

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871

VOL. 38

TORONTO, CANADA, THURSDAY, OCTOBER 5th, 1911

No. 40

## Modern Methods

of tailoring secure for our customers the best and most efficient service from the measuring to the final finishing. Modern fabrics enable us to give our patrons the newest shades and the most approved designs. Our new goods for Fall and Winter wear are all that could be desired.

Your order will be appreciated.

**Edwin T. Berkinshaw**  
MERCHANT TAILOR  
348 Yonge St., Toronto

**BOOKS**—Theology, Science, History, etc. Standard works, unsoiled. List and prices. Rev. W. C. Phillips, Echo Bay, Ont.

**TEMPORARY DUTY**—Rev. Canon Jarvis is prepared to take temporary duty, city or country. Apply 112 Bedford Road, Toronto.

**FOR SALE**—A second-hand Warren Organ two manual, 18 stops. Must make room for new organ. Bargain if sold soon. Apply to D. Muir, S. James St., St. Catharines.

**CURACY** wanted by Priest (young), experienced, musical, extempore preacher, scope for work among men and boys; available November 1st. Rev. W. E. Phillips, Echo Bay, Ont.

**WANTED**—Organist for Church in Garden of Canada. Choral celebrations Churchman, good player, knowledge of boys. Stipend, three hundred from church, other paid employment. Opportunity for enthusiastic young man. Address Organist, Canadian Churchman, Toronto.

**LADY OF EDUCATION** and experience, disengaged early in November, desires position as housekeeper to gentlemen; matron or nurse-companion, travelling or resident. Excellent cook and manager, high references, age 42, Protestant. Advertiser, 132 Fourteenth Avenue West, Calgary.

**REPRESENTATIVE WANTED**  
At once for work in your locality. Will guarantee \$2.00 to \$3.00 per day. Opportunity to advance rapidly. Will pay liberally for spare time. Work not difficult. Experience not required.  
INTERNATIONAL BIBLE PRESS, TORONTO

## Roman Stone

(Trade Mark Registered)

Is especially adapted for high-class office buildings, banks and residences.

Write for prices when contemplating building.

## The Roman Stone Company - Limited

Head Office: 504-5 Temple Bldg.  
Phone Main 5239

Factory - Weston, Ont.  
Phone Junct. 272

## HIGHFIELD SCHOOL HAMILTON - ONT.

Residential and Day School for Boys. Successful every year in winning cadetships at the R.M.C. (this year 7th place); matriculations at McGill and Toronto Universities.

Head Master, J. H. COLLINSON, M.A.,  
Late Open Scholar of Queen's Coll., Cambridge.

## CAMPHO - CHOLERA CHOCOLATES

For Hot Weather Ailments  
Compact, convenient, effective  
By mail, 25c.

**Hennessey's Drug Store**  
107 Yonge Street - Toronto

## ST. AUGUSTINE WINE

REGISTERED  
Communion Wine and Concord Wine  
**\$1.50 per Gallon.** 25c. extra for containers  
\$4.50 per doz. Qts. (bot.)  
F.O.B. here. Direct importer of Foreign Wines and Spirits.  
**BARFETT & CO., 433 Yonge St., Toronto**  
(Successors to J. C. Moor) Tel. Main 625

## HOTEL CECIL OTTAWA, ONT.

**Walter B. Walby, Prop.**  
Finest, Most Homelike, and Modern Hotel in the City.  
Special Rates to the Clergy.

## MEMORIAL

English Antique **WINDOWS**  
Stained Glass..

**The N. T. Lyon Glass Co., Ltd.**  
141-143 CHURCH ST., TORONTO

## MRS. JOAN BISHOP ARTISTIC COSTUMING

The latest and most select novelties in Trimmings and All Gownings  
718 Yonge St. Phone N. 5157

## DANIEL STONE

UNDERTAKER  
82 West Bloor Street  
Telephone North 282

## MONUMENTS

We have the best stock on hand in Canada. Special designs made on application. Cemetery Memorials. Baptismal Fonts.  
**McIntosh Granite Co., Ltd.**  
1119 Yonge Street, Toronto



The communion table which has been erected in Crathie Church by King George to the memory of his father, Edward VII., has now been completed, and is to be formally unveiled when their Majesties are at Balmoral this season. It is of Iona marble, with a carved oak screen behind it—the whole presenting a chaste and handsome appearance.

## We Give Particular Attention to Clerical Tailoring

Be sure and call on us when visiting Toronto, or write for samples and instructions for self-measurement.  
New Fall Goods Now Arriving.

**Harcourt & Son**  
103 King St. West - Toronto

## EDWD. LYE & SONS ORGAN BUILDERS

Specifications and Estimates for New Organs Re-building and Repairs. Catalogues Free.  
**10 to 18 St. Nicholas Street TORONTO**  
Established 1864

## Elliott House, Toronto

**Laurence Shea, Prop.**  
VERY QUIET AND CENTRAL  
RATES: \$2 and \$2.50 per day

## The Transfigured Church

By J. H. JOWETT  
Price \$1.25 net, postpaid.

## The Contagion of Character

Studies in Culture and Success.  
By NEWELL DWIGHT HILLIS, D.D.  
Price \$1.20 net, postpaid.

## Practical Pedagogy in the Sunday School

By A. S. MCKINNEY, Ph.D.  
Former Secretary N.Y. State S. S. Association.  
The well-known Sunday school worker presents, in every-day language, some of the results of the best pedagogical study as applied to the Sunday school.  
Price 50c. net, postpaid.

## The Lost Art of Meditation

By J. W. MAHOOD, D.D.  
Price \$1.00 net, postpaid.

## The Divine Reason of the Cross

A Study of the Atonement as the Rationale of Our Universe.  
By HENRY C. MABIE, D.D.  
Price \$1.00 net, postpaid.

## Threshold Grace

Meditations in the Psalms.  
By PERCY C. AINSWORTH.  
Price 50c. net, postpaid.

## The Consummation of Calvary

Its Foreshadowings, Facts and Spirit. (Idyll Envelope Series)  
By S. D. GORDON.  
Price 25c. net, postpaid.

## A Help to the Study of the Holy Spirit

By WILLIAM E. BIEDERWOLF.  
Price 75c. net, postpaid.

**WILLIAM BRIGGS**  
Wesley Building, TORONTO

## Bible Types OF Modern Men

Lectures to Young Men  
Rev. W. McIntosh Mackay, B.D.  
\$1.50 net.

**Upper Canada Tract Society**  
JAS. M. ROBERTSON, DEPOSITARY  
2 Richmond St. East - Toronto

## 160 Acres of Land FOR THE Settler

Large areas of rich agricultural lands, convenient to railways, are now available for settlement in Northern Ontario. The soil is rich and productive and covered with valuable timber.

For full information regarding home-stead regulations and special colonization rates to settlers, write

## The Director of Colonization

DEPARTMENT OF AGRICULTURE  
TORONTO

## Wm. Smith & Son

CHESLEY, ONT.

Manufacturers of

Church Pews and

Church Furniture

Send for Illustrated Folder.

## WARREN CHURCH ORGAN CO.

OPERATED BY

**HAY & CO.,**

WOODSTOCK ONT.

## MEMORIAL WINDOWS

Scripture subjects skilfully treated in richest

## English Antique Glass

Quality has first place with us.

**Robert McCausland, L. d.**  
143 Spadina Ave., Toronto

## Established 1858. CHURCH AND SCHOOL BELLS

Ask for Catalogue and Special Donation Plan No. 70  
The C. S. BELL Company, Hillsboro, Ohio  
Bells for Churches are DUTY FREE.

**"ST. AUGUSTINE"**

REGISTERED  
The Perfect Communion Wine

In use in hundreds of churches in Great Britain, West Indies, The United States, & etc.

Cases 12 Qts \$4.50. 24 Pts \$5.50 F.O.B. Brantford.

**J. S. Hamilton & Co. Brantford**  
ONTARIO.

Manfrs. and Proprs. "St. Augustine Wine"

**DO NOT FORGET**

OUR ADDRESS IS  
**62 CHURCH ST., TORONTO**  
N.W. COR. OF COURT ST.  
OUR PHONE IS MAIN 7404.

We are prepared to execute large or small orders efficiently, promptly, and at reasonable prices. A trial will convince you.

The Monetary Times Printing Co. of Canada, Limited.

THE  
**NORTHERN LIFE**  
Assurance Company  
of Canada

ENTHUSIASM is the keynote of success in the profession of a Life Insurance man.

Enthusiasm for the work.  
Enthusiasm for the company.

The **NORTHERN LIFE** has room for good men who are honest and have the ability to write Life Insurance.

**W. M. Govenlock.** John Milne,  
Secretary. Managing Director.

**Old Roman Boat.**—The remains of the old Roman boat found embedded in the Thames mud during the sinking of the foundations of the New London County hall, at Westminster Bridge, has been transferred to the new London Museum at South Kensington. The ancient timbers have been placed in a deal framework built on the lines of the original boat, which measured about 50 feet by 20 feet. The remains include the bottom of the boat, one of the sides, the stump of the mast, some large nails, and pegs of wood used to bind

**A Physician's Testimony  
for Labatt's Ale**

"We find that the ale uniformly and well agreed with the patients, that it stimulated the appetite, and thereby increased nutrition. The taste, likewise, is always highly spoken of. In nervous women, we found that a glass at bedtime acted as a very effective and harmless hypnotic."—SUPERINTENDENT OF LARGE U. S. HOSPITAL.

**P. BURNS & CO.**

WHOLESALE AND RETAIL DEALERS IN  
**COAL AND WOOD**  
HEAD OFFICE: 49 King Street East, Toronto  
ESTABLISHED 1856. TELEPHONE 181 AND 182  
Office and Yard, FRONT ST. near BATHURST. Telephone No. 449 and 2110  
Office and Yard, PRINCESS STREET DOCK. Telephone No. 190



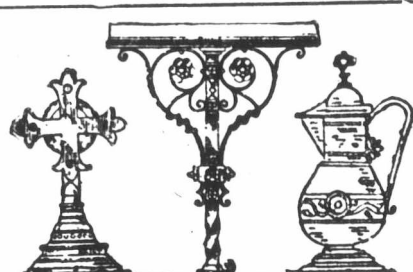
**CHURCH BRASS WORK** of every description made to order on shortest notice. Designs furnished and satisfaction guaranteed.

**KEITH & FITZSIMONS, LIMITED**  
111 King Street West, Toronto

the timbers together. A coin which was found in the boat points to its date being probably about 293-296 A.D. Researches made by Sir Laurence Gomme, clerk to the London County Council, have led to the opinion that the old boat is probably a relic of the first fleet formed to protect the shores of Britain.

Quetta, in Baluchistan, on the northwest frontier of India, is a rather strange spot in which to find Chinese Christians. The Bishop of Lahore, for the first time in his experience, recently confirmed four Chinamen there, and in a letter to the Church Missionary Gleaner for September he says: "There is quite a considerable colony of Christian Chinamen at Quetta now, their Christianity being, as far as one can judge, of a very practical and real type." These Chinese Christians are descendants of Mr. Ook F., who was born in India, his father having emigrated thither before the Mutiny to instruct planters in the art of managing tea-gardens.

The Very Rev. Dr. H. Russell Wakefield, the Dean of Norwich, has



**EAGLE AND RAIL LECTERNS**

Altar Rails, Crosses, Vases, Dishes, etc., Candlesticks, Vesper Lights, Memorial Brasces, Chandeliers, and Gas Fixtures, Communion Services, made or refinished. Electrical Contractors

**CHADWICK BROS.**  
Show Room 191 East King St. Hamilton  
Factory, Oak Avenue, near Barton St.  
Send for Catalogue

been appointed by the Crown to the Bishopric of Birmingham in succession to the Right Rev. Dr. Gore, who has been translated to Oxford. Dr. Russell Wakefield is 56 years of age. He was educated at Tonbridge and afterwards at the Universities of Paris and Bonn. He is thus able to speak both French and German with unusual proficiency. Before Dr. Wakefield took Holy Orders he studied for some time at Cuddesdon College. He was ordained in 1877, and served his first curacy at the well-known church of St. Peter's, Vauxhall, one of the pioneer churches of the Oxford Movement in South London. He was curate-in-charge of All Saints', Swanscombe, Kent, from 1881 to 1883, then vicar of St. Michael and All Angels, Lower Sydenham. From Sydenham he went to St. Paul's, Sandgate, and thence to St. Mary's, Bryanston-square, being made a prebendary of St. Paul's in 1908. A year later Mr. Asquith conferred upon him the Deanery of Norwich.

You would not, even for one day, deliberately leave your house uninsured.

Do not, even for one day, leave uninsured that infinitely more valuable asset, *your life*.

Ask for details of the popular Policies of

**The Great-West Life Assurance Company**

Head Office - WINNIPEG

TARTAN  
**Steamer and Motor Rugs**

Made of fine pure Saxony Wool in various combinations of bright and dark Tartans or plain colors in the patterns of the principal SCOTTISH CLANS, FAMILIES and REGIMENTS in various sizes, qualities and weights, etc.

\$5.00 \$6.00 \$7.00 \$8.00 \$10.00

Send for Illustrated Price List

**JOHN CATTO & SON**  
55-61 King St. East, Toronto



**PRITCHARD ANDREWS**  
CO. OF OTTAWA, LIMITED  
133 Sparks St. OTTAWA.

The  
**Testimony of Science  
to the Credibility of  
the Book of Jonah**

A VINDICATION OF THE NARRATIVE OF HIS ADVENTURE WITH THE WHALE

By  
**Rev. J. W. BEAUMONT,**  
D.D., M.D.

In Pamphlet Form,  
Price Five Cents.

**Canadian Churchman Office**  
36 Toronto Street, Toronto, Ont.

The new Bishop of Ossory, Dr. Bernard, has appointed the Rev. Chancellor de Montmorency to be Archdeacon of Ossory in succession to the Ven. W. C. Gorman, who recently resigned.



Plant Now **TULIPS** For Next Spring's Flowering

There is nothing to equal a bed or border of tulips in bloom in the spring. The colors are exquisite; they are hardy and inexpensive, besides lasting 3 or 4 years. Bulbs must be planted in October or early in November. We offer, prices postpaid:—

	Doz.	Per 100
Tulips, Single, named, 6 colors.....	30c	\$2 00
Tulips, Single, best mixed, all colors.....	25c	\$1 50
Tulips, Single, good mixed, all colors.....	20c	\$1 25
Tulips Double, named, six colors.....	35c	\$2 25
Tulips, Double, best mixed, all colors.....	30c	\$1 75
Tulips, Double, good mixed, all colors.....	25c	\$1 50
Tulips, Parrot, mixed, all colors, late.....	25c	\$1 50
Tulips, Darwin, mixed, all colors, late.....	30c	\$2 00

Also a full assortment of Bulbs for winter blooming in the house and spring blooming in the garden, such as Crocus, Freezias, Hyacinths, Lilies, Narcissus, Snowdrops, Scillas, etc. Also Plants and Seeds of all kinds, and Poultry Supplies.

Ask for our 28-page illustrated Fall Catalogue. FREE.

**JOHN A. BRUCE & CO., LIMITED,** SEED MERCHANTS  
ESTABLISHED 1850 **HAMILTON, ONT.**

# Canadian Churchman.

TORONTO, THURSDAY, OCT. 5, 1911.

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

**NOTICE.**—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in Advance, \$1.50.

**ADVERTISING RATES PER LINE . . . . 20 CENTS**

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

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

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

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

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

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

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

**POSTAL NOTES.**—Send all subscriptions by Postal Note.

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

Address all communications,  
FRANK WOOTTEN,  
Box 34, TORONTO.

Phone Main 4643. Offices—Union Block, 36 Toronto Street.

## CANADIAN CHURCHMAN.

**Subscription Price—Two Dollars Per Year. If PAID STRICTLY IN ADVANCE, we throw off \$1.00. ARREARS MUST be paid at the subscription price Two Dollars a Year. The address label on your paper shows the date to which your subscription is paid.**

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

**SINGLE COPIES, 5 CENTS.**

### Lessons for Sundays and Holy Days.

October 8—17 Sunday after Trinity.  
Morning.—Jer. 5; Philip 2.  
Evening.—Jer. 22 or 35; Luke 8:26.

October 15—18 Sunday after Trinity.  
Morning.—Jer. 36; Col. 3:18 and 4.  
Evening.—Ezek. 2 or 13; 1—17; Luke 12:1—35.

October 18—St. Luke, Evan.  
Morning.—Isai. 55; 1 Thes. 3.  
Evening.—Eccles. 38: 1-15; Luke 13, 18.

October 22—19 Sunday after Trinity.  
Morning.—Ezek. 14; 2 Thes. 2.  
Evening.—Ezek. 18 or 24:15; Luke 16.

October 28—St. Sim. & St. Jude, A. & M.  
Morning.—Isai. 28: 9—17; 1 Tim. 5.  
Evening.—Jer. 3:12—19; Luke 19:28.

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

### SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 245, 256, 262, 630.  
Processional: 376, 433, 449, 542.  
Offertory: 697, 700, 707, 715.  
Children: 329, 573, 599, 753.  
General: 2, 416, 580, 664.

### EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 251, 258, 433, 643.  
Processional: 384, 406, 468, 473.  
Children: 688, 694, 695, 703.  
Offertory: 322, 397, 610, 646.  
General: 3, 652, 660, 760.

### True Patriotism

In a recent issue we referred to what we believed to be the dominant object of Canadians by adoption or birth in maintaining their nationality and developing the resources of their country. This object we conceived to be love of home and country. We may add to what we then said that, to go a step further, true patriotism must be founded on the sanctions of religion. The purest love of home and most exalted devotion to country is of divine, not of human, origin. In the proportion that this fact is recognized and acted upon, the people, whose incentive it is, will not only rise in the scale of nationhood, but will be strong and noble in character, and able to endure prosperity as well as adversity. It should never be forgotten by our people that it is no mark of moral greatness, rather the reverse, in a people to be proud and boastful of themselves or of their country. The true indication of greatness in man or men lies in character, and character has the mysterious power of making itself manifest by deed rather than by word.

### Bible and Prayer Book.

We have commended and again commend to our readers the work of the Church Society whose object it is to distribute amongst needy missions, charitable institutions, and other deserving objects, suitable copies of the Bible and Prayer Book. It is a fact worthy of mention that, as stated in a circular letter recently issued, the Church Bible and Prayer Book Society has, since its inception, given away over 60,000 Bibles, Prayer and Hymn Books, besides assisting many parishes to purchase necessary books at greatly reduced prices. It has given grants to 987 missions, scattered throughout the whole Dominion \* \* \* and "during the year ending May 1st, 1911, it gave assistance to missions in 21 different dioceses." Surely the work being done by this society is in every sense of the word a good work. It deserves support and encouragement from Churchmen in all the dioceses of the Dominion. Not only so, but it should appeal to those who prefer not only to give by hand but to give by will to deserving objects, to make suitable testamentary bequests in aid of this society.

### Worship of the Virgin Mary.

In a leading article the Living Church firmly yet temperately refers to the Roman habit of worshipping the Virgin Mary as "a movement within Christendom scarcely less disintegrating to faith than are the attacks of unbelief without. \* \* \* The observance of the festivals of the blessed Virgin Mary should recall to us her beauty, her goodness, her humility, her glorious privilege as the mother of our Saviour; but they should as well make us jealous of His honour, of the worship due to God alone; very fearful of the too human elements of faith which are ever ready to exalt the creature at the expense of the Creator." True, indeed, are these words. We have of late years become so desirous of not giving offence to our weaker brethren that too often we have refrained from a strong, clear statement of truth perverted and error pursued.

### Lord Rosebery at St. Andrews.

The University of St. Andrews has celebrated with unusual pomp and circumstance its five hundredth anniversary, and Lord Rosebery delivered on the occasion one of his eloquent addresses, being at the same time installed as rector. At the very time, he said, that their university was founded, their king was a prisoner

in the Tower of London. He strained his eyes to see the first rector whom he would discern as a little and modest figure on the horizon. After tracing the chief historic landmarks through these five hundred years, Lord Rosebery summed up, as the first rector would have done, "Be of good cheer, you have gained enormously much in freedom, much in prosperity, and the admiration of mankind for your race. If there are momentary shadows, remember this, depression often arises from so limited a view. There are ages and cycles in history. The man who judges from them must enlarge his range. He may live under a cloud for the moment, but he should raise his eyes to the hills, and remember the eternities. \* \* \* I remain in the conviction that though individuals may suffer, when we take stock of a century at its end, we shall find that the world is better and happier than it was in the beginning."

### Examine the Househo'd Reading.

The universal use of short-hand and typewriters has increased the output of books, especially story books, enormously. A writer who hits upon a successful vein is able to work it profitably and with less trouble than in former times. Fancy poor Sir Walter Scott drudging at writing, and with quill pens, and yet turning out the literature, not poetry and novels only, which flowed from his busy body and brain. There is one thing he said on his death-bed which writers of the flood of commonplace contemporary fiction should learn by heart, "I am drawing near to the close of my career, (he was only 60); I am fast shuffling off the stage. I have been perhaps the most voluminous author of the day; and it is a comfort to me to think that I have tried to unsettle no man's faith, to corrupt no man's principle, and that I have written nothing which, on my death-bed, I should wish blotted." We have indeed a flood of print, and well expressed, too. Look at the campaign verse which we have had in such profusion, much of it has been exceedingly good, and yet it is hardly ever read and soon forgotten.

### Tears at Meeting.

A curious mode of greeting is that recorded by travellers in remote parts of the world, as practised by some native tribes. Captain Rawling referred to it in a lecture before the Royal Geographical Society describing the recent British expedition to Western New Guinea. When the expedition was first met by the natives they were welcomed by them with a copious shedding of tears. This strange mode of greeting, as occurring in other parts of the world, has been considered by Dr. G. Friedrich, the learned traveller and ethnologist, who finds that the custom obtains amongst two distinct groups of people, one on the North and the other on the South American continent, and that it is a habit of the Audeneanese and other members of the Negro race of South-eastern Asia and Australasia. Dr. Friedrich's conclusion is a most reasonable one: That the practice has its origin in an exaggerated feeling of sympathy for the strangers who have suffered great hardships in travelling to their country by land and sea.

### The Changing Season.

Summer has sped its way. Autumn is passing and it will not be long now before winter will be with us. It is an excellent habit, not to be content with making preparation for the events of to-day and to-morrow, but by wise provision to give some heed to the days that may come to us thereafter. Of one thing we should always be

mindful, the fact that we have, as Scripture tells us, the poor always with us. And the best way to help those who need help now, and more help later on, is to think ahead for them. It is so hard for some people to find employment for the winter months. It is better far to search out employment, or if it can be done, provide it for those who need it—employment that will keep them from idleness, and it may be, want later on—than to leave them to their own ineffective resources, and the charity that winter will make necessary.

#### The Philippines.

Our southern neighbours are finding out the difficulties and disappointments of ruling subject peoples in the Philippines. The Filipinos are the people most advanced in civilization and desire independence. But the United States know that they are utterly unprepared to stand alone and are therefore hated as tyrants by this native race. In other islands of this large group there are other tribes and peoples which are also advancing in wealth and learning, and the thing these nations most ardently desire is freedom from any ascendancy of the Filipino. Thus it will be many a long year before the American tutelage can cease, and the Islands be left to their own devices. As yet, even the Filipinos do not realize that they would very soon be in the state that Britain was in when the Romans withdrew their legions.

#### The Human Will.

More than once have we sought to urge upon our readers and at the same time to apply the advice to ourselves, the extreme need of bringing the human will into captivity to the Divine will. To our mind this is a matter of the first importance as regards our spiritual condition here, and our preparation here for "the life that is to come." We recently have had a striking illustration of the awful risk a man may run, and does run, when he only makes a partial surrender of his will to God. How like a seemingly harmless volcano is such a life. The fire hidden, and only partially controlled, goes on gathering force with time, until on some fateful day its power bursts forth with malign and destructive effect. "Father, not my will but Thine be done," is not only the watchword for life but as well the countersign for eternity. He who walks in the light of the first will find the last avail him when he approaches the haven "where he would be."

#### Cardinal Facts.

A correspondent asks us to print the three following selections, and they are assuredly very striking: 1. John 5, 46-47—"Had ye believed Moses" (said Christ), "ye would have believed me for he wrote of me. But if ye believe not his writings how shall ye believe my words." 2. Luke 24: 27—"Beginning at Moses and all the prophets, he (Christ) expounded unto them in all the Scriptures the things concerning himself." 3. Art. 7—"The Old Testament is not contrary to the New, for both in the Old and New Testaments everlasting life is offered to mankind by Christ." If these statements are true—if Moses did write of Christ, if the Scriptures from Moses onwards are full of Christ, if salvation through Christ is clearly set forth in the Old Testament—then these truths should govern all our thinking and writing, concerning the Old Testament, and they serve as a wholesome corrective of many rash conjectures and much reckless criticism, which is published widely every day concerning the Old Testament. Bishop Ellicott in his little book called, "Christus Comprobator," has urged the Saviour's words as a decisive answer to the destructive criticism of his day.

#### THE GENERAL SYNOD.

The General Synod, which closed last month in London, Ont., transacted its business in a thoroughly workmanlike way, and leaves behind a creditable record of a minimum of talk with a maximum of work. We would, in the first place, tender our hearty congratulations to Canon Powell for the honour conferred on him, the highest in the gift of the Synod. Canon Powell possesses, as all who enjoy his personal acquaintance will readily acknowledge, exceptional qualifications for the office, which we believe is almost invariably the stepping-stone to still higher preferment. The passing of a Canon on the appointment of Missionary Bishops is a striking evidence of the advance of the Canadian Church in the work of missions. The question of the method of electing the Bishop was wisely settled by a judicious compromise. As was expected, the amendment to the constitution providing for joint sessions of the two houses passed by a considerable, but not an adequate majority. It is not likely, however, to come in force as the Bishops themselves have the last word. The tremendous growth in the missionary activities of the Church received a further illustration, when the Rev. Dr. Gould, the recently appointed successor of Canon Tucker, presented his voluminous report of last year's work, which received the well-merited thanks of the Synod. The assistance still rendered to the Canadian Church by the great English societies, was, we were pleased to note, duly recognized. The visit of the Presbyterian delegation was a pleasing incident, and the desire expressed by one of the speakers for a closer union evoked significant applause. We are glad that the Synod decided to hear the Rev. W. G. Hanna, Secretary of the Lord's Day Alliance, on the work of that excellent organization, and we hope his admirable address will bear fruit. The whole-hearted support accorded by the Synod to the new Sunday School paper, "Our Empire," will have an excellent effect. At last we are in sight of possessing a really useful and readable Sunday School paper. Nothing tends to help forward Sunday School work like the weekly paper. Its attractiveness is far superior to that of the best library. The formation of a new ecclesiastical province, coterminous with British Columbia, is a little puzzling, as the tendency of late has been to discard provinces as having become obsolete in our ecclesiastical system. Provincial Synods are now apparently extinct institutions, and a province without a Synod can hardly be taken seriously. The discussion on qualifications for candidates for Holy Orders, no doubt, will have a good effect, as the Church, we fear, has somewhat fallen behind of late years in this respect. There was also a useful discussion of the question of Church Reunion. These discussions, while productive of no immediate results, are valuable, because they keep the question open, and gradually bring about the conditions that will make it possible. The Synod made a beginning, which may eventually result in something tangible, in the matter of reciprocity in diocesan funds. The proposal to found general funds, independent of diocesan, which has often been advocated in these columns, was well received. The Synod wrestled with the thorny question of the Ne Temere decree, and decided to memorialize the Dominion Government on the subject. An attempt is to be made to find a suitable name for the Church which, we fear, will tax the ingenuity of the members of the committee. The most important step taken by the Synod, outweighing, in our opinion, the importance of all the work of all the six Synods that have been held since 1893, was the decision to appoint a joint committee to revise the Book of Common Prayer, to report at the next session of the Synod in Vancouver in 1914. As our correspondent, "Spectator," says, "the die is now

cast." We are now definitely committed to a course of action, which will directly lead to the final nationalization of our Church.

#### THE VERDICT.

We have not the slightest intention of entering into the merits or demerits of the great question which has recently been pronounced upon by the nation. Like every other question under the sun, about which men honestly differ, it had its two sides. The late contest, though beyond all comparison, the most intense and exciting in our history, was, on the whole, remarkable for the absence of personalities, and the high plane generally reached by the leaders on both sides. The patriotism and good faith of opponents was, as a rule, mutually conceded. This is an immense improvement on by-gone contests, and undoubtedly it will continue. We are beginning to learn to carry on our political warfare like gentlemen. While we do not attempt to disguise our approval of the late popular verdict we have, as already stated, no intention whatever of discussing Reciprocity. What we purpose considering are some of the national factors and influences at present in operation, made visible by the late general election. Most undoubtedly the supreme question at issue was that of our national autonomy. Rightly or wrongly (we leave this an open question), the great majority of Canadians regarded the proposed "pact" as a step towards commercial and final political union with the United States. The general uprising against Reciprocity was, no doubt, partly economic, but only partly. The great majority of its opponents were (mistakenly or otherwise, we will not say), actuated by patriotic, or, if you like it, sentimental motives. They saw in Reciprocity a two-fold menace to Canadian autonomy and Imperial integrity, and so two factors in our public life were suddenly set going with tremendous force, namely, our traditional and proverbial loyalty to the British Crown, and our new-born national self-consciousness; in other words, our Imperial and Canadian patriotism, the inspiration of a glorious past and of a still more glorious future. Of the two forces, both potent, the latter, we are inclined to think, was the stronger. Loyalty to the British Crown certainly actively operated in bringing about the recent upheaval, but the supreme factor was Canadian patriotism, the determination on the part, especially of our younger men, to develop our country on national lines as an autonomous, self-governing nation, within the Empire. This newer patriotism is to-day the dominating force in our public life, and the late election afforded an overwhelming and spectacular demonstration of its strength. The opportunity came, and the nation rose to it. September 21st will mark an epoch in her history in more senses than one. It will mark her unswerving fidelity to her traditions. Canada is the creation of the United Empire Loyalists, and she has decided to walk in the old paths laid down from the first. Again it will mark the first definite and united expression of her faith in herself, and of her determination to work out her own national salvation. The late contest was emphatically a young man's election. Young Canada spoke for the first time from the Atlantic to the Pacific, in accents unmistakable. The economic aspect of Reciprocity may have had its weight here and there, but no one who kept his eyes and ears open but must have been impressed with the fact that in the great majority of cases, the objections to it were based on patriotic grounds. It was this that stampeded the tens of thousands of Liberal voters, not the question of higher or lower prices. It was this that fanned into a white heat the patriotic enthusiasm alike of our farmers, labourers, mechanics, professional men, merchants, and last

O  
but  
popu  
verd  
of R  
ques  
teria  
to  
opin  
that  
hers  
to h  
natic  
claim

Th  
and  
inter  
22  
23  
most  
23  
Worl  
23  
Sick  
Merc  
Lord  
23  
gatic  
23  
"Wo

An  
both  
so as

211  
XXV  
and  
212  
Orde  
Less  
213  
geth  
Princ  
214  
215  
216

Holy  
"Wh  
A Re  
in th  
Engl  
Artic  
the I  
tion  
the J  
of C  
recei  
as th  
recei  
Aria  
It is  
sittin

A  
and  
to be  
22.  
mem  
this  
ised  
there  
who  
Chur  
Rich

October 5, 1911.

but not least, our Canadian women. The recent popular vote, therefore, was not so much a verdict upon the commercial merits or otherwise of Reciprocity. This to us is quite a secondary question. Whether the country would have materially lost or gained by it we have never, to speak frankly, been able to form an opinion. But it was the emphatic declaration that Canada was unalterably determined to keep herself free from all entangling connections, and to hew out her own path. It was the triumph of national self-reliance. We have called ourself a nation. At last we have finally vindicated our claim.

\*\*\*

#### PRAYER BOOK STUDY.

The questions are published weekly for a year, and the answers from time to time. They are intended for studying the Prayer Book.

229. What does Predestination mean?  
230. For whom is Predestination said to be "a most dangerous downfall?"  
231. Finish this sentence, "O Saviour of the World. . . .?"  
232. In the Blessing in the Visitation of the Sick, beginning thus, "Unto God's gracious Mercy," etc. How many times does the word Lord occur, and to Whom does each refer?  
233. What do you mean by "Works of Supererogation"??  
234. What do the "School-Authors" say about "Works before Justification"?

\*\*\*

#### ANSWERS.

Answers to the questions on the Prayer Book; both questions and answers are numbered alike, so as to avoid confusion.

211. Transubstantiation is defined in Article XXVIII. as the change of the substance of Bread and Wine.  
212. Article XXV. Confirmation, Penance, Orders, Matrimony and Extreme Unction are the Lesser Sacraments.  
213. General Councils may not be gathered together without the commandment and will of Princes. Article XXI.  
214. Two God-fathers and one God-mother.  
215. Two God-mothers and one God-father.  
216. The Black Rubric is at the end of the Holy Communion and begins with the words "Whereas it is ordained etc." It is a note added. A Real Presence of the Body and Blood of Christ in the Holy Eucharist is what the Church of England teaches in the Office itself, in her Articles and Homilies and Catechism. It is not the Real Presence of Christ but Transubstantiation which she condemns. What is received in the Blessed Sacrament is "the Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper" as the Catechism teaches. Against sitting to receive, it is noteworthy to point out that the Arians were the first to introduce the practice. It is also stated that the Pope of Rome receives sitting.

#### Brotherhood of St. Andrew

A National Convention for the United States and Canada of the Brotherhood of St. Andrew is to be held (D.V.) in Buffalo from October 18 to 22. It is expected that more than one thousand members from all over the continent will attend this gathering. Amongst those who have promised to attend this meeting and to give addresses thereto are Dr. Tuttle, the Bishop of Missouri, who is the presiding Bishop of the American Church, Bishop Anderson of Chicago and Bishop Richardson of Fredericton. A strong committee

### CANADIAN CHURCHMAN.

601

has been appointed who will have charge of all arrangements pertaining to the meeting and everything possible will be done to make the gathering a most successful one in every way.

#### Home and Foreign Church News FROM OUR OWN CORRESPONDENTS

##### NOVA SCOTIA.

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

Amherst.—A meeting of the Amherst Rural Deanery was held at this place on September 18, 19 and 20 in conjunction with a Sunday School Convention. The clergy present were Rev. Rural Dean Andrew, G. Q. Warner, B. A. Bowman, F. Robertson, A. M. Bent, Geo. Backhurst, J. P. Hogan, E. W. Florence, C. M. Baird and C. R. Quinn. There were also about thirty Sunday School teachers present representing eight parishes. At Evensong on Monday the preacher was Rev. B. A. Bowman. Holy Communion was celebrated on Sunday at 8 a.m., and the remainder of the day was spent in the discussion of Deanery business. Organization in connection with the King's College extension movement, a plan for holding a mission in the whole Deanery in Lent, the usefulness in teaching youth, of a new machine that throws pictures of any kind upon a screen by reflector and a number of other matters were considered. A meeting of the Board of Enquiry was also held. The Sunday School Convention opened with two splendid addresses at Evensong, 7 p.m. Rev. R. A. Hiltz, secretary of the Sunday School Commission, made a very clear and convincing plea for teacher training in his address on mental preparation. Rev. Canon Powell on the spiritual preparation of the teacher spoke with great earnestness and power. On Wednesday, after the opening celebration of the Holy Communion for the assembled delegates at 8 a.m., three sessions of the convention were held. At the morning session, an excellent paper prepared by Miss Hamilton, of Dartmouth, was read by Mrs. J. S. Allen, of Amherst, dealing with primary work. It was keenly appreciated and received the enthusiastic thanks of the meeting. Miss Helen Parker's work in connection with the Font Roll received merited applause. At this session Rev. G. Q. Warner was elected president, Rev. A. W. Bent, vice-president, and Miss Ethel Bent, secretary. Superintendents were also appointed for each department. In the afternoon Rev. R. A. Hiltz gave an instructive address on Grading and a very interesting and lively discussion took place on the suitability of the scheme and lessons outlined by the Sunday School Commission. The general opinion was that the Commission should be provided with the necessary funds to issue its own publications as soon as possible. At the evening session Mr. John Bradford, the Boys' Work secretary, of Amherst, gave out of an eventful experience, a very illuminating talk on the Boy Problem in the Sunday School, showing the general need of study and the effectiveness of direct personal contact in dealing with the boy. There was a good attendance throughout the whole of the session.

##### QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.  
Walter Farrar, D.D., Assistant Bishop.

Quebec.—Holy Trinity Cathedral.—The Lord Bishop of the diocese held an Ordination for Priests in his Cathedral on Sunday, September 24th, when he advanced the three following deacons to the priesthood, namely, the Rev. S. Walters, the Rev. V. E. Hubbard and the Rev. R. A. Warren, respectively. The Very Rev. Dean Williams read the Epistle and the Ven. Archdeacon Balfour the Gospel, and the Litany was sung by the Rev. A. E. Burgess. The candidates were presented by the Rev. Canon Alnatt, who also preached the Ordination sermon. Amongst a large number of clergy who were present at the service was the Rev. Canon Walters, the father of one of the newly-ordained priests.

\*\*\*

##### MONTREAL.

John Cragg Farthing, D.D., Bishop, Montreal.

Montreal.—Bishop Carmichael Memorial Church.—On Friday evening, the 22nd ult., this new church, which has been erected in the parish of St. Alban's at a cost of \$16,000 in memory of the late Bishop of Montreal, who died in September, 1908, was formally dedicated by the Lord Bishop of the diocese, it being entirely free of debt. It was the late bishop who placed the first settled pastor in charge of the mission at St. Alban's in 1905, and who interested St. George's Church in the suburban mission. The new church, which is of pressed brick, with sandstone trimmings, was designed by Mr. Rawson Gardiner, architect, and erected by the Westmount Plumbing & Heating Company. It is of Gothic design, with a tower entrance on the corner, and a projecting porch in which the font is placed. It will seat about 350 people. Many of the fittings have been presented by friends of the congregation. The pulpit is the gift of St. George's Young Men's Christian Association, the lectern is the one used by the late bishop in St. George's Church, the communion service is the gift of the sons of the late Bishop, the brass cross was presented by Bishop Farthing, and the carpet for the sanctuary enclosure by Miss Vass. Participating in the service was the choir of St. George's Church, while the offering was taken by Mr. R. W. McDougall and Mr. Lansing Lewis, wardens of St. George's Church, and the two wardens of the new church. In presenting the church for consecration and dedication, the Rev. Canon Paterson-Smyth said the congregation desired it to be known forever as the Bishop Carmichael Memorial Church, and that it was absolutely free of all debt. The gift of property and equipment was accepted by the bishop of the diocese, Bishop Farthing, and the prayers for its dedication offered. The Scripture lessons at the service were read by Dean Evans and by the Rev. Canon Carmichael, M.A., a son of the late Bishop. The Rev. H. E. Horsey also took part in the service. The dedication sermon was preached by the Right Rev. the Bishop of Ontario, the Rev. S. L. Mills, who was for over forty years closely associated with Bishop Carmichael. In eulogistic language he referred to his old friend, and chose as his text one which he was sure he would delight in, "The Divinity of Jesus." The proofs of his divinity, he said, were His fulfilment of all prophecy. His disciples claimed that position for Him, and even the Master Himself had not hesitated to declare He was God, and had proved the truth of His assertion by His resurrection from the dead. At the same time He was very human, a perfect man, who wrought all good, and who lived and felt as men do. This was necessary, for He had come to earth for a sacrificial death, in which He should reveal God to men because He was God.

## Brass Lecterns

Our Ecclesiastical Department is prepared to furnish, on short notice, Brass Lecterns of the most approved forms

If interested, write for illustrations and particulars.

**HENRY BIRKS & SONS, Limited**  
**MONTREAL**

## ONTARIO.

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

**Kingston.**—St. Luke's.—Harvest Thanksgiving Services were held in this church on Sunday, September 15th, when appropriate sermons were preached by the Rev. W. M. Loucks, of St. Matthew's, Ottawa. The church was very tastefully decorated and the musical portions of the services were very well rendered by the choir. The services were conducted by the rector, the Rev. R. S. Forner, who was assisted by the Rev. Canon Loucks, and the Rev. A. B. Chafee, both of this city. There were large congregations present at both the services.

**Tweed.**—The Harvest Thanksgiving Services were held on Thursday, September 28th, the preachers being the Rev. R. W. Spencer, Camden East, and the Rev. Canon Davidson, Peterborough. The offerings amounted to ninety-four dollars.

**Emerald and Stella.**—Harvest Thanksgiving Services were held on Tuesday and Wednesday evenings, September 12th and 13th. The churches were handsomely decorated, and there were splendid congregations and good offerings. Rev. J. C. Dixon conducted the services, and the special preacher was Rev. W. F. Fitzgerald, M.A., B.D., vicar of St. Paul's Church, Kingston, who delivered two eloquent sermons.

**Sandhurst.**—St. Paul's.—The Woman's Guild of this church have through this past year been doing excellent work, the climax to which came on September 7th, when by a bazaar and supper they netted \$202 to add to the church funds.

**Pittsburg.**—The steps of the church here have been re cemented, the grounds cleaned up, the driving shed moved about, and the congregation is reducing the debt in satisfactory fashion. The parish is a hive of industry.

**Belleville.**—St. John's.—Harvest Thanksgiving Services were held here on a recent Sunday, when sermons were preached by the Rev. N. de Foe Wagner, of Deseronto. The Rev. J. F. Fraser assisted the Rev. Canon Bogart, the rector, in conducting the services. The church was prettily decorated, and there were good congregations.

**Parham Mission.**—On Sunday, September 24th, the Rev. G. W. Forster, on the eve of his departure, he having resigned the charge of this mission, was presented by the congregation of St. James', Parham, and St. John's, Olden, respectively, with addresses which were signed in each instance by the churchwardens, in which the people express their deep regret at losing him and best wishes for his future success. They both also speak in very kindly terms of his conscientious discharge of his varied duties during the period of his residence amongst them. The Rev. F. B. Hornby, of Plevna, has been appointed to fill the vacancy caused by Mr. Forster's resignation.

## TORONTO.

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

**Toronto.**—The Diocesan Evangelist's Movements.—Last Sunday week (September 24th) he preached morning and evening in St. Martin's, Toronto, for the Rev. S. D. Sweatman. Last Sunday, October 1st, he preached three Harvest Thanksgiving sermons, one each at Cooper's Falls 10.30, Hamlet 3.30, and at Washago Church 7.30, for the Rev. F. B. H. Cary. Future engagements include, next Sunday, October 8th, week's mission with the Rev. F. L. Barber, Bobcaygeon. October 15th to Sunday, October 20th, in Bond Head for the Rev. A. C. Watt, a visit of three Sundays. On Sunday, November 5th, Harvest Thanksgiving sermons, morning and evening in St. Bartholomew's Church, Toronto, for the rector, the Rev. G. I. Taylor, M.A.

**St. David's.**—During the summer this church has been overhauled and enlarged to accommodate a congregation of 325. A tower has been built at the north-west corner, which adds greatly to the appearance of the building. New seating, electric lighting, and church-like windows have much improved the church. A pipe organ has

also been installed and a new pulpit is under construction. The basement has been enlarged to provide choir rooms, kitchen, furnace and coal room, and schoolroom accommodation for 400 children. On Friday evening last the Lord Bishop of the diocese was present for the formal opening and dedication of the new building. In the course of his remarks his Lordship commended highly the earnest zeal and devotion of the congregation. On Sunday, October 1st, the Anniversary Services and Harvest Festival were held. In the evening the Rev. E. C. Cayley, rector of St. Simon's, preached. All services were well attended despite the inclement weather. The incumbent, Rev. H. A. Bracken, has taken up his residence at 10 Wroxeter Avenue, City.

**St. George's.**—The Rev. R. J. Moore, who for many years was rector of St. Margaret's, and for some time past has been vicar of St. George's, was appointed by the Bishop of Toronto last week the rector of this parish in succession to the late Rev. Canon Cayley.

**St. Cyprian's.**—The Rev. Richard Seaborne, the newly-appointed rector of the parish, was duly inducted on Tuesday evening the 26th ult., in the presence of a large congregation. The ceremony was performed by the Lord Bishop of the diocese, and the sermon was preached by the Ven. the Archdeacon of York. The church was appropriately decorated with flowers and plants for the occasion. The Rev. R. Seaborne succeeds the Rev. C. A. Seager, the present rector of Vernon, B.C. He is a graduate of Trinity College, Toronto, and has been for the past eight years the rector of St. Mark's, West Toronto.

**Church of the Redeemer.**—To raise \$300,000 required to complete St. Alban's Cathedral, the first of a series of meetings in connection with a campaign to canvass the entire diocese was held in the parish schoolhouse on Thursday evening last. The attendance was not large, but what the meeting lacked in numbers the speakers made up in enthusiasm. Chancellor Worrell was chairman. Bishop Sweeny was the first speaker. He reviewed in detail the history of the Cathedral movement of the Anglican Church, pointing out that nearly all England's great cathedrals were built between the twelfth and sixteenth centuries. There were three stages in the development of the cathedral idea: first, the cathedral was established before the community was settled, and from this central point missionaries were sent into all parts of the surrounding country or diocese; the second stage found the community settled prior to the cathedral; the third position was a reversal to the first. Carrying this idea into practical effect, Bishop Sweeny outlined the uses which he proposed St. Alban's Cathedral should serve. He desired that the cathedral should be the church home of all the clergy of the diocese, a spiritual centre from which they should derive spiritual inspiration and guidance. The value of the cathedral to Toronto, his Lordship declared, would be found in its influence on architecture, it would have a great spiritual effect, it would accommodate the synod meetings, and would serve for all festival and ceremonial occasions where the Bishop would participate. In addition to this, the cathedral would draw all the clergy of the diocese together. Mr. Noel Marshall, on behalf of the finance committee, outlined the scheme of organization, which is to divide the diocese into districts. Toronto will have five—north, south, east, west and centre. A strong committee would be placed in charge of each to collect the money. A. R. Boswell, K.C., also spoke briefly. Some of the names proposed for the northern committee are: G. S. Barbour, W. H. Morden, H. T. Lyon, Bernard Saunders, Philip Dyce, John Catto, J. Y. Ormsby, Sidney Jones, W. D. Gwynne, S. Moberley, Mark Bredin, and J. E. Jones. This week's meeting will be held in St. Stephen's Schoolhouse.

**St. Barnabas.**—Harvest Thanksgiving services were held in this church on Sunday last, when sermons were preached by the Rev. A. N. McEvoy, assistant priest at St. George's, who was a former lay-worker within this parish. The musical portions of the services were well rendered by a choir of chiefly English voices, under the direction of Mr. Edmeades.

**Deer Park.**—Christ Church.—Similar services were held in this church on Sunday last, the Ven. Archdeacon Warren being the preacher.

**Eglinton.**—St. Clement's.—Special Harvest Thanksgiving Services were held in this church on Sunday last. The Rev. A. K. Griffin preached in the morning and the Rev. A. J. Fidler, the rector, in the evening.

**Wycliffe College.**—The Hon. S. H. Blake, K.C., delivered an address in this college on Tuesday evening, the 26th ult., before the members of the Wycliffe Alumni Association on the subject of the Ne Temere Decree. Mr. Blake's argument against and denunciation of this Decree was most telling and effective. Mr. Blake began his dissertation with the remark that in a letter he recently received asking for information concerning the Ne Temere Decree the statement was made that "this matter is of far greater importance to the people of Canada and the United States than is reciprocity." "Would it not be well," he asked, "for Rome to learn that in place of using the specious plea of a desire to 'remove drawbacks and dangers' in connection with marriage for the introduction of the Ne Temere Decree (which is used as a means of virtually coercing persons desirous of marrying to enter the Roman Church and thus swell her numbers), that it is her duty by every means to aid the civil power in passing and enforcing such general laws, applicable to all citizens of the Dominion, as will preserve and protect the holy estate of matrimony, the status of those who have entered into the marriage bond, and preserve its indissolubility?" Mr. Blake then entered upon an extended review of the effect of the Ne Temere Decree in other countries. He cited from the sixth session of the Council of Trent in 1563 the claim that if anyone should say that the Church could not constitute impediments destroying matrimony, or that the Church had erred in so constituting impediments "let him be anathema." This claim was a menace, and where it had not been politic to promulgate that doctrine a modified decree had been issued. This had been the situation in Canada, and in 1741 the Benedictine decree was promulgated. That decree did not include Protestants, and "in the interest of the public peace and tranquility mixed marriages were permitted." This decree had been placed beyond question in a pastoral letter of Archbishop Bruchesi in connection with the case of Delpit v. Cote in 1901, which declared that "marriages celebrated clandestinely between parties one being a Catholic and the other a baptized non-Catholic, or vice-versa, celebrated before a Protestant minister, was a marriage contracted in a valid manner." In regard to the rights of the Roman Catholic Church in Canada, Mr. Blake showed that that Church usurped authority never conceded to it by treaty or statute. The Articles of Capitulation of Montreal in 1670 promised the "free exercise of the Roman Catholic religion," and in the treaty of Paris in 1763 the King consented to "his new Roman Catholic subjects professing the worship of their religion according to the rites of the Romish Church, as far as the laws of Great Britain permit." The Quebec act of 1774 grants the same right, "subject to the King's supremacy declared and established by an act made in the first year of the reign of Queen Elizabeth over all the dominions and countries which then did or thereafter should belong to the Imperial Crown of this realm." A subsequent act of Elizabeth declared that "the Bishop of Rome hath no jurisdiction in this realm of England." Under these circumstances it was evident that Rome had taken a meaning out of language so simple and distinct beyond the conception of any other denomination. Mr. Blake was especially severe on the effect of the decree, if allowed to stand, on public morality. He advised the Church of Rome to adopt a spirit of toleration toward others; she must be "Catholic" not only in name but in reality. He scored the doctrine which denied the right of spiritual freedom to an infant baptized by a priest of Rome. "This state of bondage should not be permitted in a free land," he declared. Such children were not illegitimate when the marriage was enacted according to the regulations set forth in the legal enactments of the land, or that the parties to such a marriage were living in concubinage. "No torture of the Inquisition could more keenly afflict a chaste woman than such an unwarranted and damnable charge." (Applause.) Summing up the situation as it concerns Canada, Mr. Blake said: "Recent events so well known to all that it is unnecessary to go into them in detail make it imperative that the present doubts and uncertainties introduced into the question of marriage, and the wrongs thereby caused by the Church of Rome, should be set at rest and ended. The actual position of citizens of our Dominion should be clearly defined and declared by the Legislature, and, so far as possible one uniform marriage law for the whole Dominion should be passed" (hear, hear); that by such enactment every care should be taken to prevent illicit, secret, clandestine, or improper marriages; that legislation be passed to empower the Exchequer Court of Canada to deal exclusively with all ques-

tions  
valid  
maste  
Chan  
briefly  
keepi

Ch  
of the  
evenir  
was t  
Buildi  
very  
by the  
of the  
mate  
Chest  
for it  
still t  
with.  
for th  
raised  
in An  
from  
the p  
suffer  
deput  
sent t  
pond  
sign,  
Engla  
adjust

Lea  
giving  
day e  
curate  
mon  
R.D.,  
tastef  
grega

Woc  
giving  
Sunda  
F. Sv  
both  
W. Ev

Bra  
ing, S  
cese,  
churcl  
vice o  
morni  
Bisho  
text  
music  
and ir  
bents  
was c  
M. L  
Geoffi  
who g  
ston  
years  
Walsh  
preser  
that  
prover  
gation  
Street  
ing, H  
leper.

The  
under  
the w  
and w  
this s  
tude t  
has  
month  
of the  
jointly  
and  
"Dom  
"Corc  
of H  
and c  
variet  
for th  
by la  
by me  
ishes.  
contri  
main  
repair

tions throughout the Dominion relating to the validity of marriage. At the close of Mr. Blake's masterly address Mr. Matthew Wilson, K.C., the Chancellor of the Diocese of Huron, spoke briefly in support of the need of a continuous keeping up of the protest against the decree.

**Chester.**—St. Barnabas'.—A special meeting of the vestry of this church was held on Tuesday evening, the 26th ult., the special object of which was to discuss the financial condition of the Building Fund of the church. The meeting was very largely attended and it was presided over by the rector, the Rev. Frank Vipond. The cost of the church had exceeded the architect's estimate by \$6,000, and while the congregation of Chester have one of the finest church buildings for its size in the City of Toronto, they have still the additional amount in the cost to contend with. The church extension work of the deanery for the \$140,000 asked for by the Bishop to be raised in two years was retarded by controversy in Anglican circles early this year. The appeals from the authorities being thus interfered with, the parishes looking for the promised help have suffered, St. Barnabas', Chester, in particular. A deputation will wait upon the Bishop and represent to him their position. The Rev. Frank Vipond informed the vestry that he would not resign, which will permit him to take up work in England, until this long-delayed matter has been adjusted.

**Leaside.**—St. Cuthbert's.—A Harvest Thanksgiving Service was held in this church on Thursday evening last. The Rev. P. M. Lamb, the curate-in-charge, read the service, and the sermon was preached by the Rev. E. C. Cayley, R.D., the rector of St. Simon's. The church was tastefully decorated, and there was a good congregation.

**Woodbridge.**—Christ Church.—Harvest Thanksgiving Services were held in this church last Sunday. They were conducted by the Rev. W. F. Swallow, the incumbent, and the sermons at both of the services were preached by the Rev. W. Evans, the incumbent of Port Carling.

**Brampton.**—Christ Church.—On Sunday morning, September 24th, the Lord Bishop of the diocese, visited this parish and consecrated this church with the usual ceremonies. After the service of consecration had been concluded the usual morning service was proceeded with and the Bishop preached an appropriate sermon on the text "God is a Spirit and they that worship Him must worship Him in spirit and in truth." The music was good and the service was a bright and inspiring one. Christ Church had six incumbents during its long history. The first church was opened about the year 1854 with the Rev. M. Leitch as rector. He was succeeded by Rev. Geoffrey Cox, and he in turn by Rev. L. Arnold, who gave place to Mr. Middleton. Canon Johnston was the next incumbent, and twenty-one years ago he removed from the parish and Canon Walsh, the present rector, was appointed. The present building has been in use since 1884. In that year the building was enlarged and improved, the chancel being added and the congregation moved from the old church on Joseph Street. The Bishop preached again in the evening, his subject being the healing of Naaman the leper.

**The Haliburton Mission.**—Unusual activity has, under the guidance and blessing of God, marked the work of the Church of England in this needy and widespread mission, with its five out-stations, this summer, and there is much reason for gratitude to the Divine Head of the Church for what has been accomplished. First, after many months of hard work on the part of the branches of the "Woman's and Girls' Auxiliary," conjointly with the "St. George's Chancel Guild," and other church workers, there was held on "Dominion Day" a splendid Sale of Work with "Coronation Bazaar," in the spacious Town Hall of Haliburton. Quantities of excellent material and of useful and ornamental articles in great variety, had been contributed (in their sympathy for the work of the mission and its incumbent) by ladies of the Central W.A. in Toronto, and by members of the branches in several city parishes. The Church-people of the mission also contributed and worked long and well. The main object in view was to raise the means to repair, improve, and warm the church. The

eight stalls were very tastefully arranged along the sides, and in the centre of the hall in designs of "the Red, White, and Blue," and an excellent concert, interspersed with Readings and Recitations, was given at night. The attendances all day and in the evening were exceedingly good, only small "admissions" being charged, and moderate prices asked. A large amount of goods remaining unsold, it was immediately determined to hold a "Lawn Sale" on the "Twelfth of July," when some half-dozen "Loyal Orange Lodges" would meet in the town for their celebration, the members of which would bring their families in. The lovely weather favoured out-door gatherings, and the tents erected for the sale on the lawn of Mr. D. Gorrie, churchwarden, were prettily decorated. Quite a handsome addition was made to the "takings" of the 1st July. From both efforts a sum of \$140, clear of all expenses, was realized. To this a balance from the Sunday School Prize Fund was added. Thus the St. George's Church Renovation Fund reached a total of about \$143. The repairs have recently been taken in hand; when it was found upon closer inspection, that the under and unseen parts of the building were so out of order, and the furnace in so bad a state, that the application of this amount, would not by any means accomplish what needs to be done. When this statement of the case catches the eye of sympathizers with this mission, its incumbent (who is the Rural Dean, Rev. Pierre de Lom) would be both grateful and cheered, by the receipt of any gift or thankoffering for the completion of the necessary work upon this very pretty little church. The Annual Field Day and Picnic of the congregation and Sunday School of St. George's Church was held on 30th ult. on the lawn of Mr. Jno. Moon, situated upon the beautiful bay of Lake Kushog, three miles down the lakes from Haliburton. The weather was glorious, and the large assemblies of adults and children were taken to and from the grounds and for trips down the lakes, in parties of from 15 to 25, in the several fine electric launches, which were so kindly loaned and "captained" by the gentlemen of the place, for the day. Many other boats and canoes, beside wheeled conveyances, were loaned. Plenty of "bunting" decorated both the grounds and conveyances, and the children were taught a lesson in patriotism. Dinner and tea were beautifully arranged upon a long succession of tables running down the shady side of a hedge to the bay. Generous provision had been made by townspeople and farmers alike. A capital programme of sports for boys, girls, and adults, was provided, with many prizes for successful contestants, in the afternoon; ending with a "Tug-of-War" for the boys and men respectively. Hearty votes of thanks, and a brief address from the pastor, brought the day to a close, and everyone returned safely. Thus a happy, heartsome, healthy day of joyous reunion, remarkable for the prevailing spirit of harmony and goodwill (as was the case last year), brought blessing to all, and called forth hearty thanksgivings to the common "Father of all Mercies."

**Innisfil.**—St. Paul's.—The Annual Harvest Festival Service was held on Sunday, September 24, at 11 a.m. and 7 p.m. The Rev. J. H. Teney, rector of St. Philip's Church, Toronto, was the special preacher. The church was taxed to its utmost capacity at both services by an apprecia-

tive and reverent congregation. The rector, the Rev. Dr. Langfeldt, had sent out special invitations to his people to attend this service and to give thanks, and urged for offerings for missions. The appeal met with a generous response, the offering being \$71.76. The Rev. J. H. Teney preached eloquent sermons, which breathed imperialistic ideals regarding the Kingdom of Heaven, as well as the kingdom of man. The church was beautifully decorated with emblems of the harvest field and many flowers. At the morning service Mr. N. A. Bogs, K.C., sang "The Holy City," and at the evening service Mrs. Spratt sang "One Sweetly Solemn Thought." The new \$3,000 rectory will be ready for occupation next month, and is expected to be free of debt by January 1.

NIACARA.

W. R. Clark, M.A., Bishop, Hamilton, Ont.

THE DIOCESAN SYNOD.

**Hamilton.**—The 37th annual meeting of the Diocesan Synod was formerly opened in the schoolhouse of Christ Church Cathedral on Tuesday morning, September 26th. This session was specially noticeable from the fact that it was the first one which was presided over by the new Bishop of the diocese, the Right Rev. Dr. Clark. A large number of delegates, both clerical and lay, were present. The Bishop, in his address, welcomed the delegates. The circumstances under which he appeared before them were due to the death of Bishop DuMoulin, who for 15 years was the careful overseer of the diocese. His power of exposition and masterly eloquence commanded the homage of even those who differed with him. Though his vacant place had been filled, they could not hope to have his place filled in the hearts of the people of this diocese for the present generation. The happy results of Bishop DuMoulin's 15 years administration were to be seen in the happiness and prosperity in the diocese at the close of his life. Succeeding to the office at the call of the Divine Master, Bishop Clark said he felt deeply the weight of responsibility. He sought from above the grace to fill that office well and he prayed for the assistance of the Synod in accomplishing this. The address also dealt with the death of King Edward and the coronation of King George and Queen Mary. In keeping with the solemnity of the situation the church had offered up its prayers for the success of the monarchy and the empire. That King George, like his late father, might be a peacemaker, and that beneath the shadow of the throne there may be a peaceful people acceptable unto God. "There is no part of the country in which there is truer loyalty than in Canada, and she can neither be bought nor sold," said his lordship. He respectfully suggested that a committee of the Synod should be appointed to draft a resolution of loyalty to King George. His lordship referred to his duties since taking office, and mentioned the laying of the corner stone of the new church at Virgil, and the dedication of St. George's Parish Hall in this city. His lordship made several important announcements regarding his appointments. They were as follows: Lay readers—All those in office. Rural deans—Canon Howitt, of Hamilton; Rev. J. C. Garrett, of Lincoln and Welland; Rev. E. A. Irving, of Wentworth; Rev. L. J. R. Naftel, of Wellington; Rev. J. K. Godden, of Haldimand. Honorary Canons—Rev. E. A. Irving, Rev. W. Bevan, Rev. R. Ker, with those already holding office, excepting Canon Belt, who has resigned. Bishop's chaplains—Rev. Canon Abbott, Rev. Canon Wade and Rev. S. Daw. Registrar—E. Kenrick. Historiographer—Rev. Canon Ker. Bishop's commissary to England—Canon Blythe. Archdeacons—Rev. George Forneret for Hamilton; Belt, of Jarvis, for Wentworth and Haldimand; Rev. N. J. Perry for Lincoln, and Rev. J. F. Davidson for Wellington. Chancellor—Kirkwan Martin. In all spiritual and temporal matters the Synod was in a healthy condition, continued the Bishop. There had been an increase in church membership of 4,500 and in stipend of \$2,700. His lordship was particularly gratified at the givings to missions. This diocese raised last year \$9,389 for M.S.S.C. work, the largest amount in its history. This was due largely to the laymen's missionary movement, the efforts of which, the Bishop regretted, were confined to a few parishes. The adoption of a definite missionary programme was one thing necessary for



**LECTERN No. 93**

(Solid oak)

Height 4 ft. 6 inches

Size of book board 18 inches x 16 inches.

Send for catalogue of church furniture to

**The Blonde Lumber and Manufacturing Company**

Chatham - Ont.

We make memorial work a specialty.

Special designs and quotations mailed on request.

the development of the missionary spirit in the diocese, something that was badly needed. If the church in the country was to be kept in a healthy condition the people would have to increase their givings to stipends, he said. It was one of the first principles, not only of business, but of morality. There is a limit to self-sacrifice, and this limit was reached, when the clergy had to stint themselves to keep free of debt. A policy fixing stipends should be adopted and an annual vacation should be provided for each clergyman, the Bishop said. His lordship begged the forgiveness of the city people if in the very commencement of his administration he devoted so much attention to the rural sections, but he knew their needs. Owing to the influx of rural residents to the cities some of the parishes were becoming sadly depleted. Another matter requiring attention was the widows' and orphans' fund so that the annuities of widows could be increased. That of the late Bishop's widow had been increased from \$200 to \$700. Many widows of the clergy were left in embarrassing situations owing to the small stipends received by the clergy in their life time. "The future of our country will not be assured until there is a church and clergyman in every settlement in the Northwest," said the Bishop. He said the work among the foreigners also required serious attention. The apportionments for diocesan purposes this year had been increased, his lordship pointed out, but this was no cause for alarm. What the church wanted was a new faith in herself. There was not a church in the diocese, he thought, that could not have given more than it did. He hoped all would give to missions and diocesan needs and thus help the church to do the work assigned to her by God. The *Ne Temere* decree, the Bishop said, was solely of the Roman Catholic church and had no legal significance. Yet some unscrupulous Roman Catholics had not scrupled to use it to scare people in some cases to the entire disruption of the home. The Bishop hoped the clergy would refrain from any deviations from the regular forms of services provided, without permission. His lordship highly disapproved of the mad manner in which the present generation is living. "The calls of business, the family, of society are so urgent that the whole time and strength are expended in trying to meet them," said his lordship. "Men not only are strenuous in their work but also in their pleasures. To-day men are making work out of play. Games which should be a recreation and a recuperation of the body and mind now call for strength even to exhaustion. Tired and exhausted human nature needs Sunday for a rest, consequently there is little time and strength for the exercise of religion. Where will it end? In the final ruin of the race or in a slower and saner method of living? Outraged nature will some day exact a penalty. The time has surely come to draw attention to this serious condition of things." Family life, he said, is not what it used to be. Should this continue nothing but calamity would follow. Was the home being turned into an hotel? Everything depended on the mothers. We could not close our eyes to the fact that marriage was becoming un-sanctified. Nothing could be better than the family life of the king and queen. Daily prayers were a feature of the family routine, while visits to the poor, etc., were also made. His lordship expressed regret at the absence of Very Rev. Dean Houston and Chancellor Martin on account of illness. At the conclusion of the address Canon Sutherland made the presentation of the Bishop's staff. In behalf of the diocese he asked the Bishop to accept the staff for himself and successors. It was from both the clergy and laity of the entire diocese. Adam Brown, on behalf of the laity, briefly expressed the sentiments of the laity. His lordship's acceptance was expressed in a few words of appreciation. The committee on his lordship's address was appointed as follows: Sub-Dean Sutherland, the four archdeacons, Canon Ker, Adam Brown and Hon. Richard Harcourt. Rev. Canon Spencer of Mount Forest was elected clerical secretary and Harrison Arrel of Caledonia was appointed lay secretary. The Synod adjourned at 1 o'clock for lunch, which was served in the schoolroom by the Women's Auxiliary. Bishop Clark officiated at the communion service which was held in the cathedral at 10 o'clock. He was assisted by Archdeacon Forneret and Canon Abbott. There was a large attendance, particularly of clergy. The church looked to her own firesides for recruits to her ministry. The supply did not meet the demand at present. Parish after parish might be named in which there were flourishing societies from which there rarely came a candidate for holy orders. The clergy were asked to be on

the lookout for prospective candidates. The laity also had its share in the work of the church. There might be lay readers in the Sunday School, etc., the bishop said, so as to prepare candidates for the ministry. Referring to the recent meeting of the general Synod at London, his lordship spoke of the fierce light that has been turned on Sunday School work at present. The church was not making the progress it should in this direction. The attendance was irregular and the teachers were untrained. His solution of the situation was the teaching of pedagogy in colleges so that clergymen would then be qualified to instruct Sunday School teachers. However, the Sunday School was never intended to take the place of the home in the development of the child. Without proper home training neither the church nor the Sunday School would succeed. He commended the new Sunday School prayer to be published by the new Sunday School commission to the consideration of the laity. The leakage in the number of confirmations was considered by some to be due to the class method of preparation of the candidates. In England the individual method was being favored. The Social and Moral Reform Association was an agency for the social and moral elevation which was highly commended by the General Synod. Drinking, the white slave traffic and race track betting were matters dealt with by it. His lordship hoped to see this matter considered by the Synod. The boy scout movement and the public playground movement were also recommended. The prayer book revision, the Bishop stated, would be conducted on conservative lines. Christian re-union—organic union—was considered by the General Synod to be in the direction of higher unity and uniformity. "In the meantime the cause of union would only be injured by individual disregard for the rules of the church," was a statement of his lordship's that was heartily applauded. The Bishop's staff presented to-day by the Synod of Niagara to Bishop Clark is a beautiful piece of workmanship. The staff is of ebony, mounted with sterling silver. It stands six feet four inches, and is made in four sections, so that it can be cased for carrying. The pieces screw together and the joints are concealed by spun silver mounts with hand pierced borders and beaded centres. The head of the staff is a shepherd's crook, and is solid sterling silver. In the bend of the crook is a radiant cross with five Siberian amethysts. The head of the staff is supported on the ebony by a collar of hand carved scrolls, above which is an enamel shield containing the coat of arms of the Diocese of Niagara, the province of Ontario and the Bishop's personal crest. Higher up on the head is a band of four Siberian amethysts. The head has a satin finish with outstanding parts in French grey or bright polish. The whole is encased in a handsome morocco case, and cost about \$450. The entire work, including the design, silver and woodwork, was done in Hamilton, being the output of George H. Lees & Company.

**Wednesday.**—At the morning session held on this day many reports of various kinds were presented and adopted. The report of the committee on the state of the church was that the Deanery of Hamilton showed the whole a considerable advance upon the position held in 1910. One thing considered by the committee as especially worthy of notice was the large sum raised for parochial purposes, this being no less than \$66,754.09, an increase of more than \$30,000 over the amount given for corresponding objects last year. The Deanery of Lincoln and Welland had not maintained its reputation for growing liberality. The report continues: "An interesting item is the extraordinarily large number of marriages reported from Lincoln and Welland, the increase over the total of last year being 63. The total number, namely, 318, is 74 above the total for Hamilton and almost one-half of the aggregate for the diocese. As the committee in its report for the year 1909 commented at length upon this subject and expressed the hope that the clergy particularly concerned would exercise due caution in performing the marriage service in the case of persons coming to them from the neighbouring republic, no more is deemed necessary in the way of information or counsel." Despite the fact that there was an increase in the Sunday Schools in the Deanery of Haldimand, there was a decrease in Sunday School offerings of \$134.38. The average received from each scholar was only 36 cents, while the diocese average was 95. The loss of 118 Sunday School scholars in the Deanery of Wentworth was reported. The chief part of the decrease seemed, the committee thought, to lie

at the doors of the parish of Winona, the rector of which last year reported 172 scholars, but this year gave the number as only 87. The Deanery of Halton reported an increase of 203 in the number of communicants and in givings of \$904.21. In the Deanery of Wellington, despite a decrease of 159 in the Sunday School attendance, the offerings were larger by exactly the same number of dollars. On the whole the committee found that the diocese had taken another step forward. An increase of 475 families had increased the church membership beyond 37,000 and swelled the communicant roll to 13,734. The membership was 425 in excess of last year. The increase in Sunday School scholars for the diocese was 144, although decreases were reported from a couple of deaneries. There was an increase in contributions of \$35,637. The total expenditure was \$158,132. Increases in stipends amounted to \$2,676. The aggregate raised for all purposes amounted to \$175,407.65, an increase of \$31,000. This raised the average per communicant from \$10.84 to \$12.77. In discussing the report on the good of the church, Alfred Powis thought the general exhortation had a good effect of drawing women's minds from thoughts they might have been discussing on their way to church, in objecting to the curtailment of the exhortation in the church services. "My lord, I rise to a point of order; I thought the duty of this Synod was to discuss the temporalities of the church. If this discussion of the spiritual side goes on there is no saying where it will end," said Rev. S. Daw. Bishop Clark ruled that the limits of discussion was restricted, and that if Mr. Powis or anyone else felt that the service was being curtailed, he could speak to him and he would have it corrected. Mr. Powis thought some of the hymns should be cut out as a means of shortening the church services instead of cutting down the length of the exhortation. The Rev. E. J. Etherington objected to a special reference being made in the report of the church at Winona, and that the committee be instructed to refrain from any such references in future. Bishop Clark insisted that each parish should keep a record of statistics and he objected to the last portion of Rev. E. J. Etherington's resolution. The Rev. E. J. Etherington thereupon struck out the last phrase and his motion to expunge the criticism of Winona Church from the report was carried. The Rev. A. C. Collier, pastor of Winona, explained that there had been a mistake in the membership figures of the parish before he took charge of it, which gave it a much larger membership last year than it really had. The Rev. Canon Spencer, the clerical secretary and chairman of the committee on the state of the church, said there was another mistake in the report due to inaccurate statistics. The report stated that there had been a decrease in the two parishes of Guelph. This he had found to be incorrect and that there had been an increase. The report was adopted and instructions given to have copies of it printed and distributed. Rev. Dr. Lloyd of Toronto presented the report of Trinity College. He referred to the proposed transfer of Trinity College to Queen's Park so as to be near Toronto University. The demand for divinity students was greater than it ever was before in the history of the college. Unless the clergy encouraged vocations to the church there would be a great demand with very little supply. There was no reason for fearing the absorption of Trinity by the university because of the federation. The sale of the old site was expected to bring \$800,000, which would not only permit of the erection of a handsome new building but would permit of a substantial addition to the endowment fund. The Rev. Dr. Lloyd looked forward to the eventual alliance of Trinity and Wycliffe Colleges and the increasing of the endowment fund of the former this year by \$150,000 through contributions. There were 185 students in the college this year, 71 of whom were divinity students. Hon. Richard Harcourt suggested that the Synod should, in adopting the report of Trinity, express its regret that the combination of Trinity and Wycliffe had not already been arranged. No such resolution was added, however. The report of the committee on religious education was made by Rev. E. J. Etherington. It was stated that bible reading was carried out in every school in the country with beneficial effects. The reports made to the committee on the subject were, however, cautious. That denominational schools while good and desirable, would in the midst of actual conditions prove neither good nor desirable was the opinion advanced by the special committee on religious education in its report to the Synod of Niagara the next morning. The committee went thoroughly into the subject of

Octo  
religious  
among  
be broug  
tension o  
schools t  
also mar  
the state  
esting di  
report on  
the after  
latter re  
committe  
ligious f  
and that  
vide both  
ure than  
committe  
reasons  
must, to  
That reli  
of hope  
good an  
certainly  
prove no  
schools,  
said the  
chism si  
bec seen  
slight p  
where co  
attempt  
the use  
ion of th  
the cons  
ever.  
syllabus  
drawn u  
an's, Me  
quest of  
efforts t  
schools.  
sentatio  
tions of  
with oth  
Christia  
earnest  
improve  
tion in  
committe  
There  
previou  
over th  
of bish  
connect  
by the  
ows' ar  
and at  
The re  
to mak  
and, y  
down, y  
was ad  
have th  
that th  
need of  
who w  
count t  
His mo  
at the  
the po  
after a  
defeate  
a little  
of opin  
pointed  
treasu  
with r  
ments  
careful  
the wi  
\$50,00  
ance o  
of \$8  
childre  
a tot  
diture  
quired  
will b  
the su  
fund t  
to vis  
annu  
clergy  
ded to  
it \$2,  
was a  
numb  
servic  
Niaga  
ing.  
E. K  
ed by



religious instruction in the public schools and among other things recommended that pressure be brought to bear on the government for the extension of the syllabus in use in the normal schools to the public schools. The session was also marked by the report of the committee on the state of the church and there was an interesting discussion on it. The discussion of the report on religious education was reserved until the afternoon. Rev. E. J. Etherington made the latter report on behalf of the committee. The committee was firmly of the opinion that the religious feeling was the chief support of morality and that an oral system of education would provide both knowledge and exercise in larger measure than at present in the public schools. The committee appreciated the fact that for various reasons unnecessary to enumerate the ideal must, to a considerable degree, remain afar off. That religious education was still largely a thing of hope and desire. Denominational schools, good and desirable in the abstract, would most certainly in the midst of the actual conditions prove neither good nor desirable. The public schools, generally speaking, were our portion, said the report. The proposal to have a catechism similar to the Protestant schools of Quebec seemed to the committee to have extremely slight probability of acceptance in Ontario, where conditions were vastly different, and any attempt to make the reading of scriptures and the use of prayers obligatory would, in the opinion of the committee, be hopelessly wrecked on the conscience clause which stood as fast as ever. The committee highly approved of the syllabus in use in the normal schools, which was drawn up by a joint committee of the Anglicans, Methodists and Presbyterians at the request of the government, and recommended that efforts be made to have it extended to the public schools. It further recommended that representations be made to the educational associations of Ontario and that co-operation be sought with other dioceses of the province and other Christian bodies with a view to a united and earnest action along this definite line for the improvement of the system of religious instruction in the public schools. The report of the committee was adopted.

There was an interesting discussion at the previous afternoon's session of the Niagara Synod over the fixing of the annuities to the widows of bishops and clergymen. It came about in connection with a list of recommendations made by the standing committee to increase the widows' and orphans' fund from \$20,000 to \$50,000, and at the same time to increase the annuities. The recommendation of the standing committee to make the annuities of bishop's widows \$700 and that of clergymen's widows \$300 was voted down, while that to increase the fund by \$30,000 was adopted. Rev. E. J. Etherington moved to have the change made because he considered that the widow of the clergyman was more in need of money than the widow of a bishop, who was more likely to have a larger bank account than the widow in the former instance. His motion to have them put on the same basis at the same time giving the standing committee the power to deal with special cases, carried after a motion and another amendment had been defeated. The discussion was productive of not a little merriment, mainly due to the differences of opinion on the rules of order. The Synod appointed E. Kenrick of Ancaster secretary-treasurer at an annual salary of \$1,000 and adopted the report of the standing committee with reference to apportionments and investments of the funds of the Synod. There was a careful consideration of the proposal to increase the widows' and orphans' fund from \$20,000 to \$50,000. The fund last year had a credit balance of \$577.39 and closed with a credit balance of \$819.11. During the year 12 widows and two children were on the fund. There was received a total income of \$2,891.82. The expenditure was \$2,650.10. The amount required for annuities and other expenses this year will be at least \$3,050. The recommendation of the sub-committee included the increasing of the fund by \$30,000; that a canvasser be appointed to visit the parishes to raise that sum; that the annuity of a bishop's widow be \$700 and that clergymen's widows be \$300; that \$1,000 be added to the apportionment for the fund, making it \$2,800. C. S. Scott said that in Toronto there was a graded scale of annuities, according to the number of years the deceased had been in the service of the church, but he did not think Niagara Synod would approve of any such scaling. This sentiment was heartily applauded. E. Kenrick suggested that the resolutions passed by the sub-committee should be published for

the careful perusal of the Synod. He received no support in his suggestion. "The widows or orphans of any clergyman, 50 years or over, entering the diocese, shall not have any benefits under this fund," was a clause to which Rev. E. J. Etherington took objection. He said the whole thing was ill considered. Mr. Scott said they were forming a supplementary fund. The Rev. E. J. Etherington said the time had come when they could not shift everything onto the apportionment. They must look forward to the source of their revenue. Was it fair to give one person \$700 and another \$300? "I know clergymen who look forward to old age with dismay and every clergyman here whom God has not blessed with private means has felt that way at some time," said the Rev. E. J. Etherington. This was, he said, because the aged and disabled clergy were being overlooked. How could they expect to get men for the priesthood if they had to live on \$550 a year and look to an annuity to their widows of \$300? He was not opposed to the increasing of the widows' and orphans' fund, but he wanted to see justice done. In one parish in Quebec, which was so poor that the people could not keep up the church themselves, there was an endowment fund which kept it going. He asked how a widow with children to support and a possible doctor's bill of \$500 was going to live on \$300, while the widow of the rich clergyman had \$700 poured into her lap. He believed there should be a two-fold canvass and that the people should also be asked to contribute to the aged and disabled clergy fund. He moved in amendment that each widow should receive \$100 per annum from the new supplementary fund or a total of \$300, but that the standing committee should have power to make additional grants where the circumstances required. He believed in helping the poor widow who needed the assistance instead of giving the money to the woman who did not need it. Mr. Richard Harcourt considered the Rev. E. J. Etherington far afield in opposing the increase of the widows' and orphans' fund because another fund was not being increased. He moved an amendment to the amendment that the widow of a bishop should be granted an additional \$400, making in all \$700, providing application for the same was made in due form. This, the mover considered, would do away with cases of wealthy bishops, should the diocese be fortunate enough to have any, as they would not likely apply for it. Alfred Powis said they were all agreed that the money should be raised, but as they could not agree as to the best method of dispensing the money, he suggested that the different movers be formed into a committee to retire and thresh the matter out. George E. Bristol supported the suggestion. Archdeacon Formeret, who was in the chair at the time, was in favor of taking such an action, but Rev. Mr. Etherington objected that it would be out of order, because there was a motion before the house. An oral vote was finally taken and Rev. Mr. Etherington's amendment was declared carried. This, however, was objected to as being unsatisfactory, but, a count being taken, the amendment was again declared carried. Mr. Edward Kenrick, B.A., of Ancaster, was appointed secretary-treasurer of the Synod at a salary of \$1,500. The recommendation of the standing committee that the duty of arranging stipends in parishes for incoming pastors be placed upon the secretary-treasurer, was lost. The salary of the bookkeeper in the Synod office was fixed at \$500. The schedule of apportionments, which was adopted on the recommendation of the stand-

ing committee, provided for \$9,700 for M.S.C.C. purposes and \$8,800 for diocesan purposes, a total of \$18,500. The report of the standing committee on investments showed that at the end of the fiscal year the Synod held for investment \$468,611.49. Of this amount \$404,911.49 was held on consolidated capital account. The sum of \$451,820.66 was invested in mortgages and \$13,691.43 in debentures. The income from funds invested amounted to \$26,289.62, an increase of \$1,994.76 over the previous year. Loans were made on mortgages amounting to \$83,896. During the year the credit balance of the A. and D.C. fund was increased from \$2,036.93 to \$2,996.66. There were 11 annuitants who received \$1,562. The Very Rev. Dean Houston was added to the list.

In the evening a well attended public missionary meeting was held in the cathedral school-house, the Lord Bishop presiding, at which the speakers were the Rev. Canon O'Meara, the principal of Wycliffe College, the Rev. A. J. Vale of the Diocese of Mackenzie River, and Mr. H. Rose, of Toronto, the secretary of the Laymen's Missionary Movement. In the latter's address the speaker mentioned the great effectiveness of summer schools.

At the opening of the afternoon session the discussion of the report of the committee on religious instruction in the schools, which was presented in the morning, was begun. Richard Harcourt dealt with the subject at some length and was followed by Rev. Dr. Miller. As it was the desire of the synod to have the report printed for consideration, it was decided to have that done, and action on it was deferred until the next meeting of the synod. Richard Harcourt, in discussing the report, said he saw no way of changing that rule on the statute books providing that children whose parents or guardians objected need not participate in the prayers or scripture reading in the Public schools. He wondered how often local clergymen availed themselves of the permission given by the statutes to ministers to address the children of their own denomination after school hours. He thought some of the "five o'clock calls" could be better spent in addressing the school children. The weakest spot in our school system, thought Mr. Harcourt, was that the children left schools at too early an age. He had always urged that there should be a clergyman on every high school board and he did so still. If every school in the country were fortified by a teacher in the chair who was trained after the Dr. Arnold method, there would be a better development of character among the scholars. This was such an age of high pressure that 55 per cent. of the people availed themselves of the conscience clause and left the worrying to others. Mr. Harcourt recommended that Rev. Mr. Etherington's valuable report should be printed, distributed and left over for further discussion at the next meeting of the Synod. He thought that all these reports should be printed as there was not sufficient time given to digest them. He said he was not prepared to vote on the report until he had studied it more thoroughly. Rev. Dr. Miller felt confident that if Richard Harcourt was still minister of education they would have religious instruction in the schools. He had been told by the superintendent of education that there was little chance of the syllabus in use in the normal schools being introduced into the Public schools. If 55 per cent. of the population of the United States were non-religious it was due to the fact that there was no religious instruction in the schools. However, he did not think there was anything near that percentage of non-religious people in Ontario. Still, if we in Ontario wanted to prevent the children growing up Godless boys and girls it would be necessary to have religious instruction in the Public schools, he thought. "If we wish to check this growth of atheism we must have religious instruction in the schools," said the Rev. Dr. Miller. He thought religious instruction in the schools also bred politeness, for it had been shown to have had that effect in the Separate schools. Canon Spencer thought one obstruction in the path was that the Minister of Education seemed afraid that the people of the Province would not support him. He wondered whether the interdenominational committee could not urge that a referendum be taken on the subject, the same as was done in Australia. The Rev. E. J. Etherington withdrew his motion to adopt the report and moved instead to have it received, printed and left for discussion at the next meeting of the Synod. The Rev. S. Daw assured the committee that the regulations regarding religious instruction were being lived up to in Charlton Avenue school, this city,

### Our Work in Church Decoration

is to be seen in nearly every county in Ontario. Each church receives individual attention, and our artists would be glad, at any time, to meet committees.

Correspondence is invited.

**The Thornton-Smith Co.**  
11 King St. W. Toronto, Can.

where the scholars were instructed to memorize the golden text and hymns. The resolution to receive and have the report printed in the minutes was unanimously adopted. The committee on religious instruction in the schools was reappointed as follows:—The Rev. E. J. Etherington, the Rev. J. O. Miller, Rural Dean Irving, Ven. Archdeacon Forneret, Canon Wade, the Rev. G. F. Davidson, Canon Spencer, the Rev. C. H. Buckland, the Rev. T. H. Archbold, E. Kenrick, Chancellor Martin, J. H. Collinson, H. E. McLaren, W. J. Drope, G. H. Brett, Henry Clarke, C. R. McLaughlin, Hon. R. Harcourt. George C. Copley reported on behalf of the committee on stipends that as the result of the educational campaign conducted in the rural parishes, nearly all of the stipends that were below the average had either been increased or preparations had been made to do so. The committee recommended that the minimum stipend to pastors be made \$1,000, and that no new appointments be made unless that amount was guaranteed the pastor. The committee asked to be discharged and a new committee consisting of three in each deanery be appointed. The report of the Sunday School Committee showed that there were 1,030 teachers and officers, 8,874 scholars, 387 members in home departments, and 802 children in 18 font rolls, a total enrolment of 11,003 in the Sunday Schools of the diocese. This was the first time in the history of the diocese that the Sunday School work overstepped the 10,000 mark. Christ Church Cathedral had the largest attendance of any main school in the diocese, 726. Church of the Ascension had the largest home department (145) and the largest font roll (125). The total enrolment there was 806. Almost without exception every school or parish contributed its quota to the \$300 asked for for Sunday School work. The total offering made was \$318. The various elections resulted as follows:—Clerical Delegates' Standing Committee—Ven. Archdeacon Forneret, Canon Belt, Canon Abbott, Archdeacon Perry, Archdeacon Davidson, Canon Howitt, Canon Irving, Canon Bevan, Canon Sutherland, the Rev. E. J. Etherington, Canon Spencer, Rural Dean Golden, Appointed by the Bishop.—Very Rev. Dean Houston, Rural Dean Broughall, the Rev. F. W. Hovey, the Rev. Dean Garrett the Rev. D. R. Smith. Lay Delegates' Standing Committee.—T. E. Leather, George E. Bristol, G. C. Copley, Adam Brown, Hon. R. Harcourt, C. S. Scott, Chancellor Martin, H. E. McLaren, J. H. Ingersoll, K.C., Charles W. Heming and E. Kenrick. Appointed by the Bishop.—J. Beaumont, J. C. Ingles, Harrison Arral, A. B. Lambe, H. Gummer, Dr. W. H. Merritt. Delegates to General Synod: Clerical.—Ven. Archdeacons Forneret, Davidson and Belt, Canons Howitt, Abbott and Sutherland; substitutes, Ven. Archdeacon Perry, the Rev. E. J. Etherington and Canon Irving. Lay delegates.—George E. Bristol, Adam Brown, G. C. Copley, Chancellor Martin, T. E. Leather, Hon. R. Harcourt. Substitutes.—C. E. Bourne, H. E. McLaren, C. W. Heming. Delegates to Provincial Synod: Clerical.—Archdeacons Forneret, Belt and Davidson, Canons Abbott, Bevan, Howitt, Sutherland, Irving and Spencer; the Revs. E. J. Etherington and G. H. Rix. Substitutes.—The Rev. L. W. B. Broughall, Dr. J. O. Miller, Rural Dean Garrett, the Rev. Samuel Daw, Rural Dean Naftel and Canon Wade. Lay Delegates.—George C. Copley, T. E. Leather, George E. Bristol, Adam Brown, C. S. Scott, Chancellor Martin, Hon. R. Harcourt, E. Kenrick, A. C. Kingstone, J. H. Ingersoll, K.C., C. W. Heming, Paul Myler. Substitutes.—Alfred Powis, J. C. Ingles, K.C., H. E. McLaren, C. R. MacCullough, Col. White, Samuel Dice. Sunday School Committee: Clerical.—The Rev. R. F. Nie, Canons Sutherland, Howitt, Irving and Abbott, Archdeacons Belt and Perry. Lay delegates.—H. E. McLaren, G. C. Copley, C. W. Heming, J. Beaumont, Adam Brown, George E. Bristol. The committee on the Bishop's address expressed its regret at the death of Bishop Dumoulin and its sympathy to the widow; congratulated Bishop Clark on his appointment and expressed the opinion that the present efficient condition of the finances of the diocese was due largely to his careful management while secretary-treasurer. The committee also expressed its pleasure at the proposal to increase the Widows' and Orphans' Fund. It recommended the appointment of a social and moral reform committee and approved of the appointment of Canon Ker as diocesan historiographer. It recommended the Synod to guarantee each Archdeacon \$50 a year for diocesan work. In conclusion the committee recommended that a message of congratulation and profession of loyalty be sent by the Synod to the King and Queen.

The Synod adopted a message to their Majesties the King and Queen, congratulating them on their coronation and professing the loyalty of their subjects within the diocese. The reading of the message was followed by the singing of the National Anthem. The Rev. Canon Sutherland and Mr. H. Gummer were appointed by the Synod and Canon Davidson and Mr. J. H. Collinson were appointed by the Bishop to represent the Synod on the senate of Trinity College. The Ven. Archdeacon Forneret, Canon Howitt, J. H. Ingersoll and Alfred Powis were appointed representatives of the Synod on the M.S.C.C. The committee on social and moral reform was appointed as follows:—Ven. Archdeacon Forneret, Canon Abbott (convener), Canon Sutherland, Canon Davidson, the Rev. Rix, Canon Spencer, the Rev. A. B. Higginson, Archdeacon Belt, Archdeacon Godden, Archdeacon Perry, the Rev. W. Bevan, the Rev. Thompson, Adam Brown, E. V. Wright, W. M. Brandon, J. A. Schofield, A. B. Lambe, Col. Preston, Harrison Arrell, Alfred Powis, J. H. Ingersoll, K.C., Col. Davis and Hon. R. Harcourt. This concluded the business of the Synod, and the Bishop, after a few concluding words, dismissed the delegates with the Benediction.

**Barton.**—Holy Trinity.—The Harvest Thanksgiving Services in connection with this parish were held on Friday evening, September 22. The attendance was fairly large for a week-night service. The sermon was preached by the Lord Bishop of the diocese. The church was most beautifully decorated with flowers and fruit in a manner which gave great credit to the ladies of the church. The Lord Bishop was assisted by the rector, Rev. George Pugsley. On Sunday following the services were continued, when large congregations were present at both services at which the rector preached. The offertory was liberally responded to, for the funds of the church.

**Greenville.**—Christ Church.—The annual Harvest Services were held in this church on Sunday, the 24th ult. At the morning service the preacher was the Rev. Canon Irving, of Dundas, and the evening the Ven. Archdeacon Forneret, of All Saints' Church, Hamilton. Both services were well attended and a true spirit of thanksgiving prevailed. On Monday evening the A.Y.P.A. held a Thanksgiving Concert, in the Township Hall, when about one hundred young people were present. A splendid programme of vocal and instrumental music was provided. Refreshments were served, and the remainder of the evening was spent in dancing to the strains of Thornton's splendid orchestra.

**Smithville.**—St. Luke's.—The Harvest Services were conducted by the rector, Rev. A. D. Casler, on Sunday the 24th. Good congregations were present at both services. We are glad to note that interest in the services at this church is increasing, and also the Sunday School is being revived.

#### HURON.

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

**London.**—At the final meeting of the hospitality committee of the General Synod, held in Cronyn Hall on Tuesday, the 19th of September, it was moved by the Rev. Canon Tucker and seconded by the Ven. Archdeacon Richardson, "That this committee desires to express its deep appreciation of the services its secretary, the Rev. H. A. B. Harrison. The acknowledged success of the committee was largely due to Mr. Harrison's continuous attention to its work, his tireless energy and his unflinching courtesy and patience. The committee to mark its appreciation begs his acceptance of the accompanying token of its esteem." At the same time that this resolution was passed a private silver communion service was presented to Mr. Harrison.

At a meeting of the Anglican Young People's Society, held last Thursday night in Cronyn Hall, a general committee was appointed for the purpose of arranging for the provincial convention of the society, which will be held here on October 23rd, 24th and 25th. The committee will provide for the reception of delegates and a social gathering, which will take place on October 25th, for the delegates and young people of the city.

**Aivinston.**—The Bishop of Huron has appointed the Rev. H. J. McLeod, rector of Court-right, rector of this parish. Mr. McLeod expects to take charge of his new parish on October 15th.

**Shelburne.**—St. Paul's.—Harvest thanksgiving services were held in this church on Sunday, September 24th, which were attended by large congregations. The sacred edifice was beautifully decorated. A children's service was held in the afternoon. At all three services appropriate sermons were preached by the Rev. R. J. Moore, the rector-designate of St. George's, Toronto, the subjects of which were "Contentment," "Obedience," and "Thanksgiving," respectively.

#### KEEWATIN.

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

**Rainy River.**—St. James'.—Anniversary and Harvest Thanksgiving services were held in the above church on Sunday, September 24th, and were in the fullest sense highly successful and much appreciated by large congregations. Throughout the day three services were held, the incumbent, the Rev. J. Lofthouse, being the preacher. At morning and evening services the lessons were read by Mr. A. E. Dear, who has for some time past been regularly assisting in the services, and it is with regret that we learn that such a helpful member of the congregation is compelled, for business purposes, to remove to Fort Frances. But what is a loss to us will be a gain to the latter named town and parish. In connection with the services of Sunday, their hearty congregational nature was most noticeable, all joining in the chants, hymns and responses. The choir, trained by the incumbent, also deserves mention for the able manner in which they led the singing and responses, and also for the pleasing way in which they rendered the anthem, "Ye Shall Dwell in the Land," by Stainer. During the past summer marked progress has been made in the parish, a handsome cottage rectory having been built, fitted with modern improvements, including a full-sized basement with furnace, a bathroom fully fitted, and electric light. On Monday evening, the 25th, the incumbent entertained at an "At Home," when a very enjoyable time was spent in which about fifty of the adult parishioners took part, and were able to inspect the new rectory of which all are justly proud. Besides the above there is now under construction a full sized basement beneath the church, where a new furnace is to be installed. When finished this addition will provide a splendid Sunday School and Parish Hall, and will be a decided asset to the work and property of the parish. With a communicants' roll numbering forty in a parish only seven years old, it will be understood that extension work of this nature has not been carried on without a struggle and the united efforts of the congregation who have so ably assisted and supported the incumbent deserves commendation, and on this our eighth anniversary we desire most humbly and heartily to thank our Heavenly Father for His continued goodness toward us. This spirit of true thanksgiving was shown on Sunday last by the liberal offering of the people to the collections for Home Missions.

#### MOOSONEE.

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

The Ven. Archdeacon Renison, D.D., of Moosonee, has been secured by the M.S.C.C. for two months' deputation work in Eastern Canada. He will probably spend most of his time in the Eastern Dioceses. On October 8th and 15th he will be in Toronto.

Circumstances do not make character. They are scaffolding on which we stand while we build character. The scaffolding will go, and character remain.

God cannot give advice; He can only issue a command. God cannot say "It is better to do this"; His perfections demand something absolute: "Thou shalt do this; thou shalt not do this."—Frederick W. Robertson.

Isaac

Dawson

Synod was 3rd. It in every represent Canham, by Rev. Totty, D by Rev. C. C. B. Quartz C Mr. A. C were also at 11 o'clock by deacon C the Rev. 22, 3, "I ours?" was acti necessary; Christian salvation striking day whe It was side on Bishop prayer.

Rever

It is no Diocesan and cost to meet the adv times at of Syno because impossil It is wi we mee garding and fre if our time, a courage since o then pr A. Cod O'Mear diocese C. C. F is a na March. Young postpor should House also pl the Rev who we One ne is also Evans, Carcro to say Hawks again world place only to Pan-A ference est an Church printe liberat the Ar Edwar reign augur recent splend keynot sibilit of ma the K high, that a King depen last S Prime

## YUKON.

Isaac O. Stringer, D.D., Bishop, Dawson,  
Yukon Territory.

## THE DIOCESAN SYNOD.

**Dawson.**—The 2nd meeting of the Diocesan Synod was held in this place on Thursday Aug. 3rd. It was considered a most successful Synod in every respect. The parish and mission posts represented were Carcross by Ven. Archdeacon Canham, D.D., and Mr. E. D. Evans; Selkirk by Rev. J. Hawksley, Moosehide by Rev. B. Totty, Dawson by Rev. W. Crarey, Whitehorse by Rev. W. G. Blackwell, Champagne by Rev. C. C. Brett, Rampart House by Jacob Njootli, Quartz Creek by Capt. Galpin, Forty Mile by Mr. A. C. Nield. A number of lay delegates were also present. The first session commenced at 11 o'clock. Holy Communion was administered by Bishop Stringer assisted by Ven. Archdeacon Canham. The sermon was preached by the Rev. J. Hawksley from the text I Kings 22, 3, "Know ye not that Ramoth in Gilead is ours?" The burden of the preacher's remarks was action. Earnest, persistent efforts are necessary to attain the end towards which the Christian Church was ever striving, namely, the salvation of man. The whole sermon was a very striking adaptation to the needs of the present day when carelessness and indifference abound. It was a call to arms, to rally to the Master's side on which alone the victory lay. At 3 p.m. Bishop Stringer opened the proceedings with prayer. The Bishop's charge was then read:—

## The Bishop's Charge

Reverend Brethren and Brethren of the Laity: It is now four years since our first and only Diocesan Synod was held. Owing to the distance and cost of travelling, it did not seem advisable to meet sooner, though I have felt the need of the advice and counsel of my brethren many times and on many subjects. Twice a meeting of Synod has been arranged, but postponed, because of the local difficulties which made it impossible for some of the clergy to be present. It is with heartfelt thanks to Almighty God that we meet here now to take counsel together regarding our work. In a country of constant and frequent changes, we must not be surprised if our staff of workers also varies from time to time, although this is the cause of much discouragement. Many changes have taken place since our last Synod met. Three of our clergy then present have left the diocese, viz., Revs. H. A. Cody, J. M. Comyn Ching, and A. E. O'Meara, while in their stead we welcome to the diocese the Revs. W. Crarey, W. G. Blackwell, C. C. Brett and Amos Njootli, the latter of whom is a native of Peel River, ordained by me in March. I had hoped that both he and Mr. Young could have been present, but owing to the postponement of Synod, it was necessary they should leave for their distant posts at Rampart House and Herschel Island respectively. We are also pleased to have with us Archdeacon Canham, the Rev. B. Totty and Messrs. Galpin and Field, who were unable to be present at the last Synod. One new worker who has lately joined our staff is also given a hearty welcome, viz., Mr. E. D. Evans, who has been appointed principal of the Carcross Indian Boarding School. I am pleased to say that our secretary at last Synod, Rev. J. Hawksley, who is also Bishop's Chaplain, is again with us this session. In the Church and world at large many important events have taken place since our last Synod. I can briefly refer only to some of these. I was able to attend the Pan-Anglican Congress, and the Lambeth Conference of 1908, which were of world-wide interest and marked an epoch in the history of our Church. Each worker in the diocese received the printed reports of these great assemblies, the deliberations of which were of so much importance to the Anglican communion. The death of King Edward VII. was universally deplored. The reign of King George V. has begun with happy augury. The crowning of the King which has recently taken place, was accompanied by much splendour, and attracted wide attention, but the keynote of the ceremony was service and responsibility. Our prayers will be united with those of many others all over the British Empire, that the King may have grace and guidance from on high, especially at the present crisis, knowing that all things will work together for good with King and people while he and they place their dependence on the King of Kings. Since our last Synod, we have had to mourn the loss of our Primate, Archbishop Sweatman of Toronto.

Archbishop Matheson of Rupert's Land has been appointed as his successor. Also Bishop Carmichael of Montreal, Bishop Dart of New Westminster, and Bishop DuMoulin of Niagara have passed away. On the other hand, the following have been elected to the Episcopate: Bishop Farthing of Montreal, Bishop de Pencier of New Westminster, Bishop Anderson of Moosonee, Bishop Clark of Niagara, and Bishop Harding, who became Bishop Grisdale's coadjutor, and who lately on the latter's retirement from active episcopate, has become Bishop of Qu'Appelle, Bishop Holmes of Moosonee has been translated to Athabasca while Bishop Reeve, formerly my own diocesan of Mackenzie River, has become assistant Bishop of Toronto. In the old land also many changes have taken place, one of the most noteworthy is the resignation and subsequent death of Archbishop MacLagan and the appointment of Archbishop Cosmo Lang to the See of York. The mere recital of these changes reminds us of the passing of time, while we at the same time thank God for the example and inspiration of those and others who have gone before. As the Diocese of Selkirk is an integral part of the province of Rupert's Land, it is of interest to note that at the last meeting of the Provincial Synod of Rupert's Land held at Prince Albert last August, the troublesome question of the location of the Metropolitan See was practically settled. The mother diocese of Rupert's Land is to remain always the see of the Metropolitan, and the Diocese of Rupert's Land practically gives up its right to elect its own Bishop. In the event of the death of the Archbishop, his successor is elected by a body composed of the Bishops and representatives of the several dioceses, who shall for this purpose act and vote together. Each member of this standing committee must be a resident of the diocese he represents. On behalf of Yukon Diocese, I had united with the Diocese of Columbia in the organization known as the B.C. Church Aid Society. Partly because the organization developed in connection with it the idea of forming a new Province in which Yukon Diocese could not unite, since we have been, and expect to remain a part of the Province of Rupert's Land, and for other reasons as well it seemed necessary to withdraw our diocese from the Association. This has been done, not without great regret. At the last General Synod, the new Canadian Hymnal was adopted. It is generally regarded as a great improvement on any hymnal we hitherto possessed. Personally while not agreeing with the sentiments of a few of the hymns adopted, I think our church is to be congratulated in having now a hymnal that will so satisfactorily meet the needs of the Church in Canada. The new Hymn Book will I expect be shortly in general use in the diocese. The principal delay in its introduction was the cost of changing from older hymnals, a liberal supply of these being then on hand. A committee on Prayer Book Revision, appointed by the General Synod has been at work for the last three years. The question of the revision or adaptation of the Prayer Book, is not lightly to be undertaken, but we may hope for some practical results from the Committee now at work. The Tercentenary of the King James Edition of the Bible, held this year, has drawn the attention of the Christian world to the importance and influence of the Book of Books. In connection with our Church, the Sunday School Commission, appointed by General Synod, has been doing aggressive and effective work. A general secretary has been appointed in the person of the Rev. R. A. Hiltz, who has been most active in the campaign on behalf of Sunday School work. Whether we shall as a diocese accept the invitation to form a Diocesan Committee at this stage in our history, you should now decide. The proposal to publish through the S.P.C.K. a Sunday School Magazine for the whole of the British Empire, should be heartily approved, and the new magazine entitled "Our Empire" should be introduced wherever possible. It was found difficult for the different Committees which were appointed at our last Synod to efficiently carry out the instructions given them, chiefly owing to the fact that the members were widely separated. Most of the work done in this connection has been by correspondence. The question of possible amendment and addition to the Constitution should during the present session, engage our very careful attention.

**Properties.**—Through the instrumentality of the Rev. A. E. O'Meara, an amendment to the Dominion Land Titles Act has been made, which now allows the Bishop or any other representative of any religious body to hold property in trust for the Church thus represented. This in our

own case does away with the necessity of incorporation. The different properties of the diocese are gradually being placed in the name of the Bishop as representing the diocese. This has entailed an endless amount of correspondence, and additional work, but it is great satisfaction to know that this difficult task will soon be completed. Through the efforts of the secretary of Synod, the statistical work of the diocese has now been brought to a more efficient point. I am pleased to be able to say, that all the clergy are now subscribers to the Clergy Superannuation Fund, and the Clergy widows and Orphans Fund. It is hoped that these funds may be placed on a satisfactory basis by the Provincial synod.

**Bishop Bompas Memorial.**—At our last Synod it was proposed to commemorate in some suitable manner the name of Bishop Bompas. This has been accomplished in two directions. 1st.—The church at Moosehide was erected as a memorial to the first Bishop of the diocese, and is now completed with the exception of seats. It is a very neat edifice costing in all nearly \$3,000. This amount has been willingly contributed by the W.A. and other friends within and without the diocese. On the 1st of March, I had the pleasure of ordaining to the diaconate in this church, the Rev. Amos Njootli, a living memorial to the devoted work of Bishop Bompas, Archdeacon McDonald and others. Secondly.—The Episcopal Endowment Fund has been begun as a memorial to Bishop Bompas.

**Indian Boarding School.**—After half a dozen years of expectant waiting and constant negotiations a new school is being erected at Carcross. The building is much larger than we had intended. We shall continue the work already begun, and we trust, that a new era of usefulness has opened up for our Indian school work.

**Woman's Auxillary.**—We recognize with thankfulness the growing work of the Woman's Auxillary throughout Canada. In our own diocese, splendid work has been done wherever the W.A. is organized. The usual difficulties of such work due to the constant change of population is disconcerting, and yet I believe the Woman's Auxillary even in this diocese has an important work to do. The extension of this part of our work should be encouraged wherever possible.

**The Marriage Question.**—You have all had before you the pastoral letter from the House of Bishops on the "Ne Temere" decree. In regard to this question we need to keep clearly before us the main points at issue. The "Ne Temere" decree, promulgated by Pope Pius X., which became binding on Easter Sunday, 1908, is really an enforcement of the "Tametsi" decree of the Council of Trent, held in 1563 A.D. One laudable object of the Tametsi decree was to prevent rash and clandestine marriages. It was binding only in those countries where it was promulgated, and the "Ne Temere" decree was set forth for the purpose of making the matrimonial legislation of the Roman Catholic Church uniform all over the world. Germany having strongly protested, was afterwards exempted by the Pope from the operations of the decree. In plain English, the decree implies that a marriage of a Romanist and a Protestant by a non Roman Catholic minister is no marriage at all. Such minister may be qualified by the State to perform the marriage, but from the Romanist standpoint it is not a marriage at all, and the logical conclusion is, that the man is free to desert his wife, or the wife her husband. In the Province of Quebec, one judge upheld the view of the Church of Rome, although on the other hand, another judge in the Province of Quebec, has declared that the marriage of two Roman Catholics or of a Roman Catholic and a Protestant by a Protestant minister under authority of license is legal and valid. It is to be hoped that the law will be clearly defined. The religious sanctions for marriage have an enormous influence for good, and it will be very unfortunate if the State to protect itself should be forced to make marriage entirely a civil contract, as is the case in Italy and some other countries. We do not wish to interfere with the right and liberty of any church to discipline its own members, but it is a serious thing to have a marriage annulled when performed by a minister who is authorized by the State to perform such marriages. The result will undoubtedly be in some cases, to put a premium on immorality, and to lessen the sacredness of the marriage bond. We trust the Roman Catholic Church will see the wisdom of withdrawing the decree from operation in Canada, as has been done in Germany.

(To be continued.)

## Correspondence

## HOME FOR GIRLS.

Sir,—I wish that our church people all over Canada should know that a new Church Home for girls is being started here in this fast growing city the beginning of November, to be opened, if possible, on or about All Saints' Day by the Bishop of the Diocese. I have been working here for the last two years, and the condition of girls here has been gradually becoming such a problem that I find myself compelled to do something to help them. "Nobody wants girls," is the cry. Boarding-house keepers will not have them, stating frankly as their reason that men are not so much about the house, do not have so many friends in their rooms, do not burn so much electric light, etc., etc. The result is that girls have to herd together, in some instances, three and four in a room—sleep, eat, etc. Archdeacon Gray, Mr. Boyd, of the Archbishop "Edmonton Mission," and all the clergy here are much alive to the necessity for such a Home as I hope to open—all most keen about it. It is, of course, mainly for Old Country girls—girls from the East of Canada, who come up here in numbers and for whom people at home will, I feel, rejoice to know there is really a Home, with a good Church of England tone, to which they can come. I may add that girls of all denominations will be welcomed if they keep the very simple rules, and I think it is not too much to ask the clergy and parents and those interested in the welfare of young girls away from home in the far away part of the Empire, to give us some help towards the comforts of the Home, which will be known as "The All Saints' Home for Girls," 235 Seventh St., Edmonton. I commend this attempt to make girl life happier, better, in this rapidly growing city of the North West to the sympathy and prayers of your readers. Yours faithfully,

Mrs. H. Lloyd.

## OUR HYMN BOOK.

Sir,—I am only one of the items which make up the silent vote, yet I write you to ask for information which I am sure a large number of your readers would read with interest. It is about our hymn book. Last summer you inserted letters from Mr. T. E. Jones which showed that a very large number of our tunes were copyrights, that those copyrights belonged to the proprietors of Hymns Ancient and Modern, and that as the price for which these were to be used by our Church, our hymn book was not to be sold out of Canada. These copyrights do not expire, some of them, for many years. Then it turned out at the Synod that an English firm of music sellers named Novello & Co., claimed over \$5,000 for the use of their copyright tunes. This in face of Clause 25 in the preface which calls attention to the names of owners of copyrights "which serves to show our indebtedness to owners of copyrights who have permitted the use of tunes." I do not find any statement anywhere that any tunes were used without permission as Messrs. Novello claim, or that the permission was accompanied by any restriction as the proprietors of Hymns Ancient and Modern enforce. But Mr. Jones in his letter to you states that some large sum—I think \$5,000—was paid for the use of fewer tunes. It seems to me an excessive amount to pay for the use in Canada of tunes, when tunes are universal. The contract with the printer seems to be so loose that royalties are paid which Mr. S. H. Blake was indignant at. These things are indications to me that there is need of a business man on the hymn book committee. Another thing that seems necessary is that immediate steps should be taken to get free from all these entanglements even if in doing so we should lose a few hymns and a good many tunes. I feel that our hymn book should stand freely before the whole world on its own merits and not a crow in borrowed plumage.

J. M. Wilson.

## CANON LAW.

Sir,—Perhaps it may not be deemed an act of presumption to suggest that a course on the Canon Law of the Canadian Church should be added to the curriculum of our theological schools and also that some knowledge of the

same be required of candidates for Holy Orders. A majority of us appear to have rather hazy ideas of the general principles of this important subject and in many instances of particular enactments as well. It was recently declared, for instance, in one of our leading synods by the authorities thereof, that there was no diocese in Canada where a Canon could not be amended at a single session of the synod. Yet the law actually rules in Montreal and Toronto that amendments of Canons cannot be adopted until approved at one session and confirmed at the synod of the following year. Conversing with a prominent and genial dignitary (he was very good-natured about it though equally positive) as to a similar point in the Diocese of Toronto, viz., that no amendment of a Canon there becomes effective without a majority of both orders, he was quite convinced that such was not the case. "I lived in that diocese many years," he declared, "and know that for this purpose a vote by orders is not required." Nevertheless, he was mistaken, as appears from clause 4 in section 2 of Toronto Canon No. 1, which reads as follows: "Any proposition for an alteration of the Constitution Rules of Order, or Canons shall be sent to the Executive Committee and by them laid before the Synod, to be considered at the ensuing meeting, and if approved by a majority shall lie over until the next meeting of the Synod; and if again approved by a majority, consisting of two-thirds of both Clergy and Laity, it shall be adopted."

Besides the variations in particular points which are well worth considering, there are certain fundamental principles on which nearly all dioceses are agreed and in view of developments in the formation of new dioceses and synods in our growing country which may now be expected from year to year it is imperative in the interest of unity that we should make a more profound and accurate study both in principle and detail of our Canadian Canon Law.

Wm. P. Reeve.

## Family Reading

## "NOW I LAY ME DOWN TO SLEEP."

The following, written by a tramp, is not out of place:—

"Near the campfire's flickering light,  
In my blanket bed I lie,  
Gazing through the shades of night  
At the twinkling stars on high;  
O'er me spirits in the air  
Silent vigils seem to keep  
As I breathe my childhood's prayer,  
'Now I lay me down to sleep.'

"Sadly sings the whip-poor-will  
In the boughs of yonder tree;  
Laughingly the mountain rill  
Swells the midnight melody.  
Foemen may be lurking near,  
In the canon, dark and deep;  
Lo, I breathe on Jesus's ear,  
'I pray Thee, Lord, my soul to keep.'

"Mid the stars one face I see—  
One the Saviour called away—  
Mother, who in infancy  
Taught my baby lips to pray.  
Her sweet spirit hovers near  
In this lonely mountain brake;  
Take me to her, Saviour dear,  
'If I should die before I wake.'

"Fainter grows the flickering light,  
As each ember slowly dies;  
Plaintively the birds of night  
Fill the air with saddened cries.  
Over me they seem to cry,  
'You may never more awake.'  
Lo, I hush, 'If I should die,  
I pray Thee, Lord, my soul to take.  
'Now I lay me down to sleep,  
I pray Thee, Lord, my soul to keep;  
If I should die before I wake,  
I pray Thee, Lord, my soul to take.'

"It is good to be here," said the impulsive Peter when he was with his Lord on the mount. Wherever Jesus is, it is good to be there. It is especially good to be where He manifests His glory and works in the hearts of His people His saving grace.

## A RECEIPT IN FULL.

People had got tired of criticizing David Mears and wondering about him; after twenty years even village curiosity may die of inanition. For David gave no explanation of his past and had little indeed, at all, to say to his neighbours. He came, a stranger, to Whitmarsh, and found employment in the paper mill, its chief local industry, and by diligence, intelligence, and steadiness had risen till he occupied the place of foreman. But though for years he had enjoyed an excellent wage, and apparently had none belonging to him who required his help, he still lived a life of almost miserly simplicity, doing his own housework, his own modest marketing, even his own washing, and spending, as everybody knew, barely enough to keep body and soul together.

"A 'stinge,' clearly a 'stinge'!" Successive generations of girls, who began by admiring his brown, sturdy handsomeness, turned up their noses at the miser—an act of contempt lost on him, as he never looked at them.

One summer day—it was the 17th of June and a half-holiday at the mill—he took one of his infrequent journeys to the county town, and returned by a late afternoon train. He carried one or two small parcels, and he seemed in a little of a hurry. "That is all," any neighbour meeting him would have said. But in his own cottage his hurry left him. He sat down in the wooden armchair, and for a time he fell into a brown study.

"Twenty years," he said at last, speaking aloud after the habit of the solitary; "it's a goodish bit for a father to claim. Well, he didn't exactly claim it, poor old man, and maybe he died the easier because I promised." He drew a letter from his breast pocket, and looked at it with a half-quizzical light in his eyes.

"You ought to frame it, David, for it's the last, the very last of the lot. You'll never have such a polite correspondent again." He read it once more. The writer was clearly not elated to find a debt, long written off as a bad one, paid in full and with liberal interest added, but surprised.

"Can't have met many honest men in his life," said David, with a twist of the lip.

While he thought himself secure in his uninvaded solitude a woman stood at the gate. She looked round her almost with stealth, and then, after long hesitation, crept in. Under the shelter of an old laburnum tree that hid the cottage she stooped, and, taking a handkerchief from a



**Fairweathers LIMITED**

**FURS**

THE BEST THAT CANADA PRODUCES

It matters not what you pay for our goods—their good style and capacity for service is always the best you can get in Canada for the money invested.

**Ladies' Furlined Coats**  
\$35.00 to \$175.00

Write for  
**ILLUSTRATED  
FUR CATALOGUE**  
containing over one  
hundred pictures of the  
most exclusive fur styles  
of the season.

**FAIRWEATHERS LIMITED**  
84-86 Yonge Street  
Winnipeg TORONTO Montreal

capacit  
boots.  
a little  
pink sil  
she tiec  
deepeni  
woman,  
eyes—a  
kindly.

Clutel  
trying t  
she pee  
David s  
the san  
of the s  
head.  
for the  
were gt  
if it ha  
pipe lay  
tobacco  
and her  
in hims  
in learn  
and, ge  
brown t  
position  
lingerec  
paper b  
shop ca  
without

She c  
for wh  
long tin  
drag ac  
willingl  
face the  
could o  
looked  
moment  
from th

The v  
"It's  
she, ask  
ten yea  
your du  
very da

MUN  
I  
T  
R. C  
12 KI

Brit

A m  
"Buddh  
It is al  
the figl  
Luthe  
ful thin  
woman  
was no  
well as

At th  
Beirut,  
were gi  
become  
by Mr.

The  
ed in t  
Walsh  
dow er  
the mei  
stained-

MUN  
We offe  
grade C  
amount  
nvestor

on the i  
ing for  
attracti  
for full

C.  
Trad

capacious underpocket, carefully dusted her boots. From the same receptacle she drew forth a little packet wrapped in paper containing a pink silk neckerchief with fringed ends, which she tied about her throat, where it rivalled the deepening rose of her cheeks. She was a comely woman, though well past her first youth, and her eyes—a little troubled now—were blue and kindly.

Clutching a parcel hidden in her bosom, and trying to still the irregular beating of her heart, she peered in at the window of the room where David sat with his back to her. Yes, it was he—the same good, quiet man, with the strong set of the shoulders and the backward tilt of the head. Her eyes were filled with tears, so that for the moment she did not see that his temples were gray or his back just a little rounded, as if it had long carried a heavy burden. A new pipe lay on the table at his side and a packet of tobacco. He looked at them and fingered them, and her intuition told her he was wondering within himself if he should find pleasure or distaste in learning to smoke again. But when he rose, and, going to a cupboard, began to take out a brown teapot and a single cup and saucer, her position as eavesdropper became intolerable. She lingered till she saw him cut the string round a paper bag and take out a small Madeira cake—a shop cake! He was going to keep a festival—and without her!

She clamoured at the door, caring nothing now for what anyone thought. He seemed a long, long time in opening it; she could hear his step drag across the kitchen floor as if he came unwillingly. And when at last they stood face to face they were both trembling so much that they could only gaze voiceless at each other. They looked across a gulf of twenty years, and for the moment the vast distance that separated them from that past was alone supremely felt.

The woman found her voice first.

"It's me, Davie; oh, don't you remember?" she asked, pitifully. "You said it would be twice ten years when—Then your father died, and your duty came between us, and it's that to the very day, and I told you I would come."

Her voice broke, but the patience in her face had a greater pathos than tears.

He threw the door open and motioned her in—the first woman to cross the threshold since he came to Whitmarsh.

The kettle had over-boiled on the handful of fire, and she stooped instinctively and tilted the lid. The homely action somehow broke the spell. "Mary," he said, strenuously, "I didn't forget, but I never thought you'd come."

"I've counted the years, and the months, and then the days. And you were going to keep the feast without me!" She eyed the sixpenny Madeira distrustfully.

He gave an embarrassed laugh. "It was because I thought of you, and because we had planned to celebrate the occasion together, that I bought it. But—they told me you had married."

She shook her head. "I've been in the same service ever since, and earning good wages; and my mistress, when she died, left me a hundred pounds."

Her hand shook as she felt for that packet in her bosom and undid it clumsily. Notes, sovereigns, shillings, even pence; the hoard gushed out on the table between them. He stared, catching at the coins as they rolled to the edge.

"Why, Mary!"

"I was thinking"—she spoke huskily—"if you hadn't made out to pay off everybody, this would help—"

"They're all paid," he said, brusquely, "principal and interest. There isn't man or woman living can cast reproach at my father's name."

She hid her disappointment bravely, and said with a show of cheerfulness, "Then maybe it will help—to make a new start."

He was moved very really at last. The grosser ambition to save the family pride had held first place in his heart for years, but he knew now that love had kept its living core of fire.

"Mary, do you mean it?" He caught her work-worn hands in awed amaze at the depths of her faithfulness. "Did you save all this—for me?"

She loosed a hand, and tore the kerchief of a magenta pink, long abandoned by fashion, from her throat.

"You gave me this when we were trysted!"—her laugh was half a sob—and—"I've saved it for this day!"

The token meant more to her than all the hardy-hoarded coins, and he knew it.

"Half a lifetime"—his voice was charged with emotion—"and I thought the only reward was in a clean name. But you have paid me twice over, Mary lass; full measure, pressed down and running over!"

"He'll never eat another shop cake while I live," said the simple creature to herself as she waved a brief good-bye to him from the train, "and maybe he'll find me not just quite useless. The doorstep was just a disgrace; and, dear man, he had never thought to scour the saucepan lids!"—Leslie Keith.

OUR MOMENTS OF GLOOM.

Our moments of gloom are largely the creation of our own imagination. It is true we all have times of depression, but there is no reason why any man should go mourning through this fair world. If there is gloom within our hearts, it is because we are so far from Him who giveth songs in the night. The fact that we have opposition is not a cause for dejection. Poor, miserable weaklings would we be if everything in life were to flow on as smoothly as a summer sea. Trials have their uses. Storms clear the atmosphere, and so the tempests that beat about our souls help to strengthen them. Why need any one fear who trusts in God? All this outward commotion does not affect him. I have seen a shadow pass over the meadow, caused by a cloud coming between it and the sun, but the meadow was not changed, nor did it lose anything by the cloud. Let every man of clouded life look up and hear what God has to say. The Lord of all the earth will certainly do right. Suppose He does take your property, is not the entire universe His? Suppose He does take your health or your friends, is He not able to compensate you? He is doing everything to make your life a happy one, and you should go through the years with a song on your lips.

**MUNICIPAL DEBENTURES**  
and PUBLIC UTILITY  
**FIRST MORTGAGE BONDS**  
THE SAFEST FORM OF INVESTMENT.  
CORRESPONDENCE INVITED.  
**R. C. MATTHEWS & CO.**  
12 KING ST. EAST - TORONTO

**British and Foreign**

A missionary in China writes: "Buddhism is not dead; far from it. It is alive and militant and pushing the fight into the Christian camp."

Luther said that the most beautiful thing on earth was a lovely woman who has piety. Mrs. Luther was noted for her great beauty, as well as her earnest piety.

At the close of a recent address in Beirut, Syria, no less than 130 names were given in of those who desired to become Christians, after an address by Mr. John R. Mott.

The Bishop of Norwich has unveiled in the parish church of North Walsham a large stained-glass window erected by the parishioners to the memory of King Edward. The stained-glass, which is of unusual

**MUNICIPAL DEBENTURES**

We offer carefully selected issues of high grade Canadian Municipal Debentures, in amounts, large or small, to suit the individual investor, and at prices to return from 4 1/2% to 5 1/2%

on the investment. Intending investors look for ABSOLUTE SECURITY, combined with attractive interest income, should write to us for full particulars

**C. H. BURGESS & CO.,**  
Traders Bank Bldg. Toronto

delicacy and beauty, has in the centre the figure of St. Edmund, and the figures of St. Benet and St. Nicholas to the right and left respectively, and bears the following inscription: "To the glory of God and in commemoration of the beneficent reign of King Edward VII., 1901-1909."

Reuter announces that the Rev. George Merrick Long, M.A., has been chosen to succeed the late Dr. Camidge as Bishop of Bathurst. Mr. Long, who is a graduate of Trinity College, University of Melbourne, was ordained in 1899 as Minister of Foster, in the Diocese of Melbourne, and, 1902-4, was curate of Holy Trinity, Kew, also in that Diocese. He has been since 1902 Head Master of the Grammar-school, Kew, and since 1904 Diocesan Chaplain. Last year he was appointed a Canon of Melbourne Cathedral.

Canon William Hector Lyon, M.A., for forty years vicar of Sherborne Abbey, has died in a Sherborne nursing home where he had resided since his retirement. He was eighty-four. Born in the Lady Chapel of the abbey which was used as a dwelling-house, in 1827, his father being a former headmaster of Sherborne School, he possessed the distinction of being born in his own church. Though almost totally blind, he regularly conducted the abbey services until illness overtook him, trusting to his wonderful memory, which rarely failed him.

**A Church Clock Made from Scrap Iron.**—There was dedicated on a recent Sunday at the parish church of Wootton Rivers, near Marlborough, a clock which has been made by one of the villagers, a Mr. Spratt, from pieces of scrap iron, lead, steel and brass, &c. The villagers wished to have a Coronation memorial, and a public clock was suggested, but

THE STANDARD ARTICLE USED EVERYWHERE

THE KIND THAT PLEASES THE PEOPLE

MOST PERFECT MADE

**BLACK KNIGHT STOVE POLISH**

It used to be that the dirtiest and hardest work a woman had to do about the house was, polishing the stoves.

"Black Knight" Stove Polish has made it no work and no muss at all.

"Black Knight" is a smooth paste, that is spread easily with a cloth or brush and shines like a black diamond after a few gentle rubs.

It cleans as it polishes—keeps the stoves fresh and bright, with almost as little trouble as polishing one's shoes.

Loc. buys a big can of "Black Knight." —at your dealer's, or sent postpaid on receipt of price.

THE F. F. DALLEY CO. LIMITED, HAMILTON, Ont. Makers of the famous "2 in 1" Shoe Polish.

## THE DOMINION BANK

Capital Paid up - \$4,000,000  
Reserved and  
Undivided Profits 5,300,000  
Total Assets - 62,000,000

### SAVINGS DEPARTMENT

Special attention given to Savings Accounts.  
Interest allowed on deposits of \$1 and upwards.

## THE HOME BANK OF CANADA

"A dollar in the bank" is worth two in the pocket

A deposit of One Dollar opens a savings account with the Home Bank. The account may be added to by deposits of further large or small amounts, and Full Compound Interest will be paid at highest Bank rate.

Seven Offices in Toronto

## THE SAFETY OF YOUR ESTATE

will largely depend upon the character and efficiency of your executor and trustee.

Send for literature explaining the methods of

## The Toronto General Trusts Corporation

Toronto  
Ottawa Winnipeg Saskatoon

**BATES BURIAL CO.**  
124 Avenue Road  
Cor. of Bernard.  
J. W. BATES (Late of Bates & Dodds)  
Phone College 3032.

funds were somewhat scarce, therefore Mr. Spratt, a self-taught clock-maker, with commendable spirit, came forward and offered to make a clock free of charge if the villagers would bring him all the iron, lead, steel and brass available. The villagers were delighted and entered into the project with zest, and Mr. Spratt's cottage was soon the scene of a collection of heterogeneous articles. Parts of agricultural machinery, bicycles, perambulators, fire irons, brass weights, &c., were sent. Although at first the amateur clock-maker's offer was looked upon as a

joke, it soon became apparent that he was in earnest, and he has produced from the articles supplied to him a remarkable timepiece which is calculated to make the village of Wootton famous far outside the borders of beautiful Wiltshire.

**The New Bishop of Salisbury.**—The King has been pleased to approve of the appointment of the Right Rev. Frederick Edward Ridgeway, D.D., Bishop-Suffragan of Kensington, one of the Bishop of London's Suffragans, to the Bishopric of Salisbury. Dr. Ridgeway is a brother of the Bishop of Chichester, and was born in 1848, therefore he is 63 years old. The Bishop is a graduate of Cambridge University Clare College, and he took his B.A. degree in 1870 proceeding to his Master's degree nine years later. He was ordained to a curacy in Tunbridge Wells, and after serving there and in three other parishes, he joined the staff of St. Peter's, Eaton Square, when the late Primus of Scotland, Dr. Wilkinson, was Vicar. In 1878 he went north and became incumbent of St. Mary's, Glasgow, and after some time, Dean of Glasgow and Galloway. In 1890 he returned to London as Vicar of St. Peter's, Cranley Gardens,

"For the land's sake use Bowker's Fertilizers; they enrich the earth and those who till it. Address Bowker Fertilizer Co., Buffalo, N.Y."

where he remained for ten years. In 1900 he was appointed rector of St. Botolph's, Bishopsgate, a City living, and the following year a prebendary of St. Paul's, and Bishop-Suffragan of Kensington. He was the last Bishop whose appointment was approved of by the late Queen Victoria, and before his consecration both the Queen and Dr. Creighton, the Bishop of London whom he was to assist, had passed away. The Bishop has done a grand work in London, and its people will bid him farewell with great regret. During his régime he has won golden opinions from men of all shades of thought and on the committees of the Pan-Anglican Congress, the Central Board of Missions and the Evangelistic Council he has rendered most excellent service.

The work of the British and Foreign Bible Society grows prodigiously year by year. In the last year the circulation of Bibles and New Testaments amounted to nearly seven millions, being some 355,000 more than in the previous year. In the United Kingdom the year's figures are 1,257,457, or 137,275 in advance of the figures for the previous year. In France the total circulation was 219,630 against 187,145; in Belgium, 49,899 against 26,514; in the German Empire, 329,205 against 323,519; in Austria, 73,336, against 73,070; in Hungary, 110,777, against 106,621; in Italy, 91,329, against 76,515; in Portugal, 14,271, against 11,591; in European Russia and Central Asia, 495,033 in fifty languages, against 425,564; and in Siberia, 59,142, against 50,362. These figures are a wonderful indication of the growth of the work, and show how their Society's ideal, "The Scriptures for every man in his native speech," is being steadily realised.

## Children's Department

### THE BOY AND THE DREAM.

The boy's father died when he was ten years old. His mother had no one then but him. She read and stud-

# BOVRIL

is endorsed by the highest authorities.

It was conclusively proved at the School of Physiology, Trinity College, Dublin, that Bovril aids digestion and enables the system to thoroughly assimilate ordinary food.

**BOVRIL IS ALL BEEF**

ied and played games with him. They walked up and down the hills together and picked flowers and mosses. Often they had long talks.

Little by little a terrible truth dawned upon the mother. She had never been strong, and since her husband's death she had grown weaker. She might die before the boy should grow up. Then he would come under new influences. He might forget her teachings. He might become a very different man from what she wished him to be.

"Oh," she thought often, "if I could only speak some strong words which might sink so deep into his heart that he would never forget them!" She prayed much that these right words, at just the right time, might come to her, "like apples of gold in pictures of silver."

One day they had been off on a delightful excursion and had come home in the early evening very tired. It was while they were resting in the easy chair, and the boy on a hassock at her feet, with his head in her lap, that the words came to her for which little parlor, the mother in a great, she had been hoping; and it was as she had wished—the boy never forgot them.

There had been a pause. Then the boy began: "Harold says he don't like it in the city. He says when it comes night his aunt won't let him go anywhere—and she won't play parchesi nor anything with him, and there isn't anything for him to do."

"That is rather hard," smiled his mother, "but there is always the Dream."

"The Dream?" repeated the boy, mystified.

"Yes. Haven't you a Dream?"

"Why, yes," he answered hesitatingly. "I dream a good many nights. Don't you know I told you yesterday about a dream I had about riding with my father?"

"Yes. That was a night dream. Night dreams are often beautiful, but they are generally rather wild and disjointed. I like day dreams better."

"Day dreams?"

"Yes. When I was a little girl, I used to have beautiful day dreams—especially when there was nothing else to do, and time hung heavily.

Sometimes I dreamed that I stood at the head of my class. Sometimes that I became a great nurse, and comforted many sick people. And always, that I had a home of my own, which I would arrange sometimes in one way, sometimes in an-

## "OUR EMPIRE"

A New Weekly Magazine for Sunday Schools

SUBSCRIPTION, 1/- PER ANNUM

In view of the tendency to exclude direct religious teaching from the week-day instruction given to children in the State Schools—a tendency which prevails all over the Empire, and more especially in the Colonies and Dominions—it is plain that we must look more and more to our Sunday Schools for the building up of our children in the Faith. The Church in Canada has taken a lead in this movement, which has the support of the Bishops and General Synod there.

In order to help the Sunday Schools in this important task the Society for Promoting Christian Knowledge has decided to publish a twelve-page Weekly Magazine for Sunday Schools, under the title of "Our Empire," the first number of which will appear in Advent, 1911.

The Magazine will be published simultaneously throughout the Empire. It will be well illustrated and will be simple and bright, yet containing definitely instructive articles covering a very wide range of subjects, and all written in such a way that the children will be able to read them with pleasure to themselves.

The Magazine will be issued at a subscription price of 1/- per year of 52 numbers, or less than one farthing per weekly issue. This price will place it within the reach of the poorest child, and will allow of the distribution of the Magazine throughout the Empire at a minimum cost.

New and varied features will be introduced from time to time. Suitable contributions from the Colonies will be welcomed—especially short stories not exceeding 1,000 words.

Copies can be supplied for Canada by being ordered from

The REV. CANON DOWNIE,  
The Rectory  
Port Stanley, Ontario, Canada.

SOCIETY FOR PROMOTING  
CHRISTIAN KNOWLEDGE  
LONDON:  
Northumberland Avenue, W.C.

For  
5

THE  
has  
custo  
bank  
able  
tions  
and  
fa c  
prov  
make  
of se  
Your  
is so

CAPITAL  
RESERV  
FUNDS

BANK

other; and  
me as my  
and always  
own. You  
came true.  
"Yes—an  
travel th  
That came  
dreamed a  
again and  
me. In th  
to see how  
funny bir

H. H.  
St  
Fi  
Invest  
33 Me

quently dr  
The boy  
half-sadly.  
true," he  
"No,"  
"and it  
true now,  
died we h  
"But I  
my Dream  
"Yes,  
like that  
will work

## For more than 55 years

THE BANK OF TORONTO has provided for its customers the best of banking service. Desirable banking connections have been secured and every modern facility of banking provided in order to make every department of service perfect.

Your banking business is solicited.

**CAPITAL - \$4,000,000**  
**RESERVED FUNDS - \$4,944,777**

**BANK OF TORONTO**

other; and a husband who would love me as my father loved my mother—and always a dear little boy of my own. You see, some of my Dream came true." The boy laughed.

"Yes—and I dreamed that I should travel through strange countries. That came true, too. But I often dreamed afterward that I should go again and take my little boy with me. In the Dream it was very nice to see how pleased he was with the funny birds and animals and the

**H. H. NIGHTINGALE**  
**Stock Broker and Financial Agent**  
Investments and Loans Negotiated  
33 Melinda St. - Toronto

queerly dressed children over there." The boy laughed again—this time half-sadly. "But that part never came true," he said.

"No," she rejoined with a sigh, "and it probably never will come true now, for since your dear father died we have been too poor."

"But I can have that for part of my Dream," he said eagerly.

"Yes, and if you have a Dream like that to turn into a reality, you will work all the harder and better.

Let us imagine a beautiful Dream for you."

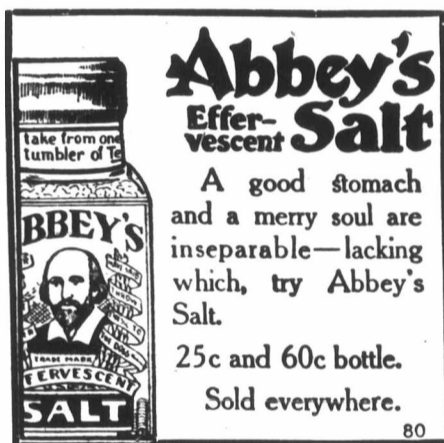
There was silence. The boy seemed intensely interested.

"I will dream that I shall be a great engineer—like Harold's father," he broke out at last. "I will lay out great railroads, and survey for cities and reservoirs—and be the best in the town—maybe in the state—maybe, anywhere."

"You might as well try," laughed his mother. "But don't be discouraged if you have to work hard and if you make some mistakes, and in the end are not as successful as you meant to be. Just do the best you can."

"Oh, of course," he said comfortably. "And soon I shall have some money laid up; then I must have a home of my own."

"I am so glad you thought of that!" cried his mother. "That is really the best of all—but I did not think you would realize it. A home of your own, with a sweet wife and children—surely a dear little boy like mine," kissing his forehead lovingly, "and people liking you and respecting you and coming to ask your advice, just as they used to ask your father's."



**Abbey's Effervescent Salt**  
A good stomach and a merry soul are inseparable—lacking which, try Abbey's Salt.  
25c and 60c bottle.  
Sold everywhere.

He laughed a little scornfully. That did not appeal to him.

"And you a very strong man," she added, "very well—never sick—never doing anything to hurt your health."

"Yes—very strong," he echoed. "I can jump further now and throw the hammer further than Harold or Frank."

"That is all very well, but," she reminded him, "you remember that I read you how too much of what they call 'athletics' often unfits a man for practical life. Don't go into it too hard."

"Oh no, I won't," he answered with the impatient confidence of the young and ignorant.

"And what kind of a home shall we dream for you?" she asked thoughtfully. "Shall it be a large mansion, with turrets on it, and with grand terraces in front? Or shall it be a plain house, with just a bay

**NA-DRU-CO HEADACHE WAFERS**  
will save you hours of misery. They stop the headache but do you no harm. 25 cents a box at all druggists.  
NATIONAL DRUG & CHEMICAL CO. OF CANADA, LIMITED 66

window like ours?—and, of course, a large yard!"

"Yes, a very large yard, with fine trees and flowers. I am not sure about the house, but there must be lots of yard—enough for a tennis court and one field on purpose for baseball, and I rather think, for golf."

"Perhaps one yard might be very trim and smooth, and another rough and wild, like ours," she suggested.

"I think all rough and wild," he corrected.

"Oh well, you can dream it any way you like—and ever so many different ways. That is the pleasure of a dream. And not matter how hard you work—and, of course, you must expect to work hard to get the money to pay for all these things—then in the evening you can always dream your Dream, and pray God to help you to make it true—if it is a right Dream," she added, with a sudden fear that with the years new and lower ideals might come to him.

"Of course," he laughed easily and sleepily, "it will always be right and pretty. I like it."

A few weeks later the mother did indeed die. The father had trusted people who had deceived him and had cheated him out of his property. The pleasant home was sold. There was just enough money to pay the debts.

The boy went to live with his father's sister, Aunt Ellen, and her husband, Uncle Silas. They were plain, godly people who tried to take good care of the little orphan, but they did not understand him very well.

One day when he was tired with "raking after" the man who were getting in the hay, he threw himself down to rest under a big maple tree.

"Want a paper to read?" said Uncle Silas kindly.

He tossed the county paper toward the boy, who caught it and said "Thank you," but laid it aside.

"I'd rather think about my Dream," he said.

"Your dream?" repeated Uncle Silas, staring at him with some contempt. "Dreaming's mighty poor business. A boy like you, with nothing but his head and his two hands to depend upon, better not do much dreaming."

The boy turned red, but he said nothing. He saw that Uncle Silas did not understand—and how could he explain?

Years afterward, Uncle Silas and Aunt Ellen, grown old and gray, visited the boy, now a boy no longer, in his own beautiful home. His charming wife and children entertained them with affectionate hospitality. He took them to drive in his own carriage, and they noticed with pride that his neighbours treated him with respect.

When the good old people were ready to leave, Uncle Silas shook the boy's hand warmly.

"I'm proud of you," he said with feeling. "You seem to be doing your part in the church and in the town. You work pretty hard, but you've got something worth working for."

"Yes," said the boy smiling, "I do work pretty hard, as most people have to in these days if they accomplish anything—but I always have my Dream."

"Your dream?" asked the old gentleman in a puzzled way.

"Yes—just the same Dream I use to be dreaming under the maple tree. Part of it has come true, but there is a good deal more to bring to pass yet."

"I—I never had much opinion of dreams," stammered the old man, "but—"

"You see," said the boy, with a grave smile, "one has to know how to dream—and I had a good mother who taught me how, I was a very little boy—but I never forgot it, and it is my Dream which has shaped my life."—The Interior.

## Would Fall in a Faint

When She Attempted to Work, so Exhausted Was the Nervous System.

The Feeble, Wasted Nerves Were Restored and Revitalized by

## Dr. Chase's Nerve Food

Nervous prostration is a terrible disease to all who understand its symptoms. At times the sufferer feels comparatively well, but with slight exertion the dreadful helplessness returns and all strength and vitality seem to leave the system.

This letter from Mrs. Martin very well describes the terrible condition in which many a sufferer finds herself. She also tells how she regained health and strength by using Dr. Chase's Nerve Food after all other treatments had failed.

Mrs. Edwin Martin, Ayer's Cliff, Que., writes:—"Before I began using Dr. Chase's Nerve Food I was in a terrible condition from nervous exhaustion and prostration. Dizzy spells would come over me and I would fall to the floor. The weakness was so great that I could not so much as sweep the floor without fainting, but the nerve food helped me after the doctors failed. It has done wonders in building up my nervous system. I can do my own housework now and washing, and feel that this great medicine has been a God-send to me. I think it is the best of medicines."

Dr. Chase's Nerve Food, 50c. a box, 6 for \$2.50, at all dealers, or Edman-son, Bates & Co., Limited, Toronto.


**PEASE FURNACE**  
Insures more heat, less coal; more comfort, less work  
"Ask the man who has one."  
Write for our books, "The Question of Heating," or "Boiler Information," sent free on request.  
**PEASE FOUNDRY COMPANY**  
TORONTO WINNIPEG

**TORONTO CONSERVATORY OF MUSIC**  
**EDWARD FISHER, Mus. Doc. Musical Director.**

Send for 170-page YEAR BOOK, giving full details relating to Courses of Study, Free Advantages, Scholarships, Teachers' and Tuition Fees, General Examinations, Local Examinations, Certificates and Diplomas, Residence and Board, 1,980 Students enrolled last season.

Students may enter at any time.

**Conservatory School of Expression.**  
 F. H. RIRKPATRICK, Ph.D., Principal  
 Public Reading, Oratory, Physical and Vocal Culture, Dramatic Art and Literature  
 Special Calendar



**ST. MARGARET'S COLLEGE, TORONTO.**

A Residential and Day School for Girls—Founded by the late George Dickson M. A. former Principal of Upper Canada College and Mrs. Dickson Thorough preparation for the Universities and for All Examinations in Music, Art, Domestic Science.

Physical Culture, Tennis, Cricket, Basket-Ball Hockey, Swimming Bath.  
 Mrs. George Dickson, Miss J. E. MacDonald, B.A. President Principal

**Bishop Strachan School** FORTY-FIFTH YEAR  
 A Church Residential and Day School for Girls. Full Matriculation Course. Elementary Work, Domestic Arts, Music and Painting.

For Calendar address Miss Walsh, Principal, Miss Nation, Vice-Principal.  
 Wykeham Hall, College St., Toronto


Also 221 LONSDALE AVENUE  
 A BRANCH JUNIOR SCHOOL  
 For Day Pupils. Kindergarten Preparatory and Lower School Classes, under well-qualified mistresses.  
 For calendar apply to the Principal.

**Hill Croft School** BOBCAYGEON, ONT.  
 A Residential Preparatory School for Boys. In the Country. Healthy Situation, Spacious Grounds, Graduate Masters, Small Classes, Special Preparation for Royal Naval College, Halifax.  
 Next term will commence September 14th, W. T. COMBER, B.A. (Oxford) Headmaster

**TRINITY COLLEGE SCHOOL** Residential School for Boys.  
 Healthy Situation, Fireproof Buildings, Extensive playgrounds, large gymnasium, skating rinks, etc.  
 Port Hope, Ont. Boys prepared for the Universities, Royal Military College, and business. Special attention given to younger boys.  
 Next term begins Sept. 13, New Boys must report Sept. 12.  
 For Calendar and all information apply to the Headmaster.  
 Rev. OSWALD RIGBY, M.A. (Cambridge), LL.D.  
 Port Hope - - - Ont.

**St. Alban's School** CHURCH SCHOOL FOR BOYS  
 Three miles from Toronto. Visitor—Lord Bishop of Toronto. Large and beautiful grounds. Boys prepared for the University and Royal Military College. Special attention given to juniors and boys entering commercial life. For prospectus, apply to M. E. Mathews, Head Master.  
 WESTON ONTARIO

**Glen Mawr**  
 651 Spadina Avenue Toronto  
 Residential and Day School for Girls.  
 100% of all who wrote in July, 1910 and July, 1911 matriculated. Large Staff of highly qualified and experienced Teachers and Professors. Native French and German Teachers.  
 Pupils prepared for the Universities and for examinations in Music of Toronto University, The Conservatory of Music, and the Toronto College of Music.  
 Modern Educational Methods, Refining Influences, and Well-regulated Home.  
 Lawn Tennis, Skating and other forms of recreation.  
 For Prospectus, apply to MISS VEALS, Principal. School re-opens Sept. 12th



**Bishop Bethune College**  
 OSHAWA, Ontario  
 Visitor: The Lord Bishop of Toronto

Preparation for the University  
 Young Children also Received.

For terms and particulars apply to the Sister in Charge, or to  
**The Sisters of St. John the Divine**  
 Major Street, TORONTO.

**"Edgehill"**  
 CHURCH SCHOOL FOR GIRLS, Windsor, N.S.  
 The Bishops of Nova Scotia and New Brunswick, Patrons. Gold Medal, 1908-1910, from the Royal Academy and Royal College of Music, London, England.  
 Miss Gena Smith, Lady Principal.  
 Three Pupils matriculated third, fifth and ninth McGill 1910 examinations.  
 Domestic Science Dept. Perfect Sanitary Conditions.  
 Re-opens Sept. 13th 1911. For Calendar apply to Rev. H. A. Harley, M.A., Secretary.

**Havergal Ladies' College** TORONTO  
 JARVIS ST.  
 Principal - - - MISS KNOX

Thorough education on modern lines. Preparation for honour matriculation and other examinations. Separate Junior School. Domestic Science Department, Gymnasium, Outdoor Games, Skating Rink, Swimming Bath.

**HAVERGAL ON-THE-HILL** College Heights, Toronto  
 A second Junior School is established at No. 51 ST. CLAIR AVENUE for the convenience of pupils resident in the Northern and Western parts of the City. Large Playing Grounds of three acres—cricket, tennis, basketball. Under the direct supervision of Miss Knox, assisted by specialists in Junior School teaching and in Languages. For illustrated calendars and prospectuses apply to the Bursar.  
 R. MILLICHAMP, Hon. Sec.-Treas.

**ST. AGNES' SCHOOL** BELLEVILLE, ONTARIO  
 PATRON—The Lord Bishop of Ontario  
 Thorough Courses in English, Languages, Music, Art and Physical Culture.  
 Pupils prepared for the Universities, Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank.  
 For Prospectus and fuller information apply to  
 MISS F. E. CARROLL  
 Lady Principal

**THE Kennedy School** of Shorthand and Business  
 Write for particulars.  
 9 Adelaide E.  
 TORONTO.

Established 1860  
**British American Business College**  
 Y.M.C.A. Building, Toronto,  
 Thorough, practical courses, in all commercial subjects. Students may enter any time for day or evening courses. Particulars sent on request. T. M. Watson, Principal

**THE GENERAL THEOLOGICAL SEMINARY, NEW YORK.**  
 Chelsea Square, NEW YORK.  
 The next Academic Year will begin on the last Wednesday in September.  
 Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean

**WESTBOURNE** RESIDENTIAL AND DAY SCHOOL FOR GIRLS  
 340 Bloor Street, W., Toronto, Ont.  
 Affiliated with the Toronto Conservatory of Music  
 F. McGillivray Knowles, R.C.A., Art Director For announcement and information, address the principal  
 MISS M. CURLETTE, B.A.

**MENEELY BELL CO** TROY, N.Y. AND 177 BROADWAY, N.Y. CITY.  
**BELLS**

**JONES AND WILLIS** LD.  
**ECCLESIASTICAL ART WORKERS** in metal, wood, stone, textile fabrics and stained glass.  
 43 Great Russell Street, LONDON, ENG. Opposite British Museum.  
 Also at Birmingham and Liverpool.

**E. C. WHITNEY** WORDSLEY, ENGLAND  
**CASSOCK, SURPLICE STOLE AND CLERICAL CLOTHING MANUFACTURER**  
**Clergy Cassocks.**—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.  
**Clergy Surplices, \$1.09 to \$10.23**  
**Choir Cassocks.**—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.  
**Choir Surplices, Linen.**—Boys' from 55 cts. Men's from \$1.34.  
**Ordination Outfits from \$32.08.**  
 Please place orders for Easter at once.  
 ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

**ECCLESIASTICAL ART**  
**A. R. MOWBRAY & Co., Ltd.**  
 Invite applications for their illustrated price list No. 100 of  
**SILVER AND BRASS WORK, WOODWORK, TEXTILES.**  
 28 Margaret St., Oxford Circus, London, W., and 9 High Street, Oxford, Eng.  
 Special Dept. for Clerical Tailoring.

**Branksome Hall**  
 592 SHERBOURNE ST. TORONTO  
 Four Doors South of Bloor  
**A Residential and Day School for Girls**  
 Hon. Principal, Miss SCOTT  
 Principal, Miss EDITH M. READ, M.A.  
 Preparation for the University and for Examinations in Music. Well equipped Art Department. Thoroughly efficient staff. Outdoor games—Tennis, Basketball, Rink. Healthy locality.  
**PRIMARY SCHOOL FOR DAY PUPILS**  
 For Prospectus apply to the Secretary

**Church and Memorial Windows**  
**STAINED GLASS**  
 Designs and estimates submitted.  
**Luxfer Prism Co., Limited**  
 100 King St. W., Toronto

**MEMORIALS AND DOMESTIC ART GLASS**  
**DOMINION STAINED GLASS**  
 For. Co. 1881-6  
 54 RICHMOND ST. E., TORONTO.  
 Mackey & Booth Props.

**MENEELY & CO.** WATERVLIET, (West Troy), N.Y.  
 The Old Reliable Meneely Foundry, Established nearly 100 years ago  
**BELLS**  
 CHURCH, CHIME, SCHOOL & OTHER