

# Canadian Churchman

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

Vol. 30.

TORONTO, CANADA, THURSDAY, JUNE 9, 1904.

[No. 23.]

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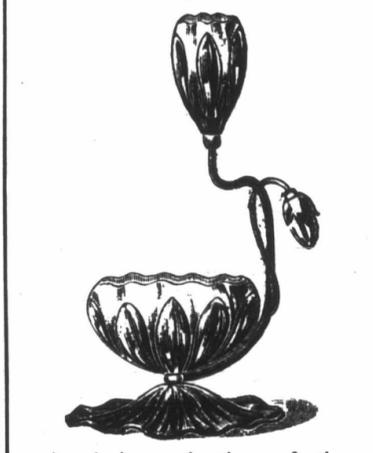
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# Canadian Churchman.

TORONTO, THURSDAY, JUNE 9th, 1904.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### Second Sunday after Trinity

Morning—Judges 4; John 19, 25.  
Evening—Judges 5 or 6, 11; James 3.

### Third Sunday after Trinity.

Morning—1 Sam. 2, to 27; Acts 3.  
Evening—1 Sam. 3, or 4, to 19; 1 Peter 4, 7.

### Fourth Sunday after Trinity.

Morning—1 Sam. 12; Acts 7, 35-8, 5.  
Evening—1 Sam. 13, or Ruth 1; 1 John 2, to 15.

### Fifth Sunday after Trinity

Morning—1 Sam. 15, to 24; Acts 10, 24.  
Evening—1 Sam. 16, or 17; 2 John.

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, 549.  
Children's Hymns: 231, 271, 339, 340.  
General Hymns: 6, 21, 283, 520.

### FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.  
Processional: 215, 224, 339, 393.  
Offertory: 165, 248, 256, 290.  
Children's Hymns: 341, 342, 346, 540.  
General Hymns: 7, 12, 238, 243.

## Japan.

One of our missionaries in Japan, writing of that land, says: "Japan has imported every kind of religion which has been made in the West, besides its literature, and the new form of industrialism is creating the familiar Western troubles. So, you see, to go to Japan is not to leave the world." Speaking of Church union, which will probably come when foreigners eventually withdraw, he remarks that the future national Church of Japan will certainly not be "Roman," for the Japanese will never be subject to a foreign bishop, nor will it be "Congregational," for under that system, the relations between congregations are incoherent and unsystematic, and this is in-

tolerable to the Japanese. There is no doubt at all, that though our numbers are small in Japan, our influence is very great, and our ecclesiastical system appeals very strongly to an orderly Japanese mind. The writer further remarks that the contrast between the rejoicing, in a Japanese town, over the recent victories, and the outburst, on a like occasion, on British soil, is very great. In Japan he observed no rowdiness—no blow—no bluster—no "spread eagles"—but rather calm, dignified, albeit, unmistakable delight. So far, he is able to state that the war has not injured missionary work, as it was expected it would do. Christians, like other subjects, cheerfully go to the front to fight for their country.

## Religious Teaching.

Amid many discouragements, religious teaching and instruction in the Bible in the schools of the province are slowly making progress. With all the boasted belief in the Protestant Bible and knowledge of God's Word, a conviction is springing up that there is a greater and more real acquaintance with these subjects in the Separate Schools than among those who have plumed themselves so much and so long on their superiority. When the true state of the case has filtered down through the self-sufficiency of the mass of the people, we may hope for improvement and a more humble and less self-assertive spirit. One strange but widely spread error requires to be overthrown and that is the thought that where there is no teaching in the school, religious knowledge in some way or other finds its way into the young mind, that in some mysterious way, by absolutely refraining from all mention of the Bible, our school children will know all about it, that by avoiding all reference to Christianity its example and precepts will fill the memory and guide the actions of our young. We have it gravely advanced in fluent rhetoric, that the aim of our education should be to eliminate so completely every religious reference that an educated infidel would be unable to find one in what is read or said or done in our Public Schools. This is a degradation which could hardly be found in the States; in most of them there is a good deal of Bible reading and teaching. But there is great general ignorance of the facts contained in the Bible, and shrewd observers from Europe state that religion has been largely supplanted by a system of ethics taught in class books without any higher sanction. Senator Beveridge, in his book on the Russian Advance, recently published, refers, among other striking differences in the Russian ideals, to the fact that from highest to lowest the people are saturated with a profound belief in and reverence of the Christian doctrines, and a knowledge of Bible history. It is amusing, but worthy of earnest reflection, to note his repeated surprise at the thorough knowledge of both the Old and New Testament, which would accidentally crop out in ordinary conversation with people of every class.

## Church Union.

The "Toronto News" deserves great credit for its continuous and hearty support of the movement in favour of "Church Union." Many letters have appeared in its columns on the subject, and on May 31st we find one by Rev. T. G. Wallace, rector of Oakville. Some of the letters and speeches on this question are decidedly frothy and unsubstantial, but Mr. Wallace's letter grapples with the principal elements of the difficult problem in hand. He thinks it wise that the three bodies now moving (Methodist, Presbyterian and Congregational), which have so many points in common, should, if possible, consummate their union, before attempting a wider one. Speaking of the attitude of the Anglican Church, he points

out that the Reformation and subsequent trend of Church opinion have left room enough in the Church for a wide diversity of thought. The Apostles' Creed is our baptismal symbol, and it is found in the catechisms of the three communions referred to. He remarks that we have not used non-liturgical services, very much, because those of that mind went out from us, yet the Church is not precluded from largely using such services. He alludes to Bishop Carmichael's examination of the doctrinal standards of the chief Protestant bodies, which shows no serious doctrinal gap between the Anglicans and the others. The Church has put forth a platform of union—the famous quadrilateral—and no other Church has yet formulated terms, so that our present duty seems to be to wait and watch and pray. "The great watchword of the united Church," he says, "must be charity. There must be no Kensits, who, however good their view may be, insist on thinking exactly as they do." Canada was the first British colony to build up a great Confederation. Let her be the first to carry out similar principles in ecclesiastical politics.

## Diocesan Synods.

Many of the Diocesan Synods meet in June. At these meetings several interesting principles are in operation, which are liable to escape the notice of the casual observer. Although the bishop, clergy, and laity meet together, there is a fundamental distinction between them. In grave matters, like the election of a bishop, the "vote by orders" separates the clergy and laity, and ensures that the choice will be agreeable to both. The "vote by orders" should always be resorted to where the rights of any one order are distinctly in issue. Any motions respecting itinerary, for example, or the tenure of title, clearly concern one particular order, so that there should be an unmistakable expression of the opinion of that order. The "bishops' veto" is another interesting illustration of the distinction between the orders. It is a powerful weapon in the hands of any individual, and can be used at any moment to thwart the unanimous opinion of all the clergy and laity. The "vote by orders" and the "bishops' veto," show clearly that there is no obliteration of orders on the Synod floor. Corporation lawyers are fond of saying that the Synod is simply a corporation where majorities rule, but if there is no obliteration of orders on the Synod floor, then a Synod member should know not only something about the management of corporations, but also some of the main principles of the canon law. A Synod is not only a business corporation, it is firstly, and chiefly, a spiritual body.

## The Southern Negro.

Brighter days seem to be in store for the negroes of the South. The attempts to improve them are numerous and the needs of the various sections are being carefully examined. One new and gratifying feature is the tone adopted towards the race. Formerly, we used to hear very magniloquent language and broad systems laid down and the whole of the old slave States generalized as the South; now it is being realized that there are many races of Southern negroes and that each district requires special care, and thus failures have brought about further enquiry and a desire to learn. Perhaps the burden of Imperialism, the duty of governing alien lands and subject races, is steadying the United States and the lessons learnt in Porto Rico, the Isthmus of Panama, and the Philippines may bear fruit in a more successful management of the black races in the Southeastern States at home. Two questions are at present being thought out. The one is the proper training or the system of education,

and the subjects most needed to be taught. It seems to be generally admitted that the great majority of negroes are capable of performing nothing more than manual work, while their schooling has been of a superficial character, and, if anything, unfitting them for this work instead of making them more practical and intelligent labourers. The other question is the health of the race. The death rate in the cities is high, and the Medical Record had lately a strong article on the decay of the races during the last thirty years. Tuberculosis is prevalent and rapidly becoming a scourge. In other things, in cities especially, the weakness of constitution is shown in greater hospital mortality than the whites, and in such things as the decay of the teeth, which in plantation days used to be so good. In addition, there is an alarming increase of mental disease. The Medical Record states that no such rapid and radical change in the mental stability of a race is recorded in history. The problem is a very serious one, and those who are facing it deserve all sympathy and support.

#### Canon Law.

To enter on the study of canon law is to undertake a difficult and almost interminable task. But the voluntary condition of the Church in Canada makes the study of our canon law a much simpler process than the study of English canon law. First of all, we should know something about the broad principles that belong to the Church everywhere, and are vital to her life. Then the two English Convocations (Canterbury and York), might be profitably considered next. There, the Convocations are "Convocations of the clergy," and laymen sit in separate houses, called "houses of laymen." These latter are merely advisory or consultative bodies. The separation between clergy and laity which prevails in England, raises the question at once: How far is it right for the laity to speak and vote in our Synods? Many of the decisions of the English Convocations belong to their own special jurisdictions, and have no application to us. Others have been expressly set aside by the positive enactments of the Church in other lands. The student of Canadian canon law is thus relieved from studying many things which cannot be avoided in England. Nevertheless, the discussions in the English Convocations are usually thorough and illuminating, and are valuable inasmuch as they proceed from an ecclesiastical province, equal in authority to any other province, and distinguished for its long traditions and solid learning. We may learn much from an English decision, though we may be free to reject it.

#### A Canadian Naturalist.

A recent publication of the Nova Scotian Institute of Science contains the portrait and some account of one of our comparatively little known scientific workers. Andrew Downs was born of Scottish parentage in the United States; his father, however, returned with his son, a lad of fourteen, to Halifax, where the latter was to spend his long and honoured life. A born naturalist, he soon devoted himself to his proper work, founding, as early as 1847, the first zoological garden in America—sixteen years before the Central Park collection in New York was opened to the public. Beginning with five acres—expanded to one hundred by 1863—"of wood and field, stream and pond, hill and valley." Mr. Downs created for himself and his "furred and feathered friends" ideal surroundings. His friend, Charles Hallock, writing, apparently after his death in 1892, a graphic account of this first zoological garden, says: "Certainly no existing zoological collection is as thoroughly and suitably provided for as this of Downs' was twenty-five years ago, as I have just described it." Specially an ornithologist and skilled taxidermist, he has left but little behind him in the way of writ-

ing, rather giving forth his stores of knowledge to all who sought from him and in wide correspondence with the naturalists and zoologists of his day. His friend says of him that "his modesty was always such that his name is hardly known outside of scientific circles, while his credentials he folded away in a napkin." It is surely fitting that their names should be noted, who, here and there in our young land, have been quietly laying foundations for the scientific work of the future.

#### Electoral Corruption.

The Toronto ballot frauds have been the subject of judicial enquiry, and it is possible now to speak of them with certainty. Bishop Mills, accordingly, at the opening of his Synod, May 31st, uttered some hot, scorching words on electoral corruption, which have been widely reported, and which will turn some politicians' ears red. This leads to the manifest corollary that a bishop may, if he so desires, exercise very real powers of leadership. It has been said that our House of Bishops has, in the past, lacked initiative, and that deliberations are carried on behind closed doors and exert little influence on the public mind. The late Canon Moberly, at the consecration of Bishop Gore, referred pointedly to the fact that a bishop is appointed a "father in God" over the Church. The Church has, therefore, a right to expect of her bishops the same close oversight as is exercised by fathers in homes. Bishop Mills, on his episcopal visits, does make a real effort to oversee the parish, and the address to which we allude shows that he also keeps a watchful eye on public affairs.

#### Bishop Dunn in England.

The "Church Times" of May 13th gives an interesting report of a visit of Bishop Dunn to his old parish of All Saints', South Acton, a district of London. Thirty-three years ago, in 1871, he was appointed to this parish and there he laboured till in 1892 he was elected Bishop of Quebec. During his twenty-one years' pastorate, he built two permanent churches, a temporary church, six mission churches, schools and parsonage, and on St. George's Day (April 23rd), this year, laid the memorial stone for more rooms to be added to the parish hall. He preached to the communicants on Maundy Thursday, conducted the three hours' service on Good Friday, joined in the communion on Easter morning with 931 communicants, and preached on Easter evening. On April 25th he gave an illustrated lecture on the early days of the parish, recalling early workers and their surroundings and difficulties, and, a week later, he lectured on mission work in his own diocese, chiefly along the icebound Labrador Coast. This lecture was also illustrated, the views being made from photographs taken by the Bishop himself. **The Bishop was admitted a deacon in 1864, and priested in 1865, and, during his ministry of forty years, he has seen astonishing development in Church life, both in England and Canada, of which his own achievements have formed a noteworthy part.**

#### A RECOGNIZED PRINCIPLE.

We have contended in these columns that any changes, or revision of the Book of Common Prayer should not be undertaken by any branch of the Anglican Communion, but should be shared in by the whole Church within the British Empire. The Church in America has its own use, as has the Church of Ireland, but the Church of England, meaning thereby the mother and daughter churches are one, and that unity is marked by the fact that the Book of Common Prayer is their national heritage and possession. This principle was first laid down by the Lambeth Conference some years ago, and we are glad to notice that in the recent debate in the Upper

House of the Convocation of Canterbury, as to the public recitation of the Athanasian Creed, it was asserted and accepted as a fundamental rule. The Bishop of Salisbury moved: "That the present proposal should not be further debated until means have been taken for obtaining the opinion of the Bishops of the Colonial and Missionary Churches." The Bishop of Worcester, the mover of the proposal, said: "They had better not do anything without consulting the other parts of the Anglican Communion. He quite agreed that if His Grace appointed a committee, nothing ought to be done till the judgment of the other parties concerned had been obtained." It is one of the gains of the discussion as to the use at matins, on certain days, of the Creed of St. Athanasius that it has secured from the English Episcopate so clear a declaration that they will not make changes in the Prayer Book till after full consultation with all other parts of the Anglican Communion. That means not only the Colonial and Missionary Episcopate, but the legislative bodies of the Church in South Africa, Australia, Canada and elsewhere. It gives time, and full time should be given before a change be made in a practice which has existed in the Church of England for over 350 years, and which, we fear, if made, would distress more devout and faithful souls than it would appease or gratify. At any rate, it should only be adopted deliberately after full discussion by all the interested parties, and when general acquiescence had been secured. We regret that at this time of questioning as to some of the long accepted dogmas of the Church this question of the use of the Creed of St. Athanasius should have been revived. It adds to the uneasiness of many as to the soundness in the faith of not a few of their appointed teachers and leaders, and, though such men as Bishop Gore and others who are moving in this matter are above suspicion, yet many feel that it will give encouragement to others in whom their confidence is not so strong, and that altogether the discussion is disquieting and inopportune. It is to be regretted also that the Prayer Book should be changed in piecemeal fashion, and dealt with in a scrappy manner, which cannot fail to irritate many, especially among the laity, who are very conservative in religious matters, and suspicious and resentful of change. It is generally conceded that some measure of adaptation and enrichment of the Prayer Book is needed to fit it more perfectly for the use of the widespread Church of to-day, and under greatly altered conditions from those existing at the last revision at the restoration of the monarchy, when it was adapted to the needs of the England and the Plantations of those days. What we should like to see would be a joint commission, representing all parts of the Church now using the English Prayer Book (appointed to consider and report what changes could be made with a view to adapting the Book of Common Prayer to the greatly altered conditions which have arisen since the time of Charles II. This would be a statesmanlike movement in keeping with the Imperial spirit of the times, and in accordance with the principle laid down at Lambeth, and now recognized by the Upper House of the Convocation of Canterbury. We hope that when our General Synod meets next year it will abandon any temporary expedient, such as an appendix to the Prayer Book, or any tampering with the text of that unique book, and lead a movement for an adapted and enriched Book of Common Prayer for the Anglican Communion, suited to the use of the Church in these latter days, and which will preserve our common faith and worship, and save us from that variety of uses which was one of the chief objects of the Prayer Book of the Church of England.

#### LAY READERS.

A report of great value on the subject of increased spiritual ministrations, called for by the growth and expansion of the Church and by the

## FROM WEEK TO WEEK.

## Spectator's Comments on Questions of Public Interest to Churchmen.

great scarcity of clergy, both at home and abroad, has just been laid before both Houses of the Convocation of Canterbury. The report was presented in the Upper House by the chairman, the Bishop of Salisbury, and in the Lower House by the Archdeacon of Dorset, and has great interest for us, not only because of the subject dealt with, but also because a communication from a committee of the General Synod of Canada on the cognate subject of the permanent diaconate is contained in it. In both Houses this was mentioned. The Bishop of Salisbury said: One matter he omitted to mention on the previous day, concerning the appendix to the report. That appendix was occupied with the discussion of a communication from the committee of the General Synod of the Church of England in Canada on the extension of the diaconate. The present committee, therefore, considered whether a diaconate which would not necessarily detach men from secular callings would be an expedient thing; and the committee had decided in the negative, giving their reasons. He thought it would be the proper course to ask the House to allow him, as chairman of the committee (unless his Grace would like to undertake the duty himself, which would give great pleasure to them), to send copies of the report to the chairman of that committee, the Bishop of Huron, so that it might go forth as the judgment of the present committee. It might be desirable to say at the same time that it had not been discussed in the House, but that it was sent for their information." In the Lower House the Archdeacon of Dorset said in speaking of the report: "In the next place it also dealt very largely with the experience of the rest of the Anglican communion, and as one who owed a very deep debt, indeed, to that which he himself personally had learned from work in the colonial Church he was extremely glad to be permitted to present a report which dealt so largely with the practical experience of the Church in the colonies and in America. In the third place, this report also incorporated, he thought, for the first time, a direct communication from the General Synod of the Church in Canada; and that General Synod occupied, he believed, a unique position in the Anglican communion, and perhaps in the world, in that it was the expression of the most fully developed synodical system which existed at the present moment in the world with the due subordination of the diocese to the province and of the province to the General Synod." From this it appears that the views of the committee of the General Synod of Canada did not receive the support of the committee of the Province of Canterbury, but it is to be borne in mind that neither of these reports has been yet discussed by the bodies to which they were presented. Without going into the details of this most learned and exhaustive report, suffice it to say that the committee reports adversely for reasons which are given to the revival of the minor orders of sub-deacon and readers. It is, however, favourable to a large extension of the use of lay readers; that is, persons who may be admitted to read the public prayers in the Church, and to preach in consecrated buildings after due examination and license thereto by the Bishop. The extent to which this has already been done will appear from the following statement: "The Bishop of London read an extract from the London diocese book relating to the regulations which existed with regard to lay preachers. There were about fifty-seven diocesan readers and 200 parochial readers in the diocese. The latter simply worked in their own mission-rooms. They were all men of education and standing in the diocese. Some were members of the House of Lords, some were members of the House of Commons, and some of them were lawyers. They passed an examination by the Bishop's examiners before they were licensed, and they were admitted at a solemn service held in St. Paul's Cathedral." The Church at large will await with much interest the fuller discussion of this subject by the Convocations of Canterbury and York.

In his charge to Synod, recently delivered at Kingston, Bishop Mills dwelt with considerable vigour upon several timely subjects, chief among which was the subject of political ethics in Canada. Spectator had hoped, and still hopes, that the Church will move as a body, led by its House of Bishops, to hold up before the people of this country a more worthy conception of citizenship and the duties that pertain thereto. The effectiveness of an effort such as this depends in large measure upon the momentum it acquires, a clear vision of the object set before us, and an intelligent comprehension of the limitations within which such a discussion may profitably be conducted. It is because we have felt the necessity of action on a large scale that we have pressed upon the Bishops the wisdom of laying hold of this subject, not as individuals, but as a body. Through their presiding officer the call would go out throughout the Dominion, and hundreds of clergymen and high-minded laymen who realize that something must be done, would have the proper sanction and authorization for their action. A desultory fire here and there may do something to check the enemy, but victory is not achieved without concentration and co-operation. We cannot withhold, however, our admiration for those who, seeing no sign of movement in the main army, go forward without due support. It may seem but a feeble cry in the lonely wilderness, yet it will hasten the action which abnormal caution withholds.

What may be described as the objective of a movement such as this? It cannot be the casting down of one set of men merely to put others in their places, although this may be a necessary result in the realization of the conditions that are sought. We know, however, from experience that Governments may change, and yet the evil that oppresses us is not wiped out of existence. Our aim is not and cannot be to make men see alike or vote alike on public questions. But we may do something to make men value their duties and privileges as citizens, and induce them to hold honour as sacred in public as in private affairs. We surely are not mistaken in the opinion that a vast number of our citizens regard their responsibilities far too lightly. Can it be that the impression so widespread that many men will exchange their right to a voice in the government of their country for a coin is all a myth? Is it possible that the suspicion that the pressure of private interests in high places sometimes colours legislation not wholly for the public weal is only after all malevolent slander? It requires unlimited innocence to believe that behind all this there is not a dangerous reality. If judicial enquiries reveal little guilt in their official findings, the explanation is to be found in the vigorous requirements of evidence rather than the absence of wrongdoing. All this is cynically admitted by men who participate in political warfare when privately discussing the adventures of a campaign.

The work that all good citizens have before them is no less an undertaking than to uplift public opinion to a higher and more wholesome level. England has passed through the days of political degeneracy, and now stands as a conspicuous example of a nation cherishing political honour. Victory is as dear to a Briton as to any other man under the sun, and we may depend that those who seek public positions are not all saints. But the sense of public rectitude is so strong that the man who would employ methods which are taken as a matter of course on this continent to promote his election would be summarily cast out and rejected from the society of self-respecting citizens. What has been done in England may be done in this country also. We shall never in any case advance the cause of good government and good citizenship by sitting still and negatively acquiescing in a debased morality. If the Church does not move as a whole in an attempt to raise

the tone of public morals, then let us be thankful if individuals and sections of the Church go forth to do their duty under conditions that are associated with great difficulty.

The report of a commission, reluctantly appointed by his Grace Archbishop Bond to thoroughly enquire into the status and outlook of Sabrevois College, Montreal, the Anglican Mission among French Canadians, contains this significant paragraph: "We deem it our duty to state that we are persuaded that the finances of the mission have suffered, and will in the future continue to suffer seriously from the fact that through the creation of the Missionary Society of the Canadian Church the impression is widespread that contributions to its funds are to cover all the gifts of our Church people for missionary purposes other than local diocesan funds. And inasmuch as the work is officially 'The Church of England Mission to the French-speaking population of British North America,' we would recommend that the strongest possible representation should be made to the Board of Management of that society, that the continuance to raise the amount desired from this diocese will require that the claims of this special mission upon the funds be fairly and properly considered." The view that this commission evidently takes is that while the Canadian Church has hitherto regarded the mission to the French a purely diocesan obligation, it holds that it is or ought to be a national one. The purport of the recommendation is that unless the Missionary Society is ready to take over a share of the responsibility for the mission the diocesan contribution to the society ought to be reviewed. We are aware that Churchmen in Canada divide in their opinions regarding the wisdom or necessity of a mission to the French. That is a matter which we do not propose to discuss. If, however, the mission exists, and its object meets with the approval of the majority of Churchmen in Canada, on whose shoulders should the burden of its maintenance rest? Upon the diocese in which it happens to be situated, or upon the whole Church? The issue raised by the commission seems to Spectator to be a fair one for the serious consideration of the Church at large. The Church in Canada has received some of its most distinguished clergy from this very mission, and its work as represented by the laity has been far from fruitless. It has received assistance from all parts of the Dominion through the efforts of collecting agents, but has not been formally recognized by the Provincial or General Synods. Without anticipating the claims which the French mission may make, it would seem that simple justice and public policy would alike suggest that when the matter comes before the Board of Management it should be dealt with according to some principle that would appeal to the public. It cannot satisfactorily be waved aside as unimportant. It must be a worthy or unworthy effort of the Church, and it must be either diocesan or national in its claims for support.

The recent discussion in both Convocations in England in regard to the place the Athanasian Creed should hold in our services was most interesting. Not for thirty-two years has the question been up for public consideration, and the change wrought in a generation is somewhat remarkable. Bishops and priests almost without exception declared that the use of this ancient symbol as now ordered is a source of distress to the ordinary lay mind. There was no heroic declaration on the part of any of the participants in the discussion, that retirement from the Church would follow the tampering with this creed, such as made Canon Liddon's protest so emphatic in 1872. Most of those who spoke made clear their belief in the essential statements, but few, if any, failed to realize that there is a public demand for some action. As might be expected, the remedies were numerous and varied. Some would delete the damnable clauses as not of the essence of the creed; others would soften it by translation. Some would make its use optional, and others would relegate it to

an appendix to the Prayer Book, side by side with the Thirty-nine Articles. The result of the discussion, however, was "to request the Archbishop to appoint a committee to consider in what way the Quienque vult may be retained as an authoritative theological document while the present manner of reciting it in the course of morning prayer on the great festivals is abandoned or altered." Spectator may return to the consideration of this subject, but would suggest that this is an opportune time for those who brought this very question before the General Synod of Canada at its last session to present their views upon the subject to the public. SPECTATOR.

#### SOME IMPRESSIONS OF A CANADIAN DIOCESE.

By the Rev. William Walter Smith, M.A., M.D.,  
Secretary of the Sunday School Commission,  
Diocese of New York.

About the middle of May it was my delightful privilege to visit the Diocese of Fredericton to deliver a series of addresses on "Modern Sunday School Methods in the United States" at a conference of Sunday School teachers and clergy, held in Trinity Church schoolroom, St. John, N.B. On my return I was asked to jot down a few impressions of this vigorous Canadian diocese, with the idea that frank opinions concerning men and methods, expressed by a casual outside observer, might prove helpful, particularly in Sunday School work and mutual co-operation and fellowship. It must be said at first that a flying visit cannot but afford most vague and unreliable generalizations, which may be very wide of the true mark, so that my statements must not at all be taken for more than personal opinions based on observation of a minute territory and few individuals, so that neither offence nor pride should result from their publication. I noted a number of most encouraging points, due possibly to national characteristics. The Canadians seem so intensely eager and enthusiastic; so hearty and so cordial in temperament. As compared with New Yorkers, in some ways industrial and civic conditions seem to indicate a certain slowness and lack of push; but that is doubtless due to geographical position. The hearty singing, the cordial welcome, the thoughtful politeness noted on all sides, express a motive power behind the people, such as the usual repressiveness of a New York gathering would not. It resembles more the Southern cordiality, which unfortunately cannot promise so well, however, for motive power, on account of the extreme warmth so depressing in the Southern States. The Sunday School work is pervaded with this enthusiasm. The methods used are without doubt somewhat behind progressive modern standards, and the distance from publication centres in the States has kept the best lessons, maps and aids from knowledge of the Dominion schools; but the eagerness with which the teachers and clergy hailed suggestions as to methods and material was exceedingly delightful. It seems strange to a Churchman from the States to see the International Lessons used at all in Church schools. There is but one Church school in the city of Greater New York that has not outgrown the International Lessons years ago. In most dioceses in the States an adaptation of the International Scheme is used in the so-called Joint Diocesan Lessons; but the progressive schools are unanimously substituting a Subject-graded Curriculum, which the uniform Lesson Plan does not and cannot confer. While the distinctive parties of High, Low, and Broad Churchmanship, of course, exist among us, there seems to be greater unanimity of feeling and co-operation in Church work. All alike seem to prefer Church Lessons, at least, and consequently accept only lesson series published primarily for the Church. In such publication all Churchmen join most heartily. Some of the most extreme men in type of Churchmanship, and some of the most noted

leaders of the Broad Church party labour side by side, almost forgetting what type the others are in doctrine or in practice. I think this is characteristic of the American spirit, which is liberal and Catholic, tenaciously adhering to personal convictions, yet tolerant of honest investigation and differing opinions. Possibly the broad political, civic and sociological problems with which we are confronted, and in which we are accustomed to labour side by side, break down lines of demarcation and narrowness. At any rate, we find delightful co-operation for the most part at least in the forward Sunday School movement. It was encouraging to see this Sunday School Conference in St. John dominated by this same cordial, united, and co-operative spirit. The scholarly and genial Lord Bishop of Fredericton presided, and a large and representative gathering of clergy and teachers from all parts of his diocese earnestly considered the problems of the Church Bible School. The four methods of teacher-training were dealt with in the applicability to varying conditions. For larger centres, the Educational Extension Courses, conducted by day school professors, would deal with child-study (psychology) and teaching methods (religious pedagogy), each teacher or each church paying a small fee. Similarly, classes in Bible History, Church Doctrine, Prayer Book, Catechism, Church History, etc., would be given under the leadership of Churchmen of recognized erudition in such subjects. A second educative plan, suited to smaller churches, is the local parish class, under the leadership of the rector, who prepares himself week by week in advance for the teaching of the class. A third plan would be reading courses, pursued by teachers in their own homes, covering two or three designated books, with a wide range of possible subjects, on which written examinations might be taken and certificates granted. A fourth plan, involving more work, required definite preparation on the part of the secretary, is a correspondence school, where material and lessons are sent out and returned week by week; and the conductor keeps in intimate contact with each member of the class. All of these plans were discussed, and it is more than probable that at least two of them will at once be undertaken. The Diocese of Ottawa already has adopted and reprinted the New York Sunday School Commission's Reading Courses, Lesson Series and a Subject-graded Curriculum were also fully examined, and it was felt by many that a wide and broad subject-graded plan, with definite and varying subjects, properly adjusted to the right age and mental development and interests of the children, covering Catechism, Prayer Book, Church Doctrine, Bible History, Bible stories, Church History, etc., could be well undertaken, with an amount of grading applicable to the size and conditions of the school. This is widely done in the States, and is most successful. The advantages of the Source Method, by which the children have Bibles and Prayer Books in actual use, going back to the sources, and not to extracts from them, printed in quarterlies or on leaflets, with pedagogical lesson books, illustrated with manifold pictures and maps, and furnished with questions for research in the Bible, Prayer Book, etc., with written answers, were fully set forth and considered. An exhibit of about 100 of the most progressive text books, lesson aids, maps, models, etc., was brought from New York and displayed in St. John. It created such interest that it was retained by the Sunday School Committee, and will be kept at the Church of England Sunday School Institute for detailed study. It is also probable that a Sunday School Supply Department will be established in St. John, to secure the very best material for Sunday School instruction, from whatever publisher in the States or abroad, and so spread the forward movement throughout the Dominion. Finally, the important question of proper Sunday School buildings, and the alteration and adaptation of existing buildings, was dealt with. If the Sunday School is to be a school, it must conform more closely in method and in arrangement to the

day school, and so win the respect of parents and children, for truly progressive and educative intelligence. Some description of certain model buildings in the States made it evident that many parish houses could easily be transformed at very slight expense and with no detriment to their present usefulness into schools of many smaller rooms and day school appliances. All of these points—teacher-training, lesson systems, methods, curriculum, and buildings adapted to such progressive systems—were so thoroughly and eagerly taken up by the Conference that the zealous and efficient permanent secretary, the Rev. Henry Montgomery, M.A., felt most hopeful of good results in the very near future. We have never seen a more encouraging and promising field, nor one with richer soil; and if all the Dominion dioceses are in character the same as Fredericton the future of the Church in Canada as the leader of religious education is assured.

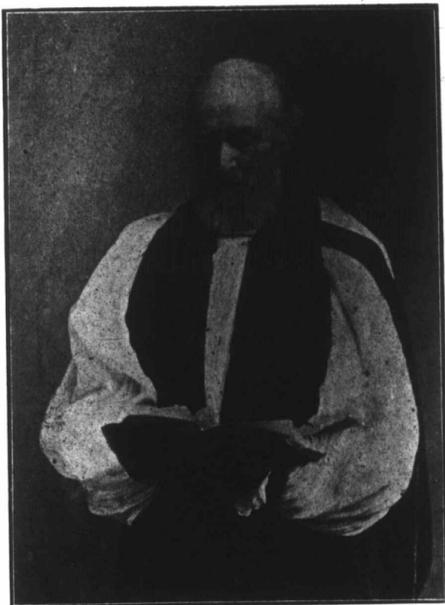
#### THE BISHOP OF SELKIRK.

The subject of this sketch has been fittingly called: "The Apostle of the Yukon." It will surely be conceded by every reader that none could better deserve the title. The Right Rev. William Carpenter Bompas, D.D., was born in London, England, about seventy-three years ago. After serving as an articled clerk in the office of a prominent legal firm, in which he gained valuable business training, he was led to offer himself for ordination by the Bishop of Lincoln, Dr. Jackson, afterwards Bishop of London. By special arrangement with the Bishop, a special theological course was dispensed with in consideration of his giving an undertaking to serve seven years in the diaconate. The first charge of Mr. Bompas was a curacy near to Sutton-le-Marsh, Lincolnshire; next came work in New Radford, a manufacturing suburb of Nottingham, where he got valuable experience amongst the working-classes. Later he was curate of Holy Trinity and of Alford, both in Lincolnshire. While at Alford, a missionary from China—holding a meeting on behalf of the Church Missionary Society—made an earnest appeal for men for that country, and the heart of Mr. Bompas was so touched that he was led to offer himself at once to the C.M.S. He was accepted conditional upon his being released from his obligation to the Bishop of Lincoln, and this having been obtained, he was assigned by the society to Rupert's Land, instead of China. News had reached the C.M.S. of the critical state of the health of the Rev. R. McDonald, then of Fort Yukon, and the Rev. W. W. Kirkby, of Port Simpson, was appealing for some one to take his place at that most distant outpost of Rupert's Land. This was in 1865, just prior to the consecration of the late Archbishop Machray, as Bishop of Rupert's Land, in London; and the Bishop's first act of ordination was to ordain Mr. Bompas to the priesthood. Leaving London in July, Mr. Bompas proceeded straight to Fort Garry, then the principal point in the Red River Settlement, and now the City of Winnipeg, which place he reached early in August, 1865, in time to pass on by the Hudson Bay boats up the Saskatchewan across to the Athabasca river and lake, which point was reached so late in the fall that it was extremely doubtful if he could reach Port Simpson before the Mackenzie froze up. Pushing on with a canoe and two men, they were at last caught in the ice, and had to finish their journey on foot. After two days or more of arduous travelling across country, the party marched into Port Simpson on Christmas morning, 1865, and the goal was for the present reached. On arriving, Mr. Bompas found the health of Mr. McDonald much improved, and it may be added that he is still at work at Fort McPherson—nearly forty years after—known to all the Church as Archdeacon McDonald, honoured for his many labours, of which the crown has been the translation and printing in the

Tukudh language. However, it was resolved that he should push on to Fort Yukon, a post of the Hudson Bay Co., in what is now Alaska, and now dismantled. This journey, the first of many toilsome journeys, enabled Mr. Bompas to get an idea of the country and people, and laid the foundation of that unique knowledge of them, which has made him a power in the north. Years of faithful work followed up to 1873, when, during a journey down the Lower Yukon, Mr. Bompas was met by a letter summoning him to England for consecration to the newly formed See of Athabasca. The summons was obeyed, and on May 3rd, 1874, the consecration took place at Lambeth parish church, Bishop F. McLean being at the same time consecrated for the other new diocese of Saskatchewan. Only a few weeks were spent in England, during which Bishop Bompas was married to Miss S. C. Cox, a lady who has proved a most devoted and valuable helper, and whose charming personality has won for her a foremost place, particularly in the hearts of Churchwomen. During the thirty years that elapsed since his consecration, the Bishop has seen great developments. The work at first confined to the Mackenzie and Yukon has reached southward to the Peace River and other regions in Athabasca. In the former, the Bishop personally established the mission at Fort Vermilion and Fort Chipewyan. There was also extension on branches of the Yukon. In 1876, the Bishop held his first Synod, and delivered his primary charge to his three clergymen, Archdeacon R. McDonald, Rev. W. D. Reeve (now Bishop of Mackenzie River), and Rev. A. C. Garrioch, now in Rupert's Land. The immense diocese was divided into four districts: The Tukudh mission, on the Yukon, under McDonald; the Mackenzie River mission, under Reeve; the Great Slave Lake mission, under school-masters, and the Athabasca mission, including Peace River and the South, under Garrioch. In 1884 the diocese was divided, the northern part being retained by the Bishop, under the name of Mackenzie River, the southern part retaining the old name of Athabasca, to which the Rev. R. Young was consecrated in that year. In 1887 Mackenzie River was further divided, the eastern portion retaining the original name, and the western becoming Selkirk diocese, covering the present Yukon territory. Bishop Bompas took Selkirk, while Archdeacon Reeve was consecrated to Mackenzie River. Since that time Bishop Bompas has laboured with such constancy, devotion and success among the Tukudh and other Indians of the Yukon that his name is now a household word, wherever the missions of our Church are known. The Tukudhs may be said to be fully evangelized, as practically all have accepted the Christian faith. By the death of the late Archbishop of Rupert's Land, the Bishop has become senior Bishop of the province. His visit to Winnipeg in April—the first visit in thirty years outside of his diocese—was in connection with his responsible duties as such. He has now returned to his home at Caribou Crossing, much to the regret of the many interested in missions, both in the East and West, who would have greatly enjoyed seeing him and hearing from his own lips how the Gospel has fared in the utmost North and West. At seventy-three years of age he goes back to his work as hopeful as ever, if not as vigorous. Time, toil and privation have weakened his frame, and the thought of this indomitable veteran again setting his face to the wilderness, when he might at least have spent a few months in ease and well-earned rest, should inspire some at least to follow in his steps in the mission field; and many others to provide him with everything necessary for his work for both Indians and whites in the Yukon Territory.

The Diocese of Selkirk.—The diocese contains about 200,000 square miles. It was formed in 1891 on the ground that the isolation of the territory prevented its being visited either from the diocese of Mackenzie, east of the Rocky Mountains, or from the diocese of British Columbia, to the south. Till the past few years the dio-

cese was inhabited almost exclusively by Indians. A few miners then crept in and worked first on Forty Mile river. Since the discovery of the Klondike mines, the white immigrants have increased so rapidly as to form now the bulk of the population. Large commercial interests have arisen in connection with the necessity of supplying these with necessaries. Numerous steamboats plying on the rivers, and a railway connecting these with the western coast tend to advance the civilization of the country. Before the advent of the whites, three missions for the Indians had been established in the diocese, and a fourth has since been added, namely: (1) St. Andrew's mission, Fort Selkirk, Pelly river, in charge of the Ven. Archdeacon and Mrs. Canham. (2) St. Barnabas' mission, at Moosehide, near Dawson, now in charge of the Rev. Benjamin and Mrs. Totty. (3) St. John's mission, Buxton, Forty-Mile, now in charge of Rev. John and Mrs. Hawksley. (4) St. Saviour's mission, Caribou Crossing, Lake Bennett, in charge of Bishop and Mrs. Bompas. All the above efforts for the benefits of the Indian tribes are carried on under the auspices and at the expense of the Church Missionary Society. They are conducted with great assiduity and good success by the missionaries engaged in them. The Indians are nearly all Christianized and attentive to the Gospel, and are grateful for the efforts made in their behalf.



The Right Rev. W. C. Bompas, D.D., Bishop of Selkirk.

The annual cost of the Indian missions in the diocese is about £1,550, which includes the maintenance of the Bishop and three European clergy. St. James' Diocesan School for Indian and half-breed children has also been opened at Forty-Mile. The expense of this falls on the Selkirk Diocesan Fund. Since the opening of the Klondike mines efforts have been made for the religious interests of the miners and other immigrants to the country, and four English Church missions have been established for them in the diocese, one of these being entirely self-supported, and the other three dependent on the Selkirk Diocesan Fund, assisted by grants from the Colonial and Continental Church Society and from the Domestic and Foreign Missionary Society of Canada. These missions are: (1) St. Paul's, Dawson, in charge of the Rev. E. P. Flewelling. (Self-supported.) (2) St. Luke's, Bonanza, near Dawson, in charge of the Rev. Christopher Reed. (3) Christ Church, White Horse, in charge of the Rev. I. O. and Mrs. Stringer. (4) St. James', Forty-Mile, in charge of the Rev. J. and Mrs. Hawksley. The expense of these English missions, with the diocesan school, is about £1,100 per annum. Of this about £800 is raised by the grants of the Colonial and Continental Church Society (£300), the Canadian Mission Society £100, and other public and private

funds. The sympathy and interest of Christian friends is sought to make up the moderate balance of £300 per annum by their private subscriptions. It is hoped that they will not resent the request thus to strengthen the hands of those engaged in mission work in so distant and rigorous a clime. In so isolated a sphere of labour it needs some perseverance and determination on the part of those engaged in it to continue the work, but it is interesting to watch the gradual opening up of the region to civilization, so that what was lately but an Indian waste becomes a somewhat settled country.

Buildings Required.—Regarding buildings for religious uses, there are now in the diocese seven churches and seven parsonages or mission houses. There are also seven clergy besides the Bishop. The usual Sunday services are held at each mission, and are for the most part well attended. But some of the above churches are no more than school buildings. The chief efforts of the past year have been the completion of the church and parsonage at White Horse, and the purchase of a mission house at Caribou Crossing. The next endeavour may be, if funds can be collected for it, the erection of a church at Caribou Crossing, where the services are at present held in a room, which is now filled. A new and larger church is also demanded at St. Paul's, Dawson, where many have been turned away from the present building for the want of room. Other churches are needed at Forty-Mile, Bonanza and Selkirk. For the erection of buildings additional funds will be required beyond those referred to as essential for the maintenance of the missions. If the operations of Selkirk Diocese are on rather a limited scale, it is believed that few dioceses are more economically conducted, or maintained for a less expense. It may be added that at two of the Indian missions, namely, Caribou Crossing and Fort Selkirk, services are also held in English for the whites, which are conducted by the missionaries. Contributions will be received by the Bank of British North America, Victoria, B.C., and by Charles Handyside, Esq., The Towers, 4136 Dorchester Street, Montreal, the Bishop's Commissary.

### 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 CANADIAN CHURCHMAN

### NOVA SCOTIA.

Charlottetown.—St. Peter's.—The annual meeting of the P.E.I. Branch of the Woman's Auxiliary to the Missionary Society of the Canadian Church was held in the schoolroom on May 19th. The secretaries reported that during the past year seven bales of clothing and useful articles to the total value of \$135.34 had been sent to the Indian School, Yale, B.C., as follows: From St. Peter's Branch, 2; St. Peter's Union, 2; Cherry Valley Branch, 2; Souris Branch, 1; \$15 from Summerside Branch, and \$15 from St. Peter's had been contributed to the support of a girl in the Bible Home, Matsumto, Japan; \$24 had been collected for the Zenana work in China; \$5 for altar vessels for the Bishop of Selkirk; \$10 for salary of the teacher in the Indian School, Forty-Mile, Yukon, from the Sunday Schools of Summerside, Crapaud, Cherry Valley, Souris, Georgetown, St. Peter's, Charlottetown, and the Daughters of the King, St. Eleanor's. One set of altar linen had been sent to the Rev. F. Floyd, Leduc, Alberta, and one to Rev. R. E. Coats, Poplar Park, Man. During the year the society had visits from Rev. Cooper Robinson, missionary in Japan, and Miss Leslie, Zenana missionary in China. A new branch had been formed in Cherry Valley, and a Junior Branch in Summerside. Altogether the work of the vari-

ous branches had been most encouraging and successful, and promises to be equally so for the coming year. The membership is as follows: St. Peter's, Charlottetown, 54 members; Summerside, 12; Souris, 16; Cherry Valley, 26; Georgetown, 2; Juniors, St. Peter's, 14; Summerside, 8. The following officers were elected for the ensuing year: President, Mrs. James Simpson; first vice-president, Miss I. Mawley; second vice-president, Mrs. G. W. Hodgson; recording secretary, Mrs. T. J. Harris; corresponding secretary, Mrs. Tidmarsh; Dorcas secretary, Mrs. F. C. Cotton; Zenana secretary, Miss Snadon; Junior secretary, Mrs. P. Gourlie; treasurer, Mrs. Vinnicombe; Leaflet editor, Miss E. B. Haviland; delegates to General Board, Mrs. James Simpson, Mrs. T. J. Harris, Miss T. Mawley, Mrs. G. W. Hodgson.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

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

Londonderry.—The Rev. W. Driffield, rector of Parrsboro', has been appointed rector of this parish.

### FREDERICTON.

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

Fredericton.—St. Luke's Cathedral.—The Bishop of the diocese held an Ordination service in this cathedral on Sunday, May 29th (Trinity Sunday), when the following gentlemen were ordained deacons and priest respectively: Deacons, Messrs. G. H. Elliot, J. Hackenley and H. P. Almon; priest, the Rev. R. M. Fenton.

Greenwich.—On Tuesday evening, May 24th, a large number of the parishioners gathered together at Round Hill for the purpose of bidding farewell to their rector, the Rev. H. A. Cody, who has volunteered for missionary work at White Horse in the Yukon Territory. The following address, which was read by Mr. James Harnay, was presented to him:

"To the Rev. H. A. Cody: Rev. and Dear Sir,—We, the members of the congregations of the churches under your pastoral care in the Parish of Greenwich and outlying parishes, feel that we cannot part with you without expressing once more our regret at the severance of the tie that has united us for the past seven years. During the period you have laboured among us your work has been abundantly blessed, and our esteem and affection for you have steadily increased, until we feel that in parting with you we are losing one whose place can hardly be filled. But we are consoled in a measure by the reflection that, although working in another field your thoughts will be often with us, and you will look back with interest and affection to the churches here, whose growth you have so greatly stimulated, or which have been built up as the result of your faithful and unremitting toil. We feel, one and all, that in parting with you we are losing a true and faithful friend, one who has always worked with a single eye to the good of the Church; and we beg to assure you that our best wishes and prayers will always be with you in your new field of labour. Finally, we desire you to accept the accompanying gift as a slight token of our regard, and we trust that you may live long to wear it, and that it may be a faithful record of those hours and minutes which are so swiftly passing away." Mr. Daniel Marley, the senior warden, then presented Mr. Cody with a handsome gold watch and a sum of money on behalf of the parishioners.

Mr. Cody replied in fitting and heartfelt terms, after which "Auld Lang Syne" was sung by all present. Refreshments were served, and after a few remarks by the Rev. Mr. Cody those present sang "God be with You Till We Meet Again," after which final good byes were said, all wishing their beloved clergyman good-bye with much regret.

### MONTREAL.

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

Montreal.—Christ Church Cathedral.—His Grace Archbishop Bond, assisted by the Coadjutor Bishop, held a General Ordination in this cathedral on Trinity Sunday, when the following candidates were admitted to the diaconate and priesthood respectively, viz.: Deacons, Messrs. D. T. Parker, F. C. Ireland, W. G. Nicholson, R. H. C. Brown and H. Britten; priests, the Rev. G. O. T. Bruce. The Rev. J. A. Elliott, B.A., assistant of St. George's, preached the Ordination sermon, and the Gospel was read by the Rev. F. C. Ireland, one of the newly-ordained deacons. The clergy who also took part in the service in addition to the above were the Ven. Archdeacon Norton, the Rev. Canon Baylis, the Rev. Dr. Symonds and the Rev. H. E. Horsey, B.D., who is one of the Archbishop's examining chaplains and rector of the Parish of Abbotsford.

St. James the Apostle.—Mr. Vincent Fosberry has been appointed organist and choirmaster of this church. His duties will commence on the 1st September next. Mr. Fosberry is a professional musician of a high order, having studied first under Mr. H. B. Collins, Mus. Bach., organist of St. Margaret's Church, Kings, Norfolk, England, where he also was assistant organist; afterwards was an articled pupil of Mr. F. Bates, Mus. Doc., organist of the cathedral, Norwich, at the same time being organist and choirmaster of St. George, Tombland. He has also taken lessons from other well-known musicians, including Dr. Bennett, organist of Lincoln Cathedral; Dr. A. E. Teyer and Mr. F. S. Beeching, Mus. Bach. He lately held the post of organist and choir master at the Parish Church, Daventry, Northamptonshire. He came to Canada last August.

Sabrevois Mission School.—The closing exercises of the Sabrevois Mission School were held on 27th May. Archbishop Bond presided. The French pupils gave their programme in English, while the English boys and girls who took part in the programme showed how well they had mastered the French language during the term. An address and purse of \$50 was presented to Principal Lariviere. The annual report showed that the term had been a prosperous one. Eighty-two pupils registered in October, and of this number 54 are English and 21 Roman Catholics. The results obtained from the examinations were satisfactory. Four pupils are ready to take the A. A. matriculation at McGill, while seven have successfully passed the examination at the Dominion College of Music. Two graduates will enter the Normal School in the fall. Dr. Herbert Symonds, of Christ Church Cathedral, delivered an address on the valuable work being done by the institution. The following is the principal's report in full: "Your Grace, Ladies and Gentlemen,—I have the privilege and pleasure of presenting my eighteenth annual report of the Sabrevois School. The order in which I have recorded the facts of the scholastic year just closed in the nature of things cannot differ very much from my reports given in the past. The session opened on the 1st of October; 82 pupils registered in our books. Of these 57 were boarders and 25 day pupils. Fifty-six were Protestants, 21 Romanists and 5 of mixed families; 26 were French, 12 of

mixed nationality and 54 English. Our English pupil boarders came mostly from quarters where they cannot get French education under Church of England influence. We are grateful to Almighty God to have to record no serious sickness or accident during the year. The subjects taught were: Church Catechism, Old and New Testament History, Roman Controversy, French, English, Arithmetic, Algebra, Geometry, Latin, Geography, Canadian History, English History, French History, General History, Music, Book-keeping and Writing. Those who took part in the final examinations were: Rev. Canon Dixon, Rev. H. Jekill, B.A., Rev. F. Whitely, B.A., Rev. W. Craig, B.A., Rev. J. A. Elliott, B.A., Rev. H. E. Benoit, Mr. E. Coulin, Mr. A. H. Rondeau and the teachers of the college. The results of the sessional written examinations testify that on the whole our pupils have done very well. The examination in Scripture knowledge shows that the greatest attention was given these subjects, and most excellent work was done. This year, as in the past, we have given our first attention to religious subjects, then to French, English and mathematics. The president of the Ladies' Committee has kindly given Bibles to the five pupils who were confirmed by the Lord Bishop Coadjutor of Montreal at L'Eglise du Redempteur on the 27th of March last, and prizes to those who came first in religious subjects. We are also indebted to the Rev. F. Charters, Rev. H. Jekill, Dr. Richer, Dr. Benny, Mr. Renouf, Miss Tucker and Mrs. Lariviere for prizes to deserving pupils. Four of our pupils will present themselves for the preliminary A. A. examination at McGill next June. Two others intend to take the course of the advanced Elementary Diploma at McGill Normal School next September. Seven of our pupils passed their examinations at the Dominion College of Music. They will receive their certificates this evening. The success of our pupils at the Dominion College of Music is very gratifying to our college, and speaks well of our music teacher, Miss Brunet. Our hockey team has kept up the good reputation of our boys as hockey players. They were again this year successful in all matches to which they were admitted, except that with the Old Boys, which was a drawn match. The concert given on the 26th February last by the pupils and former pupils of the College was a great success, the net proceeds being \$75, which amount was devoted towards the payment of a piano for the school. This year we were represented at Lennoxville University by Mr. F. Lancaster, at the McGill Normal School by Miss Emma Stuart, and at the Montreal Diocesan College by Mr. G. Brunet and Mr. J. Seaman, B.A. We are glad to hear that Mr. Seaman has been appointed to take charge of the preparatory department of the M. D. T. College next September. This is the third man from the Sabrevois boys who has been chosen by the authorities of the Diocesan College to take charge of the preparatory department of the College. We are pleased to notice that the necessity of learning the French language is being more and more clearly recognized by the English portion of our population, and that steps are being taken at McGill University and elsewhere to facilitate the practical acquisition of the French language. The measures which are now being taken to teach French prove the wisdom of our contention for the last ten or twelve years, that the professional men in this Province, and especially the clergy, should speak both languages. Our thanks are most heartily accorded to the members of the Ladies' Committee, particularly the president, for their help in our work. To the examiners, to those who kindly gave prizes, to Dr. K. Cameron, who has cheerfully and gratuitously given his services when required, to the editors of the Canadian Churchman, to Le Franco-American and L'Aurore for their valuable papers. Respectfully submitted, Rev. D. Lariviere, B.A., principal." The prizes were distributed by the Ven. Archdeacon Kerr, who made a short speech, after which the evening's proceedings were brought to a close.

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## ONTARIO.

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

Kingston.—St. George's Cathedral.—Trinity Sunday, there was a general ordination in this cathedral, when the following gentlemen were ordained by the Bishop deans and priests respectively:—Deans; Messrs. C. R. de Pencier, B.A.; H. D. Woodcock, M.A.; W. I. Kidd, M.A.; and W. H. Smith. Priests; Revs. J. E. Lindsay, B.A.; C. Masters, M.A.; R. C. Blgrave, B.A.; J. Stanton, J. C. Dixon, and R. W. Irvine, B.A. The service, a most impressive one, began with the Trinity hymn, "Holy, Holy, Holy, Lord God Almighty," sung as a processional, in the procession of the clergy being the Dean of Ontario, the archdeacons of Ontario and Kingston, Canon Grout, Canon Loucks, Canon Cooke, Rev. William Roberts, Mus. Doc., Rev. C. E. Cartwright, Rev. Stearne Tighe, Canon Dixon, Montreal, Rev. F. T. Dibb, Rev. F. D. Woodcock, Rev. G. H. P. Grout, Canon Starr, priest-vicar of the cathedral, and Dr. Walkem, the chancellor of the diocese. The ordination sermon, a splendid exposition of the duties and privileges of the sacred ministry, and containing much encouragement and helpful advice to the candidates regarding the trials and sorrows of their office, was preached by Archdeacon Worrell, from the text Exodus 4:1. The sermon ended, the Bishop advancing to the chancel steps, put the prescribed questions to the postulants for orders, who were presented to him by Archdeacon Carey, after which the Litany and suffrages were sung by Rev. W. Roberts, precentor of the cathedral. The Bishop returning to the sanctuary began the office of holy communion, proceeding as far as the epistle, read by Rev. F. D. Woodcock. Returning again to the chancel steps, the making of the deacons took place. The gospel was then read by Rev. C. R. de Pencier, the reading of it being an honour conferred on the man passing first in his examination. The solemn charge by the Bishop to the candidates for priests' orders and the putting of the questions to them, was followed by silent prayer, and the singing of the "Veni Creator Spiritus," after which came the imposition of hands, by the Bishop, and the priests present. While still kneeling, a Bible, the gift of the Bishop, was delivered to each candidate. The Nicene creed was then sung, and the Office proceeded, the Bishop celebrating, the dean and the archdeacons assisting.

St. James.—There was a large congregation at this church on Sunday last, when confirmation service was held. The address to the candidates for confirmation was delivered by Bishop Mills in his usual eloquent and convincing manner, and was listened to with close attention by the large concourse of people present. He took as his text the words of St. Paul to the disciples in Acts 19:2: "Have ye received the Holy Ghost since ye believed?" The candidates for confirmation, 23 in number, were then presented by Canon Macmorine and the impressive ceremony performed by the Bishop.

St. Luke's.—At the service on Trinity Sunday evening, the rector was assisted by three of those ordained in the morning. Rev. Mr. Stanton sang the service; Rev. Mr. Kidd read the lessons, and Rev. H. F. D. Woodcock preached. All performed their duties well showing great promise for the future. Mr. Woodcock preached an excellent sermon on the overcoming of difficulties.

Kingston.—The Diocesan Synod met in this city on Tuesday, May 31st. There was a large representation of both clergy and lay delegates. The opening service took place at 10.30 a.m. in the cathedral when the Holy Communion was celebrated, the Lord Bishop acting as celebrant. The first business session took place in the after-

noon when the usual officers were appointed, after which the Bishop delivered his annual address, which was very excellent, but owing to the fact of its length, we are sorry that we have not space in our columns for the whole of it. In reference to the salaries of the clergy, the Bishop said:—"When I look over the Synod report, and see what miserable stipends some of our clergy have been getting, from parishes, too, which are called rectories, and in which are wealthy churchmen, I positively blush, I feel so ashamed and afraid the world should know it. I think there must be in these parishes a good many of the type of the wealthy farmer, who once stood up in 'meeting,' and asked other men to become Christians, declaring that salvation was free, as he knew by blessed experience, for he said, he had been a Christian for over forty years, and it had not cost him one cent! You, clergy, have been partly to blame for this state of things. You have been afraid of being misunderstood and that people might think you wanted, not them, but theirs. You have not set before them the counsel of God with respect to giving, that it is an act of worship and that, as with Cornelius of old, so with us, our alms and our prayers, must go up together, to be a memorial for us before God. You have suffered in silence, and your people thought you had all you wanted, and would not know what to do with anything more. There are really some people, (but not very many, I am glad to think), like the old negro who, praying for his minister, said that if the Lord would keep him humble, the congregation would undertake to keep him poor! Our people have the means to give and, I believe, generally, they will, but their duties and responsibilities have not been so clearly set before them as they should have been. Our land has been wonderfully blessed, bountiful harvests have followed one another, in regular order; and yet there has been no advance in clerical incomes. In every other profession, salaries have risen, and the wages of mechanics and labourers have been increased, but the salaries of the clergy remain practically at the same figures as twenty years ago, when the scale of prices and social and religious demands were entirely different. The cost of living is undoubtedly a fourth more than it was ten years ago, and yet the clergy, the observed of all observers, are expected to keep up with life, and meet all demands, without any increase in their incomes. If our laity would only stop and think, I do not believe they would allow this state of things to exist for it is to their own discredit. As proof that they would not, we have the wonderful results of Mr. Burton's canvass in the parishes he has visited."

In regard to the witness which the Church bears, his Lordship remarked:—"She stands for truth and righteousness, and against ungodliness and wrong, wherever they exist. In the presence of these she should not keep silent. Such an assembly as this should bear a distinct witness for Christ, Who is the Truth. Our country is increasing rapidly in population, in material wealth and in importance, but there is something more than this needed to exalt a nation, and that is righteousness. Are we as a people cultivating it? Our system of party politics, the unscrupulousness of its methods, and the depths of degeneracy to which it sometimes sinks are fast sapping the vitals of the country; and a wave of moral deadness, which has had its origin in political life, is sweeping over the land. Many men, honest and truthful in ordinary life, are dishonest and untruthful in political life, and the people love to have it so. Take the 'stuffing of the ballot boxes in Toronto, of which we have heard so much, where men occupying prominent places in society, and in public estimation, deliberately committed an offence which has brought on some of them disgrace and heavy punishment. How did they regard the act?

Evidently not as a crime,—at the most, only as a venial offence. And they reflected a certain amount of public opinion. If they had been asked to steal an article of merchandise, they doubtless would have refused; but they had heard and read of similar practices elsewhere, and how the guilty had gone unpunished, and so they did it, and expected credit and reward for it. The average citizen, who would not for an instant countenance a shady transaction in business, speaks of election frauds as something inseparable from public life, especially if they had been committed by his party. In party conventions the man who can control a certain number of votes by any means is a power. His methods are not scrutinized if the results are satisfactory. Young men soon learn that such a course is the road to preferment, and they hasten to pursue it, and all this goes unwhipped, because honest men do not organize against it. It is said that a missionary in Japan was told by the Japanese,—who knew all about our political conditions—that he had better go home and try to convert his own countrymen before coming to them. The root of the whole matter is in the abominable partyism which exists and which will stoop to the use of any means to strengthen its hands. Whatever, therefore, one party proposes, or supports, the other on principle will oppose. We are hastening on to the conditions which exist in the United States, where the nation is formally and permanently divided into two organized factions, recognized by law and managed by bosses who are professional tricksters, and have almost complete control over American political life, directing it for selfish ends. The church has a duty to perform with reference to these matters. Her voice should be raised in earnest protest, and her loyal sons and daughters should join hands, to wipe out this disgraceful condition of affairs. Vote only for the man who is honest and patriotic, no matter to what party he belongs. So widespread has become this party spirit, that it is actually in some places carried into civic affairs. Liberals and Conservatives in the council carry on a kind of parliament, one opposing the other, and in their party struggles paying more attention, sometimes, to political matters, than to the interests of the city they were elected to serve. The restless spirit of the age, too, is worthy of notice, and of the strongest protest against it. It runs through all society and pervades every class of the community. Men wish to get rich in a day. The man who is satisfied with either wage or salary for which our fathers would have been thankful, is exceptional now-

## ENGLISH BREAKFAST DISHES

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adays and is regarded by others as antiquated—a fossil and behind the times, and so there is the reckless speculation, the gambling in stocks, the buying on margins, with its false hopes and anxieties, bringing grey hairs to the head and wrinkles to the brow. For not infrequently, just as at the gaming table, instead of the hoped for fortune, there is the loss of everything, honour and honesty, as well as worldly possessions. The man has played, and lost, lost even peace of mind. Such cases are not isolated, or seldom to be found; they are very numerous indeed. It is a pleasure-loving age, and this gambling is largely for the purpose of providing means to secure ease and pleasure. This spirit holds in its clutches, not only men, but women, and so it comes to pass that in the large cities, the world over, fashionable women play, not only at night, but in the day time. The shutters of their windows are closed and the blinds drawn down that they may not be disturbed, and to shut out God's sunshine. Artificial light is used so as to turn the day into night, and cards are played the whole afternoon, not for amusement or for prizes, merely, but for stakes, and large sums of money are sometimes gained and lost. Gambling has now become, not a failing of individuals merely, as it always was, but a sin of society. It is the breath of a plague which is in the air, for it is not only the United States and Canada which are affected, but conservative Old England, as well, so that bishops and clergy are everywhere preaching against it as sapping the spiritual life of the people. A recent writer in England says that young girls now can talk of little else than 'bridge.' Against all this, therefore, the church's influence should be exerted, and every Christian man and every Christian woman should set their faces dead. The Church of Christ must ever be an 'Ecclesia docens.'

The Bishop said this in regard to Sunday schools:—"I am glad to find an awakened interest in the diocese as regards the work of the Sunday school. The conventions which have been held have done much to stimulate and instruct those who are to instruct others. There is still, however, great room for improvement in our schools. I have opportunities of dropping into schools in the country before service on Sundays, and I have found teachers just reading story books to their classes. I remember, on one occasion, during the past year, a teacher coming into the vestry to the librarian and asking him if he had a nice story book to give her to read to her class! Where it is possible for the clergyman to hold a teachers' meeting it should be held, and the work of the next Sunday gone over. Of course, in missions where services are held in several places, this is well-nigh impossible, at least impossible at every station of the mission. But when little religious teaching is given in the home, and none in the secular school, if the children of the church are to grow up in the nurture and admonition of the Lord, it is absolutely necessary that provision should be made, in some way, for their instruction. Care should be taken that the teaching is systematic and definite, based always on the church catechism, that wonderful compendium of Church doctrine and Bible truth."

In reference to pastoral work, the Bishop said: "Very much depends on this. The clergy can reach the hearts of the people by parochial visiting as in no other way, and once get an individual's heart, to guide him is not a difficult matter. By this means also the children can be reached and influenced, and the care of the children to the true pastor is not only an imperative duty but his chiefest joy, for he remembers that the first of the solemn charges given by the risen Lord to St. Peter on the shores of the Galilean lake was 'Feed My Lambs.' In your pastoral intercourse, brethren of the clergy, try to create and foster a spirit of religion in the home. Encourage family prayer and the reading of God's Word. Impress upon

parents the tremendous responsibilities which rest upon them for the spiritual direction of their children; there are many children in really good homes who receive from their parents but little spiritual guidance."

The Bishop next spoke a few words in reference to the benefit which is to be derived by the clergy in regard to Quiet Days, and in this connection said that all present would be glad to hear that Bishop Anderson, of Chicago, who formerly had been a priest in the diocese, but kindly consented to hold a Quiet Day in that city on his return from attending the General Convention at Boston, either at the end of October or the beginning of November next.

In speaking of St. Agnes' School, Belleville, the Bishop said:—"Miss Carroll, the principal of the ladies' college in Belleville, has asked me to announce that very special terms will be made for the daughters of clergymen. This college, which is beautifully situated and well equipped, seems to be doing a good and successful work, under the able care of the principal, and I would suggest to the members of the church the desirability of visiting the school and seeing the work which is being done, and learning the terms which are offered before sending their daughters elsewhere."

The Bishop said this in regard to the cathedral: "Our beautiful cathedral, which no one can fail to admire, while a parish church and parochial work, has been made by its rector, our dean, to all intents and purposes, a cathedral indeed, and as such worthy of the diocese, with its chapter not in name only, but in reality. It has connected with it a large staff of clergy, and with its stately and well-ordered services and its finely-rendered music it may well be a source of pride to every Churchman in the diocese. We all owe a debt of gratitude to the dean for what he has done. Very few would have had the courage to face those blackened walls, on that New Year's morning, with the determination that from the ashes of the past the present and beautiful and stately edifice should be reared, which stands as a monument to his energy and executive ability, which overcame all difficulties. The cathedral gives our see city, and, indeed, the diocese, an importance and position which they could not otherwise have."

In reference to the various episcopal acts performed by the Bishop since the last meeting of Synod, his Lordship said that he had held two ordinations, and had admitted ten persons to the diaconate and seven to the priesthood. He also said: "I have set apart three lay readers, baptized five children, dedicated a memorial font at Warburton, and a pulpit at Christ Church, Wolfe Island. Dedicated communion vessels, altar cross, altar desk and window in St. Mark's, Deseronto. Dedicated lectern, choir gates, screen, altar rails, etc., in St. Mary Magdalene, Napance. Dedicated pulpit and reading-desk in St. George's, Trenton. Consecrated a church at Harrowsmith and a burying-ground at Ardoch. Inducted the Rev. W. G. Swayne as rector of Oxford Mills. I have confirmed eight hundred and fifteen persons, three hundred and thirty-eight males and four hundred and seventy-seven females. I have preached 151 sermons; given 103 addresses, and celebrated the Holy Communion 67 times." In reference to his visitation of the diocese the Bishop said: "On April 19th I began my fifth visitation of the diocese, and have completed the rural deaneries of Prince Edward, Hastings and Lennox and Ad-dington, excepting three parishes in the latter. I am getting to know the Church people in the different parishes pretty well, and I am glad to find myself known, and to hear the people speaking of me as belonging to them, as "Our Bishop." I like to feel that I belong not only to the diocese as a whole, but to every Church family in it."

In referring to the trust funds of the diocese the Bishop remarked: "I wish to draw the attention of the members of Synod to the condition of our Widows' and Orphans' and Superannuation Funds. Surely, the Church will not continue to stand and do nothing for these funds. This has

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been her position for years. The Widows' and Orphans' Fund will soon be bankrupt if nothing is done, and payments from it will have to be stopped. The overdraft has now reached a sum within 20 per cent. of the amount of our capital. It is perfectly plain from the offertories received that strong appeals are not made by the clergy for this fund. Dear brethren of the clergy, will you not make, each one of you, a determined effort in your parishes to wipe out this overdraft? It is in your own interests as well as in the general interests of the Church that you should do so. If you should be taken away, you do not wish those dear to you left to the cold charity of a pitiless world. Your salaries have not allowed you, perhaps, to make any provision for them; your lives are not insured. Unless you have means by which you can provide for your families you ought to subscribe to this fund, and put forth your best endeavours to interest your people in it. To the man who makes no provision for his family surely the words of the apostle are peculiarly applicable: "He who provides not for his own, and especially for those of his own house, has denied the faith, and is worse than an unbeliever." Brethren of the laity, will you not put your hands in your pockets and give? If you do not, the cry of the widow and the orphan will go up to heaven against you. As regards the Superannuation Fund, there are clergy desirous of being superannuated, and for the Church's sake ought to be, but cannot be because the fund will not allow of it. You may try to excuse yourselves with the thought, 'We are not our brother's keeper; we are all right. Other parishes will have to look out for themselves'; but you will find in the great day of God Almighty that it will be said to you, if you heed not the needs of others, 'Inasmuch as ye did not to these, ye did it not to Me.' The Bishop brought his address to a conclusion in the following words: "And now, brethren, commending you to the guidance of the Spirit of God, I leave you to your deliberations, praying that He may bestow upon you the wisdom that is from above, that you may have a right judgment in all things, and that God's blessing may rest upon you and your work."

(To be continued.)

### TORONTO.

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

St. Thomas'.—The Rev. J. C. Roper, M.A., preached in this church on Sunday morning last, and the Rev. D. Travers, M.A., vicar of St. Paul's, Burton-on-Trent, preached in the evening.

St. Cyprian's.—For some years there has been a pressing and ever-increasing need of more accommodation for adherents of this Church in the northwestern part of the city. Realizing the opportunity presenting itself for the extension of the influence of the Church as a whole, the members and parishioners last year purchased a piece of land at the corner of Euclid Ave. and Follis street at a cost of \$1,500. The amount re-

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quired to complete the purchase is now almost entirely subscribed, consequently an active and organized effort will be immediately begun to secure sufficient money to proceed with the erection of the church. The Bishop held a confirmation service in this church on Thursday evening, June 2nd, when forty-three candidates were presented to the rector, the Rev. C. A. Seagar, and two by the Rev. J. S. Broughall, of St. Stephen's. The offertory was given to the St. Alban's Cathedral Fund.

There entered into his rest, at his late residence, Poplar Plains Road, Deer Park, on the 21st ult., Alired Hultz, in his 62nd year. He was the second son of the late Peter Hultz, J.P., and had lived in Toronto all his life. He was a consistent member of the Church of England, never departing from its teachings. He was a worshipper in Old St. Paul's church, under the Rev. S. Givins, and Rev. A. Williams. He was an Old Upper Canada College and Grammar School boy, and among the Old Yorkville Boys he was one of the most active. How few there are of them left. He was of a kindly disposition, and during a long illness he was never known to murmur. He leaves a wife and four children to mourn his loss. The services were conducted by the Rev. T. W. Paterson, of Christ Church, Deer Park, at Mount Pleasant Cemetery. "Father, in Thy gracious keeping, leave we now Thy servant sleeping."

Weston.—St. John's.—The Woman's Auxiliary of this church have bought and presented to the church a new brussels carpet for the chancel. The price paid for it was \$90.87. The carpet was laid the week before Whitsunday, and greatly improves the appearance of the church. The ladies purpose putting down matting in the nave in a few months.

Batteaux.—The Rev. Canon H. C. Dixon, organizing secretary of the diocesan mission, visited this mission and held mission services in the three parishes of Batteaux, Duntroon and Singhampton, on Monday, Tuesday and Wednesday last. The congregations were delighted both with his addresses, as well as with the dissolving views, the subject of which was: "Christie's Old Organ." Who can doubt that the "sunshine" of the Holy Ghost fructified the soil of the human heart as the sunshine of the physical world does the fields of this earth? Mr. Dixon seems to be full of sunshine, and he readily imparts the same to his audiences. In his addresses, he dwelt on the joy of giving, and the evidence of the impression he had made upon his hearers, was, when the Rev. H. Caplan, the incumbent, appealed for a free-will offering towards the work. Owing to heavy rains and the busy time of the year for the farmers, the congregations were not large; but those who were there responded to the appeal generously. It is hoped that this is but an earnest of the harvest which, under God, may be the result of Mr. Dixon's efforts here. It seems, Mr. Dixon was very much pleased with his visit here, and hopes to have the pleasure of meeting the parishioners once more, as soon as desired.

Tullamore.—The Rev. S. Clowes Noxon, who has been incumbent of the parish of Tullamore, Castlemore, and Snelgrove, for nearly six years, has resigned this parish and has gone to take charge of the parish of Norval, Stewarttown, and Hornby, in the diocese of Niagara.

#### HURON.

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

Wallaceburg.—St. James'.—This parish, during the incumbency of the Rev. T. H. Farr, has been making very substantial progress. The church has shared in the general prosperity of the town, but much is due to the earnestness of the

rector, and the assistance given him by a number of loyal supporters. A recent canvas for parochial contributions resulted in a decided increase over other years, and the outlook for the future is hopeful. The surplused choir of thirty voices, organized some time ago, has, owing to the indefatigable labours of Mr. and Mrs. D. A. Gordon, improved very much, and is now a most efficient auxiliary in the services of the church. Although a very busy man, Mr. Gordon has given much time to the choir, and has shown himself decidedly an interested Churchman. Besides himself, his wife and daughter, there are five of his sons among the choristers. On Tuesday, May 17th, the choir gave a Sacred concert in Dresden, in aid of the Parsonage Guild, the steamer "Winona" having been chartered for the occasion at Mr. Gordon's expense. The people of Dresden, who packed the Opera House, were delighted, especially with the singing of Miss Ruby Gordon, and the Parsonage Fund was substantially benefited. Great praise is due to all the members of the choir for their excellent singing and reverent manner. The Rev. T. Farr and a number of others accompanied the choir. This kind act of St. James' church will do much to strengthen the feeling of good-will which should exist between neighbouring parishes.

Dresden.—Christ Church.—The Rev. A. K. Griffin, who has been incumbent of this parish for nearly eight years, will sever his connection with it at the end of July. He goes to North Toronto, where he will assist the Rev. T. W. Powell, in St. Clement's voluntary day school, and in the parish. The Bishop has appointed the Rev. B. A. Kinder, B.A., of Oil Springs, to succeed him. The Parsonage Guild has had a most successful year, and recently sufficient dressed stone and brick for the walls of the parsonage were purchased from the Dresden Sugar Co. With a surplus in hand, the guild is looking forward to commencing operations in the near future.

The tenth annual Sunday School Convention and ruri-decanal meeting of the deanery of Huron was held in the village of Gorrie on Wednesday, June 1st. For the first time in the history of the convention, the weather was unfavourable; it rained nearly all day. But the Sunday school workers of Huron are not easily deterred by difficulties, and in spite of the fact that the place of meeting is not easy to reach by railway, yet over fifty delegates were present from the other parishes. The clergy were represented by the Ven. Archdeacon Richardson, of London; Rev. Rural Dean Hodgins, of Seaforth; Revs. Lowe, Wingham; Smith, Teeswater, Perkins, Exeter; Hall, Gorrie, and Mr. Powell, student, Brussels. Four parishes in this deanery are at present without a clergyman. Holy Communion was administered at 10 o'clock in St. Stephen's church by the Rural Dean, and Rev. W. Lowe, after which the convention was called to order with the Rural Dean in the chair, and Mr. Nash, of Wingham, acting as secretary. Good reports were received from nearly all the schools in the deanery, showing that all are conducted on a uniform plan with regard to opening and closing exercises, lessons taught, and management in general. Interesting papers on Sunday school work were read and discussed as follows: "Lesson Helps," Rev. A. G. Smith; "Why We Should Study the Bible," Miss Ella Metcalfe; "The Teacher and the Class," Rev. R. J. Perkins; "Home Life and Training of a Child," Mrs. Hall; "Our Ways of Working," Dr. W. M. B. Smale. A feature of the afternoon was the presentation of an address from the clergy of the deanery, to the Ven. Archdeacon Richardson, congratulating him on his appointment, which is as follows: "To the Ven. Archdeacon Richardson, M.A.—We, the members of the ruri-decanal chapter of the deanery of Huron, meeting you for the first time since your appointment to the important and responsible position of Archdeacon of London, beg to offer you our hearty con-

gratulations on your exaltation. We are glad that your long service to the Church in the diocese, as a parish priest, member of the Executive Committee and clerical secretary of Synod, has been so fittingly recognized. We also assure you of our deep interest and esteem for your person and office, and promise you our earnest sympathy and co-operation in all that may tend to the best interests of the Church in this part of your official jurisdiction. We pray that you may long be spared to fill the important office to which, in the good providence of God, you have been called, and we assure you a cordial welcome whenever you may see fit to favour us with your presence at any of our meetings. Signed on behalf of the clergy of the Rural Deanery of Huron, J. W. Hodgins, Rural Dean; Wm. Lowe, rector of Wingham; Edwin A. Hall, rector of Gorrie; R. J. M. Perkins, rector of Exeter." The Archdeacon, in reply, expressed much gratitude for the kind words with which he had been greeted. From what he knew by personal acquaintance of the Rural Dean and the clergy of this deanery, he felt assured all would work together in the interest of the Church. Another pleasing event was the marriage of a young couple in the presence of the assembled delegates by the rector, assisted by the Archdeacon and Rural Dean. In the evening a service was held in St. Stephen's church at which an excellent sermon was preached by the Ven. Archdeacon from the text: "Take this child and train him for me." A large congregation was present and listened with great interest to his earnest remarks. A splendid choir assisted at the services, and at all sessions of the day, adding very materially to the success of the convention. The election of officers resulted as follows: Hon. presidents, the Ven. Archdeacon Richardson and Rev. Rural Dean Hodgins; president, Rev. R. J. M. Perkins; vice-president, Mrs. Hall; recording secretary and treasurer, Rev. A. Nash, and also corresponding secretary. Exeter was chosen as the next place of meeting. These annual gatherings of the Church workers of Huron deanery have been a great help in stimulating interest in Church and Sunday school work, and have placed the deanery of Huron in the front rank in the diocese with regard to Church life and contributions for missionary work. The Ven. Archdeacon has promised to make a tour of the deanery in the interests of the mission clergy in the very near future.

London.—Meetings in Synod Week.—Every year, in Huron Synod week, at London, two voluntary meetings are held; the one a conference at Huron College, on Monday evening; the other a clerical breakfast, on Tuesday morning. This year, at the conference on Monday evening, June 20th, at Huron College, Canon Craig will preside, and Archdeacon Richardson will give an address on "Erasmus," followed by the Revs. J. F. Rounthwaite and D. W. Collins. Then an address on: "How to Increase the Efficiency of Rural Deanery Meetings," will be given by the Rev. Canon Dann, followed by the Rev. V. M. Durnford. The clerical breakfast will be held Tuesday morning, June 21st, at 8 a.m., at Friend's Restaurant, 117 Dundas street, London. The Rev. R. S. Howard will preside, and, after breakfast, Archdeacon Williams will speak on the "Oxford Movement," followed by Rural Dean Graham and the Revs. T. B. Clarke and B. A. Kinder. Clergy intending to be at the breakfast will please send 25 cents in good time to the secretary, the Rev. T. G. A. Wright, Thamesford.

Dutton.—The Rev. T. B. Howard, who managed such successful conferences in his first parish, at Milverton, succeeded in arranging for a good convention in his present parish, in this place, on May 31st and June 1st. Miss Kirby, of China, lectured on both days on "Mission Work in China." Rural Dean Graham discussed the Forward Movement; Archdeacon Hill spoke on missions in connection with Sunday school work, and Archdeacon Richardson gave his illus-

trated address on the "Early Days of the Church in Canada."

Springbank, London.—The quarterly meeting of the ruri-decanal chapter of Middlesex, together with the lay workers and Sunday school teachers of the deanery, was held here on May 31st, the Rev. Rural Dean Smith, presiding. After opening with a hymn and prayer, the chairman briefly laid the business before the meeting. This being disposed of, the following addresses were given: "The Written Word," by the Rev. W. J. Connor, of Adelaide; "The St. Andrew's Brotherhood," by Mr. T. H. Luscombe. A very dainty tea, provided by the ladies, was then partaken of, and it was decided to postpone the evening programme on account of the unfavourable weather conditions. Before adjournment, however, a very interesting event took place. The Very Rev. Dean Davis was called to the chair. He spoke of the long and faithful service of Canon Smith, who has been Rural Dean of Middlesex for thirty years, and then asked the Ven. Archdeacon Richardson to read an address from the clergy and a number of laymen of the deanery. The Rev. Principal Waller also spoke, and handed to Canon Smith a purse of gold. The address was as follows: "London, Ont., May 31st, 1904.—To the Rev. Canon J. W. P. Smith, Rural Dean of Middlesex,—Dear Rural Dean,—We, the members of your ruri-decanal chapter, desire to mark the thirtieth anniversary of your service to the Church as Rural Dean of Middlesex in such a manner as is due to you, not only on account of your long and faithful discharge of the important office, but because of the loving and loyal regard in which you are held by us all as a friend and a brother. Your period of office now exceeds that of any Rural Dean in this diocese, and we take pleasure in recording the faithful work and wise and active administration which you have bestowed, making ours in all respects a model deanery. To your untiring efforts are largely due our well attended and profitable meetings of clergy and lay members. The organization of our Lay Workers' and Sunday School Associations is mainly the outcome of your practical effort, and their successful continuance for several years past must be attributed in no small degree to your interest and unremitting care. In all respects you have magnified your office. You have proved yourself a steadfast friend and staunch supporter of your brethren in their pastoral labours. Never have we called upon you in vain for parochial and missionary service, and many a parish gap has been supplied on short notice to the general relief and satisfaction by your ready and timely help. Mindful of your recent sore bereavement, permit this opportunity of assuring you in a word of our tender feeling toward you and yours, and our earnest prayer that the Lord, whom you trust and serve, may be to you a very present help, and supply all you need out of His rich supplies of grace. Whilst thus we review the past with sympathy and thankfulness and warm congratulation, we hereby express the hope that you may long be spared to preside over the interests of this large deanery, and for years to come give us the benefit of your experienced counsel and ministerial aid in your varied endeavours for Christ and His Church. Signed on behalf of the subscribers, by the Very Rev. the Dean, and the Ven. the Archdeacon of London." Canon Smith feelingly replied, thanking his brethren for their expression of appreciation, and saying that he had always found his duties a delight, and that the loyalty of those with whom he worked had made it pleasant for him at all times. He intimated that he thought of resigning, that one in active work might take his place. It was promptly moved by Rev. W. T. Hill, and seconded by Rev. H. A. Thomas, that Canon Smith be requested not to consider such a move. This was carried by an enthusiastic standing vote. Thus this pleasant feature of the day's proceedings was brought to a close.

Ridgetown.—Our rector and his family, being

in quarantine for scarletina, Mr. W. B. Graham, director of St. Andrew's Brotherhood, conducted the services and preached at Ridgetown and Highgate, on Sunday, the 29th May.

#### RUPERT'S LAND.

##### Samuel Pritchard Matheson, D.D., Coadjutor

Winnipeg.—St. John's Cathedral.—The Right Rev. Bishop Matheson held a general ordination in this cathedral on Trinity Sunday, when the following gentlemen were ordained deacons and priests respectively: Deacons—Messrs. C. W. Farney, M. Peart and F. F. Lewis. Priests—The Revs. D. Honobin, J. S. Valalley, R. Cox, S. B. Lyp, D. Harrington, J. Larzen, and H. Larzen. The Rev. H. Smith, of All Saints', preached the ordination sermon. The candidates were presented for ordination by the Rev. Canon Murray and the Revs. Canon Coombes and W. A. Burman also took part in the service.

Norwood.—St. Phillips'.—The fourth anniversary of the opening of this church took place on Trinity Sunday last. The Rev. C. N. F. Jeffrey, the diocesan missionary, read the sermon at the morning service, and the Ven. Archdeacon Fortin, D.D., conducted the evening worship. There was a very large attendance in the evening and the congregation was much encouraged by the forcible and stimulating words of the Archdeacon. Four years ago, the services were opened at the residence of Mr. J. McKinney by Mr. Ernest Burch, a member of the Brotherhood of St. Andrew, of Holy Trinity church, under the supervision of Archdeacon Fortin, D.D. So rapid has been the growth of the district around Norwood that it is now necessary, in the opinion of the rector, the Rev. T. J. Shannon, to build a new church capable of seating an ever-increasing congregation. With this object in view, a collection was taken at the morning and evening services to which the members of the congregation responded in a very liberal manner. Fully two thousand dollars can now be accounted for, and it is hoped that the remaining \$4,000 will soon be forthcoming. A meeting of the parishioners was held on May 30th to discuss the new church project. It met with most cordial endorsement, and the building committee were authorized to proceed immediately with the construction work on the nave, which will cost about \$6,000. Tenders will be called for at once for the excavating and stonework. The material to be used will be either stone or cement blocks, and when the church is finished, it will be a handsome little edifice. It will be 60 feet long by 40 wide, and will be erected on the site of the present church, which will be moved at once.

Brandon.—The annual meeting of this rural deanery was held at Elkhorn, on the 30th and 31st of May. The sermon was preached by the rector of Brandon, who also gave a paper on "Sunday School Work." Owing to the vacancy in the Episcopal See, no rural dean has as yet been appointed to succeed Rev. Archdeacon Harding.

The congregation of St. Matthew's has purchased a very comfortable house, the residence of one of the bankers of the town, for a rectory. Of the purchase money required, over \$1,500—over one-third—has been already subscribed, and it is expected to raise \$2,500 by the first of September, when the rector is to have possession of the house. The Ven. Archdeacon Harding spent the first Sunday in June in Brandon and preached to his former parishioners. It is learned that Mr. Harding has been very successful, during his recent visit to England, in collecting both men and money for the daily increasing work in the diocese of Qu'Appelle. The Rev. A. U. de Pencier will be absent from the parish during July, arranging for the removal of his furniture from Toronto. He expects also to go to Eng-

land, to accompany Mrs. de Pencier and his children home from their visit there. During the rector's absence the work of the parish will be carried on by the Rev. D. T. Owen, of St. James', Toronto, assisted by the curate of the parish, the Rev. C. Harrington.

#### Correspondence.

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

#### CENTENARY OF ST. JAMES, TORONTO.

Sir,—In connection with the centenary of St. James' Cathedral, which is to be observed from June 12th to 19th, it is proposed to compile a volume relating to the history of the church from its beginning. If any of your readers have any information bearing on the subject, I should be most grateful if they would give it to me. Any papers or letters that may be entrusted to me will be most carefully preserved and duly returned.

EDWARD A. WELCH.

St. James' Rectory, Toronto,  
6th June, 1904.

Appended is a programme of the centenary arrangements, which may be of interest: Sunday, 12th June, special services at 11 and 7. Preacher, the Bishop of Niagara. Tuesday, 14th June, reception for present and former members of St. James' congregation. Benediction of the rectory and dedication as centenary offering. Thursday, 16th June, special service at 8 p.m. Preacher, the Rev. Dr. Roper. The clergy of the city have been specially invited to attend. Friday, 17th June, united service for representative teachers and scholars of the Sunday schools of the city. Addresses by the Provost of Trinity College and the Rev. M. Hare, M.D. Sunday, 19th June, special services at 11 and 7. Preacher, at 11, the Bishop of Ontario.

#### THE CHURCH IN THE MARITIME PROVINCES.

Sir,—I heartily agree with much that your correspondent, "Layman," says in your issue of May 26th, re the diocese of Nova Scotia. But I must take strong exception to his statement that the Church of England is not holding its own in this diocese. According to the last census, the Church in this province increased relatively at a greater rate than the population, outstripping in its rate of increase every other denomination. This is true also relatively of Prince Edward Island, where a decrease in the general population was reported. The financial condition of the diocese is also excellent, and incomparably better than that of any of the Ontario dioceses. In spite of the fact that the Twentieth Century Fund aggregated nearly \$100,000, the general diocesan funds have kept up well, and this comparatively poor diocese raised a sum for missionary purposes far in excess of its assessment. In New Brunswick, where the population is stationary, there was a small decrease, but this diocese, it was stated at the last Synod, pays the highest average clerical salary in the Dominion. The Church in the Maritime Provinces is more than holding its own, and is blessed with a class of clergymen who for zeal, ability, and general efficiency, are a credit to the Anglican Communion. There is probably no portion of the Dominion wherein better, if as good, work is being done, and where the Church has a brighter future than in Eastern Canada.

BLUENOSE.

Children's Department.

BOY WANTED.

"Oh, mother!"  
 "Yes, dear. I'll be there in just a minute—soon's I take the pies from the oven."

"I thought you were upstairs; didn't know you were in here," and Merle opened the kitchen door, whence issued odors of spicy pumpkin pies—crisp and brown, just the kind to make a fellow's mouth water. "My! they smell good; not the least whiff ought to escape," and Merle drew in long breaths of the delicious odour.

"Well, dear? another button, or is it a rip?" and Mrs. Kellogg closed once more the oven door.

"Tisn't a needle and thread all the time, mother, though no wonder you think so. See there," and Merle pointed to an item in the "want" column of the morning paper—"Boy Wanted."

Mrs. Kellogg took the paper to the light.

"Must be energetic, honest, and take an interest in the business generally," she read, slowly.

"Do you suppose I could?" and Merle looked long and earnestly at the "want" item. "I'd work—ever so hard."

"I shouldn't hesitate to recommend the boy that does my chores; I know he is energetic and honest."

She rested her hand lovingly on her son's shoulder.

"It's just what I want. And the pay—it says three dollars a week," turning to the paper, "for just nights and mornings. Think what that means—twelve dollars a month! 'Twould pay all the rent and two dollars for extras."

"If it wouldn't be too hard," said Mrs. Kellogg, anxiously. "You know I don't want your studies at school to be hurt, and you mustn't undertake too much, dear."

"I could do that; I know I could. And it would take such a burden off your shoulders."

Promptly at one o'clock Merle was ushered into the general office of Skillings, King & Co. In easy chairs around the room sat several waiting candidates, for there were, as Merle had prophesied "lots of boys and only one place."

At five minutes after one, two of the boys were summoned to the company's private office. It seemed but a minute before they returned crestfallen and disappointed.

"Get it?" 'Twas one of the fellows who knew them.

"No; and he didn't ask us enough to find out whether he wanted us or not. Don't believe he needs a boy," and each took up his hat and left the room.

"You may come now," and the clerk nodded to the fellow in the corner. He was gone hardly longer than the others.

"It's all a bluff," looking at Merle as he spoke. "I wouldn't humour the old guy enough to go in if I were you!"

One after another, almost as soon as the boys were summoned into Mr.

  
 JEWELERS BY APPOINTMENT TO  
 HIS EXCELLENCY THE GOVERNOR-GENERAL

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**A Perfume Bottle.**



This would grace the most dainty of dressing tables. The case is of solid silver **repousse** work. The bottle itself is of finest cut glass with sterling top.

We have Perfume Bottles ranging in price at from \$2.50 to \$20.00.

The price of the article illustrated is **\$7.00.**

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Skillings' presence, they reappeared in the general office.

Merle was the last one left.

"There's no need of my seeing him," he thought. "if they aren't able to please I—"

"This way, sir."

Merle dropped his cap in the chair.

"To the left, please."

Before the door of the private office he stopped. Lying in the way was an overturned desk stool. Instead of stepping over it, Merle carefully picked it up and set it up out of the way.

"Your name, sir?" 'Twas the head of the firm, a man whose name was synonymous with integrity and success everywhere among the great business houses in the bustling New England city.

"Merle Kellogg."

"Age?"

"Sixteen, sir."

"Had any experience?"  
 "Only at home, sir; mother says she'll recommend me."

There was a touch of pride in his voice, as he spoke his mother's name, which the keen business man didn't fail to comprehend.

"You may report to-morrow at seven o'clock for an hour and a half. Mr. Thomas will give you instructions regarding your work. Good day!"

Merle started toward the door.

"One minute!" Mr. Skillings called. "How happened you to pick up that stool?"

"The what, sir?" For the minute Merle had forgotten the incident.

"The stool you found lying before the office door." There was a quizzical expression on his new employer's face.

"Why, because it didn't belong there, I guess," replied Merle wonderingly.

"That's all."

\* \* \* \* \*

"From the time it took, he didn't ask me any more questions than he did the rest, and I don't see why I happened to be the lucky one!" It was evening, and Merle was relating the experience of the afternoon. "Unless 'twas your recommendation I referred to."

"I hardly think it was that," replied Mrs. Kellogg, quietly. Wasn't it the stool? Didn't the other fellows step over it? I think that was the test. Wasn't your moving the stool taking an interest in the business generally, that the advertisement demanded?"

"I—I—perhaps it was," returned Merle, honestly, "but I hadn't thought of it; I'd have done that anyway!"

SARA'S TRAMP.

Sara Allen was standing on the porch one morning, when a ragged, surly-looking tramp opened the gate, and came up the walk.

The two were a striking contrast as they stood facing each other, and the traveller realized it. He knew only too well that he was ragged and filthy, and that many of the good housewives had locked their doors against him as he had come through the street.

But Sara was utterly unconscious how sweet and dainty she looked. She only knew that it was a beautiful morning, and she was very happy. Indeed, she was so happy that she could not help feeling sorry for the wretched-looking man as he stood before her.

"Give me something to eat, will you? I'm hungry," he said, abruptly.

He did not understand it, but somehow he felt uncomfortable, and wished vaguely that he had not come in here.

"Certainly, I will get you something," answered Sara, promptly. "Sit down and rest while I get it." It was characteristic of her that she put up a dainty little lunch, just such an one as she would for her brother Ralph.

"Poor man!" she thought, as she made sandwiches, "he doesn't look as if he had ever had anything nice. I wonder why it is some people have so much to make them happy, and others so little? I'm afraid that I have more than my share, so I must try to do all

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that I possibly can for those who haven't as much."

When she took out the lunch, wrapped in a pretty Japanese napkin, the man looked in surprise, first at the lunch and then at Sara.

"Is this for me?" he asked.

"Why, of course; haven't I just put it up expressly for you? I hope you will enjoy it very much," replied Sara, smilingly—though her eyes filled with tears, for he did look so forlorn and wretched.

"I'm afraid you've had a hard time, and I'm ever so sorry for you. I only wish that I could do more for you."

The man hesitated; he was not accustomed to having any one speak to him like that, and he hardly knew what to do; then he made an awkward attempt to touch his apology of a hat.

"You've done more'n any one else has done," he said, "and if I was fit I'd say God bless you; but I ain't."

"All the same, I feel as if I had been blessed," said Sara to herself, as she watched him go slowly down the road, her lunch untouched in his hand. Hungry as he was, he did not taste it; somehow he could not. There was something about the fair young girl that reminded him of his mother, who had died when he was a little boy.

He wondered, as he sauntered along, if he would have come to this if she had lived!

Her hair had been light and fluffy as this girl's was, and her eyes blue. He could think just how she looked even now, after all these years, and he remembered how she would put his cap and mittens on, and tie a little scarf round his neck, and kiss him good-bye every morning when he started off for school. Oh, if he could only go back and be an innocent little boy again, and feel his mother's kiss on his lips once more! What would she say to see him now! How thankful he was that she could not; and then he remembered her last words to him, though he had not thought of them for years.

They had carried him to her bedside in the night just before she died, and she kissed him for the last time, and whispered, "Be sure to meet me in

heaven, Robbie—I'll be waiting for you."

Heaven—what prospect was there of his going to heaven! Here he was planning to break into a man's house this very night to rob him. If he should resist—well, it might be murder!

And his mother was waiting for him in heaven, and that pure, sweet-faced girl said that she was sorry for him! He stopped under a big tree, and, pulling his hat down over his face, lay there for a long time busy with his thoughts. The longer he thought the more he loathed himself as he was, and then he began to wonder if it was possible for him at this late day to be different, to live the rest of his life so that he could meet his mother again.

When he thought of himself as he was, and remembered the life he had lived, his heart sank within him. There could not be any hope for such a wretch as he!

He got up, and, thrusting his lunch into his pocket, went hurriedly on his way. He would waste no more time thinking. There was no use; he was past all hope; he might as well finish up as he had begun.

But though he plunged along furiously, he could not get away from his thoughts; he seemed all the while to hear his mother saying: "I'm waiting for you, Robbie; be sure to come."

He had gone a long way, when suddenly he stopped in the middle of the road.

"I'll go back," he said to himself. "She said she wished that she could help me, and I believe she meant it. Perhaps I can see her again; if I do—I'll ask her if she supposes there's any chance for such as me. If there is—I'll have it."

Just as he turned to go back he heard a woman's voice crying piteously for help. The road was close to the railroad track, and there, only a few rods from him, was a woman, her foot caught in some way between the tracks, and they could both hear the heavy rumble of an approaching train; it would be round the curve in a minute or two. There was not an instant to lose. The tramp sprang forward, caught the woman and hurled her from the track, trying at the same time to put himself out of the way.

But he missed his footing, and fell across the rail, and the heavy train thundered by.

He was badly mangled, and they saw at once there was no chance for him,

as they laid him gently on the grass by the roadside.

He moaned feebly once, and some one tending over him heard him say, "Mother, God—be merciful."

There was another little moan, and it was over.

"Oh, mamma!" said Sara, when she heard of it, "that was my tramp, I'm sure. Don't you know I told you how sorry I was for him? I wish that I could have helped him; but he hadn't even touched his lunch, so my little effort was a complete failure."

"Perhaps not, dear. It is a comfort to know that he thought of his mother and his God at the last, and it may be that your kindness and sympathy had touched his heart."

"Well, I shall always feel as if he had blessed me—even if he did say he wasn't fit," replied Sara.

### A GIRL'S GOOD MANNERS.

"I like Cousin Amy ever so much," said Florence Kimball to her mother, "but I do wish she had better manners."

Mrs. Kimball looked up in mild surprise.

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TORONTO JUNCTION.**

"That is very strange, Florence," she said, quietly. "Since Amy came here on a visit two weeks ago, I have been watching her very closely, and I think I never saw a more amiable girl."

"So she is, mother—so she is!" exclaimed Florence, hastily. "She is very gentle and so obliging, and I don't believe she could say a cross word if she tried."

"I thought you said she was ill-mannered," said Mrs. Kimball, with a smile.

"Not ill-mannered, mother, but—well, I'll tell you what I mean. The other day we went to the entertainment with Brother George, you know, and we had seats just back of the Marshall girls. I introduced Amy, and, would you believe it, she never said a word during the performance? We all talked and talked about everything—fashion and books and—and—everything that girls talk about, and Amy sat right there looking at the performance."

"I wonder she was not ejected by the usher for creating a disturbance," remarked Mrs. Kimball, with a sly twinkle in her eyes. "Were the Marshall girls offended?"

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"Not really offended, but they thought it was very strange, and so did I. So different from most girls!"

"Very different," replied Mrs. Kimball, dryly. "Well?"

"And then yesterday we called to see Mary Chew, and Mary showed us a book of etchings, and when she asked Amy's opinion, she told her that they were not very good."

"Amy knows," observed Mrs. Kimball, quietly. "She has wonderful judgment in art matters."

"Oh, I know she knows. But she shouldn't have said so."

"But Mary asked her opinion as a critic."

"To be sure she did, but that makes no difference. And then Amy is so precise in keeping her engagements. If she says three o'clock, she insists upon being there to the minute."

"My daughter," said Mrs. Kimball, gravely, "Amy has manners that all girls would do well to imitate. She is gentle and kind, and at the same time frank. She talks very little, but when she speaks she talks sense. She never gives advice except when asked, and then she speaks the truth. These are admirable traits."

"But mother—"

"Her lack of social polish? I was coming to that. You must remember she has had no mother since the age of eight. Her father is an artist, who cares nothing for society. Therefore Amy knows very little about etiquette. But her manners, Florence, are very good. Don't you think yourself that if people had less superficial polish and more truthfulness, promptness and amiability, the world would be better?"

"Yes, mother," admitted Florence, humbly. "I think it would."

### "WAIT FOR ME."

Tom Frost was hurrying to school one morning when he heard some distance behind him a voice calling plaintively: "Wait for me."

He knew the voice; it was Philip Scott, a boy in his own class, and his first impulse was to continue his way and take no notice of the call; but he was so tired of walking to school day after day alone, that he turned and stood waiting for Philip to overtake him.

"What's the hurry, Tom?" Philip

exclaimed, as he came panting up. "I never saw such a fellow as you; you never give a chap the chance to overtake you."

"I'm going in for the punctuality prize, you know," replied Tom, apologetically.

"Well, I don't think it's worth the trouble," resumed Philip, dropping off to his ordinary slow pace; "in my opinion it's bad enough to have to go to school at all, let alone always being there in time. Oh, look! there's a butterfly; I'm going to have him, he is such a beauty."

So he commenced a chase, cap in hand, and loitered so long that Tom's patience was at last exhausted and he went on his way alone once more, arriving at the school-house in time to find the doors closed and his prize lost.

So you see, Tom would have been wiser, as he found to his cost, had he called: "Catch me up," in response to Philip's: "Wait for me."

There are many boys and girls, and even grown-up people, too, who are painfully indifferent to the prizes offered them in the school of life; they lack interest, energy and steadfastness of purpose. It is no kindness to allow them to prevent you winning them.

Let them go their own way, keep your ears closed to their enticements, have before you the prize, and one day, if you work patiently on, content to be alone, it shall be yours.

### THE RABBIT A COWARD.

Here is a little talk between a boy who is a great hunter for his age, and a woman of his acquaintance, which shows that cowardice sometimes depends upon the way things are looked at: "A rabbit," said the young

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hunter, "is the most awful coward there is in the world. My! How he does run from a hunter!"

"So you think that the rabbit is a coward?"

"Why, of course."

"Well, let us 'suppose a little.' Suppose you were about six or eight inches tall."

"Well?"

"And had good, strong, swift legs."

"Yes."

"And didn't have any gun, and a great big fellow came after you who did have one. What would you do?"

"What should I do? I should streak it like lightning."

"I think you would, and I think, too, that you would have your own ideas as to who was the coward."

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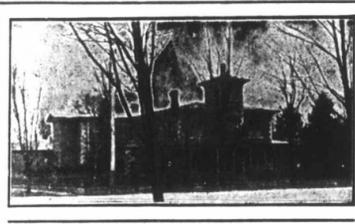
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THE CANADIAN NORTH-WEST  
HOMESTEAD  
REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.  
Entry may be made personally at the local land office for the district in which the land to be taken is situate, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 20 acres substantially fenced.

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

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

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

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

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