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Vol. 29.]

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[No 44.

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TORONTO, THURSDAY, SEPTEMBER 24, 1903

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

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 315, 316, 320.
Processional: 390, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General Hymns: 290, 295, 477, 637.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.
Processional: 2, 36, 161, 242.
Offertory: 165, 217, 275, 306.
Children's Hymns: 330, 332, 571, 573.
General Hymns: 6, 12, 162, 379.

Railway Travelling.

The custom of placing clerical reunions in fair time seems to be growing. Trinity College had its reunion during Toronto Fair, and has voted to have it at the same time next year. Huron College put its reunion during London Fair. The names of all the conferences demanding our attention in these days make a long list, and unless railway travelling expenses can be cut down to a minimum, it is impossible to do full justice to the various interests represented.

Monmouth's Portrait.

The death of the Marquis of Salisbury has caused the publication of a number of family stories, one of which has not often appeared, but strikes us as an interesting one. On the grand staircase of Hatfield House is a portrait of the fourth Earl of Salisbury, to which a curious story attaches. A casual glance at the picture gives one the impression of a man with two heads—behind the features of the Earl peers

another face in much fainter outline and of quite a distinct type—the face, in fact, of the unfortunate Duke of Monmouth. It seems that the Duke, when a favourite at Court, was a friend of the then Earl of Salisbury, and as a mark of his esteem presented the Earl with his portrait. But the days of Monmouth's rebellion came, and Sedgemoor, and Jeffries' Bloody Assize, and after these, it was not safe for the Earl to keep the picture on his walls, and it was accordingly hidden away in the lumber-room. Years after the discarded canvas, from which the features of the rebel Duke had disappeared, was found by the fourth Earl of Salisbury at a time when he was about to have his own portrait painted, and in a spirit of economy he resolved to utilize it for this purpose. When, however, this portrait came to be cleaned some years ago, the face of Monmouth reappeared.

Zeal.

One of the late Bishop Ryle's little books ("The Priest, the Puritan, and the Preacher"), has an admirable brochure on "Zeal," considered under three heads: (1) What zeal is; (2) when it is a man truly zealous; (3) why it is good to be zealous. In discussing true and false zeal, under the second head, he condemns among other things, zeal from party spirit. "It is quite possible," says Bishop Ryle, "for a man to be unwearied in promoting the interests of his own church or denomination, and yet to have no grace in his own heart—to be ready to die for the peculiar opinions of his own section of Christians, and yet to have no real love to Christ, such was the zeal of the Pharisees." The Bishop, who was a great champion of the low-church party evidently remembered that the most fiery zeal without love could profit the believer nothing, as St. Paul reminds us in 1 Cor. 13.

Literary Landmarks of Oxford.

Mr. Laurence Hutton, a leading writer in the United States, has a love of Oxford, and has embodied in a book with the above title many reminiscences of those who, have dwelt there and have passed away: "Every one of these streets has been trod, and trod again, by the present landmarker hat in hand, in his reverence for the memories of the men who have trod them in days gone by." We are thankful for the piety which has saved from oblivion some of these memories. One, is the meeting of the sainted Reginald Heber, for too short a time Bishop of Calcutta, and the author of such hymns as "Greenland's Icy Mountains," with Sir Walter Scott. Mr. Hutton says: "It is pleasant to dwell over a certain breakfast in the rooms of Reginald Heber on 'Staircase Six, One Pair Left,' (Brasenose), when the occupant read to Walter Scott, in 1803, from the manuscript, his Newdigate Prize on 'Palestine'; and, at Scott's suggestion that Solomon's Temple was builded without tools, added, as an impromptu, the lines:

'No workman's steel, no ponderous axes rung—
Like some tall palm, the noiseless fabric sprung.'
Lockhart tells the tale; and Oxford contains no literary landmark more interesting to the lovers of either poet."

The Grave of St. Patrick.

The fact that a contributor to Church Bells having written that the reputed place of burial was unmarked has brought from Mr. J. R. McConnell, of Rathmore, an interesting statement. Four years ago that gentleman obtained the appointment of a committee at the Diocesan Synod to erect a memorial, and that has been done. It was feared by many that some modern-looking structure might be placed over the Saint's grave, but this was fortunately avoided, and the com-

pleted monument has met with the approbation of all who have seen it. It is unique, and at the same time in keeping with what it is intended to record, while it is pleasant to be able to state that the considerable expense was freely contributed by all creeds and classes, and from many quarters. Mr. F. J. Bigger, M.R.I.A., gives this description: "The monument over the reputed grave of our National Saint at Downpatrick has now been completed. It takes the form of a large natural slab of Mourne granite from Stieve-na-largie, two miles west of Castlewellan. This huge monolith weighs several tons. Upon its surface has been deeply cut an early Celtic cross, full size, copied from a rude sixth or seventh century grave slab, found by the writer last summer on Iniscleraun, in Lough Ree, on the Shannon. This slab is similar to many at Clonmacnoise, which are the earliest known examples of Christian gravestones found in Ireland. The name Patric has been added, but no other inscription, not even the date of the Saint's death or birth, as such are uncertain. The three broken fragments of an old cross removed from the grave site are carefully preserved within the cathedral until the missing portions are found, when their restoration may be attempted. One of the arms bears a rich interlaced pattern, the centre being a sunk circular panel. This cross is different from the one already restored, in that it has no circle, neither solid nor pierced, but is of plain form. The bottom stone of the shaft has a dowel portion for insertion in the base. A reputed base is preserved in a neighboring yard. The missing portions of the shaft have long been searched for—so far in vain; but the interest locally excited by the work already done may cause fuller enquiry, with perhaps better results."

A Distinguished Delegation.

In connection with the approaching centenary of the British and Foreign Bible Society, a distinguished delegation is now visiting the Maritime Provinces and Quebec, and will shortly reach Ontario. Two members of the delegation are now here, Ven. Archdeacon Madden, of Liverpool, and Rev. G. H. Bonfield, the Society's Agent at Shanghai, China. These will be followed later by Sir Algernon Coote, Bart., of London, England, who is one of the vice-presidents of the parent society. The delegation will spend two months in Canada, and propose to cross the Continent to Vancouver, from which point Mr. Bonfield will sail for Shanghai, and the Archdeacon will return to England. The arrangements for the tour are in the hands of Mr. John Harvie, the Secretary of the Upper Canada Bible Society, and every detail is being carefully managed. Both members of the delegation will be in Toronto on the 11th October, and it is expected that all three members will also spend a Sunday here at a later date. Mrs. Bonfield accompanies her husband as far as Toronto and will remain here for some time. While she does not take any part in the public meetings, she is a most pleasing speaker, and it is probable some effort will be made to prevail on her to address a meeting of ladies during her stay in this city.

The Names of Colleges.

If the Government of the Province of Ontario desired to commend federation with the University of Toronto, the name of the old college would have been changed. We are sure that two-thirds of the people of the Province think that University College is the university. Most of the trouble would be removed by giving the college a distinctive name. Why not Simcoe, Yonge, Colborne, Baldwin, some change of any kind to prevent confusion.

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ur readers before mak- s to kindly look through ing columns with a view ig from those houses se with us, and when ordering please mention in Churchman.

The Services of the Church.

Bishop Gore's protest against ornate services has been so generally approved as to lead us to expect a considerable change in practice in many congregations. The Bishop of Moray, (the primus of the Scottish Church), referred to it in an address published in the *Scottish Guardian* and the following remarks have a general application to ourselves: "There can be no question that the Church does allow very considerable latitude in the performance of the divine offices, and I, for one, have no wish to see this latitude, within reasonable limits, curtailed. There are, and always have been, minds differently constituted; some who find in an ornate service, with all the accessories of worship which taste and wealth may enable them to provide, a real help to devotion; while to others these are hindrances, and a plain service more consonant with their feelings and desires. Whether in some of our charges we have not been attempting too much in the way of musical services, to the loss of the united worship of the congregation, is a point that needs to be considered. Certainly there is less responding on the part of the people than there used to be. For myself, I am disposed to agree with the Bishop of Worcester, though I might not express myself so strongly, that the introduction of what is called the 'Cathedral type of service' into churches where there is neither the requisite means nor the skill to present that type with any approach to the beauty and musical ability of our ancient Cathedrals, is not only a mistake but a positive hindrance to united worship. I can well remember the effect produced by a whole congregation uniting in the subdued, yet distinctly audible, repetition of the responses; each member taking the appointed share which the Church meant to be taken in the service, which alas! we hear but seldom, if ever, now. For this, the screaming of the responses by a choir of boys in surplices, on a note too high for the congregation to join in, is but a sorry substitute. A simple chant, instead of elaborate service-pieces, to which the people can only listen, for the canticles; a hymn, instead of an anthem, in which the whole body of the faithful can unite, would be infinitely better in most of our charges where there is no provision for a trained and musically educated choir. Beautiful and inspiring as is the cathedral service, when rendered in its perfection, which even the Puritan Milton could speak of as 'dissolving his soul in ecstasies, and bringing all heaven before his eyes,' the travesty of it in places where it is far too often attempted is neither one nor the other, and has ended in putting a stop, in too many instances, to any effort on the part of the congregation to take part in the service at all."

Old Time Gardens.

The advantages of our new lands in the Northwest are enlarged on in the Old Land, but matters which seem little but mean much are passed over. The early frosts are seldom spoken of, but though the growth and sun of Winnipeg gives great garden luxuriance and beauty during the short season, the frost deadens it all too soon. How different from England will be recalled to many homesick emigrants by this paragraph from "Amateur Gardening." "A really pretty English garden is one of the most beautiful features of cultivated Nature. Go where you will, in other climes, notwithstanding all the magnificence and luxuriance of tropical growth, the grandeur of fountains and statuary, and the skill of the geometrician, you will never behold a garden so sweet, so charming in its colour harmonies, and so delightfully simple in its design, as that associated with a homely English cottage. To see such a garden one must wander far from the towns and cities into some of the simple old-world villages that have not

yet been modernized by the introduction of the ubiquitous railway. Happily, there are hundreds, if not thousands, of such charming homes and gardens still to be met with in England. I came across such a village the other day at Clifton Hampden, in Oxfordshire, fringing the bank of the noble Thames. Quite a large number of quaint old Tudor houses, with their picturesque timbered, whitewashed walls, and thatched roofs, were occupying a gentle slope overlooking the placid stream. In front were gardens with simple stone-flagged paths leading from the gates to the doors, and the plots on each side planted in an artless fashion with poppies, larkspurs, phloxes, and other showy plants—each garden forming a brilliant, but harmonious and simple, mass of colour. Nestling against the cottage doors were fragrant bushes of lavender and rosemary, and anon, a bush of the old Blush Monthly rose. One cottage in particular was wreathed in a mass of purple-blossomed clematis, others in roses, and the general effect of this old-world village, with its foreground of flower and plant fringed stream, was exceedingly beautiful and pleasing."

A GREAT LAYMAN.

We have already spoken briefly of the late Lord Salisbury, as a great statesman, as one who well served his country in both Houses of Parliament and in offices of State, and sustained the traditions of his house for loyal service to King and country, so as to draw from his Sovereign on the occasion of his death the following expression of his estimate of his character and work, and the perpetual place he would hold in the esteem of his fellow-countrymen: "The King has received with profound regret the news of the death of the Marquis of Salisbury, and deeply deplures the loss of so great a statesman, whose invaluable services to Queen Victoria, to the King, and to his country, in the highest offices of the State, which he held for so many years, will ever dwell in the memory of his fellow-countrymen." It is, however, as a distinguished layman, and, as one who served his God as well as his country, that we now more particularly speak. The Church of England has many noble sons among her laity, as well as a body of clergy that are the peers of any Church in Christendom. That such men as Gladstone and Lord Salisbury, men of learning and brilliant parts, representing both political parties in the Kingdom, found in the Church of England in union with the State, something in their judgment worth maintaining, and which met and satisfied their conceptions of religion both rationally and devotionally, and of which they were attached and devout members, is the best answer which can be given to those carping critics who can see nothing in the historic Church of their country to admire, and who labour night and day for her destruction. Lord Salisbury was, as a Churchman, remarkable for his broadminded tolerance, and though himself a firm believer in the doctrine and polity of the Anglican Church, and holding more particularly to what he would have called the "Sacramental School," yet he recognized that there were great underlying differences in men, and that what is known as broad churchism, or low churchism, appealed to many, and that a National Church could not be limited, but must include men of varying views and differing temperaments. It was in opposing the Public Worship Regulation Act, which had the support of Mr. Disraeli, who thought thereby to catch votes, that Lord Salisbury expressed that spirit of toleration upon which, as upon a foundation the stately fabric of Church establishment reposed. He said: "There are three schools in the Church, which I might designate by other names," he continued, "but which I prefer to call the Sacramental, the Emotional, and the Philosophical. They are schools which, more or less,

except when they have been crushed by the strong hand of power, have been found in the Church in every age. They arise not from any difference in the truth itself, but because the truth must necessarily assume different tints as it is refracted through the different media of various minds. But it is on the frank and loyal tolerance of these schools that the existence of your Establishment depends. The problem you have to solve is, how to repress personal and individual eccentricities—if you will, how to repress all exhibitions of wilfulness, of lawlessness, of caprice; but, at the same time that you do that, you must carefully guard any measures which you introduce from injuring the consciences or suppressing the rights of either of the three schools of which the Church consists. On this condition alone can your legislation be safe." Lord Salisbury was not only a Christian philosopher, but he was also a man of deep personal piety, and found in the services and sacraments of the Church of his baptism and affections the nourishment and edification of his spiritual life. One who had every opportunity of knowing, his spiritual guide, said of him in his sermon after his death: "For I will boldly assert without any reservation whatever, that his life was a consecrated life. Each day, whatever the pressure of work might be, he was to be seen taking part in the devotions in the little private chapel, where it was my privilege to minister. You, too, my brethren, know as well as I do what a regular attendant he was in this church of ours, thus bearing his testimony to the supreme importance of public worship in the corporate life of the Church of Christ. It was, indeed, a consecrated life—the consecrating of all his faculties to God to be used as He willed in the service of his fellow-men." That one who faithfully served God publicly and privately, and in all relations of life should also be liberal in his gifts for the extension and edification of the Church, is what we might expect, and in this respect also the late Lord Salisbury is an example to all faithful members of the Anglican Communion, not only of liberal giving of money, but what is even more valuable, of personal labour and service. A catholic minded, pious and generous member of the Church of England, he will be held in veneration by her, as well as by a grateful State, and he is at once an instance of the type of character she produces, and an example of breadth, piety and liberality, which laymen generally may well seek to emulate and follow.

CLERICAL INFLUENCE.

It goes without saying, that the clergy should endeavour in their parishes to be men of influence, and to take a leading part in all that concerns the welfare of the community in which they live, socially, educationally, or even materially, as well as religiously. They should seek, as far as possible, and consistently with their clerical character and duties, to identify themselves with the community they live in, and to interest themselves in all that furthers its growth and progress. The clergy are men of education, they are, or should be, students, and oftentimes in small parishes have more or less leisure, which they can devote to the general good of the community. A clergyman's first care will, of course, be his parishioners, his own immediate duties in the church, in his study, and in the homes of his people. No zeal or diligence in outside affairs, however useful, or excellent, can atone for lack of faithfulness, as pastor of the flock of Christ committed to his charge. Clerical influence will be best obtained by the frequent and reverent conduct of the services of God's house, by sermons carefully prepared and earnestly delivered, by close and sympathetic touch with people in their joys and sorrows, by seeking to rise to the ideal of all that is implied in one, who is a priest, a teacher and a pastor. To

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neglect any of these aspects of the clerical office,
 or the duties pertaining to them, and to seek
 to obtain influence by other means, would be a
 gross dereliction of duty, and would seriously
 weaken the effect of any efforts made to do good
 in other directions. But when these are faith-
 fully discharged, a clergyman, who has time at
 his disposal, occupies a vantage ground for
 efforts in other fields of usefulness that few
 possess, and he should not fail to take advantage
 of it. In all towns and villages there is scope
 for interest and work in the promotion of educa-
 tion, the diffusion of learning, the distribution
 of charity, the providing of innocent recreation,
 and also of advancing the progress and improve-
 ment of the place, not only commercially, but
 even from an aesthetic standpoint. Clergymen
 should be, for instance, members of school
 boards, and frequent visitors to the public
 schools. They should be interested in the
 teacher and scholars, and also in the character
 of the school buildings and their environment
 and equipment. A necessary complement of
 public schools is public libraries. A clergyman
 can do much good in establishing and assisting
 in the management of public libraries, in seeing
 that pure literature is placed on their shelves,
 and that bad or frivolous books are excluded,
 and in arranging for lectures and other means
 of instruction on subjects of a literary, or
 scientific character. Charity in all its forms will
 also give scope for a clergyman's energies, and
 in co-operation with medical men much can be
 done for the relief of the sick and the poor.
 But even beyond schools, libraries, and hospitals,
 an active clergyman can widen his influence for
 good by judicious interest in the affairs of the
 community in which he occupies so leading a
 position. A man of taste can do much by
 advocating the adornment of town or village,
 the planting of trees, the cultivation of flowers,
 the creation of small parks or ornamental plots;
 and we have known cases in which the improve-
 ment of the church grounds, or churchyard, has
 done much to cultivate the love of order and
 beauty, and acted as a stimulus to the people
 to improve their own homes and general local
 environment. These among others may be
 sources of clerical influence and usefulness, and
 one, who not neglecting his official duties as-
 sociates himself with others in works of general
 interest, as indicated above, and gives his advice
 and effort to further the intellectual and material
 welfare of the people, as well as their moral and
 religious well-being, will find that his influence
 will be greatly increased, and his power as a
 spiritual guide and teacher greatly enlarged, be-
 cause he is recognized as one who is concerned
 for man's bodily, as well as his higher nature,
 for his happiness in this life present, as well
 as in that which is to come.

ENGLISH EDUCATION BILL.

A criticism by the Rev. M. M. Goldberg, on
 the Rev. R. J. Campbell's lecture, delivered in
 Bond Street Congregational Church, Toronto,
 July 22nd, on the "English Education Bill."

Will you please allow me some space in your
 paper for this criticism. It is a humble effort,
 for the good of the readers of your excellent
 church journal. I take exception in toto to this
 address. I do not wish to be too bold, or I
 might term the lecture a strange fulmination. I
 admit, however, the cleverness and eloquence
 of the successor of Dr. Parker. But, sir, how
 often it happens that both cleverness and eloquence
 are misdirected, misguided by party
 prejudice, religious and political intolerance. It
 is both denominational and radical prejudice
 that gave rise to the delivery of the lecture.
 Of course, he sees with his own eyes, and looks
 through his own Nonconformist spectacles at
 the "English Education Bill." In that case, he
 sees only one side of the question, namely, the

denominational side, the entire real issue of the
 bill being subordinated to the Nonconformist
 point of view. In this address there are dis-
 crepancies, fallacies, and flaws, the impartial
 reader cannot help but observe. A person may
 deliver the most eloquent oration, full of fiery,
 electrifying rhetoric, yet may be pervaded with
 exaggerations, inuendos, and be replete with
 error and mis-statements of the facts of the
 case. The lecture, of course, was intended for
 the delectation of Canadian Nonconformity.
 How strange are these dissatisfied English Non-
 conformists! Because they cannot, or would
 not see eye to eye with their Anglican and
 Roman Catholic fellow citizens, and because they
 cannot have it all their own way they rail, and
 throw mud, thick and fast upon their own coun-
 trymen. Yet many of these gentlemen cross
 the ocean to come out here, or to the United
 States, to make known their grievances, and
 sling mud and dirt on their own country and
 government. To judge from their utterances,
 one is apt to take them as England's worst
 enemies, yet they are Englishmen themselves.
 The rev. gentleman sizes up England, educa-
 tionally and politically, as being far behind in the
 race of Canada and the United States. Poor
 England! ignorant and benighted England! Is
 there no one to enlighten her, to remove the
 film from her beclouded eyes? The English
 Nonconformists evidently feel sore at being
 obliged to remain so long on the shady side of
 politics. That is not their fault, it was the
 voters' doing. They cry out bitterly and
 vehemently against the new Education Bill, a
 Bill broad in outline, satisfactory and sufficient
 for the needs of the nation. The fact that both
 Houses of Parliament passed the Bill ought to
 prove to them its utility. What are the griev-
 ances? For years there have been in England
 two educational institutions. The British schools
 under the wing of the Nonconformists, and the
 National schools under the wing of the Church
 of England. Speaking on these schools, the Rev.
 Mr. Campbell says nothing of the denomina-
 tional teaching going on in the British schools, but
 flings his spleen at the National schools, that they
 were for "the education of the children of the
 poor in the principles of the Church of England."
 I will further quote Mr. Campbell's own words.
 "There are," he says, "eighty thousand parishes
 in England and Wales at the present moment,
 and in these parishes, there are no other schools
 but Church of England schools. Being mostly
 rural, the vicar or rector is absolute master of
 the school, schoolmaster, and therefore of the
 destinies of the children." Now, any person
 who has lived in England and is at all familiar
 with the rural districts there, knows well that
 the Church of England enjoys primacy de jure
 and de facto. The reason for this is, in the first
 place, numerical superiority, and secondly, as a
 rule, the elite of the parish are church people.
 Of course, there are also Nonconformists or
 chapel-going people, but nobody interferes with
 them, they have their rights and the franchises
 and all other equalities. I will ask any English-
 man, unbiased, who knows, "are the chapel-go-
 ing people in the rural districts numerically
 superior to the church-going people? Of what
 class of people are the rural Nonconform-
 ists as a rule made up?" A few
 farm labourers. Very exceptionally does
 the gentleman farmer attend a Nonconformist
 place of worship. Does the eminent lecturer
 expect the Church of England to efface herself
 in the presence of Denominationalism? The
 good man insinuates that the Prime Minister's
 Bill was introduced at the instigation of the
 clergy. It was a bargain between the Con-
 servative party and the Bishops, the Bishops
 having been dictated to in their turn by Con-
 vocation." Do you believe this? I don't. The
 rev. lecturer bitterly complains that the vicar
 or rector will have absolute mastery over the
 schools. I will just make this plain by two
 happenings. In 1880-3 I was labouring as a

curate in a Lincolnshire parish. There were
 two schools—school-boards.—The lady principal
 in the school of my end of the parish asked me
 to give half an hour Bible-lessons to the children
 twice a week, outside the school hours, from
 9 to 9.30 in the morning. I acquiesced. It was a
 success; everybody was pleased, the parents,
 children, all were pleased. Things went on fine-
 ly, but on one occasion the vicar took a hand
 in it. The trustees of the school, though church-
 warden, soon stopped the game, and both vicar
 and myself were hustled out of the school. Here
 is another instance of so-called clerical ascen-
 dancy in rural districts. I take it from the Week-
 ly Witness of the 4th inst. The scene is in
 Highgate, a suburb of London. The school of
 St. Michael's, under an old act, was a voluntary
 school of three churches. Under the present
 act, there is a body of managers, six in number;
 two Church of England clergymen, two Church
 of England laymen, and two representatives of
 the local education committee, both of whom are
 Nonconformists, and one of whom is a lady.
 At one of the first meetings held by the man-
 agers, the question of religious instruction was
 introduced by one of the Nonconformist repre-
 sentatives. He moved that the Rev. Mr. Brad-
 nack, vicar of St. Augustine's, should not be al-
 lowed to give religious instruction in the school.
 After a full discussion the motion was carried
 by four votes to two, the church clergymen com-
 prising the minority." This is how the vicar or
 rector is the absolute master of the school,
 schoolmaster and children. The British Govern-
 ment affords the same facilities to all alike, even
 to Roman Catholics. All schools, whatever the
 shade of difference, will alike be supported out
 of the rates. But why take exception to the
 National schools? Here is where the shoe
 pinches. It lies in the bold unqualified state-
 ment made by the Rev. R. J. Campbell, of the
 City Temple, London, England. "What the
 British tax-payer wants is undenominational edu-
 cation." The British tax-payer! Are the Non-
 conformists the only tax-payers? Do not Roman
 Catholics pay taxes, Anglicans, and all those
 who are not reckoned among the Nonconform-
 ists, for instance, Jews and others, do not these all
 pay taxes? Surely, according to British law and
 fair play, the majority rules. National, unde-
 nominational education! What does it mean?
 It means the removal of religious instruction
 from all public schools. Is secular instruction
 without religious training the proper thing?
 Will it be to the advantage of the young and
 rising generation to divorce religion from in-
 tellect? Are the children in the public schools
 to be invested with mental culture only, and
 leave religion out of the curriculum altogether?
 Why! civilization will be turned upside-down
 in no time. Mere intellect does not make up the
 complete man. Oh! the fads, the fads of so
 many Christian people, how they will fight for
 fads! God save the Church from religious
 politicians!

ST. ANDREW'S BROTHERHOOD.

Toronto.—Thirteenth Annual Convention, Oct.
 15th, 16th, 17th, and 18th, 1903:

Provisional Programme.

Thursday, October 15th, 1903—3 p.m.—Meeting
 of the Dominion Council. 8 p.m.—Quiet hours
 and preparation for corporate celebration of the
 Holy Communion.—St. James' Cathedral, Rev.
 T. W. Powell, M.A., St. Clement's, Eglinton,
 Ont.

Friday, October 16th, 1903—7 a.m.—Holy Com-
 munion in city churches. 10 a.m.—Devotional
 service—St. James' School-house, conducted by
 Rev. C. J. James, M.A., Church of the Redeemer,
 Toronto. 10.30 a.m.—Organization of conven-
 tion—St. James' school-house. Address of wel-
 come, Right Rev. Arthur Sweatman, D.D.,
 D.C.L., Lord Bishop of Toronto. Reception of
 visitors. Notices of motion. Nomination for
 new council. Nominations for Junior Depart-

ment Committee. Distribution of council report. 12 (Noon).—Conference I.—Leader. Subject: "Responsibility of the Brotherhood Man." (a) "In View of His Baptismal Vow." Rev. G. F. Davidson, M.A., St. George's, Guelph; (b) "In View of His Brotherhood Vow." 1 p.m.—Luncheon. 2.30 p.m.—Business Session—St. James' school-house. Reading of council report with discussion thereon. Report of Junior Department Committee. Notice of motion. General business. 4 p.m.—Conference II.—Leader. Subject: "Responsibility of the Brotherhood Chapter." (a) "For its Members," F. W. Thomas, president Toronto Local Assembly. (b) "For its Opportunities, Undertakings, and Influence," Rev. W. B. Heeney, B.A., traveling secretary of the Brotherhood. 8 p.m. Public meeting—St. James' school-house. Chairman, Right Rev. Arthur Sweatman, D.D., D.C.L., Lord Bishop of Toronto. Subject: "Responsibility of the Church." "For its Divine Mission," Right Rev. C. P. Anderson, D.D., Bishop Coadjutor of Chicago, Ill. U.S.A.

Saturday, October 17th, 1903. 7 a.m. Corporate celebration of the Holy Communion, St. James' Cathedral, celebrant, the Right Rev. Arthur Sweatman, D.D., D.C.L., Lord Bishop of Toronto. 10.30 a.m. Business session. Report of Committee on Resolutions. Report of Committee on New Council. Report of Committee on Junior Department Committee. General business. 11.30 a.m.—Conference III.—Leader: Hubert Carleton, general secretary of the Brotherhood of St. Andrew in United States. Subject: "The Junior Department." (a) "Its Aim and Work," George Garrett, St. Stephen's, Toronto. (b) "How Can We Extend It?" 1 p.m.—Luncheon. 2.30 p.m.—Conference IV.—Leader, R. H. Coleman, St. Anne's, Toronto. Subject: "Responsibility of the Brotherhood in Canada." "The Forward Movement," Rev. W. B. Heeney, B.A.; Right Rev. J. Philip DuMoulin, M.A., D.D., Lord Bishop of Niagara. 4.30 p.m.—Final business session. 8 p.m.—Public meeting, Chairman. Subject: "Definite Work—The Christian's Responsibility," Right Rev. J. Philip DuMoulin, D.D., Lord Bishop of Niagara; Rev. Prof. H. J. Cody, D.C.L., St. Paul's, Toronto. John R. Mott, general secretary, World's Student Christian Federation, New York.

Sunday, October 18th, 1903.—8 a.m.—Holy Communion in city churches. 11 a.m.—Morning Prayer in city churches with sermons by special preachers. 3.15 p.m.—Mass meeting for men, Massey Music Hall. Chairman: Subject: "Man's Responsibility for Man." "Am I My Brother's Keeper?" Right Rev. C. P. Anderson, D.D., Bishop Coadjutor of Chicago, Ill., U.S.A.; Right Rev. J. Philip DuMoulin, D.D., Lord Bishop of Niagara; John R. Mott, New York. 7 p.m.—Final service, St. James' Cathedral. 8.45 p.m.—Farewell meeting, St. James' Cathedral, conducted by Rev. T. C. S. Macklem, D.D., Provost of Trinity University, Toronto. All conferences, public meetings and united services of the convention, with the exception of the men's mass meeting in Massey Hall, will be held in St. James' Cathedral or School-house.

The results in adult baptisms of the work of the Church Missionary Society fourteen years ago were 2,600 in a year; now there are 9,500.

The memory of the late Archdeacon Mount, of Chichester, is to be perpetuated by a permanent memorial, which will probably take the form of a scholarship tenable at either of the training colleges at Chichester or Brighton; prizes for proficiency in religious knowledge, open to all scholars in elementary schools in the diocese; or a fund, bearing the late Archdeacon's name, to be entrusted to the Societies for the relief of Widows and Orphans of Clergymen in the two Archdeaconries in the diocese; and, in any case, a brass tablet in the Cathedral.

The Churchwoman.

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

INDIAN ORPHAN WORK.

Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto, gratefully acknowledges the following contributions: Anon., \$1; A friend in Owen Sound, to support child for one year, \$15; M.A., \$5; member of St. John's Church, Antrim, \$5; Friend, North Bay, \$1; Friend, Ottawa, \$1; Infant Class of St. John Baptist, Norway, per Miss E. Moor, for the sufferers in China, \$1.25; Miss Robina Hamilton, New Zealand, for same, \$25; J. Word, Brantford, for Indian orphan, \$15. As the news from China is so much better, I am not making further appeals on her behalf, though glad to send whatever comes in for that purpose. As for our orphan work, we are always glad to help on the work of educating and making happy homes, in every sense of the word, for the poor little children who were saved from the famine. May I again quote from the "Christian Herald:" Our one-time famine waifs, diseased, ignorant and filthy, are now a merry, intelligent and obedient company of most lovable girls, and some of the best and brightest of them are being supported by the patrons of the "Christian Herald." If the patrons could but see them as they are now, and contrast them with what they were but two short years ago, how much more than repaid they would feel for all the interest and help they have so kindly given. The girls are at present all in school, getting the best vernacular education that can be given them. Special efforts are being made in this respect, as our great hope for these girls is, that one day the majority of them may go forth well equipped as teachers and Bible women to give the knowledge of the love of their Saviour to their Hindoo sisters." May God grant this hope may be fulfilled and that in any case these children may all by their future lives be living witnesses for Christ, whatever their earthly calling may be. It may be of interest to some to know that I heard this week from the mission at Ahmednagar, where I am supporting a very young child by the name of Daga Maragan. It is pleasant to hear good news of her and to know she is "well and bright," "a little spoilt." What a rare mistake in the case of these little Indian girls! I was glad to hear it. May her chief characteristic be love, and may the power of it work wonders in bringing others to know something, to know deeply of the tender, sympathetic love of Christ. The women of India need that knowledge surely. Let us gladly help to send them the good news, and rejoice that we have the opportunity through the kindness and support we may extend to these His orphans. Fifteen dollars maintains 1 for a year. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NEWFOUNDLAND.

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

St. John's.—Holy Trinity Cathedral.—A stained glass window will be placed in this cathedral church in memory of the late Mrs. Jones, wife of the Bishop of Newfoundland, as a tribute of

love and esteem from the women of the Church of England in the colony.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec, P.Q.

Quebec.—The following are the Bishop's public engagements for the remainder of the month: Sunday, Sept. 27th—Confirmation and Holy Communion, East Angus, 10.30 a.m. Confirmation, Dudswell, 3 p.m. Confirmation, Marbleton, 7 p.m. Monday, Sept. 28th—(Weather permitting)—Deliver an address on Bald Peak. Tuesday, Sept. 29th—(St. Michael and All Angels)—Travel to Lennoxville. Wednesday, Sept. 30th.—Interview divinity students at Bishop's College, Lennoxville.

MONTREAL.

William Bennett Bond, D.D., Archbishop, Montreal, Q.

James Carmichael, D.D., Bishop-Coadjutor, Montreal, Q.

Montreal.—Synod Hall.—His Grace Archbishop Bond presided at the regular quarterly meeting of the Executive Committee of the Synod of the diocese of Montreal, held on the 15th inst. in this hall. His Grace announced the appointment of the following gentlemen to the Executive Committee: Rev. Rural Dean Dart, in place of Rev. H. M. M. Hackett; Rural Dean Bell, instead of Rev. Dyson Hague; Mr. George Durnford in place of Mr. A. F. Gault. The committee on the reduction of the Mission Fund debt reported that the work in the rural districts was proceeding satisfactorily, and that the amount expected from the country, there was reason to believe, would be secured. The name of Rev. Rural Dean Bell was substituted for Canon Smith on that committee. The report of the treasurer showed a satisfactory situation with regard to the investments of the Synod. The Archbishop announced that a circular would at once be issued as to the celebration of Thanksgiving Day, October 15th. On motion of Dean Evans, seconded by Mr. Richard White, the following resolution was adopted and will be forwarded to Mrs. A. F. Gault: "That the Executive Committee of the diocese of Montreal, here assembled, deeply moved by the solemn event which has transpired since last they met, in the death of Mr. Andrew F. Gault, would now place on permanent record the following minute: "In the death of Mr. Andrew F. Gault, the Church in Canada has lost one of her most illustrious sons, and philanthropy has lost a true, devoted friend. Mr. Gault's devotion to the Church in this diocese, in the length and breadth thereof, stands almost unique in her history. His interest in her welfare was as widespread as her borders, and it is safe to say that there is not a point in all her lines which has not tasted the goodness of his great and loving heart from the weakest and most distant of her missions, to the magnificent Theological College, which will stand as a lasting tribute to his noble worth. In his call from the Church militant to the Church triumphant, the revered head of this diocese has lost a son who ever stood at his side to encourage and uphold, and the Bishop and the clergy have individually lost a true and trusted friend. In bowing in humble submission to the will and wisdom of Almighty God, with the deepest and most heartfelt thankfulness to Him for the great and good life which He has now taken to Himself, this committee would most respectfully tender to Mrs. Gault and the members of her family, their deepest and most sincere sympathy, praying that their great bereavement may be softened to them by God's deep and holy consolations in Christ Jesus."

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All Saints.—The Rev. M. D. Baldwin was inducted into this living on Tuesday evening, the 15th inst., by the Bishop-Coadjutor of the diocese. Mr. Notting, the senior warden, presented the church keys to the new rector, and the Bishop presented him with a Bible and Book of Common Prayer. Afterwards Bishop Carmichael gave an address. A large congregation was present to witness the induction of the new rector. The Ven. Archdeacon Norton also took part in the service.

OTTAWA.

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

Hawthorn.—St. George's.—The Lord Bishop of the diocese administered the Apostolic Rite of Confirmation to twelve candidates in this church on Sunday, September 6th. The church was filled, over three hundred being present, many of whom were unable to gain an entrance to the church. The candidates were presented by Mr. W. F. Seaman, of Bishop's College, Lennoxville, who has had charge of the parish for the past three months. The Rev. T. Garrett, of Janeville, and the Rev. S. A. Trotter, of the Cathedral, assisted in the service. On the Saturday evening previous, the congregation met and presented Mr. Seaman with a purse of money and wished him every success in the future. Mr. Seaman has had splendid success in carrying on the Church's work in this parish, which has only been newly created, and he leaves, taking with him the good wishes for his success, of both the people of Hawthorn and Leitrim.

ONTARIO.

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

Kingston.—The following are the Bishop's public engagements for the next two weeks: Thursday, Sept. 24th—Burritt's Rapids, 3 p.m.; Merrickville, 8 p.m. Saturday, Sept. 26th—Madoc, 7.30 p.m., confirmation. Sunday, Sept. 27th—Madoc, 11 a.m., harvest thanksgiving; Millbridge, 3 p.m.; Bannockburn, 7 p.m. Monday, Sept. 28th—Ormsby, 11 a.m.; Coe Hill, 3 p.m.; Ferriday, 7.30 p.m. Tuesday, Sept. 29th—(St. Michael and All Angels)—Bancroft, 10 a.m., celebration; Plevers, 3 p.m.; Maynooth, 7.30 p.m. Wednesday, Sept. 30th—White Church, 10.30 a.m.; Monteagle Valley, 3 p.m.; Bancroft, 7.30 p.m. Thursday, October 1st—L'Amable, 10 a.m. Saturday, October 3rd—Ompah, 5 p.m. Sunday, October 4th—Plevna, 11 a.m.; Ardoch, 3 p.m. Wednesday, October 7th—St. Thomas, Belleville, 8 p.m., missionary meeting. Thursday, October 8th—Attend meeting of General Mission Board, Toronto.

The following appointments have recently been made by the Lord Bishop: Wellington and Gerow Gore, the Rev. Edward Lawlor, M.A., of King's College, Windsor, and previously missionary at Webbwood in the diocese of Algoma. Kitley, the Rev. W. A. Howard, M.A., Trinity, Toronto, formerly at Star Prairie, in the diocese of Wisconsin. Marysburg, the Rev. Wm. M. R. Seaborn, who has had much experience in the dioceses of Huron and Montreal. Mallorytown, the Rev. T. C. Easton, B.A., of King's College, Windsor, and formerly in the diocese of Rupert's Land. By these appointments all the missions and parishes of the diocese are filled. Of these recent appointments it may be said, generally, that the diocese of Ontario is fortunate in being able to attract for her work men of such experience and ability. It is also an evidence of the increased prosperity of the Church here. Not only are the finances in a promising condition, but new work is being rapidly taken up and pushed. Mallorytown is a new mission, set apart at the last meeting of the Mission Board, but

with a half idea on the part of many that it would be some time before either the man or the money would be forthcoming for it. The work of the district has hitherto been done by the over-worked missionary at Lansdowne, and the active rector of Lyn. Now, however, they will be relieved of this work to the great advantage of their own parishes and themselves, and the new mission will have a greater chance of growth. Mr. Easton, the new missionary, has a splendid opportunity. His spurs are in embryo. Wellington has hitherto been ministered to with great ability and earnest self-denial by Rev. A. L. Geen, who, while engaged in business in Belleville through the week, drove out to Wellington every Saturday night. He will now have charge of Shannonville, which being near to Belleville, will enable Mr. Geen to do the work more conveniently. Mr. H. P. Woodcock, who has been in charge of Shannonville for the last year, returns to Trinity for the completion of his theological course. Marysburg has been, through the summer, in charge of Mr. H. A. Kennedy, who goes to the Montreal Diocesan College for his course in divinity. Mr. Seaborn's appointment to this parish must be a great source of rejoicing to the people, and will, no doubt, be the means of making it one of the strong parishes. It is in your hands, Mr. Seaborn. Stir up the gift that is in you. Kitley is one of the oldest of our parishes, and Mr. Howard may be congratulated on being appointed to a field of labour where there are so many staunch and loyal members of the Church. He succeeds a man who was loved by the people, and who by his steady, persevering work accomplished great things. That Mr. Howard will prove a worthy successor is the hope and belief of all who know him.

The missionary agent has been proving the wisdom of his appointment, as the following facts will testify:

Pittsburg has been for a long time one of the poor missions. It gave last year to the Mission Fund \$45, and for the clergyman's stipend \$25. These sums were regarded as a fair amount. Now that Mr. Burton has canvassed the parish, there has been guaranteed nearly \$700 for the stipend, and \$111 for the Mission Fund. It was only a few months ago, too, when this "moribund" parish contributed over \$1,000 for the Diocesan Augmentation Fund!

Two mission stations, Bancroft and Coe Hill, in the County of Hastings, have also been canvassed and the possibilities of the diocese, even in the poorest parts, have been discovered. Last year's record for Bancroft was \$80 for the Mission Fund and \$188 for the clergyman's stipend. They have now promised \$170 for the former and \$773 for the latter. Coe Hill last year gave \$32 for the Mission Fund and \$121 for stipend. The canvasser's work has brought these figures up to \$66 and \$540 respectively. Wellington has raised the amount contributed for clergyman's stipend from \$149 to \$620. These examples fully justify the idea of a missionary agent and establish Mr. Burton's ability as a canvasser.

Gananoque.—It is with the deepest regret that we record the death of the Rev. H. Austen, of this place. The deceased has been in failing health for some years and has not been able to do any active work since 1897. This summer, however, he had shown such an improvement that his many friends hoped to see him back again at the work he loved and for which he had done so much. The Great Head of the Church, however, willed it otherwise, and last week he was called to paradise. Mr. Austen graduated at Trinity in 1864, and was ordained the following year. He was, first of all, curate at Cornwall, under the late Archdeacon Patton, then rector of Elizabethtown, until 1881, when he was appointed to Gananoque by Archbishop

Lewis, at the unanimous request of the people. He was a strong Churchman, a preacher of great force, and an earnest parish priest. He was thoroughly respected by everyone and loved by those who knew him best. We extend the heartiest sympathy to Mrs. Austen and all members of the family in this their hour of affliction. Their loss is the Church's loss. May God grant him that rest which remaineth for the people of God. "I have fought a good fight, I have finished my course, I have kept the faith."

Milford.—Among the recent accessions to the clerical strength of the diocese, we note with pleasure the arrival of the Rev. W. Rolfe Seaborn to the pastorate of this parish. Mr. Seaborn is the son of the Rev. Wm. Seaborn, formerly rector of St. Matthew's church, London, now stationed at Sorel, Quebec. The son succeeded his father at Thamesford, in Huron diocese, and after that ministered in Thorndale, from which he went to the United States. He comes now from Gallup, in New Mexico, in the diocese of Bishop Kendrick, a town of 12,000 situated in the midst of some of the most famous natural scenery of the world, and among the ruins and vestiges of very ancient civilizations. Mr. Seaborn was educated in Montreal and is well known to the clergy of the East.

TORONTO.

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

St. James'.—We are glad to find that the return of the rector of the old parish church has been the beginning of additional services and more vigorous parish work. It is rumoured that the activity is not to stop there, but that while in England Canon Welch prepared schemes for developing parish work somewhat on the lines of Dr. Rainsford's in New York. Among other stories, it is reported that it is proposed to replace the northern part of the straggling building, on the corner of Adelaide street, with a modern, four-story and basement edifice for the clergy and parish needs. We trust that there is a substantial basis for such suggestions.

Castlemore.—St. John's.—The re-opening and the Harvest Thanksgiving services in connection with this church took place on Sunday, September 6th. The sermons were preached by the Rev. C. L. Ingles, rector of St. Mark's, Parkdale, Toronto. The interior of the church was tastefully decorated for the occasion. There were large congregations present at all of the services.

Chester.—St. Barnabas.—This church was crowded on Sunday evening, the 13th inst., when the Rev. F. D. Tyner, M.A., who has been curate-in-charge of this church for the past two years, preached his farewell sermon, he having been appointed rector of Macleod, N.W.T., which is in the diocese of Calgary. During the two years in which Mr. Tyner has been in charge of this district, he has accomplished much good work, and the church has made remarkable progress. On Tuesday evening, the 15th, the wardens and ex-wardens of the church waited on Mr. Tyner at his residence, 75 Victor Ave., and presented him with a handsomely bound copy of the Book of Common Prayer, as well as a silver communion service, appropriately engraved, as a parting gift from the congregation. Mr. Tyner left for Calgary on the following day to enter upon his new field of labour.

Parkdale.—St. Mark's.—On Sunday, the 13th inst., a memorial window was dedicated in this church "To the glory of God, and in loving memory of Mabel L. E. Farral-Hess, who fell

asleep December 20th, 1902." This is the first stained-glass window erected in this church. The subject is "Christ, the Light of the World," and is a copy of Sir Edwin Arnold's picture adapted for reproduction in glass. The work is beautifully done, being executed by "The N. T. Lyon Glass Co.," Toronto. The window was provided by Mrs. Dunspaugh, sister of her in whose memory it is erected. Before dedicating the window, the rector preached on the subject and explained the appropriateness of such memorials, and the lessons to be learned from them, and especially from the subject represented in this window.

Balmy Beach.—Harvest Thanksgiving services were held last Sunday in the Church of England pavilion at Balmy Beach. It is perhaps safe to say that no church in the Dominion will be more beautifully decorated than it was, with flowers, fruits and vegetables. On account of the rusticity of the building, it could be dealt with as a church edifice could not be, and it certainly was the opinion of all who saw it that they had not seen it excelled. The attendance was very large, especially at the evening service, when scores were turned away. Over 700 in all were present, which, for a summer resort, is a good showing. On Monday evening the Rev. A. H. Baldwin, Rev. Dr. Langtry, Rev. Canon Sweeny, and Rev. W. L. Baynes-Reed gave short addresses, after which refreshments were served; it was also an overflow gathering. The last service will be held next Sunday.

Perrytown.—St. Paul's.—Harvest Thanksgiving services were held in this church on Sunday, September 13th. At 10.30 a.m. and 7 p.m. the Ven. Archdeacon Allen, of Millbrook, preached excellent and practical sermons. At 3 p.m., the service, which was fully choral, was conducted by the Rev. W. A. Gustin, assisted by the choir of St. Mark's church, Port Hope. The Rev. W. A. Gustin preached an able and instructive sermon on the words: "Behold, a sower went forth to sow." On Monday evening a very successful harvest festival was held on Dr. Beatty's lawn. The proceeds totalled \$92.

NIAGARA.

John Philip DuMoulin, DD., Bishop, Hamilton.

Glanford.—St. Paul's.—A happy commemoration took place at this church on Sunday, the 13th inst., being the observance of the fiftieth anniversary of the opening of the sacred building for public services. In the morning the Bishop administered the rite of confirmation, and in his address spoke particularly on duty to God, defence of the Empire, and loyalty to the nation. In the evening, the Rev. Canon Henderson preached. The attendance for the day was fully 400. Offerings to the amount of \$25 were given. The element of thanksgiving for the recent harvest was blended with the jubilee rejoicings, the church being tastefully decorated. The historic sketch of the congregation begins with the ministry of the late Rev. R. N. Merritt, who was succeeded by the Rev. G. A. Bull, now a resident of Hamilton. After Canon Bull's long incumbency came the Rev. C. R. Lee, the present rector of Grimsby. Then succeeded the Rev. W. R. Clark, now Archdeacon, and sec.-treasurer of the diocese. The next incumbent was the Rev. S. Bennets, who removed to Bullock's Corners. The sixth and last clergyman is the Rev. J. H. Fletcher, under whom the congregation has greatly prospered. The older members were delighted to meet on the occasion of the late semi-centennial their former pastor, the Rev. Canon Bull, who, although well advanced in years, still takes a loving interest in this par-

ish, which includes St. Peter's, Barton, a still older church. The jubilee of the latter church was held two or three years ago.

Dunnville.—The Bishop held a rural deanery missionary conference here on the 14th inst. Every parish was represented except Caledonia. The Rev. Rural Dean Scudamore dealt with the general subject of the "Evangelization of the World;" the Rev. P. L. Spencer took for his topic "How is the Work to be Done?" The Rev. T. H. Cotton showed the best means to be adopted for collecting contributions for the missionary apportionment. Others present, some clerical and some lay, spoke in support of those just named. The Bishop expressed his satisfaction with the manner in which the subjects were dealt with. In the evening His Lordship preached a masterly sermon on missions. Most of the delegates remained for the evening service. The Rev. F. A. P. Chadwick and the Church people of Dunnville were extremely hospitable, caring for the visitors all night, as well as entertaining them during the day. The conference began with a celebration of the Holy Communion in St. Paul's church after the arrival of the morning train from the west. It is hoped that the conference will bear fruit in the completion of the missionary apportionment in each parish of the rural deanery.

Jarvis.—The Junior Auxiliary has, through its president, Mrs. Spencer, received a very grateful acknowledgment of the receipt of a large box of clothing, etc., at the Shingwauk and the Wawanosh homes. Mrs. King expresses herself extremely pleased by the variety and useful nature of the gifts, especially the outfit intended for Ida Crow, the protegee of the auxiliary. The ladies of the Senior Guild, a short time ago, issued a pleasantly-worded circular to the parishioners and former members of St. Paul's church, requesting an offering towards the further reduction of the church debt, the circular being accompanied by a cleverly-made article which could be used as a receptacle for the offering. At an "At Home," which was held at the residence of Mr. and Mrs. C. E. Bourne, the offerings were received and counted, the combined result being \$56. Since that occasion, other gifts have arrived, making the total \$75. The incumbent has maintained a workday or Friday evening service during the whole of the summer, his addresses being explanatory of obscurities in the Psalms for the Sundays following. This form of instruction seems to supply a want generally felt by Church people, many words and expressions in the Psalms on the Prayer-Book being with difficulty comprehended.

South Cayuga.—The Rev. Arthur Francis, M.A., has returned to his parish much benefited in health by his sojourn in Switzerland and England. His place was ably filled during the summer by his father, the Rev. J. Francis, B.D., of Hamilton.

Nanticoke.—The next rural deanery meeting of the Haldimand clergy has been appointed to be held here on Wednesday, the 7th October. The election of rural dean will constitute part of the business. The congregation of Christ Church and that at Cheapside have voluntarily relinquished their mission grant, which they have been receiving for many years, and have become self-supporting. The incumbent, the Rev. T. H. Cotton, M.A., and the people are to be heartily congratulated on this evidence of prosperity and enterprise.

Ancaster.—This old rectorial parish, with its fine church and handsome residence, has been given into the permanent charge of the Rev. C. E. Belt, M.A., rural dean of Wentworth County,

who shortly removes from Stony Creek to enter upon his new duties.

Georgetown.—St. George's.—On Friday evening, the 11th inst., a meeting of the congregation was held in order to bid farewell to Mr. and Mrs. George Graham. During the evening the former was presented with an address which was read by the rector, the Rev. T. G. Wallace, and a handsome gold locket, which was suitably inscribed. Mr. Graham has been appointed an assistant master in St. Alban's Cathedral School.

HURON.

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

London.—The Bishop has appointed the Ven. Archdeacon Davis to be Dean of Huron in the place of the late Dean Innes, deceased. The new Dean has been rector of St. James' church in this city for considerably over twenty-five years.

St. Paul's Cathedral.—The Bishop has appointed the Rev. Canon Dann, assistant rector, to be rector of this church in the place of the late Very Rev. Dean Innes. The new rector is an Irishman and came to London from that country eight years ago. Fifteen years ago he was offered the position which he has just vacated, but at that time did not see his way clear to accepting the offer. Like many another worthy servant of God, Canon Dann did not begin his career with the intention of taking Holy Orders. When he graduated from the University, in 1865, he took the degree of B.A., the senior scholarship in mathematics, and the Whitworth exhibition. In 1869 he took the degree of Bachelor of Engineering. To Rev. Dr. George Webster, then rector of St. Nicholas' church, Cork, belongs the honour of having turned the young student's thoughts towards the ministry. He took thereupon a course in divinity, and was ordained a deacon in 1871, and in 1872 was admitted to the priesthood, beginning his ministerial duties in connection with the church of St. Nicholas. In 1874 he was appointed curate. The young clergyman's next appointment was in connection with St. Michael's church, the principal church in the city of Limerick. This was in 1874, and here he remained until 1876, when he was appointed to the rectory called Killeedy, but better known as the seat of Lord Clarina, who was a general in the British army, and a great friend of the Canon's. The people at the charge here were most devoted to Canon Dann. They opposed very strongly the idea of his leaving them, after a rectorship, as already stated, covering nineteen years. But the church was a small one, and the field limited. It was in close touch with the city of Limerick, however, and Canon Dann found plenty of opportunity for the exercise of surplus energy in connection with the work in that city. He was created a Canon of St. Mary's Cathedral, was a member of the General Synod, was diocesan examiner for the Sunday school, and held almost every position in the gift of the Bishop of the diocese. The Rev. Canon Dann has many friends in this city, outside of St. Paul's Cathedral, as well as within it, who will greatly rejoice at his appointment to the very important charge that is now his.

Cronyn Memorial Church.—The new rector, the Rev. Dyson Hague, commenced his ministrations here on Sunday, September 13th, and preached both morning and evening. The Bishop of Huron was present at the morning service and read the lessons.

Exeter.—Trivett Memorial Church.—The anniversary and harvest thanksgiving services held

in this church a marked preacher was who was as M. Perkins decorated a morning nearly eight The offertory one hundred the largest tion to this gave sufficiency lithic walks the rectory and great splendid Cl

Ripley.— assembled 10th. Co attendance R.D., prea what might The follow sion's Con Miles and and Messrs bers, the man. Th elected as read by th Mr. Miles ation of in a miss however, Rev. Wm Petrolia. gave a readings Collects. (1) Our acter. (2) (5) The marked with gre to with personali the pres Craig pi mon fro from th to a lar Rev. J. congratu delightf kindness ishioner was gre vote of

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h.—The new rector, menced his ministra- eptember 13th, and evening. The Bishop the morning service

l Church.—The an- gving services held

in this church on Sunday, September 6th, were a marked success in every particular. The preacher was His Lordship, the Bishop of Huron, who was assisted by the rector, the Rev. R. J. M. Perkins, M.A. The church was prettily decorated and large congregations attended both morning and evening services. In the evening nearly eight hundred people were in the church. The offertory for the day amounted to over one hundred and seventy-eight dollars, which is the largest in the history of the parish. In addition to this special response, the congregation gave sufficient money last month to lay granolithic walks to the church, the school hall, and the rectory. These walks are now completed and greatly improve the appearance of this splendid Church property.

Ripley.—St. Paul's.—The R.D. chapter of Bruce assembled in this church on September 9th and 10th. Considering the state of the weather the attendance was fair. The Rev. S. F. Robinson R.D., preached, and in an able address set forth what might be accomplished by such meetings. The following were elected members of the Mission's Committee of the deanery: the Rev. Chas. Miles and Rev. E. N. English, clerical members, and Messrs. G. Wedd and Dr. Bradley, lay members, the Rural Dean being (ex-officio), chairman. The Rev. Horace E. Bray was again re-elected as secretary to the chapter. Papers were read by the Revs. Charles Miles and J. McLeod. Mr. Miles dealt with the subject of the inspiration of the Bible, and Mr. McLeod with work in a mission parish. The feature of the meeting, however, was the "Quiet Day," conducted by the Rev. Wm. Craig, B.D., rector of Christ Church, Petrolia. After an early celebration, Mr. Craig gave a series of addresses, interspersed with readings from Holy Scripture and appropriate Collects. He spoke on the following subjects: (1) Our Work. (2) Growth in Christian Character. (3) Power. (4) Hindrance to Our Work. (5) The Devotional Life. The addresses were marked by a depth of spiritual fervour, coupled with great literary excellence. They were listened to with rapt attention, and all present felt the personality of the man and the inspiration of the message. On the evening of the 10th, Mr. Craig preached a thoughtful and beautiful sermon from St. John xii., 32: "I if I be lifted up from the earth, will draw all men unto Me." to a large and appreciative congregation. The Rev. J. H. McLeod, rector of Ripley, must be congratulated on having had one of the most delightful meetings possible in his parish. The kindness of Mr. and Mrs. McLeod and the parishioners, who entertained the visiting clergy, was greatly appreciated, and elicited a hearty vote of thanks.

Stratford.—St. James'.—The annual Harvest Thanksgiving services were held here on Sunday, the 13th inst., when the edifice was very beautifully decorated and bright services were had. The rector preached the sermons, and the musical portions of the services were of a high order. Large congregations attended both services.

Home Memorial Church.—The result of the canvass for funds to erect a new church has been made public. The congregation is making an earnest effort to obtain a larger hold upon the religious life of the people in that part of the city by working towards a better edifice in a more central location. It is encouraging to find that over \$1,000 has been promised in the preliminary list, and it is confidently expected that the coming year will witness the building of the newer and sorely-needed church.

Southampton.—St. Paul's.—A harvest festival was held here on the 30th of August, when the Rev. W. T. Hill, of St. John the Evangelist

Church, London, preached both morning and evening most interesting and eloquent sermons. Mr. Hill has, during his vacation here, preached several times in St. Paul's, to the great enjoyment of the rector, the Rev. G. N. English, M.A., and the congregation, and all regretted his departure from Southampton. The church was tastefully decorated with flowers, fruits and a few vegetables by the clever, willing hands of the ladies of the congregation. There was a good offertory, showing that some realized their cause for thankfulness to the Lord. On the following evening a harvest tea was given by the ladies in the Town Hall, which was prettily arranged with small tables, whose white linen, bright autumn flowers, and toothsome comestibles were very inviting. The Ladies' Aid had a sale table, and added to their gains, which have been used to pay for the furnace in the rectory. The Young Ladies' Guild has just paid for the painting of the outside of the church and graining the doors. Two concerts were given by some musical summer visitors, for the benefit of the church funds, which were well attended and very greatly enjoyed. A former member of the congregation, now living in the Yukon, kindly sent a substantial proof of his continued interest in the church, in the shape of a bank bill for a good amount.

Port Elgin.—St. John's.—This congregation enjoyed a sermon from the Rev. W. T. Hill on the 6th inst; the church was beautifully decorated with flowers, and a large congregation attended. The ladies held a peach tea during the week on Mrs. Powell's beautiful lawn. The local orchestra contributed sweet music and all went off very well.

RUPERT'S LAND.

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

Rev. J. F. Belford, B.A., incumbent of Gladstone, has been enjoying a well-earned holiday among his friends and relatives in the Bay of Quinte district, Ontario.

The Rev. Oswald W. Taylor, incumbent of St. Mary's, Prince Albert, Sask., is visiting in Winnipeg.

The Very Rev. Dean Matheson took services at Westbourne the last Sunday in August. Large congregations greeted him at each service. Herein lies a moral. The diocesan authorities, when they visit country parishes, always have large congregations and greatly encourage the people and the local clergyman. Their presence is often wished for by the people, and it seems peculiar that more frequent visits from them might not be had. Diocesan funds would show whether or no their visits are appreciated. The plaint of the people is, that they never see their spiritual rulers, that they are completely out of touch with them. Their own clergyman they know, but in matters of appeal for funds, for instance, his words are taken, as a rule, cum grano salis, and the result is a great deal of indifference on the part of the people, and even the clergyman in such matters. The people like to see once in a while, if they cannot know personally, their rulers. The mountain cannot go to Mahomet in this case, but Mahomet surely ought to make arrangements to go to the mountain.

At the annual Sunday school picnic, in connection with St. Thomas' church, Morden, two weeks ago, one of the little girls had a narrow escape from being shot by some unknown person. A bullet was fired from a "22" rifle, and struck the parasol she was holding near her face, but glanced off, and she was untouched.

A very successful concert was given last week at Napinka, in aid of the Building Fund of the proposed new church. Next year will see many new churches erected.

The Rev. Norman L. Tucker, D.D., the general secretary of the M.S.C.C., occupied the pulpits of two of the churches in Winnipeg on September 6th. In the morning he was at All Saints, and in the evening at St. George's. His addresses were along the line of missionary enterprise, and were listened to with rapt attention.

The Rev. Rural Dean Harding, of Brandon, was the guest of Judge Walker, Winnipeg, recently.

Twenty years ago the last week in August, the parish of All Saints', Winnipeg, was formed. From small proportions the congregation has grown to be one of the wealthiest congregations in the city, although other churches have greater numbers. It is situated in the finest residential part of the city, with the Legislative Buildings, the Manitoba University Buildings, the Provincial Gaol, and the Government Barrack rooms, within its limits. In fact, these buildings are all adjacent to the church—a somewhat quaint structure. The present rector, the Rev. F. B. Smith, M.A., is one of the brightest minds among the Western clergy. He is a keen thinker, and a most capable preacher. This is the only church in the city, if not in the diocese, where there are altar lights.

Perhaps the only surpliced choir in the country parish churches of this diocese is seen at Hamiota, where the Rev. Hugh Wilson is incumbent. It was introduced a year ago by the former incumbent, Rev. Mr. Cunningham, now of Poplar Point.

An amusing story, of an actual experience, is told by a clergyman of this diocese, of whom it was wrongfully suspected that he was a ritualist, a la Father Evans, of St. Michael's, Shore-ditch, fame. The clergyman had two brass vases placed upon the sill of the east window for the purpose of holding flowers. The report went abroad that he was making strange innovations. Sunday came and among the congregation was a parishioner (one of those staunch Churchmen!) who had never been to his service for years. The usual service was held, and after the close, the clergyman issued from the vestry, only to meet Mr. So and So. The parishioner was somewhat timid in unburdening his troubles, that weighed down his soul, when the clergyman held out his hand with the remark: "I am pleased, very pleased to see you at church this morning. We hope to see you often. I trust you enjoyed the service." "Well, now, parson, that's just what I want to give you a pointer on. I didn't enjoy the service, you spoiled the whole thing

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parson, and I? "Why, what law I have?" he asked the bewildered clergyman. "What law?" "Why, the law of the land, you know?" "Do you think we can't see?" "Well, that is the matter," asked the priest. "Well, I tell you that parson, we're all Christians here, and we want you to stay, and if you don't stop these damned she used stronger language). High Church remarks, well, you won't get your salary paid." "But what has offended you?" said the parson. "There is nothing High in this church, surely?" "There isn't, eh? Well, see here, if you don't get those Catholic candlesticks off the window there, we'll quit right here, and go somewhere else, see?"

Correspondence.

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

A PRAYER BOOK FOR THE PEOPLE.

Sir, As you have within the last few months published communications proposing a simplified edition of the Prayer Book, permit me to describe a book used in at least one mission in this Province. It is called "The Little Prayer Book," is issued by the S.P.C.K., for use in congregations served by lay readers, and containing people not familiar with our services. Besides the Litany, given unaltered, it contains the "Order for Morning (Evening), Prayer," with these variations, all the sentences but one and the Absolution are omitted (though with a note that the latter shall be said if a priest be present), and the "State Prayers." The psalms to be used are placed immediately after "The Lord's Name be praised," namely, the 95th, 8th, and 23rd for Matins, the 31st (v. v. 16), 91st, and 134th for Evensong. Similarly fixed collects are put instead of the first collect, but with a note that the collect for the day may be used instead. Moreover, no alternative canticles are given, and the Rubrics are simplified. An appendix contains over forty hymns. Now why could not this little book, which has been found to answer well, be authorized for use in congregations containing many non-Anglicans, but with such additions as will allow it to be used along with the Prayer Book itself? These would be putting the Psalter into the appendix, but with Arabic instead of the puzzling Roman numerals, adding also the office for Holy Communion, (the celebrant could announce the page) and enriching the collection of hymns. Hoping that the committee appointed by the General Synod will give us a simplified, but not mutilated edition. I am, Yours respectfully, A LAY-READER.

16th September, 1903.

WHAT IS A DEANERY?

Sir, This question is now raised in Huron diocese by recent appointments in connection with St. Paul's Cathedral, London. Since the death of Dean Innes, the Bishop has offered the rectorship of St. Paul's Cathedral to one clergyman, and the deanery to another. What is the deanery in such case? In other words, what is left for a dean when the rectorship (including rectory freeholds, endowments, etc.), is given to another? If we look at the standard text-books on the subject, we find there are several kinds of deans: (1) the dean of the Province, or Archbishop's deputy to summon the Bishops of the Province; (2) honorary deans, (e.g., Chapel

deans; (3) deans of peculiars, (e.g., dean of the Archdeaconry); (4) deans of chapters; (5) rural deans. The Dean of St. Paul's Cathedral would come under the fourth of these heads, i.e., dean of a chapter. If we next enquire what are the duties of the dean and chapter, text writers tell us: (1) to advise and assist the Bishop; (2) to elect the Bishop on a vacancy; (3) to consent to his grants, leases, etc. It is doubtful if any one of these duties applies anywhere in Canada. They certainly do not apply in Huron. The dean and chapter are not the advisers of the Bishop of Huron, nor his electors, nor is their consent asked to any of his official acts. It would seem that a meaningless procedure was adopted in the past when Dr. Innes was appointed rector, while the title of dean was still reserved to Dean Boomer. The two titles should not have been separated then, and they should not be separated now. Either the rector of the Cathedral should be dean, or the office of dean should be suppressed if the statutes and like deeds permit this, or else, as Bishop Ryle suggests, the Bishop should be his own dean. Bishop Ryle in his "Church Reform Papers" recommends that "the offices of deans and canons as they fall vacant should cease altogether." Such advice has not found favour in England because, there, a cathedral body has a very definite place in the church system, and it is possible to realize, to some extent, the high purposes of a cathedral establishment. But, in Canada, Bishop Ryle's advice would be altogether applicable, men have often refused knighthoods, on principle; and refusal seems to be the proper course when the naked title of dean, which is manifestly empty and pecuniarily worthless, is offered now. The texts say there may be a dean and chapter without a Bishop, and a Bishop and chapter without a dean, and a chapter without either Bishop or dean. This being so, the office of a dean ought to be suppressed if it cannot go with the rectorship. Not long ago, Mr. Allan Dymond trenchantly denounced the importation of English dignities and decorations which are not required in Canada. The successful working of diocesan and other synods makes many ancient offices needless here. We should, therefore, either drop them altogether, or if we retain them we ought to do so with a real desire to make them serve their noblest ends. The office of a "rural dean" is, for example, common, but how few rural deans attempt the proper duties of that office, and how few Bishops desire them to do so? and yet the appointments to that office show no sign of abatement. I ask the question "What is a Deanery," without having consulted the special acts of Parliament relating to St. Paul's Cathedral. They might account for the anomalous separation of the offices of rector and dean. If they cannot account for the separation, who can?

T. G. A. WRIGHT.

WHEN CAN THE LITANY BE READ?

Sir, Can you or any of your readers inform me if the Litany is not allowed to be read at an afternoon service, as in the parish I reside the incumbent tells me such is the case. As we only have such service we never have the Litany, which is felt to be a great loss to the

WIDOW OF A CLERGYMAN.

The Rev. Griffith Roberts, Diocesan Missioner and Canon Residentiary of Llandaff, has been appointed Dean of Bangor, in succession to the late Dean Pryce. Canon Roberts has an excellent record, and his removal from the southern to the northern diocese in the Principality, from a canonry to a deanery, is a recognition of service which, so far from being inconsistent with the requirements of the Church, is calculated to serve her best interests.

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British and Foreign.

The Bishop of Shanghai reports a considerable increase in the number of catechumens.

In Africa there is a section having forty millions of inhabitants with but five missionaries.

It is stated in the English papers that Mr. Robert Davies, of Menai Bridge, Wales, has made a gift of \$750,000 to the missions of the Methodists in India.

Dr. Ryle, the new Bishop of Winchester, says: "Unless the Church expands continually it must inevitably dwindle, and be threatened with powerlessness."

The Bishop of Ripon says, a hundred years ago the missionary societies were only seven in number, with 170 missionaries; now there are 280 missionary societies, with 9,000 missionaries, and 44,000 native catechists.

The Rev. J. E. Hannington, son of the famous martyred Bishop, has resigned his living and has entered the service of the Church Missionary Society. He asks to be sent to labour in Uganda, where his illustrious father was murdered.

Most encouraging news continues to be received from missions in various parts of China. Rev. A. Bonsey, of the London Missionary Society, writes of a part of the province of Hupeh: "Our work in these two countries has all grown up during the last ten years. In that time we have baptized about two thousand persons, and the number of applicants for baptism is now so large as to make it almost impossible to deal with them."

Bishop Rowe writes that at Valdez, Alaska, the confidence of the people is gained and that they will build the needed hospital and render efficient aid to the work performed in it. At Council City the Bishop proposes to place a doctor and two nurses. A friend has made a proposition to the Bishop to build and equip a hospital at this place and turn it over to the Mission.

The American correspondent of The Guardian remarks in his letter which appeared in a recent issue of our contemporary, "In our Church there are now eighty-five negro clergymen—about one in fifty-eight of the whole number—ministering to about 15,000 communicants. In all 146 coloured men have been admitted to Holy Orders in the Church, two of whom are the present Bishops of Cape Palmas in Liberia and Haiti, the one a missionary Bishop of our Church, and the other an autocephalous Bishop under a concordat with us."

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Foreign.

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Some papers that Mr. Bridge, Wales, has the missions of the

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That at Valdez, Alaska, people is gained and that the hospital and rendered performed in it. At Valdez, Alaska, a friend has made a plan to build and equip a hospital and turn it over to the

Independent of The Guardian which appeared in a recent issue, "In our Church there are 100 clergymen—about one hundred in number—ministering to the people. In all 140 parishes admitted to Holy Orders, of whom are the present bishops in Liberia and Haiti, the Bishop of our Church, and the Bishop under a

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The newly enlarged church of St. John's, Inverness, was consecrated by the Primus, on Wednesday, August 26th, last.

The Protestants have 150 mission schools in Japan with 10,590 scholars, the Roman Catholics, 77 schools with 5,816 pupils, the Greeks, 2 schools with 72 scholars.

Missionary work strengthens our hold on the love of God, on the possibilities of man, on the value of the atoning blood of Jesus Christ and on the power of the Holy Spirit.—Bishop Chavasse.

In many country parishes—for instance those of Driffield, in Yorkshire, and Willingham, in Cambridgeshire—the quaint old custom, dating from the Middle Ages, of ringing the harvest bell morning and evening still survives. The ringer was formerly paid by a portion of corn from each crop, but payment is now generally made by money.

Dr. W. G. Eveleigh, for fifteen years the talented and successful organist of Holy Trinity, Ayr, has just been appointed organist of St. Finbarr's Cathedral, Cork. There were some 200 candidates. Dr. Eveleigh's departure will be a great loss to Holy Trinity Church, and to the diocese of Glasgow.

The late Archdeacon Smythe by his will bequeathed £200 to the Protestant Orphan Society for Down and Antrim, £200 to the Royal Hospital in Frederick Street, Belfast, and, after certain legacies, the residue of his property to the representative body in Dublin of the Church in Ireland, to be applied as to £1,000 for the Clergy Widows' Fund, for the diocese of Down, Connor, and Dromore.

By the will of Mrs. Collingwood Wilson, of Scarborough, the Church Missionary Society for Africa and the East benefits to the extent of £1,000. £500 is left to the British and Foreign Bible Society, £200 to the Church of England Society for Waifs and Strays, and £500 to the York Diocesan Clergy's Seaside Home. One-third of the residue of her property is left to the British and Foreign Bible Society, and one-third to the Church Missionary Society for Africa and the East.

The King has given directions that the chair used by Queen Victoria when she attended service in Whippingham Church is not to be again used by anyone, and it remains in the Royal pew enclosed by a cord, and with her late Majesty's Prayer-book and hymn-book on the seat. A new pulpit of carved oak is to be placed in the church as a memorial to Queen Victoria; and in the meantime the sermons are being delivered from the lectern, as the old pulpit has been removed. The King has prohibited the preservation of any other relics of Queen Victoria at Whippingham except her chair and books.

A beautiful frontal and super-frontal, designed by Mr. Medland, F.R.I.B.A., and executed at the St. Katharine's School of Embroidery, Queen's Square, W.C., under the direction of the Sister Superior, has been presented to St. Paul's Cathedral, by a lady, at a cost of £500.

The parish of Braunton, Devon, is happy in the longevity of its church workers. One of the church-wardens, Mr. Hartnoll, though eighty-eight years of age, still attends to his duties, and on Sundays makes the collections in the church. Another octogenarian is Mr. Charles Mock, the ringer of the treble bell. He is eighty-two years of age, and is on duty in the belfry regularly every Sunday.

Family Reading.

HINTS TO HOUSEKEEPERS.

Fine Peach Pudding.—Fill pudding-dish with whole peeled peaches, pour over one pint water, cover, and bake till peaches are tender. Drain off juice and let cool. Add to it two cups milk, four beaten eggs, one scant cup flour mixed with one teaspoonful baking powder, one cup sugar, one tablespoonful melted butter, pinch salt. Beat hard four minutes, pour over peaches in dish, bake to rich brown and serve with cream.

Peach Cottage Pudding.—Make a batter with one-half cup sugar, three tablespoonfuls melted butter, one beaten egg, one cup milk, two cups flour, one and one-half teaspoonfuls baking powder. Stir in two cups sliced peaches, bake in a loaf and serve with hard sauce.

Vegetable marrow soup is most popular, and if delicately flavoured is equal to the best white soup. Peel and remove the seeds from a large marrow, put it into a stew-pan with a small onion, an ounce of butter, six peppercorns, and enough white stock to cover. Let it cook gently till tender and then pass through a sieve. Mix a pint of milk with the puree, or more if necessary. Blend three ounces of butter with three ounces of flavour, pour the boiling soup over,



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and stir till well blended. Return the soup to the pan, and boil again till quite smooth. When the soup is in the tureen, stir in a gill of cream. The soup should be seasoned with white pepper and salt before it is taken off the fire.

Pear Chips.—Cut eight pounds of pears into small, thin slices; slice four peeled lemons and two unpeeled; slice one-half a box of preserved ginger and cover all with five pounds of sugar. Let stand over night, then simmer gently until tender and transparent. Can while hot for future use.

"Idealized" stewed pears are those prepared with macaroons and vanilla syrup. The fruit is peeled, cut in two lengthwise, cored, and cooked till tender in a syrup of sugar and water, to which a strong flavouring of vanilla is added. When done, the pears are drained, the core cavities filled with powdered macaroons, and the halves put together to be served on the same dish with tiny rice croquettes, a sauce of the boiled syrup, with whipped cream added, poured over all.

HOW TO LIVE LONG.

Fix deeply in mind the grand truth that life power rules the body, and that it alone can cure disease.
Life power lives on air, water and food only; all else is hurtful.
Make cleanliness your motto, and watch against filth in both house and grounds.
Few starve for food, but many for air. Breathe deeply a hundred times daily. Wear no tight clothing. Above all, ventilate your sleeping room.
Beware of gluttony. If the appetite is dull, eat fruit only, or eat nothing. Use no fiery condiments, but live chiefly on natural grains, vegetables and fruits. Never ask your stomach to chew your food—employ your teeth. Adorn your table not only with viands, but with flowers and smiles and kindly words.
Deformity is not awkwardness only, but danger. A high chest will give freedom to breathing and digestion, and help to cure many diseases.
Thick blood causes colds and countless other diseases. Keep the lungs active by deep breathing, the skin by baths and friction, the kidneys free by draughts of warm water, the bowels by correct eating, and the blood will be pure.
Spend part of each day in muscular work, part in study, and part in good deeds to men.

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Children's Department.

HEADS UP!

Don't kick and whine,
Just get in line
With the fellows who've grit and
pluck;
Don't frown and scowl,
Look glum and growl,
Stop prating about ill-luck.

Lift up your head,
Don't seem half dead,
Stop wearing a wrinkled face;
Give smiling hope
Sufficient scope,
And joys will come apace.

Out on the man
Whose little span
Is full of grief and gloom!
Always dreary,
Never cheery,
From trundle bed to tomb.

Give me the chap
Who, whatever may hap,
Looks up and is cheerful still;
Who meets a brunt
With a smiling front,
And nerve, and vim, and will.

VICTORY IN DEFEAT.

Betty Haskins lived on a farm ten miles from the academy. Her three years course of study had been bought by many sacrifices and by much patient work. Betty had not counted her own toils—boarding herself, walking home on Friday nights, making one gown do for Sundays and week-days, ignoring worn shoes and a hat of a forgotten fashion—and now the end was in sight, and Betty was valedictorian of her class.

It was the Saturday before graduation. Betty's essay was finished and committed to memory. Her white gown was freshly ironed. As she stood on the chapel steps after her last rehearsal she was glad to be alive, and conscious only of that joy—save for one pin-prick of anxiety as to why she had not had her usual note from her mother during the week. But that was lost in the happy surmise that the parents meant to surprise her by a visit tomorrow.

Suddenly she caught sight of her father in a buggy, driving rapidly down the street. She sprang to meet him, quick to see that his face was grave.

"Betty, child, you'll have to come home with me. Three of the children are down with the measles. Mother is ailing herself. The neighbours have been good, but they are worn out, I can see. Mother wants you. Seems as if nobody else would do. The baby—my dear, I'm afraid he's going to die!"

"O, father, he musn't! I'll be ready in five minutes."

Not a word was said of the relation of this hasty summons to the coming Wednesday and its valedictory.

When Wednesday came Betty was too busy to think much about the academy. She was grateful that she had had a course of emergency lessons there, and that the doctor said

she was as good as a trained nurse. She was fighting for the baby's life.

Three weeks later the baby was getting rosy and plump again. Mother was back at her post, and Betty was tired and restless, and could not sleep very well. She found herself dreaming herself back to the academy and wondering how the chapel looked on commencement day, and finding it hard to see how her disappointment had been right.

One afternoon, however, the principal of the academy knocked at the door of the farmhouse. He had in his hand a blue-tied roll.

"I've come to bring you your diploma, Betty," he said. "I thought you would be glad to hear that Kate Fisher read your essay at commencement, and it had more applause than any of the others. The folks seemed to like your being at home with the baby. And, by the way, the trustees want to know if you will come over to the academy to teach English next year. They seem to think that a girl who could write that essay could teach other girls and boys to write. The salary would be ten dollars a week and 'found!'"

Betty's face was worth seeing just then. It was a curious coincidence, too, that her subject of that same essay had been, "Victory."

GUARDING THE LITTLE KING.

One of the most curious customs in connection with the court of Spain is the provision which is made for the safety of the sovereign at night.

The slumbers of the little King, and, indeed, the entire palace, are watched throughout the night by a body of men who for four hundred years have enjoyed the exclusive privilege of guarding their royal

master or mistress from sunset to sunrise. They are bound by tradition to be natives of the town of Espinosa, and to have served with honour in the army.

It is they who lock the palace gates with much ceremony and open them again at seven o'clock in the morning. Their fidelity to the person of the sovereign is as traditional as their strange and ancient privilege.

A traveller describes Spain's youthful king in these words:

"He is small, very small, but sinewy, restless, full of fun, and precocious. He dreams of uniforms, flags and battles. He will not have toy horses, but for two years has desired a live horse, in order to run races. He says 'thou' to all people.

"He likes to nickname the old generals. For instance, Marshal Martinez Campos, chief of the military cabinet, is called 'Campitos' by the child.

"When he does not get what he wishes at once he grows exceedingly angry and can be quieted only by the soft words of the queen regent. He is stubborn.

"He speaks excellent English already. What offends him especially is the knowledge that he is still a child. He would like to grow large at once, be a man with a great moustache without delay. He cannot understand how the king of Spain can be so small."

TOLD ON THE SIDEWALK.

"Herald, Ledg—Oh, I say, mister, wait a minute, please!"

There happened to be very few on the sidewalk at the moment, and a gentlemna who had been walking with his face upraised toward the roof of a lofty building opposite,

paused and looked back enquiringly. A newsboy had scurried across the street and was close behind him.

"Well?" pleasantly.

"It's about the fresh-air business," the boy began eagerly. "I was down by the office this mornin' to fix up

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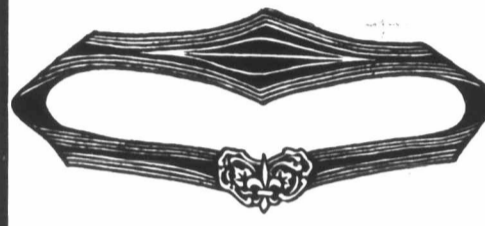
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For One Dollar we furnish one hundred choice quality visiting cards printed directly from the plate.

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TALK IT OVER

Yes, talk over the question of the best food to give your baby with every one who can help you. Especially talk it over with your doctor. You may have been fortunate during the past summer, but you know of very many mothers who have had serious trouble with their children because the right food could not be found for them. You remember the experiments they made, the constant change from milk to one food or another, and the struggle and danger which it all meant.

We will send you, free of charge, a trial package of Nestlé's Food sufficient for eight meals.

Send us a postal card.
LEEMING MILES & CO.
Canadian Agents
MONTREAL

something: but in', so I hurried my papers, soon's I did. "if I'd waited got ahead of "I see," said "but whree d anything to business, as y "No, but y' talkin', an' I on a farm an boy steady. time, but w' up the sidev over me all a I wanted, I anxiously, at the gentlem did you get "No, not "Good," in I can fix it for him. A some of his you'd better soon as you "But I do man.

"Oh, that' the boy, cas ask him if h he talks al cows an' at things. Hor it. You see, to the city from them He was goin' back an' bu me all about so easy as get work, a a good boar an' from t' got turned couldn't pay. When I ru in an old c starved."

"Why d ance?"

"Too pro fight me o We've bee now he do I'd have through," c up a finger better; but th' worse pills an' o' pain kille mebbe son but they week an' a reglar

There w the gentle was a go "What did The be "Said Tor must be to see 'bout have told grass that But, of co sass a reg he left th air office, him off "

An' I'm ; right," lo panion's an' get h

something; but there was a lot waitin', so I hurried out to finish sellin' my papers, meanin' to go back soon's I did. You see," candidly, "if I'd waited long the boys'd have got ahead of me an' I'd been stuck."

"I see," smiled the gentleman; "but whree do I come in? I haven't anything to do with the fresh-air business, as you call it."

"No, but you were one of the men talkin', an' I heard you say you lived on a farm an' could take a fresh-air boy steady. I didn't think at the time, but when I seen you walkin' up the sidewalk just now it come over me all at once that you was what I wanted, not the office." Then anxiously, and without waiting for the gentleman to speak: "Did—did you get one?"

"No, not yet."

"Good," in a relieved voice. "Then, I can fix it up all right for you and for him. An' I don't mind sayin'," some of his anxiety returning, "that you'd better get him off just as soon as you can. He's awful sick."

"But I don't—" began the gentleman.

"Oh, that's all right," interrupted the boy, easily; "we needn't go and ask him if he's willin'. He'll go. All he talks about is green grass an' cows an' apples, orchards an' such things. Homesick ain't no name for it. You see," more gravely, "he come to the city two years ago, straight from them cows an' the green grass. He was goin' to get rich an' then rush back an' buy a big farm. He's told me all about it. Well, 't wa'n't quite so easy as he thought. He couldn't get work, an' he dropped down from a good boardin' house to a poor one, an' from that to a garret, an' then got turned out of the garret 'cause he couldn't pay fifty cents a week rent. When I run across him he was lyin' in an old cellar, sick an' pretty nigh starved."

"Why didn't he ask for assistance?"

"Too proud," laconically, "tried to fight me off at first, but I held on. We've been together ever since, an' now he don't mind me much. An' I'd have seen the thing clear through," deprecatingly, "an not held up a finger to nobody if only he'd got better; but he didn't. He's kept gettin' worse all the time. I bought pills an' oranges an' cod liver oil an' pain killer an' liniment, thinkin' mebber some of 'em would help him; but they didn't. Then I waited a week an' saved up enough to call in a reg'lar doctor."

There was sympathetic interest in the gentleman's face now. "That was a good plan," he commended. "What did the doctor say?"

The boy sniffed contemptuously. "Said Tom could be cured, but he must be took to the hospital, an' he'd see 'bout it at once. Huh! I could have told him 't was cows an' green grass that Tom wanted, not hospitals. But, of course, I couldn't stand up an' sass a reg'lar doctor. Jest as soon's he left though I lit out for the fresh-air office, thinkin' mebber I could get him off 'fore the doctor got round. An' I'm awful glad it's come out all right," looking frankly into his companion's face, "only you must hurry an' get him off to-day."

"But I don't—" the gentleman again began. Then he paused abruptly, adding: "Suppose you take me to see Tom."

"Of course," simply, "that's what I was goin' to do. But it's a pretty tough place," apologetically; "jest one corner of an' old cellar. You see, we've had to go cheap, so we could buy medicine an' things. This way."

As they went down the side street the gentleman looked at his companion thoughtfully. The boy was strongly built, with a sturdy manliness about him that seemed to please the gentleman, for he smiled approvingly.

"How would you like to go into the country?" he asked suddenly.

"Best in the world," promptly; "but I'm too strong."

"Strong boys are just what we need on the farm. Will you go back with me?"

"I want you to see Tom," sturdily. "He needs the cows an' things; I don't."

The gentleman's hand found it's way to the boy's shoulder. "I think you mistake about the doctor," he said, earnestly. "He understands Tom's case better than you or I could. Suppose we let Tom be taken to the hospital. They can cure him up quicker than we can; and we will go and see that he is fixed up all right. Just as soon as he is well enough I'll find some place in the country for him near us, so you can see each other. What I want is a strong, willing boy to ride horses and do all sorts of farm chores. You can attend school, too. Will you go back with me?"

They gazed into each other's eyes for a moment; then the boy held out his hand.

"Yes," he answered, simply; "I'd like to the best in the world."

THREH HUNDRED MONKEYS TO BREAKFAST.

An Englishman who lived for many years in India, gives the following account of the way in which his wife was welcomed to her new home by a party of three hundred monkeys:

"I was married in India, and engaged for our home a house fourteen miles or so from any other dwelling of white men. On the morning of our arrival, my wife went to change her

In order to increase our manufacturing space we shall offer new

UPRIGHT PIANOS at special VALUES

DURING NEXT 30 DAYS

CASH OR CREDIT. Call or write, mentioning this paper.

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HOLT, RENFREW & CO.,
5 KING STREET EAST.

RAINCOATS

Our splendid assortment of these very necessary garments make selection easy. Our styles are varied; while in colors, we have them in navy, fawn, dark grey and tweed effects:—

FOR MEN	FOR WOMEN
We carry a splendid range from different makers. Chief among these is a line of specially imported English tweed cravenetted outer coats. These are made in true English style—broad on shoulder, loose-strapped box back, roomy sleeves and double-breasted. Being lined, they are warm enough for driving, yet comfortable for any occasion.	Our line of Women's Coats is in lighter weight, yet very warm, which makes them suitable at all times. Being dressy, they are very suitable for wearing over décollete gowns, and being moisture-proof makes them a necessity for everyday wear. They come in three-quarter and full length. Some with capes, others plain.
Prices up to \$25.00	Price up to \$18.00

These garments, being all imported, will bear the fullest scrutiny as regards

MAKING - MATERIAL - MODISHNESS.

travelling-dress, while the servants laid breakfast on the verandah, overlooking the river. At the clatter of the plates, there began to come down from the big trees that overshadowed the house, and up the trees that grew in the hollow behind it, from the house-roof itself, from everywhere, a multitude of solemn monkeys.

"They came up singly and in couples and in families, and took their place without noise or fuss on the verandah, and sat there like an audience waiting for an entertainment to commence. When everything was ready, the breakfast all laid, the monkeys all seated, I went in to call my wife.

"Breakfast is ready, and they are all waiting," said I.

"Who are waiting?" she asked in dismay. "I thought we were going to be alone, and I was just coming out in my dressing-gown."

"Never mind," I said. "The people about here are not very grandly dressed. They wear pretty much the same things all the year round."

Heals Inflamed Itching Skin

Cures Eczema, Salt Rheum and Tetter. Leaving the Skin Smooth and Natural.

As a means of allaying inflammation, relieving the dreadful itching and healing and curing itching skin diseases, ulcers and eruptions, we believe we can prove by the evidence of the best people in the land that Dr. Chase's Ointment is the most potent preparation that it is possible to obtain, so many extreme cases have been cured, so much intense and continued agony relieved, that we challenge any one to produce like endorsement for any ointment or any preparation which is recommended for such diseases. 60 cents a box, at all dealers.

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"And so my wife came out. Imagine then her surprise.

"In the middle of the verandah stood our breakfast table, and all the rest of the space, as well as the railings and the steps, was covered with an immense company of monkeys, as grave as possible. Only their eyes kept blinking, and their little round ears kept twitching. Laughing heartily, at which the monkeys looked all the graver, my wife sat down.

"Will they eat anything?" asked she.

"Try them," I said.

"She then picked up a biscuit and threw it among the company.

Three hundred monkeys jumped



A Man is Only as Old as He Feels.

Some people are always young—in spirit and vigor. The man who feels his age is the man who neglects his stomach and liver. As the years pile up the delicate organisms grow weaker.

Abbey's Effervescent Salt

strengthens the system to resist the added strain. A perfect laxative—it removes all poison from the system. Purifies and enriches the blood. It keeps the liver and kidneys active. Abbey's possesses the rare quality of being a bowel and stomach tonic, without any re-actionary effects.

At all Druggists 25c. and 60c.

up into the air as one, and just for an instant there was a riot that beat anything I have seen. The next instant every monkey was sitting in its place as solemn and serious as if it had never moved. Only their eyes winked and their ears twitched.

"My wife threw them another biscuit, and again the riot, and then another and another. But at length we had given away all that we had to give, and got up to go. The monkeys at once rose, every monkey on the verandah, and advancing gravely to the steps, walked down them in a solemn procession, old and young together, and dispersed for the day."

An Easy Way to Make Money.

I have made \$60.00 in 30 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-washer Co., St. Louis, Mo. Mrs. W. B.

GOURLAY, WINTER & LE MING,

188 YONGE STREET, TORONTO.

Clearing of Square Pianos

AT Greatly Reduced Prices

Every piano on this list is a thoroughly good instrument, and in such excellent condition that our five years' guarantee accompanies each. When we say this of a piano it means that the piano has been taken apart and every piece of its mechanism thoroughly remade, new parts being supplied wherever necessary, eliminating all signs of wear; the sounding-board carefully treated, the case refinished, the metal parts replated; in fact it means practically a new piano.

In ordering mention your second choice, in case the first should be disposed of before your order is received.

TERMS OF SALE

A handsome new stool accompanies each piano. Each instrument safely packed without extra charge. We guarantee every instrument and agree to pay return freight if not satisfactory.

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- We suggest several methods of payment.
1. Payment of \$10.00 cash and \$4.00 per month until paid without interest.
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 3. Payment of one-third cash, one-third in one year and one-third in two years without interest.
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Broadwood —7½ octave rosewood square piano, by Broadwood & Co., New York, overstrung scale, full iron frame, serpentine mouldings, carved legs and lyre, length 6 feet 5 inches. Originally \$375; now \$108
Dunham —7 octave square piano, by Dunham & Sons, New York, in rosewood case, with carved legs and lyre, full iron frame and overstrung scale, length 6 feet 9 inches. Originally \$410; now 113
Mathushek —7 octave square piano, by Mathushek, New York, in handsome rosewood case, with carved legs and lyre, etc., has large iron frame and double overstrung scale, length 6 feet 6 inches. Originally \$450; now 117
Heintzman —7½ octave square piano, by Heintzman & Co., in rosewood case, with carved legs and lyre, etc., has iron frame and overstrung scale, length 6 feet 8 inches. Originally \$450; now 123
Miller —7 octave rosewood square piano, by Henry F. Miller, Boston, overstrung scale, full iron frame, carved legs and lyre, etc., case finished back and front alike, length 6 feet 9 inches. Originally \$500; now 127
Heintzman —7½ octave rosewood square piano, by Heintzman & Co., Toronto, in handsome case, with carved legs and lyre, plinth mouldings, etc., length 6 feet 9 inches. Originally \$450; now 129
Decker —7½ octave square piano, by Decker Bros., New York. A genuine Decker with patent iron frame, large overstrung scale, carved legs and lyre, etc. An exceptionally fine instrument, length 6 feet 11 inches. Originally \$600; now 155

A Gerhard Heintzman Bargain.

A 7½ octave Walnut Boudoir Grand upright piano, by Gerhard Heintzman. Has heavy iron frame with patent tone-pulsating bridge, patent acoustic rims on sounding-board, double repeating action, etc. New design of case with full length polished panels and music desk. Used less than six months. Regularly \$400; now **\$295**

Gourlay, Winter & Leeming, 188 Yonge St., Toronto



THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

JAMES A. SMART,

Deputy Minister of the Interior.

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

Savings Accounts

Subscribed Capital - \$2,500,000.00
Paid-up Capital - - - 1,250,000.00
Reserve Fund - - - 625,000.00
Total Assets - - - 6,579,324.00

HON. G. A. COX, President.
E. R. WOOD, Managing Director.

CENTRAL CANADA
LOAN & SAVINGS COY.
26 KING ST. E. TORONTO.

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BISHOP VINCENT'S WISE WORDS.

"Reverence for parental authority," he declared, "is the foundation of reverence for all authority, and this spirit of good citizenship in the State is, in its turn, the only sure guaranty of national permanence. The cornerstone of commonwealth is the hearthstone. Bad laws cannot make good citizens. Lawless homes mean eventually a disorganized society and a decadent nation. Nations have prospered just in proportion to the persistence of personal and domestic virtue. China, the oldest nation on earth to-day, has always exalted reverence for ancestors to the character of a religious principle. Our very first antidote, then, to the anarchic spirit is the cultivation of this fundamental duty in the home. "Parents are also bound to live so that their children can honour them. Selfish and irreligious lives cannot expect to be honoured. Fathers are to be pitied who refuse all religious sanctions for such a duty, and then have nothing higher than their own authority or that of nature to appeal to. Jesus, then, was only endorsing this Fifth Commandment and extending its application in obeying and honouring His mother as He did and in inculcating obedience to all authority in family, Church and State. And so was St. Paul when he declared: 'There is no authority but from God

—Little sharp words often make great wounds.

—The one who refuses to forgive is the one who is in the wrong.

—Forget mistakes; organize victory out of mistakes.—F. W. Robertson.

—When the day is opened in praise and closed in prayer its progress will be sure.

—If you should have the priestly gift of sympathy you must be content to pay the price; like Him, you must suffer.

—Nobody but a fiend will deliberately kick back into a life of sin a soul that is trying to repent and reform.

—You may be doing God's will with one hand consecrated to Christ and making your own autobiography with the other consecrated to self.—Henry Drummond.

—A person may know a great deal, and yet not be any wiser than are those who say nothing and simply look wise; for knowledge is one thing, and wisdom is another.

—Put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—Henry Drummond.

The Infant
takes first to human milk; that failing, the mother turns at once to cow's milk as the best substitute. Borden's Eagle Brand Condensed Milk is a cow's milk scientifically adapted to the human infant. Stood first for forty-five years.

WHAT SULPHUR DOES.

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medical use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples, and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

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

John Kay, Son & Co., Ltd., Toronto

Autumn Opening in Carpets, Curtains and Homefurnishings.

Cheap goods are never cheap; the shopper may accept that as a truism. Good goods are cheap because the value is in the goods—because they wear. Accept this as pre-eminently true of the immense stocks to which we invite your attention at this time. Equal values are found nowhere else in Canada. Disappointment is not yours when you buy here.

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If it's Carpets, the wearing quality is well looked after, consequently you are sure of getting good value. If it's Furniture, our manufacturers make the goods specially for us, and we accept nothing but the result of superior workmanship. In Curtains, Draperies, Wall Papers and all Homefurnishings the same rule of excellence and quality is followed, so that to see the contents of this store is to receive an education in the art of making the home "a place of beauty."

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The kind that delight the eye and satisfy the judgment. That is the kind that goes to make up our immense stock of floor coverings. Carpets that stand hard wear and retain their colors. Handsome carpets for every room in the house and every shade that is desired. We match the colorings of your home and do it admirably. All of these carpets are of a thoroughly good, dependable grade, and the splendid designs are unusually distinctive. Our buyers are always on the lookout for exclusive and attractive patterns, and they keep our stock complete in every particular. To outfit mansion or modest home you have but to come here and you will be suited.

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Magnificent range of our Special Victorian Axminster Carpets, in all about 28 different patterns, designs by the celebrated Walter Crane and Voysey, whose efforts in their special line cannot be excelled; also exclusive French designs, in Louis XIV., in light blue, green, and rose chintz combinations, per yard \$3.25; a few..... 2.25

ALBERT AXMINSTERS.

A Deep Heavy Pile Carpet, for hard wear, suitable for drawing-room, dining-room, library, halls, borders and 3-4 and 4-4 stairs to match; in this grade we show a vast collection, a few essentially English creations shown for the first time in Canada, per yard..... 2.25

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This line is the most popular carpet we have; it comprises all the newest colorings and designs that are usually made in the more expensive carpets; this quality, which is confined exclusively to ourselves, can be recommended for good wear, suitable for drawing-room, halls, and bedrooms, per yard..... 1.50

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It is not necessary to tell our numerous customers about our make in Wiltons; this has been dinned into their ears for many years; we will only say that nothing can surpass it for hard wear, suitable for drawing-rooms, dining-rooms, halls, etc., per yard \$2.25, \$2.00, and \$1.75; special lot \$1.50 and..... 1.35

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This season's stock is unsurpassed for largeness and uniqueness—used principally now for halls and stairs, dining and bedrooms. We do not keep any of the cheap qualities. Specially made qualities for ourselves, per yard \$1.50 and \$1.65; regular best quality..... 1.25

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It is an unusual thing to tell of these goods as being in the Art Nouveau style. We have them in the beautiful green and blue combinations, popular for bedrooms in homes of taste; price..... 1.00

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Durries, used for surrounds and underlays, 36 inches wide, \$1.00, in forest green, wood brown, indigo blue, madder red

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tion of Dominion Lands in West Territories, excepting been homesteaded, or re- for settlers, or for other led upon by any person family, or any male over 18 at of one quarter section, of

NTY. personally at the local land which the land to be taken is reader desires, he may, on ter of the Interior, Ottawa, migration, Winnipeg, or the ct in which the land is situ- he one to make entry for him. id for a homestead entry.

AD DUTIES. been granted an entry for a y the provisions of the Do- the amendments thereto to connected therewith, under ns— s' residence upon and culti- ach year during the term of

mother, if the father a de- ho is eligible to make a home- rovisions of this Act, reside ity of the land entered for mstead, the requirements of prior to obtaining patent may son residing with the father

his permanent residence upon by him in the vicinity of his ments of this Act as to resi- by residence upon the said

used above is meant to indi- p or an adjoining or cornering

himself of the provisions of must cultivate 30 acres of his te so head of stock, with build- nation, and have besides 80 need.

who fails to comply with the omestead law is liable to have and the land may be again y.

ITION FOR PATENT e end of the three years, before sub-Agent, or the Homestead making application for patent, six months' notice in writing to Dominion Lands, at Ottawa, so.

FORMATION. migrants will receive at the Immi- piers or at any Dominion Lands of the North-West Territories, lands that are open for entry, in charge, free of expense, ad- in securing land to suit them, specting the land, timber, coal is well as respecting Dominion y Belt in British Columbia, may plication to the Secretary of the Interior, Ottawa, the Commis- ion, Winnipeg, Manitoba, or to a Land Agents in Manitoba or ritories.

JAMES A. SMART, Deputy Minister of the Interior.

to Free Grant Lands to which ve stated refer, thousands of acres lands are available for lease or road and other corporations and tern Canada.

Accounts

Capital -	\$2,500,000.00
Capital -	1,250,000.00
Ind -	625,000.00
S -	6,579,324.00

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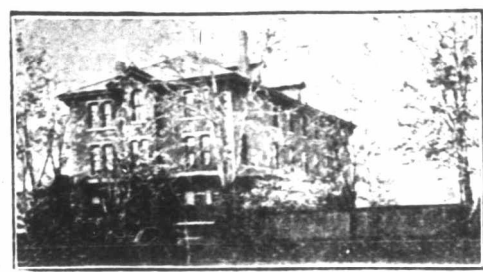
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