

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 32.

TORONTO, CANADA, THURSDAY, MAY 24, 1906.

No. 21.

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WANTED—A clergyman of business capacity wanting change of occupation for health or other cause and able to devote all, or a part of his time to the financial work of a high-class business undertaking, can hear of advantageous connection with satisfactory remuneration by addressing (in confidence) for interview, M. D. O., Canadian Churchman, Toronto.

Friends of a rector seek for him extended sphere. Able and eloquent preacher; scholarly writer; good organizer; varied experience; highest references; salary secondary consideration. Or would exchange. State full particulars. Churchman, Canadian Churchman, Toronto.

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Farm Laborers.

The Ontario Bureau of Colonization desires correspondence with farmers who are in need of farm help. Immigrants from the British Islands are now arriving weekly. If those desiring help will send postal for application blank, it will be sent them immediately.

THOS. SOUTHWORTH,
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Parliament Buildings, Toronto.

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The Teachers' Assistant 50, cents per year.
The Institute Leaflets 10, cents per year
EDITED BY REV. T. W. POWELL.

These have recently been purchased from the S.S. Committee of the Diocese of Toronto, and commencing with June issue are published in improved and enlarged form, following the lesson plan of the Interdiocesan S.S. Committee and containing

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Board 50 cents per day

As the accommodation is limited, early application (by letter) is requested to

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Expositions of Holy Scripture,
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Breaks up a cold in **ONE NIGHT.**
Absolutely harmless. Chocolate coated. Easy to take. Canada's emblem, the maple leaf, on every genuine package. 25 cents. All druggists. The trade supplied by the Davidson, Phelps Co., Kemptville, Ont.

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The Salvation Army will undertake without any charges, to furnish suitable **MARRIED MEN** as Farm Laborers, Teamsters, Stablemen, men for railway construction work, etc. In making application please state what house accommodation can be furnished. For application forms write to
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Established 1884. Telephone Main 1137.
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THE CANADIAN NORTH-WEST
HOMESTEAD
REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 17 years of age, to the extent of one quarter section, or 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office or the district in which the land is situated.

HOMESTEAD DUTIES.

A settler, who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute so head of stock, with buildings for their accommodation, and have besides 8 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Land Office in Manitoba or the North-West Territories information as to the lands that are open for entry and from the officers in charge, free of expense, advice and assistance in securing land to suit their needs. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa; the Commissioner of Immigration, Winnipeg, Manitoba, or any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. W. CORY,

Deputy Minister of the Interior.

In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

Memorial Windows
DOMESTIC ART GLASS
Cheapest and Best. Send for References.

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HAVE FURNISHED 50,000 Bells for
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Return Limit May 25th.

Between all stations in Canada, also to Detroit and Pt. Huron, Mich.; Niagara Falls and Buffalo, N. Y.

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J. D. McDONALD,
District Passenger Agt.,
Toronto.



You are Naturally Interested

In your Financial welfare—present and prospective, and anything that will help toward its improvement. Then why not secure a Policy of Endowment Insurance with the

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You would thereby materially enhance your future welfare and at the same time protect dependents from possible want. The security is unexcelled and the result is certain to prove satisfactory.

Head Office, Toronto, Ont.

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Linen Damasks
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Great chances in Linen Damask Table Napkins and Cloths, Hand and Bathing Towels, Towellings, Sheerings and Pillow Cases, White Quilts, Bath Comforters, Wool and Swansdown Blankets, Travelling Rugs, Italian Lounge Covers, Lace Curtains, Curtain Nets, Cretonnes, Art Muslins and Satens.

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TORONTO, THURSDAY

Subscription (If paid strictly in advance)

NOTICE.—SUBSCRIPTIONS for Toronto owing to the cost of ADVANCE, \$1.50.

ADVERTISING RATES PER ANNUM

ADVERTISING.—The CANADIAN Churchman is a medium for advertising, being published weekly in the Dominion of Canada, and should be in every household. The paper is devoted to the interests of the Church, and is published for the Proprietor, at the Post-Office, at Toronto, Ontario, Canada.

DISCONTINUANCES.—If no notice is received, it will be continued until the paper must remit dollars per annum for the discontinuance.

RECEIPTS.—The label indicating the amount of the subscription is not valid unless accompanied by a receipt from the Proprietor, or four weeks to make the same good.

CHEQUES.—On country banks, fifteen cents.

POSTAL NOTES.—Send all communications to the Proprietor, at the Post-Office, at Toronto, Ontario, Canada.

Phone Main 4643.
Offices—Union Block, 36

Lessons for Sunday School

May 27—First Morning—Deuteronomy Evening—Deuteronomy

June Morning—Deuteronomy Evening—Isaiah 11, or Ephesians 1

June Morning—Isaiah 6, or 1 Peter 1 Evening—Gen. 18, or 1 Peter 1

June 17—First Morning—Joshua 3, 7, 10 Evening—Joshua 5, 13

Appropriate Hymns for Sunday School Day and Vespers. Albert Ham, F.R.C.M., the choir of St. James' Church, Toronto, have taken Modern, many of the hymns.

SUNDAY AFTERNOON

Holy Communion Processional: 1. Offertory: 149, Children's Hymns, General Hymns

WEDNESDAY

Holy Communion Processional: 1. Offertory: 153, Children's Hymns, General Hymns

THURSDAY

Ascension and Pentecost. There is an interval between the belief into the heaven and exalting position of each individual and woeful and Divine agency by the corporation of the Church; of the Holy Spirit of His beneficent means of grace these great and their blessed mission appreciate the lime ascription King of Glory.

Initiative.

What is necessary is a strong, w

Canadian Churchman.

TORONTO, THURSDAY, MAY 24, 1906.

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

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

ADVERTISING RATES PER LINE - - - - - **20 CENTS**

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

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

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

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

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

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

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications,

FRANK WOOTEN,

Phone Main 4643.

Box 34, TORONTO.

Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

May 27—First Sunday after Ascension

Morning—Deuteronomy 30; John 10, 22
Evening—Deuteronomy 34, or Joshua 1; Hebrews 2 and 3 to 7.

June 3—Whitsunday.

Morning—Deuteronomy 16, to 18; Romans 8, to 18.
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16, or Acts 13, 24—19 21

June 10—Trinity Sunday

Morning—Isai. 6, to 11; Revelations 1, to 9.
Evening—Gen. 18, or 1 & 2, to 4; Ephes. 4, 17, or Matt. 3.

June 17—First Sunday after Trinity.

Morning—Joshua 3, 7—4, 15; Acts 2, to 22.
Evening—Joshua 5, 13—6, 21, or 24; 1 Peter 2, 11—3, 8.

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

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 316, 319, 294, 298.

Processional: 147, 280, 297, 301.

Offertory: 149, 248, 296, 300.

Children's Hymns: 304, 342, 343, 346.

General Hymns: 148, 235, 295, 299.

WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.

Processional: 152, 211, 224, 508.

Offertory: 153, 210, 212, 223.

Children's Hymns: 208, 213, 330, 332.

General Hymns: 154, 155, 207, 209.

Ascension and After.

There is an intimate and essential connection between the belief that our Lord has ascended into the heavens and the comforting presence and exalting power of the Holy Ghost over the soul of each individual believer. And this mysterious and wonderful co-operation of human and Divine agencies is assured and perpetuated by the corporate commission and communion of the Church; the never-failing presence in her of the Holy Spirit, and the constant operation of His beneficent and vivifying influence through the means of grace. The more fully we realize these great and solemn truths and appropriate their blessed meaning the better able are we to appreciate the fullness and richness of the sublime ascription of the Collect: "O God, the King of Glory."

Initiative.

What is needed in Church, as well as in State, is a strong, wise and constructive initiative. A

conservative spirit has its defects as well as its merits. Too much of it is almost worse than too little. We cannot be too thankful for the buoyant freshness and enterprise of youth, and we need not be alarmed if its abounding energy is at times spiced with audacity. We were all young once, and he who begins to regard the vision of youth as so much impractical vapouring is well advanced in the fossil stage. The spring of the year brings forth new life from a renewed and invigorated nature. In the hope and ambition of youth there often germinates an initiative force, which, when tempered, not by the harsh criticism, but by the sympathetic wisdom of age, is productive of great and good results.

Dredging.

During a recent debate a statement was made by the Minister of Marine of interest to those of us who believe in our harbours in the Maritime Provinces and in the St. Lawrence. Those who do take such interest appreciate the fact that upon their continued excellence depends the welfare of Canada as a nation, independent of, and not relying upon, foreign means of transportation. A dredge had been contracted to be built at Sorel for excavating the channel of the St. Lawrence. It was found that one could be bought for immediate use which had been specially built for deepening the Mississippi, and had a capacity for excavating to the depth of forty-five feet for \$160,000. The Sorel one cannot be finished until next year, will have less capacity, and is costing \$350,000. There is a section of the St. Lawrence which the larger steamers, the turbiners, drawing twenty-eight feet, or the "Empresses," drawing twenty-eight and one-half, can pass only in certain stages of the tide, and the sooner that section is deepened the better. Thus Quebec and Montreal would be benefited, and St. John harbour can be improved for the large mail steamers it is intended to run to that port during next winter. With the new dredge building in Toronto, our harbour capacity should be all that is needed.

Fifteenth Century Miniatures.

An illuminated manuscript, the first volume of "Josephus," has been long preserved in the Bibliotheque Nationale in Paris, but only recently has the curious story of the second volume come to light. Of the fourteen miniatures with which the manuscript was decorated, four were the work of Eastern artists, the remainder being done forty years later "by the hand of the good painter and illuminator to the King Louis II., Jean Fouquet, native of Tours." Fouquet was born about 1410-15, and it was by the study of the paintings in the manuscript that much of his other work has been identified. The completed work, then in the possession of Jacques d' Armagnac, Duc de Nemour, was divided into two volumes. The first, as has been said, remained in Paris; the second disappeared, going apparently to England, as it was bought by some unknown person at the "Townley sale" early in the last century. In 1903 it appeared at a sale in London, and was purchased by Mr. Yates Thompson, imperfect as it was, for one illuminated page only remained. In 1904 the two volumes were shown together at the "Exhibition of French Primitive Art" in Paris. Here Sir Richard Holmes, then librarian to the Royal Library at Windsor, was enabled to identify the work of a volume containing ten miniatures, which had been in the library probably since the accession of Queen Victoria. Last year, however, he compared them with Mr. Yates Thompson's volume, and the identification was complete, the illuminations fitting exactly into the spaces from which they had evidently been

taken. Through the generosity of the king and of Mr. Yates Thompson the miniatures have been restored to the volume, and the volume itself to the Bibliotheque Nationale, whence it has been so long missing. No trace has been discovered of the original "malefactor," and two of the miniatures are still to be found.

The New Broom.

It is generally conceded that the second session of the new Ontario Parliament has verified the truth of the old adage that "a new broom sweeps clean." Mr. Whitney and his Government have shown pluck, daring and energy. Though some may think they have made the pace hot at the start, that they will find it impossible to keep it up, yet it cannot be denied that there was great room for improvement. In fact, so great was the need of reform, and so urgent was the call throughout the Province for new methods and new measures, that the new man at the helm no doubt felt himself justified, after dry-docking the Provincial ship of State and having a scrape at the bottom barnacles, in thoroughly overhauling the hull and rigging, and shipping for his first voyage a new cargo, assorted to meet the public demands, including some sensational novelties. It cannot be denied that Mr. Whitney and his Government have striven most vigorously and persistently to discharge their duty with satisfaction to the people and credit to themselves. At the outset they deserve commendation. Above all things, we hope that their record will be marked by honesty and justice, and that partisanship and corruption will be held in check.

Garbage Destruction.

Westmount, although to outsiders part of Montreal, is ambitious of being the model municipality of Canada, and is justly proud of a newly completed plant for burning up its refuse and turning it to useful purposes. The buildings are placed at the bottom of a gully, and the expenss of lifting and hauling are reduced to a minimum. The plant serves a double purpose: it burns the town's refuse, and in so doing produces enough steam to partially run the electric light generating units. There is no smell and no objection to living in the neighbourhood, while it is intended to plant and make the grounds attractive.

Cremation.

The thought of destruction by fire brings up again the question of cremation. A few years ago, so great was the interest in the question that crematories were spoken of as likely to be erected in all cities of, say, 40,000 inhabitants. But public attention has been directed to other things. Meantime our cities grow, and, with increased speed and cheapness of transportation, are increasing in size and cover more ground as time goes on. Quite recently a stone tablet, placed over the grave of a distinguished soldier, was recognized at London, Ont., barely in time to prevent its covering and obliteration. As towns and cities grow, the graves of the early settlers disappear, the fragments of poor humanity which are found are re-interred in some then suburban spot and the old graveyard is built over. Surely in this swiftly changing time would it not be better, more decent, to revert to cremation?

The Crapsey Finding.

We commend the finding of the four judges in the case of the Rev. Dr. Crapsey, calling for the suspension of that gentleman until such time as his belief and teaching conform to the doctrines of the Apostles' and Nicene Creeds.

May 24, 1906.]

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As we elsewhere show, the published extracts of views held by Mr. Crapsey are certainly quite contrary to the generally accepted doctrines of the Church, and their advocacy within the Church could not fail to have an erroneous and injurious tendency. There are people who try to spread a romantic glamour over the unorthodox opinions and expressions of some intellectual and scholarly men. As regards the Bible, the superior way in which some people assert that they look upon it as they do any other book reminds one of the comment of that profound scholar and thinker, the late Bishop Westcott upon a similar remark by a Cambridge professor. Said the Bishop: "I have always tried to read it just like any other book, and because I have done so I have come to the conclusion that it is utterly unlike any other book in the world." In a late discussion of the subject of Biblical Criticism the opinion of the Bishop of Ossory, as stated in the "Church of Ireland Gazette," is directly in point with the case of Dr. Crapsey and all who hold views similar to those with which he was charged: "If criticism means a reverent and devout examination of the Bible with the light of philology and archaeology, then criticism is right; but if it means that a clergyman has lost his faith in the accuracy or inspiration of the Bible, then it is dishonest for him to continue to minister in the ranks of the Anglican priesthood."

Canning Fruit.

Forgotten incidents are brought to mind by catastrophes such as the outbreaking of Vesuvius and the destruction of San Francisco. The eruption of Vesuvius, which overwhelmed the then neighbouring towns, has a present-day interest in our modern world's already immense, but still growing fruit canning industry. Many years ago, during some excavations at Pompeii, some jars of preserved figs were found in perfect condition. A Cincinnatian man, seeing them, obtained leave to examine one of them, and found that the fruit most probably had been put into the jars when filled with hot honey syrup, and concluded that the opening had been sealed with wax after the steam had escaped. Acting on this idea, the patent for which had long expired, he started a factory and established an industry which has since been so successful. Most of the canning is done in factories on this continent, but the Old World is steadily re-developing the old industry, bringing to bear all the modern discoveries, so that the next generation will be able every day in the year to enjoy luxuries which their grandparents could seldom get, and still more seldom afford to buy.

"Heresies of Sea Power."

A curious title this for a book by an English controversial writer on naval topics. The author, Mr. F. T. Jane, undertakes to prove from the whole field of naval history that sea battles have been really won by the skill and courage of officers of minor rank and the men under them instead of, as has been generally accepted, by the ability and intrepidity of the admirals and captains under whom they served and the men by them commanded. Mr. Jane has undertaken with proverbial British pluck a very heavy contract. He proposes not only to shatter Captain Mahan's deservedly great reputation and to undermine Carlyle's principle of hero worship, but to pull down the busts of the great sea captains in the Hall of Fame, and to set up in their places the myriad images of the humble men, whose memory he reverences, and to call upon the world to applaud the deed. It is the old story of a partial view pressed to an unjust and unwarranted conclusion. Mr. Jane might as well attempt to banish the moon from the heavens and persuade us that the lesser planets render her majestic presence unnecessary.

A Patriotic Spirit.

Not only can there be no objection, but there is ground for strong commendation of every wise effort to encourage the growth in Canada of a love of one's own country and a firm attachment to the British Empire. It is all very well to talk of the brotherhood of man, and to admire the virtues of one's neighbours. No one should seek for a moment to encourage a feeling of unkindness or disparagement towards the dwellers in other lands. There is a land, however, which should be first in the affection of every true man. It is the land which is his by birth or adoption, which, in common with his fellow-countrymen, he holds by the right of possession, to which he and they are bound by the sacred ties of duty and of honour, and towards which his heart ever turns with tenderest affection when the sound of the simple word, "Homeland," dwells in his ears. It is no narrow or bigoted spirit which seeks to nourish in the breasts of young Canadians a fervent love for Canada and the British Empire; but, on the contrary, it is the natural expression of a pure and exalted patriotism, the animating spirit of the great national achievements of the past, the source from which they issue in the present, and the germ by which they are nourished for the future.

The Late Bishop Bickersteth.

The death is announced of the Right Rev. Edward Henry Bickersteth, D.D., the late Bishop of Exeter, which took place on May 16th, at his residence at Hampstead, London, N.W., where he has resided since he resigned the See of Exeter, six years ago. During his episcopate he was commonly spoken of as "the Poet Bishop." He was best known in the world at large as the editor of "The Hymnal Companion to the Book of Common Prayer." He was the author of the well-known hymn, "Peace, perfect peace, in this dark world of sin," etc. He was also the author of many publications, the best known, perhaps, being the book, "Yesterday, To-day, and For Ever." He was born on January 25, 1825. He was a son of the Rev. Edward Bickersteth, rector of Watton, Hants, and was educated at Trinity College, Cambridge. He took the Chancellor's medal for English poetry 1844, 1845, 1846, and graduated senior optime and third-class classical Tripos 1847. He won the Seatonian prize in 1854, and took his D.D. 1855. He was ordained a deacon in 1848, and a priest in 1849. He was a curate of Banningham from 1848 to 1851, rector of Hitton Martell 1852 to 1855, vicar of Christ Church, Hampstead, 1855 to 1885, Dean of Gloucester 1885, and was consecrated Bishop of Exeter in the same year.

THE CRAPSEY CASE.

It has been said that there is always a bit of the boy in every man, and always a bit of the woman in every girl. There would certainly seem to be an ineradicable vein of schoolboyishness in the average man, which impels him in about eighty-five or ninety per cent. of cases to take the side of anyone pitted against lawfully constituted authority. Of this almost universal propensity a very striking instance has recently been furnished in the Crapsey case. Here we have a clergyman charged with the open and undisguised disavowal of his solemnly accepted pledges, and in consequence at issue with the authorities of the Church, enthusiastically upheld by the bulk of the daily press on both sides of the line as the champion of everything that is progressive, enlightened, and liberal, and his opponents held up, on the other hand, to public contempt as bigots and "persecutors." All that is needed with the "man in the street," who, it would appear, is in some respects only a grown-up schoolboy, to constitute a hero is

to be "agin the Government." Now, we do not wish to be misunderstood. A man may have his doubts. In fact, is there anything under the sun about which there is not some degree of doubt? But that is not the point. The point is this, that when a man has definitely made up his mind that he occupies a false position he should quit that position. And what more hopelessly false position can a man occupy than he who deliberately contradicts himself in public at least once every week of the year, who officially declares his belief in certain facts, which in the next breath he specifically denies. With the merits or demerits of the opinions held by the individual in question we have nothing to do. They do not touch the general principle, which is this, that no man can honestly continue to hold office in an institution whose fundamental tenets he has avowedly ceased to believe in. So few people are capable of drawing a simple distinction that this controversy has to a great extent entirely lost its bearings, and has drifted altogether out of its true course and lost its true meaning. The orthodoxy or heterodoxy of Dr. Crapsey is not at stake. What is at stake is whether or not the Church is going to tolerate in her ranks an official who denies her right to impose certain conditions upon him; in other words, whether or not he is to be a law unto himself and continue to occupy the position of a commissioned officer. We would respectfully ask some of the able editors, who are so enthusiastically belauding Dr. Crapsey for his "broad-mindedness" and "liberality" etc., to put this case to themselves. Suppose you had a writer on your staff, who developed strong conscientious opinions contrary to the political party of which your paper is the organ, and insisted upon using your columns for proclaiming his changed opinions. Would you subject him to the "persecution" of an immediate dismissal, or would you recognize and reward his "broad-mindedness" and "liberality" by retaining and possibly promoting him? Why call such contemptible things by such fine names? Let us clear our minds of cant. Why should unfaithfulness be lauded to the skies, and fidelity, as it often is, despised, and sometimes denounced? Assuredly there is a great deal of the schoolboy in the majority of men.

FROM WEEK TO WEEK

Spectator's Comments on Questions of Public Interest.

Few men have wholly escaped the uncomfortable position of being expected to bear testimony to the virtues of someone whose good qualities were not easily discernible, or were for the most part of a negative quality. To honour the truth, and yet avoid wounding the feelings of sensitive friends has been a thorny path to travel. On such occasions the things which are not said are usually far more remarkable than those to which expression has been given. Many men will deliberately spoil the rhetorical effect of their utterances on such occasions purely out of a desire to respect their own consciences. But all do not appear to take the same view of such a situation. Men of great probity of character cannot resist the friendly and generous impulse to say the gracious thing, to picture things as they might be, and represent them as actually existent. They avail themselves of the full mede of poetic license while apparently expressing themselves in direct and heartfelt prose. It is most remarkable how a "nuisance" and "time-server" in private may be glorified into the very king pin of the whole fabric of virtue in public. It is a splendid thing to be generous-minded and optimistic when we really feel that way. It may be perfectly justifiable to select only the kindly things to say of our neighbours in public, but if we have ex-

pressed ourselves say exactly the deduction to be fluence for good to our own self

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pressed ourselves privately in one way and then say exactly the opposite in public, what is the deduction to be drawn? Does it add to our influence for good in the community or minister to our own self-respect?

A pamphlet issued by the Literature Committee of the Board of Management has just come to hand as we write. It contains exactly the kind of information we have long desired. With this in the hands of the clergy of Canada there ought to be no difficulty in constructing sermons and addresses that would bring before our people in a very concrete form the needs of our Western missionary work. The account of the progress made during the past year is briefly stated. This advance may be indicated somewhat imperfectly by the following table:

	Clergy added in one year.	Congregations, including Out-stations, added.
Keewatin	2	8
Rupert's Land	4	..
Qu'Appelle	10	..
Calgary	6	33
Total	22	41

Thus, in four dioceses of the West the working staff of clergy has been augmented by 22, and the number of centres where congregations are organized has been increased by 41. That is not a bad record for a twelve-month, and if we could give the figures for one or two other dioceses it would be considerably better. But the fields awaiting occupation are much more interesting and suggestive. In five of the Western dioceses sixty-eight centres ought to be opened forthwith, according to the Bishops. These centres are named, the area, population and general occupation of the citizens given, with a forecast regarding probable development. To nine-tenths of the readers all this detail will in a sense be so much Greek, but it is useful and important all the same. The naming of these centres where the Church ought to be planted gives concreteness to the appeal, and establishes confidence by affording any clergyman or layman the opportunity to challenge the wisdom of the proposed missionary venture. It is one thing for the Bishop of Algoma to say he needs thirteen clergymen to occupy thirteen new districts where the Anglican Church is not now represented; it is entirely different when he says here are the places and these are the conditions. An ordinary reader might be disposed to imagine that the Bishop of Saskatchewan is over-sanguine when he calls for thirty more clergy to occupy as many new centres, but when he confronts us with the very names and describes the localities, what more is to be said on the subject. We would strongly recommend the clergy of Canada to make themselves familiar with this pamphlet, and rely upon fact rather than fancy to move our people. We are not trying to awaken an enthusiasm that will subside in a few years, but to build a solid foundation of confidence that will stand the stress of adversity if need be.

The heads of boarding schools and residential colleges have great responsibility thrown upon their shoulders. Apart altogether from the responsibility for efficiency in instruction which they share with the teachers of all educational institutions, they are under a special obligation to have an eye to the moral conditions of their schools and the health of their scholars. When the Church establishes schools and forthwith begins to solicit pupils for them it assumes a grave responsibility. The association of the Church with the school inspires confidence in the minds of not a few parents. Under such

supervision they feel that their children will be safe, if they can be safe anywhere away from home. They, therefore, put themselves in the hands of the heads of such institutions, assured that all is well. It becomes us to see that this confidence is absolutely honoured. If the moral tone be low the possibilities for mischief are enormous. We know of few things more despicable than that the Church should undertake educational work, or throw the mantle of its good name over an institution and fail to meet its responsibilities and do what it pretends to do, to throw a wholesome, manly atmosphere around the young people committed to its charge. Again, the health of children is in the hands of the directors of such institutions. It is, perhaps, a wise thing to create a spirit of endurance and to frown upon a disposition to complain of sickness unless it be very serious. But this can be, and sometimes is, overdone. When a doctor is called in it occasionally happens that it is too late to do anything. Out of a well-meant desire not to alarm the parents at home sickness is not reported until dangerous symptoms appear. This may mean a lasting grievance to those who feel their confidence has been abused. Better err on the side of safety and share responsibility to some extent with those who are very closely interested. Whatever the Church touches or officially sanctions should be not only above-reproach, but have a trifle more conscience thrown into it than may be found elsewhere.

The June Synods are approaching, and we would like to hear of the younger generation of clergy in the various dioceses coming forward with wise and progressive plans for the furtherance of the Church. Our hope lies with these men, for the indications are that the older men have pretty well exhausted themselves in synodical legislation. No man need be ashamed of his youth, or fear that he is intruding. The Church and the future are theirs in a very real sense. Judging by our Provincial and General Synods, we have not been treated to much brilliancy of leadership in recent years. Young men need not hesitate to speak or act, for the chances are, anything they do will be quite up to standard, if, indeed, it does not surpass previous records. We have noticed that the episcopal charges to Synods are usually of a high order—serious, dignified, and in some cases highly suggestive of fruitful undertakings. It is seldom that one finds any talking to the gallery or the newspapers in these documents, and if they could find some more worthy destiny than falling into the hands of a milk-and-water committee that unctuously declares its approval of this and that, they might have a greater effect upon the progress of the Church. Why should not the delegates to General Synod be asked to officially report upon their work at the last session of that body? One diocese is to elect a Coadjutor Bishop at next meeting of Synod, but of that we may have something to say later.

Spectator.

The Churchwoman.

OTTAWA.

Ottawa.—St. Luke's.—This Branch of the Woman's Auxiliary held an interesting monthly meeting this month. Good reports were given by the different officers and three new names added to the membership roll. Mrs. W. A. Read read an instructive paper on South Africa, and the report of the last diocesan meeting was submitted.

The May meeting of the Billings Bridge Branch of the Woman's Auxiliary was well attended and considerable business received attention. The members held their regular corporate communion on Sunday morning at the 8 o'clock celebration, when the annual thankoffering was presented. The Children's Auxiliary is

elated over the success of their garden party to which reference was made last week. The Mission Fund is enriched to the amount of \$26, the net proceeds of a most enjoyable entertainment.

Hospitality will not be overlooked at the forthcoming annual meeting of the Woman's Auxiliary of this diocese which will occupy the last three days of this month. In addition to providing billets for the many visiting delegates expected, a strong committee is engaged in arranging for the Monday luncheon. This may seem a minor feature of the convention, and while in a sense it is, at the same time much real pleasure and profit result from the social hour spent by the delegates between the more arduous labours of the business sessions.

TORONTO.

Chester.—St. Barnabas'.—The second annual thanksgiving service in connection with the parochial branch of the Woman's Auxiliary, was held in this church on Wednesday morning, the 15th inst. The Rev. E. C. Cayley, the rector of St. Simon's, Toronto, preached, and a celebration of the Holy Eucharist followed, the Rev. Frank Vipond, the rector, acting as celebrant. There were 25 communicants at this service. There was a large attendance at the meeting in the afternoon, when sales valued at \$50 were packed for Missions in the North-West.

NIAGARA.

Acton.—The Branch of the Woman's Auxiliary here have just been adding to their funds by a party held in the town hall. After all expenses were paid, they had a balance of \$27.

FREDERICTON.

St. John.—Trinity.—Last week the third annual meeting of the Woman's Auxiliary for the Diocese of Fredericton was held in this church. The report of the corresponding secretary shows a total of 24 branches for the diocese in membership of 669. The total receipts amounted to \$633. A report was also read from the Junior Auxiliary. All the last year's officers were re-elected. The evening Missionary meeting was held in the "stone church," the Rev. C. A. Kuhring presided. Addresses were delivered by Revs. Canon Richardson, D. W. Raymond, R. P. McKim, and Mr. R. W. Allin.

HURON.

London.—St. Paul's Cathedral.—The closing meeting of the Cathedral Junior Woman's Auxiliary was held on Monday afternoon, May 7th, and was a very enjoyable affair. Several officers from other city branches and interested members of the congregation were present. The rector, the Rev. Canon Dann presided, and after the singing of a hymn, opened the meeting with prayer and gave a short address. The reports of the secretary, treasurer and secretary-treasurer of Talent Fund were very satisfactory. An interesting paper dealing on North-West Missions was read by one of the members, and the questions of the Missionary Catechism were well answered by the children. Canon Dann presented the prizes for faithful work and attendance in the several classes and two extra prizes, donated by ladies of the congregation for good conduct and general proficiency were also awarded. Many garments and quilts were exhibited, which showed much diligence on the part of the members during the past winter. At the close of the meeting light refreshments were served to guests and members. Later in the day a bale valued at \$69.05 was packed and sent out to the Mission in charge of Rev. J. R. and Mrs. Matthewson at Onion Lake, Sack.

—Guard well the door of your lips, that no unchaste word, jest, or story, no slander or cutting remarks, no irreverent or untruthful statements, shall pass out.

—It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.

Boys and Girls

Ottawa.—The last run of the first half of the series of the Anglican Harriers was one of the most largely attended and in spite of the terrific rain storm there was a big "field" and an unusually large number of spectators. His Lordship, the Bishop of Ottawa, who has shown a keen interest in the doings of the Athletic Association from the first, was present and started the homds, who ploughed undaunted through mud and slush. The standing of the several clubs in the two series, on points for the challenge cups now as follows:—Seniors: St. Matthew's, 107; St. John's, 77; St. Alban's, 17; Cathedral, 9; St. George's, 3. Juniors: All Saints', 51; Cathedral, 41; St. Matthew's, 42; St. John's, 37; St. Alban's, 27; Grace Church, 14; St. Luke's, 5. The runs will be continued in September, as soon as the baseball season closes. The baseball schedule has been issued. There are eight clubs in the senior league and eleven in the junior. Each club plays home and home games, making 56 games in the senior and 100 in the junior—the latter, however, will play in two series and the winners in each will play for the best two out of three at the end of the season for the challenge cups. The opening games were played on Saturday, St. Luke's meeting St. John's in the senior league, and St. George's opening the junior series with the Cathedral. Arrangements are well under way for the summer camp, which it is intended shall be a feature of the summer's programme. The united clubs affiliated in the Association gave a capital concert in Lauder Hall on Tuesday evening of last week, when members of various parochial organizations provided an excellent entertainment for a crowded audience.

St. Luke's.—The Young People's Association of this Church is actively engaged in augmenting the fund for liquidating the debt on the Church organ. To this end they gave an enjoyable entertainment on Tuesday evening, which was well attended.

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

The Junior Chapter of St. Mark's, Parkdale (the first formed in Canada), has been revived, and the members were admitted after Holy Communion service on Sunday, 13th inst. Junior Chapters have also been formed at Church of Redeemer, Calgary, St. Michael's, Vancouver, and at Holy Trinity, Toronto.

The Secretary of the new Chapter at Clarksburg, Ont., writes that they start off with membership of eight earnest men, and hope to add a few others. They attend Corporate Communion each month, meet twice a month and are arranging for meetings with other Chapters. The Secretary, Herbert H. Bradden, is a son of a National Council member in the United States.

Christ Church Chapter, Chatham, Ont., report an active membership of 16 members, and good work being done.

The first Junior Chapter on the Pacific Coast has just been organized at St. Michael's, Vancouver, B. C. The rector, the Rev. G. H. Wilson, is an enthusiastic Brotherhood clergyman, and the director of the new Chapter, which starts off with 5 members, is John A. Birmingham.

Two Canadian Juniors are on the programme of the New York State Convention to be held in Buffalo. Allan D. Greene, St. James' Juniors, Crillia, Ont., and John B. Nicholson, St. George's, Hamilton, Ont., are the two speakers chosen.

A Local Council for Vancouver, B. C., will shortly be formed, and plans are being laid for a Local Conference for the Pacific Slope, which will do much for the development of the work in that district.

At St. John's Church, Norway, the Toronto men and boys met on Saturday, 12th inst., to the number of 125, and a most interesting session was held. Definite plans for summer work was taken up, and committees appointed, after which the Rev. Canon Dixon (Trinity East) gave an earnest and practical address, which made a great impression upon those present. Visitors were present from Peterboro', Hamilton, and Buffalo, the Rev. Rural Dean Davidson (St. John's, Peterboro') speaking about the wonderful development of the Brotherhood, and of the need of wearing the Brotherhood button, Mr. Codd, of Buffalo, giving a hearty invitation to the Convention, and explaining details, and Mr. A. G. Alexander (Ascension, Hamilton) deliver-

ing a thoughtful address on the "Development of the Brotherhood at Home." A most appetizing luncheon was spread by the fair ladies of St. John's under the trees in the grove, after which Evensong was sung in the Church. Mr. F. W. Thomas gave a short and interesting account of the Travelling Secretary's recent work in the West, emphasizing the great need of an assistant to work steadily in the far West.

The Travelling Secretary appointments are as follows:—Up to May 31st at head office, then visits as follows: Allandale, June 1st; Barrie, June 2nd and 3rd; Orillia, June 4th; Coldwater, June 5th; Waubashene, June 6th; Penetanguishene, June 7th; Elmvale, June 8th; Stayner, June 9th and 10th; Collingwood, June 11th; then return to Toronto for session of Synod, from June 12th to 16th; then towns in North-Western Ontario, from 16th to 30th June; and from July 1st to July 15th at head office.

The boys of Trinity Church, Brockville, have formed a Junior Chapter, and there are now two Senior and two Junior Chapters at work in that town.

Trinity Chapter, Barrie, which has been dormant for years, has been revived, a Probationary Chapter having been formed, with good prospects for success ahead.

Three new members have been admitted into All Saints' Chapter, Burks Falls, as a result of recent visit paid them. The rector, Rev. Rural Dean Allman, gives the men of the Chapter every encouragement.

A Junior Chapter has been started at Farnham, Que., and one will shortly be formed at Gravenhurst, Ont., and steps are being taken towards organizing at Athens, Ont., and at Immanuel College, Prince Albert, Sask.

A combined Senior and Junior Hand-book is now on the press, and will be ready for issue shortly.

It is the intention of two Toronto Brotherhood men, together with two ladies, to take up work on Sundays at the Lakeside Home, the summer house of the Sick Children's Hospital.

Rev. H. V. Maltby, of Keewatin, Ont., writes, that on the first opportunity he has he will form a Senior Chapter in his parish.

Winnipeg has now eleven Chapters at work, with an active Local Council in charge, with Mr. S. C. Oxtan (St. Peter's) as chairman. That city has lately sent in an invitation to the Dominion Council to have the Dominion Convention for 1907 held in Winnipeg.

Sunday School Corner.

TEACHING THE CHURCH ARTICLES.

Without speaking for the moment of other Articles, it seems very desirable that the first Articles should be taught, say the first twelve, laying particular stress upon the clear explanation of Article IX.

The experience gathered from the result of teaching the shorter Catechism in Scotland appears to be all in favor of such teaching.

It indicates that children at an early age comparatively are capable of assimilating "stronger meat" than they usually get.

No wonder some of the best and most earnest, though ill taught souls are swept into mysticism and melancholia and into such spiritual conflict as Thomas Cooper suffered from not knowing what the Church expects them to learn.

There is not a need of a special course of lessons—the current interdiocesan lessons present adequate opportunities for introductory Church teaching.

Bright pupils will be glad to find references to establish the statements of Article IX., for example; and if they are not fairly successful, they will, at least, be in a much better state to understand required explanations.

Probably the Bible Class will be the most favourable field for teaching the Articles—but other classes are capable of becoming interested.

SMALL NUMBERS.

The teacher should himself be always learning the lesson not to despise small numbers. Had the greatest of teachers not appreciated this, the world would never have been evangelized.

For it was not when Jesus Christ had the multitudes hanging on his words; not when he was feeding the thousands in the wilderness; not when he was entering in triumph into Jerusalem, that he was making a marked and permanent effect upon mankind. But it was rather when weary and footsore in the wilderness; when

storm tossed on the sea; when presiding over His last sad supper, in the upper chamber, pouring his teaching into twelve ignorant fishermen, who misunderstood Him, and saturating them with it, that He was fashioning the weapons to break down the opposition of sin and win the world to God. Let this be the comfort of the lonely worker, and a sufficient answer to the caviller concerning inadequate results to the expenditure of energy and money.—From *Life and Work* of Rev. E. J. Peck.

BOOK REVIEWS.

The Increase of the Episcopate. By C. E. A. Bedwell, with an Introduction by Edg. Jacob, D.D., Bishop of St. Alban's: Longmans, Green & Co. Price 2s. 6d.

Although this is primarily a book for England, it contains much matter for thought for Canadians. Thanks to a better idea of Christ's Church, as He meant it to be carried on in the world, and a less, and lamentably superficial reading of the English Bible. We have been gradually getting a truer idea of the nature and office of a Bishop in the Church of God. The book under our notice gives a history of the subject from the old, and spiritually dead state of things, dating from the Hanoverian period to within a few years back. Then came what our author calls the desire for reform, begun by Bishop Wilberforce, of Oxford; of whom it is said, "he created the modern Bishop," whose ideas of his office would have frightened the "Lord Bishops" of the century before him. Mr. Benwell is a type—a layman himself—of the awakened knowledge, and therefore of zeal, that is moving so many Churchmen in England to-day to a deeper sense of the need of fatherly supervision of the flock, in which the Holy Ghost has made Bishops. We heartily commend the book to Churchmen.

The Parson's Outlook: Studies in Clerical Life and Character. By W. G. Edwards Rees, Longmans.

These studies are chiefly interesting as concerning clerical life in England. We fancy the kind of clergy of which they treat is ceasing to exist even in England. Certainly they have no counterpart among the rising generation of clergy on this continent. And yet we cannot but think these might learn something from the former generation. Mr. Rees gives us the life of the clergy he takes as types, as seen by their brother clergy in their specially clerical intercourse with each other. He also introduces their wives, and has some appreciative, but most kindly criticisms to offer them. A hint as to the nature of his book, Mr. Rees gives us in his dedication of his "Studies," "without her permission, and hopeful of her forgiveness, I inscribe this book to Eusebia, who rounds the circle of her graces by the practice of a cheerful self-effacement." We have enjoyed the book very much indeed, and we heartily commend it to parsons, and their wives. The parson might read it aloud to his wife while she attends to her sewing.

BREATHING.

Not one business man in a thousand breathes properly. Not one in ten knows how to breathe properly. And yet it is the oxygen of the air that brightens the blood and makes it life-giving. Children run and romp and shout and laugh and cry. They fill their lungs with air and empty them almost to the last inch, maybe twenty times a minute, if the play be violent. They do as nature demands. The business man rides when he can, walks when he must, and exerts himself as little as possible. Very likely half the air in his lungs remains unchanged for hours, maybe for days at a time. He breathes from the top of his lungs only. The blood that is being pumped into his lungs every second meets the languid touch of vitiated air. What wonder that there is a deadened pulse, a dimmed eye, flabby muscles, and signs of premature old age? That man is poisoning himself. He would not permit a horse to be neglected so foolishly. And there is absolutely no excuse for his neglect—not even the poor one—of lack of time. No special time is needed—no special apparatus. The man has but to breathe deeply to take the first great step in the right way. Let him do this wherever the air is reasonably pure—on the ferryboat, at the station, in the park, on the street, even in an upper room. Empty the lungs by breathing out as much as possible, and then slowly draw in and in until the chest is expanded to its fullest. Do this half a dozen times, morning and night, and, perhaps, once or twice during the day, for a week or ten days, always with the shoulders and head thrown back, and new health and vigor will come to any one. The purer the air, the better for these deep inspirations. But no matter what the surroundings, do not let dead air stagnate in the lungs. Breathe through the nose. Try it for a week, taking chest measurements at the beginning, and end of the term. See if every fibre of the body isn't helped by it.

There are many Toronto, and a special interest. Though assisted, and some most of the supply have to depend on public—those who in return for the blessings enjoyed by themselves and their families. Several of these noble efforts are put forth on behalf of children; and if there is no incentive to put and charity greater than another—it would seem to be the furnished by the sight of a suffering child. Helplessness at innocence at here combine and when they are added to and we kne for which a dear little one not responsible it would be hard heart, deed, which would not yet; with sympathy and the desire for children well for them; their children who Home for child may not have friends in the to suffer from year without and whose pain is the sur was established nittee of Chr 138 Avenue R and the Imp understood fr of a child in it has to be t power of a ho is to be don has a good l and cared for and there ar have not—the to comfort a sweetly Chri of this Hom no test as to merciful obj the care and such sufferin date. This c trying them is not ano sufferer, and of a death ir The lady di and so incr this purpos \$30,000, to \$5,000. Who questionably who can sp purpose, wh causing the health and s out towards their benefi who have 1 25:11), wh such deeds accepted as be looked and the so sooner will brought in of their ov tiful charit a new build written w pathies of and who a to the tra

THE HOME FOR INCURABLE CHILDREN.

There are many noble charities in this city of Toronto, and every one of them has its own special interest and does its own special work. Though assisted to some extent by the Government, and some of them by the City Council, most of the support on which these institutions have to depend must come from the Christian public—those who desire to do good to others

in return for the blessings enjoyed by themselves and their families. Several of these noble efforts are put forth on behalf of children; and if there is any incentive to pity and charity greater than another it would seem to be that furnished by the sight of a suffering child. Helplessness and innocence are here combined, and when there are added pain and weakness, for which the dear little one is not responsible, it would be a hard heart, indeed, which would not yearn with sympathy

and the desire to help. There are several Homes for children who are well but have none to care for them; there is at least one fine hospital for children who are sick, but there is only one Home for children who are incurably sick, who may not have the tender care of parents or friends in their own places of abode, who have to suffer from week to week and from year to year without any hope of restoration to health, and whose only prospect for a surcease from pain is the surely approaching grave. This Home was established about ten years ago by a committee of Christian ladies, and is situated at No. 138 Avenue Road, in this city. The great need and the importance of such a Home may be understood from the fact that when the disease of a child in a hospital is pronounced incurable it has to be turned out, because it is not in the power of a hospital to allow it to remain. What is to be done for the poor little thing? If it has a good home, where it can be comforted and cared for, it is all right; but if it has not—and there are hundreds in this Province which have not—then the kindness which proposes so to comfort and care for it till the end is a sweetly Christian principle. This is the work of this Home for Incurable Children. There is no test as to creed, or condition, or colour, the merciful object being to administer help and the care and comforts of a home to as many of such suffering little ones as they can accommodate. This question of accommodation is now trying them sorely. The institution is full; there is not another cot to be spared for another sufferer, and it is only the sorrowful experience of a death in the Home which creates a vacancy. The lady directors desire very much to build and so increase the accommodation. But for this purpose they require some \$25,000 or \$30,000, towards which they have received \$5,000. Who should give them the balance? Unquestionably the Christian people of this land, who can spare some of their means for such a purpose, whose own children are rejoicing and caring them to rejoice in their enjoyment of health and strength, whose hearts may be drawn out towards the little, incurable sufferers, whom their beneficence would comfort and help, and who have regard to the gracious words (Matt. 25:11), which attest the wonderful fact that all such deeds of mercy, even to "the least," are accepted as done unto Himself. This, then, may be looked upon as a new Christian enterprise, and the sooner this addition is provided the sooner will the many waiting little sufferers be brought under the kindly care of those who give of their own means and services to this beautiful charity, but who, in the serious matter of a new building, cannot do it all. These lines are written with the view of enlisting the sympathies of those who may be willing to help, and who are invited to send their contributions to the treasurer, Miss Maria Buchan, at the

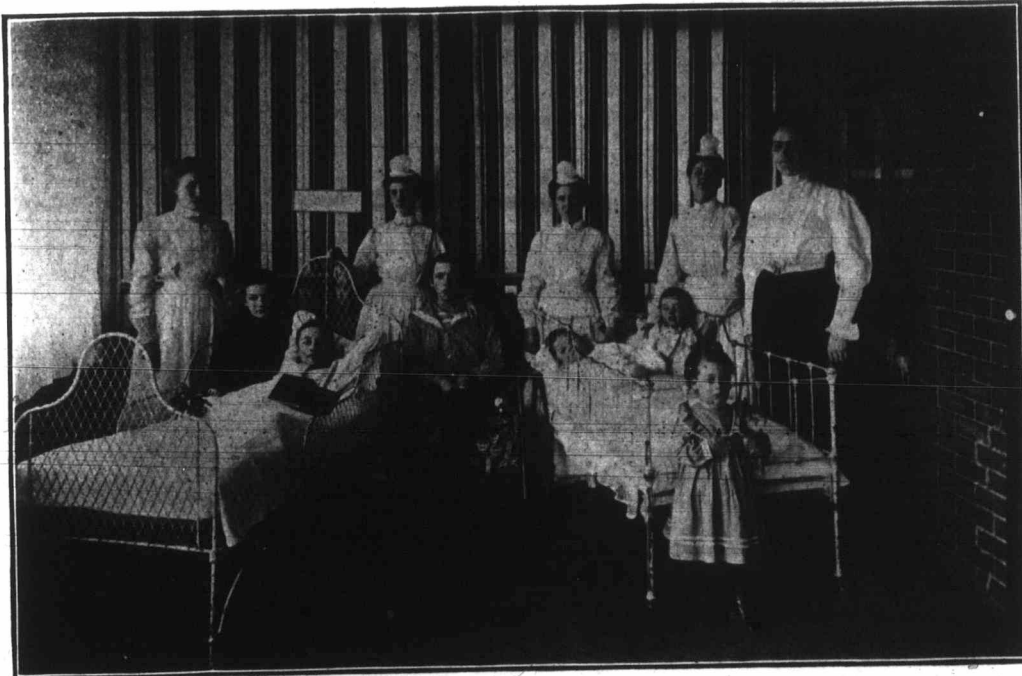
Home, 138 Avenue Road. The following beautiful references to individual cases, among the little patients in the Home was written by the secretary of the Board, Mrs. R. A. Donald:

"Now for a glance at the children! Here is Jim, who lies so helpless in his bed, but stretches out his hand to touch yours as you pass, giving you a look of wonder or a pleasant smile. Close beside Jim is Ernest, a boy of thirteen years, whose arms hang useless by his sides, and who cannot walk alone or stand on his feet, but



Home for Incurable Children, Toronto.

there he is building magnificent houses of blocks with his toes! His toes are fingers for him, and he uses them for almost everything. Near him sits Donald in a wheel chair, contentedly watching the other boys with their toys. He is paralyzed, and not able to play himself, but has been propped in his chair by the nurse, and placed near Ernest's bed to see the wonderful homes that he is building. Over in the corner of the ward lies Hugh, who is also paralyzed, but who is enjoying the music which he is grinding out of a small music-box. Through the room run Roy and Jackie, the former with a tubercular affection of the ears, and the latter with an incurable heart disease. These little fellows do many messages for the boys in bed, and frequently are a great help to the nurse on duty. These boys are not always as well as this; sometimes they, too, have to lie in bed for days, suffering more or less pain. In a small



One of the Wards in the Home for Incurable Children, Toronto.

ward in the front of the building lies Duncan, a beautiful boy, with white skin and brown, curly hair, he has lain like that for three years, taking no notice whatever of anyone, or of what goes on about him. It was a great joy to have the nurse say that he suffered very little or no pain. Marjorie is also in this ward, and seemed very happy with her doll, which was in bed beside her; she was quite eager to be noticed, and spoken to, and reached her thin hand through the side of the cot to be shaken. She, too, is

very helpless, having lain in her cot for many weary weeks and months; yes, even years. Across the hall is Annie—poor little Indian girl, Annie, with abnormal head, wasted body and baby hands, lying day after day on an air pillow, yet always ready for a laugh, or to clasp her hands when spoken to; Agnes is here also, she who, a year ago, was very near the Borderland, but to-day is sitting in a wheel chair, which she propels herself. One has only to look at the scars and numerous bandages to realize that there is tubercular trouble here, and it is only a matter of a few months till she will be free from all pain and suffering. One of the latest additions to this large family is a dear wee coloured baby, three and a half years old, with the sweetest and most engaging smile that one can imagine. This little waif, who has a serious spinal trouble, was found sitting on the sidewalk on St. Clair Avenue on Victoria Day, deserted by parents and friends. She was named Victoria St. Clair by the gentleman who found her, and who since that time has been such a kind friend to her. The child has a most loving disposition, and promises to be a great favourite with all in the Home. One of the sad cases for whom there is no room is a dear little boy, four years old, who has an incurable disease of the spine. The child's mother is dead, and he was placed in a hospital by his sister, who is since dead; the father cannot be found, and there seems to be no one anxious for this outcast. He will be placed in a Home, where there are not the facilities for nursing and caring for sick and suffering children

BE SLOW TO TAKE OFFENCE.

No one admires sensitive people. We live in constant dread of offending them. Yet are not most of us a trifle weak in that direction? We admit that the thing is foolish in others, still we are often guilty of unreasonable and unaccountable sensitiveness ourselves.

If some one makes an unkind insinuation, hold your self-possession as a shield before it. It may cut. If so, conceal the wound. Do not go off in a fit of petulance or anger. When others step on your toes, act as though you had no corns. Be slow to take offence. To manifest indignation, and to parade your injured feelings, is to put yourself on the level of the offender. Nor will it make you feel better. It will rather add fuel to the flame. Learn to bear and forbear. This is the Christian spirit. When some of the disciples became indignant, and wanted to call down fire from heaven, the Master rebuked them. His doctrine was to turn the other cheek. When He was reviled, He reviled not again. When men spat upon Him, and slapped Him with their hands, He held Himself high

above resenting their insults. He could pray for His enemies. He could do good to those who spitefully used Him. This is the Christ spirit, which should dwell in our hearts. With soft words we turn away wrath. It was Confucius who taught the doctrine: "Get even with your foes." But Jesus has taught us to pity and pray for those who spitefully use us. Which is the better advice?

—If your eye is on the eternal, your intellect will grow and your opinions and actions will have a beauty which no learning or combined advantages of other men can rival.

—To will is always in our power; for will is always free. Will strongly, will nobly, will firmly, will constantly, and fear not, but you will execute in due time, bravely and successfully.—Brownson.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John, Newfoundland.

St. John's.—St. Thomas'.—The adjourned Easter meeting of this parish was held in the Canon Wood Hall, on Monday evening, May 8th, the Rev. Canon Dunfield presiding. Messrs. G. J. Carter, W. H. Franklin and S. Bradbury were re-elected representatives of the Protestant Industrial Committee. Messrs. John A. Williams, W. Woodley and R. Watson were added to the committee appointed last meeting re Rector's Silver Jubilee in the parish. The principal subject to dispose of was whether the surplice shall be used in the choir or not. After some discussion a motion that the further consideration of the question be deferred sine die, was carried. The rector announced the resignation of Mr. Clapp as organist and choir master, which was accepted, and a committee consisting of Messrs. A. J. Harvey, Thos. Lawrence and Geo. Carter, were appointed to confer with the rector and Churchwardens in the selection of his successor. The meeting then adjourned sine die.

NOVA SCOTIA.

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

Halifax.—An ordination is to be held in St. John's Church, Truro, on Trinity Sunday. Two Deacons and three priests will probably be ordained.

The Rev. John Warner of Pugwash has been elected rector of the parish of Wilmot in the Annapolis Valley. Mr. Warner was rector of this parish about ten years ago, and did a great work there, erecting a new church and rectory at Middleton.

An important announcement in regard to the presidency of King's College is shortly expected. The feeling of the Board remains strongly opposed to amalgamation. The Rev. S. Weston-Jones is still in the States, working in the interests of the college.

The Revds. James Simpson, of Charlottetown; Walter Cotton, of Georgetown; and Mr. A. B. Warburton, K.C., have been elected governors of King's College for Prince Edward Island.

The ninth annual meeting of the Central Board of the Woman's Auxiliary for Prince Edward Island took place in Charlottetown on May 10th. At 7.45 a celebration of the Holy Communion was held in St. Peter's Church, the Revd. James Simpson officiating. The business meeting was held in the school house at 3 p.m., with Mrs. James Simpson, president, in the chair. There were delegates from Summerside, Cherry Valley and Charlottetown. The secretary reported two bales sent to Bishop Bompas, and cash offerings of \$60. The Revd. James Simpson then addressed the meeting. The following officers were elected: President, Mrs. James Simpson; 1st vice-president, Miss Mawley; 2nd vice-president, Mrs. Morrow; cor. secretary, Mrs. Alley; recording secretary, Mrs. Harris; Dorcas secretary, Mrs. F. C. Cotton; treasurer, Mrs. Vinnicombe; junior secretary, Mrs. Gourlie; "Leaflet" secretary, Miss Haviland.

The Revd. Chas. Witsom, of Springhill, is making strenuous efforts to raise a permanent endowment fund of \$100,000 for his Cottage Hospital. "Of this he has \$62,000 in hand."

FREDERICTON.

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

Fredericton.—The death of Mr. Samuel Schofield took place last week. Mr. Schofield had been confined to his home since October last, and for some time past little hope for his recovery had been entertained. A son of the late Rev. Geo. Schofield, deceased received his early business training in the office of the late Mr. H. Wilson, and for very many years was in business on his own account, as ship owner, lumber shipper, and agent for steamship lines. Mr. Schofield was an exceedingly well informed man, a clever letterwriter, and an uncommonly good speaker. As a member of the Council of the

Board of Trade he gave liberally of his time and his talents to the service of the port of St. John. He was a prominent member of the Church of England, and aided in Church work. As a citizen he was highly esteemed, and his death will be deeply mourned. Mr. Schofield was 63 years old and a widower—his wife, a daughter of the late Mr. T. W. Daniel, having died a few years ago. Two sons, Harvey and Henry W., and one daughter, Miss Florence, survive.

Bishop Kingdon will continue for the present to act as Dean of the Cathedral. Sub-Dean Street is to have an assistant.

The Revds. J. De Wolfe Cowie, rector of St. Anne's, Fredericton, has been elected representative on the Board of Governors of King's College, for the Rural Deanery of Fredericton.

MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal. James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—St. Thomas'.—The Bishop-Coadjutor of the diocese, accompanied by the Revd. Canon Baylis, D.D., visited this church on Notre Dame Street East on Sunday evening, May 6th, and administered the apostolic rite of Confirmation to seventeen persons—seven females and ten males, who were presented to His Lordship by the rector, the Revd. Canon Renaud. One candidate was prevented from attending owing to illness. Four of the candidates were married men. One of the candidates was a Norwegian girl, who was instructed at the classes through the interpretation of her mother. The Bishop addressed the candidates in a most impressive manner, reminding them that they were about to take one of the most solemn and important steps in their life; that they were to be witnesses for Christ; and that his honour and work was entrusted to their keeping. He warned them to be faithful in prayer, in their attendance at church, and to be careful and regular in their attendance at Holy Communion. He loved to see young people happy and bright. God intended that Christians should be the happiest and the brightest people in the world. The Bishop presented each candidate with his or her Confirmation card, telling them that it would be an introduction wherever they might go, and with each card also handed a beautiful Bible to each, presented by Mr. A. Hamilton Gault in loving memory of his father, the late Mr. A. F. Gault. Immediately after the Confirmation, the Holy Communion was administered to the newly confirmed and a number of immediate friends.

St. James' the Apostle.—A triple anniversary in the life of the Revd. Canon Ellegood, the rector of this church, was celebrated on Sunday, May 13th, when the Ven. Archdeacon Ker preached in the morning and the Bishop-Coadjutor in the evening. Fifty-eight years in Holy Orders, 44 years chaplain of his regiment, and 42 years service in his present church were the anniversaries referred to. The occasion was unique, said the speaker of the morning. Associated with the work of the priesthood for over half a century, the reverend gentleman had been the founder of four new and prosperous parishes, the builder of churches and parsonages, the man with the cheerful countenance and the kindly word, who all his days stood four-square to every wind that blew. Special prayers of thanksgiving were offered up by the officiating minister. Canon Ellegood, in person, read the Lessons for the day and the clear tones of his voice bore witness to the lightness with which his years sit upon him. In the evening Bishop Carmichael, taking as his text 1 Corinthians, 4th chapter, 1st verse, delivered an eloquent address upon the duties of the clergy. There were large congregations present in the church at both of these services.

St. George's.—At the adjourned meeting, which was held on Monday evening, May 14th, the rector, the Bishop-Coadjutor of the diocese, presided. A warm welcome was accorded to the Rev. J. A. Elliott, who has returned in good health, after an absence of fifteen months. It is noteworthy that the contributions of the congregation to home Missions and to the Missionary Society of the Church of England in Canada, during the past year, were the largest in the history of St. George's, aggregating nearly \$9,000. The following officers were appointed and elected for the current year, viz:—Wardens, R. W. MacDougall, L. Lewis; delegates to Synod, R. White, G. F. C. Smith.

Diocesan Theological College.—Mr. R. Wilson-Smith read the financial statement at the annual meeting, which took place on Tuesday evening, May 15th. It showed a deficit of about \$2,500.

and was the only drawback to a very successful season's work, a work which, to be kept up, would, stated Mr. Wilson-Smith, require a considerable addition to the present funds. Mr. George Hague was unanimously elected vice-president in succession to the late Charles Garth, and Mr. A. P. Willis was elected to fill the vacant position thus made on the Board of Governors, while Messrs. Henry J. Mudge and R. W. MacDougall were elected to fill the two other places made vacant by the retirement of two of the lay members. The Rev. Archdeacon Norton and Rev. Canon Baylis were appointed to fill vacancies on the clerical staff. Examinations are at present being conducted in the college in connection with the Provincial Board of Examinations for Divinity degrees, representing all the theological colleges in Canada. There are five candidates writing on these examinations, three on the preliminary B.D. papers and two on the B. D. examinations proper. The meeting was presided over by Bishop Carmichael, among others present being: Dean Evans, Venerable Archdeacon Norton, Revd. Messrs. MacManus, Horsey, Bourne, Lariviere, Sanders, Abbott-Smith, Messrs. R. Wilson-Smith, Dr. Johnson, G. F. C. Smith and A. Hamilton Gault.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Rev. Canon Starr, the rector-in-charge, preached a sermon on Sunday morning, May 13th, on the subject of the attitude of Christian people towards society. He founded his discourse on the text, "Be not conformed to this world," Romans XII. 2. His sermon was a powerful and convincing one.

Barriefield.—St. Mark's.—The congregation of this church have formed a guild called "St. Mark's Guild," to raise a sufficient sum of money to build an addition to the church shed, and they have succeeded and the shed is being lengthened by about sixty feet, to hold about six or eight rigs. The shed is being erected quite fast and is expected to be painted the same colour as the church, and it is hoped it will look the best shed for miles around. It will soon be completed.

Brockville.—St. Paul's.—A joint meeting of the clergy belonging to the Rural Deaneries of Leeds and Grenville was held in the schoolhouse on Tuesday and Wednesday, May 8th and 9th. Almost all the clergy belonging to these two Rural Deaneries attended the meeting, including the Brockville clergy and the Revs. H. B. Patton, A. Barcham, G. Code, J. H. Coleman, J. E. Lindsay from Grenville, and the Revs. J. R. Larson, T. Leech, C. T. Easton, T. A. Smith, R. B. Patterson, H. F. D. Woodcock, T. G. Fitzpatrick, W. E. Kidd, and W. F. Fitzgerald, from Leeds. The Rev. G. Osborne Troop from Montreal, and the Rev. C. Batstone, were also present.

On Tuesday afternoon business of the deaneries and of the diocese relating to the Missionary work of the Church and some proposals to come before the next Synod were taken up and discussed, in the evening the Rev. G. Osborne Troop gave two able and inspiring addresses to the clergy followed by a conference on the points raised.

On Wednesday there was a celebration of the Holy Communion at 7.30 a.m. in the church, and the meetings of the Chapter went on throughout the day. In the morning a paper was read by the Rev. F. G. Fitzpatrick, on the Gospel of St. John, followed by an address from the Rev. G. O. Troop on the Mission of the Holy Spirit as announced in the 16th chapter of that book. In the afternoon besides the arranging of some important business the Rev. H. H. Bedford Jones read a paper on the Synoptic Gospels. The meeting was the best attended and one of the most useful which the joint Rural Deaneries have ever held. On Wednesday evening Divine service was held in the church, prayers being said by the Rev. J. E. Lindsay, of Cardinal, and the lessons read by Rev. W. F. Fitzgerald, of Lyndhurst, and the Rev. H. B. Patton, of Prescott. The sermon was preached by Mr. Troop, who gave an eloquent and impressive discourse on the text, "Did ye receive the Holy Ghost when ye believed," Acts 19:2.

The next meeting of Leeds Deanery will be held in the parish of Kitley in September. Grenville Deanery will meet about the same time in Kemptville.

Morrisburg.—Saunders, W. C. Eager. The most satisfactory of his service is held, the increase in the S. Anderson, repairs on the will necessitate Williamsburg A. Loucks, A. was tendered to and the membe

Charles H:

Ottawa.—Mu the promotion real to the Ge ion Bank in T the Ven. Arch both gentlemen warm congrat here.

Britannia.—been resumed which is only mer months, ed with visit annual vestry evening, too proceedings i rector is the duties with h and Hintonbu

Cornwall.—newly appoin formally ind morning, Ma gathered in t which was p Bogert, of C been perform cellent sermo rector to the

Renfrew.—the rector o Rural Dean cession to tl of Cornwall.

Arnprior.—more than t church, gatd the farewell prior to his new duties; ber of peop were preser regard in w of Arnprior sermon Mr. from the B sor was to rector of I Mr. Stiles s time, and t gregation; and a cont on which t hoped they same symp given to h

Aylmer.—niversary s was a brig ones. The service an gregation. The Rev.

Port El: meeting w the Rev. Wardens, Synod, J. was a mo new driv

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Morrisburg.—St. James'.—Wardens, W. J. Saunders, W. G. Baker; delegate to Synod, W. Eager. The financial statement proved to be a most satisfactory one. To show their appreciation of his services and the esteem in which he is held, the congregation made a substantial increase in the stipend of the rector, the Rev. G. S. Anderson. Quite extensive improvements and repairs on the vestry have been begun, which will necessitate an expenditure of about \$2,000.

Williamsburg.—Trinity Memorial.—Wardens, A. Loucks, A. Baker. A hearty vote of thanks was tendered to Miss Emma Styles, the organist, and the members of the choir.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa.

Ottawa.—Much interest is felt in this city at the promotion of Mr. C. A. Bogert from Montreal to the general managership of the Dominion Bank in Toronto. Mr. Bogert is the son of the Ven. Archdeacon Bogert of this diocese and both gentlemen have been the recipients of many warm congratulations from their hosts of friends here.

Britannia.—St. Stephen's.—Active work has been resumed in connection with this church, which is only "in commission" during the summer months, when this favorite resort is crowded with visitors and summer boarders. The annual vestry meeting was held on Tuesday evening, too late, however, for a report of the proceedings in this week's "Churchman." The rector is the Rev. J. J. Lowe, who unites the duties with his permanent charges at Westboro' and Hintonburg.

Cornwall.—Trinity.—The Rev. T. J. Stiles, the newly-appointed rector of this parish, was formally inducted into the living on Sunday morning, May 13th. A very large congregation gathered in the church to witness the ceremony, which was performed by the Ven. Archdeacon Bogert, of Ottawa. After the ceremony had been performed the Archdeacon preached an excellent sermon in which he commended the new rector to the prayers of the people.

Renfrew.—The Rev. W. M. H. Quartermaine, the rector of this parish, has been appointed Rural Dean of the Deanery of Arnprior in succession to the Rev. T. J. Stiles, the new rector of Cornwall.

Arnprior.—Emmanuel.—A congregation which more than taxed the full seating capacity of this church, gathered within its walls to listen to the farewell sermon of the Rev. T. J. Stiles prior to his leaving the parish to enter upon his new duties as rector of Cornwall. Quite a number of people who belong to other communions were present at the service, showing the great regard in which Mr. Stiles is held by the people of Arnprior generally. At the conclusion of his sermon Mr. Stiles announced that he had heard from the Bishop of the diocese that his successor was to be the Rev. Arthur H. Whalley, the rector of Iroquois, and formerly of Lancaster. Mr. Stiles said that he had known him for some time, and thought he could bespeak for the congregation a very earnest and faithful worker, and a continuance of the services on the lines on which they had recently been conducted. He hoped they would extend to Mr. Whalley the same sympathy and generous help that they had given to him.

Aylmer.—Christ Church.—The children's anniversary service in this church on the 13th inst. was a bright and happy occasion for the little ones. The children took a leading part in the service and were encouraged by a large congregation of sympathetic parents and friends. The Rev. Rural Dean Taylor officiated.

Port Elmsley.—St. James'.—The annual vestry meeting was held on Monday evening, May 7th, the Rev. W. Netten, the rector, in the chair. Wardens, S. Polk, J. J. Armstrong; delegate to Synod, J. H. Armstrong. The financial report was a most satisfactory one. During the year a new driving shed had been built and paid for.

Drummond.—St. Augustine's.—Wardens, E. Burke, C. Cullen; delegate to Synod, E. Burke. The financial report was a gratifying one. It

was decided to increase the amount of the insurance on the church by the sum of \$400 and to share in future the cost of insuring the parsonage at Port Elmsley. The amount raised by both the churches during the past year for various objects, over and above the clergyman's stipend, was \$477.

Maberly.—Wardens, G. H. Morrison, J. Hughes; delegate to Synod, R. J. Hughes.

Bathurst.—Wardens, J. Gordon, R. Taylor; delegates to Synod, T. Alder Bliss, of Ottawa, R. Taylor. The Rectory Fund has a balance on hand of \$1,031.77.

TORONTO.

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

Toronto.—St. Martin's.—On Wednesday evening, May 9th, the rector, Churchwardens, and congregation adjourned, after evening service, to the school-room to present an address and beautiful music cabinet to the organist, Miss Mackey, for her faithful and most efficient services for five years past, gratuitously rendered. All felt that it was mainly due to Miss Mackey's very painstaking devotion that the marked excellence of the choir has been maintained. Miss Mackey acknowledged the presentation in a few well chosen words, to which were added a short acknowledgement of the presentation by her father, who has more than once served as Churchwarden, and has been an active member of the congregation for many years.

The death of Mr. Samuel George Wood removes one of the last survivors of the band of workers who gathered round the late Rev. W. S. Darling at Holy Trinity some thirty-five years ago. While in his prime Mr. Wood took the greatest interest in Church affairs generally, and in his own parish his conscientious devotion was invaluable. Always deeply interested in the Godly upbringing of the young, he was for over thirty years the superintendent, and was many times the Churchwarden and lay delegate. Failing health obliged him to gradually give up the attention to the parish with which he had been so long connected. Mr. Wood took his degree of LL.B. at Toronto University in 1861, and became a partner of the late Larratt W. Smith, afterwards joining his life-long friend, Mr. F. W. Kingstone. The same thoroughly conscientious carefulness was exhibited in his legal work, and it was stated by his friends that he was a better lawyer than nine-tenths of the gentlemen who received the distinction of Q.C. Mr. Wood married Miss B. V. Kersteman, daughter of the late William Kersteman, who was the head and front of the Girls' Friendly Society in Toronto, but we are sorry to say is now an invalid.

Stouffville.—Rural Deanery of East York.—On Wednesday, the 9th inst., the sixth annual convention of the School Teachers' Association of the above Rural Deanery was held in this place. Although the day was cold and miserable for driving, there were upwards of 60 present, being drawn from each of the 15 parishes in connection with the Rural Deanery. Amongst those present were: The Rev. C. J. James, rector of the Church of The Redeemer, Toronto; the Rev. J. S. Broughall, St. Stephen's, Toronto; Miss Cartwright, St. Hilda's, Toronto; and the clergy of the deanery. The proceedings commenced at 10.15 with a celebration of the Holy Communion in Christ Church, Stouffville; celebrant, the Rev. J. H. Talbot, Rural Dean, who was assisted by the Rev. C. J. James. Then followed the morning sessions, which was held in the large hall. After the singing of a hymn and prayers read by the incumbent (the Rev. Fred. L. Barber), the delegates were welcomed to the parish in a few appropriate sentences, and the Rural Dean (chairman) called upon the Rev. C. J. James for the first paper, entitled "Reflex Benefits of Sunday School Teaching," which was followed by a discussion. An adjournment was then made for luncheon, which was provided in the basement of the hall by the ladies of Christ Church in their usually liberal style. The tables looked most inviting, being decorated with suitable emblems, flowers, etc., and all did justice to the repast.

At the afternoon session in the following order, several items of business occupied some time; in the absence of W. H. Hoyle, Esq., M.P.P., who was expected to read a paper, but who was unavoidably detained by Parliamentary business, the paper being forwarded, was read by the Rev. W. T. Hallam, rector of Canning-

ton, upon "The Relationship of the Sunday School and Recreation," a protracted discussion ensued, the importance of the subject being responsible for a living interest and consequent enlargement; "How to Prepare a Lesson," by the Rev. J. S. Broughall; "The Sunday School and the Formation of Character," by Miss Cartwright; and finally "The Question Box," by the Rev. J. S. Broughall. A comprehensive vote of thanks was passed to the incumbent, and Mrs. Barber, the ladies', and workers, the clergy, for their extremely interesting and stimulating papers, and to Miss Cartwright for her forceful and telling paper, which seemed to round off the day's proceedings, giving additional impress and dignity to the whole programme. Choral Evening-song followed in the church, the prayers being sung by Rev. J. H. Talbot (Rural Dean); Lessons by Rev. J. S. Broughall; Rev. T. L. Barber presiding at the organ in the absence of Miss Reynolds (organist), through bereavement. The sermon being preached by the Rev. C. J. James, who fittingly brought the day's proceedings to a close by an earnest appeal to every teacher for perseverance, in truest Missionary zeal for the spread of Christ's kingdom and the welfare of His Church in the world.

Tea in the hall at 6.15 p.m., followed by dispersal to their homes by road and rail, brought this eventful gathering to a final close. On all hands it was agreed that this was one of the best and most profitable Conventions ever held in this Rural Deanery, whilst the character of the speaking was of an unusually high standard.

NIAGARA.

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

Hamilton.—St. Phillip's.—The Ven. Archdeacon Clark has just finished a visitation of this parish. This is the fourth parish visited this year by the Archdeacon, besides the performance by him of the duties of secretary-treasurer of the diocese. This work has greatly strengthened the hand of the clergyman and Church workers interested. The people are encouraged to attend Church, to work for its cause and to contribute to its support. The number of subscribers to this church has been practically doubled. More would have subscribed had they been at home. About one hundred now subscribe. This is by no means discouraging, when we remember that the first rector of the parish has not been quite a year in office.

The Lord Bishop of the diocese will (D.V.) hold a General Ordination in his cathedral on Trinity Sunday, June 10th. Communications may be addressed to the examining chaplain, the Rev. Canon Sutherland, Hamilton.

Acton and Rockwood.—The Bishop held Confirmations at these two places on Thursday, May 10th, at 3 and 7.30 p.m. There were seventeen candidates presented by the Rev. Matthew Wilson, M.A., the rector of the united parish. The Bishop gave very lucid and impressive addresses.

Burlington.—St. Luke's.—This parish shows every evidence of prosperity, the reports of the Easter vestry meeting having been the most encouraging that have been presented for years. The financial report was especially gratifying, as it showed a balance on hand, notwithstanding a considerable deficit with which the year began. There has been a large increase in the attendance at church and offerings. On Easter Day there were 120 communicants, while the offertory exceeded that of former years. The A. Y. P. A., organized in the fall, has been doing a splendid work among the young people. The meetings have been of a religious, literary, musical and social character. Several debates were held during the winter months, which proved to be not only entertaining, but very interesting and instructive. The meetings were brought to a close on Friday evening, May 11th, when the Rev. Professor Clark gave a most delightful and highly instructive lecture on "Books and Reading," a treat seldom enjoyed by the people of Burlington. From a most remarkable store of information, embracing the literature of all countries, classical and modern, in the most eloquent language, and with the most pleasing and effective manner, he described the various characteristics of the eminent poets, dramatists, novelists, and historians. Although few of us have the opportunity of coming into contact with great personages and master minds, yet Professor Clark urged that we all could have recourse to their writings, and in this way could acquaint ourselves with their thoughts and lives.

an opportunity the best advantage of which we should all take, as it tends towards refinement and culture, and moral and intellectual edification. At the close of the lecture the Rev. D. Anderson, expressed himself as never having heard a better or more enjoyable lecture on this subject, and in the most appreciative terms moved a hearty vote of thanks be tendered to Professor Clark. The motion was seconded by the Rev. F. W. Hovey and unanimously carried.

HURON.

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

London.—All Saints.—The members of the congregation held a bazaar for the benefit of the Church funds in the Town Hall recently, and they cleared thereby the sum of \$355.

The proposed new church for Broughdale, a suburb of this city, will be commenced under the direction of the Ven. Archdeacon Richardson, rector of St. John's, in whose parish it will be, at once. At a meeting of the Building Committee, held last week, a fine large lot, donated by Mr. Wm. Bernard, was formally handed over. Plans for a pretty church building of brick, with cement block trimmings, having a basement, and ample chancel were accepted, and contracts awarded. It will be dedicated to "St. Luke the Evangelist," and will seat some 200 persons. It is expected that the corner stone will be laid by the Bishop of Huron on Monday, July 2nd, and the building opened for public worship on St. Luke's Day (18th October). This church will be in the direct line of church extension for London, and before long gives promise of having a strong and active congregation.

Ingersoll.—St. James'.—At the closing meeting of the Anglican Young People's Association in this church, which was held on Wednesday evening, the 16th inst., the rector, the Rev. James Thompson, who will shortly remove to Hamilton, was presented with a gold-headed umbrella as a mark of esteem and in appreciation of his services.

Brantford.—St. Jude's.—At a conference which was held lately between the delegates from the parish of St. James', Ingersoll, and the Lord Bishop of the diocese, it was unanimously resolved to offer that living to the Rev. Rural Dean Wright, the rector of this parish. The Churchwardens of this parish, immediately on the receipt of the news, called a special meeting of the vestry with a view to retaining Mr. Wright's services. At this meeting the sum of \$200 was, by a unanimous vote, added to his stipend. It is understood that Mr. Wright will decline the offer of the living of Ingersoll and will remain in Brantford.

Grace Church.—The concert and lecture held on Monday evening, May 14th, 1906, under the auspices and for the benefit of the choir boys of this church, was, without doubt, one of the most successful entertainments of the kind ever attempted in this parish. Of course, the chief feature of the evening was the lecture by the Rev. E. A. Langfeldt, M.A., of St. Luke's, Peterborough, and, naturally, great interest was attached to it, but preceding Mr. Langfeldt's address was a short though very choice musical programme. Then came the lecture by the Rev. E. A. Langfeldt on "The Evolution of a Boy." To say it was rendered in the lecturer's own style would be, to those who know him, or who have heard him lecture, quite sufficient to reassure them that it was out of the ordinary and well worth hearing. To those who did not hear him—well they, of a surety, missed one of the treats of a lifetime as everyone present will affirm. It is impossible to describe the lecture, one had to hear Mr. Langfeldt to appreciate him, but, as the title of his lecture would indicate, he dealt with the evolution of the boy from the cradle to the grave. It was almost altogether humorous, but not entirely so, for betimes, the speaker would turn the sentence with the greatest ease from a most side-splitting situation. It held the whole and entirely undisputed attention of the large audience present from the first word throughout the two hours the lecturer was speaking.

ALGOMA.

Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.
Bruce Mines.—The Rev. T. J. Hay, the rector of this parish, desires to acknowledge the receipt of a book, a gift from a friend, and one which he thoroughly appreciates.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop,
Winnipeg.

Winnipeg.—His Grace, the Archbishop of Rupert's Land, has cabled the Rev. C. N. F. Jeffrey, secretary of the Synod, to call the next meeting of the Diocesan Synod for June 26th next. It is expected that the Woman's Auxiliary of the diocese will also meet at the same time as the Synod. The Rev. C. N. F. Jeffrey has returned from St. Andrew's where he spent a recent Sunday preaching at St. Andrew's morning and evening, and at Cloverdale in the afternoon. The Rev. Geo. Brownlee, of Rathwell, has been appointed incumbent of this parish and will take charge at once.

KOOTENAY.

Nelson.—St. Saviour's.—The annual vestry meeting of this church, the pro-cathedral of the Diocese of Kootenay, was held on the evening of Easter Monday, but the business was not completed until a subsequent meeting. The church's revenue for the year was slightly less than the expenditure, but every Church organization showed a small surplus; the Sunday School, choir, Churchmen's Club, Woman's Auxiliary, Altar Guild, Boys' Brigade, and Girls' Friendly Society, all showed highly satisfactory reports. The reports were adopted and elections were then proceeded with. F. Irvine and H. Bird were re-elected as lay delegates to the Synod, and W. A. Jowett was elected in place of G. Johnstone who declined to serve. The Rev. T. H. Graham re-appointed T. Irvine as his warden. G. Johnstone was unanimously re-elected people's warden, but declined to serve. After much discussion the matter was allowed to stand. Elections to the Church Committee resulted in the choice of H. Bird, E. A. Crease, J. M. Lay, W. Irvine, A. H. Coppen and E. Applewhaite. Messrs. J. L. Buchan and A. H. Coppen were elected auditors. At a later meeting Mr. Johnstone consented to serve again as warden, a decision which was received with great satisfaction. Mr. R. D. Harrison, a third year student of Montreal Diocesan Theological College, has arrived to assist the rector, the Rev. H. G. Graham, during the summer. The parish includes, besides the city of Nelson, a district of over 400 square miles, containing many growing settlements, in which hitherto the rector of St. Saviour's has been unable to give more than a very occasional service. Mr. Harrison will remain until the middle of September.

COLUMBIA.

William Willcox Perrin, D.D., Victoria, B.C.

Victoria.—The following resolution was passed at the meeting of the Executive Committee of the Synod on May 8th:—Moved by Mr. E. Baynes Reed, and seconded by the Ven. Archdeacon Scriven, and unanimously carried, "Resolved, that the Executive Committee of the Synod of the Diocese of British Columbia have learned with regret of the resignation of the Rev. C. E. Sharp, M.A., rector of St. Paul's Church, Esquimalt, and they desire to place on record their hearty appreciation of his long and faithful services, and they sincerely trust that the blessing of the Divine head of the Church will accompany him and his family in the wider sphere of labour to which he has been called in the sister diocese of Toronto."

The date of the Annual Synod was fixed for July 5 and 6.

Correspondence.

"MUCH CRY AND LITTLE WOOL."

Sir,—A neat that "simple and effective remedy," to which, in last "Canadian Churchman," reference is made in connection with our Synod procedure, I am of opinion that, when "A member rises and moves that the debate then in progress be closed at a certain hour, which he names, and that the speeches be limited to, say, five minutes; no one to speak more than once except the mover in his final reply," it should be ascertained, either by show of hands or by card, handed to the secretary, how many wish to speak, and then divide up the time accordingly; and when "time is up" it should be announced

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by sounding bell, which custom is in vogue, say, at Exeter Hall meetings and elsewhere, when speaking has to be timed in that way.

L. S. T.

THE FRIDAY FAST.

Sir,—In reply to E. P. Ryle, the whole thing is in a nutshell. Our Lord in the sermon on the Mount has placed fasting on a level with prayer and alms giving, and few ever object to these two practices, as compared with those who object to the other. Moreover our Lord set the example in these three things. A great deal hinges on what meaning you attach to forms of Christian exercises. We are commanded to "crucify the flesh," but not in the same way that Christ was crucified. Our praying and giving are vastly different from His. Because he had nothing to give—"no where to lay His head"—He gave Himself, the greatest gift the world has ever seen. Our giving is not like that. Our praying is not like His in frequency and intensity. So is it with fasting. Unlike His fast it is yet for us to ascertain how we can fast most judiciously, the Collect suggests "such abstinence that our flesh may be subdued to the spirit." Surely that is a fair guide. Though we may not make a great difference in our diet, it would be far better for all if they did proceed to some greater length in self-denial. And as the "Day of Resurrection" the Lord's Day brings us the weekly joy of service and worship, why should not Friday—the day of Crucifixion, according to the rule of our Prayer Book, place some restraint upon us. We may abstain from amusements on that day, whereas the very opposite seems to be the modern practice, that being the very evening of the week selected for all kinds of social functions and pleasures. Why does Mr. Ryle reject as a witness in the case? Did not the Apostle speak of "fastings often"? Did he not keep his body under and bring it into subjection lest he should himself be rejected. Surely then for us one of the best ways to lead the body off into slavery, as St. Paul speaks of doing, is to fast. Not to mourn, nor to exercise rigorous self-denial on Sunday, as it is to be feared some pious souls do, but to use judicious abstinence on Friday, the preparation day for the joys of the Lord's Day. For they that mourn first shall be comforted afterwards. No! the people that are exhorted to keep Lent and Friday are not deluded, nor deluded is the old historic Church that enjoins the practice. It should be no evidence of "High" or "Low," but of the Catholic Apostolic continuity. But very delusive, on the contrary, is the plea that fasting was the result of the encouragement given to fisheries. The Homily on Fasting referred to in Article 35, which binds us, devotes much space to that episode of history, and yet strictly enjoins Church people to fast. That is the general order, the quality and quantity is left to the individual conscience.

Essex, Ont.

G. B. Ward.

M. S. C. C. AND W. A.

Sir,—On looking over some old reports of the Ontario Woman's Auxiliary I find that, from the years 1885 to 1892, boxes were sent to Rev. C. F. Bliss, the total value of which amounted to \$146.25 I only possess one Toronto report, that of 1890. In this, we find that goods, valued at \$52 were forwarded to Rev. F. Bliss. Can this be the clergyman who in your issue of May 17th writes "The days of the W. A. as now constituted are numbered"?

H. M. Loucks.

SUNDAY

Sir,—The conditions or with which we are faced. We seek to place ourselves in a position which are at the disposal of the community. True liberty and unrestrained method, appointing when working for the good of humanity, but laws, were they would not be elected legislators, them to be the society they serve is the difference is easy to dictate, easy, perhaps, themselves, no dictators for the labor makes their requirements which neither their own devices against ate should have to morals and lives are spent and its needs, dig out what under circumstances. When, therefore, structured laws of life (laws which right in his conduct, because of why should they being for the means enforce not be an in protect men sense and we is threatening gether.

REPLY

Sir,—In your written by the consequence issue, needs ever, just of letter which his severe our diocesan James', St. giving me t There is no as deeply in in Canada a fact that he being and p which he is same extent object for t and its bou general inte vancement boundaries, co not bla diocese on understand me in the p needs of th Church peo and Churel Province o say that-ff of my app straightfor fair-minded appeal was the present ing in the M.S.C.C. w raise the a Board of M portioned \$21,780 for \$106. Whe when these nction wi must be s arrange fo raised in th us it is the ney has a

SUNDAY LEGISLATION.

Sir.—The controlling voice of the Church, whether it be concerned with canonical observations or with morals, ought to be listened to and heeded. We mistake the meaning of true liberty when we resent a seeming arrogance or imperiousness on the part of the Church when it seeks to place upon us duties and obligations which are at variance with our natural inclinations. True liberty is often mistaken for reckless and unrestraining licence. We, by democratic method, appoint or elect a legislature, which when working out for the people laws for their governance, does so regardless of the weakness of humanity, but for their very best good. These laws, were they not so framed and enforced would not be lived up to by the very men who elect legislators to enact them, yet knowing them to be the very best thing for the civil society they submissively abide by them. Here is the difference between theory and practice. It is easy to dictate what others shall do, not so easy, perhaps, even for the dictators to do it themselves, not so easy also for those who elect dictators for that very purpose. But the legislator makes the law binding, then lives up to its requirements and obliges others to do the same, which neither he nor they would do if left to their own devices. Thus we seek to protect ourselves against ourselves. The Church directorate should have a similar authority with regard to morals and the religious life. Those whose lives are spent in the study of the spiritual life and its needs, in investigating dogma, in searching out what is best for the religious life, do so under circumstances which are most conducive. When, therefore, students of religion have constructed laws for the governance of the religious life (laws which, if every man did what was right in his own eyes, would never be lived up to, because of our individual human weakness) why should they not be acknowledged as the best thing for the morals of society and by some means enforced. Such an enforcement would not be an invasion of our liberty, but it would protect men against themselves in a religious sense and would curb that individualism which is threatening to destroy the religious life altogether.

R. C. B.

REPLY TO REV. A. D. DEWDNEY.

Sir,—In your issue of May 10th I find a letter written by the Rev. A. D. Dewdney, which, in consequence of a letter of mine in the same issue, needs no lengthy reply. There are, however, just one or two facts in Mr. Dewdney's letter which call for a reply in self-defence, as his severe criticism of my appeal on behalf of our diocesan needs in his former parish, St. James', St. John. Let me say, first, that he is giving me too great prominence in the matter. There is no room for controversy. I am just as deeply interested in the welfare of the Church in Canada as he is; the only difference is in the fact that he is particularly interested in the well-being and progress of the Church in the diocese which he is now working in, and I am to the same extent particularly interested in the same object for the diocese which I am working in; and its boundaries are no more a limit to the general interest I have in the progress and advancement of the Church in Canada than the boundaries of his diocese should be to him. I do not blame him for pressing the claims of his diocese on Church people in Canada, and cannot understand why he should seek to misrepresent me in the public press for urging the claims and needs of the Diocese of Fredericton, not on the Church people of Canada, but on the Churchmen and Churchwomen of our own diocese in the Province of New Brunswick. Let me further say that if he desires to follow up his criticisms of my appeal let him do so in the most straightforward manner as becomes an earnest, fair-minded Missionary of the Church. My appeal was based on the apportionment plan for the present year by our Board of Missions, acting in the interests both of the diocesan and M.S.C.C. work. Our diocese will, as heretofore, raise the amount required of it by the General Board of M.S.C.C., viz., \$4,725, and the share apportioned to St. James' is \$107, and of the \$21,780 for diocesan needs St. James' share is \$106. Where does the unfairness, then, come in when these two amounts are considered in connection with the sum to be raised. Surely there must be some central body in each diocese to arrange for and apportion the money to be raised in that diocese for missionary work. With us it is the Board of Missions, and if Mr. Dewdney has any further remarks to make, then by

all means let him be manly enough to address them to the body responsible for the apportionment to St. James', and not seek in an underhanded way to strike at them over my shoulders, though, if he prefers to continue to do so, I am willing to stand by our Board, composed as it is of men as deeply interested in the North-West work as he is. I regret to say that Mr. Dewdney has acted very unfairly towards his former Diocesan Board of Missions. Last August the apportionment for the present year was sent out by Mr. R. W. Allin, the secretary of our Board, and also an appeal for the harvest thanksgiving collection for the Deficiency Fund of our Mission Board. These, I find from information given me by some of the vestrymen of St. James', were never brought before them. Dewdney utterly ignored both the apportionment and appeal, and now seeks by his letters to encourage his former congregation to do the same. Is this the Christian spirit which will further the missionary work of the Church at home and abroad? I trow not. I am thankful to say, however, that St. James' has now a rector who has already manifested a desire to comply with the desires of our Missionary Board by encouraging the synodical authority, and so bring his congregation into line with the rest of the churches in the diocese; and if, as Mr. Dewdney says, St. James' is not going to give more to Diocesan Missions than M.S.C.C. Missions it will be in the face of a direct appeal made by our Diocesan Board of Missions; and if he desired to encourage such a course, when our Board is endeavouring to raise all that it is asked to raise from this diocese for North-West work and to provide for home needs as well, then he must assume the responsibility of being a promoter of discord and not harmony in the missionary work of the Church in Canada. It is gratifying, however, to know that his successor at St. James' is not possessed by such a spirit. Mr. Dewdney has emphasized his criticisms with the mistaken idea that my appeal and my advice was original and unauthorized. I simply advised and appealed in accordance with the lines and course of action taken by our Board of Missions, and if he has any further remarks to make on the subject let him be manly enough to direct them to the right quarter.

Henry Montgomery.

INFIDELITY TAUGHT IN HIGH SCHOOLS AND COLLEGIATE INSTITUTES.

Sir,—Permit me to call your attention to the fact that doctrines in direct opposition to the Bible and Christianity are now being taught in the High Schools and Collegiate Institutes of this Province, and also in those of Manitoba as well. In September, 1904, a text book on physical geography was introduced by authority into these educational institutions which revived the already largely discredited theories of the origin of matter and the nebular hypothesis that had so widely prevailed in the field of speculative sciences during a considerable part of the past century. These theories arose from time to time like water bubbles on the flowing stream of mere speculative human thought, and never had a particle of solid proof to rest upon. But even if they were based on well-ascertained fact and sound inductive reason, they should not be taught in our schools, inasmuch as they are opposed to the religious beliefs of the majority of the Canadian people affiliated with the various orthodox churches. While the Bible teaches us that the universe, and this world as a part of it, were created out of nothing by a great First Cause at His own sovereign will and pleasure, the "High School Geography" preaches doctrines of the opposite character, and maintains that all things in existence had their origin in natural self-contained physical evolution—a doctrine whose foundation rests on pure infidelity, and which has been taught by Atheists of one type or another for scores of centuries. It is almost needless to say that infidelity, or agnosticism, as Huxley suavely calls it, is ever on the alert to obtain some advantage over Christianity, and now accordingly essays, under the plea of true scientific teaching, to destroy the religious faith of the pupils of both sexes who attend our High Schools and Collegiate Institutes. No such deliberate attempt has ever before been made in this or any other Christian country to heathenize its young people. That attempt embodies the plain fact that, while thousands of churches and Sunday Schools all over our land, representing the vast majority of the Canadian people, are labouring to propagate the Divine principles of Christianity, a small minority has taken possession

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of our educational institutions in order to propagate the principles of open infidelity. I will now, Sir, proceed to examine, in the briefest manner my argument will permit, what this High School Geography teaches as to the origin of things. At page 12 it tells us how life originated on this earth of ours. "But the study of the rocks," it says, "has an interest for us beyond their mere origin, their formation, and their use—a deeper and more important interest—for it reveals to us the story of life on the earth from its lowly beginnings in humble seaweeds or in a mass of gelatinous matter that wove for itself a living covering from the waters of the sea to its crowning development in man, who claims kindred with still higher beings." In Genesis 1:27 we are told that "God created man in His own image." The High School Geography, on the contrary, tells us, by implication, that God had nothing whatever to do with the creation of man, and that he first sprang, like all other forms of life, by a process of evolution from humble seaweeds, or from gelatinous or living matter that arose on the surface of salt water. Now the doctrine of evolution is a very ancient Pagan story, and had its primary origin in the curious and enquiring minds of remote Greek physicists at least two and a half milleniums ago. Anaxamander, a physical philosopher of Ionia, one of the smaller States of ancient Greece, who flourished in the sixth century B.C., first taught it. Man, according to him, was evolved by a natural, self-contained process from some other species of animal, probably aquatic. Democritus, one of the Greek founders of the atomic theory, taught, in the fifth century B.C., that all things originated from eternal and indestructible atoms. Epicurus, the founder in the fourth century B.C. of the Epicurean school of philosophy, of which we hear a good deal in the New Testament, repudiated all Divine influence with the order of nature. The cardinal principles of his philosophy were, atoms and void. That great modern atheist, the historian, Hume, in his "Dialogue Concerning Natural Religion," puts forward the ancient Greek hypothesis that this world might be more easily accounted for by a process of generation or evolution existing within itself than by an act of creation. Voltaire sought to account for the origin of things by the hypothesis of sentient atoms. All these old atheistical ideas were rehashed for fresh use by the brilliant agnostic school which flourished during the middle of the past century, and which gave them a new coat of paint. For example, Darwin, in his "Descent of Man," gravely tells us that our first progenitor was a little fish with a swim-bladder. Huxley, in his "Man's Place in Nature," labours to show, with all his great powers of erudition and logic, that because men are separated by no greater structural barrier from the brutes than they are from one another, "it is accordingly not contrary to any biological fact that they should be descended from some man-like ape—the gorilla most probably." But he wholly fails to show that such was actually the case, and physiology positively teaches us that no types of men differ from one another to such a wide extent as they differ from the gorilla, both as regards the brain and otherwise. Towards the close of September, 1876, Huxley delivered three lectures in New York, which embodied all his matured views on evolution. In those lectures he candidly admits that, with the single exception of fishes alone, all the fossil animal remains found in the rock strata of the crust of the earth in recent years resemble the same species of animals that now exist; but takes refuge from the evolutionary and logical difficulty which this admission involves by putting forward the mere

speculative idea of Darwin, that the changes from a lower to a higher form of animal life had previously taken place. But no proof whatever was adduced to support this plea, and Huxley accordingly actually proves the converse of his own evolutionary teachings. I might add that the fossil remains of fishes, found on land rock strata, resemble those which were afterwards drawn up from the deeper waters of the ocean during the hydrographic surveys undertaken by the British Government. That plain fact supplies completely Huxley's missing fish-link. The great modern biologist, Herbert Spencer, preferred to call atoms molecules, which, like his ancient Greek prototypes, he claimed to be elemental, and the beginning of all things. But the progress of science has completely cut the ground from under Spencer's philosophy. With the aid of radium Dr. Rutherford, the eminent scientist of McGill University, Montreal, has recently discovered that molecules or atoms are not elemental by any means, but, on the contrary, are subject to decay, like all other earthly matter, and, therefore, to reproduction. I may state at this point of my argument that evolution supplies us with no history whatever of the actual beginning of things, and always commences its story with some already existing matter to work from. It starts, for example, with the atoms of Democritus, or Darwin's little fish with a swim-bladder, or the monkey of Huxley, or the molecules of Spencer, or the seaweed, the flotsam and jetsam of the inshore salt water, which the High School Geography makes responsible for the origin of life on this earth. Evolution is accordingly compelled to admit that primary matter existed at the beginning for which it cannot account; and when we ask it what produced that matter it can make no sufficient answer. Hence, according to even its own showing, there must have been a First Cause with whom that primary matter originated. The nebular theory of the High School Geography is just as untrue and just as unprovable as its atheistical notions about the origin of life on this earth. The great German rationalist, Kant, was the first to broach that theory in his desire to show that the heavenly bodies were the product of evolution, and were not created by God. Laplace, the eminent French astronomer, who worked out all the remaining details of Newton's law of gravity, adopted Kant's ideas, and presented them in a new and more attractive form as an excuse for his own Atheism. Nebulae in astronomy form a faint misty appearance in the heavens, produced by a group of stars too distant to be seen singly, or by diffused gaseous matter; and this nebulae, according to Laplace, constituted the foundation of the solar system—the beginning of the sun and all the planets. But the very foundation of his argument is destroyed by the fact that nebulae have never been known to develop into stars and systems, and have always remained in the condition in which we now see them. It is little wonder that the illogical and wholly unproved speculative doctrines of evolution are now being discarded, one after another, by all honest scientific men. For one foremost example I would point to the leading philologist of the present day, Professor Virchow, of Berlin, who declares that evolution is all nonsense. "Any attempt," he adds, "to find the transition from animal to man has ended in total failure. Man is not descended from the ape." Haeckel, the great to-day apostle of naturalistic evolution, has recently bewailed the fact that he is now almost standing alone. "Most modern investigators of science," he states, "have come to the conclusion that the doctrine of evolution, and particularly Darwinism, is in error and cannot be sustained." Thus we see that the false and atheistic doctrines as regards evolution, taught by the High School Geography, are not even up to date. On the contrary, they are behind the times, and are now being wholly ignored by most of the leading scientists of the day. The question now arises as to what course the churches, and especially the Church of England in Ontario and Manitoba, will pursue in this grave High School Geography matter. Will they quietly and indolently fold their hands as mere silent spectators of the issue, and permit, without protest, infidelity to be openly taught in our educational institutions, or will they raise their voices against the great wrong that is being inflicted on our young people and on the Christian community at large? The various Church Synods will meet next month, and their protest, or even the protest of a single Synod, will have much weight with the local Governments concerned, and materially aid to remedy the evils of the existing situation. I have not the slightest doubt that the present Ontario Minister of Education will do his duty in this matter if it is influentially presented to his notice, and

the pernicious teachings of such atheistical books as the High School Geography be no longer permitted in our educational institutions.

J. Mercier McMullen.

Brockville, May 22nd, 1906.

HYMNAL COMMITTEE.

Extracts from Correspondence Received by the Compilation Committee of the Book of Common Praise.

Second tune for "The God of Abraham."—Rev. J. E. Warner, Pugwash, N.S.

Tune in Canadian Presbyterian Hymn Book for "From Greenland's icy mountains."—Rev. C. R. Harris, Gunning Cove, N.S.

Tune in Hymnal composed for A. and M. 25, "Through the day."—Rev. John Hackenby, Granville Ferry, N.S.

Tunes in Canadian Presbyterian Hymnal for A. and M., Nos. 631, 523, 524, 307, 227, 98.—Rev. E. Roy, Eastern Passage, N.S.

Shorten hymns, A. and M., Nos. 436, 431, 395, 302, 300, 235.—Rev. Allan P. Stratford, North Sydney, N.S.

First tune only for "Jesus lives! no longer now," and for Nos. 148, 178, 252, 292, etc., A. and M.—Rev. B. A. Bowman, Whitney Pier, C.B.

A. and M. 425, 396, 393, 392, 436, 235, 226, 142, 81 and 61 are too long.—Rev. C. B. Schofield, Sydney, N.S.

"Eilers" for "Saviour, again."—Rev. A. W. Bent, Chester, N.S.

We use plainsong for A. and M. Nos. 9, 96, 98, 117, 157, 295, 309, 398, 486, 509.—Rev. C. deW. White, Kentville, N.S.

The popular tune for "Nearer, my God," omit second verse of "Welcome, happy morning."—Rev. E. H. Ball, Tangier, N.S.

Both tunes for "The God of Abraham praise." St. Gertrude for "Onward, Christian soldiers."—Rev. Wm. Driffield, Londonderry, N.S.

Hymns of Sankey type for mission service use.—Rev. A. Gale, Sydney Mines, C.B.

Second tune for "Art thou weary," and Sullivan's tune for "Onward, Christian soldiers."—Rev. H. J. Johnson, Parrsboro, N.S.

Tune, "Home, Sweet Home," for "I could not do without Thee."—Rev. C. R. Cumming, Weymouth, N.S.

No. 2 for "Jesus Christ is risen to-day"; Keble for "Sun of my soul."—Rev. J. L. S. Foster.

The tune in American Hymnal for "O sacred head."—Rev. R. W. Norwood, Bridgewater, N.S.

We would gladly welcome a new hymn book containing a combination of the best.—Rev. Morris Taylor, Stellarton, N.S.

We use only twelve of the hymns in A. and M. Appendix.—Rev. S. J. Andrews, Baddeck, C.B.

Sullivan's tune for "Safe home, safe home in port." Webb's tune for "Stand up, stand up for Jesus."—Mrs. Simpson, W.A., Port Hope, Ont.

Aurelia for "O day of rest and gladness" and "The day of resurrection; Trichinopoly for "There's a friend for little children."—W. A., Omeme, Ont.

Sawley for "There is a green hill."—W. A., Fenelon Falls, Ont.

Hymns for special occasions should be set to well-known tunes. For saints' days more hymns of a general character.—W.A., Bolton, Ont.

Please include some carols; also, "O little town of Bethlehem," "Asleep in Jesus," etc.—Mrs. W. A. Baldwin, W.A., Christ Church, Toronto.

Tune 13 St. Peter for No. 5 A. and M., "My Father, for another night."—W.A., Uxbridge, Ont.

Sullivan's tune for "Onward, Christian soldiers."—W.A., St. Matthew's, Toronto, Ont.

Please use well-known tune for "Nearer, my God, to Thee," "Stand up, stand up, for Jesus."—W.A., Sutton West, Ont.

Moscow for "Thou, whose almighty word."—W.A., Hastings, Ont.

We prefer Hullah's tune (Canadian Presbyterian 512) for "All things bright."—Mrs. Hilliar, W. A., Bowmanville, Ont.

H. C. 7, "Jesu, Sun of Righteousness"; No. 11, "My God, is any hour so sweet"; No. 100, "Hark, the swelling breezes," are splendid, and should be better known.—Orillia W.A., Ont.

St. Bernard for H. C., 121, "When wounded sore."—Mrs. Black, Atherly W.A., Ont.

We have marked 168 hymns in H. C. as indispensable.—St. Paul's W.A., Lindsay, Ont.

We use H. C., and suggest 33, 91, 217, 248, 316, 322, 333, etc., in A. and M.—St. Paul's W.A., Toronto.

St. Crispin (Ch. H., 408) for "Just as I am," and Sullivan's tune (Ch. H., 437) for "Nearer, my God to Thee."—W.A., Perrytown, Ont.

Third tune, A. and M., 309, for "Now, my tongue, the mystery telling."—St. Mark's W.A., Toronto.

H. C. tune for A. and M., 631, "Oh, the bitter pain and sorrow."—Miss Awty, secretary St. Anne's W.A., Toronto.

Holly for "Thee we adore."—Mrs. Bruce, secretary Holy Trinity W.A., Toronto.

We use same tune for "Go to dark Gethsemane" as for "Rock of Ages."—Alliston W.A., Ont.

We suggest, "The day is gently sinking to a close," "Here, O my Lord, I see Thee face to face," "Fling out the banner," "Hark, what mean those holy voices," etc.—Colborne W.A., Ont.

H. Comp. tunes for A. and M. 229, "The roseate hues"; A. and M. 255, "Just as I am," and A. and M. 277, "Nearer, my God to Thee."—Mrs. R. Scullie, secretary W.A., St. Mark's, Otonabee, Ont.

"How firm a foundation, ye saints of the Lord," to Adeste Fideles, "Fling out the banner," "Come, Thou Fount of every blessing."—Mrs. Wilson, secretary St. John's W.A., Toronto.

Hermas for "Welcome, happy morning."—St. Clement's W.A., Toronto.

Sawley (Walch) for "Praise to the holiest," St. Cyprian for "Lord, Thy word abideth," Leominster for "A few more years shall roll."—St. George's W.A., Newcastle.

"Awake, awake, O Christian," "The love of Christ constraineth."—Mrs. Cartwright, St. Thomas' W.A., Toronto.

Dr. Mockridge's tune for "The roseate hues."—W.A., Collingwood, Ont.

Defect in A. and M. is the lack of stirring tunes such as are found in Barnby's "Hymnary," Church Hymns and Parker's American Hymnal.—C. W. Fahey, choir master, Collingwood, Ont.

We give list of twenty hymns from H. C. not in A. and M., which should be included, such as "Why should I fear the darkest hour?"—W. A., St. Luke's, Ashburnham, Ont.

OUR LIVES.

Our lives are songs, God writes the words,
And we set them to music at pleasure;
And the song grows glad, or sweet, or sad,
As we choose to fashion the measure.

We must write the music whatever the song,
Whatever its rhyme or meter;
And if it is sad, we can make it glad,
Or if sweet, we can make it sweeter.

One has a song that is free and strong,
But the music he writes is minor;
And the sad, sad strain is replete with pain,
And the singer becomes a repiner.

And he thinks God gave him a dirge-like lay,
Nor knows that the words are cheery;
And the song seems lonely and solemn—only
Because the music is dreary.

And the song of another has through the words
An undercurrent of sadness;
But he sets it to music of ringing chords,
And makes it a psalm of gladness.

So whether our songs are sad or not,
We can give the world more pleasure,
And better ourselves by setting the words
To a glad, triumphant measure.

—Put away all bitter feelings and broodings
over slights or wrongs, no matter from whom
received.

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Mr. Henry Hens, of Exeter, has offered a rood screen, valued at 500 guineas, to the Church of St. Sidwell's, Exeter.

A memorial to General Wolfe is to be placed in the parish church of St. Alphege, Greenwich, for which Canadians will subscribe the cost.

The election to the vacant Bishopric of Argyle and the Isles has again been postponed and will take place not earlier than July 12th and not later than August 1st of the present year.

Mr. T. H. Seymour, for twenty-one years parish warden of St. James', Exeter, was recently presented by the parishioners with a handsome piano and an illuminated album containing an address and the names of over 300 subscribers. The rector, the Rev. Philip Willams, made the presentation.

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The fund for establishing a Bishopric for Essex, and building a Bishop's home at St. Albans, has advanced in the past month from £15,500 to £20,050, although no general appeal has yet been made.

The Rev. E. C. Dawson, University Hall, Edinburgh, was lately elected Synod Clerk of the Diocese of Edinburgh, and Canon of St. Mary's Cathedral in place of Dr. Ellis, who was consecrated on the Feast of St. Mark, Bishop of Aberdeen.

The plans for the nave for the ancient Abbey of Hexham have now been finally approved, and building operations will be commenced shortly. The sum in hand is over £17,000, made up chiefly of the £15,000 given by the late Mr. Thomas Spencer.

The Duke of Connaught as the Grand Master of the English Freemasons, has arranged to lay the corner-stone of the Lathorn Memorial Chapter House in connection with the Liverpool Cathedral on Friday, the 25th inst.

The Queen has given permission for a font to be erected in St. Mark's Church, Ystradyfodwg, Wales, in memory of her father, the late King of Denmark. It will be placed opposite the eagle lectern presented by King Edward VII.

Mrs. Pakenham Mahon has placed two beautiful memorial windows, with inscriptions in brass underneath each, to her late husband and daughter, in Strokestown Church in Ireland. She has also presented a brass eagle lectern. They are much admired as works of art.

Monkstown Parish Church, County Dublin, of which the Rev. Canon Dowse is rector, holds the foremost position in Ireland for the support of foreign Missions. For the C. M. S. in the year just closed it has raised £1,581 1s. 2d., being in advance of £371 13s. 8d. on the preceding year.

Some massive altar rails, of the finest English oak, were lately dedicated in Codford St. Peter Church, Wilts, in memory of the late Miss Charlotte Anderson, of that parish. They are of a Jacobean balustrade pattern and were designed by Mr. H. A. Bernard-Smith of St. Staple Inn, London.

At a special service which was held in the Church of St. Martin's-in-the-Fields, London, on St. Mark's Day, Lord Kinnaird unveiled two stained-glass windows, which have been placed in the church in memory of Prebendary J. E. Kitto, who was vicar of the parish from 1886 until his death in 1903. Lord Kinnaird also unveiled a portrait of the late vicar, painted by Signor Stippolini, which is to be placed in the vestry.

Some very interesting excavations are being made on the site of the Old Abbey at Stanley, Wiltshire, which existed from about the year 1240 to the time of the Reformation. Although many of the main walls have been entirely removed, the beautiful columns of Purbeck marble which

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KARN	Walnut, upright, full-length panel and music desk, three pedals, continuous hinges, etc. Manufacturer's price \$375	\$235
GERHARD HEINTZMAN	Cabinet Grand Upright, large size, polished panels with carving in relief, ivory and ebony keys, etc. Manufacturer's price \$450	\$238
MENDELSSOHN	Walnut Upright, medium size, handsome case, polished panels with carved border, full-length music desk, three pedals, etc. Manufacturer's price \$350	\$239
KARN	Upright Piano, in handsome up-to-date design, walnut case, Boston fall-board, three pedals, ivory and ebony keys, etc. Manufacturer's price \$400.....	\$243
GERHARD HEINTZMAN	Upright Piano, medium size, case in fine quarter-cut oak, dark russet finish, full-length music desk, three pedals. Manufacturer's price \$400.....	\$259
GERHARD HEINTZMAN	Cabinet Grand Upright, burl walnut case, full-length panels, Boston fall-board, three pedals. Manufacturer's price \$450	\$278
GOURLAY	Cabinet Grand Upright, in rich mahogany case, full-length panels and music desk. The \$425 style. Has been used about a year	\$307

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supported the roof of the Chapter House were found where they had fallen, and a good deal of the paving of this and the adjoining parlour has been laid bare, and some fine-figured tiles, representing birds, etc., have been discovered.

The Rev. Dr. Rowland Ellis, late rector of St. Paul's, Edinburgh, was consecrated in St. Andrew's, Aberdeen, the 51st Bishop of that ancient See. The Primus consecrated, and he was assisted by seven other Bishops, one of them being the

Bishop of Bangor. Bishop Harrison, formerly Bishop of Glasgow, preached the sermon, choosing for his text I. Peter 1:3. The service was a very solemn and impressive one. The Rev. Dr. Ellis's consecration is the fourth, out of seven Scottish Bishoprics, that has taken place within the last three years. St. Andrew's, Aberdeen, the church in which the consecration took place, is historically connected with the consecration of the first Bishop of the American Church, Samuel Seabury, in 1784.

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Dr. Warre, the late head-master of Eton, recently unveiled in Winchester Cathedral a memorial tablet to the late Rev. Canon Edward Huntingford, D.C.L. The tablet was designed by Mr. C. E. Kempe to fit into the stone panelling, being executed in simple characters upon a ground-work of gilded copper and green marble. Above the inscription is a circular design embracing a simple Latin cross. The Dean read the opening prayers and Dr. Warre made a short address eulogistic of the deceased before he unveiled the tablet.

The Bishop of Aberdeen and Orkney (Dr. Rowland Ellis), was on a recent Sunday presented with a grandfather's chair and an illuminated album by the members of the Guild of St. Paul, in commemoration of zealous labours on behalf of the Guild, extending over some 22 years. On the following Tuesday evening the congregation of St. Paul's met in the Freemasons' Hall, Edinburgh, and presented Dr. Rowland Ellis with an illuminated address, a handsome engraved tea and coffee service and salver, a cheque for £282, and an album containing the names of the subscribers.

In the interesting ancient church of "St. Mary" the Virgin, Chipping Norton, there has been placed a tablet to the memory of a late vicar recently deceased (the Rev. Francis Harris, M.A.), which takes the form of a list of rectors and vicars from 1186 up to the present time. The parish was in the Diocese of Lincoln until 1542, since which time it has been included in that of Oxford. The church contains some tombs more than 300 years old, also a number of ancient brasses, one very noticeable of John Yonge, who died in 1451, and is represented standing upon a woolpack, a trade symbol of great antiquity.

A somewhat touching gift was lately received by the Church Army. The little girl of a gallant general, who has seen service nearly all over the world, was recently dangerously ill, but has recovered almost by a miracle. The General and his wife, having read in the papers that £300 enables the Church Army to send a small family in poor circumstances to Canada have brought that sum to the Society as a thank-offering for the restoration of their child to them, with the request that if possible an old

soldier with a little girl may be chosen. The general and his wife will act as "Friends" of these particular emigrants under the Church Army "Emigrants' Friend" Scheme.

Preaching lately at St. Michael's Church, Folkestone, the Rev. E. Husband said he had a remarkable illustration of the indestructibility of life. A gentleman resident in Folkestone was given, many years ago, two beans which had been taken from the coffin of one or two ancient Egyptians. The seeds were probably 2,000 to 3,000 years old; they certainly had been in existence before the coming of Christ. Some few weeks ago it occurred to his friend to sow these seeds. It seemed too wonderful for words, but the result was the plant sprang up after the lapse of ages. He had been allowed to place it over the altar at the services that day, and what a sermon it preached of the indestructibility of life.

After the consecration of the Right Rev. Dr. Paget in St. Pancras Church a parochial lunch took place at the Midland Hotel at which more than 150 guests set down. The Lord Bishop of Oxford, the newly consecrated Bishop's brother, took the chair. At the conclusion of the lunch, the Rev. G. C. Blaxland, the Rural Dean presented an episcopal ring from the clergy of St. Pancras' Rural Deanery to match a gold and sapphire pectoral cross, which Dr. Paget's past and present curates had given him. On the evening of the next day a large crowd of parishioners met in the schools, when the Churchwardens on behalf of the congregation presented the Bishop of Ipswich and Mrs. Paget with an address and a purse of 350 guineas. A number of other gifts were also presented to them at the same time.

Children's Department.

HOW BENNIE RAN AWAY.

"Come, Bennie, you must go to bed," said nurse Nora.

"Don't want to," returned Bennie, scowling his baby brow.

"But you must. It's half-past seven."

"Don't care. Me run away."

This was a common threat of the little boy. Ever since he could talk he had made use of it, until his mother and Nora had ceased to pay any attention to the words, hoping he would forget them as he grew older.

So Nora said, cheerfully, "I'll get some nice cool water for you, and then take off your hot clothes, and put you in your little bed."

It had been a hot day, and perhaps that was why Bennie was not as good tempered as usual.

"Will run away!" he said after

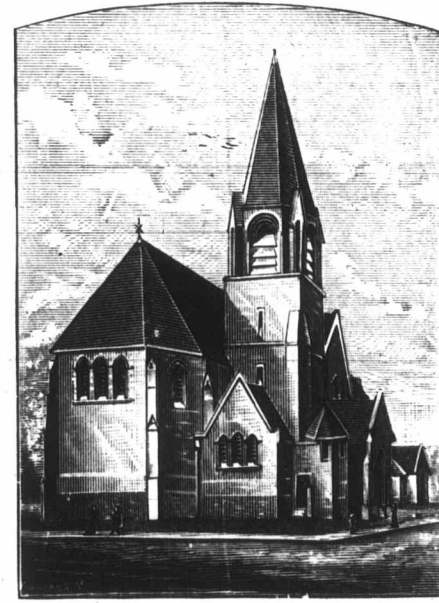


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Nora had gone. He stamped his little foot, knocking over the fort which Nora had just made with his building blocks.

Then he clambered down the porch steps, slipped through a hole in the hedge, and ran over to a vacant lot where there were some trees and rocks, as fast as his chubby legs would carry him.

"Me bad boy," he kept saying to himself, "Me running away."

Meanwhile there was trouble in the house. When Nora returned with the water, she looked for the child in the garden, dining-room, and parlor, then becoming a little anxious, she called her mistress.

"Oh, ma'am," she cried, "I can't find Master Bennie anywhere. Is he upstairs with you, ma'am?"

"Why, no," said Bennie's mother, taking alarm at once. "Where did you leave him?"

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"He was ma'am, and water, and gone. He d and said he'

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"Oh, wha the mother. here! We to help u lanterns."

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"He was playing on the porch, ma'am, and I went to get him some water, and when I got back he was gone. He didn't want to go to bed, and said he'd run away."

"Then he has done it at last!" wailed the mother. "Oh, my baby, my baby! Nora, run! You go one way and I the other! Oh, my baby!"

After looking in vain for him at the neighbours', and along the street, the two women returned to the house. Darkness had fallen, and the thought of the dear little fellow, wandering alone in the night, made them both weep.

"Oh, what shall we do?" moaned the mother. "If his father were only here! We must get the neighbours to help us look for him with lanterns."

Just then a little noise at the porch door sent them running to the back of the house, where, to their great joy, they saw Bennie toiling wearily up the steps.

"Mamma! mamma!" he was crying, and when he felt his mother's loving

STAMMERERS

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arms around him, he sobbed as if his little heart would break.

"There, there, Bennie," his mother said, comfortingly, "don't cry any more. You're safe with mother now. Where did you go, darling?"

"Oh, mamma," he said, between his sobs, "I runned away. I was bad. I didn't want to go to bed, and I was going to hide where Nora, nor you, nor anybody couldn't find me. But it was awful dark, and nen the angels lighted all their lanterns up there in the sky,"—pointing with his forefinger—"and found me out, and nen—and nen, I got scared, and runned home. I wanted my mamma."

"Yes, darling, and mamma wanted her little boy. Bennie must promise not to run away again and make mamma cry."

"Did 'ou cry, mamma? Poor mamma!" patting her cheek with his soft little hand.

"Yes, and poor Nora, too. Aren't you sorry for her?"

"Poor Nora!" he repeated, holding out his baby hand to her. She kissed it, and he said, graciously, "Now you may put me to bed."

So mother and nurse undressed and bathed him, and laid him lovingly in his little white bed. Then they watched beside him until sweet sleep closed his eyes, their hearts filled with gratitude to the good God who had let no harm come to their darling, when he had "runned away."—Lida C. Tulloch.

AN ALL-SUMMER SURPRISE PARTY.

Nine little girls met at their Sunday School teacher's home one April afternoon, each clasping a bulky little bundle in her hands. When the last one had arrived, Miss Gilder promptly led the way to the dining-room, and there, on the long table, they saw ten vegetable dishes of various shapes and sizes placed in a row.

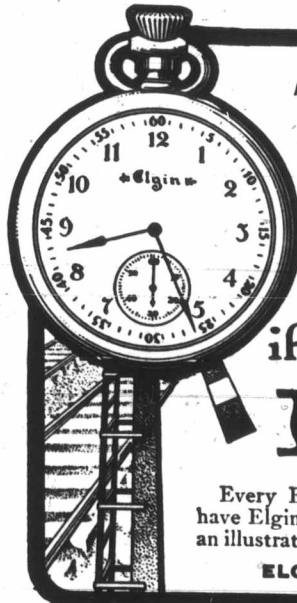
"Unwrap the parcels!" she commanded laughingly. "Then get in line, follow me, and do exactly as I do."

When the outside papers came off, each held ten tiny bundles in her hands. Miss Gilder very carefully unfolded one of her ten, and emptied its contents into the first dish. Another was emptied into the second, and so on down the line. Then, one by one, the girls tried to do likewise, even to the sneeze she gave as the last package was unwrapped.

What was the queer stuff they were putting into the dishes? Nothing but little brown flower seeds of various sorts and sizes that made odd-looking mixtures in the bowls.

"Now here is an envelope for each of us," said Miss Gilder. "Choose your dish, though they are all alike to be sure; empty its seeds into the envelope, and seal it up securely until planting day. Have you each planned where your bed is to be? Mine will be just outside this window where I sit so much. Be sure you have your ground well dug up and made rich, for flowers want plenty of food."

"I think I know what kind of seed



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Allie May put in," cried Dorothy Green teasingly.

"O, don't tell! don't!" chorused the girls.

"The secret's half the fun," added Joy Jamison.

"Won't we have a time guessing what it is when a new plant comes up in our beds!" said Martha Decker, giving her plump envelope a loving little squeeze.

"Yes, it will teach us a lot, too," declared Allie May wisely. "But, Miss Gilder, how will we know what to pull up for weeds?"

"Never call anything a weed, dears, until proves itself to be one. Maybe that will be another lesson for us this summer. We are all so quick to 'call names,' you know," was the reply.

"S'pose two of us have happened to choose the same kind?"

"That wouldn't hurt, either; besides they are not apt to be exactly the same variety. Now, shall I read you this interesting chapter in my little botany about seeds—how they travel, how they get their first food, and how they push their way up through the dirt?"

The chairs were drawn into a tight little circle around Miss Gilder, and the girls were soon listening eagerly to the words of the book.

Such was the beginning of the surprise flower-bed. The first week of May they had a planting day, going in a body from one house to another, and making a regular jollification of it. Then came the days of eager watching to see who would have the first plants up, and some weeks later a great rivalry as to who would bring the first blossom to Sunday School.

All summer long one class table in that school never lacked for flowers, and never had the members of No. 11 had so much fun together. Best of all, the ten flower-beds were so many all-summer surprise parties in ten different homes.

—As fear is the enemy of faith, faith is the sovereign balm for fear.—Rev. Dr. Albertson.

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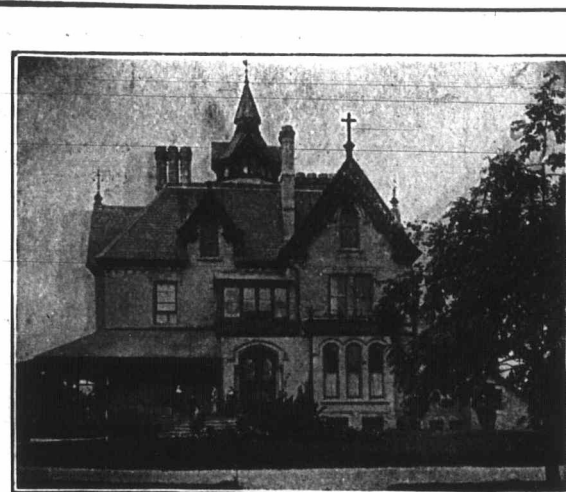
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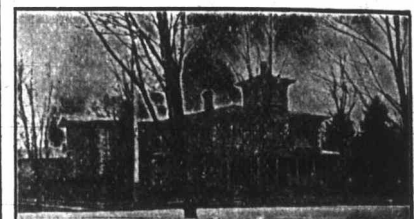
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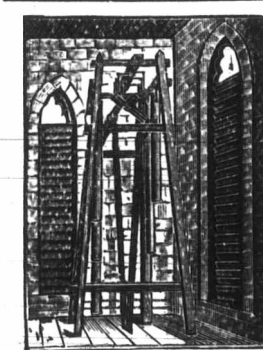
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