

# Canadian Churchman

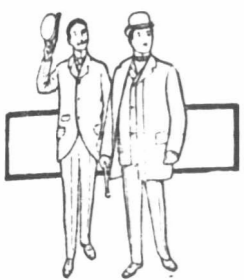
DOMINION CHURCHMAN AND CHURCH EVANGELIST.  
The Church of England Weekly Family Newspaper.  
ILLUSTRATED.

Vol. 26.]

TORONTO, CANADA, THURSDAY, JUNE 28, 1900.

[No. 26.]

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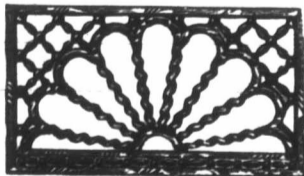
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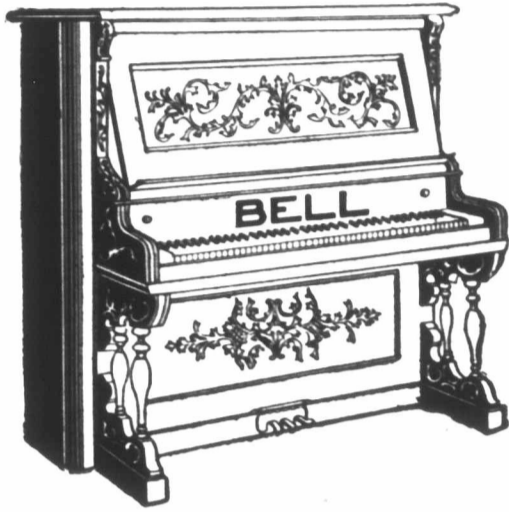


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# Canadian Churchman.

TORONTO, THURSDAY, JUNE 28, 1900

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

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

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Address all communications,

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Box 2640, TORONTO.

Offices—Room 18, 1 Toronto Street.

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

## LESSONS FOR SUNDAYS AND HOLY DAYS. THIRD SUNDAY AFTER TRINITY.

Morning—1 Sam. ii., to 27; Acts ix., 23.  
Evening—1 Sam. iii., or iv., to 19; 1 John iv., 7.

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, 390.  
Offertory: 220, 275, 366, 545.  
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, 303, 339.  
Offertory: 165, 248, 256, 365.  
Children's Hymns: 341, 342, 346, 540.  
General Hymns: 7, 12, 238, 243.

## We have removed our business offices to Room 18, 1 Toronto St.

The Survival of the Fittest.

It is in no spirit of boasting or arrogance that we place these words at the head of the paragraph which informs our readers that the Canadian Churchman is now the only weekly Anglican newspaper in the Dominion of Canada. We have no wish to deny the ability with which some of our contemporaries have been conducted; but it is apparent that they did not meet the needs of the Canadian Church; and it is with great thankfulness that we recognize the proof here given, that this paper does, to a large extent, if not as far as we could wish, meet that need. Whether we have done our work well or ill it is not for us to decide; but it is quite evident that we have been the "fittest," and that we "survive;" and it is equally certain

that our life was never so strong as it is at this moment—for which we thank God and our friends. Our notion of our duties and hopes will be found in another column.

The Synods.

In most of the dioceses of the Dominion, the synods have recently been—or are now being—held; and these will receive due attention at our hands. They will be reported in the columns appropriated for that purpose as the intelligence reaches us; and particular points will be selected, from time to time, for special comment. Each synod, so far, seems to have been doing excellent work. Huron is almost always business-like and practical, with some notable speakers, among its clergy and laity. Ottawa holds on its way in accordance with the promise of its first days. Niagara presents points for comment to which we may return again. The proceedings were lively, yet harmonious, and the Bishop was himself all the time. Ontario, doubtless, for good reasons, has put off its election, and we cannot be quite sorry for this, as it may prevent any unpleasant conflict on the most grave matter of the election of a Bishop. Nova Scotia, among other features of interest, had a debate on what is called a minority election. We are not quite sure that we have quite grasped the exact intention of the proposal, or the nature of the Bishop's objection to it. As a general principle, it is desirable that every element in the diocese should be represented in the Synod; and we think such an arrangement would generally promote the smooth working of its institutions; but we may be mistaken as to the point of the debate. In the Huron Synod the question was debated of women being members of vestries; but, while the general sentiment seemed to be in favour of the change, the subject was postponed. It is hardly necessary to inform our readers that all women ratepayers have a vote in English vestries.

Glen Mawr.

A very interesting gathering took place last Saturday, June 23rd, at Miss Veals' excellent establishment on Spadina Avenue, Toronto. Owing to preparation for matriculation and musical examinations, it has become inconvenient to have a conventional school closing; and the garden party is a very useful and enjoyable substitute. There was a great assembly of the relatives of the young ladies and the friends of the school, who seemed thoroughly to enjoy the beautiful grounds and the good things provided for them. The musical programme was excellent, and the performance showed that the girls had been carefully and successfully instructed.

The Round Table.

At a recent Diocesan Conference, in London (England), it was proposed to hold a conference of Churchmen of different parties

or schools, in order to ascertain whether they could come closer together. This is not a new idea. More than twenty years ago Mr. Ryle, not yet a Bishop, made a similar proposal at a Church Congress. Everyone was hoping that the conference might now be held, and all parties meet at the Round Table, when the Church Association put forth its veto. On this a contemporary remarks: The action of the Church Association, in repudiating altogether the generally welcome proposal for a Round-table Conference, is very regrettable. We feel sure that the spirit of animosity and hostility displayed in the terms of their resolution does not represent the feelings of the vast majority of Evangelical Churchmen, who have at heart the removal of the unhappy divisions in the Church. The attitude which this body of professing Churchmen has adopted is not one which will commend its views to its more reasonable friends. The proposed conference may have great issues for good upon the present strained relations between the parties in the Church, and certainly cannot make matters worse than they are. The action of the Association is tantamount to a severe censure upon Prebendary Webb-Peploe for his support of the proposal at the London Diocesan Conference. The writer goes on to express the hope that Mr. Webb-Peploe will adhere to his resolve; but this begins to appear doubtful. Even the Bishops were expecting something to come of the proposed conference, and were deferring their own action in consequence. It will be a thousand pities if this opportunity of peace is lost.

The Famine in India.

Great Britain has at the present moment a very heavy burden to bear. When the news of the great fire at Ottawa reached London, a statesman remarked: Here is a fresh call. We have the war in South Africa, and the famine in India to meet, but we must do something for Ottawa. It is hardly possible to over-estimate the gravity of the situation in the East. The drought is the worst for thirty years, and hunger would claim its victims by millions were it not for the work that the Government has been carrying on for decades in providing for irrigation and transportation and for the relief work that it is at present according in employing over five and a half millions. It is the Nemesis of good government. Since England, by her efficient control put an end to bloody intertribal wars, and checked the ravages of pestilence, the population has more than doubled. Agriculture and industry have developed, too, but they have not kept pace with population, especially in the native States, where English control is less immediate and the famine is now most acute. There has been a disposition to blame England for not preventing the famine, and still greater disposition to blame her for not relieving it. But really it might seem as though all that foresight.

science and energy could suggest had been and was being done, to alleviate distress while cultivating self-help. No relief of this kind, however, can make private charity superfluous, and for this the missionaries furnish prompt, efficient, and economical channels. He gives twice here who gives quickly. Money can be sent in minutes while grain requires months. It is said that a thousand dollars will provide an orphanage of forty children for a year, while from two to five cents will prolong some life for a day, where thousands are starving, hour by hour, and dead bodies pollute at once the water and the air.

#### The Queen in Scotland.

The Queen's devotion to the Northern Kingdom is so well known that her visits to her Highland home at Balmoral pass all but unnoticed. We hope the time may come when royal visits to the Emerald Isle will be as much a matter of course as those to Scotland. It may be that the remembrance of the Irish visit stirred up Her Majesty's Scottish subjects to a more than usually enthusiastic demonstration. The fact that she arrived at Balmoral on the eve of her eighty-first birthday was sufficient to make the occasion one of greater importance than usual. It is a source of universal gratification that, amid the many heavy burdens and anxieties which have fallen upon the Queen during the past few months, she continues to enjoy excellent health. What the war and the Indian famine have been to Her Majesty, few of her subjects can in the slightest degree realize. Behind all the outward demonstrations of popular enthusiasm over the celebration of the Queen's birthday, there is a warm and deep sympathy in the hearts of all her subjects for the many heavy sorrows with which these closing years of her record reign are being marked. But these heavy burdens the noble woman bears patiently and nobly, remembering her high calling, and living before her people as the servant of God on their behalf.

#### How to Help the Boers.

It is unnecessary to remark that a great deal of nonsense is being spoken and written on the subject of the "poor Boers." It is, therefore, a great comfort when the core of the matter is reached at a stroke, as it sometimes is reached. We commend to our readers the utterances of an American newspaper on this subject: Boer sympathizers in Colorado propose to invite the entire population of the erstwhile African republics to once more assume the role of emigrants and establish themselves in Colorado, on railroad lands, which would be given them free, and transportation to be repaid on the instalment plan. So far as this may be a genuine effort to supply new homes for agricultural people in America, we should be quite ready to second the invitation to the Boers. In order, however, to be consistent in their proffered sympathy to the unfortunate federalists over "British oppression," these Colorado friends ought to assure the Boer colonists-to-be, that the Government of Colorado would be at once turned over to

them, though they would be a minority of the population, that the suffrage would be withdrawn from the tax payers of the State, that English would no longer be taught in the schools, even among the present inhabitants, that only Boers would be permitted to bear arms, and that religious disqualifications and religious tests would at once be established in the interests of the Dutch Reformed faith. By assurances of such enactments, which have been so satisfactory to Boer sympathizers in America when applied to the South African republics, their Colorado friends would prove the reality of their sympathy and the good faith back of their invitation. This is really excellent, accurate, and free from exaggeration. Those who would defend the position taken by the Transvaal before the war, and regard the people as badly treated by the British, should be prepared to offer some such terms as those here set forth.

#### The Church in the Colleges.

Few questions are more keenly discussed in the present day than that of the hold which the Gospel has upon the age; and every contribution to our knowledge of this subject should be welcomed. Among some things which are discouraging, there are other circumstances of a different character, and these coming from those centres which more than any other shall determine the immediate future. The Church is stronger in the college than it has ever been in the history of education since the Middle Ages. A recent number of the University Record, published at the University of Chicago, gives an account of the religious life of that institution. The president of the Christian Union of the university has gathered together an account of the religious opportunities and activities of the students. The chapel services are held daily, with required attendance upon certain days. The services consist of prayer and praise and an address. The University of Chicago Settlement is supported by funds raised entirely within the university, and its work is largely assisted by the students. The Settlement is situated in a tenement-house district of the city, and does the usual work of such an institution in a vigorous manner. The Y.M.C.A. and the Y.W.C.A. have frequent meetings sometimes for prayer, sometimes for the study of the Bible and of the work of Foreign and Domestic Missions. We believe that similar work is done—not always in the same manner, but with the same purpose and effect—in many of our colleges in the States and in Canada.

#### What is a Clergyman?

The Rev. Dr. R. W. Lowrie says: A clergyman has no duties. He was not ordained to be a society man, but a clergyman. A clergyman is a "clerus," one set aside for a particular purpose and class of duties. That class of duties is particularly specified in the form that solemnly set him aside. That form is his ordination. He is ordained, "ordered," to do certain things. . . . As the soldier has marching orders, so has he. As the soldier has special duties, different from those of the ordinary citizen, so has he. He

has official duties, but no social duties. As a man he may have social duties, but not as a clergyman. To just that extent that social duties and pleasure, and calling at the houses of people, will advance his peculiar and proper work, will he, if he be a wise man, indulge in the same; but of that he is the judge, and no one else.

#### Decrease of Romanism in Great Britain.

In 1841 there were 1,000,000 Roman Catholics in Great Britain and 6,000,000 in Ireland. In 1861, owing to Irish immigration, the Roman Catholics in Great Britain had increased to 2,000,000, while in Ireland they had diminished to 3,500,000; thus the total in 1861 for the United Kingdom was, as stated, 1,500,000 less than in 1841, though the population had increased by 11,000,000. In other words, whereas in 1841 Roman Catholics numbered 26 per cent. of the population, in 1861 they had dropped to 11 per cent., so that though there has been in Great Britain an actual increase in numbers, that increase has not kept pace with population, and the marriage returns, so far as they have been made up, show the same diminishing quantity. This is pretty conclusive evidence that Romanism does not grow in Great Britain.

#### THE CHURCH PRESS.

In another column we have drawn attention to the fact that the Canadian Churchman is now the only weekly Anglican newspaper in Canada; and such a fact awakens reflections in those who have the responsibility of the management of the paper and in those who support the paper by their subscriptions and contributions. In the first place, it must be brought home to most minds that the maintenance of a newspaper, appealing to a definite constituency, is no very easy matter, and that those who have the burden of such a responsibility are entitled to the support and sympathy of the members of the Communion which they represent. On this point we have very little complaint to make. The expressions of satisfaction with our work, which we receive from time to time, are so numerous and cordial that we can forget the very few unreasonable demands which are made upon us—demands which, as a rule, proceed from personal irritation rather than from any deeper reason. We are, however, far from pretending or thinking that we have realized our own ideal of what a Church newspaper ought to be, and we consider the present a favourable moment, as it were, for making a fresh start, and for making a fresh appeal to our supporters, to give us such aid as may enable us to make this paper more worthy—or shall we say less unworthy?—of the great Communion which it represents. Our readers will bear with us if we insist on this point; it is evidently vital. We must have subscriptions if we are to live; we must have contributions if we are to live well. These things we beseech our friends to consider. The appeal for subscriptions may have a secular tinge, yet how can we get on without them? and there are few of our present

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subscribers who could not add something to our roll. Then, again, let it be considered what the work of a Church paper is, and it will at once be apparent how much we must be dependent upon our supporters. Our work must be in the first place to chronicle the facts in the history of the Church; in the second place, to collect the opinions of the members of the Church on questions of present interest; and in the third place (to go no further), to assist in moulding the opinions of Churchmen. All these things have to be done; and we have been trying to do them, not entirely without success. But we cannot accomplish any part of this work successfully without assistance. With regard to the first part of our work, the recording of the events in the history of the Church, it is not easy to exaggerate the importance of this department. Long after those who are engaged in this work shall have passed away, the columns of this newspaper will be used to furnish material for the history of the Church in Canada. It is, therefore, of great importance that our intelligence should be as complete and accurate as possible; and for this we must depend, in large measure, upon the local authorities—bishops, rectors, churchwardens, and others having official connection with the churches, or interested in their work. We would, therefore, entreat our friends to furnish us with such intelligence in a condensed, terse form, such as they would like to read if it related to other localities than their own. With regard to the second point, the collection of opinions, we need hardly say that our columns are open to great varieties of opinion, so long as they are expressed with decorum, since it is by the conflict of opinion that truth is elicited. If we add to this the duty incumbent upon the journalist of helping to mould opinion, we shall not be going beyond the boundaries of our vocation, since this has always been recognized as alike the prerogative and the obligation of the editor of such a paper as ours. In regard to the principles on which this part of our work is conducted, we have no change to make in these professions which are familiar to our readers for many years. It is possible that we may hold some opinions which, to those who differ from us, may seem party opinions. For ourselves, we profess unswerving loyalty to the doctrines of the Church of England, whilst, outside the limits prescribed by her formularies, we claim that liberty which we concede to others. Every Church has its doctrines, the profession of which it requires from its teachers; and every Church recognizes the realm of opinion outside that of formulated doctrine. We trust we have never, in the past, been found disloyal to the Communion to which it is our privilege to belong; and we hope and believe that we shall never be so found in the future. We conclude with the time-honoured motto: In things necessary, unity; in things doubtful, liberty; in all things, charity.

—The world can never satisfy the longings of the soul. Christ both satisfies and sustains the soul.

SEATING IN CHURCH.

II.

(Communicated).

Returning to this important subject, we repeat the remark that the question is not so simple as at first sight it appears. To the superficial reader and thinker all this is plain and easy; make all your seats free and have done with it. Yet we have seen that, even under such a system, difficulties of different kinds emerge; and the recognition of these difficulties is practically embodied in the various schemes which have been adopted to meet them. For example, there is the separation of the sexes, a method very offensive to some good people who want their sons and their daughters to sit by their side, yet a system which in some cases, becomes necessary, in the working of the Free and Open System. There is a notion among some persons that the letting of pews is a Protestant innovation, one of the bad things, as they would say, which came in with the "so-called" Reformation. Well, we cannot say how the case may have stood in mediæval times, but we know quite well how it is in modern Roman Catholic churches. Let the candidate for a seat show himself in one of the Paris churches, and he will find all the part of the church which has seats, roped in, separated by a cord or barricaded from the aisles, in which generally no seats are placed, and he will be requested to pay two sous, or whatever the charge may be, if he wishes to occupy a chair in the enclosed space. Worse still, travellers on the Rhine will find, or, some years ago, did find not only appropriated pews in many of the churches, but some of them fortified with locks which can be opened only by those who are possessed of keys. Some of the Roman Catholic churches in England and elsewhere, notably St. George's, Southwark, have made an effort to introduce the Free and Open System. Yet in a recent number of the Roman Catholic paper, the "Catholic Times," there was an advertisement of a Pontifical High Mass, Rosary, Sermon, and Pontifical Benediction, for admission to which the change was to be (according to the excellence of the seats, we suppose), respectively half a crown and a shilling. Now, we are not putting these facts on record for the sake of having a fling at Roman Catholics, but partly to show that these methods are not essentially Protestant and partly to point out that every method has its difficulties. Well! but at least we are agreed that these are not good methods and also that the filling of all the good seats with the wealthy members of the congregation and the driving of the poor away into the back seats—is a method by no means to be approved. But this being granted, we next ask how the evil is to be remedied. Our circumstances are somewhat different from those in England. For example, in the Old Country seats are usually appropriated, but very seldom rented, whereas, among ourselves, appropriated seats are almost always rented. Now, the question really seems to be this: Can any middle way be found by which we may avoid the evils of both the extreme

methods we have considered? Several such ways have been suggested and even adopted. For example, the present writer knows of a large rural parish in which the rector prevailed upon the farmers and better classes to give up the whole centre of the church to the labourers and others of the same class. This was an excellent device, since it preserved their appropriated seats to those who wanted them, and yet entailed no grievance upon the poorer classes, who occupied the best seats in the church, whither also anyone had the right of going who preferred that part of the church. It was a very practical compromise, and worked well. Another system was adopted in a fashionable watering-place, in the South of England. The church was divided into two parts from end to end. On entering the church, those holding appropriated seats went to the right side, those having no such privileges went to the left; and no complaints were heard—as indeed no reasonable complaints could be made. Another method was the appropriating of the greater part of the church, with the permission that all unoccupied seats might be taken possession of by anyone the moment the clergy and choir entered the church. This also was found to work very well, and it had the additional advantage of getting the congregation to be in church in good time. We have gone through these devices (there may be many more), in order to show first, that arrangements of this kind are not so simple as they appear, and secondly, in the hope that the subject may be seriously considered by the Church at large. The present method of having many churches appropriated in the forenoon and free in the evening has many disadvantages.

HOMILETICAL HINTS ON THE COLLECTS.

By Rev. Prof Clark, LL.D., Trinity College.

Collect for the Fourth Sunday after Trinity.

This Collect is a little amplified from the Latin, but not greatly changed. We have:

- i. An address to God, as;
  1. The Protector of all that trust in Him. (1) In a certain sense He is the Preserver and Defender of all men. The eyes of all wait upon Him, etc. (2) Yet in a peculiar sense He watches over those who trust in Him. "He that cometh to God must believe." Faith opens the heart to the reception of every blessing.
  2. The only Giver of all good. "Without Whom nothing is strong, nothing is holy." (1) Power an evidence of divine working. "Power belongeth unto God." All apart from Him is mere weakness. (2) But more, the truest strength is in likeness to God, in holiness. There can be no holiness but that which comes from God.
- ii. The blessings asked for:
  1. An increase of mercy. (1) The beginning in pardon and reconciliation. This the foundation of all. (2) But this, by itself, not satisfying. We must grow and increase—unto the stature of men.
  2. For a definite end. That, passing through the temporal, we love not the eternal. (1) Here is a danger. Godliness has the promise of things temporal and things spiritual. (2) We may be so enamoured of the temporal as to lose the spiritual, the permanent.
  3. And the blessings secured by God being "our ruler and guide"—telling us how to live, showing us the way to walk in.
  - iii. Ever the mediator is Christ. "Grant this, etc."

## The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

### RUPERT'S LAND W.A.

The Woman's Auxiliary of the diocese, which always holds its annual meeting at Synod time, opened its session Wednesday forenoon, June 13th, by a service in Holy Trinity church, commencing at 11 a.m. The officiating clergy were the Ven. Archdeacon Fortin, Rev. R. C. Johnston, vicar of St. Paul's, and Rev. C. W. McKim, assistant rector of Holy Trinity. The special litany of intercession of the W.A. was read by Mr. McKim; Ven. Archdeacon Fortin celebrated the Holy Communion, and Rev. Mr. Johnston preached the annual W.A. sermon. The preacher chose as his text the motto of the Woman's Auxiliary of Rupert's Land: "With good will doing service." This sermon was eagerly listened to by the large body of delegates filling the nave of the church. The offertory was nearly double that of last year.

In the school-house of Holy Trinity church, in the afternoon, the thirteenth annual meeting of the W.A. was opened. After Scriptural exercises, the roll was called, and there was almost a full response.

On motion of Mrs. O'Meara, seconded by Mrs. Fisher, the minutes of last meeting were adopted.

Lady Schultz delivered the address of welcome. She referred to the pleasure felt at finding the delegates once more in convention, where they are able to comprehend how strong is the tie that binds the servants of Christ together. They meet free from serious calamity, while so many are suffering death, and disaster of various kinds, many laying down their lives, and filling nameless graves for the sake of the Empire. Forty million, others of our fellow subjects are suffering the terrible effects of famine. "Truly," said the speaker, "our lines are fallen in pleasant places. We have reason to raise our hearts in thankfulness and deep humility to God for sparing us, while others have passed under the rod." Sorrow was expressed at the death of Mrs. Barrett, president of the Carberry branch, and sympathy extended to the bereaved husband and children.

Mrs. Kayall, of Middlechurch, on behalf of the delegates, replied to the address of welcome, expressing the pleasure felt at the great privilege of attending such a meeting.

The address of the president, Mrs. Fortin, followed. She explained the object of the gathering, and the benefit to be gained through mutual communion, and the relating of experiences. She suggested as a motto for the coming year the words of the great Apostle, and the greatest missionary that ever lived: "Let Brotherly Love Continue." Mrs. Fortin then went on to speak of the different features of the work. The Archbishop has asked to have clothing prepared for new Indian schools at Fort Alexander, and Fairford, and probably one somewhere else, which are soon to be opened by the Government. The foreign work consists in the keeping of two children in Japan.

Mrs. Cowley, recording secretary, gave an interesting report, from which it was gathered that six new branches were opened during the year, including an Indian branch at Sioux river. There are 52 branches in all, of which 37 sent in lists of members, numbering 604, with 15 societies to hear from.

Miss Millidge, corresponding secretary, gave an account of her department, and also of the Dorcas work. Many applications have been received for church furnishings and communion services, were largely filled. The appeals for the Indian Fund met with a hearty response. Many bales

were sent out, for which assistance was received from Ontario parishes.

The report of the treasurer, Miss Forrest, gave an account of the year's finances. The total receipts amounted to \$305.49 and the expenditures to \$200.11.

Mrs. Burman, literature secretary, gave an interesting report, as did also Mrs. Gill, junior superintendent.

Mrs. O'Meara moved the adoption of the reports. Mrs. Alder seconded the motion, which carried unanimously.

Miss Gordon, of Russell, gave a bright paper on "Advantages and Pleasures of W.A. Work."

This was followed by an interesting paper on "Practical Hints on W.A. Work," by Rev. C. W. McKim, who spoke words of encouragement and advice to the ladies.

Mrs. Roy then told of the "Secret of Success in W.A. Work," in a very inspiring paper.

Mrs. Cowley moved, seconded by Mrs. Adams, that the nomination of diocesan officers, hereafter, be made two months before the meeting. Motion carried.

Votes of thanks were passed to the C.P.R. for giving a half-fare rate; Rev. J. C. Johnston; the press, for printing notices free of charge; wardens of Trinity church for use of school-room; R. D. Richardson, for programmes, and retiring officers.

The nomination of officers then took place, most of those who acted for last year being elected by acclamation. Lady Schultz was re-elected honorary president; Mrs. O'Meara and Mrs. Phair, honorary vice-presidents; Mrs. Fortin, president; Mrs. Roy, first vice-president. Mrs. Cowley was re-elected recording secretary; Miss Millidge, corresponding secretary; Miss Forrest, treasurer; Mrs. Abbott and Mrs. Smith were nominated as Dorcas' secretary, and a ballot will be taken. The literature secretary is Mrs. Burman; diocesan correspondent, Mrs. McMurray; superintendent of junior branches, Mrs. Gill; Mite Box Committee, Miss Cowley and Mrs. Hague.

Votes of thanks to the preacher, the press, etc., closed the session, after which the Holy Trinity branch entertained the delegates to afternoon tea.

### ONTARIO WOMAN'S AUXILIARY.

The fourteenth annual meeting of the Ontario Woman's Auxiliary was held in St. Peter's Church Hall, Brockville, beginning on Tuesday, June 12th, and ending on Friday. The Holy Communion was celebrated on Wednesday morning in St. Peter's church. At this service a large number of communicants were present and had the privilege of hearing a deeply impressive sermon by the Lord Bishop of Ottawa, who took for his text, the motto of the Ontario W.A.: "She hath done what she could." Throughout the entire session, the greatest zeal and earnestness were shown by the members. A special interest was given to the meetings by the presence of Miss Smith and Miss Hamaguchi, who have lately arrived from Japan. As the Church Hall was considered too small for the public missionary meeting, it was held in St. Peter's church, the Ven. Archdeacon Bedford-Jones presiding. The sacred edifice was filled with a large congregation, who listened with rapt attention to the various speakers. The Rev. Thomas Leech, of Lansdowne, gave an admirable address on mission work in the diocese. Miss Smith spoke most interestingly of the special work in which she has been engaged as medical missionary in Japan. Miss Hamaguchi made an address in Japanese, interpreted into English by Miss Smith. A most interesting junior session was held on Thursday afternoon, at which the little ones appeared all in white, and went through some pretty exercises. Miss Smith, Miss Hamaguchi, and several others addressed the children; an impressive silence was kept while all knelt and Miss Hamaguchi repeated the Lord's Prayer in her native tongue. A greater interest than usual was shown this year in the missionary literature, and it was found necessary to elect a special secretary for that department. This was very gratifying, as it is felt

that only by the spread of missionary knowledge can a real missionary zeal be aroused. The annual thanksgiving, which is devoted this year to the Widows' and Orphans' Fund of the diocese, amounted to \$344.16. On Thursday evening a most enjoyable reception was held for the officers and delegates in St. Paul's school-room. The grateful thanks of the visitors are due the clergy and ladies of Brockville for their kindness and hospitality, and for the trouble which they took to make the annual meeting a success.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

#### Frederick Courtney, D.D., Bishop, Halifax, N.S.

Halifax.—On Wednesday, June 13th, the opening service of the Synod was held in St. Luke's Cathedral at 11 o'clock, and a very able sermon was preached by the Rev. N. Le Moine, rector of St. Mark's, from the text Joshua, i, 9: "Have not I commanded thee? Be strong and of good courage; be not afraid; neither be thou dismayed, for the Lord thy God is with thee, whithersoever thou goest." He said, in reference to Christian unity, we have a divine commission to do all we can to promote Christian unity. What is it that retards the proper Christianity and calls forth the scorn and ridicule of men of other creeds? Is it not our unhappy divisions? We should all strive to help on the cause of reunion, and the best way we can do this is, not by minimizing our differences and surrendering our non-essentials, not by setting up an untrustworthy compromise; but emulating the character of Christ and by substituting for the spirit of rivalry the spirit of Pentecostal love. Let us return to the unselfishness and brotherly love which prevailed among the members of the Apostolic Church, and our differences will soon disappear, and our non-essentials that are harmful will soon become as though they had never been. But if we are to accomplish this end, charity must begin at home. Think of the danger we ourselves are in through our unhappy divisions. One of the greatest hindrances to the progress of the Church in our diocese is the lack of Christian charity and brotherly affection. There must, of course, be differences of opinion. But when unhealthy rivalry and petty jealousies and bitter opposition exist between party and party, and even between parish and parish, it is not to be wondered at that our finances languish, and our benevolent efforts slumber, and souls perish, whilst we, supposed brethren, war amongst ourselves. And so the call, which comes to each and all of us to-day, is the call to closer unity, to greater zeal and more determined activity. Let us realize the grand commission which God has given our Church, and the commission which He has given us as individuals. And wherever we go or whatever we do, whether we are devising means for improving the conditions of our parishes, or framing regulations for the better carrying on of the work of the Church in our diocese, or providing for the spreading of the Gospel in foreign parts, let us always remember the words of God to Joshua—words which we seem to hear Him speaking to us to-day—"Have not I commanded thee? Be strong and of good courage; for the Lord is with thee, whithersoever thou goest."

Wednesday Afternoon.—The Synod met in St. Paul's Parochial Hall at 3 o'clock, and the Bishop delivered his address. He said: I take it that there is something more than sentiment in the name by which we are known—the Church of England in Canada—and that as this gives us the heritage of being part and parcel in a long and glorious history, so it also lays upon us the duty of endeavouring to go along with our great mother in her developing life. The last year of a century seems to lend itself naturally to at least a glance backward.

The great evangelical or Low Church movement, which began in the previous century, had its distinguished member, Charles Simeon, of Cambridge, still living when the century began, and it was not until 1836 that he was removed. What the Church of England owes to that movement, in the awakening of the careless, the quickening of the dead, the spiritualizing of the formal, no mortal tongue can tell. All over the land went forth the message of God's evangel, as the power by which sinners were alarmed and the indifferent startled from their apathy, and countless souls found it to their joy and delight, the power of God unto salvation to every one that believeth." Personal guilt, personal danger, personal defilement, personal bondage, personal absolution, personal safety, personal cleansing, personal freedom; this was what the message brought. The old key-note of Protestant Reformation, justification by faith, was set ringing again, and numberless souls, in the exercise of a living faith that through Christ did believe in God, rejoiced in a present forgiveness, present reconciliation, present peace, a present Saviour; and under the power of the Holy Spirit became literally "new creatures in Christ Jesus." Old things passed away and all things became new. Three years before Simeon's death, in 1836, a series of pamphlets were begun to be published under the title of "Tracts for the Times," the last one, No. 90, being put forth in 1841. The object of the writers was to call attention to the importance of a clear recognition of the system of the Church, as the channel through which God ordinarily works upon the hearts and lives of men; and through which the divine life imparted to the souls of individuals is intended to be educated and guided into right and safe modes of action. It is not too much to say that the activity and power of the Church of England to-day are in large measure due to the leaders of that movement; and that the better understanding of what the Church stands for, and what the Church is, the importance of being one of her members, the sin of schism, and of departing from her communion, are wholly due to them.

Clerical Work.—In reference to it, he said: As regards the reading of Holy Scriptures and saying prayers, I would that more care and attention might be bestowed upon these, especially in observing the punctuation. The old rule of counting one for a comma, two for a semi-colon, three for a colon, and four for a period, was a very good one in its intention, and a mental observance of it would help to transform a bad reader into a good one. Portions of the service in which the people join with the minister, such as the general confession, the Lord's Prayer, the Creeds, the Trisagion, the Gloria in Excelsis, should be said slowly, and all stops duly observed, for otherwise the bulk of the congregation will be silent, leaving the utterance to the clergy and choir, and such few people as have caught the manner and pace of the officiant. I would also warn the clergy against a pernicious practice, which is creeping in amongst us, namely, that of reciting, instead of reading, parts of the service. Nearly everyone who does it falls into the error of wrong punctuation, if not of wrong emphasis, and every now and then finds he has forgotten what he thought he knew perfectly, or that he has been reciting without attention, and has lost his place; and then there is a breakdown and confusion, and the effect upon the people is painful in many ways. I have never heard any reason given for acting in this way, but suppose there is some fancy that it gives reality and force to the part recited, which it would lack if it were simply read. If this is the idea, I am sure it is a mistaken one, and that the reality and force derived will more readily come from a careful reading over beforehand, and meditating upon the meaning of the form of sound words of which we have to make use, than by taking it up with a fashion which rather brings the man than the prayer or exhortation to the attention of the people. May I also ask that the portions which the people are to say may be uttered in a tone of voice which shall be

sufficiently loud and distinct to lead the congregation and secure their following, and not in a whisper audible only to the occupants of the two or three nearest pews. Speaking of exhortations, I must again draw the attention of the clergy to an abuse which I hope may need no more than my words on the present occasion to have it redressed. I refer to the habitual disuse of the exhortation. The recent decisions by the Archbishops of Canterbury and York upon the ceremonial use of incense, and the carrying about of processional lights, and the reservation of the Blessed Sacrament, do not affect us, as none of these are practised amongst us. But there is a point in the judgment of the late Archbishop of Canterbury in the Lincoln case, which does so apply; I refer to the ceremony of mixing of water with the wine at the time of the celebration of the Holy Communion. You will remember that the decision of Archbishop Densen was, that the mixed chalice was not illegal, provided that the mixture was made prior to the service; but that to do this during the service was illegal, because it was the addition of a ceremonial act not provided for by the Book of Common Prayer. Some persons may be found who would contend that decisions at Lambeth in ritual cases do not bind us in Canada, but I think they do. We profess that we are all of one Church, and our formularies are identical with those in use in England. Our standards of doctrine are the same, and when points about which men differ are authoritatively decided in England, I hold that the decision is binding upon us until such a time as the Church in Canada shall take action in her corporate capacity, and decide otherwise. There is no question as to what the decision of the Archbishop was in the case of the Bishop of Lincoln, and if any of you say "it is such a small matter," then the less will you be surrendering in complying with it. On the other hand, if you say there is a great principle involved, you must allow me to say the same, and to ask your obedience on that ground.

In reference to the Brotherhood of St. Andrew, he said: Let it keep to its own select work, and if this other work is desired by the clergy to help them in their duty of preaching the Gospel, let us discuss the question of the wisdom or otherwise of its being undertaken, and if it seems good to us let an order or society of lay-preachers be set up, with proper rules and safeguards for the successful accomplishment of the object, and the avoidance of the evils, neither few nor small, which are sure to be attendant upon it. One thing must be quite clear, namely, that these well qualified lay-readers or lay-preachers cannot be furnished with a roving commission to go where they will at their own whim, but must be directly under the control of the Bishop, and of such officers as he shall appoint to have the charge and direction of them. Under the present practice, I have found it impossible to keep a correct list of the lay-readers, and I have, therefore, determined to make a change. I hereby give notice that all existing licenses for lay-readers will be cancelled on 31st December next, and if it is desired that any license be renewed, the clergyman will have to apply to me, with the required declaration that he believes the one on whose behalf he applies to be a fit and proper person to hold such license, and undertaking to appoint his work, to supervise him in it, and to be responsible for it. All lay-readers' licenses will in future run to 31st December of the year in which they are issued, or be terminable sooner at the request of the holder, or the clergyman, or at the pleasure of the Bishop.

A committee was appointed to consider the Bishop's address. The clerical secretary, Rev. W. J. Ancient, A.M.; lay secretary, R. J. Wilson, were reappointed. Rev. Charles Cumming was appointed assistant secretary. The following reports were read:

Home Missions.—The Board, in making its annual report, acknowledges a slight increase over recent years in the contributions from parishes, the amount being \$3,644.45, as against \$3,281.33 for last

year. There is also an increase in the donations received. A substantial addition to the capital of the fund has been made since the last report was issued. In that report it was stated that the late Mr. E. P. Archbold had bequeathed \$250 to the fund. A legacy of \$1,000, left by the late Mrs. Weldon, of Halifax, has been received during this year; and two donations, one of \$51.10, from Lord Wm. Seymour, and one of \$50 from Mrs. Smythe, have been put to capital, thus making an increase of \$1,126.10 to capital during the year.

Widows' and Orphans' Fund.—The committee reports a falling off in parochial contributions of \$63—and an increase of \$73 from premiums, six clergymen having taken certificates during the year. The list of beneficiaries remains the same as the previous year, viz., nineteen widows and three orphans. The widows received \$115 each during the past year.

Superannuation Fund.—The committee were able to carry forward a balance, on the 31st of March, of \$970. After some other reports were read, the Synod adjourned.

Thursday Morning.—This morning's session was chiefly occupied by a discussion on the superannuation fund. Rev. Rural Dean Armitage commended the fund in very high terms, and strongly urged that the younger clergymen should take an interest in it, and subscribe to the fund. Rev. E. P. Crawford also expressed approval of the fund, and endorsed what Rev. Mr. Armitage had said.

Rev. Mr. Leigh, of Canso, took strong ground against the fund. He contended that there were now abundant means for young clergymen to provide for the future. They could take insurance, for example, which cost a comparatively small sum in premiums and was better in many ways.

The report embodying approval of the fund, and expressing the importance of a greater interest being taken in it, passed unanimously. Canon Maynard, of Windsor, delivered a forcible address, also touching the above subject.

Rev. Rural Dean Armitage moved, and it was resolved, that the Synod of this diocese desires to convey its greetings to the Presbyterian General Assembly, now in session in Halifax, and to express the hope that its deliberations may be blessed to the glory of God and the building up of His Kingdom upon earth. The mover and seconder and Archdeacon Kaulbach were named a committee to convey the same to the Moderator.

Afternoon Session.—A considerable discussion took place on the method of electing representatives to the Provincial Synod. On the resolution moved by Rev. F. H. Almon, proposing the adoption of cumulative voting, in order to give the minority representation, in speaking to the motion, the proposer showed that the proposition was not an untried one, as it prevailed in England in what are known as the "three-cornered constituencies," for the election of members to the House of Commons. Where three members are to be elected, an elector can give one vote to each of the three, or give the three votes to one of them! By this means the minority can secure a fair representation. He referred to the provincial election in this province, following the adoption of Confederation, when not a supporter of Confederation was returned, thus a large body of electors being left without a representative, as showing the unfairness of election by majority votes.

The evangelical section of the clergy for years had been boycotted and deprived of representation at the Provincial Synod. The object of the resolution was to remedy this, and secure for the evangelical clergy proper representation in the future.

Rev. Messrs. Crawford, Simpson and others, dissented from the statement that any school of thought had been purposely deprived of representation, and showed that in former Synods the rector of St. Paul's had a seat as the representative of the Evangelical or Low Church. In the last Synod, at Montreal, the rector of St. Paul's had not a seat, but the reason was that Rev. Mr. Armitage had only been in the province a very short time before

The election had taken place and was not known to the clergy.

Mr. Justice Ritchie, Mr. C. S. Harrington, Q.C., and other members of the laity accentuated the fact that the great body of the laity was evangelical, that there was a firm belief on the lay side that evangelical clergymen were being unjustly discriminated against in the matter of representation by the clerical side, and that this conviction, whether justly founded or not, was so strong that the laymen at the last election had decided to vote against all the clerical representatives, and thus deprive the diocese of representation.

This extreme step was only averted by the placing of the name of Rev. Mr. Armitage on the list as an alternative. It was a known fact that there had been caucuses, and a slate had been made up at that session depriving the evangelicals of representation.

Mr. J. L. Jennison of New Glasgow pointed out that the principle of minority representation was recognized in all business companies. The smallest shareholder in a joint stock company was represented according to the number of shares he held. It was useless to deny the fact that clergymen of Low Church views were being discriminated against. It was dangerous procedure, as the laity—the body of the Church—held with the evangelical school of thought.

The Bishop, in putting the motion, said: The strength of a man's character is shown in his resistance of temptation. If he were going to say anything it would be that he did not know what was meant by a minority and minority representation in the Church. He could understand what these terms meant among politicians, or at a school board meeting, but he thought in this body all were one, and that selections would be made from the whole body.

The motion, on being put, was defeated by a very large majority, the vote on the clerical side being 5 for and 51 against.

A resolution by Judge Savary in reference to the division of the parishes was referred to a committee, as was also a proposal for changing the by-laws governing certain funds.

Endowment Fund.—The Committee on the Church Endowment Fund reported that the prospectus gives the incumbents of the following parishes and missions and their successors, and no others, the right to be placed on the fund:

(a) Parishes or missions, whose rectors or missionaries were on the list of the S.P.G., on the 18th January, 1873, being the day when this fund went into operation.

(b) Parishes or missions, whose rectors or missionaries were on the Government list on the 24th day of October, 1860, being the day of the date of the prospectus.

(c) Parishes and missions then in existence, the incumbents of which were not on the 24th day of October, 1860, paid either by the S.P.G. or the Government.

The following are the parishes and missions of the three kinds referred to in the last preceding paragraph, viz.:

\*Halifax, St. Luke's; Beaver Harbor, Aylesford, Pugwash and Wallace (now united) Cornwallis, Amherst, Eastern Passage, Dartmouth, Granville, Mainadieu or Louisbourg, Weymouth; Truro, Bridgewater, Sackville, St. Clements, Port Medway, Rosette, Seaforth, St. Margaret's Bay, Manchester, Falmouth, Maitland, Ship Harbor, Parrsboro, St. George; Antigonish, Liverpool, New Ross, Guysboro, Chester, St. Stephen; \*Mahone Bay, Petite Riviere, Hubbard's Cove, Rawdon, Tusket, Glace Bay, Sydney, Pictou, Digby, \*Yarmouth, \*Lunenburg, Halifax, Jas. C. Cochrane (Salem); Wilmot, \*Halifax, St. George; Shelburne, \*Halifax, St. Paul's; Annapolis, \*Dartmouth, Digby Neck, Albion Mines, Newport, Caledonia, Barrington, Stewiacke, Blandford, Falkland, \*Windsor, Horton, Lakelands, Baddeck, Bridgetown.

\*Those marked with an asterisk are disqualified as being self-supporting.

"Your committee cannot close their report with-

out expressing their regret that it must lead to the withdrawal of the grant from some of the clergy now receiving the same. Probably in all cases this will mean a permanent loss to the clergyman, at least for a time with, we fear, the result of closing some of the churches. We cannot but feel that this is a result so serious to the welfare of the Church as to call for prompt action." The Synod then adjourned.

The ladies gave an "At Home" to the delegates to the Synod, at the Church of England Institute. There was a large attendance, and the evening was thoroughly enjoyed.

#### MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

Montreal.—At the missionary meeting recently held in Convocation Hall, two interesting addresses were delivered on Missionary work by the Rev. Ihsan Ullah a Hindoo convert from Mohammedanism, was the first speaker. His presence afforded practical evidence of the good results of missionary effort. He was born and trained in the Mohammedan faith, engaged to be married at eight years of age, and actually married a year later, though he says he was more interested in the fireworks employed in celebrating his wedding than in his bride. He was taught the Bible was false, and studied so as to fit himself to argue as a Mohammedan champion against Christianity. Through the influence of the Rev. Roland Bateman he became a Christian.

The address of the evening was that of Mr. Eugene Stock, a member of the Church Missionary Society. "This Missionary work of the century," was his subject. A hundred years ago there were but two missionary societies, but they were both one hundred years old. They were the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel. The former took up foreign work among the heathen, the latter confined itself to the colonies and the natives in colonial territory. After one hundred years these societies were very low both in zeal and finances. It was a very backward period in all religious work. The Church, he declared, was infinitely better off to-day, at home and abroad, than one hundred years ago. The grand work of Wilberforce, Livingstone and Stanley; the military chaplains sent out by the Rev. Charles Simeon, among whom was the noble Martin; and the great military organizations of the present day, all were noted as fully as time would allow, and the mighty power and great progress of missions was ably presented. The present outlook was declared to be most encouraging. The meeting was largely attended and was presided over by the Bishop. Rev. Dean Carmichael pronounced the benediction.

Diocesan College.—By the will of the late Mr. I. B. Bond, the Montreal Diocesan Theological College becomes the possessor of fifty shares of Bank of Commerce stock, representing a value of \$3,787, the usufructuary enjoying the benefit of said shares during her lifetime.

St. Martin's.—The congregation of this church have decided that hereafter all the sittings in the church will be free. The Rev. Mr. Troop therefore has agreed to withdraw his resignation.

Westmount.—The Rev. M. Baldwin, son of the Lord Bishop of Huron, has been appointed curate of the church of the Advent.

St. Thomas De Pierreville.—St. Francis Indian Mission.—The bishop visited this mission, on May 23rd, and administered the apostolic rite of laying on of hands to five candidates, during his stay at St. Francis. The Bishop and the Rev. H. E. Benoit were the guests of Mr. R. G. Kimpton, of the famous Abenakis Spring Hotel, named after the tribe of Indians which live in this place. Many moons have passed since the Abenakis Indians,

those faithful allies of the French, were "thorns in the sides of New England, English Colonists." They have settled down to a peaceful state of life, and while they still retain the French language, they have become loyal British subjects. The Indian reserve is along the banks of the St. Francis river about six miles from where it empties itself in lake St. Peter, distance from Montreal about 60 miles. The student of Christian missions among the Aborigines in this country will find this section one of the most interesting. Almost every foot of ground marks the scene of some bloody encounters between rival tribes of Indians. It was here that the first Christian mission to the Indians of this country was inaugurated in 1610. Here too the Jesuit martyr Isaac Joques was captured by the Iroquois or Mohawk Indians while on his way to found a Mission among the Hurons of Georgian Bay. All this country is replete with tragic interest while the scenery is one of unsurpassing grandeur. We strongly recommend any reader of the Churchman, who may have the leisure to do so to visit the St. Francis Indian Mission. Princely entertainment at a very moderate cost can be had at the Abenakis Spring Hotel with Mr. Kimpton, who is churchwarden.

#### ONTARIO.

John Travers Lewis, LL.D., Archbishop of Ontario, Kingston.

Brockville.—Old St. Peter's.—The Bishop of Ottawa confirmed a large number of young ladies and young men in this church on the 12th inst. The church was beautifully illuminated and the altar decked with lovely flowers and the congregation was very large. The venerable archdeacon was assisted by Rev. G. R. Beamish and Rev. H. Bedford-Jones. The Bishop delivered a most impressive address to the candidates confirmed. The organist and choir rendered the choral service and hymns in a creditable and impressive manner.

Kingston.—Rev. A. Stunden will take the duties for Archdeacon Carey during his absence in England. Rev. Mr. Dickson will go as curate to St. James'.

#### TORONTO.

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

Bishops' appointments of clergy are as follows: Rev. E. L. Howe, to Cookstown; Rev. E. R. James, to Hastings; Rev. W. F. Carpenter to Pickering; Rev. J. McKee McLennan to Norwood; Rev. J. W. Cooper, to Stouffville. The following as curates to churches in Toronto; Rev. W. J. Brain, to Holy Trinity; Rev. D. T. Owen, to St. John the Evangelist; Rev. W. F. Walker, to St. Anne's and Rev. H. S. Mussen, to St. Olave's.

Confirmations.—The Bishop held confirmations last week and this, as follows, at Streetsville, Cookstown, Pinkerton, Alliston, West Essa, Creemore and Lisle.

St. Stephens'.—On Wednesday last, a "Quiet Day" was held in this church, by the Rev. J. C. Roper, which was largely attended. Early in the morning holy communion was celebrated, followed by matins and meditation, after which an address was delivered by Mr. Roper. The same service was also repeated in the afternoon and evening. A large number of people availed themselves of the opportunity of being present at a special service of meditation and prayer.

St. Thomas'.—On Tuesday evening, the school house was crowded with members of the congregation in honour of a farewell At Home to the Rev. C. H. Shortt, who is leaving as a Missionary for Japan. The room was beautifully decorated, the guests were received by the Rev. F. Plummer, who

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in a few words of sincere regret at Mr. Shortt's departure, called on Mr. Gwynne to read an address to Mr. Shortt, on behalf of the congregation. This address, which was beautifully illuminated throughout, and was bound in morocco, expressed much appreciation of the faithful work done by the recipient since his connection with that congregation, and wishes him every blessing in the work that he is undertaking. Mr. Merritt then handed him a purse of \$300 as a parting gift from the congregation. Mr. Shortt found it difficult at first to reply, for it was not easy to speak one's thanks when one felt very deeply, not only present kindness but that which had been always shown to him during his connection with St. Thomas' Church. He asked for the prayers, the sympathy and the interest of all of them, especially as time went on and difficulties seem to depress one in new and difficult work. The Rev. Dr. Roper of New York, formerly of St. Thomas' Church, also said a few words of appreciation of Mr. Shortt's work, and of congratulation that he had been called to the mission field of Japan. Refreshments were served by the ladies and the music of an orchestra added also to the pleasure of the evening.

The Rev. D. A. Rocca, B.A., of the Church of England, missionary to the Italians in Toronto, is doing a very good work among his people. He has a very nice Sunday School, where many children are taught the Calvary Catechism and Bible Lessons. He is going house by house, doing visits and spreading the good news. The opposition he has to endure is very hard, but he is not easily discouraged. Every assistance from Church people is required for this Home Mission until it will be self-supported. Rev. Mr. Rocca addressed the church people of St. Clement's and St. Phillip's.

Those wishing to assist in this work will kindly send their subscriptions to Rev. D. A. Rocca, 99 Elm st., Toronto.

The Church of England Publishing Co., Limited, held its annual meeting at the company's offices on Richmond street west Friday morning. The directors were able to give a highly satisfactory report of the company's business, which showed an increase of about sixty per cent. in the trade of the past year, with good prospects for the future. The following directors were elected: Rev. Canon Cayley, president; Rev. Canon Sweeney, vice-president; Revs. Dr. Langtry, H. O. Tremayne, Messrs. R. Russell Baldwin, Lawrence H. Baldwin and Chas. J. Musson, secretary-treasurer.

The annual gathering of the Toronto branches of the Girls' Friendly Society was held at the beautiful home ("Erlescourt") of Major and Mrs. Foster on Thursday, June 21st. Major and Mrs. Foster were unflinching in their attentions to their guests, and gave them carte blanche over their beautiful grounds. It was pleasant to see groups of members here, there and everywhere in happy, social intercourse. After tea Mrs. S. G. Wood, president of the Central Council, addressed the members in her well-known attractive style. A pleasing feature of the proceedings was the presentation of a watch to Miss Minnie Boulton, the indefatigable secretary, by the president from the Diocesan Council. Miss Boulton, who was completely taken by surprise, thanked the members for their token of love and appreciation of her work. A special service was held on the lawn by the Rev. Canon Welch. In his address he exhorted the members to be true to their vows, to be diligent in prayer, and earnest in work for the society, to persuade others to become members. After singing the National Anthem, the members dispersed. Amongst those present were His Lordship the Bishop of Toronto and Mrs. Sweatman, Mrs. Welch, president of Diocesan Council; Mrs. Williamson, president of the Woman's Auxiliary; Rev. Canon and Mrs. Macnab, Rev. Canon and Miss Cayley, Rev. R. and Mrs. Ashcroft.

Lambton Mills.—We are very sorry to hear that the Rev. H. O. Tremayne has met with a serious accident, having been thrown from his carriage and had two ribs fractured, which will confine him to his house for some time.

Islington.—St. George's.—A special service for the Sons of England was held in this Church, conducted by Rev. H. O. Tremayne, and Rev. W. J. Creighton. A very patriotic sermon was preached by the Rev. Canon Sweeney. The offertory was given to the Red Cross Society.

Archdeaconry of York.—At the late meeting of Synod, an important gathering of the Archdeaconry of York was held, at which it was decided to have annual meetings similar to those held in the Archdeaconry of Peterborough, the lines adopted being practically the same. The Rev. H. V. Thompson, of Shanty Bay, was elected secretary. The invitation of Barrie to hold the first meeting there in September was accepted. A programme committee of local Toronto men selected from the Deanery of Toronto was appointed, consisting of Canon Sweeney, convener; Rev. Dr. Langtry, Rev. Prof. Cody, Rev. R. J. Moore and F. E. Hodgins, Esq. We hope to give later, details of the proposed subjects for discussion.

NIAGARA.

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

Tapleystown.—The Sunday school scholars of St. George's held their annual pic-nic in Mr. James Kerr's beautiful grove, on the "Twenty Creek," on Saturday, 16th inst. Finer weather there could not have been. Parents, teachers and scholars, with a few from Christ church, Woodburn, being assembled on the grounds. The children were first seated at the table, and did ample justice to the excellent things provided, after which the older ones did likewise. For a couple of hours in the afternoon amusements were indulged in, e.g., ball, swings and races. Prizes were awarded. At 5 o'clock tea was partaken of, followed by a pleasant drive home, and completing a day long to be remembered by the children of St. George's.

Rymal.—St. George's Sunday school held their annual excursion and pic-nic in Grimsby Park on Wednesday, 27th, and spent a very pleasant time.

HURON.

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

Kirkton.—The corner stone of New St. Paul's was laid the beginning of this month by the Bishop. After the corner had been declared well and truly laid, the Bishop made a short speech, expressing his pleasure and satisfaction in the occasion, after which Rev. Wm. Stout read an interesting account of the progress of the church in Kirkton since the year 1861, and read the names of the subscribers to the building fund, which amounts to over \$3,000. Revs. E. N. English, London; W. J. Taylor, St. Mary's; J. T. Kerrin, Mitchell; Mr. Ball, Methodist minister of Kirkton, and Messrs. N. Monteith and H. Eiber, M.P.P.'s, also gave addresses. Mr. Blowes, Mitchell, sang "The Soldiers of the Queen," by special request, and the speeches were interspersed with music by the choir. At 5 p.m. a supper was served by the Ladies' Aid Society, in the town hall, which was largely attended, over \$60 being realized. Service was held in the old church at 8 p.m., in which several of the visiting clergy took part, and the Bishop delivered an admirable discourse from the text, "The stone which the builders rejected has become the head stone of the corner." Altogether the day was a decided success, and one which will long be remembered by those present, promising much for the advancement of true religion and the prosperity of St. Paul's church. The proceeds of the day added over \$200 to the Building Fund.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Manitoba.

Winnipeg.—Wednesday, June 13th, The opening service was held in Holy Trinity Church this evening. The clergy robed in the adjoining school-house and walked in procession into the church, singing "The Church's One Foundation." A large number of the clergy and representatives were present. After the first part of the evening service was rendered, the Archbishop delivered his annual address, going into many details of the work in the diocese. In opening reference was made to the prosperity that prevailed last year and in which the diocese shared. The harvest gave satisfactory returns; Winnipeg and the province generally made good progress. Regret was expressed at the war in which the Empire was engaged, and the sorrow which it has caused in many homes, but it was pointed out that the war was for the sake of righteousness, and not for mere glory and aggrandizement. The valor of the Canadian volunteers was referred to with pride, and also the fact that it had met with a mark of recognition from Lord Roberts. His grace deplored the vacancies caused in the ranks, and looked for the early close of the war. The Church of England, it was pointed out, testified its loyalty to the Queen, as although but 13 per cent. of the population belong to that denomination, they were largely represented in the fighting ranks. Special mention was made of the fact that 20 old boys from St. John's are at the front. Sympathy was expressed with the fellow-subjects in India who are undergoing such hardships through famine. Anyone who had any contribution to make could send the money to him and he would have it forwarded to the Church Society, intimated his grace. During the year eight clergy have left the diocese. Canon Rogers could be ill-spared, but his health caused his departure for Colorado. The departure of Rev. Mr. Richardson, of St. Luke's, was also regretted, he having gone to the diocese of Fredericton. All the other clergy who left were also active in their work. Eleven have joined the diocese, including six deacons, whom his grace has ordained. Mention was also made of the departure of Mr. F. H. Mathewson, manager of the Bank of Commerce, who was a member of the synod executive.

Reference was made to the resolution drawn up at the synod meeting last year, in regard to reduction of the annual grant made by the S.P.G., (Society for the Propagation of the Gospel) and it was stated that the English Bishops and Archbishops of Canterbury had been communicated with.

That the new diocese of Keewatin will soon need a resident bishop, was pointed out, and reference was also made to the amendments in the rules last year.

The matter of support to the St. John's college was brought up and the apathy shown strongly condemned. Out of 156 parishes, 120 made no collections, which was characterized a deplorable condition of affairs.

The full appointment of rectors by the synod was referred to as a matter which must receive attention. Appointments have hitherto been made by the archbishop. In many cases the people now pay the whole stipend to the rector. When suggestions were made by the people to him, his grace invariably acted upon them. The time has come for the synod to take the matter in hand. The popular election has its evils, as the apathy of the majority may be engineered by a few active or interested parties. It may be necessary to have legislation enacted, conveying such power to the synod.

Nine churches were consecrated during the past year, making since the return of his grace two years ago 19 churches consecrated. Six others were opened and await consecration, and of all the new churches only four have debt resting upon them. Twenty-two thousand five hundred dollars were thus added to the assets of the diocese, while a decrease in the parish debts amounting to 12,-

for missions, \$101,000 having been raised, an increase of 500 was made.

There was a cheering advance in the contributions of \$10,700 over last year; \$33,032 were paid to the clergy, an increase of \$1,700. The home mission fund had an increase of \$607. The collection for St. John's college decreased from \$1,024 to \$576, a fact which drew forth the statement that "a single Methodist congregation in this city yearly does more for its college than all our churches together." Neither was the response to the appeal for the India famine fund a general one.

During the year four missions became rectories, and five clergymen have been placed in missions. Six missionary grants were voted, which it was impossible to fill. A vast country is opening up, where the need of missionaries is great and larger donations of money are also necessary. There is a vacancy for another general missionary, but he must be the right man.

The century which has been the era of such progress, is about to close, and the new century is big with possibilities. The people are generous and full of public spirit. Other religious bodies in the Dominion are preparing for the new century by raising large capitals, and the hope was expressed that the synod would do something similar in a smaller way. An effort should be made to reduce the parish debts, and also to increase the funds for the college.

Reference was then made to the Indian work. There are two important schools at St. Paul's and Elkhorn, each of which is doing good work, and is under capable management. The government is dissatisfied with the elementary schools on the reservations, because the wandering lives of the Indians cause them to remove the children frequently, and they are encouraging mission and board schools. These have been formed by the Roman Catholic, Methodist and Presbyterian denominations. Anglican missions have been started in the west, but in this district they appear afraid to take hold. It is understood a school will be opened at Fairford, where it is desired by the Indians. It was too late to have the cost submitted in the estimates, but Mr. Laird is endeavoring to have it brought down in the supplementary estimates. But in the absence of Mr. Sifton, the to provide clothing.

matter may not be pushed. The W. A. had agreed

The Woman's Auxiliary has made steady progress during the year. There are 52 senior and 19 junior societies; \$100 were paid to the Indian mission fund, and two children are being cared for in Japan.

The number of communicants during the year was 7,506, an increase of 226 over last year.

His grace closed by reminding the clergy that after all the matter of greatest importance was the saving of souls.

Thursday Morning.—After the opening of synod with prayers, the report of the committee on credentials was moved by Rural Dean Cowley, seconded by Very Rev. Dean O'Meara and accepted.

On the motion of the dean and Rev. J. W. Garton, Rev. H. T. Leslie was elected assistant secretary of the synod, and on the motion of Archdeacon Fortin and Rural Dean Cowley, James G. Dagg was unanimously elected lay secretary of the synod.

Rev. C. R. Littler moved, seconded by Rural Dean Matheson, that his grace appoint a committee to consider and report on his grace's address to the synod, and that the address be printed in the journal of proceedings; and that the committee consist of the dean (convener), Archdeacon Fortin, Rural Dean Gill, Rev. Mr. Littler and Messrs. Sweatman, Gilroy and Crotty. Agreed.

On the motion of Revs. Messrs. Garton and Littler the minutes were adopted as read.

Rev. F. R. Hole, M.A., was asked to take a seat on the floor of the house. The same courtesy was also extended to Rev. E. B. Smith, at present in charge of Carberry, and to Rev. W. Ridley Beal, M.A., an old Johnian, at present rector of Lethbridge.

On the motion of Canon Matheson and Arch-

deacon Fortin, Mr. Sweatman was unanimously elected honorary treasurer of the synod, which post he has filled to the entire satisfaction of all concerned since the removal of F. H. Matthewson.

Archdeacon Fortin, seconded by the dean, moved the adoption of the printed synopsis of the work of the executive. Agreed.

On the motion of Canon Matheson and Mr. Sweatman, the treasurer's report was adopted.

It was agreed on the motion of Mr. Gilroy and Rev. Canon Coombes, that a most hearty and earnest vote of thanks be tendered by this synod to Mr. Sweatman and the other members of the finance and property committee, for their able and entirely satisfactory services to the diocese, during the past year.

The report of the auditor was approved, on the motion of Mr. Sweatman and Canon Matheson.

The following greeting was ordered to be wired to the bishop and synod of Qu'Appelle: "That this synod sends its fraternal greetings to the bishop and synod of Qu'Appelle, now assembled, and trusts that the blessing of Almighty God may follow their deliberations"—on the motion of Rev. W. A. Burman, B.D., and Ven. Dr. Fortin.

On the motion of Mr. T. Robinson and Rev. C. R. Littler, rule of order No. 36 was suspended, and the election of members of the executive, etc., take place at 4 p.m., to-day. Agreed.

A cordial vote of thanks was given to Mr. W. A. Henderson, for his efficient services as auditor, and he was unanimously re-elected to the post which he fills so admirably.

On the motion of Revs. W. A. Burman and N. T. Leslie, the report of the committee on statistics was approved.

Messrs. Mulock and J. M. Johnstone gave notice of motion, "That this synod is of opinion that the Bible should be taught in our public schools, and with the view of procuring concerted action in this matter, and to overcome the difficulties there may be in the way, this synod invites the other religious denominations to appoint committees to confer with a full committee of this house upon the subject, with full powers to act in the premises, and for that purpose a committee of five members, composed of the archbishop and two clerical and two lay members be appointed, of which the mover and seconder shall be members.

On the motion of T. Robinson and Rev. W. J. Garton, his grace was empowered to cable to Her Gracious Majesty, congratulating her on the success of her colonial and imperial forces in South Africa, and expressing the hope that peace may soon be restored to that portion of the empire.

On the motion of Rev. J. W. Matheson and Mr. Mulock, it was resolved that this synod do meet to discuss the temporalities of the church biennially, and in alternate years meet for purposes of devotional conference.

The afternoon session was opened at 2.45 His grace, the archbishop in the chair. Prayers were said by Rev. Mr. Leslie. Minutes of forenoon session were read and approved.

The debate on statistics begun before the close of last session was continued. The dean read afterwards the report of the committee on religious education in primary schools, which was seconded by Rural Dean Harding, and adopted.

Rural Dean Burman presented the report of committee of S.P.C.K. repository, seconded by H. S. Crotty, and adopted.

On the motion of Revs. W. A. Burman and C. R. Littler, the report of clergy superannuation fund was adopted.

Revs. Mr. Harding and W. J. Garton and Messrs. Harcourt and Kayll were appointed scrutineers for the election of executive, and Revs. H. T. Leslie and C. R. Littler, Messrs. J. R. Dutton and C. Inster scrutineers for election of delegates to provisional synod.

Rev. Canon Matheson and the dean moved the report of St. John's college. Agreed.

On the motion of the Rev. Mr. Leslie and J. G.

Dagg, the scrutineers were allowed to count the votes during the session of the synod.

Rev. Rural Dean Hill then read the report of the rural deanery of Turtle Mountain; Rev. Rural Dean Hewitt, that of Dufferin; Rev. Rural Dean Matheson, that of Souris; Rural Dean Burman, Lisgar; and the report of the Chafyn Grove Missionary, by Rev. Mr. Leslie.

The synod adjourned at 6.15 p.m.

Missionary Meeting.—The annual missionary meeting was held in Holy Trinity school house this evening, at 8 p.m. His grace, the archbishop, in the chair. The proceedings commenced with the singing of the hymn, "Thy Kingdom Come," the special lesson, Isaiah v, 1, 9, was then read by Rev. R. C. Johnstone, after which prayer was offered by Archdeacon Fortin.

In his opening remarks the archbishop said that he considered this year, which was the last one in the century, was a fitting time to review the past. At the beginning of this century the S.P.C.K., had only one weak mission in India; the S.P.G. one in the British plantations and in the West Indies; while the C.M.S., has just started. For the first 18 years of the century, the income of the S.P.G. only came to an average of £420 a year; last year it amounted to £130,000, while the C.M.S., had last year an income of £400,000. Truly God had blessed the work of missions. His grace then went on to speak of the necessity for the organization of native churches, and said that now there were three native African bishops. This meant a fully organized church. Speaking of the great mission of Uganda, he said that in 1898, it had 980 native teachers, and 3,586 baptisms; in 1899 it had 1,498 native teachers and 4,772 baptisms. In a few touching words he spoke of the great needs of India and China, in their present crisis.

Speaking of this great western land his grace said they had over 40 aided missions of enormous size, each one as big as an English diocese. Some of them covered over 300 square miles. Last year the income of the H. M. fund was \$101,000. Indian mission work was practically stationary. It had been recommended in various quarters to establish Indian boarding schools at Fairford, Fort Alexander and Lac Seul.

The next speaker, Rev. Edward Thomas, gave a most earnest address of his experience of work among his red brethren. A spirited address on the claims of the home mission fund was delivered by Capt. Carruthers, whose homethrusts were sometimes very keen, and who was eagerly listened to from start to finish.

The Rev. C. N. F. Jeffrey, of Dauphin, led his audience on from gay to grave, interspersing his racy speech with personal experiences, but always having before him the Divine commission and command of the Lord of missions—to make disciples of all nations. It was generally felt by all present that the man who would not yield to the quiet persuasive eloquence of Mr. Jeffrey was to be pitted.

The meeting was in every respect a great success. Friday Morning.—After the opening of synod with prayers, on motion of Revs. H. T. Leslie and J. W. Garton, his grace was asked to appoint the following committees: On credentials, on St. John's college, on Sunday schools, on primary education, on statistics and offertories, on church depository and on parochial missions.

The report of the scrutineers for the election of members of the provincial synod was submitted by Rev. Rural Dean Cowley, as follows:

"The clerical members who have been elected are: Canon Matheson, Archdeacon Fortin, Dean O'Meara, Rural Deans Burman, Harding and Macmorine and Canon Coombes." Substitutes: Rev. A. E. Cowley, C. R. Littler, Rural Dean Matheson and Rural Dean Gill. The lay delegates: Sheriff Inkster, Capt. Carruthers, Messrs. H. S. Crotty, T. Gilroy, T. Robinson, J. G. Dagg, and W. P. Sweatman. Substitutes: G. R. Coldwell, Q.C., Col. Anstruther, W. R. Mulock and Dr. Jones."

At this juncture, his grace read a telegram from

### British and Foreign.

the Bishop of Qu'Appelle, thanking this synod for its good wishes, and stating that their synod had accepted the clergy superannuation fund.

The report of the scrutineers for the election of members of the executive as follows, was presented by Rural Dean Harding: Canon Matheson, Rural Deans Burman, Cowley, Macmorine, Hewitt and Gill, Rev. C. R. Littler and Canon Coombes; Lay delegates: H. S. Crotty, Dagg, Gilroy, G. R. Coldwell, Col. Anstruther, Judge Locke, W. R. Mulock, Sheriff Inkster, Mr. Carruthers and T. Robinson.

The Rev. Rural Dean Gill presented the report of the rural deanery of Minnedosa: Rural Dean Macmorine presented the report of the rural deanery of Portage la Prairie, Rural Dean Harding read the report of the rural deanery of Brandon, Rural Dean Cowley presented the report of the rural deanery of Selkirk.

A most important and interesting report of the C.M.S. Indian work was read by Rev. A. E. Cowley. Agreed, on the motion of Rev. J. W. Matheson and M. Harding, that the C.M.S. Indian report be printed in the journal of proceedings of synod.

The Rev. Canon Coombes presented the report of the committee on Sunday schools.

There was considerable discussion over the question of the Sunday school home department.

The very reverend, the dean, presented the report of the committee on his grace's address. It was then considered clause by clause. The subjects most under discussion were: The clergy, widows' and orphans' fund, the question of patronage, St. John's College, century fund, etc.

The synod adjourned at 1.15 p.m.

Afternoon Session.—The discussion on the motion re a biennial meeting of synod was resumed. Rev. W. A. Burman strongly deprecated changing from the present course, and gave reasons for so doing. Mr. W. P. Sweatman took the same line, and urged some strong and weighty reasons for so doing. Among others who spoke were Canon Matheson, Rural Dean Harding and Hewitt. J. R. Dutton took up the question, and discussed it from a layman's point of view.

Eventually it was agreed that there should be next year, a conference for the benefit of spiritual life on the two days previous to the meeting of synod.

Various motions of a formal character were then passed.

The meeting closed with the benediction pronounced by the archbishop.

#### MOOSONEE.

Jervois A. Newnham, D.D., Bishop, Moosonee.

Mr. C. N. Chapman, missionary at Fort Churchill, Hudson's Bay, writes in a letter to a friend, dated 29th March. This is a strange place—the weather on the whole is very trying, with much wind. The winter was very mild, the coldest day only 54 deg. F. It has been raining a great deal this month. In fine weather we all wear goggles to prevent snow blindness. We have seen no Indians since Christmas, but six huskies were here six weeks ago. It gets dark now at 7 p.m., but in January became dark at 3.30, and in April will continue light till 9 p.m. Our two great hardships are scarceness of fuel and lack of country food. The only and nearest fuel is spruce and tamarack, none nearer than six miles, and it has to be drawn by dogs. All our fresh meat has either to be shot or bought from the natives. We have had venison nearly all the winter, but now it is getting low, and I must go off for a few days and look for more. We shoot ptarmigan for our dogs, and it takes twelve birds a day to keep them going. Of course we should have enough whale meat to last, but last season was a poor one for whales. I only got one, and seven seals, and 700 whitefish, and that only did till Christmas. . . . I regret to have to say that this is not the place for women. . . . Our Bishop left us in January. . . . The Northern lights are often very grand.

The inhabitants of New Zealand are such great admirers of Sir George White, the hero of Lady-smith, that they are sending him a "brick of gold," with the words on one side, "This is a brick," and on the reverse, "you are another."

The total gifts of the Woman's Auxiliary of the Diocese of Pennsylvania for the year closing last month amount to a little more than \$55,000. Of this amount three-fifths were in cash and two-fifths the estimated value of missionary boxes.

The quaint old church in the little village of Croft—lying a few miles south of Darlington, and much resorted to by hundreds of north country folk in search of health and rest—has just undergone careful restoration, and been reopened by the Bishop of Ripon.

St. Peter's, Bentley, Doncaster.—The Dean of York recently dedicated a new reredos erected through the liberality of Lady Mary Cooke, in memory of the late Mr. Charles Cooke (who built this beautiful church at a cost of £10,000), and in order to complete the interior of the sacred building.

The Bishop of Beverley visited Mexborough in connection with the stone laying of a new church at the west end of the town. The building is to cost £2,500. The sum of £1,000 has been obtained from the Marriott bequest. A similar amount has been generously given by Mr. Montagu, the young squire of Melton Hall, now serving in South Africa.

The annual procession of scholars in connection with the Church of England Sunday schools of Manchester took place on Whit Monday. The children, numbering about 23,000, marched through the principal streets of the city, headed by bands and banners, and accompanied by clergy and officials. A large number attended Divine service at the Cathedral.

The Bishop of Mashonaland has had some adventures during the war. He accompanied Plumer's column, and was placed in charge of an ambulance waggon, being also Chaplain-General of the Rhodesia Volunteers. Whilst accompanying an ambulance waggon the Boers deliberately fired upon it, and the Bishop spent the following night running into odd parties of Boers and being shot at. He tried to reach Mafeking, but lost his way. On the second day of his wanderings, tired, hungry and utterly exhausted, he came across a friendly Kafir, who gave him food and put him on the road to Col. Plumer's base camp.

### Correspondence.

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

#### THE DISCUSSION ON FROEBEL.

Sir,—The discussion on the Report of the Committee on Schoolbooks was very curious, and in some respects important. Something was very wrong, one might say. A book was practically com-

mended by a great majority of the Synod, which some members denounced as pantheistic, and as heretical. One point, of which a great deal was made, was the fact that a system of teaching was set forth which did not explicitly affirm the doctrine of original sin. It was asserted, in reply, that the same objection might be urged against Bishop Butler's Sermons on Human Nature; and the denouncers of Froebel were asked repeatedly if they were ready, on the same grounds, to condemn the teaching of these sermons in our schools and colleges. To this no answer was given. Such silence could not have been the result of not knowing Butler's sermons. That is hardly conceivable. But it is quite possible that none of the critics were at the moment ready to argue on their memory of Butler. Surely they can do so now. I have been refreshing my memory from Butler's pages, and I am satisfied that the arguments used by Dr. Sheraton and Dr. Clark were valid, that, in all consistency, the rejecters of Froebel must reject Butler. It would be interesting to hear what Dr. Langtry and Mr. Lewis and Mr. Gillespie have to say to this.

#### ORTHODOXY.

#### WEEK DAY ORDINATIONS.

Sir,—The other day a brother clergyman told me that he had never been present at any ordination service except his own. Would it not be inspiring to many a weary worker to be invited to take part in such an impressive function on a week day festival? Why not make the most of the Church to which we belong, and also why not use the Bible and Prayer Book freely, fully and effectively? Ordinations on week day festivals now and then, might be very useful to many of the laity as well as to many of the clergy.

L. S. T.

#### REMAINING VERSES WANTED.

Sir,—Could you kindly oblige me by enquiring of the many readers of your paper through the medium of its columns if anyone can supply the remaining verses of the following hymn:

"Go gather up the fragments  
That nothing may remain,  
Scattered and lying wasted  
Upon the sandy plain."

J. S. M.

#### RECTOR—PASTOR.

Sir,—In a sermon recently preached on a public occasion in Toronto some comments unfavourable to the term "Rector" as the official designation of the parochial clergy were made by the preacher, upon the ground of its being a word imparting a certain degree of harshness, or, at all events, the exercise of rule and authority rather than that of the pastoral office. Perhaps, however, the following considerations may serve to remove this impression ("without prejudice," however, to the admonitions conveyed in such passages as I. Thess., v., 12, and Heb. xiii., 17). Rector is derived from the Latin verb Rego. But Rego is frequently used in theological, if not in classical Latin as indicating the care of a shepherd for his flock. See the Latin heading in the Prayer Book of the 23rd Psalm, "Dominus regit me"—also Psalm lxxx., 1. Compare also the verse in the Te Deum, "Govern them, and lift them up forever" with Psalm, xxviii., 9, from which the verse in the Te Deum is evidently borrowed. Note also that the Greek verb, which corresponds with the Latin Rego and occurs in St. Matt. ii., 6, and is translated in the so-called Authorized Version "Shall Rule," in the Revised Version is rendered "Shall be shepherd of." Hence it appears that the title rector is equivalent to, if not synonymous with, the word pastor. It is convenient also as distinguishing the pastors of the Church of England from those of dissenting bodies.

S. G. WOOD.

## PATRIOTIC HYMN, BASED ON THE COLLECT FOR THE TIME OF WAR.

Composed by the Late Archbishop Benson.

Lord of all Majesty,  
Power and Victory  
Bow down Thine Ear;  
Save those who Serve our Land  
Far off on Airic's Sand,  
Stretch forth Thy Mighty Hand  
And fend them all.

Father of Love and Light,  
High throned, judging right,  
Maintain their cause.  
Be Thou of strength their Tower,  
Protect in danger's hour,  
That all may own Thy Power;  
Oh keep them all!

God of all comfort bless  
Those who are comfortless,  
Be Thou at hand  
Soothe Thou the bed of pain,  
Restore to health again  
Those who were well-nigh slain;  
Lord bless them all.

O! Undivided Three,  
Glorious Trinity!  
Hasten the end;  
Peace to our Land restore  
And grant us evermore  
Thee, God of Concord, to adore;  
God bless us all.

Rev. Canon Sweeny, D.D.

## GOD'S PATIENCE WITH US.

Think of the infinite patience of God's love! St. Paul is struck with the fact that Christ died for men while they were yet sinners. But, surely, it is as strange a fact, if it be not stranger, that He should not forsake those who have learned the story of His death, who have been touched with the power of His love, and yet have been sinners still. Again and again, and yet again, does God move our souls within us, and once more give us at least feeling enough to be impressed with what we hear, and what we see others do, and with what we remember that we ourselves resolved. With inexhaustible patience is the message of the Gospel, the promise of forgiveness, the offer of love, repeated in our hearing, whispered by our consciences, made to thrill through our hearts. And in spite of sins so often repeated that we can hardly believe them forgiven, we still hear the ever-renewed call to repentance. How soon would our own patience have been worn out if a brother had thus repeatedly sinned against us! Look back at your own life and at your besetting sin, and think, if that had been an offence by one of your friends against yourself, how surely your patience with his fault would have been exhausted long before this. And yet God's patience is not yet worn out with you, or you would not feel even the wish to return to him again. Nay, our patience with ourselves is sooner worn out than God's patience with us. Sooner do we say, "It's of no use; I cannot help it; I must give up this unavailing struggle," than does He say, "This is an unprofitable tree; cut it down; why cumbereth it the ground?"

—Right Rev. Dr. Temple.

## DISCONTENT.

Discontent is a sin not of one period but of all time. We want our own way, and instead of cultivating the spirit of trust, believing that God's way must necessarily be best, we like

to take the matter into our own hands and force things into our own way of thinking. It was the sin of the Israelites in the wilderness, the sin of the Jews in the time of our Lord, and the sin of many a period of history since then. Surely God's plan must be better for us than any that we can make for ourselves, and though it may take long to see it, it will in the long run be made clear. If we walked in humility and faith we should take God's ways as ours, and we should find that in their opportunities were given for developing all that was best both for ourselves and the world.

## THE WORLD'S GREAT WANT.

The great want in the Church, and in society and in civil life, in the pulpit and the pew and everywhere else, is Jesus Christ. With Him everything; without Him nothing. The gift that includes all gifts, the blessing that enwraps all blessings, is a present Saviour working in us as a conqueror of sin, as a converting power, as a refiner, as a comforter, and as a quickener of the dead to life. A personal Jesus preached awakens sinners. A personal Jesus accepted means salvation. A personal Jesus followed is sanctification. A personal Jesus followed is a life of brotherly kindness and philanthropy. A personal Jesus reigning in the heart is the fulness of joy and power.—Dr. Cuyler.

## THE SPIRITUALITIES OF THE TRINITY.

"All our doings without charity are nothing worth."

"If any man have not the Spirit of Christ, he is none of His."

These and other passages of God's Word prove to us what is required to make real our religion. Unless the heart is touched and filled with the Spirit's power, we have form without power, attitudes without principles.

Brethren! let us "live in the Spirit," "walk in the Spirit," that we be not found wanting at the last Great Day.

Follow these rules for the development of your spiritual life:

1. Public worship as a personal obligation.
2. Holy Communion for spiritual strength.
3. Earnest observance of fasts and festivals.
4. God's Bible systematically read.
5. Prayer, meditation and instruction.
6. Work for God and His Church as we may have ability to render it.—Trinity Cathedral Chimes.

## A WORD TO MOTHERS.

Let your child always go to sleep with a glad thought in its heart and a smile on its face. The next morning, as it springs from its bed, the glad thought will burst out in songs, and the smiles in shouts of laughter.

If a wrong has to be reprov'd, let the child be assured of forgiveness, and let the mother be assured that forgiveness is accepted before the eyes shall close. Let the child fall asleep loving all and assured of the love of all. Then, after the little prayer has been said, the child, at peace with all on earth, and with a smile of heaven's love on its face, will drop away into peaceful slumber.

## EVERY DAY'S SERVICE.

Every day let us renew the consecration to God's service; every day let us, in His strength, pledge ourselves afresh to do His will, even in the veriest trifle, and to turn

aside from anything that may displease Him. He does not bid us bear the burdens of tomorrow, next week, or next year. Every day we are to come to Him in simple obedience and faith, asking help to keep us and aid us through that day's work; and tomorrow, and to-morrow, and to-morrow, through years of long to-morrows, it will be but the same thing to do; leaving the future always in God's hands, sure that He can care for it better than we. Blessed trust! that can thus confidently say, "This hour is mine, with its present duty, the rest is God's, and when it comes, His presence will come with it."

## HINTS TO HOUSEKEEPERS.

Cherry Dainties.—This is the month for cherries, and if you are looking for a variety in the way of desserts, get a quart of ripe cherries and stone them. Wash a cupful of pearl tapioca, cover it with cold water, and let it stand over night in the top of a double boiler. In the morning add a pint of boiling water, and simmer until the tapioca is clear. Sweeten to taste, and add the quart of stoned cherries; turn into a mould to set, and when perfectly cold, remove and serve with whipped cream. Strawberries or other fruit may be used instead of cherries.

Steamed Cherry Pudding.—To one pound of stoned cherries add a tablespoonful of sugar and two of water. Cover with a crust, as for a steamed pudding, pat into shape, and steam an hour. Serve on a deep platter with rich sauce. Whipped egg sauce may be used.

Layer Pudding.—Bake five layers of baking powder biscuit dough, rolled as thin as pie crust; butter, as usual, spread bottom layer with red currants and cover with powdered sugar; the next layer with black raspberries, the next with red raspberries, and the last with white currants. Over the top layer spread white of egg, beaten to a froth, with granulated sugar, and arrange the fruit used in the pudding in circles. To be served with a rich, sweetened cream sauce.

Strawberry Dumplings.—Into a pint of sifted flour rub two tablespoonfuls of butter; add one heaping teaspoonful of baking powder, one egg well beaten, half a teaspoonful of salt and enough milk to make a soft dough. Mix with little handling, roll thin, cut with a round biscuit cutter, place a few berries in the centre of each, fold the edges over, and steam about twenty-five minutes. Serve with mashed strawberries for a sauce, or a hot sauce.

For pineapple marmalade pare the pineapples carefully, and cut into small pieces. Take the same weight of sugar as there is of fruit, let it stand together all night, so as to extract the juice; boil it the following day for a short time. Let it stand all night again, then add the clear juice of a lemon to every two pounds of fruit, and let it boil until clear and thick. Place it in large-topped preserve jars, and seal closely.

I have found the following method of cleaning white straw sailor hats most successful: Procure one ounce of citric acid from a chemist, put it in a saucer with a small quantity of water sufficient to dissolve it thoroughly. Brush the hat free from dust, then, holding it over a basin of water, take a small nail-brush, and brush the hat all over with the acid, being careful not to wet the hat too much. When clean, place it on a flat surface to dry, as the brim will be rather limp; you will find it almost as good as new. Do not let the acid fall on any polished table or wash-stand, as it is very strong.

Children's Department.

FOR YOU.

I have some good advice for you, My merry little man; 'Tis this: Where'er your lot is cast, O do the best you can; And find the good in everything, No matter what or where; And don't always be looking for The hardest thing to bear.

O do not stand with idle hands And wait for something grand, While precious moments slip away Like grains of shining sand! But do the duty nearest you, And do it faithfully; For stepping stones to greater things These little deeds shall be.

In this big world of ours, my boy, There's work for all to do; Just measure by the Golden Rule That which is set for you, And try it with the square of truth, And with the line of right: In every act and thought of yours O keep your honor bright!

GRANDMOTHER'S VERSE.

Everybody else had left the school-house. Patty Harps was there alone with the windows wide open, "sweeping out." There was a very black storm-cloud on her forehead, and her lips were tightly shut. Patty was cross.

"It isn't fair," she declared, sweeping so vigorously that she coughed in the dust. "Emily McDermott knows that it isn't my turn; the teacher just got mixed. It's Emily's own time, and she might have said so. But she wouldn't. She's always willing to put off her work on somebody else, especially on me. She's afraid I'll get ahead of her if I have plenty of chance to study.

The clouds broke for a moment into a triumphant smile but they gathered again.

"I've got to walk a mile and a half home, and do night work when I get there. Emily rides and can just sit down to the table without lifting a finger before or after. If it was any of the others I'd not mind, but Emily's so proud and does so many mean, hateful little things! I can't bear that girl!"

Patty had swept the dust all up in a heap now, and was looking in the corner for a dust-pan. It was a relief to be getting to the end of her job; her anger began to subside and another feeling began to creep into its place.

"I wish," said Patty, with a sigh, "that I could stop feeling angry at her. I keep thinking I will, and then when she does something like this I don't. I just up and feel as cross as ever. Emily is such a very easily besetting sin; I don't see how I'm ever going to lay her aside."

She swept the dust into the dust-pan and emptied it, and went about to shut down the windows; then she was ready to go.

"Well, anyway," she thought, as she took the key out of the lock, "I didn't say anything to her today. I would have said lots, if it hadn't been for remembering that verse which grandmother told me about. I thought of it just in time, and it saved me enough for me to keep still. I didn't render her any railing for railing and that's a good deal of an improvement."

She gave a final glance round the school-room before she went; her eye fell on a book lying on Emily McDermott's desk, and a sudden gleam lit up her face.

"Emily has left her grammar! She forgot it. She would never think of such a thing as walking back for it; it's entirely too far for my lady to go. So now she can't learn her lesson, and to-morrow I'll be head."

Patty locked the door behind her, and walked as far as the gate. There she stopped. The end of grandmother's verse had come into her mind.

"Not rendering railing for railing but contrariwise blessing," repeated Patty, slowly. "But it doesn't mean that!" she cried. "Nobody'd expect me to take her grammar home to her. She forgot; it's her own fault, and, besides, she deserves every bit as big punishment for being such a shirk. Maybe this will teach her better."

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Patty opened the gate resolutely and walked out.

If she wants her book she can come and get it herself. It's half a mile longer for me round by Emily's; the verse can't mean as much contrariwise as that."

But she was not sure about it, and the more she thought the less sure she felt. At last she turned back.

"I guess I'll take it. Of course, I don't have to, but I will. If I didn't, when Emily missed to-morrow I'd feel as if I had cheated; for I often go round by the McDermott's, anyway, just because it's nicer and prettier."

Emily had been at home an hour or two before she missed her grammar. Then she was inconsolable.

"I can't go back and get it now. It's too dark, and I'll not have time

to study it in school. I'll miss my lesson, and Patty Harps will get ahead of me. She always knows her lessons. Oh, dear, isn't it too bad!"

All the McDermott family had tried to comfort her, but in vain.

"Patty's even with me already; she's just waiting for me to miss. She makes me so nervous! I wish she'd go away from our school. If she passes me now, I can't ever catch up with her again."

In the midst of the excitement, Job, the hired man, walked into the room.

"I guess," he said, "this here must be the book you're makin' such a time about, ain't it?" And he held out the grammar.

Emily pounced on it with a cry of delight.

"Where did you find it, Job? Did I drop it on the way?"

"A girl handed it to me across the gate. She said it was yours, and she guessed you'd be wanting it. She guessed right," added Job, dryly.

"Who was she?"

"Dunno her name. I've seen her often, too. I meet her coming down the South road most mornings. She wears red somewhere on her hat, and she's got lively black eyes and a lively way of getting over the ground, to match 'em."

"Why," said Emily, slowly, in a subdued voice, "it must have been Patty!"

The next day, at recess, Emily and Patty had a talk.

"It was a lovely thing for you to do," said Emily. "I never could have, had I been you—not after the way I acted. But you see the reason I was so horrid was because I was jealous of you all the time."

"Jealous!" cried Patty, "of me? How funny!"

"Yes, I was. Because you are so much cleverer and quicker than I am; you can learn your lessons twice as soon and have time over to do lots of things besides. You are so strong, you can walk as far as our boys can, and your mother says that you are almost as good help about the house as a woman. It didn't seem fair that you could do so much more."

This was such a very new way of looking at things, that it took Patty's breath away. She could only gaze at Emily and wonder.

"So that was why I was so mean to you," Emily went on. "I didn't like you, and I liked to put things in your way. But your goodness has made me ashamed."

"I'm ashamed, too," said Patty. "I was horrid, too. I envied you for having such easy times, with nothing to do but be driven round in a carriage, and study your lessons."

It was Emily's turn to be surprised now.

"Haven't we been silly!" she said. "But we'll begin and be friends after this."

That afternoon Emily drove Patty home with her as far as the bend in the road.

"Not rendering railing for railing; but contrariwise blessing," I guess, this time," thought Patty, "it's as much my blessing as it is Emily's."

#### TO CORRECT BASHFULNESS.

"The bashful young girl must stop thinking about herself," writes Margaret E. Sangster, in the Ladies' Home Journal. "I heard the other day of a man, a college student, who went to visit his sister, a college student also. He was the one man, as it happened, in the dining-room with five hundred girls, and he had occasion to cross the room with their bright eyes beaming on him with curiosity and interest. Said my informant: 'The boy was completely at his ease. You would have thought his sister the only girl

present." Evidently the young man's mother had brought him up in a sensible way, and he was free from that bane of comfort, self-consciousness. It is hard for a very diffident person to be free from awkwardness, and very acute distress and much humiliation may be the results of an extreme shyness. Try not to think how you look, what impression you are making, what sort of gown you have on. Do not let your mind dwell on yourself, but think of what you are to do, and of making others pleased and happy. Once you are free from self-consciousness, bashfulness will trouble you no more."

#### A STORY OF DR. JOHNSON.

There is a story told of the great Dr. Johnson, which some of you may have heard, and which all of you would do well to remember. When Dr. Johnson was a boy he lived in the city of Lichfield. In this city his father was a bookseller; and every week, as it would seem, it was the old man's habit to open a stall for the sale of books in the market-place of the nearby town of Uttoxeter. On one of these days it so happened that the old bookseller was ill. Accordingly, he asked his son Samuel to go in his stead. But the youth was proud; he did not like to be seen standing behind a stall selling old books in the public market at Uttoxeter. So he refused; and old Mr. Johnson's business went that day undone. Fifty years passed away. The Lichfield boy had become a man. He had made his mark in the world. He was honoured; he was great. Once more he was in Lichfield, visiting at the house of some friends. Not till the evening did he return. Then he told his story. He had hired a post-chaise and driven over to Uttoxeter. There, for hours, in the very middle of the day, he had stood bareheaded in the market-place. The people crowded down the street and stared at the strange, uncouth, ungaily figure standing there without, as it seemed, a purpose—but still he stood, unmoved. The rain began to fall, but yet he remained at his post, bareheaded and exposed. He was "expiating," as he said, the wrong that he had done so long before. Now think of that. Fifty years had passed—a thousand things had happened in the life of that great and busy man, but for all that he could not get rid of the memory of the sin he had committed. Poor old Dr. Johnson, standing there bareheaded in the rain in the market-place at Uttoxeter should teach all of us a lesson. God has put a voice within us, which if we do wrong will say—say, perhaps, when we least expect it—"Son, remember."

#### ARBOUR DAY.

"It's Arbour Day next Friday, and we have a half-holiday at school, grandma," said a little girl, where I was visiting recently.

"And what do you do, dear?" I asked. "Oh, we have exercises, singing, and recitations about trees and flowers, and we plant a tree in the school-yard, or near the school-house. 'And why isn't it called 'Tree Day,' instead of 'Arbour Day,' can you tell grandma?" The little maid looked puzzled for a moment and then answered, "Well, I suppose it's because it sounds prettier."

She had guessed it partly, but the little Latin student will know that "arbour" is the Latin word for tree. Now, children, do you know the reason of appointing Arbour Day? Well, a great deal depends on trees. In countries, where the forests have been cut down, there is little or no rain, and the soil is barren. In our own country the forests are fast disappearing, and there is danger of being without wood, which is used for so many purposes, as well as of having poor soil. Then, trees and floods are connected in some way hard to understand. The foliage of the trees attracts and holds moisture, so where there are many trees, there is rain and fertile soil. Then, again, the trees shade the slopes of the hills and mountains so that snow melts slowly and sinks into the ground, and rain is evaporated slowly and sinks into the soil.

forming springs underground. Where there are no trees the sun melts the snow rapidly, and the melted snow forms mountain torrents which swell the streams, causing floods.

Forests are also a protection against cyclones or tornadoes. The strong winds sweep over an open country gaining in velocity, causing much damage, but if they are intercepted by a forest their force is broken and greater disaster is averted. Now, children, for the reasons I have given you the authorities have appointed "Arbour Day." The children are thus taught the importance of having plenty of trees, and they will grow up with a desire to do their part toward preserving the forests of America. If every child should



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TWO KINDS OF FUN.

"Oh, what jolly fun!" "Yes, it was. To see that little rat running after us"

The boys came in with a rush after an hour's brisk play after school. Their sister Bertha was ready, as usual, at the library table to encourage the short half-hour of study which, once over, left the two with nothing on their minds till the next day.

"What was all the fun?" she asked, when coats and caps had been laid aside.

"Oh," said Ned, "it was that poor little rat of a Jimmy Murphy. When we boys were coming home from school, and had got to the top of the hill, there was Jimmy with a big sled-load of branches and roots he had got out of the woods; and just as we came on with a whoop, he had stopped to stamp round a little and rub his hands to warm himself. We all pounced on his load and started it down the hill, and Jimmy came running after, squealing at the top of his voice."

"As if he could have done anything against so many of us," put in George, as Ned paused to laugh at the recollection. "We sent it ahead of us, and near the bottom it took a turn and ran—as slick!—right into the creek, breaking into the ice. The ice was thin, you know."

"The last we saw of him," resumed Ned, "he was shaking his fists at us."

Bertha did not laugh, as the boys expected she would.

"Is Jimmy Murphy that little fellow about your size I have seen near the shanty down by the creek?"

"Well I don't think he's quite as tall as I am," said Ned, who was proud of his height.

"He always looks as if life were a pretty hard struggle for him," continued Bertha.

"It must be," put in mother, who was lying on the sofa. "His mother is a widow, and I have seen Jimmy doing things which needed almost a man's strength."

The boys' faces grew a little grave.

"You said he appeared cold," Bertha's comments went on. "I suppose he was not half clad for such weather. No mittens on—or overcoat?"

"No," said Ned, his voice a little lowered.

"So benumbed as to have small chance of looking out for his load when all you boys set upon him—a dozen or more against one, I think you said?"

What a way of putting it! No fault found, yet how differently the whole thing looked! Could the most severe reproach have made them feel more like cowards?

They settled to study without any of the usual gentle urging. Later in the evening, after their lessons were learned, Ned carried his sober face to his sister.

"I—hate to think about that poor little Jim," he said. "It didn't look so to me till you began to talk. We—really, Bertie—we didn't think"

"No, dear," she said, as he paused; "I am sure there was not one of you boys who would have been deliberately cruel if he had stopped to think. The trouble is," she went on, "boys are easily led when once there is someone for them to follow. Now, if there had been anyone there to say: 'Hello, Jimmy! you've got more to do than your share. We'll take hold and help you out,' then, I feel safe in saying, there was not a boy among you who would not have been ready to give poor Jim a helping hand."

"Bertha you are great!" exclaimed, Ned with an admiring look.

Half an hour after school next day a sled brigade wended its way toward the small shanty, in the rear of which Jimmy could be seen cutting up such wood as he had recovered after yesterday's onslaught.

As he caught sight of his tormentors, he started to go into the house with an armful of wood. But with a shout they prevented his escape.

"Ho, Jimmy, drop that wood!"

It was impossible to forebear the mingling of a little roguish fun with the atonement for their unkind dealings. With shouts of glee they rushed on the dismayed boy, and bound him hand and foot with their scarfs.

Then as he gazed in helpless perplexity, sled after sled was drawn up. They were well loaded with stove lengths of seasoned wood. Half a dozen axes were soon flying busily at the splitting. Then another descent was made on Jimmy, and he was released.

Now, Jimmy, we can't have you idling here any longer, while we're all working so hard. Here's an armful ready. Carry it into the house."

Jimmy's face beamed with quick appreciation of the situation. As the pile of split wood rapidly increased, he carried it in until he announced that there was no more room inside. Then active hands joined in piling the remainder against the back of the house.

As the merry crew at length took leave, Ned said to Jimmy:

"Now, Jimmy, if ever we find you on the hill with that wretched

green wood, unless you have dry wood at home to mix with it, we'll serve you just as we did yesterday."

To this day, Jimmy has never been able to determine in his own puzzled mind from which day the kindness of the boys dated.

PRAYING AND DOING.

"Bless the poor little children who haven't got any beds to-night," prayed a little boy, just before he lay down on his nice warm cot, on a cold, windy night.

His mother said: "You have just asked God to bless the poor children; what will you do to bless them?"

The boy thought a moment. "Why if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes; what, then, are you willing to do?"

"I'll give them some bread."

"You have no bread—the bread is mine."

The boy thought again. "I'll give them half of my money; I have seven pennies, I'll give them four. Wouldn't that be right?"—Our Little Ones.

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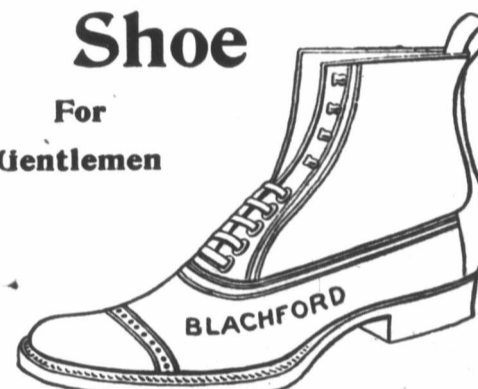
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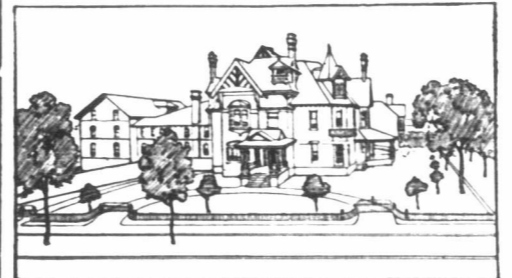
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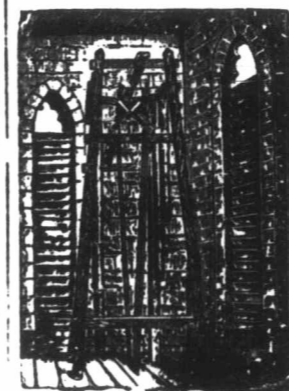
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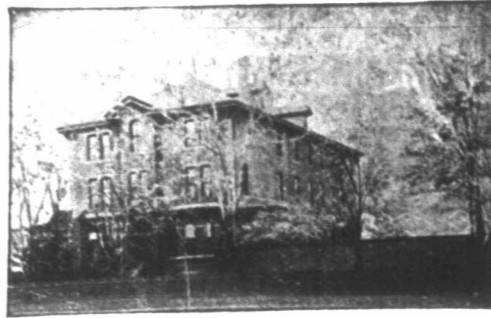
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