

Canadian Churchman

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ESTABLISHED 1871

Vol. 38

TORONTO, CANADA, THURSDAY, JUNE 22nd, 1911

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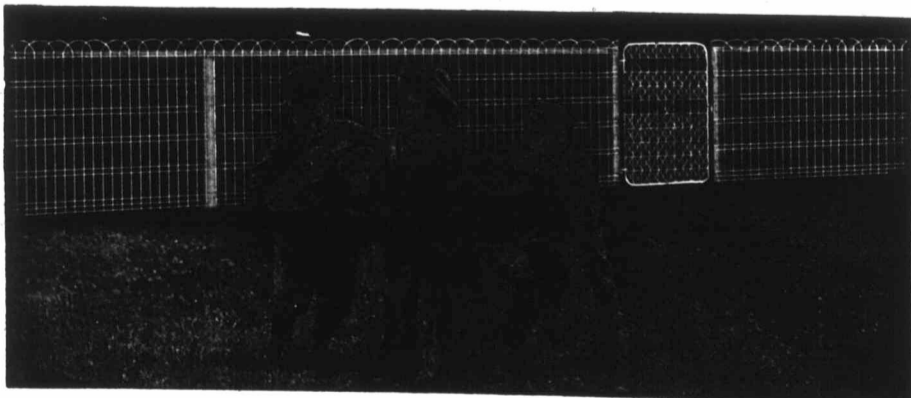
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Lessons for Sundays and Holy Days.

June 24—Nat. of St. John the Bp., Ath. Cr.
Morning—Mal. 3:1-7; Matt. 3.
Evening—Mal. 4; Matt. 14:1-13.

June 25—2 Sunday after Trinity.
Morning—Judges 4; Acts 7:1-35.
Evening—Judg. 5 or 6:11; 1 John 1.

June 29—St. Peter A. & M.
Morning—Ezek. 3:4-15; John 21:15-23.
Evening—Zech. 3; Acts. 4:8-23.

July 2.—3 Sunday after Trinity.
Morning.—1. Sam. 2:1-27; Acts 10:1-24.
Evening.—1 Sam. 3 or 4:1-19; 1 John 5.

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

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 251, 256, 258, 262.
Processional: 384, 433, 468, 473.
Offertory: 610, 619, 646, 653.
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THIRD SUNDAY AFTER TRINITY.

Holy Communion: 257, 263, 507, 563.
Processional: 385, 612, 653, 664.
Offertory: 641, 648, 679, 775.
Children: 615, 693, 698, 707.
General: 622, 634, 642, 669.

THE SECOND SUNDAY AFTER TRINITY.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen."—2 Cor. 13:14.

II. "The love of God"—the love of the Father.
—Love is the cause of grace, the inspiration of

fellowship. Most appropriately, therefore, does St. Paul speak of the love of the Father. Note the unity in the teaching of St. Paul and St. John. The latter speaks abstractly: "God is love"; the former reminds us of the practical issue, "The love of God." At all times God has shown love to mankind. The patriarchs, Moses, and the children of Israel in their desert wanderings, Samuel and David in the Kingdom, Daniel in captivity, all experienced the love of God, and learned the constancy thereof. And was not the coming of the Son into the world the perfect illustration of the Father's love? The greatest proof of the Father's love for us is found in the Incarnation, death, resurrection, and glorification of the Son of God. The depth of that love is appreciated by us only in proportion to our appreciation of the privileges and blessings won for us by Jesus Christ. The Lord Jesus taught us what to expect from the Father in the way of love when He told us to call God "Our Father." How much of kindly love, tenderness, frankness, both in reproval and approval is suggested by the word "Father!" But how often our dullness of sight and hearing interfere with our perfect appreciation of God's manifestations of tender love! 'Tis well for us to note here the universality of the love of God. Jesus says: "God so loved the world." We often forget that truth and neglect the consequential duties and attitudes. The mission of Jesus included in its scope all nations of the earth. His commission to the Apostles emphasized that. The Apostles were not to stop at Jewry. They were to go to earth's remotest bounds. All the old distinctions are swept away. Every man is to be invited into the Kingdom, and on equal terms. And with the commission goes the promise of love: "Him that cometh to Me I will in no wise cast out." The Apostles preached the universality of the Father's love, and men the world over rejoice in that love. But the commission is still in force. For many have not heard of God's love, and others have lost their early love and have grown cold. We are glad to hand on to others our civilization, our learning, our labour and time-saving devices. Let us be still more glad to hand on the unsearchable riches of God's love, which mean the salvation of souls. St. Paul's benediction is a prayer that the Corinthians, among whom were dissensions, might be filled with love, which ever precedes peace and harmony. Let us never be indifferent to "the love of God," for only by that love can we have any hope for the future, or any recognition of the real worth of life here lived out in the presence of God.

Self-Containedness.

We have just read an interesting little pamphlet, entitled "A Plea for Self-Containedness," from the pen of Mr. Immo S. Allen. Its merit is that it deals with subjects of almost universal interest, such as "Free Trade," "Protection," "Preferential Tariff," "Town and Country," etc., with unusual clearness of thought and simplicity of language, and at the same time gives freshness of view and cogency of argument to subjects that are as old as the everlasting hills, and as wearisome, for most wayfarers to traverse. Especially interesting is the suggestion of Mr. Allen, concurred in by Professor Flinders Petrie, that in place of a huge city there should be a series of centres, with intervening belts of real country, served by high-speed trains, linking them together. Whether one agrees or disagrees with all Mr. Allen's conclusions, there can be no doubt as to the pithiness and vigour of his reasoning and his exceptional gift of clear and attractive expression.

The Sunday Paper.

One of the saddest institutions of this continent is the Sunday paper. In Canada we have escaped in comparison to the Northern States, and, though ostensibly no Sunday paper is sold, we have increasing numbers of Saturday night publications intended to take their place. We found in a Roman Catholic paper published in New York the following apt criticisms of this kind of journalism: "One is glad to observe the growth of sentiment in opposition to these monstrosities. Men and women everywhere appear to be awaking to the pernicious influence the comic sheet section of Sunday newspapers must necessarily exercise. One is especially gratified to find that the objections raised have to do principally with its demoralizing effect upon children. Somehow, too many parents pay no heed to the fact that the child mind is easily impressed. They are careless, nay, indifferent, concerning what a child reads so long as it is amused and interested. The comic section does amuse, and, unhappily, it does interest the child, feeding its imagination with conceits which it would never think of otherwise. But doing this, it unfortunately does more. It vulgarizes thought, life, and literature, and its influence upon the child mind is regularly such as to create a perverted taste for all that makes for refinement."

An Indian Problem.

Of recent years observant people have striven to discover the reason that Mohammedanism so successfully competes with Christianity both in Asia and Africa. One suggestion made is that there is no caste among the followers of Mohammed while Christianity is permeated with it, and that white Christians draw a very strict colour line. The effect of this discrimination has been brought prominently forward by the Bishop of Nagpur, speaking on behalf of the Committee for the Improvement of the Education of Europeans and Eurasians in India, and incidentally at the meeting of the Cambridge Mission to Delhi. The Eurasian community has its home in India, will remain there, and necessarily increase in numbers. Some, the Bishop said, were well off, others were miserably poor. They were a class continually before the eyes of the natives. If they were well educated Christian people their example was very great, but if they were allowed to degenerate almost to the level of the natives they were a bad advertisement for the English race.

Eurasians.

Before the opening of the route across the Isthmus of Suez the passage to and from India by the old East Indiamen around the Cape was unsafe, expensive, and occupied months. Consequently the residence of the officers and servants of John Company was practically life-long, and alliances with native women, however reprehensible, were common. The Eurasian race furnished to the Company a class of excellent officials, some of whom rose to high rank, and they formed during the mutiny a strong element to keep the natives loyal. Since the mutiny intercourse with England has steadily become swifter, leave more frequent, and health resorts abound among the hills for the hot seasons. With the advent of English wives the caste line has grown against the Eurasians. Novelists have invented a dialect to discriminate against them. So when people subscribe funds and offer for work among Indian natives they overlook this important class, which is liable to be crushed between the upper and nether millstones.

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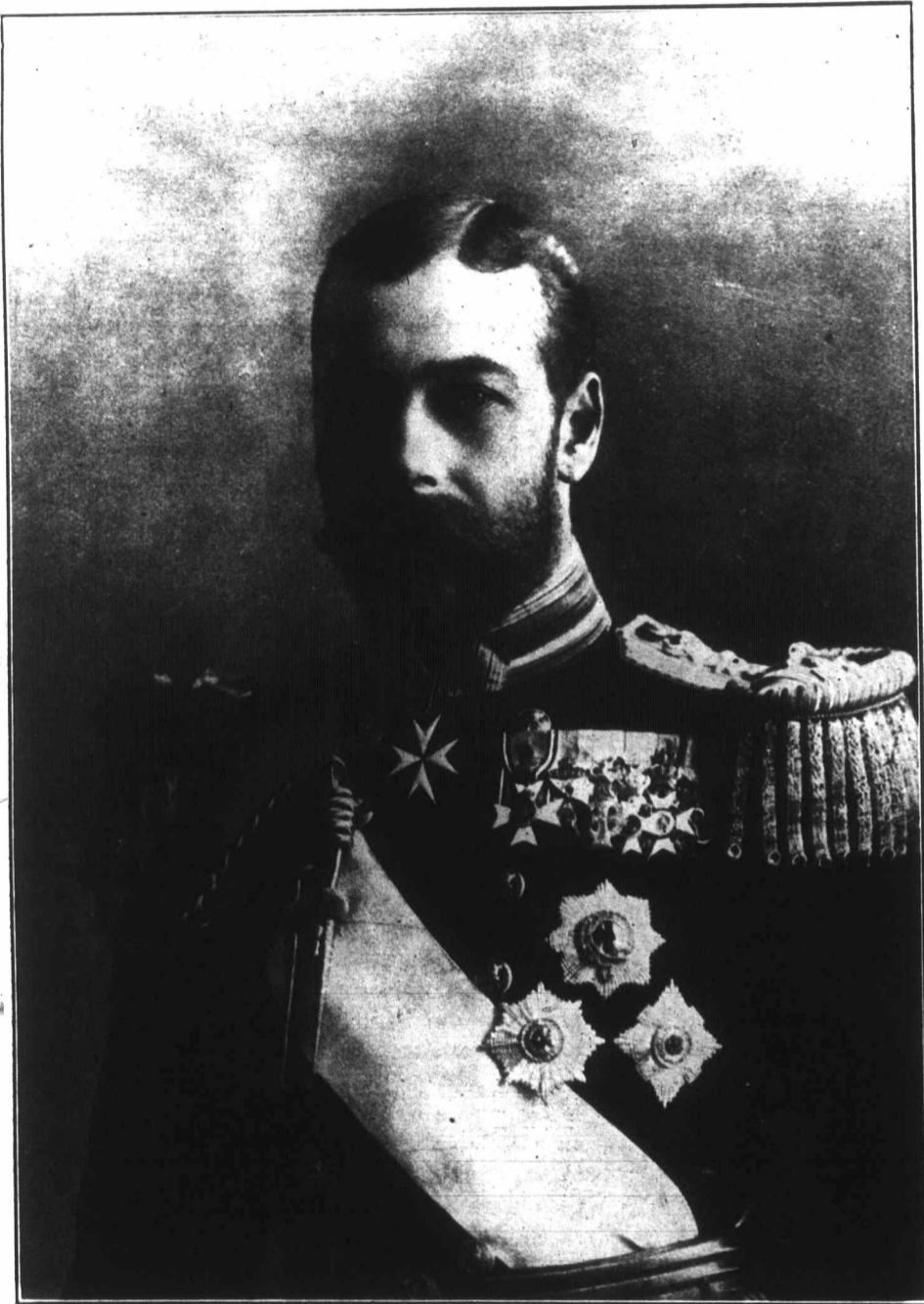
Italy

Has attracted much attention this year through the celebrations and exhibitions intended to glorify the success of the monarchy on the one hand, and the unsatisfactory health and partial retirement from public life of the Pope on the other. But national disturbance seems coming. The suffrage was based on educational and property qualifications, which are removed in favour of what will be practically universal suffrage. Voting is to be made obligatory. There will be about nine million male voters, and only three millions are on the old voters' lists. Out of the nine millions it is estimated that three and a half are illiterate and another million and three-quarters able to read only. In Northern Italy the vote will be doubled, in Central Italy trebled, in Rome and Naples quadrupled, and in Sicily and Sardinia increased fivefold. Thus what are thought the most backward portions of the coun-

CORONATION.

The Coronation of our King, George V., is an event not only of great historic import and world-wide interest, but it indicates the Christian character of the British people and the strong bond of devotion which unites priest, king and people to the Lord of lords and King of kings. This exalted and impressive religious ceremony links the present with the remote past, and takes colour and character from the words of Holy Writ: "In all the Coronation Offices," says Prothero, "from Egbert to Edward VII., not only the services, but the symbolic ceremonies are based upon the Psalms: the oil of gladness above his fellows, the sword girded on the thigh of the Most Mighty One, the crown of pure gold, the sceptre of righteousness, the throne of judgment." The anointing of a king at the beginning of his reign is a custom of great antiquity, and students of the

time of Kenneth II., who removed it to Scone, and in 1296 it was removed by Edward I. from Scone to Westminster, the present chair being made to receive it." So to Ireland and Scotland we are indebted for the chief feature of our Coronation throne. It would appear that the first administration of a Coronation oath to a British king was that by Dunstan, Archbishop of Canterbury, to Ethelred II. in 978. The old order still prevails. On the royal throne of the Kings of Munster, whereon successive British monarchs have been crowned in the grand old abbey where our forefathers worshipped, the noble son and successor of Edward the Peacemaker receives the crown and orb and sceptre, and is anointed with the sacred oil at the hands of God's chosen representative, the Primate of our ancient Church—the Church co-existent with the British race, and dear beyond expression to its world-spread sons and daughters, who have been nurtured on its



H. M. King George V.



H. M. Queen Mary.

try will become, politically, immensely more powerful, changing completely the balance of power, and practically, apparently at least, placing it in the hands of the Vatican authorities.

Indian Catechist.

Might we again refer to the appeal we made on behalf of the Indian catechist? The amount is not really large, but it is a millstone around the neck of an old servant of the Church. Were it removed he would be able to obtain a better position. We have received the following welcome letter and enclosure: "Editor Canadian Churchman": Please find enclosed \$5 in behalf of Indian catechist, for which you made an appeal in last week's "Churchman." Please acknowledge same in "Churchman." Yours in Aid of Missions,
Farmer.

Bible will remember the record therein of instances of the anointing and crowning of kings. Hadyn states that "Leo I., Emperor of the East, was crowned by Anatolius, Patriarch of Constantinople, being the first instance of a Christian sovereign receiving his crown from the hands of a priest." This was in the year 457. Of our own monarchs, Edward I., son of Alfred, was crowned on 16th of May, 902, and William I. seems to have been our first king crowned at Westminster. This was on the 25th December, 1066. The same writer gives the following interesting reference to the Coronation stone: "In the Cathedral of Cashel, formerly the metropolis of the Kings of Munster, was deposited the Lia Fail, or Fatal Stone, on which they were crowned. Tradition says that in 513 Fergus, a prince of the royal line, having obtained the Scottish throne, procured the use of this stone for his coronation at Dunstaffage, where it continued until

bosom. Many people quite naturally wonder why there is need of a coronation, as, when King Edward died, the Prince of Wales by right of inheritance became, and shortly thereafter was proclaimed, King. The reason is thus given shortly, and well it is needed: "To confirm him in his throne, and to hallow his person with all the sanctions and blessings of our religion. The Coronation is a religious service, and its object is to stamp our King as God's King, to consecrate him as God's deputy, and to procure for him God's grace. 'The sacring of the King'—that is what our fathers called it; their princes were 'hallowed to king' by the anointing." In a former number of the "Churchman" we gave a synopsis of the Coronation service. It will interest many of our readers to have some mention made of the regalia—the "symbols of kingly state"—and adjuncts used at the Coronation. The Ampulla, or vessel, in which is placed the

THE S.P.C. AND ITS WORK.

We are more than pleased to be able to chronicle the steadily increasing prosperity of the venerable Society for the Propagation of the Gospel in foreign parts as revealed at its two

China, Japan, India, Borneo, South Africa, Madagascar, Australia, Canada, and West Indies, is in a most hopeful and encouraging condition, with the one possible exception of Borneo. The rush of converts in Corea is so great as to be almost embarrassing. A reference is made to

Canada, upon which, during the past century and a half, the Society has expended £2,028,000 (considerably more than ten million dollars), and the pressing need for continued assistance is set forth. A new scheme for membership in the S.P.G. has already been launched. "Ere the year tens of thousands of men, and also of women, may have brought strength to the Society not thought of in days gone by. We are full of hope that our next anniversary we may report progress yet undreamed of." Thus the report concludes. The Archbishop spoke of the satisfactory increase in permanent income which had taken place in spite of the large fund raised by himself and the Archbishop of York for the work in Western Canada, and which now stands at nearly a quarter of a million dollars. He went on to speak of the changed relations that had during the past few years arisen between European and non-European races, and the necessity for changing our methods in regard to the equipment and training of our missionaries. The Bishop of New Westminster gave a comprehensive and exhaustive account of his work, and spoke of valuable assistance rendered by the S.P.G. The evening meeting, which was held in the Albert Hall, was a magnificent success, and is said to have been the greatest missionary meeting ever held in London. The hall was packed, and many were unable to procure tickets. The Bishop of London presided. His speech, it is almost needless to say, was pointed,

practical, and inspiring, and was enthusiastically received. Bishop Montgomery, the General Secretary, gave some account of his recent tour round the world to inspect the missions of the Society. One result of his tour was the firm conviction that the Anglican Church had a very important special work of her own to do in the foreign mission field.

Another impression he had formed during his tour was that the S.P.G. missionaries were not asking enough from their converts in the way of material help. He had contracted a strong affection for the Chinese race. English is the one foreign language learned throughout China. The Anglican Church, he had found, was held in very high estimation in China. Japan greatly interested the Bishop. The leading characteristic of the Japanese today is their eclecticism. They readily adopt apparently conflicting ideals, but they are a very loveable people.

The Bishop concluded in a very hopeful spirit. He was not despondent, but more full of hope and faith than ever. If there were drawbacks to-day, there were drawbacks in our Lord's day. The appointment of Bishop Montgomery, a good deal criticized at the time, it is now evident was

anointing oil, is shaped like an eagle with outspread wings, and has been in use at coronations since the reign of Edward III. The oil is, as directed in the Bible, "compounded after the art of the perfumer," with many fragrant spices. The spoon into which the oil is poured through the beak of the ampulla is richly ornamented with jewels. It was first used in the twelfth century. The ancient chair, which covers the Coronation stone, bears the name of the first monarch who used it (Edward I.), and is called "King Edward's Chair." A pall of silk and cloth of gold is held over the King by the Knights of the Garter. His spurs are of gold, wrought in Anglo-Saxon fashion, and without rowels. The sword of justice has a scabbard ornamented with velvet. Vestments are used of sacerdotal as well as of royal significance, such as the Dalmatic, the Imperial mantle, and the stole. The orb is a golden ball, some six inches in thickness, adorned with valuable jewels, topped by a gold cross studded with gems. A ring of gold, in which is set a ruby carved with a St. George's Cross, is placed on the fourth finger of the royal right hand. The royal sceptre is of gold. It is nearly three feet long, enriched with a great number of precious stones, and surmounted by a great amethyst beneath a cross rich in jewels. The rod with the dove, also of gold, is over three feet and a half in length, and ends in an enamelled white dove resting on a cross. Of the crown we do not give details, as most people have read descriptions of this noble work of the jeweller's art. We will simply mention the great sapphire which sparkles in the centre of the Maltese cross, and the huge ruby, some two inches long, which is its principal jewel. This rare gem was given by the King of Castile to the Black Prince in 1367, and is valued at over half a million dollars. One noticeable feature of all these symbols of Royalty is that they each bear prominently the emblem of our Saviour's death and the sinner's redemption—the Cross. Christian in conception and Christian in consummation is this noble dedication of our King to the service of his God and people. The Coronation of our beloved Queen Mary follows that of King George. The noble character of both King and Queen lend to the dignified ceremony a sense of singular appropriateness and impressiveness. A magazine published in the United States says that the Coronation will do good by distributing a vast sum of money amongst many people who will profit by it. We are convinced that it will not only do this, but will be the means of bringing unto old blessings to our King, Queen, Royal Family and Empire, but to the peoples without our Empire as well. And we believe that from myriads of kind hearts in all climes and countries to-day the gracious prayer, from earth, His footstool, to the throne of the King of kings is ascending, "God save King George! God save the King!"



Westminster Abbey.

hundred and tenth anniversary, held last month in London under the presidency of the Archbishop of Canterbury. In the report read by Bishop Montgomery the following important facts came out: The annual income increased last year



Buckingham Palace.

by £19,000. Of this, £13,000 was the result of increased personal and permanent subscriptions. The total income of the Society for 1910 is the largest in its history, and amounted to £209,000, considerably over one million dollars. The work in the various mission fields, which included

under why when King might of in- after was thus given onfirm him on with all gion. The its object , to conse- procure for e King'— eir princes ting." In " we gave It will in- ne mention of Kingly Coronation. placed the

a wise move. Since his taking supervision of the work the Society has made notable progress in every one of its departments, and it is now one of the most progressive institutions of its kind in the world, and the present happy state of affairs is apparently only in the nature of a beginning. On behalf of the Canadian Church we respectfully tender our hearty congratulations to Bishop Montgomery and the great Society he so ably represents.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The proceedings at the Imperial Congress have revealed some very interesting things. In the first place, we have the English press and statesmen opening their minds to the public with greater frankness and fullness than has been their wont when discussing Imperial affairs in which the overseas Dominions are particularly interested. It had become almost ludicrous, the reserve and apologetic manner in which any seeming difference of opinion, say, with the Prime Minister of Canada, was discussed by English journals or English statesmen. Not so many years ago we were flouted or indulgently ignored in our ambitions. To-day anything Canada asks for she seems to get in a hurry. During the present Conference, however, there appears to be a new and better era dawning, and that is that Canada is neither ignored nor babied, but treated as an equal. Her suggestions are received with respect and courtesy, but canvassed as man with man and nation with nation, approved, criticized, or amended, as the wisdom of much counsel indicates. The shallow policy of flattery or humouring this young and inexperienced Dominion is eventually giving way to a saner and more accurate appreciation of our people. It is not flattery that will ever win the respect of Canadians, but a straightforward, manly discussion of any subject that comes up for consideration. Canadians are not afraid of being shown that they can err like older nationalities, but they do object to a calm assumption of error on the part of some of our friends without the trouble of enquiry or consideration. Things have, however, changed. We believe that for some time past English immigrants have been receiving pernicious advice before starting out from England for this country. To obviate the manifest unpopularity of English grumbling, Englishmen are now warned to say that everything is lovely in Canada, because Canadians love to be flattered. This is the wisdom carried back by men who make a dash for Niagara, or spend a fortnight in a Pullman across the continent and return. In our opinion, Canadians can perceive and appreciate the real thing quite as readily as any other nationality. We feel, therefore, that the tone of our English men of affairs and of state in connection with the present Imperial Conference is a long step forward. It is meeting us on the level and acting on the square. Our strength and our weakness will be tested, and what is strong and sound will ultimately prevail. The other thing will be rejected, as it deserves to be.

The Imperial Conference that has just been in session has brought out another very important feature, and that is the general spirit of the Dominions in regard to the great Imperial idea. We will, of course, note that the words "colony" and "colonial" have practically disappeared, and in their places have come "the Dominions" and "citizens of our Dominions." These words tell the story of the changed attitude of thought at the centre of the Empire. But what of the attitude of, say, our own Dominion towards the Imperial vision? We have had occasion in these columns to record our appreciation of Sir Wilfrid

CANADIAN CHURCHMAN.

Laurier's work in securing the passage of the Canadian Navy bill. Many of our citizens thought, and still think, that that step was inadequate, that it didn't come anywhere near meeting our obligations as an important member of the Empire. These citizens are probably quite right. But what we think was of vast importance was the fact that we had at last taken a decisive step forward in bearing the burdens of Empire. Any one who knows the Province of Quebec knows that the beginning that has been made would probably not have been made had an English-speaking statesman occupied the position of Prime Minister. The significance of the step is not measured by its adequacy to meet the demand made upon us, but in its acceptance by a Province that is enthusiastically Canadian, yet hardly Imperial. It is a great thing to have made a beginning. Greater things will follow when once the principle is admitted. Sir Wilfrid has safely carried this country past that initial difficulty, carried his fellow-citizens of Quebec to recognize the duty of taking a share in Imperial defence, even if that seem to be confined to the defence of our own Dominion. But now in England Sir Wilfrid seems to have repented somewhat of his Imperialism. He is not willing that Canada should be consulted on Imperial international disputes, because consultation would involve responsibility for action. It would involve our participation in Imperial disputes and Imperial wars. In other words, as long as the political barometer indicates fair weather we will be enthusiastic Imperialists. But when it points to foul weather, then we are "an autonomous Dominion." Just how we are going to persuade the enemy to let us alone under the circumstances is a mystery to us. To autonomously declare our neutrality at the outset of a war, and then piteously call upon the Imperial authorities to protect us against an enemy that thoughtlessly and absent-mindedly assumes that we are an important portion of a nation with which they are at war, is not our idea of self-respect. Yet that seems to be the position of our Premier. The fact seems to be quite plain that while in London our Premier is really addressing the electors of his native Province. He is wooing back those whose hearts had been stolen by Mr. Bourassa. The more roundly his attitude on Imperialism is condemned in England, the more fully will it be approved in a large section of Quebec. It would seem to us that the time has come when the citizens of this Dominion should loosen their party affiliations and declare themselves unequivocally upon our Imperial position. The only way to bring light and conviction to one Province is for the other Provinces to lead strongly and unmistakably. Leadership should not lie with the least informed or the least progressive.

"Spectator" would just like to enquire how the Committees of the General Synod are getting on with their work. Three years ago a new era was

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marked in the development of Synodical business by having the reports of the chief committees printed and in the hands of the members of Synod in advance of the meeting. We trust that nothing will be allowed to interrupt the operation of that excellent rule. Nothing could be cruder or more lacking in business vitality than the old method of writing out a report on the train on the way to Synod, passing it round to the members and getting their assent to it because it committed them to nothing definite. Such reports eluded the scathing criticism they deserved because they were read in Synod and discussed without appearing in print. We simply call upon the members of the General Synod to look for these printed reports, and, in fact, they should be published for the use of Synod in a very short time. The Lower House of General Synod has been unfortunate enough to lose its prolocutor and clerical secretary to the Episcopate. Will the Synod not now definitely organize itself for work between sessions and make provision for filling the places of those who may retire for any reason? In this way only it would seem to us can we secure continuous leadership or driving energy.

Spectator.

PRAYER BOOK STUDY.

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

145. What day is Candlemas Day?
146. What day is Christmas Day?
147. What Saint's Day is on November 1st, and which on November the 30th?
148. What five great holy days have special prefaces in the Holy Communion?
149. What two great holy days are always fixed dates?
150. In what week is read in the Church all the story of the Passion of our Lord from the four Gospels?

ANSWERS.

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

97. It ends with the words, "Deliver us from evil." It is said by the priest alone.
98. "Dread" here means fear united with respect: to feel an awe and reverence for.
99. The general rule is that where the Amen is in italics it is following a prayer said by the priest alone. The people say the Amen only. Where the Amen is in the same type as the prayer, then priest and people say the prayer together. This is the general rule. A few exceptions are to be found.
100. St. Stephen was a martyr in word and in deed. That is, by word he preached and testified to the truth. He was in very deed martyred.
101. St. John, the Evangelist, was a willing enough witness to the truth by his word, but was not a martyr in very deed.
102. The holy innocents were, indeed, martyrs, but not by their words of witness.
103. The Sunday next before Easter is generally called Palm Sunday in commemoration of our Saviour's triumphal entry into Jerusalem.
104. Article VI. contains a list of the Books of the Apocrypha.
105. In the Service for Private Baptism of Infants in the rubric preceding the Reception into the Church the word "christened" is found. Also in Article XXVII. on Baptism.
106. In the Rubric at the end of the third Collect in Morning Prayer it says, "Then these five Prayers following." The Grace is thus one of the Prayers alluded to.
107. Sabaoth means Armies. The Lord God of all Armies; that is, a God strong and mighty. See also Romans 9:29 and James 5:4. It is the same as Lord of Hosts.

108. The Gloria is a tribute of praise attached to Jewish Psalms and other Canticles giving glory to the Triune God of Father, Son and Holy Ghost. The Te Deum in toto is a hymn of praise to the Three Persons of the Blessed Trinity. The whole Te Deum itself is a Gloria.

109. Cherubim is the plural form for cherub. In Genesis 3:24 they are first mentioned as guarding the East of the Garden of Eden. In Ezekiel 5 and 10 they are also mentioned. Here are beings of the highest angelic order, next in order to the seraphs. Seraphim are angels of the highest order.

The Churchwoman

QUEBEC.

Levis.—Holy Trinity.—A most successful result followed the efforts of Mrs. T. A. Poston, president of the Ladies' Church Guild, on Wednesday, the 14th inst., when a sale of work was held at her house. The grounds were illuminated with Chinese lanterns and the superb view across the St. Lawrence was perfect. A heavy call for the insurance on the church and rectory had to be met, and sufficient was raised to cover the same for the period of three years. A not very usual, but none the less happy, feature, was the generous assistance of some French and other Roman Catholic friends in bringing about this satisfactory result.

NIACARA.

Hamilton.—Church of the Ascension.—The Senior Branch of the W.A. of this church recently presented the assistant priest, the Rev. T. H. Perry, M.A., with a handsome private communion set with a note enclosed expressing their appreciation of his faithful work amongst the congregation.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—The Diocesan Synod.—The 34th annual session of this Synod was held in this city on Tuesday, Wednesday and Thursday, the 6th, 7th and 8th of this month. There was a large attendance of delegates, both clerical and lay. The Holy Communion was celebrated in the cathedral at 8 a.m. and the first business session convened in St. Paul's Hall at 10, the Lord Bishop of the diocese presiding. The Rev. V. E. Harris was re-elected clerical secretary and Mr. G. E. E. Nichols was elected lay secretary. The constitution, rules and regulations of the Synod, as passed with amendments, last year, came up for confirmation. The Chancellor explained that the constitution should be adopted as a whole to take the place of the old constitution. Considerable discussion followed, Archdeacon Smith contending that each amendment should be discussed separately before confirmation. Mr. Justice Fitzgerald, the Dean and others supported the Chancellor. The Rev. V. E. Harris pointed out that the constitution must be approved as a whole in order to avoid confusion in parochial annual meetings, the Church Act and the old constitution being contradictory on some points. The Rev. H. Lockwood spoke strongly regarding the proposed disfranchisement of the clergy on the failure of parishes to pay fully their dues to the Diocesan Synod. A clergyman was always a member of Synod ex officio. The Bishop pointed out that a clergyman, though always a member of the Synod must submit to the decisions of the Synod which might make whatever alterations in regard to voting privilege which might seem advisable. His Lordship strongly supported the Chancellor's suggestion regarding the passing of the constitution as a whole and appealed to the Synod to carry the motions before the house. The Chancellor closed the debate on the question. He said the clergy had no divine right in the Synod. Their rights depended upon the constitution in the same way as the lay members. The two assessments—Bishop's income and Synod expenses—must be paid in order

to make it possible for the Synod to meet. The clergy were largely responsible for the amount of assessment on each parish, and absolutely responsible for the amounts not being raised. The assessments were debts of honour and would always be paid if the clergy properly presented the matter to parishes. When the motion was put it was lost by the clerical vote. It was then agreed to consider each clause passed to which no objection should be made. The clause provoking discussion was that taking away the vote from a clergyman whose parish or mission had failed to pay its diocesan dues—Bishop's income and Synod expenses. The motion to cut out the sections referring to this was passed on the clerical and lost by nonconcurrence of the laity. The whole clause then came up for confirmation, but no decision could be arrived at before adjournment. After considerable discussion the section under consideration was affirmed and eventually the original motion for the confirmation of the constitution as a whole carried.

At the afternoon session, after several resolutions of sympathy had been passed by a standing vote, the Bishop read his annual charge, in the course of which he made a stirring appeal for the exercise of Christian charity amongst the members of the Synod generally, and he condemned unstintingly the methods of raising money through raffles, games of chance, or public dances, and called on all Church people in the diocese to cease to use them, quoting a resolution of the General Synod of Canada against such practices. Nothing so lowers the religious tone as the raising of church funds by satisfying the appetite for pleasure. The Bishop endorsed the recent pastoral issued by the Archbishops of Rupert's Land and Ottawa on the Ne Temere decree regarding mixed marriages, and said he hoped all Churchmen would be strongly protestant against such assumption of authority on the part of the Roman Church. He spoke in high terms of King's College and of the excellent work which was being done there by the new president, Canon Powell. The Bishop spoke of the celebration of the Tercentenary of the English Bible, referred to the subject of cathedrals and cathedral building in connection with his recent visit to the opening of the Cathedral of St. John the Divine at New York, and also to the subject of Prayer Book Revision. In the course of his charge he also paid a loyal tribute to His Majesty King George V., after which the whole body of the Synod rose to their feet and sang the National Anthem. At the close of his charge, which was received with every manifestation of favour, the Synod received and adopted a large number of reports of committees; all the diocesan funds were shown to be in a very prosperous condition. This being done a notice of motion was given by the Dean regarding the section so much discussed, viz., the disfranchisement of clergy on failure of their parishes to pay the assessments for Synod expenses—to the effect that this clause be cut out altogether. Mr. H. D. Romans introduced a motion to allow every incumbent in a parish a holiday comprising at least three consecutive Sundays—the parish to provide the means for carrying on the services in his absence. Canon Simpson, of St. Peter's Church, Charlottetown, P.E.I., spoke on the Ember Pennies' Scheme—a scheme for raising money to help needy students in preparing for Holy Orders. He showed how England provided in various ways for helping men in their studies and how a great deal had been raised for the great work. The Ember Pennies' Scheme asks for a penny for each Ember Day—twelve days in the year. He thought it to be absurd that our Lord who called fishermen to be apos-

les should limit this call in our day to those who are able to pay their own expenses. The Rev. A. E. Andrew supported the resolution for the adoption of the scheme in the whole diocese. He showed how from his experience in the Amherst Deanery the scheme was practicable. The Dean thought the idea a little too small and that a Divinity Students' Fund calling for a larger support be established. It was finally decided to leave the matter to a committee to bring in a report regarding the scheme at this session of the Synod. At this point a telegram was received, announcing the death of the Rev. Dr. De Blois; and the sad news was received by the Synod standing. The House then adjourned.

In the evening the annual Synod service was held in the cathedral and it was attended by a large congregation. The Rev. Canon Vroom read the prayers and the sermon was preached by the Right Rev. Dr. Richardson, the Lord Bishop of Fredericton, from the text, "Curse ye Meroz, etc." Judges v. 23. The sermon was a very appropriate one and it made a great impression. Wednesday, at the morning session, a great deal of routine business was transacted. During this session the Rev. V. E. Harris presented a memorial to be sent to the General Synod praying that steps be taken to devise some means whereby the Episcopates can soon be increased at least two-fold in the Canadian Church. Mr. Harris, in supporting his resolution, referred in pointed and careful language to the large numbers of Bishops in Jerusalem, North Africa, and other sections of the early Christian church. The Dean then moved in amendment, that the words "at least two-fold" be omitted from the resolution. He thought that the General Synod should not be apparently limited by the suggestion about the increase to be effected. It should be left free to provide for what increase seemed in its wisdom to be advisable. The Bishop of this diocese should have more time to be a real overseer, not only of his clergy, but of his people, but now this is impossible. Financial difficulties would, in his opinion, soon disappear, if the Bishop could only see his people as frequently as he ought to. "The wheels of the Church, like those of God, grind slowly." He hoped the resolution would pass unanimously. After the usual noon-day prayers for missions the Bishop pointed out that the first order of business after lunch would be the continuation, if necessary, of the debate on the resolution just presented by the Rev. V. E. Harris. He then made a very fitting and pleasing reference to the presence of Mr. Nelson Woolover, lay delegate to the Synod from Newport. Mr. Woolover, who will be 90 years old this week, has been at every session of the Synod since its inception.

At the opening of the afternoon session the Bishop announced the names of those elected to various committees, as follows: Diocesan Mission Board—Clerical—The Revs. E. A. Harris, H. W. Cunningham, T. F. Draper, A. E. Andrew, G. R. Martell, A. W. Nicholls, C. W. Vernon, R. F. Dixon, F. C. Ward-White and S. J. Woodroffe. Lay—Messrs. B. A. Bent, Thomas Brown, R. F. Wilson, Andrew MacKinlay, C. E. Creighton, J. W. Allison, A. B. Wiswell, G. A. Woodhill, Dr. J. J. Hunt and Judge Forbes. General Synod—Clerical—Dean Crawford, Canon Powell, Canon Simpson, Archdeacons Armitage and Kaulbach, the Revs. T. F. Draper, C. W. Vernon and E. A. Harris. Lay—Messrs. B. D. Bent, Judge Forbes, C. C. Blackadar, J. Walter Allison, Thomas Brown, Judge Savary, Dr. J. J. Hunt and C. H. Colquhoun. Sunday School Commission—Lay—Messrs. C. E. Creighton and A. B. Wiswell. Clerical members to be elected later. Ven. Archdeacon Armitage and Dean Crawford representing the clergy and Judge Forbes and Mr. B. D. Bent of the laity, were selected to represent the Synod on the M.S.C.C. Board of Management. Various reports dealing with the subjects of education, the Bishop's charge, and King's College, Windsor, were read and adopted. In reference to the second of these the committee very strongly emphasized the importance of the Cathedral as a diocesan institution and recommended that a special Sunday should be set apart as Cathedral Day, on which day the attention of the people of the diocese should be specially directed to the Cathedral and a special collection should be taken up for the paying off of the debt on the fabric. In reference to the latter it was decided on motion, that a special collection be taken up on its behalf through the diocese in October next. After some further business the Rev. C. W. Vernon asked for a suspension of the rules of order of business in order to present a special resolution regretting that Archdeacon Armitage had resigned as chairman of the Sunday school committee, and urging him to reconsider. The motion of the Rev. V. E. Harris, regarding in-

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crease of the Episcopate was put and carried. The Synod adjourned at 5.45 p.m.

A very well attended missionary meeting was held in St. Paul's Hall in the evening, at which the Bishop presided. The speakers were the Rev. A. W. Nicholls, the Diocesan Mission Board Agent and the Rev. Canon Powell, the Principal of King's College, Windsor. In the course of his address, which was very well received, he spoke of the great need of the College to-day and he appealed for \$125,000, \$100,000 for endowment and \$25,000 for buildings. The Lord Bishop of Fredericton was to have spoken also, but he was obliged to leave Halifax and has gone on a three months' vacation. Thursday.—On Thursday, the final day of the meeting of Synod, a great deal of routine business of various kinds was transacted. The following resolution was passed unanimously in regard to King's College:—Mr. R. V. Harris moved, seconded by the Rev. R. F. Dixon, "That this Synod records its recognition of the University of King's College as the Church University of the Maritime Provinces. This Synod further emphasizes the obligation of all Churchmen to support it by sending their sons and daughters to be educated within its walls, by contributing to its support, by bringing its work, missions and needs before other Churchmen and by prayer on its behalf. This Synod further pledges its active co-operation, both clerical and lay, to take an active part in the campaign for increased endowment to take place from October 1st to 8th next." The following committee on Sunday schools was elected to represent the diocese: The Ven. Archdeacon Armitage, chairman; the Rev. F. C. Ward-White, organizing secretary; the Revs. Canon Powell, T. C. Mellor, L. J. Donaldson, C. W. Vernon, G. R. Martell, Messrs. J. M. Donovan, A. B. Wiswell, Justice Fitzgerald, John Donaldson, W. E. Earle, Dr. C. S. Elliott. Sunday school superintendents of departments: Mr. C. E. Creighton, teacher training; the Rev. F. C. Ward-White, supplemental lessons, examinations and grading; Miss M. M. Barrington, home department; Miss Helen Parker, font and cradle roll; Miss M. A. Hamilton, primary department; the Rev. G. R. Martell, missionary department; the Rev. C. W. Vernon, adult Bible class; the Rev. L. J. Donaldson, literature and supplies. Members of the Sunday School Commission established by the General Synod: Ven. Archdeacon Armitage, the Rev. F. C. Ward-White, Mr. A. B. Wiswell, Mr. J. M. Donovan.

The following letter was addressed to His Majesty the King by the Lord Bishop of the diocese and the King's reply thereto: "To His Most Gracious Majesty, King George the Fifth: The Synod of the Church of England in the diocese of Nova Scotia desires to lay its homage at the foot of the Throne on the happy occasion of His Majesty's Coronation, and to assure him of our fervent loyalty and our ardent desire to maintain unbroken the bonds which have united the Dominion of Canada and the Motherland; we offer to him and to his gracious Consort our hearty congratulations on their approaching Coronation, and assure him of our earnest prayers for the peace and happiness of the Royal Family, Clare L., Nova Scotia." "The Right Rev. the Bishop of Nova Scotia: The King is greatly touched by the message which you have addressed to him from the Church of England Synod, Diocese of Nova Scotia. His Majesty heartily thanks you for your congratulation on his approaching Coronation, for your loyal assurances and desire to maintain the bonds of affection which unite Canada and the Motherland, and for your prayers for the peace and happiness of his family. Signed, A. Bigge."

St. Paul's.—Miss Asenath Tremaine, a member of one of the oldest and most respected Halifax families, passed away on Tuesday morning, June 6th, at six o'clock. The late Miss Tremaine had a stroke of paralysis some three months ago, and although she recovered partially, never fully regained her health. During the last fortnight she lost strength and peacefully passed away. Miss Tremaine was a daughter of the late Scott Tremaine, and had a large circle of friends amongst whom she will be greatly missed. She was a valued member of this church, and a most devoted worker in different parochial activities. She succeeded the late Miss Jane Tremaine in Bible class work, and gave much of her time and interest to the work of this church and parish.

A troop of Boy Scouts has been organized in this parish and Lieut. R. W. Frost has been appointed Scoutmaster; Mr. C. E. Bryant has been appointed assistant Scoutmaster. Much enthusiasm is shown by the boys and they are making excellent progress.

Annapolis.—The death occurred at his residence in this place on Tuesday, June 6th, of the Rev. H. D. De Blois, after a brief illness, aged about seventy-nine years. The deceased had a fall over a year ago from which he sustained severe injuries, and since that time he has been in failing health. He was a native of Halifax, and came to Annapolis many years ago to take the Principalship of the High School in this town, in which capacity he served with marked ability. He was afterwards appointed rector of the Church at Granville Ferry, also at Round Hill and at St. Stephen, N.B. He was also prominent in Masonic circles and was high up in the degrees of the Order. He served a term as Master of the Grand Lodge of Nova Scotia and in other offices of the institution, and had the honourable distinction of being appointed permanent chaplain of the Grand Lodge up to the time of his death. He also served as High Priest of the Grand Chapter of Royal Arch Masons of Nova Scotia, Prince Edward Island and Newfoundland. He also served as Grand Worthy Patriarch of the Order of the Sons of Temperance of this province, and will long be remembered for his efforts in disseminating temperance principles. His first wife, who was a Miss Spurr, predeceased him a number of years ago, and he subsequently married a Miss McLaughlin of Lunenburg, who survives him, and one daughter, Mrs. Charles McCormick, and two sons, William and Fred. DeBlois, who are living abroad. The funeral took place from his late residence on Thursday, the 8th inst., and the body of the deceased was laid to rest in the cemetery at Round Hill with Masonic honours.

QUEBEC.

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

Quebec.—The Diocesan Synod.—The Synod of the Diocese of Quebec opened in this city on Tuesday morning, June 6th, and brought its work to a close on the evening of Thursday, June 8th. During this period several subjects of the gravest importance came up for discussion and decision. There was, however, no exhibition of party spirit and the noticeable absence of rancour and bitterness, which are occasionally developed by the consideration of questions of moment, is much to be commended. Although the distances which prevail in this diocese are very great, there was a large representation of lay delegates from Gaspé, the Eastern Townships, and the country district about Quebec, to reinforce the band of devoted laymen who are always in attendance at the Diocesan Synod. There was a celebration of the Holy Communion at 7.30 a.m. and a second celebration, preceded by matins at 10 a.m. The music was rendered admirably and an able and eloquent sermon was preached by the Very Rev. Dean Vernon of Portland, Maine. After service the members, both clerical and lay, assembled in the Synod Hall, where the roll was called, and at the afternoon session the organization of the Synod was completed by the election of the following officials: The Rev. A. E. Burgett, clerical secretary; E. T. D. Chambers, Esq., lay secretary; the Rev. C. Eardley-Wilmot, assistant clerical secretary; Dr. Laurie, assistant lay secretary; Col. G. E. Allan-Jones, treasurer; the Rev. Prof. Vial, press secretary; Col. J. Bell-Forsythe and W. G. Hinds, Esq., auditors. The Lord Bishop then read his charge, a condensed report of which has already appeared in these columns. Mr. James Mackinnon, seconded by Dr. John Hamilton, in a brief speech, introduced a motion to the effect that under the circumstances the election of a coadjutor-bishop had become necessary. The vote on the motion resulted as follows: Clerical, ayes 50; noes, 0. Lay, ayes, 68; noes, 4. A suspension of the rules of order was then moved by Dr. Hamilton for the purpose of considering the financial side of the problem. After some discussion, several amendments in regard to the raising of the necessary funds were voted down and the main motion also introduced by Dr. Hamilton, was left over to the evening session. At the evening session the assistant Bishop presided. Rapidly the ground was cleared for the consideration of Dr. Hamilton's motion, and the debate upon it proceeded. The substance of the proposal was that the various congregations in the diocese should be assessed by the executive committee of Synod with a view to raising the stipend of the Coadjutor-Bishop to the figure considered necessary. After some discussion the motion was carried by an almost unanimous vote of the clerical and lay delegates.

It was then moved by Dr. Campbell that Synod adjourn until 10 o'clock the following morning and that the balloting for the choice of a coadjutor-bishop take place at 10.30 o'clock. The whole of Wednesday was spent in balloting and yet the Synod was forced, shortly after 11.30 p.m., to adjourn, without arriving at any result. In all, fifteen ballots were taken and when the last one was counted, it was found there was not the necessary quorum of lay delegates present to enable Synod to proceed with the election. Three names were prominently before the House, those of Bishop Farrar, the Very Rev. Dean Williams and the Rev. Principal Powell of King's College, Windsor, N.S. In several ballots Bishop Farrar secured the necessary percentage of the lay vote, but the clerical vote was more evenly distributed. Prior to the fifteenth ballot a conference of the clergy was held, but without any result. The following is an analysis of several of the most interesting ballots: First ballot—Clerical—64 votes cast, necessary for election 43. Bishop Farrar, 23 votes; Dean Williams, 19; Archdeacon Cody, 9; Principal Powell, 3; Dr. Paterson Smythe, 3; Canon Scott, 2; Dean Bidwell, 1; Dr. Ingles, 1; the Rev. Arthur Dunn, 1; Bishop of Algoma, 1; Archdeacon Balfour, 1. Lay—94 votes cast; necessary for election, 62; Bishop Farrar, 41; Dean Williams, 36; Archdeacon Cody, 8; Canon Scott, 2; Canon Shreve, 2; Rural Dean Robertson, 2; Principal Parrock, 1; Rural Dean Stevens, 1; the Rev. J. B. Belford, 1. Twelfth Ballot.—Clerical.—63 votes cast; necessary for election, 42; Bishop Farrar, 35; Dean Williams, 22; Principal Powell, 5; Archdeacon Balfour, 1. Lay.—80 votes cast; necessary for election, 60; Bishop Farrar, 61; Dean Williams, 26; Principal Powell, 2. Thirteenth Ballot.—Clerical.—58 votes cast; necessary for election, 39; Bishop Farrar, 32; Dean Williams, 21; Principal Powell, 4; Archdeacon Balfour, 1. Lay.—88 votes cast; necessary for election, 59; Bishop Farrar, 60; Dean Williams, 27; Principal Powell, 1. Fourteenth Ballot.—Clerical.—63 votes cast; necessary for election, 42; Bishop Farrar, 35; Dean Williams, 22; Principal Powell, 22; Dr. Tucker, 1; Archdeacon Balfour, 1. Lay.—87 votes cast; necessary for election, 58; Bishop Farrar, 62; Dean Williams, 25; Principal Powell, 1. Fifteenth Ballot.—Clerical.—61 votes cast; necessary for election, 42; Bishop Farrar, 33; Dean Williams, 23; Principal Powell, 4; Archdeacon Balfour, 1. Lay.—72 votes cast; no quorum. It was then resolved to adjourn till the morrow and if a quorum of Synod was then present, to proceed with the election of a Coadjutor-Bishop; if not, to take up other business. During the afternoon session a telegram was received from the Archbishop of Ottawa, transmitting the best wishes of his Synod to the Churchmen assembled in Quebec. A suitable reply was returned. Although on Thursday morning a quorum of laity was not present the clerical vote resulted as follows: 60 votes cast; necessary for election, 40; Bishop Farrar, 27; Bishop Richardson, 27; Dean Williams, 5; Rural Dean Stevens, 1. In view of the failure to elect, it was decided upon motion of Mr. W. S. Denison, seconded by Mr. H. R. Fraser, that the matter of election be deferred until such time as the Bishop may see fit to call together the Synod for that purpose. The Synod then proceeded to other business, including the adoption of a number of important resolutions and reports regarding Church activities in the diocese. Several amendments to the canon on the election of a Coadjutor-Bishop were sent to committee for study and report. In consideration of the quantity of work which demanded the attention of Synod, several motions were withdrawn. An important motion relating to Sunday schools in the Diocese of Quebec, which provided for the formation of a Sunday school association to keep in touch with and execute the purposes of the Sunday School Commission, created by the General Synod of Canada, was carried with some slight modifications, which secured the concurrence of the mover, the Rev. A. E. Burgett. A proposed new canon by Dr. R. Campbell to the effect that "The Bishop may appoint a commissary to act for him in the case of his absence from the diocese, and may delegate to such commissary any or all the powers which he, as Bishop of the diocese, has in virtue of the constitution or canons of the Synod of the diocese," was referred to committee. A resolution proposed by the Very Rev. Dean Williams, and seconded by the Rev. Rural Dean King, dealing with the vexed question of mixed marriages and the ambiguous attitude of the civil courts towards them, was thoroughly discussed and then unanimously carried. In accordance with the resolution, a committee composed of three clergymen and three laymen has been appointed to draw up a memorial upon the subject

and to present it at the next session of the General Synod. A motion was also carried to the effect that competent immigrant inspectors should be placed on board all ships carrying immigrants, with a view to safeguarding the morality of the passengers under their charge.

The evening session, though occupied with matters of routine, was not without interest. A number of reports were accepted, or adopted, and a striking speech was made by Canon Shreve on the Diocesan Sunday Schools. Perhaps the most important motion presented to Synod was that proposed by the Rev. E. A. Dunn, and seconded by the Rev. Dr. Parrock, asking for a committee to confer with the Church Society as to the possibility of consolidating the work of the Synod and the Church Society, so that all the various activities of the diocese might converge towards one central office. This motion was carried unanimously. Before the Synod adjourned a special committee, with Canon Scott as convener, was appointed to prepare a loyal address on behalf of the Synod to His Majesty, King George, upon the occasion of his Coronation.

Levis.—Holy Trinity.—The dedication festival was observed on Trinity Sunday, when the rector, the Rev. E. Templeman, celebrated the Holy Eucharist, at which there were a large number of communicants. The sermon was preached by the Rev. I. M. Thompson, a much beloved former rector of the parish, who drew out a beautiful lesson of the work of the Blessed Trinity from 1 Peter 1, 2 and 3. The same Sunday a parade service was held at the Point St. Joseph camp, where the Queen's Own Hussars are undergoing their annual training; the rector, their chaplain, addressed the officers and troopers from 2 Tim. 2:3, "Endure hardness, as a good soldier of Jesus Christ." The heartiness of the service was much enhanced by the earnest singing of selected hymns by the unaccompanied voices of the men on parade.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—On Tuesday, June 6th, the Rev. W. G. Nicholson, who has been one of the assistant priests at this church for the past year, was united in marriage to Miss Jean Allan, fourth daughter of Mrs. J. S. Allan, and a grand-daughter of the late Matthew Gault, Esquire. The marriage was performed by the Rev. H. Symonds, the vicar. Immediately after the ceremony Mr. and Mrs. Nicholson left for their honeymoon, on the conclusion of which they will proceed to their new home at Elgin, Manitoba. Mr. Nicholson is an excellent preacher and a good all-round man, and has done valuable service at the cathedral, and his departure is much regretted by all. Mrs. Nicholson, who is a most estimable young lady, will also be greatly missed by her many friends in this city. The Sunday school and the choir presented Mr. and Mrs. Nicholson with handsome presents, whilst the congregation gave to Mr. Nicholson a very handsome sterling silver communion set, and to Mrs. Nicholson a cut glass, silver mounted bowl.

St. George's.—A memorial tablet, placed in St. George's Church by members of the family and friends to the memory of the late Archbishop Bond of Montreal, was dedicated on Wednesday of last week by the Right Rev. the Lord Bishop of Montreal, assisted by the rector, the Rev. Canon J. Paterson Smyth, Litt.D., D.C.L., the Rev. Canon Baylis, D.D., and the Rev. W. Stevenson Major. The tablet, which was made in England by the Bromsfield Guild of Applied Art, is of bronze, with the following inscription in raised letters, also of bronze:—"In Memoriam William Bennett Bond, D.D., LL.D., Archbishop of Montreal and Primate of All Canada, Born 1815. Died 1906. Rector of St. George's Church, 1863-1879." The tablet is placed on the right hand pillar of the chancel arch, which immediately adjoins the transept containing the memorial font to the Archbishop's wife.

St. Lambert.—St. Barnabas'.—In spite of the unfavourable weather conditions this church was crowded on the evening of Trinity Sunday, when a special service was held to mark the 40th anniversary of the Rural Dean's, the Rev. W. J. Dart, ordination to the ministry, and the 30th anniversary of his induction as rector of St. Lambert. Bishop Farthing conducted the service, and special music was rendered for the occasion by the choir. The Rev. W. J. Dart, who is one of the oldest and best known Anglican ministers in the Dominion, was the recipient of many congratulations.

Cranby.—St. George's.—The Lord Bishop of Montreal has appointed the Rev. Canon Longhurst, rector of this church, to be Archdeacon of Bedford, in place of the Venerable Archdeacon Davidson, D.C.L., deceased.

ONTARIO.

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

Prescott.—St. John's.—This place may well boast of having one of the most beautiful churches in the province. The interior architecture is seldom surpassed, and the wardens have decided on improvements which will much enhance the interior of the church. The walls and ceilings will be artistically decorated in true Anglican style, the woodwork will be re-finished and a new lighting system installed with specially designed electric fixtures. The designs and sketches of The Thornton-Smith Co., 11 King St. W., Toronto, were accepted, and the whole of the contract was awarded to them.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—The Lord Bishop of the diocese held a Confirmation service in this cathedral on Saturday evening last, when he bestowed the apostolic rite upon 32 candidates, 8 males and 24 females. Evensong was held out in the open air for the first time this season on Sunday evening last. At this service a cablegram from the King was read in answer to the congratulations sent to him in view of his (their) approaching Coronation.

The name of the Rev. A. Strothers was inadvertently omitted in the list of those who were ordained to the diaconate on Trinity Sunday last. We are very sorry that the mistake should have occurred.

St. Luke's.—The annual garden party was held in the church grounds on Friday and Saturday of last week. The affair passed off most successfully in every way, both in the matter of attendance as also from a financial standpoint. Ideal summer weather was experienced on both days.

St. Monica's.—The Lord Bishop confirmed to candidates in this church on Sunday morning last and he also preached.

St. Augustine's.—The Lord Bishop held a Confirmation service in this church on Sunday evening last and confirmed 21 candidates. He also preached the sermon.

St. Cyprian's.—A special Coronation service was held in this church on Sunday afternoon last, which was attended by a large body of members of the Ancient Order of Foresters. The Rev. C. A. Seager, the rector of the church, delivered an address on the subject of the Coronation and what it signified. The church was tastefully and appropriately decorated with British flags and other emblems. Special music was well rendered by the choir.

Bishop Strachan School.—The Rev. E. C. Cayley, the rural dean and rector of St. Simon's, preached the sermon at the closing service of the academic year in the school chapel on Sunday afternoon last. All the scholars, who number nearly 200, were present. Of this number, 20 are leaving the school for good at the end of the present term. Mr. Cayley spoke impressively on the subject of "Social Service." The

Rev. A. G. H. Dicker, A.K.C., the rector of St. Luke's, took part in the service.

Trinity College.—Medals, Prizes, and Scholarships in Arts.—His Excellency the Governor-General's bronze medal for the headship of St. Hilda's College; Mary Enid Hatley; prize for the highest first-class honours in Romance Languages, in Teutonic Languages, and in English and History with the Moderns Option; Emily Margaret Lowe; the Prince of Wales' prize for the highest first-class honours in Romance the Jubilee Scholarship for the best degree (open to men only); Harold Edward Ross; prize for the highest first-class honours in English and History with the Classical Option; Mossie May Waddington; the Wellington Scholarship in Classics of the Third Year; John George Alt-house; the Bishop Strachan Scholarship in the Classics of the Third Year; Helen M. Herrington; the Burnside Scholarship for the English and History with the Classical Option of the Third Year; A. Harding Priest; the Dickson Scholarship in the Romance Languages of the Third Year; Marjorie S. U. Newton; the Dickson Scholarship in the Teutonic Languages of the Third Year; Gladys E. Crane, Agnes E. Johnston (equal); Scholarship in the Mental and Moral Philosophy of the Second Year; John Hatley; the Wellington Scholarship in the Classics of the First Year; A. Kent Griffin; the Dickson Scholarship in the Modern Languages of the First Year; J. Kathryn Burnett; the Burnside Scholarship in the English and History with the Classical Option of the First Year; A. Kent Griffin; the Burnside Scholarship in the English and History with the Moderns Option of the First Year; Selwyn P. Griffin; the Dickson Scholarship in the Science of the First Year; Arthur D. Hone; the Pettit Scholarship in the Hebrew of the First Year; Elvin F. La Salle.

The Diocesan Synod.—Prior to the opening of the Synod on Tuesday, the 13th inst., a celebration of the Holy Communion took place in St. James' Church at 10.30 a.m., the Bishop being celebrant, at which an address was given by the Ven. the Archdeacon of York. A full report of this address appears elsewhere in our columns. A large number of the members of Synod attended this service. At 12 noon the Synod convened in the parish house of St. James' for business and the following were appointed honorary secretaries:—Hon. clerical secretary, the Ven. Archdeacon Ingles; hon. lay secretary, Mr. W. S. Battin. This business being completed the Bishop proceeded to deliver his charge, in the opening sentences of which he referred to the date at which the Synod was held, saying that it conflicted with the sittings of the courts and thereby kept many judges and lawyers away from the meetings. He suggested that it would be better to hold the Synod in the month of February. The matter will be taken up by the committee on the state of the Church. The Bishop referred sympathetically to the deaths during the past year of the Revs. J. Vicars, A. J. Fidler, E. Cortigan, A. Osborne, and A. H. Wright. In dealing with statistics, the Bishop said that the number of the clergy in the diocese had been increased by 15 men, 2,044 candidates had been confirmed, 8 new churches had been opened and 4 corner stones for new churches had been laid. This provided an increased capacity of 4,875 at a cost of \$205,200. The increased expenditure on the enlargements was \$76,117. The Bishop referred to the Church Congress which would be held in Toronto in 1914, and said that it was a fitting celebration of the 75th anniversary of the establishment of the diocese. St. Alban's Cathedral was to be completed and opened in October of that year during the Congress. Two strong committees were devoting special attention to the completion of the work, and a noted firm of Boston architects had completed the plans which were most imposing. The cathedral was to be built after the Old English design, and would be simple, massive, and architecturally very beautiful. A finance committee was arranging for the securing of the necessary funds to complete the work by the time set. The cost of the cathedral will be a quarter of a million dollars. In the course of his charge, the Bishop referred in strong terms of protest against the temere decree of the Roman Catholic Church. "The first intention of this decree," said His Lordship, "as put forth by the command and authority of Pope Pius X., was to prevent clandestine marriages. But when the Church of Rome uses the decree as a measure to destroy unions of which she does not approve, and makes it an instrument to cut the lawful marriage knot, tied by one authorized by the State to officiate at such a marriage, then we feel that this Church must enter a vigorous and firm protest, and insist that, not arrogating to herself the right to override all others, she must maintain the validity of

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any and every marriage duly performed and its indissolubility during the lifetime of one or other of the contracting parties."

At the afternoon session the Ven. Archdeacon Ingles presented the report of the M.S.C.C., which recorded a large increase in income. In 1908 the income for the first time exceeded the hundred-thousand-dollar mark, being \$111,031, or \$15,820 in advance of 1907. In 1909 it was \$130,000, or \$17,000 more than in 1908, an increase in three years of \$27,189. Last January the diocese of Rupert's Land became self-supporting. A sum of \$1,500 was set apart for missionary work in the construction camps along the C.N.R. and G.T.P. lines. In China the Canadian Church had Henan to look after, and the Board was considering the important question of consolidating the missions in both Japan and India in Canadian missionary jurisdictions, to have a bishop as soon as possible. This was one of the most important pieces of work before the Church. The Hon. S. H. Blake, K.C., seconded the report.

In connection with the report of the executive committee the question of patronage was taken up which, after some discussion had taken place upon the matter, was put to a vote and the Synod decided not to take further action in the matter. In connection with the same report the subject of the position of the laity at the Synod was discussed. The executive committee asked for advice regarding the changing of representation of laity in the Synod. Every parish had three representatives, but it was suggested that they should elect a number in proportion to some parochial unit, which might be based on membership, communicants or parochial income. The Rev. J. H. Sheppard, of Coldwater, thought that where there were half a dozen churches in one parish, each should have a representative, instead of making all unite together in selecting three men. Rural Dean de Lom, of Haliburton, thought that such an arrangement would increase the intelligent interest of rural laymen in Synod business. The Rev. W. J. Southam pointed out that when a vote for orders was called, the three lay representatives from one parish could only give one vote. He considered that this law was undue discrimination in favour of the clergy, and advocated some change by which each layman will have as much voice as each clergyman in the Synod affairs. At present the clergy had too much power. This matter will be considered by the executive committee when readjusting the representation at Synod. The report on the superannuation fund, presented by Mr. G. B. Kirkpatrick, showed increased givings during the year. The fund paid \$200 to each of the superannuated clergymen, of whom there were eleven in the diocese. Hon. S. H. Blake pointed out that the majority of them received \$400 from the commutation fund, thus bringing their retiring allowance to \$600 per year. Several important changes, designed to put the fund on a more secure basis, were proposed by the Rev. L. E. Skey. The Synod then adjourned, further discussion being postponed until the following day.

The annual Synod service was held in Holy Trinity Church on Tuesday evening, the service being fully choral. There was a very large congregation present, many of the clergy wearing their robes. The Rev. Canon Cayley intoned the Prayers and the Revs. Canon Allen and P. B. de Lom read the lessons. The sermon was preached by the Right Rev. the Lord Bishop of Montreal. Dr. Farthing chose for his text the words, "Be ye followers of God as dear children and walk in love, even as Christ also hath loved you." In the course of a most eloquent sermon the Bishop dealt with the problems that were facing the Dominion and the Church alike, problems of immigration, of city life, and of social disorders. In the course of an impressive passage his Lordship said, "We have to fight again, the battle for the sanctity of married life, for religious and social equality." The Bishop's sermon was listened to throughout with rapt attention and it created a deep impression.

Wednesday.—At the session of the Synod this morning the debate on the superannuation fund was wound up by a resolution referring the question of payments back to the executive. A motion was introduced to make payments compulsory, but it was not favourably considered. The Synod voted against taking any further action in the matter of patronage. The doing away with the present canon providing for parochial patronage in the appointment of clergymen had been urged, but a sub-committee which considered the question recommended that until the matter had been gone into more fully no action be taken. The subject of Church union was introduced into the Synod by the following notice of motion by Rural Dean Cayley: "The Synod hereby endorses the act of the General

Synod of 1908 in advocating the recommendation that the constituted authorities of the various churches of the Anglican communion should arrange conferences with representatives of other Christian churches looking to the growth of the spirit of unity, and hopes that the General Synod of 1911 will press for action along these lines. And further, hopes the General Synod of 1911 may, after consultation with the constituted authorities of the Methodist and Presbyterian Churches, devise a plan whereby each of these Christian Church communions, without any sacrifice of principle, may, by mutual agreement, so choose locations for new work as to provide Christian ministrations for the maximum number of centres. Such action, duly safeguarded, would, we believe, tend to economy, strength and development of the spirit of unity. And that this resolution be forwarded as a memorial to the General Synod from the Synod of the Diocese of Toronto." A discussion was precipitated by the report of the Rectory Endowment Committee. The fund was in good condition, and grants which made up a total of \$20,000 had been paid out of it. The committee reported that offers had been made to purchase the land which was owned by the Church in Davisville, but it was not deemed advisable to part with the property, which would probably increase rapidly in value in the near future. The Hon. S. H. Blake did not think it a wise policy to wait for real estate to go up, as the boom might break. He considered that the property in Davisville would bring about a million dollars at the present time, and it should accordingly be sold. Mr. G. F. Harman and Mr. Wm. Cook were all in favour of delay, and did not think it was yet time to sell. The Rev. F. Vipond, rector of St. Barnabas', Chester, made an appeal to the Synod for his church, which was sorely in need of funds. The Synod owned valuable land in his parish, and yet he could not get enough funds from any source to pay for the building of the new church in that district. He offered to work a sandpit which the Rectory Fund Trust owned but did not use, if he could get permission to raise money in that way. The Rev. E. C. Cayley, the Rural Dean, endorsed Mr. Vipond's request for aid and he pointed out the great need there was for further church extension in the outlying districts. In the course of his remarks he took occasion to deprecate strongly the action of the Hon. S. H. Blake, K.C., in sending out anonymous letters regarding the matter of further church building in Toronto, containing as they did, erroneous information upon the subject. "I strongly deprecate," the rural dean said, "the action of any man who sends out facts which are not facts and innuendoes which hurt our church extension work. These figures," he added, referring to the article giving the attendance at various churches, "are absolutely inaccurate." The rural dean pointed out what he considered the absurdity of Hon. Mr. Blake's recommendation in favour of fewer downtown churches. "You can't move churches around like chessmen," he protested. The Rev. F. Vipond referred to one of Mr. Blake's tracts, which said that St. Barnabas' contributed nothing to missions. "It is cruel misrepresentation like that which breaks the heart of a man struggling in a poor parish," declared the rector of St. Barnabas'. During the noon hour the balloting for the election of clerical and lay delegates to the General Synod and for the members of various committees took place.

The afternoon session was devoted to the consideration of a number of reports, amongst others that of the Rectory Endowment Committee, which was continued from the morning session and finally adopted. The Rectory Fund Commission was reappointed, and its members for the coming year are Mr. J. A. Worrell, K.C., the Ven. Archdeacon Cody and Dr. N. W. Hoyle, K.C. The Synod Investment Committee showed capital held for investment of \$1,107,410, an increase during the year of \$46,404, principally from the sale of the Mimico glebe. The amount uninvested at the close of the Synod year was \$54,248.48, but most of this amount is now invested. The average rate of interest on the investments at the close of the year was 4.45. The report on church extension and general purposes showed a capital of \$13,428.35, from which an income of \$3,820 was derived during the year. The receipts from allotment were \$508.00. Grants were paid during the year to four churches. The Synod expense account showed that the overdraft of \$4,788.26 at the close of the Synod year of 1909-10 had been reduced to \$2,703.70. Reference was made in the report of the committee for statistics to the fact that parishes which had adopted the method of closing their accounts on March 15th were finding an advantage in being able to bring their reports before their Easter meetings. The committee urged

that more attention be given to prompt forwarding of these reports to the Synod office. The report of the Diocesan Mission Board came up for consideration just before the Synod adjourned at 3:15 o'clock. Later on in the afternoon the service and ceremony of the dedication of the memorial window and tablet to the late Archbishop Sweatman took place in St. Alban's Cathedral, a full report of which has already appeared in our columns. A reception by the Lord Bishop and Mrs. Sweeney followed at the See House.

The annual public missionary meeting in connection with the Synod took place in the parish house of St. James' in the evening, the Lord Bishop of the diocese presiding. There was a large attendance and much interest was taken in the proceedings. The two principal speakers were Mr. Robert Macdonald, an ex-member of the Indian (Punjab) Civil Service, who for some time recently was the honorary lay secretary of the Church Missionary Society in England, and the Rev. C. A. Seager, late rector of St. Cyprian's, Toronto. Both gentlemen delivered most excellent and inspiring addresses on the "Present Aspect of the Missionary Movement the World Over," and "The Problem of Missionary Work in Canada," respectively. The latter speaker dealt entirely with the work facing the Church in Canada, west of Lake Superior.

Thursday.—The Synod held three sessions during the day and a great deal of routine business was transacted. A good deal of time was taken up with a further discussion on the subject of church extension. The matter was allowed to drop after the rural dean had been permitted by the Synod to reply to the Hon. S. H. Blake's remarks. The need of money to carry on the work in the city hospitals and jails was met by voting a grant of \$2,500 from the Diocesan Mission Fund. This was done on a motion by the rural dean, and the Synod also appointed a committee to look into the requirements of this work so that they may be properly met after next year. The results of the elections were announced at the morning session. Those elected to the executive committee were as follows:—Clerical—Ven. Archdeacon Cody, 162; the Rev. E. C. Cayley, 153; the Rev. Canon Plumtre, 146; the Rev. Provost Macklem, 145; the Rev. Canon Dixon, 137. Lay—Mr. L. H. Baldwin, 145; Hon. S. H. Blake, 135; W. H. Hoyle, M.P.P., 135; F. E. Hodgins, K.C., 123; J. D. Falconbridge, 121. Election for General Synod:—Clerical—The Rev. E. C. Cayley, 86; the Rev. Provost Macklem, 71; the Ven. Archdeacon Warren, 69; the Ven. Archdeacon Ingles, 66; the Ven. Archdeacon Cody, 63; the Rev. Canon Davidson, 54; the Rev. Canon Spragge, 53; the Rev. Canon Plumtre, 52. Substitutes—The Rev. J. S. Broughall, Canon O'Meara and Canon Dixon. Lay vote—W. H. Hoyle, M.P.P., 79; Hon. S. H. Blake, 77; Dr. N. W. Hoyle, 76; C. B. Kirkpatrick, 74; Judge Benson, 71; Dr. Millman, 63; T. Mortimer, 62; L. H. Baldwin, 61. Substitutes—Dr. J. A. Worrell, J. E. Jones and A. R. Boswell. The announcement regarding the election of laymen to the General Synod caused considerable consternation, as it was discovered that Mr. J. A. Worrell, K.C., had been defeated. Bishop Sweeney expressed himself strongly in the matter, and declared, "We must have Toronto represented by Chancellor Worrell on the General Synod." Mr. Blake wanted to resign in favour of the Chancellor, whose name appeared first on the list of substitutes, but Dr. N. W. Hoyle objected, and himself made way for Chancellor Worrell. The report of the Diocesan Mission Board showed satisfactory progress. The new church at Wyebridge had been finished, Coldwater Church nearly completed and a new church was to be commenced at Victoria Harbor. A lay representative had been added to the staff at Scarborough and work was now being done at Agincourt. The funds showed a handsome surplus of \$13,122. The question of the formation of the new parish of Grace Church on College Heights, brought a strong protest of the Rev. T. W. Paterson, rector of Christ Church, Deer Park, out of whose parish the new parish had been formed. This matter was brought up in the discussion of amendments to the constitution providing for the involuntary disestablishment of parishes. After the Bishop and the Chancellor had spoken on the subject, both stating that the new parish had been established under the old canon on boundaries, the matter was put to a vote and Mr. Paterson's vote was the only one recorded against the amendments. Just before adjournment in the afternoon, a motion was passed by which the Synod put itself on record as favouring a "House of Rest" for clergy on the lines of Cacouna in Quebec. This proposition was brought forward by Mr. W. Lockhart-Gordon. He thought a house might be obtained at Toronto Island, where the country

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clergy could spend their holidays in the summer. The Bishop supported the idea and a committee was appointed to take the matter up and to report progress at the Synod next year.

At the evening session various reports were presented. The report of the Sunday School Committee was presented by Archdeacon Ingles. During the year the sum of \$1,018.51 was raised on Children's Day. The representatives elected from the diocese to the Sunday School Commission were:—The Rev. J. S. Broughall, the Rev. F. L. Barber, Mr. J. S. Barber and Mr. H. Mortimer. The report of the Widows' and Orphans' Fund was presented by Mr. J. D. Falconbridge. In addition to the regular incomes, three special bequests had been made to the fund during the year. Mr. Henry Johnson gave \$10,000 to be invested, the Rev. A. D. Wright left a bequest of \$50, and Canon Spragge gave \$500. The new canon governing this fund was approved by the Synod. It provides for a material increase in annuities, the minimum of \$125 being raised to \$150, and the maximum being raised from \$250 to \$300. The clause providing that the widow of a clergyman who is in receipt of an income from any source other than for own earnings shall receive from the fund no more than shall suffice to raise her annual income to \$800, was struck out, but one providing that where a superannuated or retired clergyman marries a woman ten years younger than himself she shall receive but the amount the clergyman has paid into the fund, was allowed to stand. The work of the Lord's Day Alliance in Canada and the efforts to enforce the Lord's Day Act were endorsed by the Synod at the evening's session after a long debate.

(To be Continued.)

Mr. D. M. Rose, of Guelph, has been appointed general secretary of the Anglican Laymen's Missionary Movement. He will assume charge of his new post of work on or about August 1st. Mr. Rose is a third year student at Trinity College, Toronto, and he succeeds Mr. R. W. Allin, who has been appointed assistant general secretary under the Rev. Canon Gould, M.D., of the M.S.C.C.

Sunderland and West Brock.—Several of the members of this parish met at the rectory on Monday, June 12th, to bid good-bye to their rector, the Rev. G. I. B. Johnson, who is leaving for a three months' visit to the West. They presented him with a well-filled purse, accompanied by the following address:—"For months past, we, as members of your church and congregation, have profited by your ministrations, and within that period you have greatly endeared yourself to us by your amiable character, your earnest devotions to duty and the hearty interest you have ever manifested in our welfare as a people. With a deep sense of your many benefactions, we present you with this purse as a token of our admiration and esteem for yourself, and of our gratitude for your labours in our behalf, and 'God be with you till we meet again.'" The rector replied in a few touching words.

Innisfil.—St. Peter and St. Paul.—The Rev. E. A. Langfeldt, Ph.D., was inducted into this living on the evening of Wednesday, the 7th inst., by the Right Rev. Dr. Reeve, the Assistant Bishop of the diocese. The Bishop was assisted in the service by the Revs. H. R. Trumpour, B.D., of Peterborough and F. W. Carpenter, of Ivy, the rural dean who read the lessons. An eloquent sermon was preached by the Rev. H. R. Trumpour, B.D., from St. Luke xviii. 8.

HURON.

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

Chatham.—Holy Trinity.—This church will receive shortly a unique and splendid gift from Mrs. William Ball, as a memorial of her late husband, who was for very many years identified with this town. The memorial will take the form of a chancel screen and eagle lectern. The screen will be a beautiful and artistic piece of workmanship. It will be of quartered oak, hand-carved, and will be constructed by the Blonde Manufacturing Company, of this city. The Blonde Company have now the reputation of turning out the very best work in the Dominion in this line. It will take considerable time to complete the finer details of the lectern. The memorial will be finished in time for dedication at the Harvest Home services in September. The rector and congregation are quite elated to learn that the church is to receive this beautiful gift.

QU'APPELLE.

McAdam Harding, D.D., Bishop, Indian Head, Saskatchewan.

Regina.—The Synod of the diocese met here from June 7th to June 9th. It is the last time the Synod will have the guidance of Bishop Grisdale, and no one present could help feeling that this year's meeting was in many ways no ordinary one. At the conclusion of the Quiet Day, held on June 6th in preparation for the Synod, a presentation was made to the Bishop by those clergy who had received their Orders at his hands.

The Synod opened on Wednesday, June 7th, with the celebration of the Holy Eucharist in St. Paul's Church. The following are some extracts from the charge delivered by the Bishop:—

"Reverend Brethren and Brethren of the Laity, —Once more in the good Providence of God we are privileged to meet together for united worship, and to take counsel together for the welfare and extension of the Church of God in this diocese. On the 31st of March I appointed the Bishop Coadjutor as my Commissary, and His Lordship took over the administration of the diocese from that date. It has been arranged that in my address to the Synod I should take a retrospective line—dwelling chiefly on diocesan matters in the past; and that the Bishop Coadjutor should address you with regard to future work and plans and prospects. My address this morning will, therefore, be shorter than on former similar occasions. My first note must be one of profound thankfulness to Almighty God for the abundant blessing which He has been pleased to vouchsafe to our work. I can speak with heartfelt thankfulness of the steady, year, of the rapid progress which has been made, and of the united and loyal feeling which exists within the diocese. As I review the past fifteen years I am filled with wonder and praise. Later on in my address I shall come to particulars and figures and statistics. Let me mention first in a general way some great blessings for which we should be devoutly grateful. St. Chad's Hostel is now free from debt. It has a modest endowment, and there is, I am informed, a likelihood of lengthened support from Shropshire. Under its excellent warden and sub-warden it is in many ways, besides the training of men for the sacred ministry, doing valuable work for the diocese at large. The Prairie Brotherhood has covered a large area, which is still only partially settled, and into which the railway is only just entering, with such ministrations and services as were possible under the circumstances. The Colonial and Continental Church Society has given us two valuable workers in Rural Dean Simpson and the Rev. A. B. Ronald, who, with the help of students in the summer, cover another large area with Church ministrations. In this district three churches were built, and others are likely soon to follow. The Railway Mission, which is generously maintained by the Archbishops' Western Canada Fund, has begun, under the leadership of the Rev. Douglas Ellison, with the Rev. W. H. White as his lieutenant, what we have every reason to believe will be a work fruitful in the extension of new work within the diocese. With the help of these three

organizations, of whose work full reports will be presented to the Synod, we may well hope that there will soon be no very large area without the ministrations of the Church.

At the last meeting of the Synod I asked for a Coadjutor Bishop, who should have the right of succession. The Synod most kindly acceded to my request by unanimously electing the then Archdeacon and General Missionary, the Ven. Archdeacon Taylor: McAdam Harding, D.D. For this action I am most grateful. The help given to me, and to the diocese, has been simply invaluable, and can scarcely be expressed in words. I now find that a further step is desirable. For several weighty reasons I think the time has come when I should be relieved of the onerous duties and responsibilities which press heavily on one who is Bishop of such a diocese as this. The reasons are these: My own need of rest; the Coadjutor Bishop's preparedness to carry on the work without any break; the new developments which are now in progress, and others which will soon be needed. A resolution bearing on the question of my retirement (which was prepared by a special committee on which the Coadjutor Bishop, the Dean, the two Archbishops, the Honorary Treasurer of the Synod, the Solicitor of Synod, and the Chancellor of the diocese) has been considered and passed by the Executive Committee of the Synod. If this is accepted by the Synod I shall then be able to send notice to the Metropolitan of Rupert's Land of my resignation, to take effect on June 30th of this year. At that time I shall be near the end of the fifteenth year of my episcopate, in the thirty-ninth year of my work on the prairie, and in the forty-second year of my ministry. The strain and stress of a busy career on the prairie for a period of over thirty-eight years has told upon me. I am deeply sensible that advancing years have impaired my physical and mental vigour. I can no longer do the work as well as it should be done, and I do not wish to hang on till I am quite past work, and so be a drag and a hindrance. The burden of maintaining and extending Church work in a new country is very heavy. Such work becomes more harassing as one gets older. Of late I have felt this very much. Then there are confronting the diocese many new, great and urgent problems, calling for a fresher and more vigorous hand and brain than mine to bring them to a successful issue. A new college, Church schools, cathedral, Bishop's court and Synod hall should be in the not distant future. All are needed at the present time, except, perhaps, the cathedral. There is, it is true, an inspiring force in an expanding work. There is, too, always something rousing and stimulating in new work. It will, I know very well, be hard to part with the joy and privilege of working with you in the extension of Christ's Kingdom in this most interesting field of work, with all its wonderful opportunities. But the charge of such a diocese as this, in its present interesting circumstances, calls for the spring and energy of a much younger man—one who is in the prime of life, in full vigour of mind and body—one who is up to date, not too afraid of new ventures, and, if need be, of new methods of doing things. This is a complex age, abounding in methods and machinery, and the work of the Church must always be adapted to the needs and conditions of the age. This calls for vigorous initiative and large faith. There is sometimes a danger lest the wisdom of experience should prove to be a drag on necessary progress. Our leaving will, I know, be a grievous wrench, but the pain of it will be tempered by the grateful thought that God has enabled me to have your confidence and good-will and kind co-operation. I feel that I cannot fully express my thanks for the kindness and generosity of my co-workers, especially of those who were in the diocese before I came to work in it. The step I am proposing to take has cost me much thought and earnest prayer. I have not been hasty in coming to a decision as to what is the path of duty, and I devoutly trust that I may be right in following what seems to me to be the leadings of the Providence of God, and in accordance with His will concerning me. One great comfort in the thought of my retirement is that I am making way for one who will bring to the task qualities which may make up for my limitations and shortcomings. The Coadjutor Bishop, whom you elected unanimously just two years ago, will at once step into the place of leadership, and the work will go forward without halt or hesitation. We thus see the importance of having had some one in training for the position. In His Lordship you will thus have one who is fitted by nature and experience to inaugurate new work and to carry it to a successful issue. We know with what remarkable energy and ability he built up the work of the Church in the important city of Brandon, and how much he was esteemed

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and beloved in that city by people of all creeds and classes. He has now been my trusted helper and comrade for seven years, and has relieved me of many heavy burdens. The experience thus gained has made him thoroughly familiar with the conditions of Church work in the West, and especially in this diocese. The last two years have brought him into personal touch with our chief friends and supporters in England and Canada, and with His Grace the Archbishop of Canterbury and other great leaders, both in England and in Canada. He has, therefore, the large and varied experience, the resourcefulness and initiative, which are needed in such a diocese as this. We may, indeed, well be thankful that we have one who is on the ground, well acquainted with the problems to be faced, and with the work to be done, and with the best methods of doing it. There are, however, many things which, for the sake of economizing the diocesan finances, I have myself been in the habit of doing which you must not expect him to do. A Synod office, with a paid Synod officer, who can give all his time to diocesan business, is now an absolute and imperative necessity. Arrangements, with this end in view, should be definitely made at this meeting of the Synod. The need for this is immediate. The providing of such an officer will greatly relieve the Bishop and give him more time for his episcopal work, and for thought, study, and prayer. In conclusion, I feel sure you will give the Coadjutor Bishop, when he assumes the full burden as Bishop of Qu'Appelle, a very sincere and hearty welcome. I would most affectionately ask you to cheer and encourage him by your loving sympathy, your loyal support, your cordial co-operation, and your constant intercessions; and may God grant to him in his great work His rich and abundant blessing. May that Holy Spirit, whose Festival we are keeping, give us a right judgment in all things, and bless our deliberations for the greater efficiency of the work of the Church. May He give us the enlarging life, the growing vision, the increasing service which shall make the Church more and more a blessing and a power for God and righteousness in this Western land. And may we, when we separate, return to our homes and our work, cheered and refreshed and invigorated by the solemn services and the mutual conference in which we have been engaged together. On the second day's session the Coadjutor Bishop delivered his charge, from which we give some extracts:—

"Reverend Brethren and Brethren of the Laity,—We meet together this morning with feelings of regret because our beloved Bishop has found it necessary to relinquish his hold upon those things which for so long had been part of his very life. We have been gradually led to expect him to withdraw from active work in the diocese, and also to vacate his position as President of this Synod; nevertheless, we experience a shock as we find ourselves deprived of his presence, and another with fewer qualifications and a much shorter experience occupying that position of President. Fifteen years ago, shortly after our Bishop had resigned the Deanery of Rupert's Land, the speaker remembers Archbishop Machray saying as he referred to Bishop Grisdale's departure for Indian Head: "I feel as if I had lost my right hand." The Archbishop, who had watched the work of the then Dean of Rupert's Land for many years, knew well what attention he gave to detail, how quick he was to read character, how ready to recognize merit in those who differ from him, and how readily he grasped facts which concerned the welfare of the Church at large. As we glance backward and catch a glimpse of all that has transpired since he was elected third Bishop of Qu'Appelle in this city of Regina, the conviction forces itself upon us that God's Holy Spirit has been with us in Qu'Appelle, in our very midst, directing and teaching his apostle, the Bishop, how to act, when to speak and what to write, in a most difficult period of our Communion's history in North-West Canada. The Church people throughout the diocese will miss him, and we here assembled miss his presence to-day, but we shall never forget his work and labour of love.

"Can we forget One Friend,
Can we forget one face,
Which cheered us for our end,
Which nerved us for our race?
Though sad to toil and yet forego,
One presence which has made us know,
To Godlike souls how deep our debt,
We would not, if we could, forget."

For some time past it has been felt by many in the diocese that the time had arrived for obtaining a site for the Cathedral Church, St. Chad's Hostel, Bishop's Court, and other insti-

tutions. At the meeting of the Executive Committee on January 18th a committee was appointed to select a site suitable for the erection of these buildings. That committee and other committees have been busy since that date, and the Archdeacon of Regina will make known to the Synod later on the doings of each of these committees. The Provincial Government has dealt kindly with us. The city council, we are assured, will assist us in providing another educational institution for Regina according to its ability, while the Church people of the city have already subscribed liberally. It is important that the proposed agreement with the Government receive careful attention and the full approval of this Synod. It is now for the diocese as a whole to express its opinion, shoulder the responsibility, and assist in providing the necessary buildings. A scheme that is to benefit all must receive the support of all. The present building, known as St. Chad's Hostel, is too small and altogether unsuitable for the purpose for which it is required. During the past winter there has been much sickness among the staff and students. This, I understand, is to be attributed largely to overcrowding. The Hostel has now become a power for good in the diocese, and the proper housing of the staff and students should receive our first attention. It will be for this Synod to decide what steps shall be taken in the near future to provide the necessary buildings."

"Brethren of the Clergy and Brethren of the Laity,—As I enter upon the path trodden by Bishops Anson, Burn and Grisdale, is it any wonder that the thought of my imperfections fills me with alarm? Yet I believe you will give to me what you have gladly given them in the past—your prayers, your sympathy, your loyal support, and your affection. Because you will do this, I dare follow on in hope and confidence. As I look upon the future, and hear

"The first low rush of waves
Of nations yet to be,"

touching the prairie at a thousand different points in this diocese; as I think of the many and increasing duties that the Bishop of one of these Western dioceses must be ready to perform; as I view the plans and possibilities that are even now pressing hard upon us, is it to be wondered at if misgivings sometimes possess my soul? Yet, believing God's promise, "Lo! I am with you always, even unto the end of the world," I can believe that He will bless us and prosper us as we labour together for the extension of His Kingdom, and endeavour to establish religion and piety in this part of the Dominion for all generations. My aim and desire is to be, indeed, what a Bishop of God's ancient Church is in name, "A Father in God"—"a Father in God" to all committed to my care and oversight by that great Shepherd of the sheep, to whom one day I must hand over my staff and render an account; "A Father in God" to all, until I am relieved of the responsibility. Constant in the endeavour to imitate His own Divine Fatherhood; that I shall be this in some measure I cannot but hope, because you will pray for me, and that more especially when in God's house and before God's altar, you plead the merits of the all-atoning sacrifice and return to the Shepherd and Bishop of your soul, whose unworthy representative I must now be to you and others who are of the flock in the peaceful home of this diocese. As time passes, and as we draw closer to God and each other in prayer, sacrament and work, we will together endeavour to reveal to all who profess and call themselves Christians what a power of love and benediction is at work in the historic Church we represent, and which commands our admiration, as well as our love and allegiance."

Perhaps the most important step taken by the Synod with respect to the future work of the diocese was its endorsement of what has been done during the past six months to provide for a site for cathedral, Bishop's residence, and Theological College in Regina. Seven and a half acres of land have been secured from the Provincial Government. Possibly, also, the permanent home of the Railway Mission may be located on the same site. The land has been acquired on special terms on condition that buildings of the value of \$80,000 are erected there within three years, and a further seven and a half acres will be reserved for the diocese if not less than \$200,000 is spent in buildings within twelve years. The site is a very fine one, and the Synod showed its sense of the greatness of the opportunity by shouldering the burden.

Exhibition of Ecclesiastical Art.—In paying a visit to the Exhibition of Ecclesiastical Art in the afternoon in the city hall, held under the auspices of the Saskatchewan branch of the Western Art Association, it was not difficult to appre-

ciate the statement made by Bishop Harding in his opening address that he had never seen in any diocese in Canada so many churches so artistically decorated as in the Diocese of Qu'Appelle. Much of the credit for this is given to the late Bishop Anson, who aroused an interest in the beautifying of places of worship, and made it possible to procure beautiful and appropriate ecclesiastical embroidery through the Qu'Appelle association organized in England for the purpose of thus providing for this diocese. Mr. R. S. Lake, M.P., Grenfell, patron of the Saskatchewan branch of the W.A.A., in a few appropriate words opened the exhibition and introduced Bishop Harding, who gave a beautiful and suggestive address on "Art," pointing out the close relationship existing between Art and Religion. "The formation of the Western Art Association a little over a year ago," he said, "marked a new departure in the life of the West. It meant a new development along right lines in the life of the people settled in this fruitful Province. It was a sign of the desire for the beautiful and artistic in addition to the needful and useful." In regard to the Ecclesiastical Exhibition he continued: "I am pleased when I see Art at work in our sanctuaries and churches, making them as perfect as possible for the worship of the Divine Artist. At the back of all art is God. Art is founded on the love of God. The love of God dwelling in the artist creates both cathedral and oratorio. The music, painting, sculpture, needlework, that enrich the service and adorn the sanctuaries of the churches of Christendom are all sacred. We should thank the Western Art Association for reminding us that art is not for the churches of Europe alone, but for the houses of God being erected here. Pardon me for saying it, but a school of art is just what we want for Western Canada. In early days, it was impossible for us to do much more than obtain the things absolutely needful for body and soul. It is quite different now, and we should rejoice that an exhibition of this kind has found favour with so many. Regina lately took the lead in music; now it is taking it in another art. A nation and Church rejoicing in art are things to be desired. A people who are indifferent to art are to be pitied. Art more often than not appeals to the eye. Art is chiefly concerned with imparting truth through the eye. The principal aim of religious art is to represent some revealed truth or doctrine as clearly as possible. A school of art is a school of truth, teaching men things concerning God and nature through the eye. Bishop Creighton, once asked what he considered the chief pleasure of life, answered, "Observation." The speaker next referred to the necessity for art—needlework included—being inspired by faith. The use of flowers in season and the boughs of trees was urged for the decoration of churches. "The beauty of all these things increases when pressed into God's service." "All through the ages," said the speaker in conclusion, "God's Church has consecrated art and pressed it into His service. Both Jewish and Christian. To David, the Spirit of God revealed the beauty of the Temple, which was built after God's own design. All churches, all decorations, all embroideries may be the work of God's Holy Spirit, if we will allow Him to work in us."

NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop, New Westminster, B.C.

Vancouver.—St. Paul's.—The parish hall, the most complete Anglican building of its kind in British Columbia, was formally opened by the Ven. Archdeacon Pentreath, Bishop's Commissary, on the 13th. There was a large gathering and a good programme. A feature of the evening was the presentation to St. Paul's Church Lads' Brigade, of a handsome silk Brigade Banner by Captain Mellon, from the Dowager Countess of Derby, who, as Lady Stanley, wife of a former Governor-General, visited Vancouver in the early days of its history, and from whom Stanley Park is named. The banner was accepted on behalf of the Brigade by Captain Harold E. A. Pentreath, son of the Archdeacon, who organized the Brigade. The rectory is also completed. Mr. Chadwick is to be congratulated on his successful work in this important parish.

Lytton.—The Rev. Canon Deedes' party has arrived at Quesnel and held their first service in the "Union" Church on Whitsunday. Immediate steps will be taken to build a church and clergy house on the lots owned by the Church authorities.

Shulus.—The Indian Mission.—The building of the Indian hospital at the Shulus Reserve will be begun at once. The Provincial Government has made a grant of \$2,500 towards its erection.

The Bishop is leading a strenuous life in England in making known the work and requirements of the diocese. Seats have been assigned in the Abbey at the Coronation service to him and Bishop Perrin. He is expected home in July.

The International Clericus.—One of the American Bishops has voiced his appreciation of the recent gathering at Vancouver as follows:—"I was impressed by four things: The thorough way in which it was managed; the cordial hospitality with which we were greeted; the high class of men you are getting on the coast, and that most remarkable Sheffield choir."

Correspondence

APPEAL FOR MISSION HOUSE FOR REV. C. H. SHORTT, JAPAN.

The Rev. T. G. A. Wright begs to acknowledge the following contributions for a Mission House at Nagaoka, Japan, for the Rev. C. H. Shortt:—Previously acknowledged, \$164.72; Mrs. (Dr.) Wilkinson, Sarnia, \$5; the Rev. Dr. Rigby, Port Hope, \$2; A. Burrows, Toronto, \$1; the Right Rev. Bishop Reeve, Toronto, \$1; the Rev. C. H. E. Smith, Fergus, \$1; Mrs. Schreiber, Sarnia, 50c.; the Very Rev. Dean Crawford, Halifax, \$2; P.O. Box 463, Toronto, \$2; the Rev. W. V. McMullen, Lethbridge, Alta., \$5; the Rev. A. R. Kelley, Quebec, \$2; A. G. Alexander, Hamilton, \$1; the Rev. C. E. Jeakins, Clinton, \$1; the Rev. Chas. Miles, Aylmer, \$1; M. Cowper, Thamesford, \$5; total, \$194.22. Amount required, \$800. Contributions may be sent to the Rev. T. G. A. Wright, Sarnia, Ont.

THE BISHOP OF HEREFORD.

Sir,—In reference to the letter of "Presbuteros," concerning the Christlike invitation extended by the Bishop of Hereford to the Nonconformists to unite with him at the Lord's Table at the Cathedral Coronation service, I beg leave to express my own deep thankfulness for

this noble and timely action on the Bishop's part. Your readers doubtless know that the Bishop of Hereford enjoys the powerful support of the London "Times" and "Spectator," which is a striking indication of lay feeling in this matter. Moreover, among many other leading and loyal Churchmen, the honoured Bishop Doane, of Albany, holds that the rubric following the Confirmation service was never intended to exclude devout Christians not of the Church of England. The Bishop of Carlisle has taken the same ground over his own signature in the columns of the "Spectator," arguing that the narrow interpretation of the rubric is contrary both to the history and spirit of the Reformation. Above all, exclusion of our fellow Christians from the Lord's Table for lack of Confirmation has no support whatever in the New Testament. Surely we have no monopoly of the great Sacrament of Unity. If the Church of England is truly Catholic, she is bound to show to all believers the mind and spirit of Christ, who said, "Him that cometh to me, I will in no wise cast out." Free access to the Lord's Table is the inherent right of all believers—a right purchased for them with His Own Blood.

G. Osborne Troop.

A WARNING.

Sir,—May I take the liberty, through your columns, of asking a question of vital importance, not only for the promotion of Christianity, but also for the welfare of this nation? Can no measures be taken to suppress the light manner with which newspapers take up matters of painful subjects? I cannot understand any self-respecting editor allowing such a subject as the Jardine murder case to be treated with such indifference as the editor of a leading London paper has recently done. It is, to say the least, demoralizing and degrading, and cannot possibly do anything toward elevating the minds of its readers, which ought to be the foremost object of every editor. The awful weight of the sentence pronounced should serve as a warning to us to amend our ways; just as the Israelites took warning "When the earth opened and swallowed up Korah, Dathan and Abiram" saying, "Lest the earth swallow us up also."

W. H. Boyd.

BOOK REVIEWS.

Nina. By Rosaline Masson, author of Leslie Farquhar, Peeps at Edinburgh, etc. McMillan & Co., Limited, Toronto, Ont, 1911. Price \$1.25.

This is an unusually interesting novel and written, we presume, by a daughter of the late Professor David Masson, of Edinburgh, who in his day added a glory to the traditions of Edinburgh authorship. The moving power of evil in this story is the marriage law, not, thank goodness, the ne temere trouble, but a complication arising under the Scotch law, which was the national law for centuries before the Council of Trent and of which the nation is tenacious. Some years ago a law was passed requiring certain publicity, but some one got round it by going before the Sheriff in an open court and requiring the admission of the couple, that they were man and wife to be noted in the Court records, which was done for a small fee, and this ceremony has become among the poorer class the favourite mode of marriage. But Miss Masson falls back on the old traditional irregular marriage by written acknowledgment—a very dangerous and in this novel, a probably illegal one. However, all comes right in the end in this story, and we hope no couple will be so foolish as to follow the lead which told so sadly against Nina.

REPORT OF THE BICENTENARY CELEBRATION.

The official report of the Canadian Church Congress and Bicentenary celebration has been issued and has been sent out to all subscribers. The book is profusely illustrated and contains a full and accurate report of the services at the new cathedral, the proceedings and papers read at the Congress, the proceedings at Windsor, Annapolis Royal and elsewhere, the Bishop of London's address before the Halifax Canadian Club and other interesting details of the historic celebration. There is a limited number of copies still unsold. The work is bound in style to match Rev. C. W. Vernon's Bicentenary Sketches, Cloth \$2.00, Paper, \$1.50. Copies may be had on application to the Bicentenary Publication Committee, Box 214, Halifax.

British and Foreign

A teredos in memory of the late Mr. Pearson, warden of Ermington Church, has been dedicated by Dr. Trelawny-Ross. It is of alabaster and oak, richly carved, with scenes from the life of Christ, and was designed by Mr. E. H. Sedding at a cost of about £600.

The site of the Roman station of Clausentum at Bitterne Manor, Southampton, England, is yielding up the story of its greatness to diligent searchers after relics. Coins, pieces of pottery, and other British and Roman remains have been discovered, the coins including those of the reigns of Claudius, Nero, Vespasian, Antoninus, Alexander, Severus, Constantius, and others, which comprehend nearly the whole time that the Romans were masters of Britain. "Clausentum, the Eton or Anton of Claudius," Mr. C. F. Cooksey, of Southampton, told a press representative, "has been regarded by many people as a mere camp of occupation, but my recent discoveries dispel that idea. They include two large coping-stones of the enclosing wall of the city. They were found partly imbedded in the gravel foreshore of the River Itchen, close to the side of one of the walls. They are bow-shaped in section, and weigh about three hundredweight each. The stone of which they are composed is broken from the upper bed of the Bembridge limestone of Quarr Abbey, in the Isle of Wight. This discovery proves that Clausentum was a Roman city in the full sense of the word, and had a big enclosing wall. Owing to the building operations that are now taking place the site is being rapidly built over, but there is still time for excavations to be carried out if sufficient interest were being shown in the work. Every day fresh finds are made, and occupiers of new houses are turning up coins and other things as they dig up their gardens." In the case of the coping-stones the Corporation of Southampton have under-

taken to look after them. They will be placed for public inspection on a heap of masonry on the Western Esplanade, close to a big gun given to the town by King Henry VIII. One of the finest pieces of architecture in the country, the fifteenth



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century Church of St. Michael, Honiton (Devon), was, with the exception of the tower, completely destroyed by fire, the origin of which is unknown. The outbreak was discovered by the sexton when he went to the church to prepare for morning service. He heard a roaring sound, and through a grating in the ceiling he saw great sheets of flame in the timbers between the roof and ceiling. The church is situate a little distance from the town, on the summit of a hill, commanding a view of the Vale of Honiton. Very little water was procurable, and nothing more could be done than to attempt to save the tower and its contents. The local fire brigade was assisted by the Exeter bri-

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gade, which went to Honiton by special train. The church is supposed to have been built by Bishop Courtenay, the "haughty prelate" of Shakespeare's "Richard III." The most striking feature of the interior was the magnificently carved oak rood screen, equalled in but a few churches in the whole country. It stretched in one unbroken expanse of elaborate carving across the entire width of the chancel and aisles. The date of the screen was probably between 1525 and 1530. The screen, organ, and the rest of the valuable contents, with the exception of the Communion plate and a handsome reredos, were reduced to ashes. Also destroyed was the black marble tomb of Thomas Marwood, physician to Queen Elizabeth, who is said to have been pre-

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Children's Department

WEE JANET'S PROBLEM.

Everything small and helpless was once afraid of a certain ragged, bare-footed little boy who had recently come to live in the country. His home was

about Pete. Wee Janet thought that even his mother was discouraged, because he cruelly teased his own brothers and sisters until they were in tears half the time.

No one in the country knew where Pete and his family lived before they took possession of the Perkins farm. In reply to that question, Pete said,

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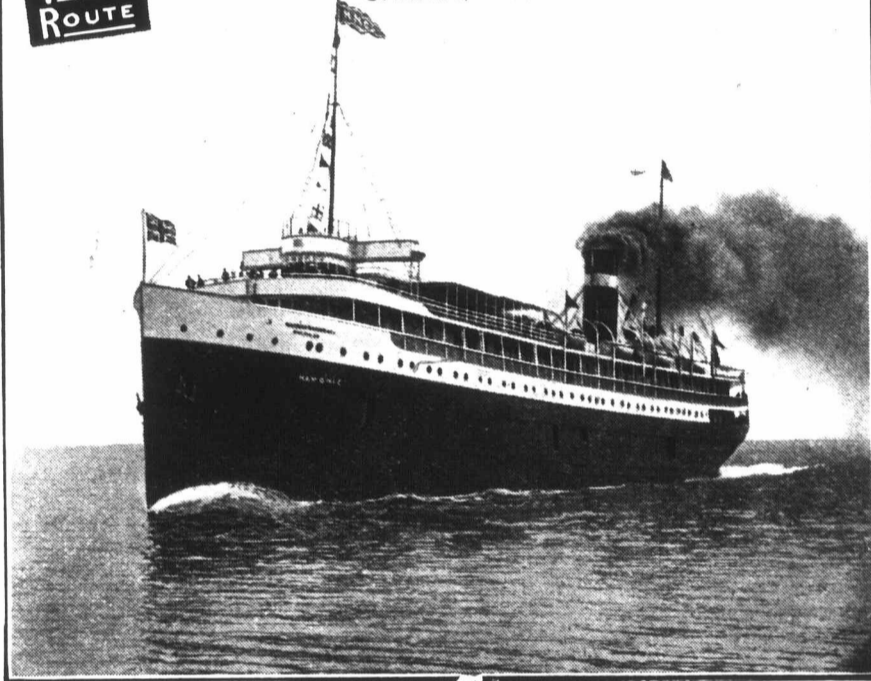
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sented by the Queen with an estate near Honiton as a reward for a wonderful cure he effected on the Earl of Essex. Marwood died in 1617 at the age of 105. According to an old legend, it was originally intended to erect the church at the foot of the hill, but emissaries of the Prince of Darkness willed it otherwise, and when the builders commenced their work the stones placed in position during the day were each night transported to the top of the hill, with the result that the plan was changed.

the old Perkins house, in which no one had lived for years; at least no one but wildwood folks, like birds and squirrels. They didn't stay long after the arrival of Pete and his family, because Pete threw stones even at the bluebirds.

Wee Janet was afraid of Pete. All the Primer Class children who attended the country school were afraid of the boy. He used to chase them and threaten to cut off their ears; once he whispered across the aisle to Bessie Saunders that he would like to eat little girls, and she believed it.

The teachers said that Pete was a bad boy. There was never a school day when the child wasn't justly punished for something. It did seem as if no one ever said a kind word

"None of yer business!" to the Sunday School superintendent.

Wee Janet was much troubled about Pete. "He'll be a dreadfully bad man," she said to her mother, "unless someone can make him into a good little boy. The teacher says she can't do it—she's tried. She says it's a problem."

"I'll tell you what to do, little daughter," said Wee Janet's mother. "Try to think Pete is the lovely boy

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he might have been if he had been born in the Perkins house, and dear old Grandma Perkins was his own grandmother."

"But—but my thinker isn't strong enough," objected Wee Janet. "Be-

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sides, that wouldn't make Pete into a different kind of boy."

"No," agreed Wee Janet's mother; "but if you could imagine Pete as lovely, why you would treat him in a different way and it might make him better."

The following day Wee Janet tried her best to do as her mother suggested. The day after she begged all the little girls in the Primer Class to treat Pete as if he were a good boy. At last Wee Janet and the Primer Class gave it up.

"He just gets worse and worse," Wee Janet told her mother. "He says he 'don't care for nothin' nor nobody'—that's just what he said."

"Well," replied Wee Janet's mother, "there is one thing you can do, and that is always be as polite and kind to him as possible. 'Overcome evil with good.'"

Days passed. Every night when she said her prayers Wee Janet remembered Pete. Each day she tried to be kind to him in every way known to a little girl of eight years old, and extremely small for her age. He threw the flowers she gave him in the dusty road and danced on them. He accepted her gifts only to destroy them, every one, and then called her "Cry-baby."

At last the Sunday School Superintendent learned that Pete was born and lived all his life in a tenement house in a great city. His father died in State's Prison. After that it seemed to Wee Janet that there was almost no hope for Pete.

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One Saturday morning the little girl's mother asked her to carry a pail of buttermilk to Aunt Nancy. "You needn't be afraid to go by the Perkins house this morning," she said "because your father was told that Pete went fishing to-day."

Wee Janet was half-way to Aunt Nancy's when not far up the road

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she beheld Mr. Mason's red cow eating grass outside instead of inside the fence.

"Oh, the hooking cow!" exclaimed the child, almost dropping her pail of buttermilk.

At that moment the red cow lifted her head. It is possible she thought that Janet was a big clover blossom. Anyway, on came the cow, lowing

gently. Mr. Mason always persisted that the cow was harmless.

Janet, too frightened to stir, screamed in terror. That scream brought a barefoot boy running over the fields. The boy was Pete.

"What's the matter, Weejan!" he called.

At that moment Pete looked beautiful to Wee Janet. It seemed to her that she never saw a finer-looking boy than Pete, the ragged, when he picked up a stick and made the cow turn around and go the other way.

"Come on, Weejan," called Pete. "I won't let her hurt yez. I'll drive her back in her pasture and lock the gate. Yez see if I don't!"

After the cow was in her pasture Pete insisted upon going to Aunt Nancy's with Wee Janet. "Yer might see a rattler," he explained, as if such a thing were probable.

"Now I'll take yez home," the boy observed when Wee Janet found him waiting at the gate. Yez too little to be out alone."

Janet's mother thanked Pete for taking care of her small daughter. Then she gave him a piece of gingerbread. After that she showed him Wee Janet's robin's nest and told him all about how the mother robin worked to build the nest, and how long she sat upon the eggs before the little nestlings were hatched.

Father Robin scolded the boy so vigorously Wee Janet was afraid Pete's feelings might be hurt.

"You see," she explained, "he knows that you're a stranger. Now, Father Robin, don't make such a fuss. If Pete took care of me he'd take care of your babies, too. Wouldn't you, Pete?"

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"Sure!" Pete replied with a broad grin.

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in Pete. He told Wee Janet's mother that he never knew anything about birds before; whereupon he was invited to come every day to visit all of Wee Janet's birds' nests and to read her bird books.

Before the end of the year even the little girls in the Primer Class forgot, or appeared to forget, that Pete was ever a bad-boy. He is in high school now, in town, and his mother never looks discouraged when she speaks of her eldest son, "Peter."

As for Wee Janet, to this day she sometimes wonders how it all came about.—Frances Margaret Fox.

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The Bishop of Exeter, on Ascension Day, dedicated a new reredos, which has been erected in St. Mark's Church, Dawlish, by Mr. H. Hobson in memory of his wife. The reredos is in Caen stone, with carved figures of the Four Evangelists and angels, and opus sectile panels representing the Ascension. The work has been carried out by Messrs. J. Wippell and Co., of Exeter and London.

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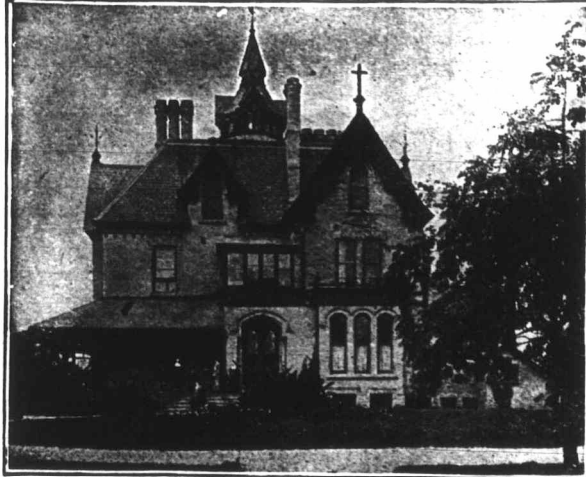
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The Rev. James Malcolm Taylor has resigned the charge of Beattyville Baptist Church, Kentucky, and has also withdrawn from the ministry of the Baptist denomination. Immediately after doing so he applied to the Bishop of Lexington for admission to the canonical course to be pursued by those who desire to take Holy Orders. He was confirmed last month in Christ Church Cathedral, Lexington, being presented for that rite by the Ven. Archdeacon Bowker.

Captain Parker, the head of the British archaeological expedition working in Jerusalem, has recently re-

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turned to England. In reference to what he and his party have accomplished lately Captain Parker says: "Our quest was based on a cypher discovered by a Swede which purported to show the exact position on Mount Orphel (or Mount Moriah) where lay buried old treasures of Israel, including vessels of ritual, ancient manuscripts, etc. At this moment it is not possible to say how far the cypher is correct. We have found beyond all doubt that the ancient city of David was not on Mount Zion, as is usually accepted, but on Mount Orphel. Much of the pottery found dates back as far as 3000 B.C., and is unique."

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