

# Canadian Churchman

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

Vol. 35.

TORONTO, CANADA, THURSDAY, JULY 2, 1908.

No. 27.

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Quebec.

A large number of the Bishops from overseas visited York lately at the invitation of the Archbishop. At the commencement of the day there was a celebration of the Holy Communion in the Minster, the Archbishop of York being the celebrant. The Dominion was represented at this gathering by His Grace the Primate and the Lord Bishop of Nova Scotia.

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A Story of United Empire Loyalist Descendants of Canada.

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The Rev. F. J. Kinsman, Professor of Ecclesiastical History in the General Theological Seminary in New York, was celebrated at the recent annual Convention which was held at Wilmington, on the first ballot to be Bishop of Delaware. This election gives our Sister Church in the United States its fifth schoolmaster Bishop since the beginning of the year 1906.



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ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situate. Entry by proxy may, however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

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

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

(3) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

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A lady in every parish in the Dominion to obtain new subscribers for the **Canadian Churchman**. Liberal terms offered. Apply to **Canadian Churchman Office, 26 Toronto St., Toronto, Ont.**

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on

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At the recent Convention of the Diocese of Western Michigan, a letter was read from the Bishop conferring the entire ecclesiastical authority of the Diocese entirely upon the Bishop-Coadjutor. The Right Rev. Dr. Gillespie thus retires entirely from all active work, although retaining his title. For 35 years he has filled his high position most faithfully and wisely.

Tissington, in Derbyshire, was visited by people from all parts who came to see the Ascension Day ceremony of dressing the five wells in the village. Upon a framework of wood a layer of clay is spread, and into the

latter flowers, leaves, berries, seeds, and rice are pressed. By this means some beautiful scenes are presented. The following were the designs: Hall Well, Windmill, motto, "The Lord is King for ever and ever;" Coffin Well, North Foreland Lighthouse, motto, "The Lord is my light;" Yew Tree Well, the Woman of Samaria, motto, "Sir, give me this water;" Hand's Well, the Resurrection, motto, "I ascend unto my Father;" Town Well, Windmill, motto, "The Earth is the Lord's." A service was first held in the church, after which a procession was formed and the wells visited, hymns being sung and psalms chanted.

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Notice is hereby given that a half-yearly dividend at the rate of six per cent. per annum on the paid-up capital stock of this Company has been declared for the half-year ending June 30th. Cheques will be issued to Stockholders for payment of same on July 2nd.

By order of the Board,

**W. PEMBERTON PAGE,**

Manager, Toronto.

Dated, Toronto, June 20th, 1908.

In answering any advertisement it is desirable you should mention "The Canadian Churchman."



# Canadian Churchman.

TORONTO, THURSDAY, JULY 2, 1908.

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.

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

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**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.

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**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.

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**NOTICE.**—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

**SINGLE COPIES 5 CENTS.**

**Lessons for Sundays and Holy Days.**

- July 5.—Third Sunday after Trinity.  
Morning—1 Samuel 2, to 27; Acts 12.  
Evening—1 Samuel 3 or 4, to 19; Jude
- July 12.—Fourth Sunday after Trinity.  
Morning—1 Samuel 12; Acts 17, to 16.  
Evening—1 Samuel 13, or Ruth 1; Mat. 5, 33.
- July 19.—Fifth Sunday after Trinity.  
Morning—1 Sam. 15, to 24; Acts 21, to 17.  
Evening—1 Sam. 16 or 17; Mat. 9, 18
- July 26.—Sixth Sunday after Trinity  
Morning—2 Sam. 1; Acts 25.  
Evening—2 Sam. 12, to 24 or 18; Mat. 13, 24 to 53.

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

**THIRD SUNDAY AFTER TRINITY.**

- Holy Communion: 186, 213, 318, 324.
- Processional: 175, 179, 274, 305.
- Offertory: 220, 275, 366, 549.
- Children's Hymns: 231, 271, 339, 340.
- General Hymns: 6, 21, 283, 520.

**FOURTH SUNDAY AFTER TRINITY.**

- Holy Communion: 315, 322, 554, 558.
- Processional: 215, 224, 339, 303.
- Offertory: 248, 256, 290, 365.
- Children's Hymns: 341, 342, 346, 540.
- General Hymns: 7, 12, 238, 243.

**THE THIRD SUNDAY AFTER TRINITY.**

As Jesus stood in the presence of the proud and disdainful Pharisees and Scribes and took note of their selfish indifference to the spiritual and material needs of the people of Israel, He rebuked their selfish pride, and, in parables, reminded them of the value of all souls in the sight of God. What sinner or publican would dream of going to a Pharisee or a Scribe for spiritual comfort? To Jesus they came and He spoke words of help to them, words which filled the hungry with good things, while the rich went empty away. There is inspiration in the knowledge of the plan of God, and of the ways of Heaven. Therefore Jesus would fill us all with a zealous love for souls by revealing to us the rejoicing of the whole company of Heaven over one sinner that repenteth.

We look about us. We see many souls perishing amidst the dangers and adversities of a wicked world. What is our attitude to them? Pride and disdain prevent us from fulfilling the service God requires of us. But zealous love exercises its ministry in perfect humility, and is not ashamed to seek for the lost, that is to go into the places where the lost usually are. The sinners and publicans drew near unto Jesus to hear Him. The very sinful to-day do not draw near to hear about Jesus. Therefore the Church and her members, those who love souls, have got to go after the lost sheep. In other words the Church must be actively engaged all the time in rescue work. Now when we say this of the Church we do not mean to forget individual responsibility. The Gospel says that it is the shepherd who goes after the lost sheep, and the woman who looks for her coin of silver. So each member of Holy Church must remember his or her responsibility in this work. It is our brothers, our sisters who are perishing. That is the first lesson. "All ye are brethren." This lesson inspires to service. It sends men and women after their brothers and sisters, to bring them within the hearing of the Gospel—of that word which is "the power of God unto salvation." The rule of service adopted by the Brotherhood of St. Andrew and the Daughters of the King is an illustration of that inspiration. Every baptised man and woman must be a good Samaritan to those brothers and sisters who have wandered into the far off land of sin and misery. Remember the value of a soul saved. "There is joy in the presence of the angels of God over one sinner that repenteth."

"O lost and found! all gentle souls below  
Their dearest welcome shall prepare, and prove  
Such joy o'er thee, as raptured seraphs know,  
Who learn their lesson at the Throne of Love."  
—Keble.

**Pan-Anglican Congress.**

Churchmen everywhere have had their hearts warmed and their imaginations stirred by the great London Congress. Representatives of the Anglican Church, one might almost say from every part of the world have there foregathered to consider and discuss questions and pass resolutions aiming at the quickening of religious life and the promotion of its growth. It reminds one of the great councils held in the historic past, when the representative dignitaries, ecclesiastical, came together to discuss and decide questions of faith and practice. We shall look for much good to result from this Congress. No doubt it will inculcate a broader and deeper sympathy amongst Churchmen, a greater unanimity of opinion and a fuller realization of the fact that we are indeed and in truth all members of one great body whose mission is "peace with honour" and progress with brotherly love.

**Shocking Outrage.**

In Cleveland, Ohio, the National Education Association intends to dig up the remains of an Indian named Omic, who was executed over a hundred years ago and interred in the public square in the open space south of the old stone church. The Indians are naturally hurt at this desecration and the intended exhibition for the amusement and gain of the Western Reserve Historical Society. We do not object to the digging up of the body of Omic," Chief Thunderwater said, "but we do object to making these bones objects of unwarranted curiosity. At the beginning of the last century the fur trade along the shores of Lake Erie on both the Canadian and American sides, was exceedingly profitable. Indians and whites alike were engaged in trapping muskrats, beavers, and other furred animals, which were found in abundance here. Omic and Semo, two Indian trappers, had to

fight for an existence, in spite of the teeming animal life all around them. Nightly they were robbed by whites, who stole not only the animals, but the Indians' traps. For years these two men eked out a miserable existence. They were shot at by whites while protecting their property. In one of these encounters a white man was killed. Omic was caught near Sandusky, brought to Cleveland, and publicly executed for the murder of the white man. Semo preferred to 'open for himself the gates of paradise.'" We ask, what have the Christian clergy of Cleveland been doing for three months not to protest against this insult to a fallen race? They, and all these Society members, owe a public apology to the Indians; and they call this ghoul-like conduct educational! Poor children with such teaching.

**The Bar.**

Notice has been taken in the press of the opinions of Mr. Bryan on the morality of advocacy and some views that have been expressed on the same subject by a body of representative lawyers in the United States. Mr. Bryan was firm and clear in denouncing the character and methods of the unscrupulous advocate. There will always be a wide difference in the conduct of a reputable and a disreputable lawyer. Take the case of a barrister who has just made a deliberate statement of what he called facts to the court. A statement that his opponent in turn positively denied to be true, and as deliberately pronounced to be untrue. Let us turn from this revolting picture and consider for a moment the character and conduct of such an advocate as the late Christopher Robinson—a man whose statement of fact, or of law, was regarded with confidence and respect by the bench, the bar and the public. Whenever a dishonest, scheming, unprincipled man becomes a barrister we may rest assured that his conduct at the Bar will be in keeping with his ill-reputation. And on the contrary, whenever a man studious, upright and honourable is chosen all who have to do with him will realize that the law is indeed what it is claimed to be—a noble and learned profession. The fountain of the law can only be kept pure and beneficent by preventing those who would defile and sully its waters from approaching their source.

**Purification.**

By the time this number is printed the city of Toronto will be committed to a large and much needed work of purification. The daily journals have vied with each other in denouncing the evil state of pollution and the need of reform. A late repentance possibly, but ever welcome. A great deal could have been done with the \$1,500,000 which the City Council could have applied to the work, but neglected to do so. Now they have a mandate, and it is to be hoped will not go to sleep again. And we trust cities and towns on both sides of the lakes will watch the result and will themselves adopt and improve on what Toronto may achieve. It is a field for honourable rivalry.

**Neglected Duty.**

At the Pan-Anglican Congress a paper was, owing to His Lordship's illness, read for the Bishop of Birmingham, in which Dr. Gore scored our Church for its long and reprehensible neglect of the oppressed and weak. A tremendous act of penitence followed by reparation was called for by the learned and devout Prelate. We have said that the persistent and faithful practice of the doctrines of the Church would render Socialism even in its best form, uncalled for. At the same time we admit and deplore the fact that Socialism and all such movements, crude and objectionable as some of them are, have been brought into being by neglected duty on the part of Churchmen and women. So long as pride, prejudice, selfishness

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make themselves influential in moulding the policy and guiding the practice of the Church so long will the poor, the needy, the oppressed look without for the sympathy and succour that should be theirs without the asking from within.

#### Suburban Communities.

The rapid transport which is now universal is having a wonderful effect in transforming our cities and especially our Old World ones. It is no longer the custom to sing the Psalms of David in metre, and it would be quite inappropriate to repeat the old proud boast—

“Jerusalem as a city is  
Compactly built together.”

In fact such an arrangement is no longer looked on as something to rejoice over, but the reverse. No large city is so quick to take advantage of modern facilities as that modern Babylon, London. The first London County Council adopted the policy of expansion and the old estates are disappearing in a steadily increasing ratio in all directions and being covered with buildings suited for different grades in social life.

#### Rational Recreation.

As an instance we have the Ealing Tenants, Limited, one of the properties purchased and developed in accordance with the policy of the Co-partnership Tenants Housing Council. At the formal opening of the grounds of this company Mr. John Burns spoke in favour of rational recreation. He condemned the glorified sports and was glad that the grounds were for individual play. The tendency, he added, of modern movements was to bring great crowds together to see other people play, to witness gladiatorial spectacles. The effect of this was that we now cried in companies, grunted in battalions, sported in divisions, holidayed in armies and married in mobs. The spirit of the horde was developed, and in exhibitions, meetings, sports, games or legislation, the individual was becoming less and less and the mass, the mob, was becoming more and more.

#### Roosevelt Energy.

It has been impossible to avoid taking an interest in the recent party convention in the States. The worst of it is that business is to some extent paralyzed in a presidential year and this trade disturbance affects us. Whether for good or evil Roosevelt's has been the master hand to direct the storm. Even in giving advice regarding a local graft prosecution he uses these brave and true words: “It is just as bad to be ruled by a plutocracy as by a mob. It is profoundly un-American, and, in a social sense, profoundly immoral, to stand for or against a given man not because he is or is not a brave, upright, and able man, but because he does or does not belong to a labour union, or does or does not represent the big business interests. In their essence, down at the foundation of things, the ties that are all important are those that knit honest men, brave men, square-dealing men together, and it is a mighty poor substitute if we replace these ties by those that bind men together, whether they are good or bad, simply because they follow a particular business, have a given social standing, or belong to a particular organization.”

#### Marriage.

A subject that will never down is marriage. Just as long as this world turns round and lads and lassies grow up to be men and women the universal law of life will go on repeating itself and the lads will love and the lasses will not say them nay. And then after due formalities on some bright June morning they will with kith and kin, and a happy throng of well wishers repair to the Sanctuary and with solemn rite and gracious benison of Holy Church be made one. The secret of a happy marriage is the story of two patient, self-denying, diligent, cheerful, faithful and devout young people striving through good report and evil report, in days of storm or sunshine, to

follow the directions laid down for them at the outset in that noble life chart—brimming with spiritual and human wisdom—the marriage service. The secret of an unhappy marriage is, on the contrary, the pathetic and, alas, too often dramatic tale of a formal, faithless, selfish beginning—an irksome, miserable journeying in galling, hateful bondage, marked by sin and consequent suffering towards a dreaded and hopeless end. But even so, while there is life there is hope; only, however, to the truly humble and penitent, who by a mighty and persistent struggle are willing to confess their waywardness and sin “to the end” that they “may obtain forgiveness of the same by His infinite goodness and mercy.” We earnestly hope that the marriages consummated during this month just closed may be begun, continued and ended in the only true way that which we have sought to outline at the beginning of these diffident but earnest expressions on the “Holy Estate of Matrimony.”

#### SOME MAY MEETINGS.

Despite the passing of the historic “Exeter Hall” the London May meetings remain one of England's national institutions. They supply a striking illustration of the vitality and the manifold and Catholic activities of the old Church. The Church of England is the Church of societies, of organizations devoted to the promotion of every good and laudable cause that can come within the purview of all sorts and kinds and conditions of men and women of “good-will.” Indeed it would be difficult to find any good and useful movement for the spiritual, moral and material bettering of the community at large unrepresented in some shape or form in the Mother Church, and in a lesser but quite remarkable degree, in her daughter Churches throughout the world. Whatever she may be in numbers the Church of England is essentially a national institution, in close and vital touch with the life of the nation, and doing her work on broad and far flung lines, and honestly endeavouring to rise to the full realization of the exigences of her position as the representative Church of our race and Empire. Naturally as Canadian Churchmen, the anniversary meeting of the S.P.G. claims our special interest. This most important gathering was preceded, the day before, by a service in St. Paul's Cathedral, at which were present seventeen Bishops, nearly all of whom were “colonial.” The sermon, which was very highly spoken of, was preached by the Archbishop of Brisbane, Australia. There was a great congregation. On the following day the annual meeting was held which, according to immemorial custom was presided over by the Archbishop of Canterbury. Nineteen Bishops attended Bishop Montgomery, the Secretary read annual report, which on the whole was very encouraging. Although there had been during the past year a shrinkage in special funds, the General Fund had never in any normal year been so high and had reached over £186,000 (about \$900,000). The Archbishop in his speech emphasized the great racial movements which are beginning to take place in all parts of the world. “Formerly,” he said, “races lived in water-tight compartments.” Now this was changed or rapidly changing. The old problems were territorial. To-day they are racial. Almost every British colony had its racial question, including Canada. There representative speakers from Africa, Canada and Australia followed. Canada was represented by the Rev. W. H. Vance, of Toronto, who spoke specially of the work in the North-West. At the evening meeting there was an immense attendance. The Bishop of London presided and spoke and two Bishops, respectively, from India and New Zealand gave addresses. The Oxford Mission to Calcutta had an encouraging anniversary. The Metropolitan of India spoke sympathetically of the aspirations of the people of India, and pre-

dicted a final satisfactory solution of present problems. At the anniversary of the Cambridge Mission to Delhi, the Bishop of Lahore also spoke of the “unrest” in India, which, he said, was the inevitable result of our work among the natives. A new day was dawning for India. There was no reason for despondency, although in some respects the situation was grave. The Missions to Seamen reports an income, last year, of considerably over a quarter of a million dollars, and a very widely extended work among sailors in all portions of the Empire. The income of the Colonial and Continental Church Society reached over \$134,000 last year. During the year the sum of £6,835 had been remitted for work in Canada. The Bishop of Rochester presided at the annual meeting of the Church Reform League, one of whose main objects is the restoration to the Church of the right of self-government, analogous to that already enjoyed by the established Church of Scotland. The Society also aims at amending the system of the appointment of the clergy to livings, the establishment of clerical pensions, the “reform” of the cathedrals, etc. The hundredth anniversary of the Society for Promoting Christianity among the Jews was presided over by Sir John Kennaway, M.P. The income of about a quarter of a million dollars is the largest in the history of the Society. Other anniversaries that have come under our notice were, the Zululand Mission, the Guild of Church and Empire, the Church of England Scripture Readers' Association, the Society for Promoting Christian Knowledge (income over £47,000), the Additional Curates' Society, the Church Pastoral Aid Society, the Church Army, the Church of England Zenana Missionary Society and the Church of England Waif's and Stray's Society. This partial list of the societies, working under the auspices of the Mother Church, representing as they do an annual expenditure of nearly two million dollars, affords a most eloquent and inspiring testimony to the very wide range of her sympathies and activities, and constitute a unique record in the history of any religious body since the foundation of Christianity. At least another million and a quarter dollars may be added to the above computation, as representing the incomes of the Church Missionary Society and other organizations, whose anniversaries have not come under our notice.

#### KING'S COLLEGE, WINDSOR, N.S.

We are rejoiced to learn on unimpeachable authority that this venerable Church institution has just closed the most prosperous year in its history, and that the prospects for the coming year are excellent. A very important change has been effected, which it is confidently expected will be productive of the best results, by the extension of the college course from three to four years. This will involve some important minor changes. The vacation will be lengthened to four months, the college closing the last week in April. The June Encornia, which has been for so many years a very prominent feature in the life of the university, will necessarily cease, and will, as at present provided, be held in April, although there is a strong feeling in some quarters in favor of holding it in September, when the college re-opens, which we understand was the custom three quarters of a century ago. The lengthening of the vacation, it is believed, will be great service to those students desirous of obtaining temporary employment, and especially to the candidates for Holy Orders, for whom there is always plenty of work in the diocese. The lengthened course will also increase the average attendance by one-third. In this respect King's has always been at a disadvantage as compared with other Maritime colleges, all of which have a four year's course. The movement for establishing a Science department has been most successful. The appeal for the necessary funds, which was made about a year



ago by Dr. Bober, Professor of Modern Languages, has been well responded to and has justified the Board of Governors in appointing an assistant to Professor McCarthy, who has charge of that branch. The Board of Governors decided to retain the services of the Rev. A. Gate, the Travelling Secretary, who during the first year of his incumbency has done very valuable work, in bringing the claims of the college before the Church people of the Maritime Provinces. Mr. Gate has been somewhat handicapped in his work by the appeals on behalf of the Mission Fund of the diocese and the new cathedral at Halifax, but the turn of the college will come in due time. Meanwhile the ground is being prepared. An attendance next autumn of over sixty is looked for, including a number of young Englishmen. The report of the general expenses of the institution show a deficit, which is more apparent than real. Both of the allied institutions, the Boys' and Girls' Schools report very prosperous years. One very encouraging fact was made apparent at the Encornia, viz., the perfect confidence and good will subsisting between the faculty and students. Five out of the nine professors and instructors are now King's men. We heartily congratulate the Rev. Dr. Boulden and his co-workers, both within and without the college for the success which so far has crowned their efforts. The extinction of King's College, as an independent foundation, would have been in our opinion not only a very serious blow to the interests of our Church in the Maritime Provinces, but also to those of higher education generally. Now that the danger has been averted, at all events for the next generation, people are beginning to wonder how they ever seriously entertained the idea, and it is hard to realize the fact, amid the present general enthusiasm for the maintenance of the college on its ancient foundation, how very nearly it was lost to the Church for ever. We write, as we have before stated, from authoritative information. The whole Canadian Church may be heartily felicitated in the preservation and renewed prosperity of King's College. This article would be unpardonably incomplete without a reference to the work of the King's College Woman's Auxiliary which is providing the salary of one Divinity Professor and has also assisted the college in other ways.

#### FROM WEEK TO WEEK.

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

The General Synod is approaching and the time for handing the reports of committees appointed by that body to the Secretary for publication is at hand. We ought, therefore, in a week or two to know something of the work that has been accomplished during the past three years. About two years ago the committee on Church Union was convened in London and considerable interest was centred in the deliberations of that body, seeing that a specific invitation had been received to join in the negotiations then in progress between the Presbyterian, Methodist and Congregational Churches. The invitation was the result of complaints that the Anglican Church had been left out of these negotiations, and a very broad hint that we ought even now to be given an opportunity to enter a movement that really had its genesis some twenty years ago in the Anglican Church. The complaint and the hint did not come of course officially from the Church, but men whose words could not readily be ignored had expressed themselves publicly on the subject with the result that the invitation came even more promptly than was expected and some of our friends felt that they had something of a white elephant on their hands. Here was a Church clamoring apparently for a part in active and practical negotiations for Church reunion and their demands are promptly met. The next move must necessarily be taken by Anglicans. To have de-

clined to negotiate would have given the impression that the Church was insincere; wanting to create the impression that it was anxious for union, but unwilling to take the step that would lead to such a consummation. To have accepted would lay upon the Church the necessity for outlining a basis of union that had some hope of leading ultimately to a successful issue. To enter into negotiations with an apparent desire for union and then to withdraw almost immediately because we had no proposition to make that could be listened to, would place us in a very undesirable position before the public. What then was done?

To answer the foregoing question is not as easy as it looks for the action of the Church, so far as we can find out has been pretty much of a farce. There was first of all the convening of the General Synod Committee on Union at London in 1906. After wrestling with the situation for about a day this committee composed of representative men of different schools of Churchmanship came to a unanimous conclusion that favoured proceeding with negotiations. Just what the terms of that resolution were, or what was the procedure recommended has never, so far as we can find out, been given officially or unofficially to the Church. The committee, we understand, recommended the Bishops to accept the invitation provided it could be ascertained that there was any willingness on the part of the other communions to proceed with the negotiations on the basis of the retention of the Episcopate. Spectator had an opportunity of interviewing several of the leading members of that committee a few days after it completed its work and all expressed themselves as highly pleased with the results of the deliberations. One Bishop said that a distinct step forward in the great movement towards union had been taken. It was evidently a cause of surprise to the most ardent unionists that an agreement so important could so easily be reached. What then became of this decision of the committee? That is a question which the members of the committee themselves do not seem to be able to answer. Did the finding of this committee actually find its way to the negotiating bodies? That appears to be a mystery. Some say that members of the committee who had ardently entered into the deliberations and warmed up appreciably on union got scared when they went home and talked it over with their friends. Some say that the Bishops put the resolution in their pockets and sent a polite and non-committal note to our friends, stating that nothing could be done in reply to their invitation until after the meeting of General Synod. Whatever happened the point that we want to make is this; the question of Church union has apparently not been advanced one iota since the meeting of that committee. The subject must come up at the September meeting of Synod, but nothing has been done to mature the mind of the Church on any policy of union. If that committee reached a conclusion that was in advance of public opinion at the time why on earth didn't its members set out upon a campaign to bring the Church to their way of thinking? The Church will have to pronounce itself upon this subject one way or the other. It will have to go on record and it is most desirable in every way that our record should be honourable and worthy of the position we occupy. How, we would like to ask, can a Synod do justice to such a subject when there has been no previous guidance and no adequate discussion from all points of view? We would also like to ask has that committee on Church union felt satisfied with the apparent failure of its work in 1906, and has it no further recommendations to make to the chief assembly of the Church?

We have noticed in the report of the proceedings of the Toronto Synod, a delegate in discussing Sunday Schools, states that the Sunday Schools of the Church of England are much behind the schools of other denominations

in efficiency and power. We have often heard similar statements made elsewhere and we would like to have the contention verified. Our own impression is that Anglican Sunday Schools are quite equal to, if not superior to, those of Presbyterian and other Churches, for the real and vital purposes for which Sunday Schools are intended. This, of course, is only a vague and unproven impression and it occurs to us that it might be worth somebody's while to attempt to make an intelligent comparison. If other Churches are teaching so much more effectively than we then we ought to discern a generation of young people much better informed in the Scriptures than we are producing. What we would like to get at is the results behind the fireworks of modern instruction. Does that instruction issue in a fuller knowledge of Scripture, a more thoughtful application of its meaning, a more ready understanding of its text in later years? There is a kind of instruction that is a sort of fascinating intellectual gymnastics. Its effects are apparently highly satisfactory for a few days, but being based on unsound psychological principles it evaporates very readily. It would at least be interesting and probably instructive if a Synod committee on Sunday Schools would go into this question thoroughly and find out if it be a fact that other schools are enjoying better instruction than ours, and ascertain wherein our deficiency lies.

Spectator.

#### BOOKS RECEIVED.

**Through the Forty Days.**—Addresses for Lenten and Lay Reader. By the Rev. A. W. Snyder. 12-mo., pp. 166, \$1 net. New York: Thomas Whitaker.

Nothing can be more suitable at this season than this volume of readings, which are short, pointed, and practical. They do not appear to be arranged in any special sequence, but their general teaching is Lenten, and they present sound doctrine throughout. The language and ideas are very simple, and in the best sense popular, as the product of a well-filled mind.

**Seven Steps to the Cross,** being Seven Meditations suitable for Lent, and more particularly for Good Friday. By the Rev. Ernest Bradley, Rector of St. Paul's, San Rafael, Cal. 12-mo., pp. 89; price, 60 cents net. New York: Thomas Whitaker.

These plain and sympathetic addresses are for every reason to be commended for use at this season. They are written with a vivid reality which makes their perusal attractive, and underneath them there rests a fund of careful thought and real preparation. The author says of his motive in these meditations: "My endeavour has been to carry a deep spiritual message on the sufferings of our Lord to those who might hear or read them."

**The Gospel According to St. Mark.**—By the Rev. G. M. Macdermott, M.A., L.Th., Vicar of North Walsham, and Rector of St. Margaret's, Autingham, Norfolk, England. London: Wells, Gardiner, Darton & Co.; price, 6d.

This is one of a projected series of "Plain Commentaries" on the Bible, and if its successors are as good as itself, the series will be most useful. In the preface the author states the object of the series is to place in their proper relation to one another the revelation given by God through His Church and His Word, and the results of the study of nature, and to show that there is an underlying unity between them. The true relationship between the Bible and the Church is indicated, and the duty of reverent criticism is emphasized. The test of criticism as applied to the Gospels is clearly shown to be something in no wise to be dreaded. An introduction follows, which is both interesting and instructive, and ought to be widely known. The commentary that follows is very good, indeed. In the short compass of 112 pages almost every necessary information is to be found. One or two things may be, and have been actually, matters of argument, but as a whole this little commentary must prove of exceeding benefit to all who use it. Its style is at once simple and suggestive, often of deep thought. The very low price of such a valuable commentary places it within the reach of everyone, and we do not hesitate to say it is the best one we have seen for the use of ordinary readers of the Gospels. We advise everyone to get it.



## SHAKESPEARE.

It may seem a source of wonder to some people that a writer who lived in the far-off days of Queen Elizabeth, who was not profound as a scholar, great in public life, or distinguished as an actor—in the art to which he applied himself—should have won for himself the name and repute that are Shakespeare's. And yet, it is nevertheless a fact, that on that quiet April morning in the spring of 1564, was born to the wife of the humble wool dealer and butcher in Stratford-upon-Avon a babe whose wondrous works in after life have carried the name of Shakespeare to the four corners of the earth; won for it a proud pre-eminence in cottage and palace, not only of his own native land, but far and wide among the nations, wherever the wand of genius opens the door of heart and mind, or "one touch of nature makes the whole world kin." It seems strange indeed, almost incomprehensible, that his early education was limited to the grammar school of his native place; and that his classical knowledge was bounded by the instruction there received. His early marriage at nineteen with Anne Hathaway, a farmer's daughter, who was eight years his senior, imposed upon him the responsibilities and duties of domestic life. These, however, he seemed to hold lightly, if the traditionary story be true, that with other wild comrades he broke the law by stealing deer in Sir Thomas Lucy's park at Charlecote, near Stratford. Sir Thomas is said to have brought him to book for this mad exploit, whereupon he attacked the owner of the deer with a bitter satire from his pen, and his dread of another taste of the law for this added offence is alleged to have caused him to leave Stratford for London, where he began his life as an actor. Though little may be said of his success in that calling it is hard to write in calm and sober English of the after productions of his marvellous literary genius. As in the case of some of the great men of the past, time has obliterated many details of Shakespeare's life. It is a curious fact that, the anniversary of Shakespeare's birth is that of his death, April 23, 1616 (St. George's Day). He was buried on the 26th, the anniversary of his christening. Probably no man has ever lived who has aroused keener curiosity as to the events of his life, or greater research, on the part of antiquarians and scholars, with the intent to discover evidence related in any way to them. Of the man himself, one of the ablest of his contemporaries, none other than "Rare Ben Jonson," in whose company, together with Drayton, tradition says, he spent his last social evening, thus affectionately refers to him: "I loved the man and do honour his memory on this side idolatry as much as any. He was indeed honest, and of an open and free nature, had an excellent phantasy, brave notions and gentle expressions." These graphic words convey a pleasing and suggestive picture to the mind, a picture drawn by one of the most distinguished men of Shakespeare's time, a brother actor and dramatist. Fuller gives us a delightful pen picture of the lighter intercourse of the two friends. "Many were the wit combats betwixt him and Ben Jonson, which two I behold like a Spanish great galleon, and an English man of war. Master Jonson (like the former) was built for higher in learning; solid, but slow in his performances. Shakespeare, with an English man of war, lesser in bulk, but lighter in sailing, could turn with all tides, and take advantage of all winds, by the quickness of his wit and invention." Is it any wonder that the homage rendered by Jonson to the memory of his upright, amiable, gifted and gentle comrade and friend should like the waters of a mighty river have gone on broadening and deepening in the course of time when we recall the verdict of the

impartial, and illustrious critic Henry Hallam: "The name of Shakespeare is the greatest in our literature; it is the greatest in all literature." Then again, there were three qualities possessed by Shakespeare in a pre-eminent degree that with magnetic power have drawn to him the hearts and minds of men: His almost supernatural insight; his tender and abounding sympathy; and his extraordinary mastery of the English tongue. Insight that revealed to him deep mysteries of nature, and of human life and character; and sympathy that enabled him to use the vast and varied stores of knowledge thus obtained, in the noblest and most inviting manner for the instruction and delight of his fellowmen. "It was the union of the most consummate judgment with the highest creative power," says Professor Craik, "that made Shakespeare the miracle that he was." Again, the same writer: "Apart altogether from his dramatic power he is the greatest poet that ever lived. His sympathy is the most universal, his imagination the most plastic, his diction the most expressive ever given to any writer."

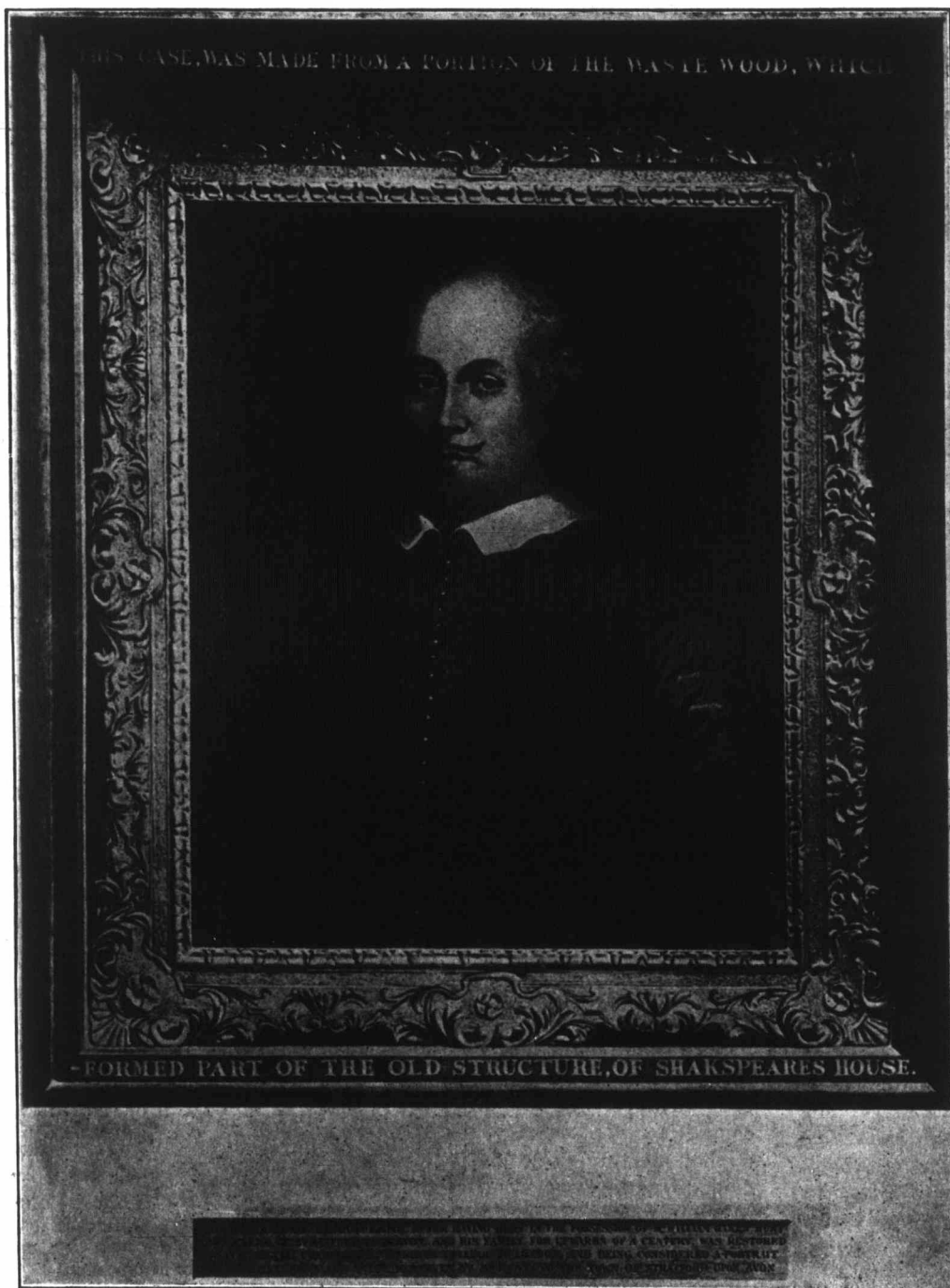
monarch to utter the word pardon. Thereupon the Duke is made to say: "Speak it in French, King; say, 'Pardonnez moi.'" But, after all, such defects merely prove that our author was human. Goethe, the greatest German of them all, in comparing himself with Shakespeare confesses that "Shakespeare always hits the right nail on the head at once; but I have to stop and think which is the right nail before I hit it." Hallam, to whom we referred, believed that "No man ever came near to him in the creative powers of the mind; no man had ever such strength at once, and such variety of imagination . . . he leaves far behind not the dramatists alone, but all writers of fiction. Compare with him Homer, the tragedians of Greece, the Poets of Italy, Plautus, Cervantes, Moliere, Addison, Le Sage, Fielding, Richardson, Scott, the romancers of the elder or later schools—one man has more than surpassed them all." Gentle Charles Lamb, in the preface to "Tales from Shakespeare," thus characterizes his plays: "Enrichers of the fancy, strengtheners of virtue, a withdrawing from all selfish and mercenary thoughts, a lesson of all sweet and honourable thoughts and actions, to teach courtesy, benignity, generosity, humanity: for of examples, teaching these virtues, his pages are full." And now—in the glowing words of "Christopher North"—we must cease to linger over this delightful and absorbing theme: "Shakespeare is of no age. He speaks a language which thrills our blood in spite of the separation of 200 years. His thoughts, passions, feelings, streams of fancy, all are of this day, as they were of his own, and his genius may be contemporary with the mind of every generation for a thousand years to come. He above all poets, looked upon men, and lived for mankind. His genius, universal in intellect and sympathy, could find in no more bounded circumference its proper sphere. It could not bear exclusion from any part of human existence. Whatever in nature and life was given to man, was given in contemplation and poetry to him also, and over the undimmed mirror of his mind passed all the shadows of our mortal world."

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## OUR ILLUSTRATIONS.

We are indebted for the Shakespearean illustrations in this and next number to the courtesy of the Sun Life Assurance Company of Canada. It occurred to us that as no personality or scene in England would more strongly attract the visitors to the Pan-Anglican Congress than that of Shakespeare and the scene in which he lived and died, it would not be inappropriate to refer to the one and depict the other.

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Hare, thus evidences the abiding power of the great dramatist's sympathy: "No poet comes near Shakespeare in the number of bosom lines—of lines that we cherish in our bosoms, and that seem almost as if they had grown there, of lines that, like bosom friends, are ever at hand to comfort, counsel and gladden us, under all the vicissitudes of life; of lines, that according to Bacon's expression, 'come home to our business and bosoms,' and open the door for us to look in, and to see what is nestling and brooding there." Though we have written so warmly of Shakespeare it must not be supposed that his work was free from blemish. In some of his plots the construction is defective, and his style is not uniformly good. Sometimes at the impulse of a whim he seems to lose sight of the dignity of the scene he is portraying and of the characters of the actors—as, where in Richard the Second, the Duchess of York pleads with the King for mercy on her son who has conspired against him, and implores the

My life is not what I would have chosen. I often long for quiet, for reading and for thought. It seems to me to be a very paradise to be able to read, to think, go into deep things, gather the glorious riches of intellectual culture. God has forbidden it in His providence. I must spend hours in receiving people to speak to me about all matters of trifle; must engage in public work on everything; employ my life on what seemed uncongenial, vanishing, temporary waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings and weaknesses; what I can do and what not do. So I desire to be led, and not to lead; to follow Him I am quite sure that He thus enabled me to do a great deal more in ways that seemed to me to be almost a waste of life, in advancing His kingdom, than I would have done in any other way. I am sure of that.—Norman McLeod.



**Home & Foreign Church News**  
From our own Correspondents.

**FREDERICTON.**

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

**Fredericton.**—The Rev. Sub-Dean Street, of the cathedral, who on Monday, the 29th ult., left on an extended vacation, was, on June 22nd, presented by a number of the cathedral congregation with a purse of one hundred dollars. The presentation came as a great surprise to the beloved and respected clergyman, and he naturally felt much gratified at the handsome present given him. Mr. Street during the United States civil war filled the position of chaplain in the Northern army. Next month at Kingston, New York State, a grand gathering of the old veterans is to be held, and the donors in making the presentation of the purse expressed the hope that Mr. Street would be able to attend the gathering and meet his old friends. The gift to Sub-Dean Street carried with it the best wishes of Frederictonians that he may enjoy a pleasant and happy vacation.

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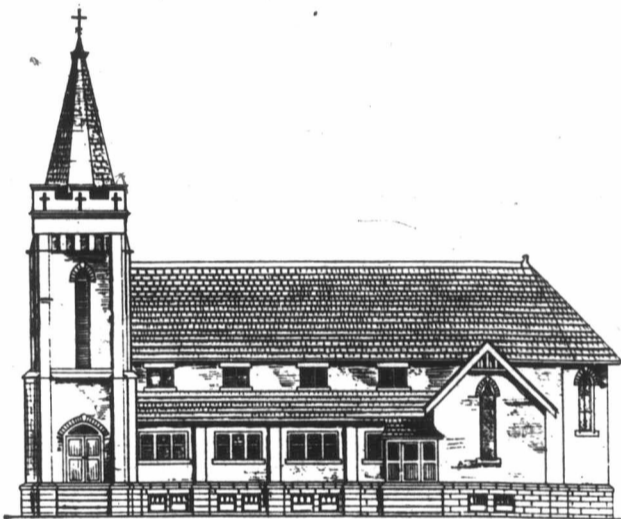
**QUEBEC.**

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

**Lennoxville.**—Bishops' College School.—The annual closing exercises and prize-giving were



**Old Trinity Church, Merrickville.**



**New Trinity Church, Merrickville.**



**Rev. J. H. H. Coleman, Rector of Merrickville.**

held here on Wednesday, June 17th. A fully choral service took place in the chapel, at which the Rev. R. W. E. Wright preached. The Rev. Canon Shreve, D.D., rector of Sherbrooke, presented the prizes. J. R. C. Murray won the Governor-General's medal.

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**ONTARIO.**

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

**Merrickville.**—Trinity.—The corner-stone of this new church was laid with all the imposing ceremony of the Masonic Order on Wednesday, June 17th, by the R.W. Bro. E. I. Geiger, D.D., of Brockville, who performed the ceremony in the absence of the Grand Master. The function took place at eleven o'clock in the morning in the presence of a large gathering of people, prominent local and visiting Masons and many interested spectators. The regalia of the Grand Lodge was used, the several offices of the lodge being filled by honoured members of the Order from this part of the Province. On arrival at the church the Masonic Grand Lodge officers ascended to the platform, which had been erected beside the stone, and the ceremony was opened by a hymn by the choir of the church, assisted by members of the Burritt's Rapids' choir. The rector, the Rev. J. H. H. Coleman, acting on behalf of the church, presented the request to Mr. E. I. Geiger, as D.D.G.M., to lay the cornerstone and take charge of the ceremony. He also presented Mr. Geiger with a beautiful silver trowel, on which was the following inscription: Presented to R.W. Bro. Ed. Geiger on the occasion of his laying of the corner-stone of Trinity Church, Merrickville, Ont., June 17th, 1908. To this address Mr. Geiger made a suitable reply. The Church service was then conducted by the Rev. H. B. Patton, Rural Dean of Grenville, and the Rev. R.

pastor of the Presbyterian Church, Merrickville; the Rev. W. E. Kidd, Frankville; Mr. R. L. Joynt, North Augusta; the Rev. Geo. Code, North Augusta; Mr. John R. Reid, Ottawa. Among those in the audience were: The Rev. W. P. Reeve, Kemptville; the Rev. W. G. Swayne, of Oxford Mills; the Rev. F. G. Kirkpatrick, Cardinal; the Rev. W. A. Read, Ottawa; the Rev. F. D. Woodcock, Brockville; the Rev. F. A. Read, of the Methodist Church, Merrickville; Dr. J. D. Reid, M.P., Prescott; Ex-Mayor J. H. Fulford, Brockville, and others. The receipts of the afternoon at the grounds were about \$235, making the total receipts of the day about \$420.

The following facts regarding the history of the English Church in this place will prove of interest: Merrickville is one of the oldest villages and parishes in Ontario. William Merrick, one of the United Empire Loyalists, who preferred to live under Britain's flag rather than under the Stars and Stripes, in 1793 set out on horseback from a point now covered by the town of Brockville, and followed the blazed bridge path northward to the banks of the Rideau, regaled on the way by the baying of wolves and the growls of bears. His title deed to the water power, which still suffices for manufacturing operations of the town, dates from the year 1806. In due course he erected a flour mill, a sawmill and a carding mill, and in 1871 the village and surrounding township contained 300 population. The Church of England, whose few missionaries were almost frantic in their efforts to reach the incoming settlers, was unable to establish stated services until the year 1829. The Rev. Henry Patton, afterwards Archdeacon of Ontario, the father of the present rector of Prescott, was ordained that year by the saintly Bishop Mountain, and appointed to the townships of Oxford, North and South Gower, Marlborough and Wolford, with part of Montague and the villages of Kemptville and Merrickville. He had seven stations, and, re-

siding at Kemptville, he supplied Merrickville with an evening service fortnightly. An indefatigable worker was Mr. Patton, and during forty-five years of ministry he adorned Christ's heavenly doctrine by a life and conversation becoming the Gospel. Among the results of his labours was the erection of what was called "a handsome stone church," which was the main part of the old building, except the transepts and chancel. It was erected in the year 1837, seventy-one years ago. Mr. Patton's connection with Merrickville was not quite dissolved till 1845, but he was assisted there first by the Rev. W. Wait, and later by the Rev. Ebenezer Morris. Mr. Morris was ordained at Quebec in 1839, and in the following year appointed Bishop Stewart Travelling Missionary, with headquarters at Merrickville, and serving the stations southward to the St. Lawrence. From him Merrickville received a morning service fortnightly. He resigned in the middle of the fifties, and after him came the Revs. J. S. Lauder (subsequently Archdeacon of Ottawa), T. A. Parnell (once clerical secretary), Chas. Forest, William Lewin, George J. Low, R. L. M. Houston, Wm. Roberts, R. S. Forneri, and the present incumbent, the Rev. J. H. H. Coleman, M.A. Twelve clergymen, during the seventy-one years, have had this building as one of the centres of their ministerial work. The parish to-day is one of the strongest in the diocese, its households including Burritt's Rapids, numbering 178, and its communicants 289. No less than

seven clergymen who have served, or are now serving in the Church, were born or brought up here.

The cut of the church, which appears with this article, is taken from the first rough sketch, and does not do justice to the proposed design.

**Coe Hill Mission.**—The congregation of this mission church had their annual picnic on Thursday, June 18th. It was a great success. Mr. and Mrs. C. E. Muffet and Mrs. Geo. Taylor had charge of the ice cream stand. There were races for the young people, at which prizes were given. Miss Lilian Leveridge, the organist and Sunday School teacher, was presented with a beautiful silver cross by the Rev. J. W. Forster on behalf of Mrs. Forster and himself. Mr. Forster was presented with an address signed by fifty-one people. The address was read by Mr. Muffet, a former warden of this church. Mr. Waterston, the Presbyterian student, gave an amusing address in broad Scotch. Mr. Forster thanked the people for their attendance, and also all those who had worked so hard to make the picnic such a success.

The following address was recently presented to the Rev. J. W. Forster, the incumbent, by the members of the congregation of Trinity Church, Faraday, which is situated in this Mission: "To the Rev. J. W. Forster, incumbent of Coe Hill Mission.—Dear Friend and Pastor,—We, the undersigned members and friends of Trinity Church, Faraday, in Coe Hill Mission, take this opportunity of expressing our appreciation of your services as a minister of Christ amongst us. You have faithfully and fearlessly preached the Gospel to us, and have always tried to show us how to carry out its blessed teaching in our lives. We trust that your labour in our Mission will make us more earnest Christians and better workers for the



Church. We hope that you may be spared to labour amongst us for many years. Your unflinching courtesy and kindness to all the people, irrespective of creed, has won all our hearts. We never meet you without receiving a cheering word to encourage us. Only those who are acquainted with the many trials and hardships of a settler's life in the back country, on account of its wild and rugged character and the rough roads, can understand the difficulties a minister has in visiting the people and holding the services. We will pledge ourselves to do all we can to support our church and help build a comfortable parsonage and drive-house at Coe Hill. We wish you to believe us to be your sincere friends. Signed on behalf of the congregation and friends. Robert Hewton, David Leveridge, Frank Marshall, Henry Wilson, Geo. Peacock, Mrs. Tobias Sexsmith, Lilian Leveridge."

**Brookville.**—St. Peter's.—An important event in the history of Free Masonry in Eastern Ontario was commemorated in this church on Sunday, June 21st, when W.W. Bro. J. Ross Robertson, of Toronto, Past Grand Master for Ontario, unveiled a tablet to the memory of the late R.W. Bro. Dr. Ziba W. Phillips, a member of the craft, who early in the last century devoted a great deal of time and energy to its interests. The tablet, a gift of the lodges of this district, is of brass, 24 x 18 inches, and now adorns a prominent position on the west side of the church.

colours, and especially in the evening with a pretty arrangement of electric lights. An orchestra was in attendance and several booths had been constructed and were in charge of the ladies.

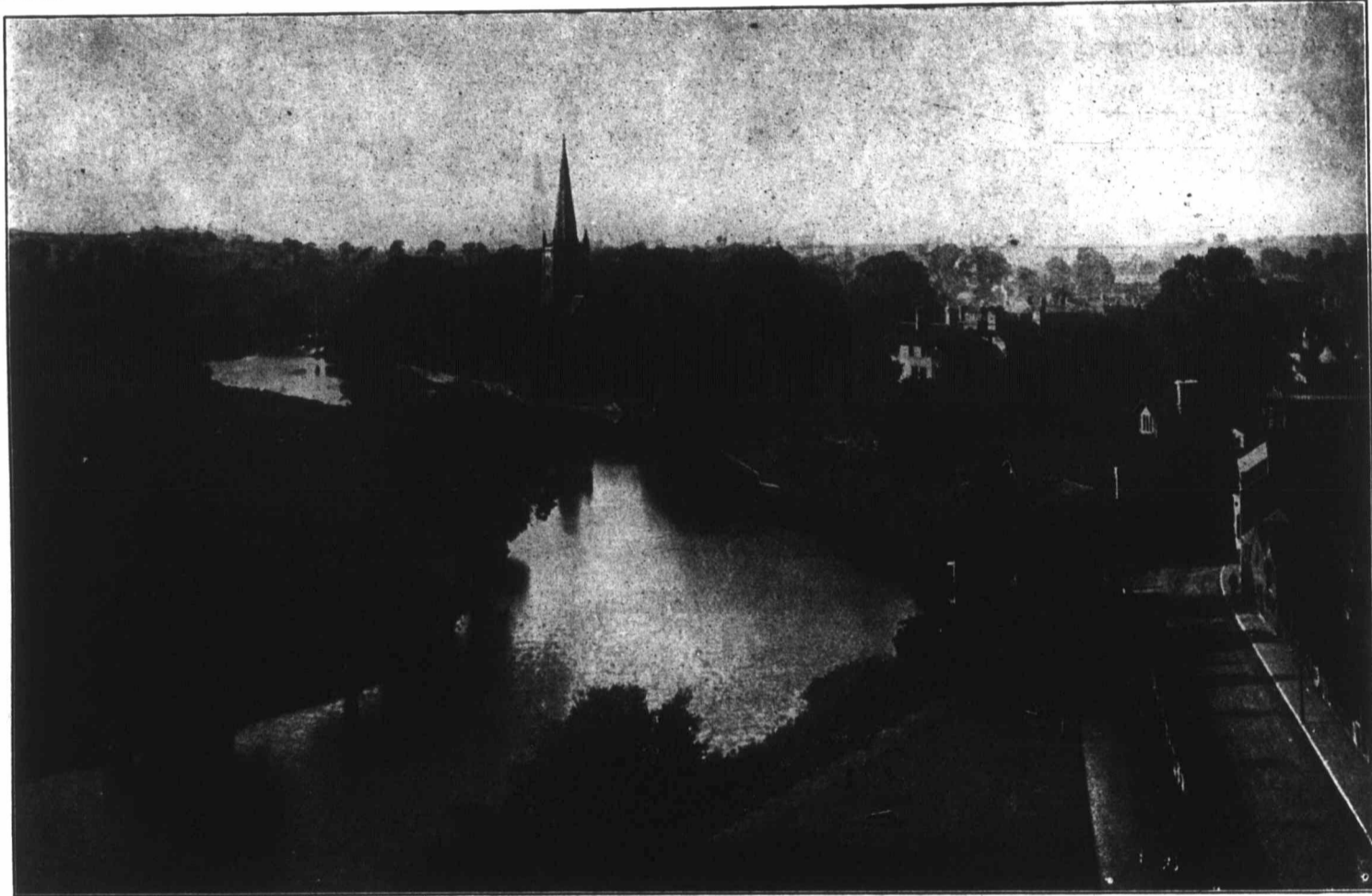
**Holy Trinity.**—A successful garden party was held last Thursday night at the rectory grounds of this church, under the auspices of the parish guild. The grounds were tastefully decorated for the occasion with flags, bunting, Chinese lanterns and colored electric lights, and a large marquee was erected at the back of the lawn where soft drinks and fruits were served. The Guards' band was in attendance and discoursed lively music during the evening.

**St. Paul's.**—Owing to illness since last January, the Rev. Rural Dean Quartermaine has been unable to attend to his duties and has been advised by his physician, Dr. S. H. Murphy, to take a complete change, and with Mrs. Quartermaine left for England on Saturday. At the close of evening service on the previous Sunday Mr. H. N. Moss, the rector's warden, on behalf of the members of the congregation of the church and other friends, presented Mr. Quartermaine with a well-filled purse, and at the same time expressed the hope that the trip would be the means of fully restoring him to his usual good health and enable him to continue his work in the parish and the diocese. The Bishop of Ottawa has appointed Mr. A. P. Durrant, Divinity student of the University of Bishop's College,

glad to receive contributions for the work. C. R. W. Biggar, Esq., has already kindly responded to her appeal in the "Churchman" of the 11th June. We urge others of their goodness to follow his example without delay, as applications for admission are beginning to come in.

**Bishop Strachan School.**—The annual prize-giving took place on the evening of the 25th ult. The Governor-General's prize for general proficiency was won by Harriet Ingham, and the Divinity prize, presented by His Grace the Archbishop of Toronto, by Marjorie Thompson. An attractive musical programme was given during the evening by a number of the pupils. There was a very large number of people present, and the house was tastefully decorated throughout with flowers. This school has now been in existence for forty years.

**St. Cyprian's.**—On Tuesday evening, the 23rd ult., a reception was tendered to the Rev. C. H. Shortt by the members of the Boys' Brigade of the church in the schoolhouse. Mr. Shortt, who returned recently to this country from Japan, on furlough, where he has been working as a missionary for the past seven years, was the first rector of this parish and organized the first Boys' Brigade. Speeches were delivered during the evening by the Revs. E. Paget, C. H. Shortt and C. A. Seager, the latter of whom is the present rector of the parish.



#### OTTAWA.

**Charles Hamilton, D.D., Bishop, Ottawa, Ont.**

**Gloucester.**—St. George's.—A very successful garden party was held under the auspices of this church on the 16th June on Mr. Alec Stanley's lawn. The proceeds, after all expenses were paid, amounted to \$75.38. At a meeting of the congregation held on the evening of the 23rd it was decided to put metal shingles on the roof of the church and paint the woodwork on the outside. The tower, which has been the cause of endless trouble in the past owing to water leaking between it and the roof of the church, is also to be thoroughly overhauled. Altogether the congregation expect to spend in the neighbourhood of \$175.

**St. Bartholomew's.**—A very successful garden party was held on the rectory grounds recently by the ladies of this church. Flags and lanterns were arranged from the trees with good effect. A feature of the affair was a fruit basket in charge of a number of children, who entirely disposed of their bags of confections.

**St. Matthew's.**—The garden party held last week under the auspices of St. Anna's Guild of this church was in every way a success. A very large number attended and the grounds looked very pretty with a decoration of flags and gay

#### Stratford-on-Avon.

Lennoxville, to act as lay reader under the charge of Rev. A. H. Whalley, of Arnprior, during the rural dean's absence.

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#### TORONTO

**Arthur Sweatman, D.D., Archbishop and Primate.**  
**William Day Reeve, D.D., Assistant Bishop,**  
Toronto.

The Most Rev. Archbishop Sweatman had the degree of D.C.L. honoris causa conferred upon him the other day by the University of Durham. His Grace preached before an immense congregation in St. Paul's Cathedral a few Sunday evenings ago.

Those interested in the building of a Residence for Business Women will be glad to know that the property situated in Beverley Street, and occupied at present by the Sisters of the Church as a school, has been purchased. The house will need some alteration before it is opened, which will be (D.V.) in the beginning of September. As a large number of business men have heartily approved of the scheme, we now look to them and others for kind help to establish and equip a building necessary to the requirements of the case; after that we confidently look forward to its being self-supporting. Mrs. Broughall 13 Borden Street, will be

**Norway.**—St. John's.—A memorable event in this parish took place on the evening of St. John's the Baptist's Day, when the new Parish Hall was formally opened in the presence of a large number of people by the Rev. Canon Welch, D.C.L., the Rural Dean of Toronto. A reception followed on the next evening, in which many present and past members of the congregation took part. The Rev. W. L. Baynes-Reed, the rector of the parish, welcomed the visitors, and the Rev. S. J. B. Fotheringham, a former curate, and the Rev. R. Gay, the present curate, also made short addresses. A varied programme, musical and otherwise, was given, for the most part by the young people of the parish. One of the characteristics of the great success which is a special feature of the work of this church is the large number of young men and women who accord the most hearty and loyal support to every movement for the progress of the church. Coffee and refreshments were served during the evening.

The history of St. John's Church is one of aggressive and progressive work from the very commencement, but it has remained for the Rev. W. L. Baynes-Reed, the present rector, to inaugurate and carry to a successful completion the splendid new parish house, which, perhaps, more than any other in the city or suburbs, embodies all that is modern and homelike in a parish hall. In this work the Rev. Mr. Reed has had the assistance of a devoted and energetic committee, consisting of Mr. George F. Davis,



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annual prize-of the 25th for general ham, and the ace the Arch-ompson. An given during upils. There present, and d throughout been in exist-

ng, the 23rd, e Rev. C. H. s' Brigade of . Shortt, who m Japan, cn orking as a ars, was the nized the first ivered during C. H. Shortt whom is the

Dr. Clarke, Messrs. J. W. Miller, T. Taylor, Charles Lennox, W. F. Wagner, Mr. Stetson, L. Bennett and the Rev. R. Gay, the assistant curate. The building which is a fine brick structure stands immediately north of the church, facing Woodbine Avenue, contains splendidly designed and well-built rooms, large and well lighted, suitable for gatherings of all kinds, and will include a gymnasium and other athletic rooms, library, committee, Sunday School, and other apartments. The Sunday School will for the present be held in what will eventually be used as the gymnasium. A well-equipped kitchen is also among the rooms in course of completion. It is the purpose of the members of the congregation, at a later date, to add two additional storeys. The cost to date has been about \$10,000, and the whole of this amount has, through the generosity of the members and friends of the parish, been practically provided for. The additional cost, when the extension is finally carried into effect, will be about \$8,000 or \$18,000 in all. The architect, Mr. Charles F. Wagner, and one of the churchwardens has been unremitting in his efforts to carry out the work successfully. The ceremonies in connection with the dedication of the Parish Hall and the laying of the corner-stone were performed by His Grace Archbishop Sweatman in the autumn of 1907.

St. Monica's.—On Wednesday, 26th June, the members of the Mother's Meeting were kindly

Davis have shown their sympathy towards the youngest daughter church of the Parish of St. John's, Norway. Various games were indulged in by the mothers and thoroughly enjoyed. After a very pleasant afternoon and evening three cheers were given for Mr. and Mrs. Davis and the happy party dispersed. One of the mothers declaring that "this was the best and happiest outing she had had since her arrival in Canada." The floral fete held on Saturday, June the 6th, was a great success. Everybody thoroughly enjoying themselves at Balmy Beach Club House, some of the visitors staying for three or four hours. The proceeds, after deducting expenses, came to over \$200, and a cheque for that amount has been forwarded to the Mother Church. As soon as the balance of \$137 can be paid off, an extension to the mission will have to be provided in the shape of more room for the Sunday School, and what is very much needed for the winter work, a room for men to meet in and a soup kitchen or its equivalent. This cannot be done without outside help on account of the lack of work amongst many of the parishioners, who are struggling to build their homes in a new land, but it is encouraging to know that many are doing all they can for themselves and their little church, and are therefore the more deserving of sympathy and practical help.

Tullamore.—St. Mary's.—This church could not accommodate the large crowd that assembled

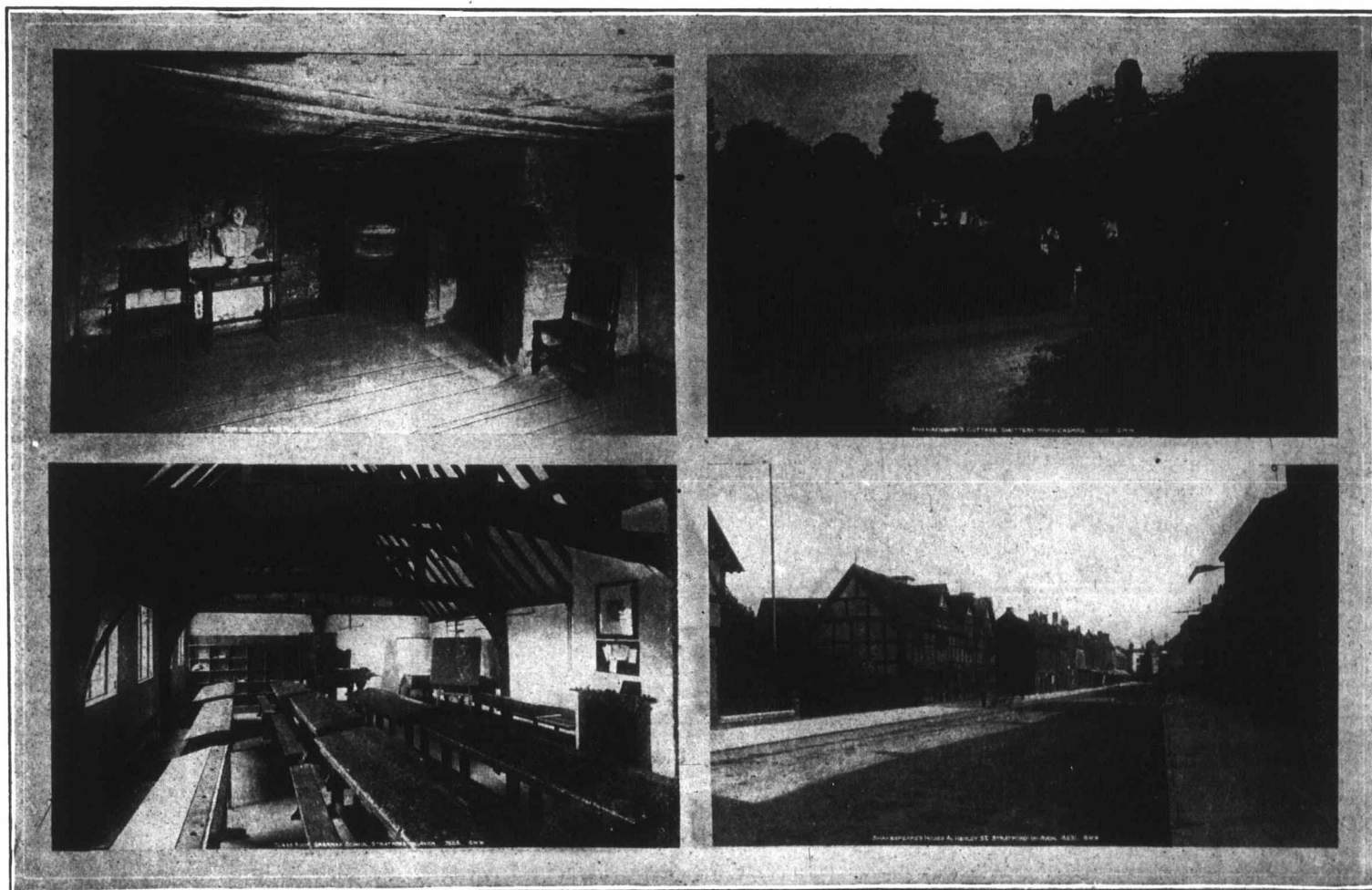
trical numbers on June 25th in St. George's Hall, Toronto, which was fairly well filled. The occasion was in celebration of the church's half century anniversary. The plays selected were "Hook and Eye" and "The Jacobite," the former being a comediotta in one act, and the latter a costume comedy in two acts. Miss Georgie Hutchins and Messrs. H. E. Hitchman, A. E. B. Hemingway and W. J. Morrison gave the first presentation with much success, and the Misses Georgie Hutchins, Florence E. Hull and Ethel P. Hall, together with Messrs. Ben Wase, G. B. Hunt, H. E. Hitchman and F. B. Lavender acceptably rendered the second, which was in two acts. Costumes of much richness and in keeping with the period portrayed were worn.

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HURON.

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

St. Mary's.—St. James'.—A new epoch in the history of this church was marked on Sunday, the 21st ult., in the opening of the handsome new Church Hall and Sunday School, which is due largely to the splendid generosity of Mr. Joseph Hutton who, in addition to the presentation of a beautiful memorial window, gave financial assistance to the extent of over three thousand dollars. Mrs. Rumsey was another large contribu-



Room in which Shakespeare was born. Stratford-on-Avon. Class Room, Grammar School.

Ann Hathaway's Cottage. Shakespeare's House and Henley Street.

able event in ng of St. John' arish Hall was a large num-Welch, D.C.L., ception follow-many present tion took part. e rector of the d the Rev. s. arate, and the lso made short t, musical and t part by the e of the char-ch is a special h is the large n who accord to every move-h. Coffee and the evening. rch is one of from the very d for the Rev. rector, to inful completion hich, perhaps, r suburbs, em-homelike in a Mr. Reed has and energetic orge F. Davis,

entertained by Mr. and Mrs. Davis at "The Oaklands," Kingston Road. This was their first annual picnic in connection with the Mother's Meeting since the opening of the mission last year. The picnic took the form of a farewell to Miss Brown, who is leaving for the Old Land, having done so much amongst the mothers and their homes and her work which she carried on during the winter months under all weathers will never be forgotten. Mrs. Woodham, the oldest of the mothers' on behalf of the members, presented Miss Brown with a Russian leather purse. The Rev. Robert Gay, priest-in-charge, spoke on behalf of Mrs. Woodham of the excellent work done by Miss Brown, and how the mission appreciated her indefatigable labours, and that whilst they would one and all miss her from among them, they wished her a happy and safe journey, trusting that she would return refreshed and strengthened from her trip and that she would resume her place amongst them again, he, as their parish priest knew they would always be ready to welcome her whenever she returned. Three hearty good cheers were given, to which Miss Brown suitably responded. Mr. and Mrs. Davis provided an excellent tea under the shade of the beautiful oak trees in the grounds, to which ample justice was done. We may mention that this is not the first time Mr. and Mrs.

to attend the anniversary services on Sunday, June 21. In the morning, the rector, the Rev. A. P. Kennedy, in his sermon directed the attention of the congregation to the duties that devolved on them as members of the Church, both in the home and in reference to the aim that Christ had concerning the world. The afternoon belonged to the children, and they with their teachers marched from the Church Hall to the church, where an appropriate service with a short address took place. This was followed by the distribution of prizes to the children. Great credit is due to the superintendent, organist and choir for the time spent in so excellently preparing the children. The Evening Service was one long to be remembered. The church was filled to its utmost capacity and many could not find room in the sacred edifice. Mr. Kennedy preached on the subject of the wounding of Christ at the present day. The offertory was larger than it has been for many years. This was also a favourable opportunity of allowing the church people in the vicinity of Tullamore to know that a clergyman had been appointed over them and all sincerely hope that they will rally round him and a vigorous work be pursued.

Chester.—St. Barnabas'.—Several young people of this church gave two amateur thea-

tor, having given five hundred dollars. The Mission Board presented a fine piano. A lady of the congregation gave range for the kitchen. One young worker made the appropriate and considerable gift of all the knives and forks required. A good sum was also raised by subscription. The total cost of construction and fittings amounted to \$8,500. The building is of cut stone, the whole harmonizing splendidly with the church being joined to it by a handsome corridor of solid stone with Norman battlement. The Architecture is an admixture of the Gothic and Norman styles. Everything is chaste, solid and good. On entering the main hall attention is at once attracted to the large memorial window at the rear. The light comes through softly, revealing a beautiful representation, of Christ blessing little children. The window represents the highest development of ecclesiastical art, and is the craftsmanship of the well-known N. T. Lyon Company, of Toronto. It is inscribed "in loving memory of W. V. Hutton, by his brother Joseph." The woodwork of the interior is done in old style oak finish and presents a handsome appearance. Up-lifting partitions of wood and glass separate the main hall from a room which will be used for the primary classes on Sunday, for the Young Peoples' Associations during the week and probably also for week-day services. The tea meeting hall is in



the basement. To the warden and Building Committee much praise is due. The devoted rector of the church, the Rev. Rural Dean Taylor, has been labouring under great stress. In spite of the illness which overcame him some three weeks ago he took his accustomed place at the opening. On Sunday morning, notwithstanding the oppressive atmospheric conditions, Mr. Taylor was, as he ever has been while pastor of St. James, up to and abreast of his work. It can be truthfully said that in all his years in St. Mary's he has never shirked any duty or responsibility to his Master or his fellow-man that his official position in the community has placed upon his shoulders. His faithful adherence to duty, his unflinching and wholesome love for his own people, his broad and generous sympathy with the work of the other churches, and his sane and strong positions on all questions affecting the general weal of the community, have won for him a place in the hearts of the people of St. Mary's deeper than he knows of and broader than he would care to acknowledge did he know. His morning sermon was on "The Family Life." 'Twas a noble and fitting theme, and it was well and wisely handled, worthy of the man and the occasion. In the afternoon a meeting in the Sunday School was addressed by the rector. The supper and entertainment on Monday evening was an enjoyable affair. In spite of the extreme sultriness of the weather, and the rain, a large company was present. The next evening the Sunday School scholars were given a free feed. The receipts of the Sunday and Monday were \$460.

**Chesley.**—Holy Trinity.—The choir of this church decided among themselves to adopt surplices so, with the assistance of the Ladies' Auxiliary, they made the surplices and adopted them for the first time on Easter Day. The church was crowded to the doors both morning and evening. Surplices have tended so much to solemnity and reverence that the congregation would be much against going back to the old again.

The corner-stone of the new rectory was well and truly laid by the Hon. Dr. Pyne and Hon. A. G. McKay on a recent date. The Rev. I. H. R. Diehl, of Tara, and the Rev. H. F. D. Woodcock, of Brantford, and Dr. Bradley, of Berne, delivered stirring addresses. The day was all that could be desired. About six hundred were present. When the rectory is completed the Church will have the finest property in the town.

**Lucan.**—Holy Trinity.—This church closed its doors for the last time on Sunday, the 14th ult., and it is now being demolished to make room for other buildings. The last services were held by the rector, the Rev. Arthur Carlisle. In the morning the subject of his sermon was "Looking Backward," the text being taken from Samuel 1:7-12. In this he referred tenderly to the noble pioneers and clergymen who worked so faithfully and nobly to have a house where they might worship. At the evening service the subject was "Looking Forward," the text being taken from Hebrews 23:5. He referred to this sermon as the last Gospel message that should ever resound from the old time-honoured edifice, from which so many men of different types, dispositions, ability and stature had all proclaimed the same glorious message. At both services the church was crowded to the doors. A brief history of this old and interesting church will be prized by many throughout the Diocese. From the parish register are taken the following facts:—The parish of Lucan consists of Holy Trinity Church in the village, and St. James' Church, midway between here and Clandeboye, in the Township of Biddulph. Of these St. James' is the mother church, indeed, the earliest-formed parish in North Middlesex, and at one time the only one between St. John's, near London, and St. George's, at Goderich. It was founded in the days of the Canada Company, some twelve acres of land having been granted for the purpose by

that corporation at the request of one of the first settlers of the township, the late Mr. James Hodgins, grandfather of the Rev. J. W. Hodgins, of Chatham, and Mr. C. C. Hodgins, ex-M.P.P. for North Middlesex. The name of the church thus bears testimony to the pious zeal and thoughtfulness of this pioneer, and at the same time honours the memory of the first Bishop of Huron. The first settled pastor of the parish was the Rev. Sterne Tighe, B.A., now of the Diocese of Ontario, who, from May, 1859, until March, 1863, ministered faithfully to the scattered settlers of those days. He was succeeded by the Rev. T. Exmouth Sanders, a relative of Admiral Exmouth. Earnestly and devotedly he carried on the work of the Church for some seven years. In his time the old parsonage at St. James' became untenable, so he removed to Lucan, then just springing up as a result of the building of the Grand Trunk Railway. Here Mr. Sanders was instrumental in erecting Holy Trinity Church, in which, together with old St. James' Church, he continued to officiate during the remainder of his incumbency. In 1871 he was succeeded by the Rev. William Logan, whose great and noble soul wore out his frail body at the early age of 33, after a pastorate of about seven years' duration. The first two incumbents had been educated in the Old Land, Mr. Tighe, at Trinity College, Dublin, and Mr. Sanders, at Eton. Mr. Logan, however, received his education in divinity, as did all his successors up to the present, at Huron College, in London, Ont. The fourth incumbent was the Rev. T. W. Magahy, who, after nine years of faithful service, resigned and removed to Sea-



The Rector and Choir of Holy Trinity Church, Chesley, Ontario.

forth. Here he remained two years and then removed to St. Mary's, where he spent but a few weeks before he died. The Rev. John Downie was the next rector, but remained only two years, when he resigned to take charge of a larger field at Berlin. He was followed by the Rev. R. H. Shaw, who, after a pastorate of nine years, was removed to Old St. Paul's, Woodstock. During Mr. Shaw's regime St. James' was separated from Holy Trinity, but these churches were reunited again under the pastorate of the Rev. H. A. Thomas, who followed the Rev. R. H. Shaw. Mr. Thomas was removed to Wardsville more than a year ago. He was succeeded by the Rev. Arthur Carlisle, the present rector. The corner-stone of the new handsome red-brick church, which is to be built to replace the old Holy Trinity Church, was laid on the afternoon of St. John the Baptist Day by the Very Rev. Dean Davis, acting as commissary for Bishop Williams, who is at present in England. The service, which began at 2 o'clock, was taken part in by several of the prominent clergy of the Diocese of Huron, and was conducted in the presence of an immense crowd. At night a strawberry festival was held under the auspices of the ladies of the church. For some time the congregation have been preparing for the erection of the new church, and a large gathering was present when the first service in connection with the new church was held. After the opening prayers by the Rev. J. A. Bloodworth, of Aisla Craig, and the Rev. G. W. Racey, of Kirkton, the rector, the Rev. A. Carlisle, and the Building Committee of the church, composed of the Messrs. B. Hodgins, Jas. Stanley, Wm. Read, Thos. Coursey, Geo.

Hodgins, John Fawkes, Wm. E. Stanley, B. C. Hodgins, Thos. Webb, John Abbott, Wm. Hankett and F. Ryan, presented a silver trowel to the Very Rev. Dean Davis, with which he officially laid the corner-stone of the church. After this ceremony had been performed the Rev. Canon Hague, with whom the Rev. A. Carlisle was connected in the Memorial Church, spoke, telling of the pleasant relations which he had always had with the Rev. A. Carlisle, and the pleasure which he felt in seeing the good work which the Rev. A. Carlisle is accomplishing in his new parish. The Rev. Jas. E. Holmes, minister of the Methodist Church, Lucan, also spoke, expressing the good feeling which exists between the different denominations in that place. Following the Rev. J. E. Holmes, Dean Davis spoke of the rectors who had been connected with the church in Lucan in past years. The Rev. A. Carlisle made a feeling reply to the congratulations offered, after which a concluding prayer was offered up and the Benediction pronounced.

#### NIACARA.

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

**Guelph.**—The midsummer meeting of the Ruri-decanal Chapter of Wellington took place on Wednesday and Thursday, June 24th and 25th. There were present the Rev. Rural Dean Davidson, Canons Henderson, Abbott and Spencer, and Rev. Messrs. J. S. Carrie, A. W. H. Francis, E. F. Hockley, L. J. R. Naftel, R. J. W. Perry, C. Scudamore, C. A. Sparling, W. L. Archer, C. H. Buckland, S. R. Asbury, C. W. Sanders, besides Rev. Dr. Bethune, of the Entomological Department of the O.A.C. Five of the clergy came from other deaneries, being present by special invitation. At the opening service in St. George's Church on the evening of the festival of St. John the Baptist, the Rev. Canon Abbott of Hamilton preached a forcible sermon on Abraham's return from Egypt to the place between Bethel and Ai. The next day was spent, after early communion and morning prayer, in Deanery business and a visit to Riverside Park. The Rev. L. J. R. Naftel, of Elora, was elected secretary to succeed the Rev. C. H. Buckland, whose parochial and private duties prevent him from continuing in office. The sums apportioned to the several parishes for missions, etc., were finally adjusted and agreed upon. The itineraries of the Rev. T. B. R. Westgate and Dr. Gould, who are to visit the deanery in November, were arranged. A resolution committing the Sunday Schools of the deanery to the payment of \$40 towards the maintenance of a Sunday School field secretary for the Dominion was passed. The next meeting was appointed to be held in Palmerston, the day to be September 16th and 17th, and the programme to provide for a Sunday School Convention and W.A. Conference besides the usual deanery business. Before the members of the Chapter separated they were entertained at afternoon tea in the park by some of the ladies of Guelph. This midsummer meeting proved to be highly advantageous and enjoyable.

**St. Catharines.**—Bishop Ridley College.—A large gathering of friends of this college from all parts of the country were present on June 25th, when the annual presentation of prizes took place. Principal Rev. Dr. J. O. Millar, presided, and with him on the platform were Vice-Principal H. G. Williams, Ven. Archdeacon Forneret, of Hamilton, Rev. Canon Baldwin, Toronto; Rev. Dr. Smith, St. Catharines; George H. Gooderham, M.L.A.-elect, Toronto; W. L. Lockhart Gordon, Toronto; Dr. Millman, Toronto; A. Monro Grier, K.C., Niagara Falls, and Professor Vandersmissen, Toronto University. Addresses were delivered by Archdeacon Forneret, Canon Baldwin, George H. Gooderham, W. L. L. Gordon and A. Monro Grier. Principal Millar announced that Ridley had closed its most successful year and that it was necessary to add another dormitory, which he hoped would be begun shortly. Only a few thousand dollars of the money required has yet to be raised. R. B. Cassels won the Governor-General's medal and W. L. L. Gordon the J. Herbert Mason gold medal, known as the Ridley-Rhodes Medal.

#### RUPERT'S LAND.

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

**Winnipeg.**—The opening service of the Synod was held in St. Luke's Church, Fort Rouge, on Tuesday evening, June 16th, when the sermon



lanley, B. C. Wm. Hankett rowel to the he officially After this Rev. Canon lisle was con- ke, telling of d always had leasure which h the Rev. A. parish. The he Methodist ing the good different de- ing the Rev. of the rectors rch in Lucan made a feel- offered, after ed up and the

pp, Hamilton,

ing of the took place on 4th and 25th. Dean David- and Spencer, H. Francis, J. W. Perry, L. Archer, W. Sanders, Entomological of the clergy present by service in St. f the festival Canon Abbott sermon on the place bey- y was spent, ig prayer, in verside Park. H. Buckland, prevent him sums appor- missions, etc., upon. The Westgate and anery in No- tion commit- anery to the tenance of a the Dominion was appointed y to be Sep- programme to nvention and sual deanery e the Chapter afternoon tea s of Guelph. to be highly

College.—A college from sent on June on of prizes D. Millar, prem- were Vice- chdeacon For- Baldwin, Tor- nes; George onto; W. L. Millman, Tor- ara Falls, and o University. hdeacon For- Gooderham, er. Principal losed its most ecessary to add ed would be and dollars of raised. R. B. 's medal and Mason gold s Medal.

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of the Synod ort Rouge, on n the sermon

was preached by the Rev. Rural Dean Stoddart, of Clearwater. The musical portions of the service were sung by the choir of the church. There was a large attendance of delegates, both clerical and lay.

Wednesday, 17th.—There was a celebration of the Holy Communion at 9 a.m. in Holy Trinity Church, and at 10 the Synod held its business session in Holy Trinity schoolhouse. In the absence of His Grace, Archbishop Matheson, in England, the Very Rev. Dean Coombes presided.

The Dean briefly addressed the Synod, expressing regret at the absence of the Archbishop and other members, at the same time a sense of the honour to be represented by them at the great Congress which was being held that week. He was sure the Synod would be worthily represented by them, as they had gone fully prepared on the great questions to be wrestled with, and would give a worthy contribution to the discussion. The members of the Synod would, he was sure, follow them with their sympathy and their prayers. As to the special business of this session of the Synod the Chancellor's view was that it is a regular meeting of Synod, any urgent business might be brought up, though the Synod had voluntarily, on motion of the Rev. F. W. Goodeve, requested that the business be limited to passing of the accounts for the year and the records of the Statistical Committee, and that the session be followed by a Conference on Sunday Schools.

Mr. W. P. Sweatman, treasurer of the Synod, presented his report, reviewing some of the principal items. He showed the capital invested on Church endowment account to be \$72,246, of this \$6,403 being interest-bearing; all other trusts, \$6,207; grand total, \$136,464. Gratification was expressed in view of the success of the work of the Sunday School field secretary, the Rev. W. A. Fyles. The treasurer commended his economical administration, and spoke of the great importance of this new enterprise. He estimated that \$1,700 would be required for the secretary's salary and expenses. Mr. Sweatman reviewed at some length the condition of the Diocesan and Home Mission Fund. The diocese has contributed the sum of \$6,960 to the Home Mission Fund, \$717 less than was contributed last year. The Missionary Society of the Church in Canada has contributed the sum of \$6,961 to the diocesan missions and \$5,810 has been raised in the diocese, being \$1,190 less than was expected. The diocese has contributed to the Society \$4,006; \$3,160 has been paid on account of Indian mission work, practically of five missions, the amount this year will be \$3,360; \$6,646 has been paid to laymen, including travelling expenses, \$7,367; to Winnipeg missions for Church extension, \$1,394; this year it will be about \$1,260. Ten thousand dollars has been apportioned to this diocese for the M.S.C.C. The treasurer submitted that far more money should be received from the general funds of the Church. The diocese must be worked up to the point of greater self-support. They were not raising nearly what they could raise for the Home Mission Fund; this year they had raised less than \$7,000. The home mission work is the backbone of the Church's work in the diocese; and the Church has wealthy men, millionaires, whose interest should be awakened. Twelve thousand dollars should be raised this year for the Home Mission Fund, besides \$11,022 for missionary purposes. If the requirements are to be met, at least \$20,000 must be raised. The treasurer testified to the efficiency of the Synod accountant, Mr. Grisdale. Canon MacMorine seconded the motion of the treasurer for the adoption of the report. At 12 o'clock prayers were said by the Dean. Canon MacMorine advanced the suggestion that instead of employing so many laymen, the Synod should appoint travelling clergymen, who would give proper ministrations of the Gospel throughout the whole year. The Rev. J. W. Matheson supported this suggestion. He estimated that the money spent for students would support nine clergymen. He did not, however, advocate that so many should be appointed, but that there should be two or three travelling clergy, together with laymen.

The Rev. W. J. Garton introduced a reference to St. John's College, stating that the subscriptions for the new college now amount to about \$67,000; of this, \$35,481 had been received. He held that the East is not helping in this matter as it should. After the items of the report had been spoken to by a number of the clergy and of the lay delegates, the report of the treasurer was read, also that of the auditors, and thanks were tendered them for their services.

The Rev. S. G. Chambers submitted a short verbal report from the Committee on Statistics, which was adopted, and the secretary presented an elaborate statistical sheet, beginning with the statement that the results of the labours in pre-

paring the reports were not satisfactory, a number of items having been received too late for use. Some of the most important items from six reports received on the previous Saturday could not be included. On Monday two further reports were received, and others are probably on the way. He submitted that there should be a date beyond which reports positively will not be received or printed. The year closes on March 31st. Several speakers complained that the statistical sheet is very cumbersome and difficult to understand.

The Rev. F. W. Goodeve announced a proposal to move the appointment of a small sub-committee of country rectors, together with the Secretary of Synod, to revise the statistical sheet. He subsequently moved, Ald Cox seconding, that His Grace be requested to appoint a committee of five to prepare a statistical form for approval of the Executive Committee and His Grace for use in the Easter reports. This was carried.

On motion of the Rev. F. C. C. Heathcote, seconded by Canon MacMorine, the question of the policy of the diocese in regard to mission work was referred to the Executive Committee for its more careful consideration, the report of the committee to be made to the Synod at its next meeting. Thanks were tendered the W.A. of the diocese for contributions to the Parsonage fund, the Rev. F. Heathcote moving, the Rev. J. W. Matheson seconding. In answer to a question by the Rev. F. C. Heathcote, the Dean stated that the thank-offering to be presented from this diocese at the Lambeth Conference is to consist of two parts, the amount contributed in four years, as stated by the Rev. W. J. Garton, for the new Machray memorial, St. John's College, and the result of three years' contributing by the W.A. for the Parsonage Fund. Thanks were tendered to the various English societies for liberal grants; to the rector and officials of St. Luke's Church for the enjoyable services of Tuesday night, and to the preacher, Rural Dean Stoddart. The Synod adjourned at 1 p.m., the Dean giving the Benediction.

The members of the Synod met in the afternoon in Holy Trinity schoolhouse and resolved themselves into a Conference under the chairmanship of the Very Rev. Dean Coombes.

The attendance of both clerical and lay members of the Synod was large, and exceptional interest was displayed in the discussion, which was quasi-informal in character, and was introduced by the reading of a paper, entitled "The Call of the Church to the Clergy," which, in the unavoidable absence of the Rev. Theodore Sedgwick, its author, was read by the Rev. Canon Phair. The call was evident, the writer contending that the clergy adhere to their principles, keep a wide outlook, recruit the ranks of the ministry, and to evangelize the world. The price of entry into the ministry was a lifetime of service. The clergy could not afford to be indifferent to the economic and social questions of the day, and especially to the obvious spread of Socialistic ideas, and it was their duty to combat the aggressive commercial, material and speculative spirit that absorbed so many. Temperance reform should be aided. It had been said that the Anglican Church had been timid, if not silent, and her attitude wavering and uncertain on this question. The statement was wrong. While good men were entering the ministry, the Church wanted the best. There was a great need of spiritual revival and special services to that end in every part of the diocese. Influence should be exerted on refined and promising boys to enter the ministry. The paper was intended as the introduction to expressions of opinion by the clergy as to the duties of the layman in Church progress, and of expressions of opinion by the laymen as to the duties of the clergyman in the same connection. The discussion was of particular earnestness and interest, and participated in by many clergymen and laymen. With characteristic directness the Rev. C. N. F. Jeffrey said that it was the opinion of many laymen that, while the clergy did not receive large stipends, they received all their services were worth. The key of the situation which kept parson and people apart, was largely due to the failure on the part of many clergymen to visit the members of their parish or church. As to the necessity of recruits for the ministry, Mr. Jeffrey said they should be sought out by the clergymen. They were wanted for mission work, and the field was ready. The number of lay readers should also be increased.

The Rec. Rural Dean Stoddart discussed the question of criticism of laymen as to the kind of sermons wanted. He was glad that the laity should speak out and say what they desired for sermons—topical, spiritual or doctrinal. The laity must know that the clergy hadn't taken their office for money, and it was well to know what the laity desired. It was hard to say who

should be the judge as to the effectiveness of a clergyman. Christ had called upon fishermen. He would take the opportunity of congratulating St. John's College on the high order of men it had trained for the Church. Captain Carruthers delivered a short and pithy speech on the quality and delivery of sermons, and criticized the all too frequent lack of proper elocution in the pulpit. The message of the clergy should be delivered earnestly, briefly if possible, and certainly intelligently.

Mr. W. P. Sweatman gave a short practical speech on the duty of both clergy and laity to encourage suitable young men to enter the ministry. Only two or three young men from Winnipeg families had gone into the ministry of late years. As to criticism of a clergyman, it was hardly fair to criticize one receiving \$700 a year on a \$2,500 a year basis. One of the speeches of the afternoon was given by Dr. Speechly, of Pilot Mound. "It should be recognized in this age," said Dr. Speechly, "that the Anglican Church is for the people, as the clergy are only numerically a small part. The clergy have a right to expect the assistance of the laymen. The clergy are the specialists, if he might speak in the professional parlance. If the clergyman was weak, the layman should help him, but Heaven preserve us from the ecclesiastical-minded layman! Lay work could have ample room at home, in the parish, and in special directions. The idea, however, that religious work did not require special training was a mistake. There were means at hand for the layman in the home, in consideration for servants, in Sunday Schools, and in visiting the sick or imprisoned. He cordially wished for an increase in the number of catechists and lay readers under existing Western conditions. As for increasing the number of candidates for the ministry he was indebted to the Rev. R. C. Johnstone for the idea that the Church should select and nominate candidates from among desirable young men who might be shown the nobility of the calling."

The Rev. W. A. Fyles, Sunday School field secretary, impressed the importance of more candidates being forthcoming for the ministry, and was followed by the Rev. F. C. C. Heathcote in a brief, pointed speech.

The Rev. M. Morrice, of St. Andrew's, spoke of the importance of clergymen studying the undivided characters of the members of their congregations.

Mr. E. L. Drewry spoke briefly and appreciatively of the work of the diocesan clergy.

At the annual meeting on Wednesday night of the Rupert's Land Diocesan Sunday School Association some two hundred members were in attendance. Nearly all the Rural Deaneries of the diocese presented encouraging reports on Sunday School work. The Rev. A. U. de Pencier, Rural Dean of Brandon, presided. After the devotional exercises and the reading of the minutes, the chairman welcomed the Association, and thought the large audience a good send-off for the work of the year before them. The Diocese of Rupert's Land was taking the lead in good works. He believed it was the first diocese to appoint a field secretary for Sunday School work. He was happy to say that the funds asked for in this connection had been forthcoming. The Rev. W. A. Fyles, field secretary, read his report for the year. In visiting the Rural Deaneries of the diocese he had travelled 11,000 miles. During the year under review he had visited 65 charges, 113 homes, and had preached 133 sermons, reaching altogether 2,000 pupils, teachers and officers. He had helped to set on their feet 17 Sunday Schools, and had prepared for the establishment of many others. Eight ruri-decanal Sunday School Associations had been organized during the year, and 18 Young People's Societies. Sixty-six officers and teachers had been added to the staff of the diocese. Seventy-three Sunday Schools had been equipped with modern teaching facilities. Russell, Lang & Co., of Winnipeg, and the "Church Record" Company, Toronto, had donated free samples. Mr. Fyles gave an optimistic account of the Sunday School work throughout the diocese. There was every reason to feel encouraged. It was their object to train up the children to do their duty to the home, the city, the nation, and the Church. He recommended the establishment of teachers' lending libraries in order to facilitate the work. He thought there was, perhaps, too much reserve on the part of Anglicans. They should not hesitate boldly to express their views. From a statement made by Mr. W. P. Sweatman, treasurer, a balance on the credit side of the Association's account was shown. Five minutes were then allowed to each secretary of a ruri-decanal Sunday School Association to present his report to the annual meeting. Reports were presented by the following: Rural Deanery of Pembina, the Rev. W. J. Rowe,



Manitou; Rural Deanery of Minnedosa, the Rev. G. Armstrong, Birtle; Rural Deanery of Brandon, L. M. Armstrong, Brandon; Rural Deanery of Selkirk, J. W. Buckley, Winnipeg; Rural Deanery of Portage la Prairie, the Rev. G. T. Spriggs, Portage la Prairie; Rural Deanery of Turtle Mountain, the Rev. W. Johnson, Killarney; Rural Deanery of Lisgar, the Rev. H. W. Baldock, Middlechurch; Rural Deanery of Dufferin, J. Anderson, Rathwell. On behalf of the Rural Deanery of Dauphin, the Rev. Canon Phair stated that its organization was not sufficiently advanced to warrant a report this year, but he trusted that a good report would be submitted at the next annual meeting. In giving an account of Sunday School work within the Rural Deaneries, most of the secretaries emphasized the difficulty of obtaining competent teachers, and urged the formation of training classes in this connection. All the secretaries reported the opening of new schools, and gave figures, showing a healthy condition of attendance and enrollment. An interesting item was the raising by the Selkirk Ruri-Decanal Association of \$450 towards the central fund. The secretary of the Lisgar Association reported a case of a mother with a baby in arms teaching a class of twenty-five infants. The report of the Brandon Ruri-Decanal secretary, Mr. L. M. Armstrong, was commended by the chairman as a model of what a Ruri-decanal report should be. No one appearing for the Souris Ruri-Decanal Association, the chairman expressed his regrets, as Souris, he said, boasted the largest Sunday School in the diocese.

The election of officers for the year 1908-9 resulted as follows: President, Archbishop Matheson; vice-presidents, the Rev. Canon MacMorine, Portage la Prairie, and Mr. Robert Fletcher, Winnipeg; field secretary, the Rev. W. A. Fyles. A resolution was passed to the effect that a uniform method of reporting Sunday School statistics to the Ruri-Decanal secretaries be adopted. A committee to draft a suitable form was appointed, consisting of the Rev. Canon Phair, the Rev. H. W. Baldock, Robert Fletcher, and J. B. Wallis. A vote of thanks to the Rev. A. U. de Pencier, who retires from the position of vice-president owing to his departure to Vancouver, was passed unanimously. The meeting expressed its regret at his retirement, and wished him success in his new sphere of work.

In returning thanks, the Rev. A. U. de Pencier said that no part of his work had given him more pleasure than that done in connection with the Sunday Schools. A vote of sympathy with the Rev. Rural Dean Hewitt, of Souris, in his long illness, was passed by the meeting. A vote of thanks to the Rev. W. A. Fyles, for his services as field secretary concluded the business of the meeting.

The Rev. W. A. Fyles, in reply, stated that he had never been engaged in any work which gave more uniform happiness than did that of the Diocesan Sunday School Association.

Thursday, 18th.—The Rupert's Land Diocesan Sunday School Convention was continued this morning, the Rev. Canon MacMorine, the newly-elected president, taking the chair, and saying the opening prayers. The Rev. W. A. Fyles was re-appointed by acclamation. The honorary treasurer of the diocese, Mr. W. P. Sweatman, was, on motion of Dr. Speechly, appointed treasurer of the Association.

Mr. F. E. Arkell, of Winnipeg, read a paper on the "Men's Bible Class." He regarded the ideal Bible Class teacher as one understanding the Church and its teaching, loving it and trying to get others to love it. To make the class grow a good teacher is requisite, preferably a layman with a good foundation, the clergyman to be the head of the class. Besides a loving pastor, a good organization is important. There should be a committee to assist the pastor in getting new names, and a social committee to provide entertainment for the class, especially during the winter months, the subjects to be chosen by the pastor and the teacher. Every lesson should be a personal one. The class must be continuous, with no summer vacation.

A paper on the "Women's Bible Class," by Mrs. Speechly, of Pilot Mound, followed. The Sunday School, she submitted, is to be regarded as a school, the Bible Class being governed by the same laws. Religious training should be an integral part of education. She spoke of education as character-producing, and discussed methods in use. The essayist made suggestions as to Bible history, biography, provision for reviews, holding the Bible Class an hour before the Sunday School, enabling the teachers to attend, and the superintendent to secure teachers to fill vacancies. Careful preparation, including earnest spiritual, was insisted upon. A bond of sympathy between the teacher and each member of the class should be established by week-day

acquaintance. The objects to be secured are the upbuilding of Christian character and the training of Christian Churchmanship. A discussion of the papers was participated in by the Rev. T. W. Bucklee, who spoke of the difficulties of the country clergy taking part in the Sunday School or Bible Class work, also the Rev. C. W. Dobbs, H. A. Warwick, J. W. Matheson and W. J. Garton, who asked, How can we get hold of the men? and advising that the Bible Class be advertised by the strongest men, and that the clergymen teach the men how to conduct their own Bible Class. The Rev. F. C. C. Heathcote spoke of two kinds of Bible Classes, one for elder boys and girls, and the other for adults, which he was especially desirous of building up. Mrs. Speechly asked for an expression of views concerning Bible Classes in rural schools. The Rev. G. H. Broughall urged that the clergymen should, as far as possible, identify himself with the Bible Class, seeing new members, etc., thus showing his interest, even though he should not be able to attend. Dr. Speechly thought it a shame that the laymen did not take a more active part in the discussion. He found that in the country districts the men should supply the deficiency, as the men will not attend a ladies' Bible Class. After the offering of the noon-day prayer the discussion was continued. The importance of the organized adult Bible Class movement was emphasized by J. M. Johnston. He advocated making the class establish its own rules of order and labour for its own upbuilding. A question was asked as to the best way of securing teachers for rural schools. Mrs. Speechly answered from her own experience during the past three years in training members of the Bible Class to become teachers. A couple of laymen are "pretty slow, a lazy, indifferent lot," while the ladies are all right in this relation. The Rev. C. U. Ratcliffe spoke of Sunday School work as one of the weak features of the Church of England in this part of the world. He urged that the men rise to a sense of their responsibility; that they be not milkops, and not ashamed to be Christians. Canon MacMorine gave an address on optimistic views of Sunday School work and prospects. The time was, he said, when the Sunday School outlook was much bluer than to-day. At the conventions of twenty years ago every one came loaded up with difficulties, tremendous obstacles, and fired them off one after another. But a new life has been creeping into the Sunday Schools of late years. The appointment of the field secretary was a distinct step in advance, and it was the outcome of a revival in Sunday School work. "We have a remarkably fine lot of children and young people in the Church of England in Manitoba," said Mr. MacMorine, "boys and girls, who are the very best type of budding citizens in the country. We often think it very risky to take a young girl of fifteen or sixteen who has been taught in the Church Sunday School; but she often makes an excellent teacher. She is lovable and loving; she gets the hearts of the children; she has more knowledge than you think, and she soon gets facility in imparting it." Children, the speaker said, are now teaching in the Sunday School, and he has seen them developed into workers of the Church. We might take that risk a little more than we do. We have reason for encouragement that we have such a definite basis to begin with in teaching the children. We stand on a different platform from every other body in that respect. We have the Creed as a basis to begin on; we have the Bible, and we have Bible interpretation; we have the Catechism and the Book of Common Prayer. There is a great deal of teaching that is not building up character, but is giving a wrong idea of religion, shallow and meaningless teaching. In the Creed we have the essence of the Christian faith boiled down; and we have the teaching of the Catechism—a little girl can teach it, and the result produced influential. A new era is arising for Sunday School work in this diocese. It has been quite a surprise that the work of the field secretary in the first year has been such an effective beginning. Let us be encouraged, feeling that we have something definite to teach. On motion of Dr. Speechly, seconded by the Rev. S. G. Chambers, a recommendation from a committee was passed that the field secretary receive \$50 from the funds for a permanent exhibition of Sunday School supplies.

In the afternoon at the last sitting of the Convention a committee was appointed, consisting of the two vice-presidents and the Archbishop, to deal with certain financial matters of the Rupert's Land Diocesan Sunday School Association. Mr. R. Fletcher brought up the question of the desirability of the Association having its own treasurer, who should forward all moneys to the honorary treasurer of the Synod, in order that the Association might have knowledge of its financial position. Mr. W. P.

Sweatman, honorary treasurer of the Synod, on being asked for his advice, proposed to meet the difficulty by giving the Association a financial report monthly. The first paper read in the afternoon was by Mr. R. Fletcher, Deputy Minister of Education, on "A Programme of Studies for Our Sunday Schools." His remarks were on general lines, pointing out the advisability of having some suitably graded programme for the schools, classifying the pupils according to their various grades of ability. There should be grading of pupils and grading by subject, and promotion according to grade. He suggested five departments, including the years 4 to 6, 6 to 9, 9 to 13 (the junior department), and the intermediate, extending in four grades over four years; also, a senior department should be organized. The Rev. Rural Dean de Pencier followed with an address on the same subject. Their book of interpreting the Christian religion for Anglicans was the Book of Common Prayer, and the object should be to familiarize the children with it. It has been his practice to give instruction about the Prayer Book in the opening of the Sunday School, occupying ten or twelve minutes. This was modelled on the shortened form of morning and evening prayer. He urged the following of the scheme of lessons, promulgated by the General Synod of Canada. Bible truth should be taught as Church truth. The Church Catechism should be taught in every Sunday's lesson during the year.

The Rev. W. A. Fyles, field secretary, presented a number of suggestions, which, he said, had been made to him throughout the diocese. First, the schools should be made more attractive in their methods, in the country as well as in the cities. Interest should be taken in the daily life of the boys and girls, and they should be visited in their homes. Teachers should be early in their places to greet their pupils, and converse with them personally. The speaker suggested that prizes should be given for regular attendance and proficiency, and that Sunday School work should be more popular. A lot of preparation should be made for institute work. The holding of Sunday School picnics, in which two or three parishes would meet together, older people as well as the children to be invited, and two or three addresses to be given, was commended. Mr. Fyles further dwelt upon the value of a course of teacher training, with a regular system of examinations and the giving of diplomas. He considered that the inter-diocesan system provided by the Church was what was required. He named a number of books as suitable for teacher training. In a discussion which followed, Rural Dean Stoddard emphasized the desirability of promoting social amenities.

Mrs. Speechly emphasized the importance of using the methods of the public schools.

The Rev. J. W. Matheson considered the teaching about the Holy Spirit the principal thing. He agreed with what had been said about the value of grading according to the ages and capacity of the children, and of creating a higher interest among the people in Sunday School work. The important thing was the spiritual atmosphere. The burden of imparting instruction lay after all mainly upon the parents. He moved that the following committee be appointed to prepare a graded course of studies for schools, to recommend suitable texts for both teachers and pupils, and to report to the Executive of the Diocesan Sunday School Association: the two vice-presidents, the secretary, Canon Phair, J. W. Matheson, the Rev. H. L. Roy, of Boissevain; Miss Johnston, of Winnipeg, and Mrs. Speechly, of Pilot Mound. Mr. H. L. Kenny, assistant-secretary of the Manitoba Sunday School Association, congratulated the Convention on the position taken by the Church of England in teacher training and advanced Sunday School matters. He found an increased interest, and the Church of England taking advanced ground. He wished to see something done in university work and in colleges for the advancement of Sunday School work. He wished the Association every success.

In the evening a public missionary meeting was held in Holy Trinity schoolhouse, and this brought the most successful gathering ever held by the Rupert's Land Diocese Sunday School Association to a close. The chair was taken by the Very Rev. Dean Coombes, and two very interesting and excellent addresses were delivered by Mr. Richardson, who spoke especially on the subject of Foreign Missions, and who made a strong plea on their behalf, and the Rev. C. E. S. Radcliffe, incumbent of St. Mary's, Brandon, who took for his topic the subject of Home Missions. The meeting was well attended, and great interest was taken in its proceedings by those who were present.

St. John's College.—St. John's College Alma



Mater Association held its annual meeting in Manitoba Hall on Thursday night, the 18th, at six o'clock. About forty of the Old Boys and graduates of the college were present, and some questions of interest were discussed in an informal manner. The Rev. S. G. Chambers occupied the chair. After supper the election of officers for the coming year took place, and the following were elected: President, Mr. E. W. H. Armstrong; vice-president, the Rev. J. W. Matheson; secretary-treasurer, Mr. W. Burman; Executive Committee, Canon Phair, the Rev. C. N. F. Jeffrey, the Rev. M. A. F. Custance, and Messrs. H. P. Reid and K. R. Daly. The most interesting feature of the meeting was the reading by the Very Rev. Dean Coombes of the report of the Council upon the attitude of the College towards the University question. The report touched upon the site question, advocating more spacious grounds for expansion. The report advocated the principle of establishing a large University upon the broadest basis. The University should teach all branches of arts, while the Colleges should retain their own arts and theology so far as was compatible with their interests.

The Rev. J. W. Matheson, in a strong speech, seconded the report as containing the ideals necessary for the highest type of education in the Province of Manitoba.

The Rev. Canon Talbot, the Rev. W. G. Macmorine, the Rev. C. N. F. Jeffrey, Messrs. H. P. Reid and K. R. Daly also spoke upon the subject. The Association then placed itself on record as unanimously supporting the report of the College council.

A motion of congratulation was passed on Archbishop Matheson upon his appointment to the position of Chancellor of the University, and to Bishop Richardson upon his appointment to the Bishopric of Fredericton, and also upon his being chosen by the King to deliver a sermon in St. Paul's Cathedral, in virtue of his being the youngest colonial Bishop at the Pan-Anglican Congress. The following were present: The Very Rev. Dean Coombes, the Revs. C. N. Jeffrey, M. A. F. Custance, W. G. Wolfe, G. Horrobin, Canon Talbot, J. W. Matheson, T. Norquay, W. J. Garton, A. W. Woods, S. Fea, J. G. Anderson, H. W. Baldock, R. S. Cushing, and R. Jacob, T. Morton, J. Gannon, C. Vincent, B. Grisdale, H. S. Ram, R. Sinclair, H. Hamber, C. Brayfield, D. Hardisty, E. W. H. Armstrong, K. R. Daly, A. T. Procter, P. J. Procter, H. P. Reid, W. Burman, and A. Crawley.

News has been received that His Grace Archbishop Matheson, who is now in England, has been given the degree of D.D. honoris causa by the University of Cambridge and the degree of D.C.L. honoris causa from the University of Durham. The latter affair was a very brilliant ceremony and was largely attended.

SASKATCHEWAN.

Jervols A. Newnham, D.D., Bishop, Prince Albert, N.W.T.

Lloydminster.—St. Mary's.—The new St. Mary's Church, six miles south of the town,

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was opened for Divine worship on Sunday, June 7th, by the Rev. Rural Dean Carruthers, rector of St. John's, Lloydminster, in whose parish it is situated. The church occupies a commanding position on a plateau overlooking the prairie for miles around. It is in the heart of a flourishing English settlement, and will in time no doubt be the centre of a good parish.

A very successful garden party was given by the Ladies' Guild of St. John's Church on Tuesday evening, June 16th. Refreshments, games and music were indulged in. A large number of people were present, and a goodly amount was realized towards the painting of the new rectory, which the ladies have undertaken to do.

At the recent session of the Masonic Grand Lodge of Saskatchewan at Regina the Rev. Rural Dean Carruthers was elected Grand Chaplain.

The clerical delegates from this diocese to the General Synod at Ottawa are the Ven. Archdeacon Mackay, M.A., Ven. Archdeacon Lloyd, M.A., the Rev. Rural Dean Dewdney, and the Rev. Rural Dean Carruthers, B.A.

Many new people are coming into this part of the diocese this spring, and the catechists and clergy are kept busy looking up new and prospective members. The Church is keeping well to the front here and making splendid progress. The weather is splendid, and the prospects for a good harvest are of the very best. Prayers are being regularly said all through the diocese that God may grant a bountiful crop to the good and welfare of all.

A well-attended Ruri-Decanal meeting was held in St. John's, Lloydminster, for the purpose of electing two delegates, clerical and lay, on the Mission Board of the diocese. The following were elected: the Rev. Rural Dean Carruthers and F. Taylor, Esq.

CALGARY.

Wm. Cyprlan Pinkham, D.D., Bishop, Calgary, N.W.T.

Calgary.—The Bishop Pinkham College.—About a year ago the Bishop received from a prominent Churchman in Calgary the offer of one of four locations as a site for the College, to be known as the Bishop Pinkham College, together with a cheque for \$500, and the promise of another \$500 when the building is commenced. The whole donation is valued at \$10,000. The site chosen consists of four acres, just outside the boundaries of the city of Calgary, and distant a few yards only from St. Barnabas' parish church, which will thus be available for the College Chapel. The site has a south aspect, affording a splendid view of the Bow River, the city of Calgary, and the Rocky Mountains. The very best water is easily procurable in a substratum of gravel. The building has a frontage of 180 feet, and is estimated to cost \$60,000. Provision has been made within the building for principal and teachers. The new incumbent of St. Barnabas', the Rev. Canon d'Easum, M.A., is sub-warden. His university career, character and experience as a parish priest eminently qualify him for the important work of training young men for the sacred ministry. The clergy of the city of Calgary and vicinity will be available as lecturers. It is hoped to establish in connection with the College a boys' school, where pupils may receive a thorough high-class education, combined with definite Church teaching. As the site consists of four acres, ample room is assured. There are already several young men anxious to enter into residence and receive instruction for Holy Orders. The Bishop, who will this autumn complete the twenty-first year of his episcopate and the fortieth year of his work for the Church in Western Canada, earnestly pleads for generous financial help and assistance in this great and necessary work in the diocese, that funds for the erection and maintenance of the building, the stipend of the principal, and other necessary expenses may be provided. Donations and subscriptions, payable either in one, two or three sums this year, or in two or three annual payments during this and the next two years, marked for "The Bishop Pinkham College," may be sent to the Bishop; to the Canadian Bank of Commerce, Calgary; to the treasurers of the S.P.G., 19 Delahay Street, Westminster, S.W., England; to J. C. Sharpe, Esq., Byfleet, Eng., to Rev. Canon Cooper, D.D., Killane Rectory, Enniscorthy, Ireland; or to W. H. Rowley, Esq., "Worfield," Ottawa, Canada.

Correspondence.

REVISION OF THE PRAYER BOOK.

Sir,—Is it not possible for the readers of your valuable Church paper to be entertained by subjects more in harmony with the minds of our fathers than the declamations against the Prayer Book from week to week and the harassing tunes pleading for change and revision. The Church of England has for hundreds of years glowed with a steady and unwavering brightness and swayed the hearts of individuals by stirring them to their utmost depths and helped to mould the wills of the people toward the will of God and the regeneration of the nation. It has given the people the truths of Christ's word in a fresh richness of form and set forth a perfect example of His life, a powerful motive of His love and an all-sufficient comfort in the life of immortality made sure and to us by His resurrection and ascension. The brightest intellects, the most highly cultured scholars, the most devoutly consecrated lives among rich and poor, high and low have for hundreds of years been quite satisfied with the Prayer Book as it is. Why should we not be contented to await God's own time and way when He may see fit to raise up men full of faith and the Holy Ghost and set them to work, and by the same spirit give them a right judgment in all things to revise the Prayer Book and reconstruct His Holy Church according to His will. The Almighty God governs all things in heaven and earth, He therefore governs His Church. Why are some people so dissatisfied and always disclaiming against it? In the prayer Christ taught us to use there is set down first of all the petition, "Thy Kingdom come." Is it possible to build up this kingdom on earth by means of disloyal subjects? Young men are needed as preachers and workers in extending this Kingdom. Will their fathers and mothers be zealously interested in training one or more of their sons for the priesthood when they read from week to week in their Church paper articles disclaiming against the Prayer Book. In one article the other week there was a statement that the Church had "no Prayer Book." Instead of unsettling people's minds by the advocacy of changes there is needed articles that will strengthen our faith, loyalty and contentment with the Church of England and its Book of Common Prayer, as it comes to us from the Mother Church, until such time as God in His wisdom calls forth some great council of His Church, inspired by the Holy Ghost to make what changes He considers necessary. In the meantime each parish might be so worked that a young man in its environment somewhere, could be trained or influenced for training in the work of the ministry. The field is white unto the harvest and labourers are needed, but where is the enthusiasm? It is killed by the agitation for change in one thing or the other and by our unhappy divisions. If the same efforts, time and abilities were spent in teaching the commandments, the Sermon on the Mount, the Lord's Prayer and the Catechism the Church would be happier.

F. C. Ireland.

MISUSE OF THE WORD CATHOLIC.

Sir,—I have read, with much interest, in your correspondent's columns of "The Churchman." There are a good many points at issue, more than I will refer to. The point, for the present, would be, on the misuse of the word Catholic, and Protestant, by G. S. Holmsted. His article seems to my mind pretty good, with the exception, of a little, here and there. What I would say, is that I cannot agree with him, when he says, (what may be called those dissenters, are members of the Holy Catholic Church, and are not required to be re-baptized. Is this really a true state of affairs? it is surely inconsistent with the creeds of the Anglican branch, of the Catholic Church. For I should like to know, what authority dissenting preachers, have for baptizing when they repudiate the Divine Authority which Christ gave to His Church nearly 1,900 years ago, and was to continue until the end of time. For this word Authority with the Apostolic Ministry, means a good deal; some, of course, would try to wipe it out, but it is impossible, and some others speak of other denominations, as though the Church was only a denomination, surely this is a very low standard for the Church to be put upon.

H. J. Baynham.

Patience is as pleasing to God as the energy of active life.



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British and Foreign

The Rev. L. C. Wood, vicar of Singleton, in Lancashire, recently celebrated his 90th birthday.

Mr. A. C. Pigou, M.A., of King's College, has been elected to the Professorship of Political Economy at Cambridge.

The Rev. Canon A. J. Mason, D.D., Master of Pembroke College, has been elected Vice-Chancellor of Cambridge University.

Two brass eucharistic candlesticks have been given to St. Paul's, Grand Rapids, Mich., within the past few weeks by Mrs. Ryan in memory of her parents.

The oldest communicant of the Church in the Diocese of Milwaukee, and probably the oldest in the United States, died recently in Beloit, namely, Mrs. Wadham Hunt. She had reached the very advanced age of 107.

The Rev. W. B. Stoskopf, on leaving the Church of the Advent, Boston, for Bridgeport, Conn., to take up new work there, was presented by the parishioners of his old church with a prie-dieu which bore a suitable inscription.

A memorial tablet has been placed in Trinity Church, Newark, N.J., to the late Bishop Phillips Brooks, sixth Bishop of Massachusetts, by Mr. W. Clark Noble, of Newark, who is a well-known sculptor.

An interesting discovery has been made at Overton, near Whitchurch, Hants, where in the course of renovations to the tower of the church a number of beautiful 13th century specimens of carved stones have been found.

The Cathedral of Christ at Salina, Kan., was duly consecrated on Ascension Day by the Lord Bishop of the Diocese. The Bishops of Nebraska and Kansas, also took part in the service. There were a large number of clergy and laity present.

The first sod in connection with the building of the new Cathedral of St. Paul at Detroit took place in that city on Monday, June 22nd, in the presence of a large concourse of people. The new cathedral will cost a quarter of million dollars.

Mrs. Lunn recently presented St. James', Rockford, Mich., with a silver chalice and paten both suitably inscribed. The former is given in memory of her husband and the latter is a thank-offering to God for past mercies received by her from Him.

On Trinity Sunday last the Rev. J. K. Lewis celebrated his golden jubilee as a priest of the Church and on the same date the Rev. T. J. Taylor, rector of the Church of the Advent, Philadelphia, did the same thing. He is 83 years old and is still in harness.

The Bishop-Coadjutor of New York, Dr. Greer, has gone to England to attend the Lambeth Conference. Bishop Potter has been prevented from going across the Atlantic on account of his recent severe illness. The Ven. Archdeacon Nelson accompanied Bishop Greer in the capacity of Chaplain.

Old St. John's Church, Philadelphia, recently observed its 93rd anniversary. At a special service a large window of unique design was unveiled in memory of the late lay reader, Mr. J. McCullen, Jr. The subject of the window is St. Charles the Martyr, King Charles I. of England.

The whole of the crews of the lifeboats on the Anglesey coast attended the ceremony of installing the Rev. O. Lloyd Williams, rector of Llanrhydldad, as Chancellor of Bangor Cathedral on Saturday. The new Chancellor is an ardent lifeboatman, and has assisted in saving many lives on the Anglesey coast.

A somewhat remarkable fact regarding the burial of the late Archbishop of Capetown the other day at Oxford is that the only two Archbishops whose bodies were previously

buried at Oxford—Laud and Juxon—were, like Dr. Jones, members of St. John's College. Eight out of the ten Bishops of the South African Province were present at the funeral, and they acted as pall-bearers.

The Rev. Prebendary Dalton, who for the past twelve years has been rector and rural dean of Stepney, was lately presented by the parishioners, on leaving to take up his new and important work as rector of Clapham, with a service of silver plate and a cheque, and the Misses Dalton, his sisters, were also presented with pieces of jewelry. Mr. Laverton Harris, M.P., made the presentations. There were 700 subscribers to the fund.

An International Clericus was held lately at Portland, Oregon, when the clergy of the Dioceses of Calgary and the British Columbia Dioceses met their brethren from the Dioceses and districts west of the Rockies across the American border. The session was held in the Cathedral and a very profitable and pleasant time was spent by all who took part therein.

Through the generosity of Mr. Richard Creed, F.R.I.B.A., the beautiful carved oak rood designed by him, and erected in the church at the partial restoration in 1899, is according to his original design completed in colours and gold. The rood itself is nine feet high, the figures of the Blessed Virgin and St. John about five feet. The work has been executed by Mr. J. I. Pace, of Hounslow. There

Children's Department

QUEEN'S VISIT TO SICK GIRL.

"Kind hearts are more than coronets," and Queen Alexandra has one of the kindest. On many occasions Her Majesty has proved this, but never more conclusively than when, accompanied by Princess Victoria, she paid a surprise visit to St. Luke's House, 14 Pembroke-Square, Bayswater, and spent half an hour with the patients. Her Majesty was attended by the Hon. Charlotte Knollys and the Hon. Sydney Greville. The visit was an absolute surprise to all the officials of the institution, of which Her Majesty is the patroness, and also to the poor unfortunate girl for whose benefit Her Majesty specially made the call. It appears that some days ago Martha Massey, one of the patients in the house, the existence of which is for the reception of cases of mortal illness in their latest phases, surreptitiously wrote a letter to the Queen, saying how much she would like to see her before Her Majesty took a long trip abroad. The unfortunate girl, in respectful terms and delightfully simple phraseology, explained that she had always been unable to see the Queen when she was

**HOW** TO BUILD AND SAVE MONEY. With proper plans it is an easy matter to build a satisfactory building, and will repay the amount of the fees many times in the sense of security given to the client as well as the builders as both will know just what is to be done before commencing and the owner will receive what he pays for. All drawings must be plain and explicit on all points. Let me send you particulars of my sketch plan offer, also a copy of my booklet on "Homes." I am in a position to serve you with the best Architectural work attainable. I merit your patronage—give me your next work. Results will please.  
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driving through London or visiting the neighbourhood of the house owing to her illness. Would Her Majesty gratify her dying desire by coming to see her before going abroad, because she would not be living when Her Majesty returned?

Touched by the sincerity of the missive, Her Majesty, with characteristic love and thoughtfulness, decided to visit Miss Massey. No intimation of Her Majesty's intention was sent to the institution, which was reached at 4.45, Her Majesty driving from Buckingham Palace in her white motor-car. Arriving at the principal entrance the Queen enquired at once, "Is Miss Massey in?" The door was opened by a servant girl, who instantly recognized the Queen, and momentarily stood astounded. The Queen, who was carrying a bouquet of orchids, lilies of the valley, carnations, and asparagus fern, was at

### Headaches and Bad Breath

are no longer so common since people found out the pleasant and positive cure—a morning glass of

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25c and 50c a bottle.

once conducted to the ward in which Miss Massey lay.

Surprise and joy overcame the patient for the moment, but a few kindly words of sympathy quickly dispelled her nervousness. The Queen thanked the girl for her letter, and expressed the pleasure it afforded her to respond to the invitation, and then handed her the bouquet, telling her it was specially for her, and that the flowers were cut from the palace gardens. With eyes bedimmed with tears of joy, the girl briefly replied, "Thank you, Your Majesty." Passing to the other patients, the Queen distributed roses to each, and spoke words of sympathy and encouragement. A touching incident occurred as Her Majesty was about to leave. Whilst chatting with the matron in the hall she heard someone cough, and asked who it was.

Being informed that it was Miss Massey, she ordered some cough lozenges to be brought from her motor-car and returned with them to the girl's bedside, where she placed one of them in the patient's mouth. The rest she handed to the matron with a request that they should be given to Miss Massey when she was again attacked by severe fits of coughing. Again shaking hands with the girl, the Queen once more bade good-bye and left the house.

And away Fairy Dot flew, upstairs and downstairs, and back came grandma's glasses. Grandma's wish came true.

"Oh," said the little brother John. "I wish some one would help me put my soldiers away."

And there on the spot Was Fairy Dot.

Mother wished her flowers were watered, and Father wished for his newspaper; Aunt Emily wished for some one to help stir the cake and seed the raisins, and Bridget wished she knew what the clock said; Towser looked as though he wanted a drink, and the kitten begged for some milk; and there were wishes, wishes, everywhere in "Fairy Dell." Wasn't it good Fairy Dot was there!—Kindergarten Review.

### LEGEND OF NORTHLAND.

#### The Indian and His Dog.

The Indian loves his dog with almost parental affection, and the faithful animal is to him not only a companion, but also a beast of burden—carrying the pack in summer, and in winter drawing the loaded sled on the crisp snow.

May not this affection be traced to an old story common among several tribes of Indians, and which also shows the belief that the world was once the scene of a terrible flood—when only a few persons escaped? Many years ago it rained so much that all the valleys were filled, and the people had to climb the sides of the mountains. Higher and higher they went, but the water continued to follow them. They then built rafts and got upon them, and for a time were safe.

Now one family had several splendid dogs, and these they took on the raft with them, but all the other people never thought of these poor creatures, and left them to perish.

At last the mountain tops were covered, and when the last foothold was gone, thousands of moose and other animals were seen frantically swimming for some refuge. Seeing the many rafts, they made for them, and, though the smaller ones were frightened away, the huge, lordly moose began to climb upon the rafts, which gave way, and the people were drowned. Only one raft escaped destruction; it was that which carried the dogs. Whenever the moose came near, these faithful guardians barked so fiercely that they were frightened away. And thus all the people who left their dogs to perish were drowned, whilst they who were good to these noble creatures were saved.

The true strength of every human soul is to be dependent on as many nobler as it can discern; and to be depended upon by as many inferior as it can reach.—John Ruskin.

The Friend that sticketh closer than a brother is the one who is not limited by time, nor space, nor partial knowledge, nor inadequate resources. This Friend is accessible to the sad-

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dest soul among all our readers—accessible now.

The only way to have a friend is to be one.—R. W. Emerson.

The self-made man who trusts only in himself is not a pleasant human being. The man who talks of trusting God, and sits idle, is less admirable still. Faith and works belong together.

### Weakness in the Spring

is overcome when the blood is made rich and red by Dr. A. W. Chase's Nerve Food.

Weakness is the word which best describes the condition of most people in the Spring.

It may be bodily weakness, tired, draggy feeling and lack of energy and vigour.

Or it may be weakness of the heart, the nerves, the stomach, liver, kidneys, bowels or other vital organs.

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"I think, Aunt Emily," said Dot, "that I like best of all the story of the wish fairy. I wish I were a fairy, and that I could just grant wishes, wishes, all day long."

And what do you suppose Aunt Emily did? Made the loveliest crown of shining gold paper, and put little blue bows and bells on Dottie's shoes and a sash round her waist and a wand of glistening paper stars in her hand; and little Dottie Dudley was transformed into a sweet little hazel-eyed fairy. Aunt Emily kissed her and sent her off to "Fairy Dell."

"O dear," said grandma, "I wish I could find my glasses!"



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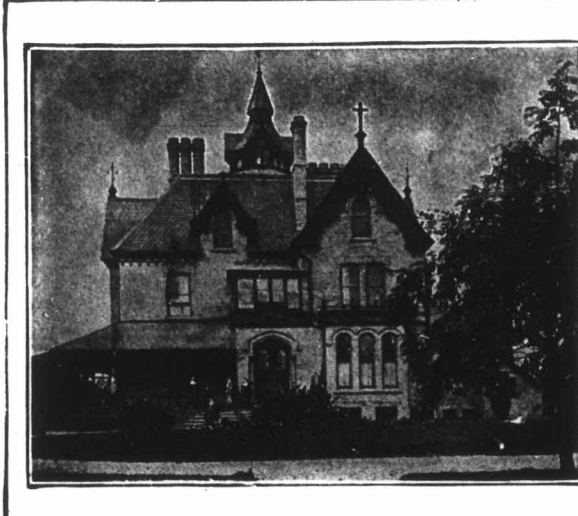
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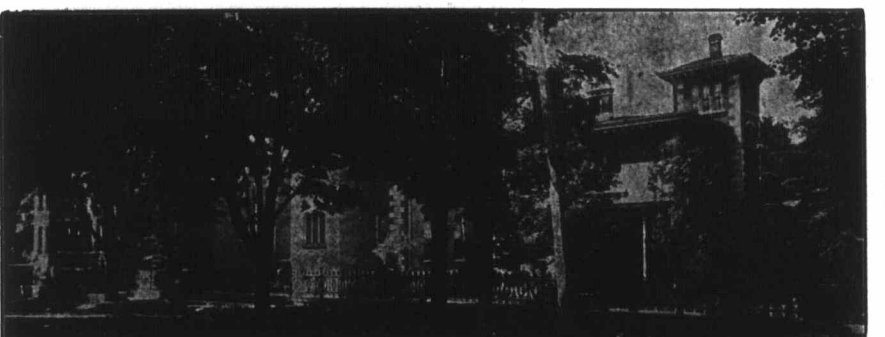
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A large replica of Mr. Holman, Hunt's famous picture, "The Light of the World," has been hung in the south aisle of St. Paul's Cathedral. The Bishop of Stepney, on behalf of the Dean and Chapter, formally accepted it at the unveiling.

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The Right Rev. Dr. Brent, Bishop of the Philippines, has once more been elected by the delegates to the Bishopric of Washington, vacant by the recent death of the Right Rev. Dr. Satterlee.

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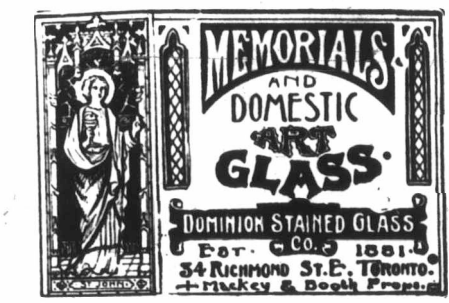
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WOODSTOCK, ONT.

A pleasant feature of the recent meeting of the West Virginia Convention was the presentation of a gold watch to the Bishop (Dr. Peterkin), by the clergy of the Diocese, in memory of the thirtieth anniversary of his elevation to the episcopate. On the outside of the case is engraved the seal of the Diocese and the Bishop's monogram, and on the inside a suitable inscription. The presentation was made by the Rev. J. S. Gibson, of Huntington, and His Lordship made a feeling reply.