyterians, Methodists, etc., be schismatics, promoting the ways of the devil, there can be no compromising and no encouraging them in their evil work. But to hold the view that "Protestant sects" are in outer darkness and then to join with them in conference presumably to further the common purpose of all, then surely that attitude needs explanation. To come to such a gathering as a sort of angel of light to illumine the dark ways of other communions would smack strongly of Phariseeism. It would appear that the "Church Times" and Hurley Henson have some ground for their criticisms. "Spectator."

**THE BI-CENTENARY OF THE CHURCH OF ENGLAND IN GREATER BRITAIN.**

By Reginald V. Harris, Halifax, N.S.

I.  
As is generally known, Nova Scotia has the dignity of being the oldest overseas diocese of the Church of England, her first Bishop having been consecrated for work in Britain's growing Empire in 1787. Seventy-seven years, however, before that epoch-marking event, there was held at the ancient fortress of Annapolis Royal (then known as Port Royal), Nova Scotia, the first regular service of the Church of England, in Canada, if not in the Dominions beyond the seas. In September next, that historic event is to be suitably commemorated by the Church in Canada, and the beautiful Gothic Cathedral of All Saints', Halifax, N.S., now rapidly nearing completion, will stand for future generations as a handsome monument fittingly marking the two hundredth year of the life of the Church in Greater Britain. In view of these facts, it may be of some interest to outline the history of Annapolis Royal, and its relations with the Church in Canada. Let us go back more than three hundred years, to the day in March, 1604, when Demonts, the great Champlain, and other associates, set sail from Havre de Grace, in search of the great Western Land of Promise. Three months of voyaging and exploration brought them to the beautiful Annapolis Basin, and after a rigorous winter spent on the coast of New Brunswick, they returned to the Annapolis Basin to form a permanent settlement. The spot selected for the first settlement



The Right Rev. Charles Inglis, D.D., First Bishop of Nova Scotia. Born, 1734. Consecrated, 1787. Died, 1816.

was on the Granville shore of the Basin, opposite the present site of Annapolis Royal. Champlain writes a most interesting account of those pioneer days of 1605. The little colony included many names distinguished in later history: Poutinacourt, the Lord of the Manor of Port Royal; Champlain, the founder of Quebec two years later; Biencourt, the son and successor of Poutinacourt; L'Escarbot, advocate, poet and recorder of the early history of Acadie; Louis

Hebert, one of the first settlers of Quebec; Robert Grave, Champdore, and Daniel Hay, the surgeon-apothecary, "the first of his profession who had a medical practice in Canada." We need not follow here the ups and downs of the settlement's fortune; they have filled many volumes of interesting reading, but there is one incident of importance to be mentioned for the year 1610. In that year Poutinacourt brought out with him from France, Father LaFleche, a Jesuit priest, and it was through his efforts that a number of the Micmac aborigines, including their Chief, Membertou, were baptised as the first converts to Christianity, among the North-American Indians; the beginning of long, successful labour by missionaries of the Church of Rome among the Micmacs of Nova Scotia, and the Indian tribes of the neighbouring provinces. Let us hasten on, noting the destruction of the fortress by Capt. Argall, of Virginia, in 1614; the cession of the town of Port Royal with the whole of Acadie to France in 1632; the rivalries and the romance of LaTour and d'Aulnay; the capture of the town by Col. Sedgewick, in 1654, and its cession again to France in 1667; its peaceful surrender to British arms in 1680, and its subsequent evacuation by the British; its capitulation in 1690 to Sir William Phipps, and his Massachusetts men, only to fall into the hands of the vanquished later in the same year. This last transfer to French dominion was peaceful. France continued to enjoy it until the year 1710, when events of considerable importance took place. Subercase had become Governor in 1706, and by his urbane and pleasing demeanour, won great confidence and popularity. The year 1707 witnessed two abortive attempts on the town by Col. March and Massachusetts Colonists, being repulsed with considerable loss after several days' fighting. Failure, however, only made the colonists more determined to reduce the French power in Acadie by the capture of the town, and after elaborate preparations had been made by the Governors of Massachusetts, Connecticut, New Hampshire and Rhode Island, the expedition was in 1710, placed in the hands of Col. Francis Nicholson, with Col. Vetch as adjutant. The former, born in England, had previously been Lieut.-Governor of New York, under Andros, 1687-89, Governor of Virginia, 1690-92, of Maryland, 1694-98, and again of Virginia, 1699-1705. He was, therefore, well acquainted with colonial affairs, and was the leading spirit of the enterprise which was to make the year 1710 memorable in the history of Canada. Col. Vetch had been sent to England and had obtained the assistance of several warships. The expedition, consisting of twelve warships and twenty-four transports, conveying five regiments, sailed from Massachusetts Bay in September. The demand made on October 3rd, 1710, by Col. Nicholson, for the immediate surrender of the fortress by Subercase, caused some uneasiness, but in spite of some half-heartedness on the part of the towns-people, Subercase managed to put up strenuous opposition for six or seven days, when a surrender was proposed. The terms were soon agreed upon, and thus for the sixth time, 105 years after its foundation, and forty years before that much-celebrated event, the Battle of the Plains of Abraham,—Port Royal became by conquest forever a possession of the British Crown. The place was renamed Annapolis Royal, in honour of Queen Anne, and henceforth, instead of the golden lilies of the Bourbons, the red cross of St. George floated from the chief fort of old Acadie. In "Nicholson's Journal," of the siege and surrender, occurs the following entry: "Tuesday, the 10th (October, 1710), was solemnized a day of thanksgiving for the success of Her Majesty's Arms in reducing Port Royal, etc., being so appointed by the General. After Divine Service which was performed in the chapel by the Reverend Mr. John Harrison, Chaplain to Commodore Martin, (and now left Chaplain to the Garrison by Commission from the General), a sermon was preached by the Rev. Mr. Samuel Hesker, Chaplain to the Hon. Col. Reading's Marines." The chapel referred to was known as St. Anne's, and had been built and used by the Church of Rome previous to the capture of the town. Later in same journal, Nicholson states that the Hon. General Nicholson was pleased to "commissionate" before he went from Boston on the expedition to Port Royal, among other officers, "John Harrison, clerk, chaplain to the Garrison of Annapolis Royal." The Rev. John Harrison was the first English chaplain at Annapolis, and was still a resident of that town as late as 1732. One of his first official acts was the marriage of William Winniett, a French Protestant, an officer of the besieging army, to Magdelaine Maissonat, a resident of the town previous to the

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British occupation. He also baptised their child, Annie Winniett, born March 20th, 1712. In 1720, Governor Richard Phillips, selected the Rev. John Harrison as one of the first council of Nova Scotia, along with John Doucet, Lieutenant-Governor of the fort; Major Paul Mascarene, then and later a prominent figure in the military government of the Province, and other officers of the garrison and public departments. The seat of government was Annapolis until 1749, when Halifax was founded. One word more concerning Col. Nicholson. After the capture of Port Royal he went to England to urge the complete conquest of Canada (still in the hands of France), taking with him five Iroquois chiefs, whom he presented to Queen Anne. The expedition against Canada was made but was unsuccessful. Nicholson was appointed Governor of Nova Scotia on October 12th, 1712, and at the annual meeting of the Society for the Propagation of the Gospel, held in the following February, he was requested "to take cognisance of, and make enquiry concerning all the Society's missionaries, school masters and catechists; as also of the churches, glebes, parsonage houses and libraries sent by the Society in the plantations within the verge of his commission (as a person who has deserved well of the Society in his several stations for his love to the ministry, and for his laying the foundations of churches). Accordingly a deputation has been given him under the common seal of the Society for the purposes mentioned, with a salvo to the Queen's prerogative and the jurisdiction of the Lord Bishop of London." Governor Nicholson was a man of very considerable influence upon the early history of the Church in North America. Wherever he was Governor, and he was successively Governor of more colonies than any other Britisher ever has been—he sent frequent letters to the S.P.G. informing them of the progress of the Church and making suggestions for the Society's work. While Governor of Virginia, he helped secure a grant of 20,000 acres of land for the endowment of William and Mary College in that colony. While Governor of Maryland he wrote the Archbishop of Canterbury that "unless Bishops can be had the Church will surely decline." During his term of office as Governor of Nova Scotia he could have been of very little assistance to the Society, for it is said he made one short visit to the Province, Colonel Caulfield being his lieutenant. His term of office as Governor of Nova Scotia ended in January, 1715. He was knighted in 1720, appointed Governor of South Carolina in 1721, returning to England in June, 1725, and dying in London, March 5th, 1728. Nicholson and Harrison are names which the Church cannot forget in her history. The Canadian Church moreover, cannot forget the importance of that memorable "Day of Thanksgiving," in October, 1710, when John Harrison, Clerk, Chaplain to the Garrison of Annapolis Royal, and Samuel Hesker, Chaplain to Reading's Marines, preached the faith in this new land.

#### A MISSIONARY CHRONICLE. IV.

##### Three Weeks in the Land of the Ojibways.

By Archdeacon Renison.

Bisco is a mutilation of the beautiful Indian name Biscotasing for the convenience of the C.P.R. train dispatchers. There are many Indian names which we have similarly adapted to our use. Mississippi means great river in Cree. Chicago is an euphemism for skunk town in Ojibway. Winnipeg is a compliment to the pea soup which masquerades as water in the Red River. One could wish that the nomenclature of northern Ontario had more of the flavor of its environment. I only pray that Opizatika and Wandawekow are not known to posterity as Smithville and Jonesburg. Biscotasing long before the railway was built was a mission of the Church Missionary Society. Here the Reverend John Sanders lived for twenty-five years and ministered to nearly a thousand Indians scattered over five thousand square miles of territory. On June 20th I found old George waiting for me at the station. He is a type of the best Indian; a tough, knotted piece of brown oak with legs like a pair of compasses. A head well thatched with black hair, steady, honest eyes, and a wide, good-humored smile showing teeth worn with chewing moose meat, but strong as a steel trap. He is sixty-five years of age but still active. He is wise in forest lore, a post-graduate in the University of Nature, but as simple as a child in the ways of the world. I have never met a more consistent Christian. He carries his "books" wherever he goes and every spring he brings back his old Bible

thumbed to pieces, genealogies and all, to exchange for a new one. George is to be my sole companion for the next three weeks. Last year we travelled 800 miles together to James Bay and back. I am sure if anything happens to our canoe it will not be his fault. The only fault I have to find with him, is that he can't speak English. He speaks the vilest dialect of Ojibway that I ever heard. One of the peculiarities of the Indian bands is that each has its own intonation. I fancy that the ancestor who founded George's totem must have been a toothless crone.

We started in the evening in a little chestnut canoe and camped about seven miles up the lake. The night was glorious and only one thing disturbed our rest, but that was enough. The mosquito's along the height of land are terrible this year. They kept us busy most of the night, but the Ontario mosquito while ferocious enough lacks the physique and stamina of his huge yellow cousin who frequents the shores of Hudson Bay. Having once experienced the marsh mosquito any others are very bearable. On the height of land the next day we met a party of American surveyors and we camped together in the evening. One of the party treated us to a lecture on Christian Science as practised in Worcester, Mass., U.S.A., scratching himself quite shamelessly afterwards as the mosquitoes disturbed his monologue. On Wednesday we camped by Opiesway Lake with a large party of our Indians. We had three services, one marriage, two baptisms and a celebration of the Holy Communion before we separated. We all started together for Flying Post in the morning, eleven canoes in all. The canoes were all loaded with men, women and children and more than a dozen dogs raced along the shore. Just as we were entering the river from Sakedawiska Lake two splendid moose came out of the bush and began to feed on the lily pads along the shore. I know of no more noble animal than the moose in his native wilds. In a moment every head was bent and the whole flotilla of canoes shot silently as if driven by supernatural power like a squadron of torpedo boats on a battleship. As the leading canoe came within 100 yards the moose suddenly wined us and sprang for the bank. There was a shot and a moment later the old women were deftly skinning the forest king. The human instinct to kill something is very deep. As I watched the excited crowd of ghostly figures under the spreading birches there came the thought of the cave man crouching in a forked cedar with a flint in his fist watching with hungry eyes for the passing deer below. In some ways we are all cave men still.

Flying Post is situated on Grand Log Lake where the river of the same name takes its long journey to Hudson Bay. There is a little log church here built thirty years ago. We spent four happy days with the Indians here, now a feeble band of 100 where there were more than twice that number a generation ago. The church was packed three times a day and all the Indians joined intelligently in the service, reading from their own syllabus in the Ojibway language. I found two old blind men here, relics of a sterner day when starvation was the common foe of every Indian. The journey of 120 miles across country to Metagama was made in three days. It is wonderful to consider what a natural paradise is here, unknown to the world at large. Great Beaver Lake is forty miles long with high mountains on each side. I saw seven moose at one time in a river at the eastern end. Canadians have such a wealth of unused country that they do not realize the greatness of their inheritance. Whenever we came upon a camp of Indians we stopped and held service. But the Indian population is decreasing so rapidly that soon the white man will have the whole district to himself. As yet, however, there is not a single white man in the whole territory I have mentioned. When the Canadian Northern Railway is built, however, I have no doubt settlers will come in, but not rapidly as the land is heavily covered with forest, and it will take years to make a modern homestead.

Metagama Post is one of the picture spots of Northern Ontario. At one time the Hudson Bay Company had an important post here, and the brigade of canoes which yearly went to Moose Meny for the rapids on this river are the wildest on the whole northern slope, but now only a shadow of its ancient glory remains. The band of Indians is only a fraction of the former population. In a few years, however, there will be a large white population as this is a splendid lumber district, while Gow Ganda and Porcupine testify to the mineral possibilities of the country which is as yet quite unexplored. St. James' Church on the hill is the only church within seventy-five miles. From morning till night I was kept busy with school, services and visiting. One of the privileges of a missionary is that of being

the arbiter of family quarrels. The wave of conservation which is passing over America is visible in Ontario in the game laws recently passed and the fire protection which is being more or less wisely conducted by the Provincial Government. But it does seem that more wisdom might be shown in the method if not in the matter of this necessary legislation. Fire ranging (sic) is now in the hands of men who in many cases do not know a paddle from an oar or a birch from a poplar. The heavy blanket of smoke over this lake for the past few days witnesses the inefficiency of the present service. The Indians, whose future has troubled many of our economists, are ideal fire rangers. They may be ignorant of algebra and Demosthenes, but they could teach the tyros who are now playing with a great national institution many things. The Indian knows his country from L to W. Its forests, its rivers and lakes, and their mysteries are an open book to him. Many of our industrial schools are teaching these children of nature to be third-class farmers and fourth-class clerks, while we are wasting specialized knowledge and hereditary instinct of the very first quality. The white man only goes into the bush to save enough money to get out again. The Indian is at home here. I can imagine no more potent service to the cause of conservation than the establishment of a Government bush ranger corps directed by forestry experts the rank and file of which would be made up of Indians. Encouraged to preserve the game and forest, which they do naturally, an Indian for one-quarter the salary of a white man would thrive in a district of 100 square miles and be a valuable servant of the country. Indians are not naturally gregarious; their virtues are those which grow in solitude. They are less likely to hear the voice of the Great Spirit on the white man's gramophone than in the soul of the whispering pines.

#### A WEEK'S VISIT ALONG THE RAINY RIVER.

By the Bishop of Keewatin.

In the middle of July I started to visit some of the missions in this district. Usually I have to go around by Winnipeg, taking a train journey of over 700 miles, which means in this country some twenty to twenty-four hours' journey. This summer, however, we have a steamer running across the Lake of the Woods and can reach Rainy River town in about ten hours with much more comfort. This decided me to take Mrs. Loft-house along, as she had never seen this part of the diocese. Leaving Kenora at 9.30 p.m. on Friday, we steamed across the Lake and landed in Rainy River at 7 a.m. Saturday, where we were met by our nephew, the Rev. J. Loft-house, who took us to a third-rate hotel—the best in the place—to breakfast. A member of Mr. Loft-house's congregation very kindly invited us to stay there, and as I had to leave Mrs. Loft-house over Sunday whilst I went up to Emo, to induct the Rev. T. Mitten, I was very glad, for the hotels in most of these towns are not over comfortable for ladies. I was to leave Rainy River at midnight, for Emo, but, as usual, the train was late, and I did not get away until 1.30; this brought me into Emo at 3 a.m. Mr. Mitten met me and took me to his home, where I lay down for an hour or two, but was up for eight o'clock breakfast, as we had to leave at 9 a.m. for Cook's Mills, where we were to have morning service. The summer has been remarkably dry all over this country, and along the Rainy River for nearly eight miles bush fires had been raging for weeks. Some of the letters had been burned out, miles upon miles of forest had been destroyed, together with thousands of feet of lumber. We drove six miles through burnt country, part of the way with nothing but corduroy roads, these had nearly all been burned, so that it was bump, bump, for miles. I really thought the rig would never stand it. In one place we came to a deep ditch where the bridge was burned. We took out the horse and got it across as best we could, and then nearly carried the buggy over. The six miles drive took over two hours, and when we arrived fires were raging all around us; most of the people were fighting them for their lives. Had a short service, with six people, and immediately started to return; we had to take another road back, and passed over about three miles of bad corduroy with fires burning all around, but finally reached Emo at 2 p.m., not without a break-down, which, however, happened only a mile from home, so we were able to get in. In the evening had service at Emo, and I inducted Mr. Mitten; the congregation was very small, as most of the people were either fighting or watching the fires. The train going west comes through Emo just before 2 a.m. I went

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to bed for an hour or two, but could not sleep, and at 1.30 went to the station, where I waited until nearly three before the train came in. I got back to Rainy River at 4 a.m. and went to bed for an hour or two. Monday, at noon, we crossed over to the American side, and took a small gasoline boat up to the Long Sault Mission, where we arrived about 7 p.m. Mr. Fryer met us and took us over to the Mission. Here we had the pleasure of meeting Mrs. Fryer, who came out a month ago to be married; she has settled down to the lonely life very nicely, and seemed quite happy in her new home. Most of the Indians were away, so next day we spent quietly resting until evening, when I rowed Mrs. Lofthouse down to Boucherville, about two and a half miles, whilst Mr. and Mrs. Fryer drove over an almost impassable road, and picking us up at Boucherville drove us in to Stratton Station. We caught the midnight train and went on to Fort Frances, where we arrived at 3 a.m. Next day we met some of Mr. Maltby's congregation, and I took part in a wedding. On the Thursday, at noon, we took the local train back to Rainy River. This train usually travels at the fast rate of about ten miles an hour. We got within about ten miles of Rainy River, and were running at high speed to get out of the fires, which were burning fiercely on both sides of us, when the tender jumped the track, and four cars were smashed to matchwood; fortunately for us the rest of the train remained on the track; we received a pretty good jolting, some of the lamps were smashed, but no one was hurt. We were three miles from a station, and the conductor and some of the men passengers walked on there and sent back a hand car to take us into Pine-wood, where, after waiting about three hours, a special train was sent on and took us into Rainy River, where we arrived about 10 p.m., thankful to be safely back. Fierce forest fires were burning all around the town; many of the people had their things packed up ready to flee for their lives, and it did seem as if the whole town must be destroyed, but fortunately the men, who were all out fighting the fire, were able to keep it in check. We decided to take Saturday's boat home, she is due at 7 a.m., and starts at once, but it was noon before she arrived, and did not get away again until 2 p.m. We arrived in Kenora at 1 a.m. on Sunday morning. This was Mrs. Lofthouse's first experience in travelling in our mission; it was not exactly a pleasure trip, but it did her good and enabled her to see something of the work, and to become acquainted with two of our missionaries' wives who have not been very long in the diocese. The work along the Rainy River at our five missions is going on very nicely; at all the stations they have nice little churches, and though most of the congregations are small, and in some it is most difficult for them to raise their portion of the minister's stipend, they are willingly doing all in their power, and we have cause to thank God that where seven years ago we only had the Indian mission, we have now four well-established white parishes with their out-stations. The work may be slow, but I believe it is being built upon the sure foundation of God's Word, and will stand the test of time.

Yours in His service,  
J. Keewatin.

## THE PASSION PLAY.

By Frances B. Sherwood, New York.

Well, here we are again on the briny ocean, after one of the most wonderful trips we have ever had. Ober-ammergau with its Passion Play stands out like a luminous star in the midst of it all. It seems almost too great a subject to write about; let alone to speak of. For with such beauty of acting, so tender and reverent, such scenery and tableaux, such costumes, such beautiful music sung by the 40 spirits of the chorus, and above all the blue vault of heaven, for the stage is open to the sky, one almost hesitates to describe it in any way lest one might take away from the sanctity of the theme. We were very fortunate in having the best seats, and were lodged at the house of Hans Mayer, whose father was for years the Christus of the Passion Play. Hans Mayer is Assistant Director of the Ober-ammergau and takes the part of King Herod. We were met at the train by Dr. Dickie, he knows people in America we know. He went with us to our lodgings and told us he would call at six and take us to call on some of the principal characters. We went first to Mary Magdalene's. She is a very beautiful woman with blue eyes and brown hair, and a throat and neck many a woman would envy. She spoke English very well and

was two years in Cambridge, England. She also spoke German with me. We bought her photograph with her autograph, for which you give something extra, which goes towards the play. Then we went to the house of the Virgin. She has a very sweet face, but not so interesting as the Magdalene's. She happens to be the daughter of "Judas." She said she was never tired of playing her part, as she felt it such an honour, and was so happy in it. The people believe the Virgin has perpetual youth, so it is seldom the same person takes the part twice. Judas has such a sad look in his eyes, perhaps it is his part that makes him look so, for he must hate it. He is a great actor and has taken it three times. Then we went to the home of Anton Lang, the Christus, a tall man with a gentle face, kind eyes, and a soft calm voice. He said he often goes off into the woods so as to be alone and be able to take his part better. The next morning we went out by motor to the monastery of Ettah, where Daisenberger lived who wrote the text of the play. On our return we went with Dr. Dickie to meet John the Beloved Disciple, and Joseph, son of Jacob—they are brothers. Dr. Dickie gives a lecture the day before the play, and Caiphas runs it for him, attends to the seats, etc. He told the story beautifully and quietly, just giving it all. We went to bed early that night, for the next morning we were to start at 7.30 for the play. No one wears a hat except in the cheaper seats down in front. Five thousand people sat there, breathless, waiting for the opening, and hardly a sound. There is the Prologue and the chorus, and the centre is the stage; the curtains parted and Christ's Triumphal Entry into Jerusalem is disclosed, hundreds on the stage coming into the Temple, there Christ drives out the money changers and the doves fly off, as the stage is open. There are tableaux from the Old Testament which tell what takes place in the New. They are the most beautiful ones I have ever seen, and how the performers stand so long I cannot understand—there is not a sound in the audience, no applause. Dr. Dickie says there are only two things in the Passion Play that did not take place in the Bible; Tobias taking leave of his mother and the legend of St. Veronica. The scene of Mary Magdalene anointing the head and feet of the Saviour is tender and reverent. The Last Supper, the Ecco Homo, and the Crucifixion are the most beautiful of all the scenes—everyone cries. The Christus hangs on the cross 20 minutes, and during this scene no one is allowed to leave the building. All day wonderful clouds hovered over the open stage and especially when the tableau of the children of Israel being fed with manna in the wilderness, the cloud was there, and made one think of them being led by a cloud by day and a pillar of fire by night. This tableau typified the Last Supper. The last scene was the Ascension and the Christ is lifted up from the Mount of Olives. Then the Chorus and Prologue close in and the people spellbound get up from their seats. Everyone is so quiet going out and there seemed to be no sound to break the stillness and sanctity of the place. The crowds left quietly, some to their homes and some to the trains. We went up to Munich that night, almost spellbound by what we had seen and heard.

## The Churchwoman.

## HURON.

Huron.—On Monday afternoon, August 1st, at the residence of Mr. and Mrs. Tom Maylor, Forest, Mrs. A. L. Beverley was presented by the members of the W.A. with a life membership and the following illuminated address: "Dear Mrs. Beverley,—It is with pleasure, mingled with regret, that the members of the Forest Branch of the W.A.M.A. have assembled here. Of pleasure at the remembrance of the many pleasant and happy hours spent with you as our president, because we have always received a kind and ready welcome and have been benefited by your devotion to the missionary cause, and your untiring efforts, often made under difficulties. Of regret that those associations which have been ours in the past will soon be ours no more, we wish you to realize that we have appreciated your disinterested kindness. We shall miss you from our circle, and that our expressions may not seem only passing thoughts, we ask you to accept this life membership certificate in the W.A.M.A. as a memento of your Auxiliary friends whom you are about to leave in Forest. We trust that in your future home, the guiding and protecting hand of the kind Heavenly Father may be ever near you,

and when done with all earthly blessings here, we wish you an eternity with God. Signed on behalf of the Auxiliary, Mrs. Albein Rawlings, vice-president; Mrs. Daniel Kemp, second vice-president; Mrs. T. Maylor, treasurer; Mrs. Alexander, recording secretary; Mrs. John Bailey, corresponding secretary." Rev. A. Beverley made a most suitable reply on behalf of Mrs. Beverley, who was taken by surprise. Refreshments were then served and a social time was spent and a vote of thanks tendered to the hostess.

## RUPERT'S LAND

Rupert's Land.—At the recent annual meeting of the W. A. of this diocese, it was unanimously decided that deanery meetings be held—the first one, therefore, was held at Shoal Lake, on July 13th and 14th and was a great success in every way. Eleven branches sent delegates—27 in all. These were all most hospitably entertained by the church ladies of Shoal Lake. Mrs. Boswell, the city representative, came from Winnipeg and the organizing secretary was also present. The meeting began on Wednesday evening with a reception and supper in the beautiful park, on the lake shore. After partaking of the delicious refreshments provided by the ladies, Mrs. Metcalf, vice-president of the Shoal Lake W.A., gave an excellent address of welcome, replied to by Mrs. Denison, of Minnedosa. On Thursday, July 14th, there was a celebration of Holy Communion at 9 a.m. and address by the rector, Rev. Charles Wood, the text being the motto of the W.A., "The Love of Christ Constrains Us," which was earnestly listened to and greatly appreciated, the whole being summed up in three words, sympathy, charity and unity. At each pause in the address a meadow lark, perched near the open window, in sweet liquid notes, warbled out its assent to the earnest words of the preacher. The church looked beautiful with flowers from the rectory; and the musical part of the service was very hearty. The rector's daughter, Constance Wood, presided at the organ. At 10 a.m. all adjourned to the rectory. This building has lately been finished and is most comfortable and well planned, Mr. Wood being the architect. It was assisted by a grant from the parsonage fund of Rupert's Land. The grounds are tastefully laid out with quantities of flowers, maple and spruce trees, and other shrubs, purchased by the president, Mrs. Wood, by the sale of window plants, raised by her for the purpose of general improvement of the grounds. The first paper, "How to Organize and Carry on a W.A. Branch Successfully," was read by Mrs. Cannon, of West Hope, Man., and was followed by an animated discussion. At 2 p.m. a very interesting paper by Mrs. Roch, of Binscarth, on Foreign Mission Work, and the great needs of Honan, China, followed by a talk on "Raising money by Talent and the Calendar System," by Mrs. Boswell, of Winnipeg; also a paper on "Encouragement in church work," by Miss Drought, Millwood, and one by Mrs. Macdonald, Shoal Lake, on "Unity," were much appreciated. The organizing secretary gave a short talk on "Using our talents." In the evening, as the heat was very oppressive, some of the delegates took a trip to the south end of the lake, others were invited to a motor ride, and the rest strolled to the park, where they were greatly refreshed by the cool breezes from the water. The following branches sent delegates: Minnedosa, Edna, Rookhurst, Westhope, Clanwilliam, Millwood, Binscarth, Forwarren, Solsgrith, St. James, St. Stevens, and Rosburn. On the morning of the 15th all the ladies took their departure, all agreeing that the first W.A. deanery meeting had been a decided success in every way, and a great uplift spiritually. Many thanks are due to Mrs. Wood, the president of the Shoal Lake branch, and her indefatigable band of workers for the pleasant time spent and for the success of this new endeavor. Mrs. Wood was unanimously elected as president of the year, and Mrs. Macdonald, secretary treasurer. The generous offertory was divided between organizing expenses and Dynevor hospital.

"I am with thee!" He hath said it  
In His truth and tender grace;  
Sealed the promise, grandly spoken,  
With how many a mighty token  
Of His love and faithfulness.

He is with thee! With thee always,  
All the nights and all the days,  
Never failing, never frowning,  
With His loving kindness crowning,  
Tuning all thy life to praise.

—Francis R. Havergal.

## Home & Foreign Church News

From our own Correspondents

### NOVA SCOTIA.

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

The Event Which the Bicentenary of the  
Church in England, Canada, Com-  
memorates.

The service, which the celebration of the Bicentenary of the Church of England commemorates, was the first recorded instance of a service on the Canadian mainland according to the use of the Church of England. It was a service of thanksgiving for the victory of British arms held in the French fort at Port Royal, since called Annapolis Royal, in honour of Queen Anne, in whose reign the sixth and final capture of the fort took place, thus making the beginning of continuous British rule in what is now The Great Dominion of Canada.

The place of this historic service was the French chapel of St. Anne within the fort, which was half of a substantial building, 80 feet long by 30 feet wide, erected in 1708 by the French Governor Subercase, the other half being used as lodgings for the almoner, the surgeon, the judge and the commissary. At the time of the service the little chapel must have been devoid of all ornament, for according to the articles of capitulation the chapel ornaments and surgical supplies were among the articles which the defeated French were allowed to take with them when they marched out, some two hundred in number, with the honours of war, drums beating, and flags flying, but half-starved and miserably clad as a result of the vigours of the siege.

The date of the service was Tuesday, October 10th, old style, in the year of our Lord, 1710, and in the reign of Queen Anne.

The officiating clergy were the Rev. John Harrison, chaplain to Commodore Martin, of H.M.S. Dragon, who read the prayers, and the Rev. Samuel Hesker, chaplain to the Hon. Colonel Reading's marines, who preached the sermon. The Rev. John Harrison became the first English chaplain to the garrison, and in 1720 he was chosen by Governor Phillips as one of the first Councillors of the Province of Nova Scotia.

The officer in command, under whose orders this military service of thanksgiving was held was Colonel Francis Nicholson, a soldier who was spoken of at the annual meeting of the Society for the Propagation of the Gospel in 1713, as "a person who has deserved well of the Society in his several stations, for his love to the ministry, and for his laying the foundations of churches." He was at various periods of his career governor of no less than five British colonies, having been Lieutenant-Governor of New York under Edmund Andros from 1687-1689, of Virginia from 1699-1705, of Maryland from 1694-1699, of Nova Scotia from October 12th, 1712; August, 1717; and of South Carolina from 1721-1725. Wherever he went he took a new interest in the progress of the Church, sending frequent letters to the S.P.G. informing them of the progress of the Church, and making suggestions for the work of the Society. While Governor of Maryland, he wrote the Archbishop of Canterbury that "unless Bishops can be had the Church will surely decline." He was a Churchman of a decidedly militant type. On one occasion in Maryland he caned a drunken clergyman soundly, and a correspondent of the Bishop of Lichfield in advocating the appointment of a Bishop for Virginia, wrote that, "if a right reverend father of the stamp of Governor Nicholson of Maryland should come, it would make hell tremble." Second in command was Colonel Samuel Vetch as adjutant-general, who was left after the capture of the fort as Governor of Annapolis Royal, with two hundred marines and two hundred and fifty

New England volunteers as garrison.

The congregation, which doubtless crowded the little chapel, was drawn from the British blue-jackets and the Colonial troops which after a stern siege had wrested Port Royal for the sixth and final time from the hands of the French.

The warships were the "Dragon," on board

by Massachusetts, Connecticut, New Hampshire, and Rhode Island.

The troops consisted of a regiment of marines under Colonel Reading, and four regiments raised in New England, two in Massachusetts, with Colonels Sir Charles Hobby and Taylor in command, one in Connecticut under Colonel Whiting, and one in New Hampshire and Rhode Island under Colonel Shadrach Walton. The Grenadiers of Walton's regiment were commanded by the well-known Paul Mascarene. Only a few of these could possibly have crowded into the little chapel.

The memorial of this historic service of 1710 is the magnificent Cathedral of All Saints, Halifax, erected at the See City of Nova Scotia, the oldest colonial diocese of the Anglican Church, which is to be opened with imposing ceremonies on September 3rd, 1910. At Annapolis Royal a prayer desk is to be dedicated to the memory of the Rev. John Harrison, a chancel chair to that of Governor Nicholson, both in the parish church of St. Luke; and a memorial cross in the cemetery to the Rev. Thomas Wood, the S.P.G. missionary.

The bicentenary celebration of the Church of England in Canada, the great Canadian Church Congress, and all the special events to take place in Halifax during the first ten days of September, cluster round the magnificent cathedral church of All Saints, Halifax, which is to be opened for Divine worship with imposing ceremonies, on Saturday, September 3rd.

The Beauty of the Cathedral.—No one who has not yet visited the cathedral can form any adequate idea of its massive size and majestic beauty. Standing as it does to-day the most magnificent building in Halifax, and architecturally, the grandest edifice yet erected in Canada to the glory and worship of God; built of the beautiful local iron-stone, with its structural trimmings of cement, giving it the touch of the twentieth century, the cathedral stands in majestic grandeur a fitting witness to the faith of Christ at the very portals of the great Dominion, "the warden of the honour of the north." When the massive tower is

completed, it will be seen, not only from every portion of the peninsula on which it stands, but also from far out at sea.

Within the Great Cathedral.—When one enters the sacred edifice, the sense of dignity, or religious awe, and of mystery, so characteristic of the great Gothic cathedrals of the old world, is at once felt. The long and lofty nave, the pillared aisles, the stately transept and the glories of the choir, all tell of a building meant to be a witness to the unseen and the spiritual reality of that "temple not made with hands, eternal in the heavens." The traceries of the triforium, and the beauty of the windows, to be in the coming years made more beautiful with stained glass depicting the saints of every age and clime of the great church Catholic, are two of the most effective features.

Memorial Gifts.—Preparations are being made for the installation of the magnificent high altar and the beautifully carved pulpit, both of which are to be memorials of Bishop Binney, fourth Bishop of Nova Scotia, and the father of the cathedral building movement. The pulpit will have five magnificently carved figures of great preachers, St. Paul, the apostle of the Gentiles; St. Peter, of the circumcision; St. Chrysostom, representing the Greek; St. Augustine, the Latin; and St. Aidan, the English Church.

The Cathedral Organ.—Casavants, one of the leading firms of Canadian organ builders, are now busily engaged in setting up the great organ, which will be one of the finest in Canada. S. M. Brookfield, Limited, the builders, to whom the greatest credit is due, are busily engaged in giving the finishing touches to the interior of the building under the direction of their foreman, Henry Roper.

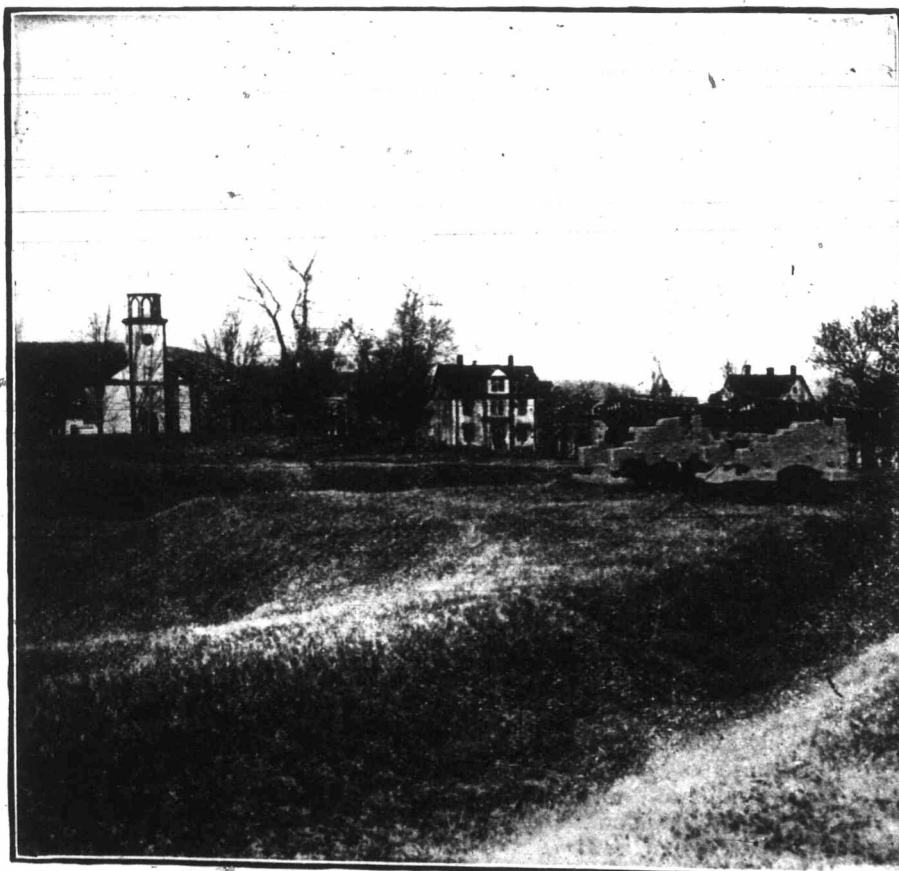
Funds are Still Needed.—More funds are still needed if the cathedral is, as it is hoped, to be entirely free of debt by the day of the opening. Bicentenary Thankoffering will add greatly to the fund, but in the meantime, Halifax people



The Right Rev. A. F. Winnington-Ingram, D.D.,  
Lord Bishop of London.

(The Bishop is at present in Canada).

which was Colonel Nicholson, and of which the Rev. John Harrison was chaplain, the "Famouth,"



Part of the Site of the Old French Fort, (St.  
Luke's Church in Background), Annapolis  
Royal, Nova Scotia.

the "Chester," the "Leostaffe," "Faversham," and two smaller vessels. The transports for the troops, twenty-four in number, were furnished



who have not yet contributed to this most beautiful building in their city, should hasten to do so. Mistaken ideas regarding the nature and scope of the Canadian Church Congress to be held at Halifax at the time of the Bicentenary celebration seem to be somewhat widely prevalent, due doubtless to the fact that Canadians have not yet had much opportunity to grasp the Congress idea.

**The Congress Not a Synod.**—The Canadian Church Congress, which is modelled on the lines of the Church Congress held yearly in England, and of course, on a greatly modified scale, on those of the great Pan-Anglican Congress held in London in 1908, is not in any sense of the word, a Church Synod. It is not a legislative body of the Church of England in Canada, nor have the utterances made at it any other weight than that moral weight which their intrinsic worth may give them.

**The Congress Not a Business Gathering.**—The Congress is not a gathering for the transaction of Church business. No reports of committee, dry or otherwise, will be presented, no discussions of statistics or of technical points of order and procedure will take place, and no resolutions, with the possible exception of a few complimentary ones at the end, will be passed. The Congress is a gathering of people from all parts of the world, but especially from among the Anglicans of the Dominion of Canada, for the careful and intelligent discussion of living religious issues of the day.

**The Congress Subjects.**—Most of the subjects discussed are of real interest to Christians of every name and denomination. They include such subjects as "The Social Evil," "The Liquor Traffic," "The Church's Attitude Towards Socialism," "The Child and the State," "The Child in the Home," "The Child in the School," "The Child in the Sunday School," "The Child in the Church," "Our Relations with the Church of the Motherland," "Our Relations with other Christian Churches," "Diocesan Problems," "Parochial Problems," "The Evangelization of the World," "Prayer Book Adaptations," "The Ministry of Healing," "The Church's Work Among Men," "Men's Work in the Church." By the discussion of such subjects the Church of England in Canada seeks to approve herself a living Church with a living message to living men.

**The Congress Speakers.**—At every session of the Congress a leading Bishop will preside, briefly outline the subject, and at the close briefly sum up what seems to him the net result of the discussion. At each session there are three selected speakers, taken from the leaders of thought of the Anglican Church in England, Scotland, the United States and Canada, who will be allowed twenty minutes each. The remainder of the hour and a half allotted to each subject will be taken up with volunteer speeches from amongst those who send up their cards, at the selection of the chairman.

**The Congress Sections.**—The Congress is divided into two sections, called respectively A and B. Section A which meets in St. Paul's Parish Hall, Argyle Street, will discuss the subjects which fall under the general heading of "The Church and the Commonwealth," and "Practical Problems of the Canadian Church." Section B which meets in Masonic Hall, Salter and Granville Streets, deals with the subjects which fall under the general headings of "The Church, the Child, and the Home," "The Evangelization of the World," and "The Church and the Man."

**The Congress Mass Meetings.**—Perhaps the most popular features of the Congress will be the mass meetings, for which no ticket or admission fee is necessary. These include a meeting for men at the cathedral on Congress Sunday, two evening devotional meetings, one at the cathedral and one at St. Paul's, an evening mass meeting on the "Working Man and His Problems," at St. Paul's, one on "Sunday School Problems and Methods," at St. George's, and two evening missionary meetings, one at the cathedral and one at Trinity Church. The Ven. Archdeacon Armitage has received a letter under date 25th July, 1910, from Buckingham Palace: "I am commanded by Queen Alexandra to thank you most sincerely for your kind sympathy and for the comforting books which you have been good enough to send for Her Majesty's acceptance," signed, Charlotte Knollys. The books were "The Fruit of the Spirit," and "The Cities of Refuge," the former of which has reached its third edition, and both from the pen of the rector of St. Paul's.

"It is the business of the whole Church to carry the whole Gospel to the whole world in this generation."

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

**Grand Manan.**—During the past spring and early summer several improvements have been made to the churches in this parish. At North Head, "Church of the Ascension," the east end has been fitted with dossal and wings, and new altar hangings; a memorial cross placed on the re-table by the family of Ebenezer Gaskill, in memory of Mrs. Gaskill, who died nearly two years ago, adds much to the appearance. A very handsome hymn board has been presented by Mrs. J. E. Gaskill. At the Parish Church a set of stained glass windows have taken the place of the old plain glass, and the east window is in memory of Mrs. Berry, who bequeathed a sum of money for the church. The building has been repaired both inside and out, and the approach has now concrete steps of a very substantial character. The tower has been rebuilt, and everything about the building is in excellent condition. We have just received a very fine brass altar desk from Mrs. Skagen, in memory of her husband, who had charge of the parish for a few months during 1907. The church work is encouraging, the Sunday Schools are large and the working societies doing good work. The present rector, the Rev. J. Spencer, is striving hard to carry on his work in an efficient manner for the spiritual good of the people.

ONTARIO.

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

**Belleville.**—St. Thomas.—The members of this choir, accompanied by the Rev. A. L. Geen, called on Mr. W. H. Spooner, to express their deep regret at his departure from the city, to ask his acceptance of a suit case as an appreciation of the kindness he had always shown to them and to congratulate him on his securing a better position in the city of Ottawa. Mr. Spooner, in thanking the choir for such a nice present, said he would always remember with thankfulness the support he had received from the members of the choir. After the presentation Mrs. Spooner kindly entertained the choir to refreshments, and on leaving everyone expressed themselves as having spent an enjoyable evening.

OTTAWA

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

**Mission of Montague.**—Archdeacon Radcliffe, of Ridgeway, Pennsylvania, U.S., spent ten days with his brother, the Rev. Elwin Radcliffe, at Montague; he preached six eloquent sermons to large congregations, all were sorry when he left. He will visit Mr. Douglas Radcliffe, manager, Bank of Montreal, Eglinton, and will go to Hamilton and other western cities before returning to his parish at Ridgeway, Pa. The Archdeacon addressed a large gathering of Orangemen at Smith's Falls, August 12th, and they were delighted with his speech. The Archdeacon preaches at Eglinton August 28th.

TORONTO.

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

**Canon Powell's Leave-taking.**—On the afternoon of Tuesday, August 16th, at the home of Mr. F. C. Powell, Homewood Avenue, there met a few of the friends and admirers of his son, Canon Powell, to present the latter with a testimonial, in the procuring of which there were some twenty-five interested participants. The Rev. Arthur J. Fidler, J., made a short address, the substance of which was that the members of the deputation were possessed of double feelings, that of regret, and that of happiness; regret in that we were losing from the city and diocese one whose life had been a stimulus and inspiration to us, happiness in that he who is going from us has been called to a position of great

honour and usefulness in the Church Catholic, as his province would be to mould the character of young men for the priesthood. Mr. John S. Barber then read as follows; "My dear Canon Powell: As an acknowledgment of the splendid service you have rendered the Church, and as an expression of high regard for you and your exceptional gifts, we ask you to accept the accompanying remembrance, which a few of your friends, lay and clerical, feel honoured in presenting you. We recognize in your going from us a distinct loss to the Church and diocese. Our earnest prayer is that God will richly bless you, your family, and your great work in the Diocese of Nova Scotia, and that we will one day welcome you back to the city of Toronto, Toronto, August 16th, 1910." The names of those who participated in the testimonial were next announced, after which the Ven. Archdeacon Ingles and the Rev. E. H. Mussen, handed Canon Powell a handsome clock, encased in crimson leather, of French movement and repeater, to be used in travelling, and in library, and a dozen knives and forks of dessert-size, with choice mother of pearl handles, in an oak case, upon which is a silver plate, with the following inscription: "Presented to the Rev. Canon Powell, M.A., by some of his friends, clerical and lay, upon his appointment to the Presidency of King's College, Windsor, N.S." The President of King's University acknowledged with considerable feeling the presentation, and exhibited a thorough appreciation of the gifts. He briefly referred to his future work, and closed by saying, a man must solemnly accept and render the duty and service to which he is called.

**Trinity College.**—Arts Matriculation Scholarships—Classics.—The Wellington, A. K. Griffin, St. Clement's College, Eglinton. The Bishop Strachan, Miss D. C. French, Lindsay, C.I. Strachan, Miss D. C. French, Lindsay Collegiate Institute.

**Modern Languages.**—The Dickson, Miss J. K. Burnett, Peterborough, Collegiate Institute; Miss D. C. French, and A. K. Griffin ranked in this order for the scholarship, which was awarded by reversion to Miss M. A. Evans, St. Agnes College, Belleville.

**English, History, and Geography.**—The Burnside, F. Gahan, London Collegiate Institute.

**Science.**—The Dickson, A. D. Hone, Petrolia Collegiate Institute.

**Mathematics.**—The Wellington, Miss J. K. Burnett, Peterborough Collegiate Institute. The Burnside, not awarded. In the scholarship competition of the University of Toronto, the following awards were made to Trinity matriculants: Miss J. K. Burnett, the first Edward Blake scholarship in modern languages, with the honour of the second Edward Blake in moderns and mathematics; Miss D. C. French, the first Mary Mulock in classics (rev.), with the honour of the third Edward Blake in classics and moderns, and of the second Edward Blake in moderns; F. Gahan, the seventh Edward Blake for general proficiency, with Class I. in classics, and Class II. in moderns; A. K. Griffin, the third Edward Blake for general proficiency, with the honour of the third Edward Blake for classics and moderns, of the second Edward Blake for classics and mathematics, and of the second Mary Mulock in classics; A. D. Hone, the first Edward Blake in science, with Class II. in mathematics. Miss Burnett and A. D. Hone stood first respectively in moderns and science in the whole university.

The Right Rev. John Taylor Smith, C.V.O., Chaplain-General of the forces, sails on the "Virginian," to take part in the Bicentenary. The Right Rev. John Taylor Smith has served as Chaplain-General of the forces since 1901. He took orders in 1885, and was appointed curate of St. Paul's, Penge, in the same year. He afterwards became sub-Dean and Canon of St. George's Cathedral, Freetown Diocesan Missioner in Sierra Leone, and finally Bishop of Sierra Leone. He served as chaplain to the forces in the Ashanti expedition in 1895, and was subsequently appointed Hon. Chaplain to the Queen in 1896.

The Reverend F. D. Tyner, former rector of St. Barnabas Church, in the parish of Chester, but now of Omaha, Nebraska, son of Mr. F. Tyner, Leuty Avenue, Toronto, has been appointed Residentiary Canon of Christ Church Cathedral, Omaha. He has also been appointed to the position of secretary of the Committee of the Diocese.

Miss Archer, who has been engaged for five years in missionary work in Japan, has returned home for a rest. Miss Archer says: "The conditions under which thousands of women, girls and little children work in factories in Japan are simply pathetic. The wages are of the very lowest, the hours are long, and the food these unfortunates obtain is exceedingly coarse." Miss

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Spencer, daughter of Canon Spencer, of Mount Forest, is home on a visit also, and Miss Archer speaks in the highest terms of the work Miss Spencer is doing for the Red Cross Hospital in training Japanese girls to be nurses.

The Bishop of London arrived in Montreal Thursday evening last, and in Toronto Friday morning, where he spent about two hours. He left for Hamilton, and from there will go to visit his brother for a few days at Aylmer, Ont. To the press of Montreal, he said: "A great army of immigrants is pouring into Canada. On the shoulders of the religious people of this country there rests a great responsibility. Thousands upon thousands are leaving for places where church opportunities are few, and it is a Christian duty to see that opportunities for religious worship and instruction are provided in the fullest practicable measure."

#### A. Y. P. A. CONVENTION.



At a meeting of representatives of the A.Y.P.A. of the Dioceses of Huron and Toronto held recently, it was decided to hold a convention in the City of Toronto, on the 24th, 25th, and 26th days of October next. This will be the first step in a great forward movement of the organization throughout Canada. Some of the best known Clergy of the Province will be in attendance. Laymen who have had considerable experience in the working of the organization will read papers on nearly every phase of the Association's work, and discussion will be invited on practical questions. Invitations are to be extended to every branch in Canada, to send representatives. The committee have accepted the generous offer of the Rector and the Churchwardens of St. Phillip's Church, of the use of their buildings for the convention meeting. It is anticipated that details will be completed, so as to enable the programme to be printed by the first week in September. The Secretary of the Provincial Committee is W. A. Peacey, Mail and Empire Office, Toronto.

#### NIAGARA.

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

**Hamilton.**—The Right Reverend Winnington-Ingram, D.D., Lord Bishop of London, arrived in this City on Friday last, to be the guest of his Lordship, Bishop DuMoulin. On Sunday morning he assisted in the Holy Communion Service at All Saints' Church, at 8 o'clock, and at the regular service in Christ Church Cathedral at 11 o'clock. In the afternoon at 3 o'clock the Bishop gave his first address in the Savoy Theatre. Over 2,000 people heard the distinguished prelate's sermon on "God, the eternal giver." His Lordship spoke in the simplest manner, and his reception was deeply respectful. Bishop DuMoulin presided. On his left was Lieutenant-Governor Gibson, and on the platform were Messrs. Samuel Barker, M.P., T. J. Stewart, M.P., Allan Studholme, M.P., Rev. Dr. Fletcher, Rev. D. R. Drummond, Adam Brown, and several others. The theatre was packed to overflowing, and on the stage there was a choir of 200 male voices, which was assisted by an orchestra. Bishop Ingram spoke on the generosity of God, the giving of His Divine Son, the Holy Spirit, and His Church. In speaking of the Church he said: "When I speak of the Church I speak of the Church to which we all belong. These dissensions in Christianity to-day are quite modern." He said there was only one priest, Jesus Christ, and the whole Church was of the body of Christ. There were some who never partook of the cup of salvation and some who, having come from the Old Country, had drifted away from their religion. He hoped that all would have the feast in the home. In the evening the Bishop attended the Church of St. Thomas, and on Monday he left to visit his brother at Aylmer.

The boy scouts are in camp at Oakland's, and are having a most delightful outing, where about sixty of them are under canvas, in charge of Scout Commissioner Taylor, assisted by Scout Masters Judd, Kyle, Skerron, Allen and English. The camp is visited daily by the local president, J. H. Collinson, M.A., and by Charles W. Heming. Rev. Canon Sutherland visited the camp and gave the boys a talk suitable to the occasion.

#### HURON.

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

**Brantford.**—St. Luke's choir boys returned from camp on Saturday from Grimsby Beach, where they had been spending a most pleasant outing; the camp of St. Luke was stated to be the most orderly boys' camp ever held at Grimsby, the boys at all times conducting themselves in a most gentlemanly manner. On the Thursday evening the boys gave a most interesting concert in the large auditorium there. The conduct and departure of the boys was in a large measure due to the interest that the larger lads showed in the welfare of the camp. St. Luke is part of St. Jude's parish, the camp was in charge of Prof. Hunt.

**Millbank.**—Much regret is felt here and vicinity at the totally unexpected announcement of the acceptance of the Rev. Mr. Washburn to Wetaskiwin, a large town in Alberta. It is only a few months ago that Mr. Washburn refused a most tempting offer to an important assistantship in one of the largest city churches in the Diocese of Huron, but the offer of the West which has taken so many away has taken Grace Church rector. Mr. Washburn leaves Grace Church with an enviable reputation. Everybody is sorry to see him go. His place as preacher and platform speaker will be hard to fill. The finances of the church have been placed on a firm foundation, and since Mr. Washburn came to the church has become a self-supporting parish, the grant from the Mission Fund of \$100 per annum eliminated, while the building debt has been cut in two. We understand that the time of his departure will be about September 1st.

#### MOOSONEE.

**John George Anderson, D.D., Bishop, Selkirk.**

**Cochrane** is situated in the beautiful wooded country of Northern Ontario, 200 miles south of James Bay, and 500 miles north of Toronto. The population numbering about 900, is very mixed, and is made up of Canadians, English, French, Italians, some Orientals, and a few Indians. Being the terminus of the Temiskaming & Northern Ontario Railway, an important station on the new transcontinental line; having a complete municipal organization, and several excellent places of business, there are reasons for thinking that this village will soon be the most important town in Northern Ontario. It is difficult to believe two years ago it did not exist, and the only signs of man at that time were to be found in the surveyor's tent, or trapper's shack. Quite two-thirds of the people here are Roman Catholics. With our own church there are also three others, the Presbyterian, Methodist, and Roman Catholic. But we are by no means losing ground. On Sunday, July 31st, thirty-nine came out to the morning, and thirty-six to the evening service. A new organ has been bought, a bell purchased, a branch of the Woman's Auxiliary organized, a small but excellent choir got together. Two churchwardens and four sidesmen have been appointed. But above all, I find, with great thankfulness to God, an increased interest in spiritual things, and a welcome opportunity in many homes for Bible reading and prayer. I was sent out from England last August, by the Colonial and Continental Church Society, and given charge of Holy Trinity Church, Cochrane, in September. With the grant from this society, and by the generosity of our parishioners, we are now self-supporting. Words fail me to describe the kindness and sympathy shown me by the congregation during my eleven months' stay among them, or to express how grieved I am to leave here. I pray when college days are over, that I shall please God to permit my return to a parish so united and zealous for His honour.—H. V. Tucker.

#### KEEWATIN.

**Joseph Lofthouse, D.D., Bishop, Kenora.**

**Long Sault Indian Mission.**—The clergy of the Rural Deanery of Rainy River met here on Tuesday, August the 2nd. Those present were, Rural Dean H. S. Maltby, the Revs. J. Lofthouse, C. H. Fryer, T. Mitten, and F. Cousins, comprising all the clergy of the deanery. At 3 p.m., Holy Communion was celebrated by the Rural Dean, assisted by the Rev. C. H. Fryer. Besides the clergy there were present two Indian women belonging to the mission; an interesting feature of the service being that two languages

were used, the Rural Dean taking the English part, and the Rev. C. H. Fryer taking the Ojibway for the benefit of the Indian communicants. After the service the members of the deanery assembled in the Mission House, where a business meeting was held, with Rural Dean Maltby in the chair. The Scripture Lesson was read by the Rev. F. Cousins, and prayers by the Rev. T. Mitten. The usual form of business was then proceeded with, after which the Rev. J. Lofthouse, secretary of the chapter, who has recently returned from a visit to the Old Land, was called upon to read a paper on "Experiences in England." Having done some deputation work while in England, the reader was able to give experiences and impressions which proved very interesting and helpful. All present expressed their thanks and appreciation for the paper as read. A number of questions were asked, and various points discussed. It was decided to hold the next meeting at Rainy River on November 1st, when a paper will be read by Rural Dean Maltby on "Some Features of Sunday School Work." All present enjoyed and fully appreciated the kind hospitality of Mrs. Fryer, who has recently joined Mr. Fryer in the work. The meeting adjourned at 5.45 p.m., all present feeling that such gatherings were very helpful, and a source of encouragement in the work of the Master.

#### RUPERT'S LAND.

**Samuel P. Matheson, D.D., Archbishop, and Primate, Winnipeg.**

**Winnipeg.**—The congregation of the Mission church on the corner of Pembina Street and Rathgar Avenue, known as St. Alban's Church, has outgrown the capacity of their old building. As a result of this on July 2nd last, a building committee composed of John Matthews, chairman; E. C. Watkins, T. Radcliffe, C. E. Foster, and G. H. Walton, was appointed to superintend an addition to the building. So hard and zealous has this committee prosecuted its work that the new church is now almost complete, and all the work on it is being done as a labour of love by a large number of voluntary workers, not only of the Anglican faith, but also by men representing all the denominations in the neighbourhood, and even by men who profess no particular faith at all. The curate in charge, the Rev. A. E. Cousins, can be seen any evening in the guise of a carpenter, a navvy, or a bricklayer, taking part in the task of rearing his new church, whilst Mr. Matthews has no easy task in superintending the non-union gang of workmen under his charge. But the building is up, and all concerned seem to be more than satisfied with the results of their labour of love. The Ladies' Auxiliary of St. Alban's has also done heroic work in connection with their new venture.

#### SASKATCHEWAN.

**Jervols A. Newnham, D.D., Bishop, Prince Albert, Sask.**

**Prince Albert, Aug. 10.**—Glorious weather greeted the assembling of the Provincial Synod of Rupert's Land this week. As the trains steamed into the station there was great and happy excitement over the meetings of friends from all points of the compass, though it must be confessed that the travellers from the far north perhaps aroused the greatest enthusiasm. These synods are surely inspiring, as one meets workers, whose names have been known as standing for heroic work and great endurance without blowing of trumpets; the heart is stirred and the thought that God's work is being wrought out in vast solitudes in silence and devotion, humbles and stimulates. Prince Albert has opened wide its hospitable doors to receive this small army of the Church's representatives of the West. Every one who could add to the family circle has taken some one in, the rest have found comfortable quarters in the Ladies' College, with its spacious class rooms and dormitories which had been so silent and deserted since the beginning of the holidays. Not much more silence and solitude after the Synod members had poured in. By Tuesday night all had arrived in time for the great service next day. At 10 next morning there was a good congregation for the opening and as the procession walked up the aisle of St. Alban's one could not but be impressed by its personality; veterans with many years' experience, behind them men in their prime, right in the midst of the work, and younger men who are now working out their theories into practice. It was a remarkable service and one it would be hard to

and anywhere else. The choir was there only to lead, and as the hymns and chants were taken up by every member of the congregation, or when bending in prayer, the general confession came as from the lips of one, and one realized the grandeur of a simple liturgical service when all take their share. The Bishop of Keewatin preached the sermon, taking for his text, "The Lord hath done great things for us." He gave a short sketch of the history of the progress of the Church in the West during the last 40 years, showing the remarkable growth of needs and the way they have been supplied. The new West, instead of being a red man's country, is fast becoming a white man's country, and if it is to be kept Christian, it is necessary that we as a Church should redouble our efforts to reach the scattered peoples who are spreading over these vast lands. In drawing attention to the great blessing which God has already granted to the work out West, the Bishop emphasized the need of showing our gratitude to Him, by more faithful and constant work in the future. At 2 p.m. the Synod was formally opened, after roll call, by the Archbishop's charge, a statesmanlike broadminded review of the past year with a forecast of what the future should bring forth in regard to further developments of work. It was received enthusiastically by the members, and covered every phase of church work in the West, which was most interesting and was listened to with great attention. He referred to the changes in the West since the first meeting of the Provincial Synod and to the consequent need for its Church extension commensurate with the expansion of the Western provinces. While, he said, we have not been able to do all or nearly all that we would have desired to do in coping with the situation; while for want of means and especially for want of suitable men we have been compelled to see fields vacant, which should have been occupied by the Church, yet there is a great deal to encourage us in the progress made. Each year the record is distinctly in advance in every way. The number of clergy, and it is also most gratifying to note the number of self-supporting parishes early added to the list in nearly all dioceses. There is much to be thankful for, first in the way in which the Canadian Church has arisen to meet its obligations and for substantial aid from missionary societies in the old country. Secondly for the generous way in which the mother church in England stood by them in the crisis of the Church's opportunity in connection with opening up the West. The Pan-Anglican fund and the donation from the church of Ireland were also referred to gratefully. The bishop paid a fine tribute to the work of Principal Lloyd of Saskatoon for inspiring and magnetic addresses which have done incalculable good for the diocese of Saskatchewan. Another agency referred to with gratitude was the work of the Archbishops of Canterbury and York which resulted in bands of workers for the dioceses of Calgary and Qu'Appelle. He hoped that the time would come when the Church in the West would be self-supporting. The bishop referred to new bishops recently appointed, namely, Holmes at Athabasca, transferred from Moosonee, Anderson elected to Moosonee, and De Pencier to New Westminster. Bishopric of the Mackenzie River was still being administered by the bishops of Yukon and Athabasca. His Grace then paid a warm tribute to Bishop Stringer, who was administering to the north half of the diocese, who had providentially escaped from death in an arduous trip last year and who was present on the platform. Resolutions would be brought before them dealing with the maintenance of Indian schools which he was anxious should not be allowed to suffer in any degree, even though this should entail a heavy drain on the diocese and funds; he felt that the government grant should be increased to permit the work being carried on entirely from that source except spiritual work. All churches should be expected to do something to pay the salary of the missionary or chaplain. If they joined with other Christian bodies in a deputation to Ottawa he felt sure matters would be set right. The question of the Metropolitan see was discussed next and his Grace remarked he was fully in accord with the resolution to the effect that no settlement of the vexed question was possible without the diocese relinquishing the right of electing its own diocesan bishop to the Provincial Synod if it could remain metropolitan. The upper and lower Houses then settled down to their respective work. There was a fairly large attendance of members, eight dioceses being represented. The following delegates were present:

**Rupert's Land**—Archbishop Matheson, Canon Jeffrey, Canon Murray, Dean Coombes, Rural Dean Gill, Rural Dean Reeve, Hon. T. M. Daly,

Sheriff Inkster, E. L. Drewry, J. A. Machray, J. P. Curran, Brandon; Dr. H. M. Speechly, Pilot Mound; Rev. W. B. Heeny, Rev. J. W. Matheson, J. G. Dagg, Rev. J. G. Chambers.

**Keewatin**—Bishop Lofthouse, Archdeacon McKim, Rev. H. V. Maltby, Rev. A. A. Adams, P. E. McKenzie, W. C. Carpenter.

**Mackenzie River**—Canon Cowley, Rev. R. J. Warwick, Rev. A. C. Garrioch.

**Athabasca**—Bishop Holmes, Rev. W. J. White, from Whitefish Lake; Archdeacon Scott, A. E. Doak.

**Yukon**—Bishop Stringer, A. Comyn Ching, T. M. Edwards, J. Hawkesly, G. W. Baker, Archdeacon McDonald.

**Moosonee**—Archdeacon Renison, Geo. Nicholson, W. H. Gardiner.

**Saskatchewan**—Bishop Newnham, Principal Lloyd, Rural Dean Dewdney, Rural Dean Caruthers, Rural Dean Smith, Rural Dean Matheson, Rev. H. S. Broadbent, Chancellor McKay, A. J. Bell, Thos. E. Parker, William Traill, A. A. Clarke.

**Calgary**—Bishop Pinkham, Archdeacon Timms, Archdeacon Gray, Canon Webb, Canon Hogbin, Rev. W. McMillan, Canon Stocken, Chancellor Conybeare, W. Geary, H. W. Shaw, Col. Gregory.

**Qu'Appelle**—Dean Sargent, Archdeacon Donie, Canon Hill, Rev. C. Williams, Rev. F. E. Pratt, Rev. F. C. Cornish, Rev. W. H. White, S. Spencer Page, R. Gordon, E. L. Ellwood, K. R. C. Honeyman, K. R. Peverett, W. J. Springhill, H. G. Pickett.

There were also representatives of two important English societies. Rev. J. D. Mullins, of the Colonial Church Society, who is now doing so much for the West, and Rev. Canon Robinson, editorial secretary of the venerable S.P.G., the Church Society which began work in Canada nearly 200 years ago. These distinguished visitors were welcomed to seats on the floor, both were keenly interested listeners during all the sessions. Dean Coombes was elected prolocutor and Rev. S. G. Chambers, secretary-treasurer, with J. P. Curran as assistant secretary. J. G. Dagg and G. W. Baker, of Winnipeg, were appointed auditors. The synod decided to have the diocesan treasurers act as agents for the treasurer of the clergy superannuation fund and the clergy widows' and orphans' fund. The treasurers will receive the subscriptions for the funds and send them to the general treasurer. Acting as an advisory board to the general treasurer in connection with these funds will be John Aird, J. H. Brock, W. H. Gardiner, J. A. Machray, Canon Murray and Rev. J. W. Matheson. A motion has been placed before the synod to have a committee appointed to go with other denominations before the Dominion Government in an effort to have the cost of Indian boarding schools entirely defrayed by the Government. This move was advised in the archbishop's charge and was incorporated in a motion when a lengthy discussion took place on the question of using the collection for children during Lent for the benefit of Indian boarding schools. The mission board of the Church has ceased to allow these collections to be used for this particular class of mission work and this has caused some criticism because it has crippled the finances of some of the schools. During the afternoon a deputation from the city visited the synod to present an address of welcome to the Archbishop and all the members. Prince Albert expressed itself as very much honoured by the presence of its visitors, and gave them a hearty welcome to any of their homes. Thursday evening the motors of the city were put at the disposal of the visitors, in order that they might see all the historic places in the neighbourhood.

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**Metropolitan See.**—The following motion passed by the synod of the diocese of Rupert's Land was read to-day: "That in response to the message of the Provincial Synod this synod desiring to retain for the Church in the province the advantages of a fixed metropolitan see is willing to leave the election of the metropolitan who shall also be bishop of Rupert's Land to the Provincial Synod." There was a very lengthy discussion in reference to the method of electing the bishop of Rupert's Land and the metropolitan of the ecclesiastical province of Rupert's Land. Finally, it was resolved that the offices should be combined, but instead of the usual manner of electing a bishop, that the bishop and metropolitan be elected by a committee composed of a bishop, one clerical, and one lay delegate from each diocese in the ecclesiastical province, and that the archdiocese of Rupert's Land, as being most affected, should have double representation, that is, two clerical and two lay delegates, providing that these four shall not constitute more than twenty per cent. of the committee. Should this proportion be exceeded by reason that an outlying diocese is unable to be fully represented, then the Rupert's Land delegation is to be reduced proportionately, no proxies to be permitted. A resolution to the above effect was carried unanimously. Spirited addresses were made by Canon Murray, who was chiefly responsible for the resolution, Hon. T. M. Daly, J. A. Machray, Rev. Principal Lloyd, Rev. Mr. Reeves, and Chancellor Conybeare, Lethbridge, in whose hands the motion was. The change in the manner of election took the form of an amendment to the constitution of the synod. Formerly the bishop of Rupert's Land was chosen by the House of Bishops from two names submitted by the diocese of Rupert's Land, and the constitution read "that the bishop of the diocese of Rupert's Land was the metropolitan of the province of Rupert's Land." The synod appointed a committee of four from each of the dioceses affected to deal with the making of new dioceses. The new dioceses contemplated are Edmonton, Saskatoon, and Brandon, and the committee was named by representatives from the dioceses of Rupert's Land, Saskatchewan, Qu'Appelle and Calgary. After some further routine business the synod adjourned, the Archbishop pronouncing the Benediction. In the evening the grand Missionary meeting was held in St. Alban's Church, the Archbishop in the chair. The meeting was opened with prayer by Bishop Newnham, Ven. Archdeacon Mackay reading the lesson. His Grace then introduced the subject of the evening in a very few words as there was a late sitting that night. Bishop Holmes of Athabasca was the first speaker. He pointed out in the short time he had, that Athabasca was fast becoming a white man's country, and that his work had largely to do with them. He thinks the climate there even better than that of Saskatchewan, and to emphasize that said that they were cutting the grain before he left to come down, 10 days ago. The great present need, is to have real homes where young men far from their old homes can visit, and feel still a touch of home life. Mr. and Mrs. Moxhay, now at work out there, always welcome any one who likes to come in, with the result that they are the happy centre of Grande Prairie home life. It is planned to build a church, to have that for a centre; the lumber is being secured, and the building will soon be an accomplished fact. They greatly need an instrument to lead the singing. The W.A. ladies, rising to the occasion, as they so often do, were out betimes next morning, and it is expected that when Bishop Holmes returns to the North, he will take the musical instrument with him in the shape of a little organ. Dr. Speechly, son of a former C.M.S. Bishop of Travancore and Cochin, now resident in Manitoba, an active member of the Layman's missionary movement, then tried to impress the meeting with the idea that missionary work is really a business proposition, and should be run in a proper business way. The Bible is an up-to-date book, and will give us all we require for our work. Canon Murray, of St. John's College, Winnipeg, had the last 20 minutes which he used to enforce three points: The real object of missionary work; the results of true missionary work, and the power with which missionary work must be done. The meeting was closed promptly at 9.30 when the lower house resumed their sessions. The subject was Indian work and how best it could be carried on, and proved of such vital interest, that in spite of a long day's work already accomplished, the discussion was carried on till after midnight. Indeed, it was quite remarkable the enthusiasm which was shown on the Indian work question, the final result being that a strong deputation was appointed to visit the mission board when it next

CANADIAN CHURCHMAN.

meets in Toronto to represent the Western idea of how Indian work should be run. The burning question of the Metropolitan See, was settled as far as the lower house was concerned, by the action of the Rupert's Land Synod in resigning its right to elect its own Bishop, and determining to keep the Metropolitan in Winnipeg. The Synod further condemned entirely the present custom of using Indians for show purposes at fairs and memorialized the Government on the subject, asking them to stop the custom either in the Dominion or beyond seas. A delightful reception was given by Bishop and Mrs. Newnham to the members of the Synod, and all their friends, on the lawn at Bishorpe, on Wednesday night. It was a grand gathering and as friends hailed one another from the far north, or east and west, all felt what a privilege it was to be allowed to meet again with old fellow-workers.

**Saskatoon.**—Christ Church.—Sunday saw the induction of the new rector of this church, the Rev. B. Pullinger. In spite of very heavy rain and its natural consequence, sticky prairie mud, there was a large attendance of men at the morning service, the newly-formed body of boy scouts turned out well to form a body-guard to the Bishop, their first official act. After the opening hymn, the rector, supported by the churchwardens, was presented to the Bishop, for induction, by the Rev. Principal Lloyd. After silent prayer the declaration was made, Bible and Prayer Book were presented, then the keys of the church, the blessing pronounced, and the first part of the service was over. The rector then proceeded with the Morning Prayer, and the Bishop preached. The subject was the position and duties of the minister and the people, the minister being the ambassador from the Great King. Very solemnly did the Bishop charge the rector to be a faithful ambassador, and to remember that not only was the message confided to him, not only was he sent as the representative of the Great King, but that also there was full grace and strength provided and promised to fit him for every duty and trial which should meet him. To the people the Bishop also spoke, reminding them of the loyalty and help they owed to the rector whom they had called from a very good work to come to their help, and impressing strongly upon them the duty of faithful, frequent prayer for their minister as well as for the whole congregation. Then followed the celebration of Holy Communion, the Bishop celebrating, and a large proportion of the congregation remaining.

**Bresaylon.**—St. Ann's.—The Rev. A. A. Adams, Rural Dean of Dryden, who was visiting friends at this place, preached in above church on Sunday evening, August 14th, the incumbent, the Rev. J. Locke, assisting. There was a large congregation. The death occurred here on Sunday, August 14th, of Mr. Alexander Taylor, one of the oldest residents of this district. Mr. Taylor came to the West from Selkirk, about 28 years ago, and passed through the troublous times of the Reil rebellion. The funeral took place on Monday to St. Ann's Church, and was very largely attended, Mr. Taylor being greatly respected. He leaves a large family, a widow, eight sons and six daughters.

**CALGARY.**

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

The Bishop spent the Sunday after the meeting of the Provincial Synod of Rupert's Land, August 14th, in Edmonton, and, preaching in two of the churches there, he said he felt that the time had fully come for taking active measures to raise the Bishopric Endowment Fund for the proposed Diocese of Edmonton, and that he meant to take this matter up at once. He gave a very interesting historical sketch of the development of the Church in Rupert's Land from the time of his arrival in Winnipeg on September 11th, 1868, to the present time. He was then the youngest of twenty-two clergy in the Diocese of Rupert's Land, which covered the whole of the Hudson's Bay Territory, and is now divided into nine dioceses, with hundreds of clergy, of whom between sixty and seventy are to be found in the Diocese of Calgary, and twenty-six of them are entirely supported by the free-will offerings of the people ministered to. Dr. Pinkham was consecrated Bishop of Saskatchewan, 7th August, 1887; he became in 1888 Bishop of Calgary, as well as Bishop of Saskatchewan; and in September, 1903, after he had secured the Episcopal Endowment Fund for Calgary, he resigned Saskatchewan.

**YUKON.**

**Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.**

**Whitehorse.**—The rector of Christ Church is preaching a course of sermons to men every Sunday night, taking the lives of Enoch, Samuel, David, Pharaoh and Judas, Moses, Abraham, Saul and Paul, as bible characters, and drawing lessons from each character, these sermons are much appreciated by all present; the attendance has very much increased since Mr. Blackwell has had charge of church. The Lord Bishop of Yukon attended the General Synod at Prince Albert, and was absent for two weeks. The Rev. W. G. Blackwell visited the copper mine at Pueblo last Thursday and held service there, was greatly appreciated by the miners present, who all agreed to have services conducted every week. The rector of Christ Church has secured over twenty young Indian men who intend to start on line of Bible training every Wednesday night.

**Carcross.**—Miss Collins, of the Indian School, is visiting Selkirk, Dawson, Moosehide, in search of suitable students for the Indian school, at Selkirk Miss Collins secured one boy whose one desire is to learn like White boy; several children are expected to be secured. Miss Collins has completely recovered from her blood poisoning in her finger and arm, but is at present visiting Whitehorse, Dawson and Moosehide. Mr. W. J. Young continues to do good effective work among the Indians around here. Several noted men visited the Indian school. Bishop Stringer, Major Snyder, and others, all were delighted with the work that has been going on among the Indian children. A site has been selected for the new Indian school, the present staff is anxiously awaiting the completion of it, as present quarters are insufficient for so large a school.

**Teslin Lake.**—The Rev. C. C. Brett opened a school for Indians, July 8th, and has thirty-seven pupils. The Indians are taking kindly to their teacher, and enjoy being instructed. Since arriving at Teslin Mrs. Brett has had erected a bell tower and has encouraged the Indian women to secure altar cloths and drapes for the church altar which looks very well.

**Correspondence**

**THE TWO-FOLD ATTITUDE.**

Sir,—I quite agree with Spectator that "The Church presents the two-fold attitude of mind and conviction," and that it is for the Church's weal that it should always continue to do so. This, I take it, is the chief glory of Trinity, that it maintains the two-fold attitude and refuses to be identified with any party in the Church, with low-churchism, ritualism, sacerdotalism, or any sacramental teaching other than that of the Bible and the Prayer Book. Mere assertion by outsiders is no proof to the contrary. Trinity claims to present the whole teaching of the Church including the wealth of evangelical truth. She would be false to her principles if she taught doctrines or practices other than those laid down in the Bible and formularies of our Church, and that without regard to any special school of thought within the Church. If Trinity taught or pressed upon her students, doctrines or opinions not sanctioned by Bible and Prayer Book, how can you account for Maurice Baldwin and his son, Dean Evans and his brothers, Canon Greene and a host of other evangelicals among her students? Look at the immense number of clergy who have passed through her halls, and taken her divinity course in the past 60 years. Can you count up even a baker's dozen of extreme men? Can you find one who has gone to Rome? The glory of Trinity is her moderation, freedom from extremes, and loyalty to Anglican principles. It always has been so and cannot be otherwise, as the Church College of Ontario under the control of the six Bishops of the Province with diocesan representatives chosen by them. I will not dispute the accuracy of A. W. Savary in his statement, that the one attitude prevailed from the Reformers down to the Tractarian movement of 1833. Does he wish us to believe that the evangelical attitude is responsible for the state of the Church up to that time? The Reformers were men of piety and learning, and it is not to be believed that their principles and teaching fully and fairly

taught, could ever lead to the slovenliness, irreverence and irreligion of that period. The Church was on her trial; 1833 was the crisis of her history. Never was there more imperative need of a revival; certainly from that time we may count the beginning of a great revival all along the line. Compare our Bishops and clergy, and the state of the Church since that date, and compare it with the state of things which prevailed before July 14, 1833, and before Keble's Christian Year appeared—during the time, that is, of the 'one attitude'—the Evangelical par excellence—with its assertive loyalty to Reformation principles. Not to go too far back, what was the state of the Church in the 40 years before John Keble arose? In 1794, Sydney Smith described the Church where he was Curate as empty, and the villagers as "aliment for Newgate, food for the halter,—a ragged, wretched, savage, stubborn race." Five years later he wrote: "In England (except among ladies in the middle rank of life) there is no religion at all. The clergy of England have no more influence on the people at large than the cheesemongers of England." William Wilberforce visiting Brigg in 1796 found "no service on Sunday morning, and all the people lounging about the streets." He found Stamford in 1798 "a sad, careless place, the butcher's shop open on Sunday. At church miserable work. A shopkeeper said that none of the clergy were active or went among the poor." When Archdeacon Dauberry became Vicar of North Bradley just before the close of the century he "found the people so barbarous that they would pull down the walls of the church and vicarage, then rebuilding, and cut and destroy the trees." In 1800 Bishop Horsley said: "For the last 30 years we have seen but little correspondence between the lives of men and their professions; a general indifference about the doctrines of Christianity, a general neglect of its duties." In 1801 Portens, Bishop of London, wrote that "the state of the kingdom, political, moral, and religious, was so unfavourable as to excite the most serious alarm in every mind of reflection." In 1805, Edward Stanley, afterwards Bishop of Norwich, became Rector of Alderley and found that "the clerk used to go to the churchyard stile to see if there were any more coming to church, for there were seldom enough to make a congregation. The former rector used to boast that he had never set foot in a sick person's cottage." Apparently the Church was not flourishing overmuch under the 'one attitude.' Happily, the other, the complementary attitude, was on the way. Happily, indeed, for the Church was well nigh dead. In 1829 Samuel Wilberforce, afterwards the famous Bishop, wrote to a friend, "I think that the Church will fall within 50 years entirely, and the State will not survive it much longer." In 1832, Dr. Arnold, of Rugby, wrote: "the Church, as it now stands, no human power can save." No human power! But the Church's extremity was God's opportunity, and while the ink was yet fresh in their pens God was raising up devoted men, who by the spirituality of their lives, their burning zeal, the contagious enthusiasm of their teaching and preaching lit a burning torch in our beloved Church, which, please God, will burn ever more and more brightly unto the perfect day.

St. George's Rectory, Toronto. J. D. CAYLEY.

**THE FONT ROLL.**

Sir,—I think it a pity that the Font Roll should appear in public print as synonymous with the Cradle Roll. Both agree to some extent in aim and method, and yet there is a fundamental difference. The Cradle Roll, originating outside the Church of England, lays stress upon the natural birthday. The Font Roll is the child of our own Church, and it honours the day when the little one came into God's family. The Font Roll Membership and Anniversary Cards are beautifully lithographed on thick paper, not easily torn. They cost only 35 cents a dozen, plus postage, and can be obtained from the church bookstores of Toronto and Winnipeg. These cards are valuable, too, because they help parents and godparents to remember God-given duties, and they point forward to Confirmation. The Font Roll, consequently, has a beauty all its own. As a home production without a peer, it is worthy of wide-spread support. We are glad to notice that the Sunday School Commission gives prominence to the Font Roll, and that our General Sunday School Secretary is actively urging the formation throughout the country, of Ruri-decanal Font Roll Departments.

Western Teacher.

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**DEATH**

REDMOND - At Brooklyn, N.Y., August 13th, 1910, Emily Eliza Jones, widow of the late George Redmond and third daughter of the late Ormond Jones and grand-daughter of the late Hon Charles Jones, of Brockville.

**British and Foreign.**

Archbishop Bourne, in his address to the first National Roman Catholic Congress, stated that in 1850 there were in England and Wales 587 churches, 99 schools, 11,000 children attending schools, and 788 priests. To-day there were 1,760 churches, 1,064 schools, about 336,000 children attending schools and 3,687 priests. He did not, however, mention that the proportion of marriages in Roman Catholic churches has not increased since 1851. This is the true test of the position of Romanism in England, for a growth of machinery has taken place out of proportion to the growth of Roman Catholics. In Ireland the increase in the number of priests is no index to the number of Roman Catholics. One of the Roman Catholic Bishops in India wrote to Archbishop Bourne, saying: "Protestant England displays a zeal worthy of a better cause; she sends men and money in abundance to spread heresy."

On All Saints' Day the consecration will take place of the new extension of the Collegiate Church of St. George, Jerusalem. For some time the church has been very much too small for the requirements of the English people in Jerusalem during the spring season. The Germans, under Royal patronage, have long since left us behind in the matter of providing worshipping room for their countrymen, but Bishop Blyth has now energetically exerted himself to secure a considerable extension of what is practically the English Cathedral. On All Saints' Day the Bishops of Chichester, Meath, Ossory, Sheffield, and Southampton, and Bishop Hodges; the Deans of Argyll and the Isles, Dromore, Ferns, Kildare, Kilkenny, and Ossory, and the Archdeacon of Sudbury and Archdeacon Hatchell have arranged to be present. They are taking part in the special cruise on the R.M.S. "Dunottar Castle," planned for this occasion.

**The Portuguese Church.** - Many years ago, over thirty, the late Lord Plunket, Archbishop of Dublin, influenced by the representations made to the Church of Ireland, agreed to

extend its aid to, and to assume the spiritual oversight of, co-religionists in Portugal, who had organized the Lusitanian Church, Catholic, Apostolic and Evangelical. In compliance with the request of the Synod of that Church and its standing committee, Dr. Maurice Day, Bishop of Clogher, recently went to Portugal to ordain two deacons as priests. The Bishop found York House, where he stayed in Lisbon, excellent, and the Church and Synod Hall are part of the same block, which has been acquired for the Church. Bishop Day attended also a meeting of the Synod called specially to confer with him. Besides the Ordination, he held Confirmations, and has written an interesting account of his short visit for the "Church of Ireland Gazette." Though small and poor, the Bishop was impressed with the ardent and sincere Christianity of this Portuguese Church.

The Rev. J. George Perdue, M.A., has been appointed secretary to the Irish Auxiliary of the Colonial and Continental Church Society, in place of the Rev. Gordon J. Walsh, M.A., who has become Rector of St. Peter's Parish, Athlone. Mr. Perdue was ordained for the curacy of Lisnaskea, County Fermanagh, and was afterwards for three years in charge of Trovy Parish, near Enniskillen. For the past four years he has been as-

sistant minister at St. Paul's Cathedral, London, Canada, to the late Rev. A. G. Dann, Rector and Precentor of the cathedral, whose sudden death has caused widespread sorrow, not only in Canada, but here at

home. Mr. Perdue was one of the Dublin volunteers at the time of the Boer War, and spent some eighteen months in South Africa on active service. His colonial experience should be of the greatest value to his work

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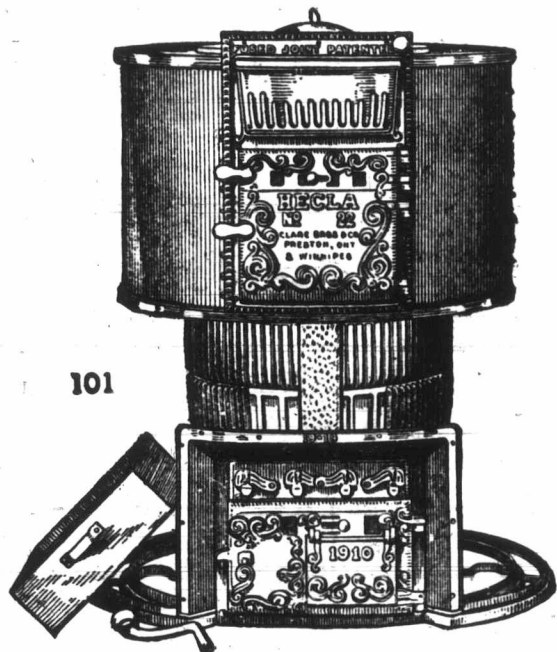
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Fused Joints are only one of the patented features of "Hecla" Furnace that mean so much to every man who is going to put in a new furnace this season. Our furnace book describes and illustrates them all. Write for free copy.

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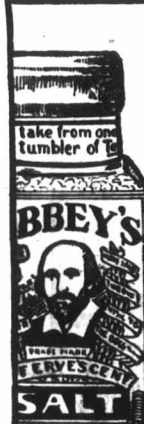
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Notice is hereby given that a Dividend at the rate of Six Per Cent. per annum upon the paid-up Capital Stock of The Home Bank of Canada has been declared for the Three Months ending August 31st, 1910, and the same will be payable at the Head Office and Branches on and after Thursday, Sept. 1st next.

The Transfer Books will be closed from the 17th to 31st August, 1910, both days inclusive.

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General Manager.

Toronto, July 31st, 1910.

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for the Colonial and Continental Church Society, whose activities are mainly in connection with the home-folk who emigrate to the distant portions of Canada, Africa, and Australia.—Church of Ireland Gazette.

The Bishop of Marlborough (Dean of Exeter) recently re-dedicated the ancient Chapel of St. Anne, in the parish of St. James, Exeter. Its earliest history has not been traced, but the chapel was rebuilt in 1418, secularized and turned into almshouses about 1560, and greatly damaged by Fairfax's soldiers in 1646. It has for 350 years been connected with almshouses, hemming it in so closely that it lost its architectural features. It has now been restored on ancient lines, and two of the almshouses have been rebuilt a slight distance away. The cost of the alterations (£1,300) has been borne by the Dean and Chapter of Exeter, and they were all present, namely, the Bishop of Crediton, Chancellor Edmonds, Canon Pryke, and Archdeacon Sanders, on Monday, together with the Dean and the Rev. Philip Williams, Rector of St. James'. The Bishop of Marlborough, who narrated much of the history of the chapel, said there had been a hermitage there before the almshouses were erected. St. Anne's Day has been observed from time immemorial. A piscina was brought to light during the renovation.

The Bishop of Madras is deeply interested in the evangelization of the lower caste natives of his diocese, and, therefore, an article from his pen on the out-castes of India should win attention. The Bishop tells us that his object "is to draw attention to a class which form about a sixth of the village population of India, but whose very existence is almost completely ignored in discussions about the wants and demands of the Indian people." They number about fifty millions; and it is important to remember that, however degraded some of them have been, and still may be, some of these classes have in historic times fallen from a high estate, and were originally ruling classes in the countries where now they are slaves. This is especially true of the Pareiyars of South India, to whom belonged some of the best authors in the Tamil language, but whose race name, corrupted into "pariah," is now a synonym for the lowest grade of non-caste people. The existence of these people, who are not a negligible quantity, illustrates the fallacy of the notion that India ought to be governed in accordance with Indian ideas. The phrase "Indian ideas" means the ideas of the Brahmins and the higher castes; but the out-castes' one hope of redemption from oppression, poverty, ignorance, and contempt lies in India being governed in accordance with British ideas and by British officials. Meanwhile their condition is being greatly improved.

**AT HIS POST.**

The older boys in Oakley were building a snow fort, and Philip Merrill watched the boisterous fun with envious eyes.

"May I help?" he asked.

"No, you'd only bother," replied Tim Drake, as he and George Lewis placed an enormous snowball on the tower of the fort.

"But I won't get in the way," urged six-year old Philip. "I could help a lot."

"Only boys that are big and brave enough to stand a real hard fight can belong to the garrison," said George.

"You'd cry at the very first snowball that hit you."

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"No, I wouldn't. I can be brave," insisted Philip.

"Well, then you come here tomorrow. We want a brave man for sentinel," said Tim, winking at George.

"I'll come. I'm awful glad I can be a soldier," and Philip's face was wreathed in smiles.

"Then we'll depend on you for sentry duty. It's getting dark now. You'd better skip."

The boys laughed as the child ran home. "He'll stand guard about three

minutes when he gets here and finds no one at the fort," remarked Tim,

"for to-morrow is Saturday, and we'll all be skating."

"Papa, what does a sentinel do?" asked Philip that evening.

"Why, usually just walks to and fro in front of the place he is guarding, and carries a gun," replied his father.

"How long does he do that?"

"Until he is relieved; that is until the soldier, whose turn it is next to stand guard, comes."

"What if he gets tired?"

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"He goes right on just the same; if he is a faithful soldier he will not desert his post," explained Mr. Merrill.

"I s'pose it wouldn't be brave to stop before the other sentinel came?" asked Philip after a pause.

"No," returned the father, who by that time was thinking of something else.

The next day at noon, Mrs. Merrill said, "I wonder where Philip is? I thought he was playing in the yard, but when I went out to call him he wasn't there. It is snowing hard, and I wish he'd come home."

"He'll turn up soon, hungry as a little bear," answered Mr. Merrill. But an hour passed and Philip did not come, and his father, who began to share Mrs. Merrill's anxiety, started out in search. The storm had developed into a blizzard, and he fought his way through it to the houses of Philip's various playmates, but none of them knew anything about the child. As he was returning in the hope that the child had come home during his absence, he met George Lewis.

"Can't you find Phillip?" said George, sympathetically, and then with a sudden thought he added, "Have you been to the snow fort at the school-house?"

"Snow fort?" repeated Mr. Merrill, reminded of Philip's questions. "Let's go there at once."

Wearily trudging back and forth, painfully struggling against wind and snow, they found the small sentinel.

"I didn't stop till you came," he murmured. "I was a brave soldier." The toy gun dropped from his numb fingers and he sank unconscious in the snow at his father's feet.

His father gathered him into his arms and carried him home, where all night long George and Tim, who humbly came to be of any assistance possible, heard his baby voice crying between croupy gasps for breath: "I was a brave soldier, papa—I didn't desert the post."

In the early morning, when the little fellow was pronounced by the doc-

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Numerous Scholarships and Exhibitions.  
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REV. GEO. P. WOOLLCOMBE, M.A. (Oxon), Headmaster.

tor out of danger, Tim and George, with hearts too full for words, looked at each other with swimming eyes. As they left the house, George said, "It seems to me I couldn't have stood it if that brave little chap hadn't got-

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