

Canadian Churchman

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

Vol. 35.

TORONTO, CANADA, THURSDAY, SEPTEMBER 3, 1908.

No. 34.

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(3) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.
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The Archbishop of Canterbury has made the announcement that the Pan-Anglican Thankoffering Fund will be kept open until the end of the year. The actual total of the offering at present is £345,000, of which £125,000 has been earmarked by the donors for certain definite purposes. Out of the £220,000 left the special committee has voted £15,000 to the Church in Jamaica, without waiting till the end of the year, in view of the urgent need existing there on account of the ravages of the earthquake.



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Canadian Churchman.

TORONTO, THURSDAY, SEPTEMBER 3, 1908.

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(If paid strictly in Advance, \$1.00.)

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

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

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Lessons for Sundays and Holy Days.

September 6.—Twelfth Sunday after Trinity.
Morning—1 Kings 22, to 41; 1 Cor. 15, to 35.
Evening—2 Kings 2 to 16 or 4, 8 to 38; Mark 7, 24; 8, 10.
September 13.—Thirteenth Sunday after Trinity.
Morning—2 Kings 5; 2 Cor. 5.
Evening—2 Kings 6, to 24, or 7; Mark 11, 27; 12, 13.
September 20.—Fourteenth Sunday after Trinity.
Morning—2 Kings 9; 2 Cor. 11, 30—12, 14.
Evening—2 Kings 10, to 32 or 13; Mark 15, to 42.
September 27.—Fifteenth Sunday after Trinity.
Morning—2 Kings 18; Galatians 5, 13.
Evening—2 Kings 19 or 23, to 31; Luke 3, to 23.

Appropriate hymns for Twelfth and Thirteenth 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.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.
Processional: 33, 298, 302, 304.
Offertory: 165, 172, 186, 191.
Children's Hymns: 194, 234, 341, 570.
General Hymns: 17, 36, 163, 169.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.
Processional: 36, 179, 215, 447.
Offertory: 210, 226, 240, 259.
Children's Hymns: 217, 336, 338, 342.
General Hymns: 231, 234, 243, 478.

THE TWELFTH SUNDAY AFTER TRINITY.

Early in the spiritual life we are called upon to learn that everything depends upon our faith and trust in God's omnipotence. Our prayers and meditations reflect the lesson taught in revelation and nature. God is Almighty. The word of God declares the fact. The book of Nature confirms the declaration. And taught of God and Nature we throw ourselves upon God's power. "Our sufficiency is of God." Last week Holy Church reminded us that God shows His omnipotence "most chiefly in showing mercy and pity." The Collect for to-day reiterates the teaching in the familiar contrast. He is always more ready to hear than we to pray; He is always wont to give

more than we desire or deserve. God's generosity is not measured by our desires or deserts. His pitying love is greater than man's deepest repentance. The more we think of God the greater He becomes, the smaller we know ourselves to be. Therefore no matter how far we tread the spiritual way we can only say with the world's greatest saints: "Our sufficiency is of God." Our ability to be or do anything comes from God. Therefore the greater our faith, our trust, in God the higher our spirituality, the more righteous our acts. It is His Spirit that giveth life. To be Spirit-filled is to have the power and the opportunity of being righteous and of doing acts of righteousness. And trust, faith, in God paves the way for the ingress of that Spirit which giveth that life. It is just because of the littleness of our faith that we are unable to remove mountains. And what is true of the individual is true also of the Church as a whole. There is so much harmatia in the world—so much falling below the divine standard, that men lose heart. Whereas God has made it possible for His Church to teach men the divine standard, and has, in the sacramental aspect of her being, given her the power of helping men to retain that standard. The individual member of the Church needs a truer and more abiding faith in God. Not the faith that wonders at the ministry of Jesus amongst the spiritually deaf and dumb, but the faith that welcomes and makes possible the exercise of that ministry in himself. He or she needs such a trust in God as will call forth a ministry of love, the ministry that opens the ears of the deaf and loosens the tongues of the dumb, the ministry that teaches men to praise God for His omnipotence. To those who trust in God and work with Him all reforms are possible.

The Fernie Fire.

This paragraph may meet the eye of many who have written books or who have books which they could part with. We would suggest to all such the propriety of remembering their brethren in distress. The rector of Fernie, B.C. (the Rev. R. G. Wilkinson), and others like him, who lost everything in the recent fire, will miss their libraries and might be greatly assisted at this moment by gifts of suitable books. If every author who reads this sent one of his books, or if others who have books which they can part with would send them, the sacrifice in each case would not be much, but the aggregate help thus afforded to the fire victims would be a substantial boon and would, we are sure, be gladly welcomed.

French Canada.

Mr. Arthur Hawkes has contributed a short but sensible and comprehensive article in the "Nineteenth Century and After" for August as a pendant to the Quebec Centenary. We entirely agree with his view that the ultimate development of the West will play an important part in producing commercial and political harmony amongst our French and English-speaking Canadians. We are too apt to look at our racial and religious differences microscopically. With the rising tide of settlement and trade and the consequent increase of individual and national prosperity there is bound to come a larger outlook, a spirit of broader tolerance, a better understanding of each other's aims and temperament and a stronger bond of union within our Common Empire.

Changes in the Episcopate.

It is surely startling to be informed by the "Church Times" that 120 Bishops of our Communion have died since the last Lambeth Conference in 1897, and 172 new Bishops have been con-

secrated within that period. The actual increase in the Episcopate since 1897 numbers 52 and is accounted for by new Sees and new Bishops-Suffragan. We are further informed that of the 326 Bishops (or more properly 332) now living 102 are American. Two remarks follow from these figures. Few prelates seem likely to have an opportunity of addressing the Lambeth Conference more than once or at most twice. And the American Episcopate seems likely, as years go on, to exert an exceedingly powerful, if not a preponderating, influence in the counsels of the Church.

A Lawyer-like Sermon.

Recently in the United States a lawyer in an address to a body of ministers suggested to them a mode of preaching planned on the method pursued by counsel in addressing a court or jury. In a word, the object to be attained should be thorough preparation, and an instructive, impressive and earnest speech in support of it. There is a great deal of force and good sense in the lawyer's suggestion. We sincerely believe that were clergymen more generally to address themselves to their congregations in the apt, thorough and convincing way in which a capable counsel advocates his client's cause in court the authority and power of the pulpit would be more generally felt and acknowledged.

Adultery and Murder.

The United States is giving these grave crimes undue prominence we regret to say. Last year the wretched Thaw case gave the daily newspapers an opportunity of catering freely to that class of readers who enjoy matter that is morbid, sensual and sensational. Now we have the Haines case on which they will ring the changes. It is a pity that publications, in some instances owned and edited by respectable, and even religious, people, are made the medium for conveying the objectionable and injurious reports of such scandalous cases into the homes of our people. Such reports cannot fail to have a bad influence on the younger members of the household. Their publication injures the public morals and serves no good end. We admit that these prurient sensational items help to increase the sale of a newspaper, but the money received from such sales is tainted. We sincerely hope that the Canadian Press will close its columns to the undesirable details of this sensational case.

George Augustus Selwyn.

We are reminded none too soon by the Church Press of England that the year 1909 is the centenary year since the birth of George Augustus Selwyn, who was consecrated in 1841 as the First Bishop of New Zealand, and spent the closing years of his life as Bishop of Lichfield. Selwyn College, Cambridge, was built to commemorate this distinguished man, whose son, John Richardson Selwyn, followed in his father's footsteps and became Bishop of Melanesia in 1877. The son laboured there as Bishop fourteen years till he was crippled and compelled to give up the work. Linked to the names of the two Selwyns is that of John Coleridge Patteson, who, after seven years' work under the elder Selwyn, was consecrated Bishop of Melanesia in 1861 and martyred in 1871. The work of the two Selwyns and of Patteson will live in the memories of all who care for noble and heroic service in the interests of Christianity and civilization. Those who, in colleges and on mission boards and elsewhere, are responsible for the missionary instruction of the Church should see to it that attention is concentrated in 1909 on the fields occupied, and the labours wrought by these apostolic men.

Equal Justice.

What honesty is to the individual equal justice is to the state. When a man's honesty cannot be depended upon he has lost his most precious earthly possession—his character. It matters not how amiable, generous or clever he may be—the word has gone forth—he cannot be depended upon. Henceforth he bears a self-inflicted brand. There is one safeguard that the people should never permit those whom they place in authority to tamper with. It is even-handed justice. When the criminal law imprisons a petty thief who has stolen, it may be, because he lacks the necessities of life, and allows the influential investor of other people's money, without their knowledge or consent, to retain his liberty, it becomes an instrument of oppression. What a mockery of justice would be presented in a state where a thief who has means and makes restitution is allowed to go free and his fellow criminal who is too poor to do so is sent to prison.

Electric Filtration.

A recent American journal contains an item which may be of special interest at the moment. The first electric plant for the purification of sewage has been installed at Santa Monica, Cal. The system is known as the Harris magneto-electrolytic process. The sewage is pumped into sealed compartments and afterwards conducted into tanks through which it flows, covering electrodes and magnets to the depth of three inches. By the time it reaches the outfall pipe it is supposed to be odorless and perfectly harmless. Just what happens to the sewage has not been scientifically determined, but experience seems to show that the releasing of the hydrogen contained in it by electricity precipitates the organic matter; while the releasing of the oxygen forms an ozone which is responsible for the burning or oxidation of it. Sewage thus treated, if passed through sand or other filters, appears as pure, sparkling water. Experiments have shown that the cost of electric energy required for the operation of the plant will not be in excess of fifty cents for each million of gallons treated.

The Position of the Laity.

The Bishop of Carpentaria in reviewing the recent Congress said: "I fancy that one of the most important results of the Congress will be that it is indirectly a first step towards restoring the clergy and laity to their proper formal share in the counsels of the Church in England." As a Colonial Bishop he would have intimate knowledge of the working of Synods in Australia, and would know what a large and definite share of the work was entrusted to the laity. The Bishop of Salisbury, who is one of the greatest constitutional experts in England, devoted particular attention to the successful work of Synods in the Colonies, and the Australian Bishop quoted above is probably not far from the truth when he supposed that the mingling of Churchmen from all parts is sure to bring the question of Synodical government to the front and arouse the Home Church to a sense of its great practical value. Party strife cannot live long where Synod life is vigorous and healthy, and the burial of the party hatchet is only one of the many blessings which the Mother Church might reap from well managed Synods.

The Congress Thankoffering.

An analysis of the total sum £333,000, which was the amount first announced, shows that England and Wales gave £257,122, the Colonial Dioceses £63,695, Ireland and Scotland £10,538, the Army £394, and the American dioceses £1,455. It is clear that the American Church, while very largely represented on the Congress programme, yet did very little for the thankoffering. The reason is, no doubt, that they did so much at their

own Convention at Richmond, Virginia, that they were not ready for this appeal so soon after. If we add the Richmond and the London offerings together we will get a truer expression of the Church's thankoffering.

The Saving Grace of Humour.

It is delightful to find the report of a great religious assembly, such as the Pan-Anglican Congress, illuminated by flashes of humour which really bear on the question under consideration. A capital instance of this was the answer by the Bishop of Pennsylvania to the common criticism by the laity of the quality and efficiency of the clergy. He would answer the querulous laity thus: "Well, the only source from which we could recruit the clergy is yourselves. If we had other material to draw upon, no doubt we should get better parsons, but we do our best with the material you give us." We are not surprised that this sally was greeted by "great laughter," and we have repeated it here because it gives a very ready and complete answer to a frequent and thoughtless complaint against the Christian ministry.

Dr. Bigg.

"The unexpected death of Dr. Bigg, Professor of Ecclesiastical History in Oxford, deprives the Church of one of its most graceful writers and accomplished historians," says a contemporary. "Few men had his gift of lucid and pleasing exposition. He made history live, and many of us learned from his pages more of the life of the early Church than we had gathered from more pretentious and lengthy writers. His short tenure of the Chair—only seven years—forbad his doing much literary work, but all he did was marked by the consciousness that the Church lived its life in the world. The great evil of many historical writers is absorption in their special subject to the exclusion of the influence of the larger world outside. The Church is regarded as an organism with a life of its own, regardless of the fact that its members are citizens of the State, and are characterized by the marks of their era. Dr. Bigg never fell into this error, and his volumes dealing with Philosophy and History are fascinating studies with a broad outlook and wide knowledge of interesting detail."

Some Results of the Pan-Anglican Congress.

One certain result of the recent Congress will be to re-awaken interest in the noble ventures of Faith and the magnificent acts of self-sacrifice which the history of the Church supplies, but which may be overlooked or forgotten unless something turns our attention to them again. In reviewing the history of the Canadian Church the "Church Times" reminds us of Bishop George Jehoshaphat Mountain's famous canoe trip in 1844 to the Red River settlement, which Dr. Mockridge has well described in his "Bishops of Canada" and which led to the creation of the Diocese of Rupert's Land in 1849. It was a great venture of Faith and bore great fruit in the future life of the Church. And we are also reminded of General Codrington's munificent gift, two centuries ago, of his estates in the Island of Barbadoes to maintain professors and scholars for religious work, and of the establishment of Codrington College through that gift. It is surely refreshing to find God blessed this gift by stirring up a Barbadoes clergyman to begin work in the Rio Pongo Mission in West Africa and in leading Bishop Rawle, who had been one of the College principals, to actively support that work and to send out many black workers to that perilous field. General Codrington's sacrifice not only blessed the field he intended to help, but enables the Barbadoes Church to carry the Gospel to one of the darkest and most distressed spots on the face of the earth.

"THE COMFORTER."

A very interesting, instructive and useful book might, we have often thought, be written on what Christianity has suffered from mistranslations. Whole systems of theology have been built upon some particular shade of meaning, mistakenly imparted to some particular utterance of our Blessed Lord, or what is perhaps commoner, upon some minor truth expressed. Here is a case in point. Our Blessed Lord promises his disciples what He, or rather the translator calls a "Comforter." What is the first and leading idea suggested by the word,—consolation. Our first thought, therefore, of religion is that it is something to make us "comfortable," something that banishes care, suffering, sorrow, something in a word that secures for us, here and hereafter, a "good time." But when we come to examine the word we come to see how defective it is. To "comfort" is not primarily to make happy. It is only one of its minor or secondary applications. The less, of course, is contained in the greater, and there, no doubt, is a sense in which this meaning applies, but it is not the fundamental meaning of the word. And our Lord always uses words in their root or fundamental meaning. To comfort, as can be seen at a glance, is to "make strong." The "Comforter," therefore, is not the consoler, but the Strengthener. Now men can be consoled or made happy in two ways, either by having their difficulties and sorrows removed or covered up and hidden or else by being made strong enough to meet, fight and overcome them. The man who is conscious of his ability to overcome his difficulties, or, at least, to hold his own, is a happy man, and you console him by imparting the necessary strength. And this is what religion does. It makes us strong. Now religion may be, and undoubtedly is, must be in fact, one of three things, an opiate, a stimulant or a tonic. The religion that teaches a man, that he can in any sense compound for his sins, that dulls his sense of sin, enfeebles his sense of responsibility and encourages him to think that God will overlook his wilful derelictions of plain duty is in the nature of an opiate. In one and only one case may religion be used as an opiate, and that is with the dying, to whom the door of opportunity on this plane has for ever closed. It is perfectly legitimate in cases like this to apply religion as an anodyne, because there is nothing else to do, and to act otherwise would be inhuman, and no one can limit the mercy of God. But it is a poor religion to live by, if a permissible religion to die by. In a sense, of course, it is the only religion to die by, for it is what all of us must come to. But it is not the religion for active life. Religion on the other hand may be a stimulant, and, used habitually as such, its effects are disastrous. The true function of religion is, therefore, that of a spiritual tonic, the building up of character, the arming of the inner man against the powers of evil within and without, the gradual acquisition of self mastery, and then as a secondary, if inevitable, result, happiness and peace of mind. Such is the work of the Comforter. It would be well if this view of the matter were more frequently impressed upon people generally. They are apt to expect, not too much from religion, or not even the wrong kinds of things, but to expect the right things at the wrong time. People look for immediate happiness, or "comfortableness" as a result of religion. And when it doesn't come with a rush, as our Blessed Lord says, they are "offended," i. e., discouraged. "What is the good of a religion," they are tempted to ask, "that doesn't make you happy." They overlook the fact that religion does make us happy, but only by making us strong. It digs deep and lays the only foundation for real happiness, viz., self-control. But it takes time to do the digging. To continue the metaphor, a man is made well eventually, not by disguising his symptoms and benumbing his nervous system and temporarily

incapacitating himself for suffering, but by imparting sufficient vigour to enable him to resist and finally overcome certain morbid conditions. People would be spared much disappointment and infinite discouragement did they only grasp the real inwardness of this word. Religion does not promise happiness in the common or vulgar meaning of the term, or immunity from the common ills of life. It promises something far better, strength to endure, and by enduring to conquer.

THE AFTERMATH OF THE TERCENTENARY.

The Quebec Tercentenary on its own merits as an artistic achievement left absolutely nothing to be desired, and, indeed, we may safely say, exceeded the most sanguine expectations. Few, we imagine, anticipated that it would have turned out the unqualified and brilliant success that it has been universally acknowledged to have been. As a great historic spectacle it ranks with anything of the kind on record, and its originators and directors may be heartily congratulated upon their possession in a marked and exceptional degree of what may be called the historic instinct, combined with a rare and equally exceptional gift of the organizing faculty. So far then good. The question that next arises is, "How far has this great function tended towards the beginning of a better understanding between the two great races which divide between them this northern half of the American continent?" That there is still room for improvement in this direction, and that it is something to be devoutly desired, and assiduously promoted, no patriotic Canadian, we take it, will attempt to deny. During the past quarter of a century, no doubt, there has been undoubtedly considerable mutual progress along these lines. To speak frankly, we distinctly remember the time, when the accession of a French-Canadian to political leadership would have probably hopelessly disrupted his party on the racial issue. We may be treading on somewhat dangerous ground, but we feel sure that our readers will not misunderstand us when we say, that the advent of the present Premier to office was in one respect a most fortunate occurrence, in that it has demonstrated once and for all the absolute political equality of the two races, by finally banishing the bogey of "French domination," which a generation ago, at all events, haunted the imagination of the average English-speaking voter of whatever political stripe. Now we know that a French-Canadian Premier can be as staunchly loyal to the British Crown, and to Imperial solidarity as any premier of Anglo-Saxon extraction. So far again good. Still much remains to be accomplished in the matter of a full and frank inter-racial understanding. It has been said with much force that the "Anglo-Saxon race, supremely gifted with the political instinct as it is, is lacking in the one very important quality of imagination. It is hard for the typical Anglo-Saxon to put himself in another's place. In some cases, no doubt, this lack of imagination has helped our race in the realization of its political achievements. It has kept them from trying experiments and from blinking or ignoring unwelcome facts. On the other hand, however, it has been a misfortune. We have been eminently just, and not less generous than just, in our dealings with those nationalities whom the fortune of war has brought under our flag, but having been this, we have shown a decided tendency to stop short, and leave well alone. We have been just and generous, but not sympathetic or responsive, and the result has been, to take our own case here in Canada as an example, that while there has been peace there has as yet never been cordiality or affection between the two races. Of the viewpoint and attitude of the French towards us, we are not qualified to speak, but of our attitude to-

wards them we have no hesitation in saying that it has been, and to a great extent still is, quite unworthy of us. The average English-speaking Canadian is still very largely under the domination of utterly inexcusable prejudices, due entirely to an equally inexcusable ignorance of the real conditions that obtain among his two million odd fellow citizens of French descent. The trouble all along has been, and remains to this day, that we do not try to know enough of each other, and until the attempt is made in good earnest this mutual distrust or lack of sympathy will continue. It was once said by an eminent French-Canadian statesman that the last musket fired on this continent for the British flag would be fired by a French-Canadian." The loyalty of the French-Canadians to the Empire, though beyond suspicion, is, however, of quite a different character to that of his English-speaking compatriot. With the latter it is a matter of sentiment, with the other of calm, sober, well reasoned conviction. It is not something that he gets enthusiastic about, as the English-speaking Canadian often does, but it is none the less, some might even go so far as to say all the more, reliable. This fact, we think, is now very generally realized among English-speaking Canadians, and so far it is clear gain. But the closer understanding between the two races, so absolutely necessary for the future well-being and stability of our embryo nation, still lags, into whose details we will not now go. In the recent Tercentenary, such a magnificent spectacular and social success, let us hope, may be discerned the beginning of the dawn of a better era.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Canon Welch, of Toronto, has a notice of motion in the convening circular of the General Synod in regard to united sessions of the Upper and Lower Houses. His proposition is, that while the constitution of the Synod under the dual arrangement in the matter of "Houses" now existing should be recognized, he would have the two Houses, under normal conditions, sit and deliberate together. His resolution provides that they may vote separately, and they may even deliberate separately when the occasion seems to demand such a course, but the usual and regular procedure will be that the Bishops and delegates consult in a common assembly. This is not the first time this subject has been before the General Synod. At the very inception of the General Synod an effort was made to constitute it upon these lines, but the effort failed through an unwillingness of some of the Bishops to accept the principle. Many changes have come about in the personnel of the House of Bishops since then and great changes have taken place in public opinion within the Church during the last fifteen or twenty years. It is just possible that what failed at the first session of the Synod may be carried at its fifth. It would appear to us that the success of such a measure must depend largely upon the existence of a general demand for it on the part of the Church public. The House of Bishops is not likely to consent to such a radical change in the constitution unless it is clearly shown that the Church demands the change and can show good reason for the request. Spectator entirely concurs with Canon Welch in his proposition. It would in the first place greatly simplify the business and machinery of Synod and in the second place it would give the Bishops a personal power and prestige in Synod which they do not now enjoy. The work that is now done in the House of Bishops is entirely impersonal so far as the public is concerned. The resolution that is carried by a bare majority is credited to every mem-

ber of the House. No reason for any act reaches the public and consequently there is no personal or human relationship between the Bishops and the Church at large. The one occasion when their voices could be heard on the great and vital issues before the Church as a whole, is the occasion when they retire from view and hand out their decisions in unexplained and impersonal resolutions. Canon Welch's resolution preserves all the legislative authority of the Bishops now existing, while it gives them the opportunity of exercising their individual powers of leadership where it will be most effective. We should like to see this resolution carry in the Lower House, and we should also like to see it accepted by the Upper House, but we fancy that before either of these things come to pass Canon Welch will have to get his views before the Church public as widely as possible. Little or no progress can be made by a few speeches in Synod every three years, speeches which are reported in a few lines by the daily press. If a movement of this kind is worth anything it ought to be worth advocating in some effective way.

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The Encyclical issued in the name of two hundred and forty-three Bishops of the Anglican Communion recently in session at Lambeth along with the resolutions passed at the Conference have come to hand. The Encyclical, as was inevitable under the circumstances, is a very lengthy document. Its style is simple and straightforward, but it lacks life and colour. Its utterances do not stand out in the mind after reading. This is probably inevitable also, as the document must be the result of a more or less composite authorship. The subjects discussed cover a wide area of ecclesiastical activity and the conclusions arrived at appear to be the result of much painstaking thought. We particularly like the key note that is struck early in the letter as representing the fundamental conception of the Church as the working basis of all the deliberations of the Bishops. "How the Church, in the name of Him to whom all men are dear, may best serve for the true welfare and happiness of all—this through all the diversity of detail, has been the constant theme of our study and discussion during the weeks which we have spent in the conference and its committees." You see the idea not of authority, nor pre-eminence, nor possessions, but "service" is held up before us by our fathers in God. If the Church chooses this ideal and lives up to it then all else will be added unto it. It is the Master's ideal, "he that would be great among you let him be your servant." Service is the key to greatness and leadership of a worthy character. It is in the realization of this ideal that all worthy ambitions in the Church take form. The authority and leadership of our orders and ministry are assured in the unmistakable service that is rendered in their name. Without service they are empty and profitless. The influence of our liturgy will ever depend upon its power to minister to our spiritual needs and express our spiritual devotions. The Church that serves must prosper and the Church that fails to serve has no right to exist. The encyclical in emphasizing this conception of the Church has sounded a high note—one that ought to find a ready response in every rightly tuned heart.

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It is quite impossible for Spectator to discuss all the topics that are touched upon in the encyclical, but as his opportunities for speaking to the Church public in Canada before the meeting of General Synod are few, he will make no apologies for referring to the utterances of the Lambeth Conference on the subject of Prayer Book Revision. What we shall ask our readers to consider will not be what Spectator has said upon the subject, nor what chance correspondents of more or less weight have said, but what two hundred and forty-three Bishops gathered together from every clime, and representing every shade of

Churchmanship, and conscious of the many needs of the Church, have boldly given forth to the world as their mature conviction regarding our liturgy. Spectator asks the Churchmen of Canada if that for which he has been contending for many years is still to be considered as merely of the character of the baseless fabric of a dream? The need of revision is declared by the Lambeth Conference, and the responsibility is laid upon the national Churches to carry out revision. Here is what is said on the subject in the Encyclical: "A high part of the service which the Church of Christ has to render to men is to train and guide them in the worship of God, and in particular in public or common worship. The growing experience of the Anglican Communion in different parts of the world and among different races has pointed to the necessity for the adaptation and enrichment of forms of service and worship which have come down to us from other times. Such adaptation and enrichment are advisable, and indeed essential, if our Church is to meet the real needs of living men and women to-day. We have accordingly made certain practical suggestions in this direction which we commend to the attention of both clergy and laity." The suggestions referred to take the form of the following resolution: "In any revision of the Book of Common Prayer which may hereafter be undertaken by competent authority the following principles should be held in view,—(a) The adaptation of rubrics in a large number of cases to present customs as generally accepted; (b) the omission of parts of the services to obviate repetition or redundancy; (c) the framing of additions to the present services in the way of enrichment; (d) the fuller provision of alternatives in our forms of public worship; (e) the provision for greater elasticity in public worship; (f) the change of words obscure or commonly misunderstood; (g) the revision of the Calendar and Tables prefixed to the Book of Common Prayer." We simply desire to ask, what is the Church in Canada going to do about Prayer Book Revision?

Spectator.

IN MEMORIAM.

On the 13th of August was laid to rest in Hampstead Cemetery, London, England, the widow of the late Right Rev. Dr. Horden, first Bishop of Moosonee. The service was conducted by the Rev. A. H. Broughton, a grandson of the deceased, and the Ven. J. A. Mackay, Archdeacon of Saskatchewan, a "son in the Faith" of the late Bishop. The story of Bishop Horden's life and work is still familiar to many. It will be remembered how his missionary career began. John Horden had offered himself to the C.M.S. for missionary work, and had been accepted for India, on the understanding that he would await a suitable opening which might not occur for two or three years. However, he had not to wait. The society learnt that there was great need of a missionary at Moose Fort on Hudson's Bay, and they decided to offer the post to Mr. Horden. The offer was at once accepted. There was, however, only one way of reaching Moose Fort and that was by the Hudson's Bay Company's annual ship. Mr. Horden had only three weeks to make his preparations before the ship sailed. It was considered advisable that he should go out married, and, in God's providence, he already knew of a lady like-minded with himself. Preparations for departure were hastily made and they were married and started for their field of work. How much Bishop Horden owed to the faithful and devoted woman who thus cast in her lot with his and brightened his home, while he was engaged in his abundant labours, is known only to God. Mrs. Horden was always a help, never a hindrance. Often left alone for long periods of time while her husband visited the distant posts of his immense charge—at other times accompanying him in the roughest kind of travelling, her thoughts were never for her own ease and comfort, but always, as his were, for the work. It was his to do the work; it was her's to be a faithful helper in her own sphere, and, like the true woman that she was, the success of her husband's work was to her an abundant reward. The cares of a family compelled her to leave his side for a few years to-

wards the end—but it was, at the time, with the prospect of his soon returning home for the rest in his native land that he had so well earned. Circumstances, however, caused delay in the carrying out of the proposed arrangement, and, in God's providence, it has been so ordered that, while his last resting place is among the people to whom he devoted his life, she rests in the land of her birth. Her witness is in Heaven and her record is on high.

LAYMEN'S MISSIONARY MOVEMENT.

The missionary cause in the Church of England has received such an impetus from the Laymen's Missionary Movement, not only in the city of Toronto but also in other centres of Ontario, that Churchmen everywhere cannot but be interested in the steps now being taken to organize throughout Canada, from the Atlantic to the Pacific, what probably is the greatest missionary campaign that has ever been attempted in any country. A striking feature of this campaign will be the projected tour by representative business men, at their own charges, right through to the Pacific coast. The services of the paid secretaries in New York and Toronto will also be available. Not the least striking, amongst the many striking features of this new Missionary enterprise, is the freedom with which business men are giving, not only of their own valuable time and money in promoting the movement, but also keeping down all expenses without any taxation on the missionary funds of any of the religious bodies. It certainly behoves our own Communion to take full advantage of this tide of missionary enthusiasm. The following statement refers to a meeting held in Toronto on Wednesday the 26th August, 1908:—At a meeting of the Canadian Council of the Laymen's Missionary Movement, held in the city yesterday, the plans for the autumn campaign were largely settled. The council expects to introduce the movement to all parts of the Dominion by holding a series of meetings covering a period of six weeks, and extending from Halifax to Victoria. Meetings will be held in the following important centres: Halifax, St. John, Montreal, Ottawa, Kingston, Toronto, Hamilton, London, Winnipeg, Regina, Moose Jaw, Calgary, Edmonton, Vancouver, and Victoria. A number of other important centres have requested meetings, and so far as possible their request will be complied with. At most of the centres mentioned, strong local committees have already been appointed, consisting of the leading business men identified with the different churches, and preliminary arrangements are well under way, particularly in the east and west. The meetings in the Maritime Provinces will be held in the week from September 13 to 20; meetings in Ontario from September 20 to 27; meetings in Ottawa and Montreal from September 27 to October 2; meetings in British Columbia from October 4 to 11; meetings in Alberta from October 11 to 18; meetings in Saskatchewan and Manitoba from October 18 to 25. The general character of the meetings will be the same in each centre, and will include a laymen's dinner, a series of meetings or conferences at which the conditions and needs of mission work, both at home and abroad, will be fully presented and discussed, and practical suggestions will be given as to organization and methods for introducing and spreading the work and inspiration of the laymen's missionary movement throughout the whole country. It is expected that representatives of every congregation in the Province or District in which these centres are located will be invited to be present at these meetings, so that the influence at these meetings may be as widespread as possible. Mr. J. Campbell White, the general secretary of the movement, will devote his whole time during this campaign to attending this series of meetings. It is expected he will be accompanied during the campaign by John R. Mott or Robert E. Speer and a number of leading laymen will go from Toronto and other points both east and west to attend these meetings. Missionaries, leaders in their own churches, returned from the foreign field, will speak on the conditions and work in China, Japan, India, and other mission fields. Missionary literature of a character to appeal to business men is being prepared, and will be extensively used throughout the campaign. The movement, being inspirational and not administrative, does not collect missionary moneys or send out missionaries, and the object of the series of meetings which has been arranged by the Canadian Council of the Laymen's Missionary Movement, in co-operation with the mission boards of the different churches, is to awaken the laymen of Canada to their privileges and responsibility in connection with the mission work of their own churches, both at home and abroad.

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

Brotherhood men should subscribe for the "Canadian Churchman."

Norwood.—St. Philip's.—Two conferences were held on Saturday, August 22nd, by the Winnipeg assembly of the Brotherhood of St. Andrew in this church. The first conference began at 4 p.m., and was presided over by A. H. Young, of All Saints', the subject being "Opportunities for Service." It was discussed from the standpoints of Bible classes, A.Y.P.A.'s and ushering by W. H. Hammill, All Saints'; S. W. Smith, Holy Trinity, and C. E. Bowmaker, St. Philip's, respectively. Refreshments were provided by the ladies of the church, after which Evensong was conducted by the rector, W. J. Garton. The second conference was presided over by S. W. Smith, of Holy Trinity, the subject being "The Rule of Service." Rev. R. B. McElkeran, of St. Matthew's, and John A. Birmingham, the western travelling secretary, delivered earnest addresses, the remainder of the evening being devoted to general business. The majority of the city chapters were well represented, some sixty members being present. A resolution was passed pledging the support of Winnipeg to the extent of 25 delegates to the Brandon Conference in 1909.

Home & Foreign Church News

From our own Correspondents

NEWFOUNDLAND.

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

St. John's.—St. John the Baptist.—The Right Rev. J. E. Welldon, D.D., late metropolitan of India and at present Dean of Manchester, preached in the Cathedral Church on Sunday evening, the 16th August. The Bishop chose for his text St. Matthew iv. 18-20. Dr. Welldon made but a short visit of a few days to the island, arriving on the Carthaginian, and leaving again for England on the Mongolian.

St. Mary's.—An address and suitable gift were presented to the Rev. H. Uphill and his bride by the people of St. Mary's at the Parish Hall, South Side, last evening, on the occasion of his assuming charge of the parish and of his recent marriage. Mr. P. F. LeMessurier, rector's warden, occupied the chair, and welcomed the rev. gentleman and his bride to the parish and said that the people of the parish would be most happy to co-operate with him and his bride at all times in the work of the parish. The following address was then read by Mr. G. W. Ellis, the People's warden:—"The Rev. Henry Uphill, Rector of St. Mary's, Rev. and Dear Sir: We have asked you to meet us this evening in order to present to Mrs. Uphill and your good self our hearty greetings and congratulations on your marriage, and to wish you many happy years of wedded life, and may we add, of tenure of the Rectory of St. Mary's. While congratulating you on having entered on the happiest days of your life, it is the wish of your congregation to mark this occasion by asking the acceptance, by Mrs. Uphill and yourself, of the escreteir and bookcase that your friends have brought here as evidence of their sincere esteem and regard. The pleasant duty of this presentation has been assigned us by the parishioners, many of whom are gathered here this evening and on whose behalf we sign this address. P. F. LeMessurier, warden; George W. Ellis, warden. St. John's, Newfoundland, August 19, 1908." The Rev. H. Uphill made a suitable reply. He was wholly taken by surprise and said he could not find words to express his thanks for the kind welcome extended to himself and his wife, and the generous accompanying gifts. He expressed the hope that the relations between himself and the parishioners would always be cordial, and that if at any time disputes arose they would be settled by personal communication. He trusted that he would be spared long to do parish work at St. Mary's.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The Rev. E. J. Kennedy, the Vicar of St. John's, Boscombe, Bournemouth,

Hants, will (D.V.) hold a Mission in this church in the latter part of the month of November next. Mr. Kennedy is a powerful and convincing speaker and has been specially blessed by God in his work amongst men.

The Rev. A. R. Beverley, curate of this parish, returned last week from his holidays.

The Rev. T. W. Powell, Rector of St. Clements', Eglinton, Ont., spent a Sunday in this city recently.

Mr. Arthur Payzant, who is a student at the Theological School at Cambridge, Mass., read the Lessons and took part of the service in this church on a recent Sunday.

The Rev. J. O. Crisp, an old Haligonian, now Rector of Portsmouth, Ont., together with his wife, spent his vacation this year in this city.

The Ven. Archdeacon Armitage preached in this church on a recent Sunday on the subjects discussed in Section "F" at the recent Pan-Anglican Congress, which dealt with the Anglican Communion in its world-wide relations.

MONTREAL.

James Carmichael, D.D., Bishop, Montreal.

Glen Sutton.—The 23rd assembly of the Brome Clericus met in this place on Tuesday, August 25th. There were present the Ven. Archdeacon Naylor, Farnham; Rural Dean Carmichael, Knowlton; the Rev. D. J. Neugevirtz, Montreal; the Revs. J. H. Bell, F. W. Steacey, G. A. Mason, W. Garner, J. M. Coffin, incumbent of the Mission. The day began with a celebration of the Holy Communion in the church. The incumbent celebrated and the Archdeacon gave a very inspiring address on Faithfulness to the Doctrine and Discipline of the Church as a duty—and the passing on of the same wholly and undefiled as a responsibility. After service Bible study was taken up. Titus 3: 5 was read in the Greek Testament for our guidance at the present time. After the dispatch of business a prayer was read by the Archdeacon on The Rubrics of the Holy Communion. It proved to be a stimulating and helpful pronouncement. A graphic paper was contributed by the Rural Dean on "The Pan-Anglican Congress," and the afternoon was brought to a close with a paper on "Modern Jewish Customs and Opinions," illustrated by many objects of Jewish worship, which was most edifying and highly instructive. At 7.30 Divine Service was held in the church. A splendid congregation and a good address by Mr. Neugevirtz were among the outstanding features. Votes of thanks were given to Archdeacon Naylor and Mr. Neugevirtz and to the Rev. J. M. and Mrs. Coffin for hospitality dispensed to the members of the conference.

OTTAWA.

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

Gloucester.—St. James' (Leitrim).—The Women's Guild are purchasing two brass vases and two brass alms dishes for use in this church from the Pritchard & Andrews Company, of Ottawa. The Churchwardens have procured shingles for the sheds and hope to have them put on the roof as soon as the harvest is in. These improvements are largely the result of a Garden Party held last June, when \$58 was cleared. The Women's Guild are preparing for a sale of work to be held in connection with the annual Harvest Home tea which will take place about the first week of October.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—The treasurer has received from L.N.E., Orillia Township, with a request for acknowledgment in the Canadian Churchman—\$10 for Diocesan Missions; 10 for M.S.C.C.; \$5 for Foreign Missions, and \$3 for St. Alban's Cathedral.

His Grace the Lord Archbishop of Toronto, accompanied by Mrs. Sweatman and Miss Gladys Sweatman, arrived in this city on Saturday morning last on their return from England, where they have been staying for the past ten or twelve weeks. The Bishop of Algoma, and Mrs. and Miss Thorneloe and the Bishop of Keewatin and Mrs. and Miss Lofthouse

also arrived at the same time, all of them having crossed the Atlantic on the Allan Liner s.s. "Tunisian." The Bishop of Yukon has arrived back again in Canada, his Lordship having crossed from Liverpool on the C.P.R. s.s. "Empress of Britain."

We are very pleased to state that His Grace the Archbishop has benefited very greatly in health by his recent sojourn in England, and is looking much better and stronger in every way since he left the city in May last. His Grace thoroughly enjoyed his two voyages across the Atlantic, which were rendered all the more pleasant from the fact that his fellow-voyagers were, on both occasions, an especially pleasant set of people. During the whole of His Grace's recent stay in the Mother Land, right up to within a few days of the date on which he left Liverpool on his return journey to Montreal, his work was incessant, his correspondence being particularly heavy. This being the case he had but very little time left to spend in seeing relatives and friends, for in addition to his almost incessant work his public engagements were very numerous. The Archbishop, in spite of the foregoing, enjoyed his stay in England very much, especially his visits to Fulham and Lambeth Palaces respectively. On two separate occasions His Grace had the honour of having special private interviews with their Majesty's the King and Queen, and at three different times he had the honour of shaking hands with them. The Archbishop read the 2nd Lesson at Matins in the Cathedral on Sunday morning last.

St. Philip's.—The Ven. Archdeacon Sweeney, the rector of this parish, who returned last week from England, preached in this church last Sunday evening a special sermon, in which he dealt with a number of the leading features of the recent Pan-Anglican Congress, at which he was a delegate. He chose as his text Proverbs xi. 14, and his sermon was a most interesting and instructive one.

Gore's Landing.—St. George's.—After nearly nine years' deliberation, the vestry on Saturday the 22nd ult., let the contract for a new stone church to Mr. G. F. Warde, of Peterborough, for the sum of \$4,000. For the benefit of the many tourists from New York and other places, early celebrations have been held during the past three months. These are the first early celebrations that have ever been held in this church.

Dixie.—St. John the Baptist.—On the 25th and 26th of August the rural-decanal Chapter of Peel met here. Out of nine resident clergymen only four attended the meeting. The first service was held on Tuesday the 25th at 8 p.m., when the Rev. T. G. McGonigle preached an excellent sermon on Christ weeping over Jerusalem. In this sermon the preacher emphasized the care which Christ had for the children of Jerusalem—the Holy City. A like loving care He has for our children. If we ask His grace to help us teach our children we shall know the time of our visitation and not be overthrown as was Jerusalem. The rector of the parish had also on the Sunday before preached appropriately from the text, "Feed my lambs," to stir up an interest in his people in this meeting and the work it was meant to accomplish. On the following morning the Holy Communion was celebrated at 8 a.m. Over twenty people received the Holy Communion, Rural Dean Walsh was the celebrant, the rector of the parish assisted him. From 10.30 a.m. till 1 p.m. many things were discussed by the clergy. It was resolved to memorialize the Archbishop concerning the full restoration of the Township of Etobicoke to the deanery of Peel. After luncheon some excellent papers and speeches were made by the clergy and laity present on Sunday School subjects. The Rural Dean emphasized the importance of being faithful to Church of England ways. The Rev. Canon Tremayne and T. G. McGonigle ably assisted in this discussion. Mrs. Guthrie emphasized the importance of not teaching too much. The Rev. H. V. Thompson spoke on the importance of using a common-sense principle in catechizing. This principle was proceeding from the known to the unknown. The discussions of the various subjects were interspersed with the singing of appropriate hymns. At 6 p.m. this enthusiastic and devout gathering of Church workers adjourned. The next meeting of the Peel Chapter, etc., will be held late in November at Islington. The ladies of the congregation provided an excellent luncheon and tea at Cherry Hill farm, for which in appropriate terms by Canon Tremayne and Mr. McGonigle, they were thanked.

Norway.—St. Monica.—This Mission held its first anniversary lately. The church was prettily decorated for the occasion. The services were as follows: Sunday, August 16th, celebration of the

Holy Eucharist at 8 a.m. the Rev. Robert Gay, priest-in-charge, being celebrant. The number of communicants at the service was forty. Matins and second celebration at 11 a.m., the communicants at this service were twenty-five. The Rev. E. A. MacIntyre, M.A., Rector of St. Aidan's, Balmy Beach, preached a most impressive and instructive sermon from Deut. viii. 2, "And thou shalt remember all the way which the Lord thy God hath led thee." A special Children's Service was held at 3 p.m., the Sacrament of Holy Baptism being administered at this service. There was a large attendance. The Rev. Robt. Gay preached at Evensong to a full church, dealing with the work that they had been privileged with God's help to do, and pointing out the work that lay before them for the ensuing year. On Thursday evening a "Choral Service" was rendered by the choir, under the able leadership of Mr. Hadley the choirmaster and Mr. Prest the organist. On the following Saturday a Garden Party was held, by kind permission, in the grounds of Mr. and Mrs. Robert Ellis, which was largely patronized by the parishioners. Great praise is due to the Entertainment Committee and all who assisted in making it a success. The Anniversary Services were concluded on Sunday, August 23rd. The Rev. W. L. Baynes-Reed preached at Matins, and the Rev. E. A. Paget, former assistant-curate, at Evensong.

Fisherman's Island.—St. Nicholas.—Evensong was held in this church on Sunday last at 3.30 p.m., when the Right Rev. Bishop Reeve preached. The service was conducted by the Rev. J. H. R. Warren, senior curate of St. James'.

Cobourg.—St. Peter's.—The Rev. H. Ben Oliel, who for the past two years has been curate to the Rev. Rural Dean of Millbrook, has accepted the curacy of this parish of which the Rev. Canon Spragge is the rector. Mr. Ben Oliel will commence his work here on October 1st.

HURON.

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

London.—The Rev. Llewellyn Davies, a son of the Very Rev. the Dean of Huron, left this city last week in order to enter upon a further course of study at Oxford University.

London Township.—St. John's.—A large representative gathering of the congregation of this church took place on Thursday evening, the 20th August, at the beautiful residence of Mrs. Thurston, Arva. The nature of the affair was purely a social, with an impromptu programme. The grounds and verandah were very prettily decorated with Japanese lanterns. During the intermission the Rev. A. L. G. Clarke, the popular and efficient curate of the church, who has had charge of the parish in the absence of the Ven. Archdeacon Richardson, who has been attending the Pan-Anglican Congress in London, was called upon and made the recipient of a well-filled purse as a small token of appreciation for the earnest zeal and endeavour in his duties by the members of St. John's Guild and the congregation. The address was read by Mr. Athol Marshall, and Mr. R. A. Powell made the presentation. For a few moments Mr. Clarke was unable to reply, so taken by surprise, but in a few well-chosen remarks thanked the assembly for their kind gift. He referred to the happy hours he had spent among the parishioners, and he was glad to see his efforts were appreciated, because it gave him increased encouragement for the future. Mr. Clarke has had full charge of the parish of St. John's during the last four months, and he is very popular amongst all. Many kind words of praise were heard on all sides in acknowledgment of his work. The rest of the evening was spent in a happy social way.

A very large number of the members of the congregation gathered together in the schoolhouse on Thursday evening last, the 27th ult., for the purpose of welcoming home their esteemed rector, the Ven. Archdeacon Richardson and Mrs. Richardson. Mr. A. L. G. Clark presided, and during the evening the following address of welcome was read by Mr. Richard Oke, the People's warden:—"Dear Mr. Archdeacon and Mrs. Richardson: We are gathered this evening in the basement of our beloved little St. Luke's Church for the very pleasant purpose of extending you a hearty welcome home. During your absence, we assure you that our thoughts have often turned to you and your family in England. We trust that the enthusiasm and size of this gathering will convey to you some idea of the appreciation and gratitude which the congregation of St. Luke's Church feel for the grand constructive

work you are doing in Broughdale—a work calculated to promote the material increase and spiritual edification of the place and people. In conclusion, we hope that your holiday has been of real benefit to both you and your family, and in going on with the work before you we earnestly crave God's blessing upon your efforts, and assure you that you not only have our best wishes, but command our whole-hearted support and co-operation." This complimentary address, which was followed with applause, was replied to in very grateful and happy terms by the archdeacon. He spoke at some length upon several features of his trip, and the many interesting conditions which surrounded it in England and Ireland. And to the extreme delight of all present, which was loudly expressed, he announced that he had obtained from certain generous-hearted English friends the beginnings of a new Sunday School library to the extent of more than one hundred volumes, and from other friends the handsome sum of one thousand dollars towards the Church Building Fund, almost sufficient to pay off the entire liability. He asked for the continued sympathy, prayers and co-operation of the good people in behalf of the encouraging work going on in St. Luke's and Broughdale. A pleasant hour followed in social intercourse, accompanied by a liberal supply of substantial refreshments, and all went home cheered and satisfied.

Woodstock.—New St. Paul's.—The Very Rev. Dean Farthing recently laid the corner-stone of the Grey Memorial Hall. This building, it is estimated, will cost \$20,000.

Kingsville.—Church of the Epiphany.—Since the coming of the new rector, the Rev. Charles Masters, M.A., to this parish the ladies have formed a new society, viz., "The Women's Guild," and have already done some very useful work. They have presented to the church a beautiful set of Communion linen and a very fine surplice and stole. Both the Women's Auxiliary and the Women's Guild have had several entertainments during the summer, which have been very pleasant in a social way, as well as financially successful. The church has also been presented with a beautiful granolithic walk from the street to each door, which adds very much to the appearance of the already handsome edifice. Another donation from one of its members is a very fine brass desk for the Communion Table.

ALCOMA.

Geo. Thorneloe, D.D., Bishop, Saull Ste. Marie.

Ravenscliffe.—St. John the Baptist.—The annual harvest thanksgiving service was observed on Thursday, August 27th. The morning service was held at 9.30, Holy Communion at 10, and evening service at 4 p.m. The Rev. C. Ryan was assisted by the Revs. D. A. Johnston, of Huntsville, and L. Sinclair, of Aspdin. The Rev. L. Sinclair preached at the 10 a.m. service, and the Rev. D. A. Johnston at 4 p.m. The church was beautifully decorated with grain and other farm produce, and called forth commendatory remarks from the preachers; also the thanks of the incumbent, the Rev. C. Ryan. The congregations were large at each service and the offertories liberal, the morning one being for the Superannuation Fund of the diocese. The interval between the services was spent sociably, and the proceeds from the dinner amounted to over \$14, which is to be applied towards a stone foundation for the church. We congratulate the incumbent on the order and success of the day. The total of the offerings amounted to \$55.

RUPERT'S LAND.

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

Winnipeg.—His Grace the Archbishop of Rupert's Land returned hither from England on the 24th ult. He was away for four months, and during that time he attended both the Pan-Anglican Congress and the Lambeth Conference.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

Prince Rupert.—The Synod of the Diocese of Caledonia met in St. Andrew's Hall, in this city, on August 12th, 13th and 14th. The following

were present: The Right Rev. Bishop DuVernet, presiding; the Revs. W. E. Collison (Masset), J. Field (Hazelton), W. Hogan (Port Simpson), J. H. Keen (Metlakatla), E. P. Laycock (Lakkalzap), J. B. McCullagh (Aiyansh), W. F. Rushbrook (Essington), F. L. Stephenson (Aldermer); also the following ladies: Mrs. Collison, Mrs. DuVernet, Mrs. Field, Mrs. Keen, Mrs. Laycock, Mrs. McCullagh, Mrs. Rushbrook, and the Misses Davies, DuVernet, Soal, and West. The Rev. A. J. Hall (Alert Bay) was also present as a visitor.

Apologies for absence were read from Ven. Archdeacon Collison (Kincolith), Revs. R. W. Gurd (Kitkatla) and A. E. Price (Git-gwun-gak). The Bishop's charge was as follows:

"Rev. Brethren and Brethren of the Laity:—For the second time we welcome you to Prince Rupert. The larger the structure the firmer must be the foundation. Preparatory work always seems slow. Prince Rupert has not grown much during the past year, but the preparation for what is to be goes steadily on. In this we have as a Church an object lesson. We must patiently wait as we work on. We must lay the foundation, broad and deep, upon which may be built up the moral and spiritual welfare of the people of Northern British Columbia. As a Church we should aim at setting before the pioneer settlers a high ideal, not only of individual, but also national life, so that something better than material wealth or selfish pleasure shall become the object of their pursuit. In the initial stage of civic and national growth there is a very strong tendency to put self-interest first. It is hard for the lonely prospector or the pioneer settler to think of the service he is rendering others. It is only as the settlements grow that the need of being public-spirited is felt and yet if the pioneer life is to be truly ennobled it must have brought into it the Christian spirit of service, and men even on the lonely frontier must be led to feel that they are working not for themselves only, but for the benefit of others. Never was there a more inspiring call than that which comes to the clergy of this diocese to be the moral and spiritual leaders of the people of the new settlements of this mountainous country of the North, where the very environment will help to produce a hardy and enterprising race. The year under review was marked by the celebration of the jubilee of the founding of Church missions on this northern coast. Owing to the absence of the natives in some of our missions, the jubilee could not be kept on the Sunday named, but was postponed to a later date. Metlakatla and Hazelton contributed well to the Thankoffering Fund. I cannot too strongly urge upon the clergy the importance of explaining clearly to the people the claim which the Mission Fund of the diocese has upon them, for ultimately the support of all our work in this diocese will depend upon this fund. We have now, including the Bishop, fourteen clergymen in this diocese, an addition of three during the year. On April 14th I ordained deacon Mr. E. P. Laycock, who gave up a promising career as an ecclesiastical architect in London, England, to do missionary work among the Nishgas. I have licensed him to the mission of Lakkalzap, Nass River. His loss through the burning of the mission house at Lakkalzap last January was great, but through the generosity of friends in England and the Women's Auxiliary in Canada I hope this loss will soon be repaired.

On February 20th I licensed Rev. T. J. Marsh, formerly a missionary in the diocese of Mackenzie River, to the new mission of Kitsumkallum on the Skeena River. Mr. R. L. McIntosh, the postmaster at Prince Rupert, has generously granted to the church an acre of land upon which Mr. Marsh is building a mission house with mission room for Church services. On July 6th, I licensed Rev. Marcus H. Jackson, M.A., formerly of the Diocese of Keewatin, to the Mission of Atlin, which has been in charge of a lay-reader, Captain Hathorn, since the removal of Rev. F. L. Stephenson to the Bulkley Valley. We welcome these three new workers to the diocese and wish them God's blessing in their work. The candidates confirmed by me this year number 56 (24 males and 32 females). At Lakkalzap 28, at Kincolith 23, at Port Simpson 5. I have recently visited the missions of Kitsumkallum, Hazelton, and the Bulkley Valley, but held no confirmation service. At the last session of Synod it was decided that unless the Indian Department would increase its grant to the Metlakatla Industrial School it was best for us as a Church to hand the control of the institution back to the Government, pledging our continued support, provided the institution was well equipped and that we were allowed the privilege of imparting religious instruction to the children belonging to our Church. As the Indian Department took no notice of our appeal, and the Missionary Society of our Church would make no grant for Indian

schools we were obliged to take the final step. On January 1st the control of the institution reverted to the Government, and in March it was closed by the Indian school inspector. The present policy of the Indian department is to economize by closing as many as possible of the industrial schools and with this money strengthen the Indian day schools, giving in them something in the way of industrial training. While this policy may not suit all parts of Canada, I am convinced that in most of our missions an improved day school would supply a great need. It is impossible to secure and retain efficient white teachers for the Indian day schools for \$300 a year. In making such a paltry grant the Dominion Government has belittled the whole work of Indian education, which it professes to undertake. Now that the Indian Department has closed the industrial school for our Indian children we should as a Synod appeal for an increased grant for our Indian day schools and do everything that we can to carry out the new policy of the Indian department and give it a fair trial. The Metlakatla industrial school now closed has given a good training to many Indian boys and girls. Its first and only principal, Mr. J. R. Scott, who for 19 years has done faithful and efficient work, can carry into the evening of his life the consciousness of noble service rendered to the natives of this coast. The General Synod will meet in Ottawa next month. One of the questions to be brought up will be reciprocity between the various dioceses in regard to Beneficiary Funds. It will be well for the Synod to consider the creation of such funds in this diocese. In Eastern Canada, after the formation of the General Synod, it was found that there was little need for a Provincial Synod. It is unwise to multiply Church machinery. Another legislative body between the General and the Diocesan Synods would be most galling; at the same time there is a need for some simple organization through which the Church of England in the civil province of British Columbia can make its voice heard in dealing with matters of public interest in the province. All this is necessary for this is a Provincial Council composed of the bishops of the province, together with the clerical and lay delegates to the General Synod elected by the various dioceses within the province. One of the chief events of the year has been the meeting of the Pan-Anglican Congress in London. This diocese was fully represented. Bishop Ridley presented our diocesan thankoffering at the great Thanksgiving Service in St. Paul's Cathedral, and five of our missionaries were present at the meetings as our authorized delegates. As most of these have returned from England we shall expect to hear from them during this session of Synod and so catch an echo from this great congress such as no printed report can give. After all, the problems which the Church has to face are much the same in every country. During the period of railway construction the conflict between the power of good and the power of evil in our midst will wage fiercer than ever. Conditions seem to favour the neglect of higher things. Let us not be discouraged. Let us lift up the banner of the Cross. Men have souls though they work like slaves, with drill and dynamite, with pick and shovel, with wheel-barrow and tram-car. I feel sure that all our clergy along the line of construction will do all in their power for the best interests of these men who are doing such a great work for the benefit of our country. Let us not be weary in well-doing. Here and there individual souls are catching the true light and beginning to live in the power of the Holy Spirit and such become the salt of the earth checking the moral corruption which would otherwise spread apace and blight our nation. The gospel of Christ is still the power of God unto the salvation of every one that believes."

The Rev. J. H. Keen was elected honorary clerical secretary. The Rev. J. H. Keen and Mr. George H. Cowan, Vancouver, were appointed delegates to the General Synod, which meets in Ottawa on September 23rd. The finance committee reported that the diocese had succeeded in raising the sum of \$1,667.93 for mission work within and without the diocese. Among the more important resolutions passed was the following: "That this Synod declare it to be their sincere conviction that, in the best interests of the community, no liquor licenses should be issued along the line of railway construction in northern British Columbia," and they instructed the secretary to forward a copy of this resolution to the superintendent of provincial police. At the close of the session the Bishop and Mrs. DuVernet held a reception for the members of the Synod in St. Andrew's Hall. Dr. and Mrs. Ewing also very kindly entertained the Synod at afternoon tea in their charming residence at Hays Creek, and afterwards showed them over the hospital.

PAN-ANGLICAN CONGRESS NOTES.

(Concluded.)

Dr. Parkin dealt with women's responsibility in the world from the Imperialist point of view. Our race stands face to face with every other race, civilized and uncivilized, and it rests with the mothers to send out into the world those who shall be wise to rule and willing to serve. Every emigrant ship carries out the seed of nations, and these seeds should be tested before they are sent. Heights of inspiration ought to go with our depths of responsibility. It is for woman to say whether man shall be good as well as strong; for woman to refuse so resolutely to look upon a degraded stage, that what poses as art, but really ministers to vice, shall become impossible. Women guard the boundaries of social life which mark off class from class, and have to reconcile it with the sense of brotherhood and sisterhood in the Church. The hand of fellowship must be held out not down, but to be able to maintain position without asserting it is of the highest Christian grace. He closed with a telling allusion to the only two English sovereigns who had stamped their names on an age—Queen Elizabeth and Queen Victoria.

Wednesday, June 24th—St. John Baptist's Day.

—On St. John the Baptist morning a striking object-lesson of the Congress was given at St. Peter's Chapel, Palace Street, Buckingham Gate, when the Rev. J. T. Imai, principal of St. Andrew's Divinity School, Tokyo, a native Japanese priest, was the celebrant of the 8 o'clock Communion service. He was assisted by one of the clergy of St. Peter's. Some notable Japanese gentlemen were present, including the Rev. Magaki, a deacon, who has taken a course in the General Theological Seminary, New York, and is now returning to Japan; the Rev. J. I. Mizuno, a priest who has been studying for some months at Trinity College, Toronto; the Rev. P. G. Kawai, of Osaka, deacon 1901, priest 1902; the Rev.—Naide; Dr. Correll, who has been for more than thirty years a missionary in Japan, of the diocese of Kyoto (American); the Rev. J. T. Imai, deacon 1888, priest 1889, one of the first to be ordained; the well-known missionary, the Rev. Egerton Ryerson, of Matsumoto, delegate from Japan, so interested in the Japan Church Literature Fund, and who says in his pamphlet on the subject "the theology of the future will be largely influenced by the kind of literature disseminated now.

CO-ORDINATION AND ADMINISTRATION OF MISSIONS.

The final day's deliberations of this Section were presided over this morning at Caxton Hall, Westminster, by the Bishop of Durham, when the papers read were on the subject of "Co-ordination and Administration of Foreign Missions." In the course of a few introductory remarks the Chairman stated, amidst applause, that it was the eighth time that he had had the privilege of presiding over the meetings of Section D, and he had obtained great personal benefit from coming into close and attentive contact with the leading problems of the great missionary campaign.

The first selected speaker was Dr. N. W. Hyles, K.C. (President, Canadian C.M.S.), who dealt with the subject of the co-ordination and administration of the Societies and Boards of Missions. He proceeded in the first place to narrate the system adopted in Canada, and to consider how far the experience there gained bore on the subject under discussion. In that country all the Missionary Societies had been superseded by one general Board of Missions, so that all the missionary work, whether in the North-West of the Continent or foreign, was carried on under one Missionary Society of the Church of England, commonly known as the M.S.C.C., which was in theory composed of all baptized members of the Church. The whole Church of Canada thus contributed to the support of the missionary dioceses, fourteen in number, as well as to the missionaries in the foreign field. But the circumstances in Canada were not analogous to those in England, where the Society system prevailed. In Canada the bodies affected by the union were small and comparatively unimportant, and the experiment had not yet been in operation for a sufficient length of time to enable any deductions to be drawn which would be a safe guide for English societies to follow; while he thought that the genius of the Canadian people lent itself more readily to such an experiment and system than would be that of the English people. In his judgment the true policy under the circumstances which existed in England was co-operation of a friendly and Christian character, but not anything resembling fusion in one general and all-embracing organization.

Mr Sydney Gedge (member of the C.M.S. Committee for nearly fifty years) also read a paper on the same subject, in which he gave a brief summary of the scope and action during twenty-four years of the Central Board of Missions, which he thought was doing a good and useful work, though limited by lack of funds and other hindrances. It was now advocated that the Central Board should become the great administrative organ of the Church's missions.

The "Co-ordination and Administration of Committees at Home and Abroad" was dealt with in a forceful speech by the Bishop of Lahore, who contended that in proportion as it was realized that the elementary truth of the faith was that the Church was a great corporate body, developing by its own inherent power of growth, the committees at home would lie as much as possible in the background. Most of the people in India deprecated the fact that there was no Bishop in that country of the Indian race, and that the natives were not given a sufficiently prominent position; and it was, therefore, a great joy to feel that the clergy and the laity in India were more and more turning to the Church authorities on the spot, and looking to them for guidance, rather than continually referring questions home.

The Rev. G. B. Durrant (Secretary of the India Department, C.M.S.), who contributed a paper on the same subject, thought that the work of the Committees at home and abroad must be determined and their results tested by the supreme aim of missionary administration, viz., the conversion of souls, and the building of the converts so won into a Church which would become self-supporting, self-governing, and self-extending. It was obvious, however, that no rigid uniform scheme of administration suitable for all missions could be devised. Nevertheless, certain broad principles must be observed.

The Bishop of St. Alban's, who opened the discussion, laid down principles, that those people who subscribed funds for missionary work were entitled to some voice in their administration; and, secondly, that every true missionary worker was possessed with the idea of establishing autonomous native Churches in the countries to which missionaries were sent. The Bishop of Madras emphasized the necessity of the high ideal being kept before them of the time when the whole Church would take up the work now being done by societies. The discussion was continued by Mrs. Patterson Hall, the Bishop of Glasgow and Galloway (who described the Scottish system), the Rev. Mackwood Stevens, Mr. Twentyman, Mrs. Benson (widow of Archbishop Benson), who contended that the minds of men and women were complementary, and that, therefore, great loss was suffered by the non-association of men and women on the committees of the Missionary Societies; Rev. E. F. Brown, Miss Mackenzie, Bishop Roots (Hankow), Rev. E. D. Stead, and Dr. Eugene Stock. The discussion was summed up by the chairman, who emphasized the growth of the better spirit which now prevailed between the different missionary societies.

THE EDUCATION OF WOMEN AND GIRLS.

The final Session of Section D 1., held this afternoon, was devoted to the consideration of the education of women and girls. Mrs. Creighton presided over a large audience, which was mostly composed of ladies. The first paper read was by Mr. A. G. Fraser on "Educational Ideas for Women of the East." After referring to the present serious inadequacy of Christian effort for women's education, the speaker thought it was essential, in the first place, to know what the aim of missionary workers was. The highest aim with regard to the average pupil in girls' schools was to make her an ideal wife and mother, and away out in the front the hope for a strong Church of the future depended on the power of the converts, especially the women, to live a strong life alone with Christ, and apart from the usual means of grace. He, therefore, laid great stress on the cultivation of private prayer and Bible study. In the next place, the teacher should teach with the future environment of her pupils in view, while the elder Christian pupils should be given some share in the religious teaching of the younger. Unless, however, an educational missionary looked beyond the individual to the Church as a whole, not only would her own life lose in inspiration, but her work would become limited and small. One great gift could be given to the Church to-day through the pupils of women missionaries—the gift of song.

Miss Gladys Phillips (Head of the Hostel for Women Students, Tokyo), who also contributed a paper on the subject, gave a short résumé of the position occupied by women in Japan in the past, saying that Buddhist and Confucian in-

fluence had degraded the position of women. During the feudal period their education consisted of little beyond domestic arts, and the chief duty of women was considered to be unreasoning obedience to her parents, her husband, and her sons. But, with the present era, a new life had dawned for the women of Japan. The desire for a good education for girls was now almost universal, but the exact nature and scope of that education were still among the great problems of Japan.

The Training of Women Converts for Home Life was dealt with by Miss A. H. Robinson (C.M.S. missionary, Ankole, Uganda), who stated that in Uganda home life, as Christian English women knew it, was as yet unknown among even the Christian Baganda, although things were much improved since the days when the women were openly bought and sold like cattle.

Miss M. H. Millett, who was the next selected speaker, dealt with the subject of the training and employment of native teachers. The first and foremost essential, she thought, was to secure a consecrated personality, and it, therefore, did not seem to her right to divorce the training department from the boarding school at too early a stage of development. It was necessary that, in the effort to equip the trained teacher for her profession, the essential characteristics of womanhood should have full scope, especially as in the East, sooner or later, she was almost sure to marry; her activities must be trained in such a way as to fit and not unfit her for her great responsibility as the maker of the home.

The discussion was opened by the Bishop of Lebombo, who read some remarks written by Miss Saunders, who was unable to attend through illness. It was continued by Professor Hiashi Kanazawa (Tokyo, Japan), who repudiated the idea entertained by some people that there was no need of Christian Mission schools in Japan. Unfortunately, the Anglican Missions in Japan had not paid the same attention to education as other denominations had done, and it was due to that fact that the Established Church had fallen behind other denominations in that country in its hold on the upper classes. Miss A. Parker (Kobe) also emphasized the necessity of secondary schools for the education of girls in Japan, and Miss Anna Smith (Bangalore) called attention to the need of more Christian women going out from England to help their Indian sisters.

The Bishop of Lahore emphasized the importance of the development of the home life, and the training in every possible way of the Christian women entrusted to the care of the Church of Christ in India.

The Chairman, in summing-up the discussion, thought the present moment called for the very best educationalists being sent out to India, because not only the people of the working classes, but the upper classes of India demanded education. She hoped that one result of the Congress would be more frequent opportunities for the representatives of the great Missionary Societies to meet together in consultation on such matters as the difficult problems of educational policy in India, because everyone looked forward with dread to any kind of emancipation of the women of India through education, which would divorce them from their own religious system without making them Christians. A fine career, which would have a lasting and telling influence, was open to educated women who would go out to India and teach their sisters, although they must be content, like the missionaries, with a simple subsistence. The consequences of the mistakes made in the education of the boys and young men of India were apparent, but she could not help feeling that the results would be even more fatal if grave mistakes were made in the kind of education given to Indian women.

HOME WORK FOR MISSIONS.

Section D II.

This, the closing session of the Section, was devoted to the consideration of Home Work for Foreign Missions. The Bishop of Uganda presided, and there was a large attendance. Dr. Lanchester pointed out that the meeting was not for missionary speeches in the ordinary sense, but for problem study.

Miss M. C. Gollock spoke upon the "Supply and Information" which is needful in order to secure both thought and action. People might easily be got together to consider comparative religious and racial problems; but it was harder to pledge them to a cause in which they would persevere to life's end at personal cost. The aim in supply of information must be balance of thought and action. The main source of information, continued Miss Gollock, was the missionary, and he needed consideration. He did

not go out to write vividly of things seen; and demands upon him to stir the Church should be reasonably limited. The supply of information should be accurate, suitable and fresh.

Mrs. A. E. Norris (Harrisburg, Penn., U.S.A.), read a paper on behalf of Mrs. James H. Darlington, relating to an American Missionary Study Class. The conditions of history, social life and religion preceding the coming of Christianity to China were described in this class, and the good and evil influences were noted. Then the results of missionary effort under various societies were told, and finally, the present state of China and its religious needs were laid before the whole class. If some of the time spent by idle "Society" women upon cards, calls and shopping were devoted to the study of the triumphs of Christianity abroad, there would be no lack of interest in and funds for Church advance all over the world.

The Bishop of Dorking dealt with "Enlistment of Men," which he regarded as a matter for earnest prayer. It might come by way of the enlistment of ordinary secular clergy in a voluntary order of obedience, with a view to subsequent distribution for work at home or abroad. Such a scheme he would not regard as merely academic if God gave the man to start it. He was repeatedly told by clergy who had young laymen to recommend, that the problem was not enlistment, but how to finance those willing to enlist. The main problem, continued the Bishop, was to get Christian men and women, and especially God's ordained clergy, consecrated enough to go where they were most wanted.

The Rev. F. W. Isaacs dealt with "Collection of Funds." No collection of funds at home would be successful, he said, until behind the funds themselves there are found two principles, deep-rooted and thoroughly developed in each individual giver. First, there should be a recognition of the permanent obligation of active concern in missionary work on the part of every Churchman, as a normal part of his very Christianity. The second principle covers the duty of giving in fixed proportion to income. An illuminating discussion followed.

THE CHURCH'S MISSION TO THE JEWS.

Canon Walpole (Rector of Lambeth) presided at a smaller gathering than usual in the Hoare Memorial Hall, Church House, this morning. The subject for consideration was the Church's Missions to the Jews—in England, Europe, India, Persia, and Syria, and the question submitted was, "In considering the advancement of Hebrew Christianity and missions to the Jews to what extent should the restoration of the primitive Hebrew branch of the Church be an objective?"

The Rev. W. T. Gidney, Secretary of the London Society for promoting Christianity amongst the Jews, mentioned that the Pan-Anglican Congress fell within the centenary of the Society. The average parochial clergyman was not fitted either by experience or education to deal with the Jews in his parish. The result generally was that request was made to the missionary Society, which was expected to supply its trained and experienced men and its extensive missionary literature. The scope of the Society was not limited by the word "London." Very early in its career it went further afield, to the Continent of Europe, to the East, then to the Provinces in England and to Africa, and finally to America, until now it had 229 missionary agents at 46 centres. In England there were 68 agents at work. For the present year the Society had laid aside £1,428 for its parochial and diocesan missions in London, Birmingham, and Liverpool, and it was a method of work obviously capable of great extension, consistent with the claims of Jews in foreign lands, and the benefit was mutual as between incumbent and the Society.

The Rev. J. D. Lord, M.A., formerly missionary in India and lecturer on Semitic languages, declared that England had an unparalleled opportunity of putting a different face on the whole matter. As a body of Christians must feel that the persecuting attitude of members of their religion had been a fact. All work must now be conducted in patience and humility until the true impression could be conveyed that the devout English Christian did really love the Jew and regretted the unchristian attitude wherever it had been shown. The first duty was to let the Jew realize that he had among Christians come among friends.

The Rev. J. H. Adeney, chaplain and missionary for Bucharest and Danubian principalities, said the need of more effort in Eastern lands was great, indeed, and scarcely anything was being done towards supplying it. The results of mission work, direct and indirect, were abundantly encouraging. The number of those who became Christians was growing year

by year, and the attitude of the whole people was changing. The difficulty was that the converts, instead of being a help to the mission and a witness to the people, were lost in the second generation by absorption into the Gentile Church. They needed a Hebrew Christian Church into which to gather them, but that was impossible without a centre, and that could never be outside of Palestine.

The Rev. W. O. Emil Oesterley, D.D. (formerly missionary in Jerusalem), Secretary to the Patrochial Missions to the Jews at Home and Abroad, said for the present there could be no question of restoring the primitive Hebrew branch of the Church in India, but they should think of the living miracle presented to their eyes by the existence of the little community there.

The Rev. K. E. Khodadad, missionary, L.J.S., Hebrew scholar of Durham University, recounted work among the Jews in Persia. The problem which confronted the missionaries was two-fold—the competition of the Jewish schools and the inducements of the Babi religion. The candidates in training for mission work should not only know Hebrew and the vernacular of the Jews, but should also be thoroughly acquainted with the Jewish mode of thought, and he suggested a Hebrew missionary hostel attached to our theological colleges or universities.

The Rev. J. Segall, formerly missionary in Damascus and Jerusalem, referred to the work in Syria. The problem in European countries as to how to reach the better class Jews did not now exist in that country. The missionary found he had to gain the confidence of the Jew, for it must be borne in mind that the Jew looked upon every Christian as his natural enemy.

The Rev. J. Basil Rust said the Lambeth Conference in 1897 passed a resolution to the effect that the Jews deserved from the Church more attention than they had hitherto received; but that was the smallest meeting which had been held in the Hoare Memorial Hall during the Congress. They ought to put before the Bishops that they should advance Jewish missions as the most important the Church had.

Dr. P. d'Erf Wheeler (Jerusalem) emphasized the importance of the medical mission work among the Jews.

Sir J. Kennaway, M.P., President of the L.J.S., mentioned that the Society had been the first to introduce medical missions. In their hospital at Jerusalem there were forty beds. Last year there were 10,000 out-patients and 40,000 prescriptions were made up.

The Chairman remarked that it seemed strange that there was comparatively little interest taken in so great a subject, and more particularly as the Jews were excellent material for Christianity. He supposed it must be in part due to an inherent dislike to the Jews. That was a prejudice they had got to get rid of.

WORK AMONGST COLOURED AND INDENTURED LABOURERS.

The Archbishop of the West Indies presided at the afternoon session, when the subject of the Church's opportunity amongst Coloured and Indentured Labourers—in the West Indies, British Guiana, South Africa, Australia, and elsewhere came up for consideration. The question submitted was: "Even though the services of a certain number of Clergy and Teachers be temporarily lost to the Missions to which they normally belong, would it not be a wise policy to lend some of them for a term of years to certain districts where unexampled opportunity of Evangelization is offered amongst thousands of indentured labourers at present detached from their native surroundings?"

The Bishop of Carpentaria addressed himself to the subject of Coloured and Indentured Labour in Australia. There was, he said, a determination on the part of Australia not to have coloured or indentured labour if they could help it. The question was whether it was possible with regard to northern or tropical Australia? Two points arose, Was it possible to keep it out, and was it right to do so? Whether it was possible depended almost entirely on the power and protection of England, and he thought it was quite a question whether England would always be content to involve herself in trouble with Eastern nations in order to secure to Australia the possession of empty lands which she did not attempt to fill.

Sir T. Crossley Rayner, K.C., Attorney-General of British Guiana, said in British Guiana almost the whole population belong to imported races, for here, as elsewhere, the aboriginal inhabitants had disappeared before the advance of civilization, and the aboriginal Indians comprised only a very small part of the population—less than three per cent. As to whether it would not be a wise policy to lend men from other missions for a term of years to work among their inden-

tured labourers, he had no hesitation in saying that if the man so lent could speak Hindustani it would be of the greatest benefit to the Church in British Guiana; and, in view of the fact that nearly half of their immigrants returned to India, it would be a wise policy from the view of the evangelization of India.

The Ven. E. A. Hammick, M.A., formerly Archdeacon of Durban, Natal, said the native population out in Durban averaged ten to one of the white men. The colony was beginning to realize that it made a mistake in bringing over the Indian; but after forty-eight years the Indian settled in Natal had become a keen rival of the white man.

The Bishop of Mauritius said perhaps the most distressing part of the work of a missionary, or a missionary Bishop, was to see opportunities everywhere, but to be obliged to recognize the fact that it was impossible to take advantage of them. Missionary work in the Diocese of Mauritius had for various reasons—foremost the want of men and money—been confined to comparatively few places, chiefly those along the line of the railway. The outlying districts had been neglected, so that by far the greater part of the Indian population of Mauritius was untouched by Christian influences.

The Bishop of Trinidad spoke on the subject of indentured labour in his diocese, mentioning that only 25 per cent. of the labourers went back to India when their time was up. They preferred to stay and buy Crown lands with their savings.

The Rev. C. W. Howard (missionary from Solomon Islands), the Rev. H. W. Griffiths (late Archdeacon of Lahore), Archdeacon Gwyther (of Demerara), and the Rev. A. E. David (formerly Archdeacon of Brisbane) took part in the discussion.

The Chairman, in summing up, said here again they realized that borrowed service—of missionaries, men or women, to work temporarily—in some places where they ought to use a language they had not yet learned, was not of much value; but where they could go and speak the language that was required they could render very good service on the short term system. His Grace concluded his speech with hearty thanks to the officials attached to the Section.

INDIVIDUAL CHURCHES AND THE WHOLE COMMUNION.

The Bishop of Gibraltar presided this morning, when the meetings in Section F were resumed in the large Hall of the Church House. The subject for consideration was the "Relations Between Individual Organized Churches and the Whole Communion," the points embraced being:—How far, if at all, should the action of particular Churches be limited? How far, if at all, can the Anglican Communion bind its constituent Churches, in principle, as a matter of fact.

In opening the proceedings, the Chairman said that there was a very close parallel in the position of the Churches of the Anglican Communion, and of the Eastern Orthodox Communion. In the case of the latter, Church independence followed the independence of countries. There were churches which were becoming independent, but did that mean that they could do just what they pleased? In anything touching the faith, none of the daughter Churches in the Eastern Orthodox would dream of doing anything without sanction from Constantinople.

The Archdeacon of Dorset (formerly Dean of Hobart, Tasmania), said that neither the Church of England nor that of the United States could afford to dispense with the life of the Anglican Communion, and that therefore in neither case could action be unlimited.

The Rev. Harold Anson said it was doubtful whether the assertion of the coercive authority of the Church as a whole over its several parts, would not seriously weaken the authority of suasion, which was of an exceedingly real kind.

Canon Holmes (Rector of King Williamstown, Cape Colony), said if the English Church was, as her enemies asserted, a Protestant sect among a hundred others, then it was a waste of time to talk about the limits of an organized Protestantism. He held that a local Church had no right to explain away or minimize the absolute final authority of the three Creeds, or fall short of the definite standard set up by the Church Catechism.

The Rev. R. S. Coupland, delegate of the diocese of Central Pennsylvania, U.S.A., argued that while a local church should have complete and perfect liberty, it must not be liberty permitting of anarchy or license.

Mr. Silas McBee said that any attempt to organize the Anglican Communion would be to limit rather than extend the horizon and consolidate the whole.

Bishop Gaul (late of Mashonaland), explained that in South Africa the standard of Church doc-

trine and discipline was limited by the Council of Reference.

The Bishop of Indianapolis said that no attempt should be made to limit the action of a particular Church in the conduct of its own affairs, or anything beyond what was fundamental.

The Bishop of South Tokyo suggested that no change affecting in any material way the various parts of the Anglican Communion should be made by any one of them without a certain time being given for consideration.

The Bishop of Salisbury said they were all agreed on general principles, but when they came to details there was the pinch. How were they to ensure that when the pinch came there would be persons ready to take the question in hand with the proper continuous and detailed knowledge? He would like to see in every great branch of our Communion a foreign and Colonial office under the Provincial Synod of each community, but in constant communication with one another.

The Bishop of Gibraltar, summing-up, said there was a tendency to make use of a theory of the nature of Church organization which was as venerable as it was ridiculous—the theory which he would call the Tables theory, such as so many dioceses made one province. (Laughter). As to the question, could the Anglican Communion ask its parts to do certain things? he would reply, "Of course it can," but it did not follow that they would do it. (Laughter). What were the principles which could be laid down in all cases? It was that that which touched all should be by all determined.

A CENTRAL AUTHORITY.

The final meeting in Section F. was presided over by the Bishop of Gibraltar this afternoon, in the large Hall of the Church House, and there was a large attendance. The subject for consideration was "A Central Authority," divided into the following questions:—How far is it possible, desirable, or necessary? How can it be created? How would it be possible to guard against loss of liberty?

The Chairman said they all felt the extreme importance of this question. Nothing must be taken for granted as to the need of such an authority and its constitution. It must be settled, not from the point of view of individual Churches, but as one concerning the Church as a whole, and therefore it must be under the guidance of the Holy Spirit.

Canon Newbolt, the first selected speaker, said they could not pretend that the spectacle presented by Anglicanism was encouraging. He received with apprehension any attempt to alter the rubrics of the Prayer-Book, because it would almost certainly tend to crystallize opposing fashions. He considered that the times were against the establishment of a central authority. There was a tendency to recognize the creation of National Churches rather than groups of Churches. He hoped that nothing would be done to make them forget that the Anglican Communion was not continuous with the Church. The lesson of history would teach them that a central authority was not the best form of Government for the whole Church, or for large portions of the whole.

The Rev. P. N. Waggett, S.S.J.E., wished to deal with the question of the necessity for a central authority. He distinguished between leadership and authority. He denied the necessity or the ideal advantage of the authority. He could conceive of many conveniences attending such an authority, but the question of convenience could not safely be considered unless it be first considered a question of necessity. He believed the people with a central authority were only safe when it was known to be unnecessary.

The Dean of Aberdeen and Orkney argued that if the early Church, when the whole body did not cover anything like the area of the Anglican Communion and its dependencies, could constitute a patriarchate in many parts of its jurisdiction, the great Anglican Communion would be quite able to multiply those patriarchates.

The Dean of Bangor, dealing with the question "Where was the Seat of Authority in Matters of Faith for the Anglican Communion," said it was in the Anglican Episcopate as a whole. "A central consultative body" would do much good in giving advice and guidance in cases of emergency, but vital questions must be reserved for the judgment of the Lambeth Conference, the potentialities of which were immense.

The Dean of Calgary, speaking from experience gained by the Church in different parts of the Empire, said he was convinced that the creation or the gradual up-growth of some kind of central authority was necessary for the well-being and ultimate integrity of the Anglican Communion.

The Bishop of Montreal answered the question whether a central authority was possible in the affirmative, as he did also the inquiry whether it was desirable. Was it necessary? He would say increasingly so. Outside England they were making towards such an authority without knowing it. Diocesan, Provincial, and General Synods were all steps towards some final consulting court on great questions from which there would be no appeal. They need have no fear that the establishment of such an authority would mean the creation of a new-born body of Cardinals or an infallible Anglican Pope. (Laughter).

Bishop Montgomery, Secretary of the Section, was greeted with cheers when he rose to speak on the question. He expressed the opinion that a central authority was necessary and desirable when they were no longer frightened by bogies. (Laughter). Such a central authority when formed, would have two great functions, first, in regard to the principles of the Church, and then in regard to the defence of the Church. In practice it would be aggressive, and would form a standing board of strategy to indicate lines of common work. It was impossible to look forward to an Anglican Pope. The central authority should be completely representative, and should meet at certain stated times. The greatest difficulty to be faced was in supplying more backbone to the Episcopate to meet the enormous pressure from outside. (Laughter).

Bishop Hamilton Baynes, Bishop Parker (Co-adjutor-Bishop of New Hampshire, U.S.A.), the Rev. Ernest G. Miller, (Rector of St. Barnabas, Victoria, and Acting-Chaplain to the Bishop of Columbia), Archdeacon Robinson (of Dunedin), the Rev. C. R. Davey Biggs (Oxford), Canon Alfred Brown (of the Diocese of Huron, Canada), and the Rev. Geo. Henniker Gotley (Vicar of Empshott, Winchester), also gave expression to various views on the question.

The Bishop of Gibraltar, in closing the debate and bringing the sectional meetings to a close, said the object was not to supply something lacking, but simply to help the whole communion to do its work better. There was a tendency to become too narrow, and to speak of this diocese or that, or this province or that, instead of the Anglican Communion and all that concerned it. The primary thing about a central authority was, that it was to be truly representative, and that none would have a place in it except as representing Churches. It could only be created as far as any single province was concerned by the action of the province itself. They had now finished the work of their section, and those who had tried hardest felt that they had not done as much as they ought to have done. They had to remember, however, that the work they had been trying to do here was only beginning, and not ended.

CHRISTIAN TRUTH AND OTHER INTELLECTUAL FORCES.

Speech by Mr. Balfour.—The Bishop of Calcutta presided at the Albert Hall on Monday night, when the building was again crowded in every part.

The Right Hon. A. J. Balfour, M.P., who was the first speaker, said that he remembered when it was universally thought by a large school that there was a fundamental conflict between the religious and scientific subjects of the world—that Naturalism was, on one side, to be taken or rejected, and that any comparison between Naturalism and the scientific view of the world and the religious side was impossible. There was a further supposition of a condition of things and persons, having no creator, no faith, and leading to no end. For his own part, he believed that that view, however widely it might be held, was a view that was not gaining ground. For many philosophers and many men of science it was already antiquated, and it belonged to the past, and was not destined to be among the problems that were to play on the Christian conscience. He did not mean, of course, that the growth of scientific knowledge which the last two generations had given to the world had had no effect upon the mode in which religious men and Christians held their beliefs. The issue which he wished to put before them was, Did the growth of science make it easier or not to believe that the world had a rational and benevolent Creator, or had it rendered that belief entirely superfluous and wholly unfounded upon any rational or philosophic ground? Let them consider the old argument from design. That was based mainly on the fact that material Nature was orderly and uniform, and showed the mark of having come out of the mould after having been made from one design. The religious philosopher said, Could they suppose that animals would be created, so happily adapted to their surroundings, unless they had been created by an intelligent Creator? And the argu-

ment seemed extremely strong. The Darwinian doctrine indicated all these wonderful adaptations, and showed how they were explainable by the relations of the living organism and its environment. That adaptation was supposed to be due to design, and it had nothing to do with final causes. It gave great pain and caused frequent perturbation in the minds of vast numbers of persons to be told that the discoveries of science were inconsistent with the fundamental truths of religion. He was not surprised, because he thought that the whole argument of design was not worthless. He thought that it had lost much of its efficacy owing to recent biological discoveries; but there was one fact which wholly escaped this criticism, and that fact was the existence of reason. If we were to look on the universe simply from a naturalistic point of view, what was reason? Reason was nothing more than one among the many expedients by which Nature had blindly made a very small and numerically insignificant number of living organisms to adapt themselves to the surroundings in which they were born. That was all that Naturalism could say to human reason. It was the only account that it could give of the existence on this planet of homo sapiens. It was a truly inadequate reason, and its inadequacy would be most evident to men of science on this ground—that, if reason were only the product of irrational and mechanical causes, going back to some illimitable past and reaching forward to some illimitable future, and accidentally in the course of that endless chain producing for a brief moment in the history of the universe a few individuals capable of understanding the world in which they lived, what confidence could be placed in reason? What confidence could they place in it if it was not for any purpose beyond merely its life-preserving, or race-preserving qualities, from which alone those theories had been brought into existence? Yet every day new scientific discoveries carried us further and further from this petty world in which we lived, and taught us to reinterpret the little surroundings in which we found ourselves. Was the reason which had reached us, and was reaching us more and more, to be trusted? If we took the other alternative, and said that we were, indeed, the possessors of a power far in excess of that which was used for purposes outside those for which reason had been called into existence—if we were to call ourselves rational beings, understanding a rational world, he asked—could they believe that that reason was merely a product of mechanical forces, of gases coalescing, a world formed of unknown combinations of organic particles, of the creation of some process of hitherto undreamed-of life? That was the conclusion which he thought was wholly impossible, and the contrary inference to which he asked their assent was the inference to which more and more science and philosophy were driving people, and were making an apology for the theistic view of the world undreamed of in the time when the human outlook was narrowed by materialistic ignorance of the universe. He had attempted to lay before them one argument, to lead up to the conclusion absolutely necessary, if they were to be saved from hopeless pessimism. For his own part, he could not conceive human society utterly deprived of the religious element. On the other hand, he looked to science far more than to the work of statesmen, to the creation of constitutions, to the elaboration of social systems and the study of sociology, as the great ameliorator of the human lot in the future. If he had to believe that these two great powers were immutable and in perpetual antagonism it would be impossible for him to avoid that hopeless despair which made effort impossible, which deprived labour of its fruit for the future, and he, at least, would hardly think it worth while to spend effort, to waste time, in doing that which he knew would be a fruitless task—namely, to make themselves such as they were—men such as themselves—the forefathers of future generations, who were attempting the impossible task of either abandoning the religious outlook upon the world, or of rejecting the ministrations of that science which more and more, he was driven to believe, was the greatest mundane agent for good.

Bishop Welldon (Dean of Manchester) spoke on Biblical Criticism, prefacing his remarks with the statement that he was heart and soul in favour of a free and full Biblical criticism. The attempt to stifle criticism, not by argument but by authority, as in the well-known letter of Pope Leo XIII., he would for himself and for the Church of which he was a minister repudiate. It was not by authority, but by deeper and wider learning that criticism of the Bible must be met. It sometimes surprised him that the critics were not more modest, seeing how often they or their criticisms had been proved to be wrong. He pleaded for critical modesty. There were critics

to-day who had so nearly boxed the compass of opinion that it was difficult for them to say anything without contradicting what they had said before; but if an unhappy prophet or psalmist seemed to contradict himself he became two, or even more than two, men. He would offer the meeting a few thoughts concerning the errors which lay not behind criticism, but behind the extreme negative criticism against which he protested. Such criticism was far too subjective, and consisted too much in asking what a writer, in the opinion of the critic, might be reasonably supposed to have been likely to say. He himself had learned that the best, if not the only, source of truth regarding the ancient literature lay in the collection and comparison of evidence. Again, a great part of the modern criticism was far too confident. There was hardly any task which demanded a more careful scientific method than the effort at forming an exact opinion about books of remote antiquity. He could not undertake to do for the poems of Homer what not a few critics tried to do for the Books of the Old Testament. In his opinion this criticism failed at times at least in the sense of literary discrimination. Passing on to what he considered the real way of regarding the Bible, he said that he based his own view of the Book upon the Person of Jesus Christ. While it must be admitted that certain parts of the Old Testament did not rest upon the same authoritative evidence as the New Testament, he knew of nothing in modern criticism that could justly be held to discredit in the main the Church's accepted view of the Old Testament. So long as the Jewish peoples survived, and so long as the Christian Church prevailed, he held that they possessed not, perhaps, an absolute, but a sufficient guaranty for the truth of the Holy Scriptures of both Testaments.

Canon Henson took as his subject the relation of Christianity to the other religions of mankind. What view must Christians take of the religions which were actually in possession, and which must be displaced if ever the Catholic Mission of Christianity was to be fulfilled? There was doubtless a time when such a question would have received a decisive answer. All non-Christian religions were regarded as systems of destructive error provided by the craft of Satan for the ruin of mankind. Their unhappy votaries were perishing, and unless the Gospel were brought to them they could by no means escape from eternal flames. This, indeed, provided the Christian missionaries with the motive for their work. This attitude of mind was no longer possible to educated and thoughtful men. A juster apprehension of the Gospel had disallowed it. A better knowledge of the earliest Church, and especially of that notable branch of it which flourished in Alexandria, had enabled them to appeal to the large charity of some Christian thinkers in the third century against the intolerance of later days. A closer study of non-Christian religions had provoked a merely hostile attitude, though it could not be denied that a great change had passed over their manner of thought and speech about the relations of Christianity and the other religions. The latter had been studied with care and sympathy, and their characteristic excellences realized. A science of religion had come into existence, based on the assumption that religion was a natural, and, therefore, universal, factor in the evolution of the races. Everywhere the religious conscience manifested itself, and always was subject to a process of development, and everywhere this process appeared to follow the same course—to illustrate the same tendencies. Christianity itself, though it transcended, did not stand outside the natural religious development, and, therefore, could not be understood or appreciated if it be isolated from the other religions of mankind. Much of Christianity which once was thought to be part and parcel of a special revelation was now seen to belong to the common stock of religion. Most of the ethical teaching of the Gospel, for instance, could be paralleled from the teachings of the religious founders of the East, and the great leading ideas of sacrifice, incarnation, atonement, immortality, were not distinctly Christian. The machinery of religion was everywhere similar. In these circumstances manifestly the old ruthless doctrine which separated Christianity sharply from all other religions, ascribing them to an evil source and limiting the opinion of Divine Revelation solely to the religion of Christ, could not maintain its ground. There must be a frank recognition of the genuinely religious character of the other religions which satisfied the spiritual needs of men and guided their earthly course. Their attitude towards such religions could no longer be one of pure destructiveness. Rather we must approach them with the assumption that they enshrined an element of necessary truth, and had been serving by the will of God a didactic

purpose. To sweep away every rival to Christianity always involved the infliction of grievous spiritual injury, and the higher religion of Christianity forced on those who were not sufficiently advanced to receive it became in their hands a disastrously altered thing. They dragged it down to the level of their own comprehension. It was not necessary to go outside the history of Christianity to find proofs of this. The source of that immense corruption of mediæval Christianity was but the fact that the religion of Christ was forced on populations which were not competent to understand it rightly, and so immediately transformed it into something intelligible, something that was grossly materialized. Continuing, he urged that Western civilization, with all its faults, stood for the best notion that mankind had yet reached as to what civilization ought to be, and he knew that the defects of that civilization were precisely connected, not with the success of Christianity, but with its failures. The life of the religious systems of mankind showed beyond all doubt, as a writer had remarked, that the Christian religion was absolutely superior to all other religions, and that Christianity represented the highest point which religious development had reached. Christianity was the only possible religion for the progressive nations of the earth.

The Rev. P. N. Waggett, S.S.J.E., addressed the meeting on the relation between religious faith and natural science. The effect of the controversies of the last age, he said, had been wholly for good in the region of religion itself. It had made religious thought more religious. The movement of religious thought had hitherto been in defence, whereas it had now become more ambitious in its claim. It had suffered no retrenchment of a generosity of statement, but it had been found to require an enlargement of scope so as to embrace fuller statements, not only of facts of the world, but also to those infinite realities which were made known to them in faith. He arrived at the conclusion that Christianity had been strengthened rather than weakened by its impact with natural science.

Mr. C. F. G. Masterman, M.P., spoke of the controversy concerning conduct, alluding to the ideal which repudiated supernatural sanctions, at the same time declaring that man had too long trained his thoughts to an impossible heaven beyond the grave. From another quarter there was the demand that man should no longer play the game of some tyrannical or whimsical creator, who was playing with the lives of men. Many times man had attempted to interpret the world as a pleasant peregrination, but the realities outside his control had torn aside the stage of make-believe that he had constructed to himself, and restored the vision of "clanging fights and roaring seas, and sinking ships and praying hands." Might they not conclude that amazing series of meetings with the conviction that they had the secret of a life and an ideal adequate to all the things they had discussed and for which they could find no substitute? They continued to call themselves joyfully members of a society endowed with the work of the redemption of the world.

In bringing the last of these memorable evening meetings to a close, the Chairman asked them to bow their heads in that last moment in solemn acknowledgment of God's goodness. They had commenced the meetings with prayer, he said, and it was but fitting that they should conclude in the same way. He then pronounced the Benediction, the huge audience afterwards standing in silent prayer for some minutes. Upon the organist playing the opening notes of the National Anthem, the whole mass of people joined in the singing with spontaneous unanimity.

THE ANGLICAN COMMUNION.

"The place of the Anglican Communion in the Christian world: its strength, weakness, contribution," was the subject of the evening meeting at the Church House to-day. The Bishop of Salisbury presided.

The Bishop of Western New York vigorously controverted the statement that the American branch of the Anglican Communion was puny and feeble. Not till 1784 was the Episcopate given them; and then the Puritan influence and other influences were against them. Less than a century ago the Church in America awoke to her responsibility, and now there were over one hundred Bishops and about five million adherents to the Anglican Communion in America. The speaker proceeded to give many other details as to the work of and money subscribed for the American Church in support of his assertion that it was by any means puny or feeble.

The Bishop of Quebec said that the Anglican Communion in Quebec stood in a middle position between the Churches of Rome and the Churches of the East on one side, and on the

other the Nonconformist bodies, who were now far more friendly with us than ever before, just as in Quebec there was a very real friendliness between the great Roman Catholic majority and the Anglican Church, a friendliness which they cultivated, trusting that in time God would show them the true way to actual reunion. The difficulties in the way of reunion were very great, yet he could not help hoping that it might come, though it could never mean submission to the Bishop of Rome, but only a return to the corporate unity of the early Church. He hoped that the day would come when first one and then another of the other bodies, Catholic and Nonconformist, would send their chosen men to be duly admitted to the ministry. Meantime it was our duty to do all we could to promote this happy consummation.

The Bishop of Travancore and Cochin said that the adherents of the Anglican Communion were only about a tenth of the whole Christian population of India. But the influence of the Anglican Communion was far greater than statistics would show—the influence exerted by her liturgy and creeds and by her widespread organization for carrying the Gospel to Eurasians, Europeans, and Indians. The Anglican Communion in India was honoured for her continuity, and her strength lay not only in her loyalty to God's Word, but in an open Bible in the vernacular; in the Sacraments, creeds, and three Orders of the ministry; and in her innate conception of the duties of a National Church. Her weakness was her inadequate organization, her having only one diocesan Synod, caste prejudice, and her connection with the State. Her contribution would be in the direction of the mystical side of our religion.

The Bishop of Grahamstown referred to the prevalence of secular education in South Africa as one great danger to every Colonial Church. The only remedy was a sense of responsibility in the parents for the children's spiritual life. Another weakness was the fear lest their Church organization should be unequal to the growing needs; yet another, the vast distances of South Africa. They needed itinerant preachers there. Their strength lay in the vigour of their Church life; in the fact that they were a purely spiritual body, with no connection with the State; and in the full recognition of the priestly character of their body. Their contribution, he believed, went to solve the religious difficulty in State-aided schools, and was the St. Peter's Training College, whose students were by no means confined to membership of the Anglican Church.

The Bishop of Newcastle, N.S.W., said that the weakness of the Church in Australia was that the standard was not generally recognized; secondly, there was a lack of an intelligible code of discipline; thirdly, a corporate home of retreat was needed for the clergy. The Prayer Book, also, he considered needed revision to make it quite suitable to the conditions of Australia.

The Bishop of Western Equatorial Africa said the position of the Church in West Africa was relatively strong. The Gold Coast, Lagos, and Nigeria were included in his diocese. Their strength consisted largely in their possession of the Scriptures in the vernacular, and also, by the

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help of the S.P.C.K., the Prayer Book; also in the constitution of their Church there. The native Bishops were another source of strength, and a proof that the episcopal form of government was suited to the needs of the African Church. Their weaknesses were the small staff, the low standard of morality of some of their converts, schism, and the aggression of Islam.

The Bishop of North China said that in the Far Eastern ports there was always a Roman Catholic, an Anglican, and a Union Church, all united in common worship. On the one side was a strong united body of Roman Catholics, on the other a strong body of Protestants, and between them the Anglican Communion. They were for the most part a small body, with no political prestige. He hoped, however, that the Anglican Communion would not always be apart from the other two great sets of Christians. He referred to a gathering which the Chinese Christians of Peking summoned on New Year's Day, at which all denominations met alike. It was a small thing, but it might be the beginning of their contribution towards uniting the people of God.

The Bishop of South Tokyo said the Anglican Communion stood for reasoned liberty. Why should the Japanese become Anglicans? The Japanese Church would certainly not be peculiarly Anglican, and quite free of England and America, when all the Bishops of Japan were of Japanese nationality. The Church of Japan would neither reproduce any of the dissensions of Christendom, nor crystallize into an exact reproduction of any one of its divisions. He insisted that more freedom was needed with regard to the Prayer Book. The Church of England Service abroad was almost the only form of public worship used.

The Chairman ably and concisely summed up the speeches. Before finishing his résumé he added that on Wednesday next they had a Missionary Festival at Salisbury, and he offered to entertain any Congress member at luncheon if he would only give him notice.

[For the very full and excellent report of the proceedings of the Pan-Anglican Congress we are indebted to the pages of the Daily and Weekly Guardian of London, Eng.]

PRAYER BOOK REVISION.

Sir,—I have read with much interest the letter of Mr. Mussen on Prayer-Book revision in your issue of the 18th ult., and have also read the other letters on the same subject in the same issue. My idea is not to make a new Prayer Book but to revise the old one. You would almost infer from Mr. Mussen's letter that the undertaking would lead substantially to the making of a new book. If the letter justifies this inference then Mr. Mussen is wrong. My personal view is that the work would be one of rearranging with certain omissions and additions about which all reasonable men would agree. The present Prayer Book is out of date in many respects. It was compiled in a different time from ours, and certain locutions, if not whole prayers in the book are irrelevant now. Everyone knows, that we do not now use certain hymns that were in common use one hundred and fifty or two hundred years ago. And so the religious atmosphere is cleared and changed somewhat, in a national sense at least, since some of the prayers of our Prayer Book were written. These things must be reckoned with if the Church is to progress. Many a good Church layman has gone out from us chiefly for the reason that we have refused to acknowledge and adapt ourselves to changing conditions. It is hardly necessary for me to note that I am not discussing or hinting that there should be any change in fundamentals. It is almost wearying to hear sensible men talking about danger and

difficulty and about how much we owe to the past and how learned our forefathers were. Permit me to say here and now, and without fear of successful contradiction, that this present age is the most learned age of any in the history of the world, and so far as necessary, we can employ this learning in the revision of our Book of Common Prayer. I firmly believe that the great majority of our people are in favor of Prayer Book revision. They are naturally a little timid and this element is a good omen of success. What we require now is a strong sensible organization to undertake Prayer Book revision. There is no need of alarm. If they submit certain changes that the Synod does not like, or make suggestions that we do not favour, the work can be referred back. But a commencement should be made and the sooner the better. We are only marking the time on this question now. As I said in a previous letter I would not interfere with anything doctrinal, or attempt to amend any expression that would throw us into the field of doctrinal controversy. Still it is apparent to any thoughtful man that there are dozens of changes that could be properly made apart from the necessity of such a consideration. There are some in our Church that remind me of the man who refused to pull another, who was drowning, out of the water, giving as his reason that he had "never been introduced to the man." There is a danger of us being too particular, too fussy. We lose sight of the great object of our Church, and timidity and dread of imaginary difficulties, often generates lethargy or some other kindred ailment. There are sins of omission as well as of commission. If we believe that a Canadian Prayer Book would be more acceptable to our people and would help the growth of our Church then we should not omit to strive for it. At the next Synod the matter should be brought up and the work commenced. Let us organize, have confidence in ourselves, and believe in our opportunities and privileges.

J. L. Jennison.

Sir,—One of your correspondents on Prayer Book revision seems to accept *ius liturgicum* as exclusively in the Bishop. It may be doubted whether the "right" or "lead" rests upon other grounds than custom. Anyway, so far as the Church in Canada is concerned the constitution of the General Synod in Clause 5 Section (a) declares that "matters of . . . worship . . . etc.," are "within the jurisdiction of the General Synod," and it will be observed the Upper House or the Lower House, but the General Synod. Another point, we are grateful to Spectator for his lively and interesting writings, but it might be well if sometimes—well—he were less picturesque, for example, his pleasantry in reference to the "Only Ruler of Princes." This prayer for the king is not a creation of Tudor ambitions for (a) the prayer does not appear in the Prayer Book till 1559. (b) Wheatley says it "is taken almost verbatim out of the Sacramentary of St. Gregory"; (c) the expression "the only Potentate" occurs in the prayer for the faithful in the Clementine Liturgy. (d) Many of the expressions Spectator refers to are to be found in St. Mark's Liturgy, i.e., the Alexandrian Communion Office. (e) Archdeacon Freeman in "Principles of Divine Service," says "the Western ordinary ritual may be searched through and through without bringing to light anything comparable, for sublimity of address to the opening of our 'prayers for the King's Majesty.'" I think we can pray this prayer without any feeling that we are repeating an expression of the overweening ambitions of some kings that were, but following the teaching of such scriptures as "By Me kings reign and princes decree justice," Proverbs viii. 15. "For there is no power but of God; the powers that be are ordered of God," Romans xiii. 1.

William Craig.

Sir,—I have been much interested in the remarks of "Spectator" and others concerning Prayer Book revision. I am an Englishman and have as much reverence for our Book of Common Prayer as most Churchmen, but "times have changed and we with time," therefore whatsoever was suitable to the time past cannot in every particular be suitable to present requirements. The success of a thing lies in its ability to obtain its desired ends. Now the object of our Book of Common Prayer is the worship of God by the common people. If it be not for the common people, why call it Common Prayer? Now the common people (to which class I have the honour to belong), do not understand why it should be necessary to have the Lord's Prayer twice in one service, they object to damning anyone who does

not happen to have sounded the depths of the Athanasian Creed, they are frequently put out when the priest leaves the Morning Prayer and wanders off into prayers found in some other part of the book, they don't like to have read to them parts of the Old Testament which are beyond the intelligence of a layman and frequently beyond that of the priest; in Canada they think rightly that there might be more prayer for and in the spirit of the Dominion and less which is peculiarly suitable to England. If the Common Prayer be not adjusted to suit the common people of Canada we can conceive that in time it may be necessary to re-label the book "Peculiar Prayer for Peculiar People." It is often claimed that the prayers of our service cannot be equalled to-day. I hold that they can, and that the common people could produce such prayers. Offer a prize for the best prayer to be used on any given occasion and see how the prayers would come pouring in, not only from the clergy but from literary men or men in any walk of life who are interested enough in our historic Church to wish to contribute to her services for the enjoyment and uplift of all. I feel that were the Church in England not hampered by the State and her ecclesiastical machinery less cumbersome to operate she would herself have dealt with the question of revision years ago. With our splendid system of Church Government unimpeded by any civil authorities, let us grasp the opportunity to render our public worship so that the people may say with their lips what they believe in their hearts and draw nearer to God by the removal of unsuitable obstacles and ambiguities, which can only be seen through or translated by those having special theological training. I used the Prayer Book in the States for three years, and I was not glad to go back to our less happy compilation. "Let well enough alone" is a dangerous maxim, rather "Improve, improve."

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Kaiser's Close Friend Buys Gerhard Heintzman Piano.

Baron von Landsberg Orders One for His Castle in Germany.

Those Canadian who have of late years taken pride in the phrase "Made in Canada," will be gratified to learn of an honour which has just been paid to Canadian industry and skill that could hardly be surpassed in its significance. It goes without saying that to be anything other than a reproach the phrase, "Made in Canada" must carry with it a certificate of excellence, and one manufacturer, at least, has shown that it does.

Some years ago, in 1886, to be exact, the late Chancellor von Bismarck was struck by the tonal beauty and superb quality of workmanship of a piano exhibited at the Indian and Colonial Exposition by Mr. Gerhard Heintzman, of Toronto, Canada. So much so, indeed, that he purchased it and had it installed in his Castle of Friedrichsruhe, where it became the favourite instrument of the ladies of his family.

Now, in Germany musical taste is more widely diffused and more highly organized than in any other country under the sun. It is a nation whose Kaiser himself is an amateur composer, and where the higher forms of music are the recreation of its statesmen. The endorsement of the greatest statesman in its history was naturally an honour prized beyond words by Mr. Gerhard Heintzman, who is one of those "old-fashioned" manufacturers, to whom the excellence of his output gives greater pleasure than immediate profit. Little did he dream, however, that the incident was to have a sequel.

This Summer he took a vacation in Germany, and early in August chanced to meet his Excellency Baron von Landsberg, one of the greatest men of the German nobility, and possessor of the highest orders in the Empire, than whom none stands closer as personal friend and adviser to the Kaiser. The conversation turning on Canada, the Baron spoke of the Canadian piano he had heard and admired at Friedrichsruhe. Learning that he was talking to the very man who had made it, he ordered one for his daughter, who is one of the finest musicians and pianists in Germany.

Mr. Heintzman was commanded to visit the castle of Landsberg, and heard the Baroness play. It was then decided that the instrument should take the form of a studio grand, built in conformity with the historic furniture of the castle, which is in rich mahogany. Orders were at once cabled to Toronto, and the piano will be shipped to Germany this week. A representative of The Mail and Empire saw the instrument, and in beauty of workmanship and exquisite quality it should amply meet the expectations of its recipient.

It must be admitted that so signal an honour from so authoritative a source has seldom been paid to Canadian industry.—Mail and Empire.

British and Foreign

The Lord Bishop of London has appointed the Rev. G. C. Wilton, M.A., Vicar of St. Mary-the-Virgin, Soho, rector and rural dean of Stepney.

The death took place recently at West Hampstead, London, of Mrs. Horden, widow of the late Right Rev. Dr. Horden, the first Bishop of Moosonee, aged 82.

A memorial pulpit of Caen stone has been erected in St. John's

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special service was held at 3 p.m. in Truro Cathedral, and addresses were given by the Bishops of Truro, Duluth, Minn. (Dr. Morrison), Nelson, and Gibraltar, and Bishop Courtney, late of Nova Scotia. All the clergy of the diocese were invited to the service.

Great interest has been taken at Heanor, in Nottinghamshire, in the recent birth of a little daughter to the Rector and the Hon. Mrs. Claud Corfield. The Rector is very popular among the children, and has no less than 3,400 scholars in his Church Sunday Schools. Lately he took his little child in the carriage with him at the head of his immense Sunday School procession. A record has been made in the parish owing to the wish of the parents to have their little ones baptized at the same time as the Rector's. No fewer than 250 children were baptized during the week in which the little one was baptized! The average for the year is not generally above 500, so that a clean sweep must have been made of the babies of the whole parish.

At the recent function at Hexham Abbey, His Grace the Archbishop of York occupied, during the service, the "Frith Stool," in which St. Wilfrid used to sit. His Grace is St. Wilfrid's true successor. At the close of the service a photograph was taken of the nineteen Bishops present, of whom one was the Bishop of Ontario, in the cloister-garth. Immediately after this had taken place the aged Archbishop of York was presented with a dutiful address by

Church, Newcastle, in the diocese of Dromore, Ireland, in memory of the late rector the Ven. Archdeacon Watson.

Holy Cross Church, Crediton, Devon, is to have its chancel arch decorated with mosaic at an approximate cost of £2,000 as a memorial of the townspeople to the late General Sir Redvers Buller, V.C.

A movement has been initiated to acquire Murillo's painting of Christ Healing the Sick in order that it may be placed in St. Paul's Cathedral in commemoration of the Pan-Anglican Congress.

In view of the recent celebrations at Quebec, it is of interest to note that the inscription on the Gordon family monument in the Parish Church of St. Thomas, near Exeter, recalls the fact that General Gordon's grandfather fought with Wolfe at Quebec. He was Captain W. A. Gordon, R.A., who died in 1809.

At the close of the Lambeth Conference the Archbishop and Mrs. Davidson were presented by the American Bishops with a piece of plate, and by the rest of the Bishops also with a piece of plate, who gave in addition to this a cheque to the Archbishop to be spent by him in adding books to his library, and to Mrs. Davidson a handsome bracelet.

There has just passed away at Stafford Mr. Joseph Griffiths, who for fifty-four years had been verger at the Parish Church. He was over ninety years of age and often related the fact that he remembered five Bishops of Lichfield, five Rectors of Stafford, and five parish clerks, and he boasted of having lived in the reign of five monarchs.

King Edward, now in his sixty-seventh year, is still younger than all his predecessors of the House of Hanover, but his only seniors before 1727 were Henry I., Edward I., Elizabeth, and James II. His reign of seven years and a half exceeds in length those of Edward V., Richard III., Edward VI., Mary I., James II., Mary II., and William IV.

One small incident in connection with the recent Lambeth Conference is especially worthy of mention for the reason that it has given so much pleasure. The Bishops have been allowed to purchase at a small cost the chairs which they occupied during the various sessions, and these will go to many parts of the world, and will doubtless be held in proud possession as mementoes greatly treasured in many episcopal libraries.

The crowning glory of the town of Taunton, Somerset, is the beautiful and stately church of St. Mary Magdalene, with its magnificent perpendicular tower, justly renowned throughout the country. Just lately the parishioners have been observing the 400th anniversary of the completion of their famous church. As a memorial of the 400th anniversary the parishioners intend to build a new vestry and church-room at a cost of £1,000.

The site chosen for the new cathedral at Dunedin, N.Z., is undoubtedly a good one. It is proposed first

of all to erect the choir and to continue the building as the funds come in. The full length of the building is 216 feet the width across the transepts of 106 feet, the width of the nave and the choir is twenty-eight feet. There are to be three boys for the nave and two for the choir. The triforium and clerestory are arranged after the Winchester and Gloucester type.

Recently at St. James, Benwell, Newcastle-on-Tyne, two memorials to the late Dr. Lloyd, Bishop of Newcastle, were dedicated. The Bishop of Corea, Dr. A. B. Turner, who was formerly a curate of Dr. Lloyd's at St. Nicholas Cathedral, officiated. The memorials consist of a pulpit in alabaster, given by Miss Easten, and a new oak episcopal chair subscribed for by the parishioners of Benwell.

The Lord Bishop of Rochester has appointed the Rev. J. Tetley Rowe, M.A., Vicar of Rushall, Walsell, and honorary Canon of Rochester, Archdeacon of Rochester and residentiary Canon of Rochester Cathedral, in succession to the late Ven. Archdeacon Cheetham, D.D. Canon Rowe was for sixteen years rector of the Parish Church of St. Mary, Chatham, and during his rectorate this church was entirely rebuilt at a cost of £16,000.

The remarkably beautiful fifteenth-century hammer-beam roof of Necton Church, in the Diocese of Norwich, has recently had its original colouring brought to view. Before it was taken in hand all the timbers down to, and including the figures which come directly under the principals, were coated over with a very unpleasant yellowish brown colour, being probably so coloured about sixty years ago. The probable date of the colours is about 1490.

The Rev. J. F. Powning, the new Vicar of Cornwood, where he was at one time curate, has been presented by his parishioners at Landkey, North Devon, with a handsome set of stoles and silver rose-bowl, together with an album containing the names of the subscribers, as expressions of the esteem in which he has been held at Landkey during the seven years he has held that living. At the same time Mrs. Powning received from the Mothers' Union a silver-plated cream-jug, and Miss Powning a flower-vase and Bible.

A memorial aisle which has been erected to the south of St. Margaret's Church, Aberdeen, to the memory of Rev. John Comper, the founder of the congregation, was dedicated with befitting ceremony recently in presence of a large congregation. The aisle was erected at a cost of £1,000 by Rev. A. Chadwick, a son-in-law of the late Mr. Comper, while the congregation of St. Margaret's provided the funds for the erection of the porch and the new rectory. The service was conducted by the Bishop of the Diocese, Dr. Ellis.

On Wednesday, August 12th, the 121st anniversary of the consecration of Dr. Charles Inglis, Bishop of Nova Scotia, as the first Missionary Bishop of the Church of England, a

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the inhabitants of Hexham. The Bishops of Kansas and Michigan represented the American Church at the service held in the ruined Priory on Holy Isle on the following Monday, when the Archbishop of Melbourne preached, choosing for his text the words: "A thousand years in Thy sight are but as yesterday," Ps. xc. 4.

The closing service in St. Paul's Cathedral was held on the 6th, the service taking the form of a Solemn Eucharist and sermon, which was preached by the Bishop of Missouri, U.S.A., from the words: "Occupy till I come," St. Luke, xix. 13. About 170 Bishops were present, and an immense congregation. None but the Bishops and the aged Dean of St. Paul's, Dr. Gregory, communicated. Before pronouncing the Seraphic Benediction, in which the Archbishop of Canterbury inserted the words "and guidance" after "and give you peace," His Grace, prompted by feelings so strong as to be obvious to all, spoke these few words of God-speed and farewell: "My brothers, we cannot all hope to meet again in this place, but we may hope for a happy meeting hereafter."

On Monday, the 10th August, fifteen Bishops made a pilgrimage to the Holy Isle (Lindisfarne), as it is known geographically, the Cradle of Christianity in the north of England, where a service was held in the remains of the abbey and an address given by the Archbishop of Melbourne. Canada was represented at this function by the Bishops of Qu'Appelle, Keewatin and Saskatchewan. It is interesting to note that in the year A.D. 635 St. Aidan established a monastery on this island. The place was made a Bishop's See, and St. Cuthbert was the first Bishop. After about 230 years existence the monastery was destroyed by the Danes. A large number, both of clergy and laity, were present at this service.

The nave of Hexham Abbey was consecrated by the Lord Bishop of Newcastle-on-Tyne on Saturday, August 8th. Nineteen Bishops in all, as well as many clergy, were present at the service, and the Bishop of Bristol preached the sermon. The Archbishop of York was present at the service, the earlier part of which was so arranged that nearly all the visiting Bishops were able to take some part in it. The sacred edifice was filled from end to end with an immense congregation. In the afternoon there was a service for Church-workers, at which the Lord Bishop of Durham preached and at evening the Lord Bishop of Meath preached. The cost of this great undertaking has been some £50,000. The Rev. Canon Savage, the present rector, has been enabled to accomplish this really vast undertaking.

Previous to the recent official visit of the Archbishop of York to Hexham, it is very many years since the primatial cross of York was last seen within the walls of its ancient abbey. Those who are interested in the memory of St. Wilfrid will be glad to learn that his greatness as a church-builder has been further proved by the excavations made in the course of the last few months. His biographer (Eddi) spoke of Hexham Abbey as "the most magnificent building north of the Alps in his day." The splendid solidity of the foundations of the abbey which have recently been uncovered fully justify this eponium. In excavating and clearing away the accumulations many feet deep within the space of the ancient nave some of St. Wilfrid's "pacing" in square stones 12 in. by 12 in. have been found in situ. This fact determined the level of the new nave and the ancient flagging has now been used in the sanctuary floor and was trodden by the feet of the assembled Prelates. Behind the new

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altar, which is of dignified dimensions, and which was dedicated by His Grace the Archbishop of York, has been placed a magnificent retdos, the gift of the Mercers' Company of London. It is of carved oak, enriched with panels of a green brocaded velvet. Higher up has been placed a beam carrying a large cross.

AN ADOPTED MOTHER.

Arthur Allen was a very tender-hearted little boy, and there were tears in his eyes when he came into the kitchen one morning carrying in his arms a big brown hen, which had been run over by a hay-wagon and killed.

"What will become of Brownie's little chickens, mamma?" he asked. "They are out under a currant-bush, all peeping for their mother."

Mrs. Allen went out in the garden with Arthur to look at the poor little chickens. There were thirteen of the yellow, fluffy little things, and they were only three days old.

"They mustn't die," said Arthur. "I'll take care of them myself."

He brought a basket and put all the little chickens into it. Then he carried them off to an empty oat bin in the barn where there was plenty of room for them to run about.

The next morning when Mrs. Allen went out into the barn to tell Arthur to hunt for some eggs, she stopped at the oat bin to look at the motherless chickens.

There in one corner of the bin hung the big feather duster, and gathered under it were all the little chickens!

"I thought the duster could be a mother to them, mamma," said Arthur. So, Mrs. Allen let the duster hang in the bin, and the little chickens gathered under it until they were old enough to roost on a bar.

"Don't forget to stand up," says the Musical Home Journal, "whenever the 'Hallelujah Chorus' from the Messiah (there are other Hallelujah choruses, of course; Handel himself wrote three others) is sung in public or played in church; to stand has been the custom ever since March 23, 1749, when the Messiah was first per-

formed in London, and at the words 'For the Lord God Omnipotent reigneth' the King and all the audience spontaneously rose to their feet; but now it is usual to rise at the commencement."

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