

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 33.

TORONTO, CANADA, THURSDAY, MAY 16, 1907.

No. 20.

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Entry must be made personally at the local land
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ditions connected therewith under one of the follow-
ing plans.

(1) At least six months' residence upon and culti-
vation of the land in each year for three years.

(2) If the father (or mother, if the father is deceas-
ed) of the homesteader resides upon a farm in the
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Morning—Deut. 16, to

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May

Morning—Isai. 6, to

Evening—Gen. 18, or

June 2.—1

Morning—Josh. 3, 7—

Evening—Josh. 5, 13—

June 9.—S

Morning—Judges 4;

Evening—Judges 5,

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Trinity Sunday, c

F.R.C.O., organist

St. James' Cath

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Holy Commu

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TORONTO, THURSDAY, MAY 16, 1907.

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Lessons for Sundays and Holy Days.

May 19.—Whitsunday.

Morning—Deut. 16, to 18; Rom. 8, to 18.
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16, or Acts 18, 24—19, 21

May 26.—Trinity Sunday.

Morning—Isai. 6, to 11; Rev. 1, to 9.
Evening—Gen. 18, or 1 and 2, to 4; Ephes. 4, to 17, or Matt. 3

June 2.—First Sunday after Trinity.

Morning—Josh. 3, 7—4, 15; John 13, 21.
Evening—Josh. 5, 13—6, 21, or 24; Heb. 9.

June 9.—Second Sunday after Trinity.

Morning—Judges 4; John 18, 28.
Evening—Judges 5, or 6, 11; James 1.

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

WHIT-SUNDAY.

Holy Communion: 155, 156, 215, 313.

Processional: 152, 211, 224, 232.

Offertory: 153, 210, 212, 223.

Children's Hymns: 208, 213, 330, 332.

General Hymns: 154, 155, 207, 209.

TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.

Processional: 161, 165, 166, 167.

Offertory: 162, 164, 170, 172.

Children's Hymns: 169, 330, 335, 336.

General Hymns: 160, 163, 509, 514.

WHIT-SUNDAY.

The baptism of the Church upon this Sunday recalls the fact that baptism in the Church today is not simply a ceremony of giving a name to a child. It is a sacramental rite bestowing power, transmitted by the clergyman through the bestowal of the Holy Ghost. Pentecost or Whit-Sunday is fifty days after the Resurrection. After the birth from the grave He who is the Head of the Church baptized the Church with the bestowal of the Holy Ghost. During the great forty days from the Resurrection to the Ascension, our Lord spoke of things pertaining to the Kingdom of God. By this it is understood He made arrangements for the future, and gave directions concerning the work of the Church after He had ascended. Thus organized and equipped the Church waited for the power to be given from on high before beginning work. Not a Sacrament is administered nor any ministerial work accomplished that we have record of, until

the Holy Ghost was given. In the interval, between the Ascension and Whit-Sunday, the apostolic rank is completed by the choice of St. Matthias, in order that the body of the Apostles might be ready, fully equipped and prepared for work. It is something like a great engine, set up and fully complete awaiting the fire to produce the power. So the great Church of Christ thus duly organized and prepared for work is endowed with the fire from on high, the Holy Ghost is given on Whit-Sunday and the work begins from town to town, man to man and heart to heart. The Holy Ghost is given, Sacraments administered, the "Word" preached, forgiveness of sins bestowed, and souls are saved by the power of God the Holy Ghost. And so "they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers."

Enthusiasm.

Disraeli, the elder, in his well-known book on "Literary Men and Men of Genius," points out in the clearest terms that no great success is possible without enthusiasm. The writer honestly believes, and his belief is grounded on a fair knowledge of the subject, that one of the chief reasons why our Church, with all its great and acknowledged advantages, does not achieve the extraordinary success of which it is capable, is, because the clergy and laity as a rule lack this essential quality. The exception proves the rule. Wherever you find an enthusiastic clergyman or layman—and each of our dioceses has some of them, you will find him a source of warmth, energy and decided and progressive results. In a letter from General Gordon, written from Cairo to the Secretary of the Church Missionary Society, he sounds this warning note, "Do not send 'lukewarms.'" Alas, we have too many lukewarms in our Church! There is urgent need of a fresh supply of men of enthusiasm. Men filled with an "elevated and noble excitement in pursuit of some good," or to get closer to the Greek, men charged with "Divine transport."

Business Districts.

The great prosperity of the cities on this North American continent and their abnormal growth has strikingly hastened the ruin and disappearance of those religious edifices erected during the last century. One reason why this movement is accentuated is that so many cities in the States as well as Canada are built on lake fronts or the margins of very broad rivers. Consequently instead of spreading from a centre like old London the growth is from a half-circle and the old centre becomes a warehouse district with few and only poor residents, a centre which steadily grows and pushes the residential portions further afield. The resignation of the pastor of the Bond Street Congregational Church is a fresh illustration of this change. A few years ago this was the leading Church of the body and well-known throughout the country. Now the pastor's salary has been again reduced, through very prosperity and growth of the city moving the residential district further away. We hear the same story from Cleveland, another lake city, and, in fact, from all over the continent. It is distressing too to read of Church centres razed to the ground, their places taken by business buildings and no provision made for the caretakers and other residents of the abandoned region. These people are poor and they and their families deserve better care.

The Deadly Level Crossing.

"Man's inhumanity to man" is perhaps more popularly and frequently illustrated by the victims of the "level crossing" than by any other

customary form of "sudden death" sanctioned by civilized law. The "level crossing" saves money to the railway company which would have to be spent on subways, or overhead bridges, were the law framed for the protection of the public, but human life is outweighed in the balance, by gold. The company is shielded by the fact that the people for the most part killed on the level crossings are men of humble circumstances, a farmer here and there, or it may be some person of no great wealth, position, or influence. Some day a few prominent directors may in incautious moments be killed at level crossings. Bridges will thereafter be built at those danger points by their brother directors and the dragons so long dreaded by the farmers and wayfarers in such neighbourhoods will be powerless to maim and to kill the people, and the death of the wealthy men will be the means of saving many a poor man's life.

Treatment of Criminals.

Unless we mistake the signs of the times there is a wide spread conviction that the soft and appealing treatment of criminals has been pushed too far. Doubtless the revolt from austere discipline was natural, but, judging from the observations of experienced officers, it has gone quite too far. At the root of the trouble lies the failure of parents to train up the children. Then the school discipline is not much better, and the natural result is the increase of sneaking vice and crime. Boys and girls are not taught "to labour truly to get my own living and to do my duty in that state of life unto which it shall please God to call me." We need not go far from home to find officials whose experience has taught them that the use of corporal punishment is much more needed, in their judgment, than suspended sentences, and that crimes which bring young or even old culprits, male—or female, into a police court are less likely to become chronic if met with chastisement. The head constable of Liverpool, we read, has put this state of affairs very plainly in his report, adding as a reason for the increase of crime, "Unwillingness to prosecute in larcenies, embezzlements, and frauds, often amounting to direct neglect of a citizen's duty to the community, every year makes the fear of prosecution less deterrent." Other chief constables might use this language even in Canada.

A Medical View of Prayer.

It is interesting to note a striking conviction of the salutary influence of prayer based on scientific medical observation. A mental specialist in the United States, Dr. Hyslop, gives his opinion in the following words: "As an alienist, and one whose life has been concerned with the sufferings of the mind, I would state that among all the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer." This view is sustained by the experience of an acquaintance of the writer, a man of middle age, scholarly, intellectual, and of upright character, who was long troubled with insomnia; and who said that his chief source of relief from it, was, what Dr. Hyslop so strikingly calls, "the simple habit of prayer."

Migration of Congregations.

Experience shows that migration is not always necessary. Older Toronto people remember when Dr. William Rainsford left St. James' for St. George's, New York. That church was being deserted and the story is well-known how Dr. Rainsford created, in fact, a new type, the institutional down-town church, a success built at

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In a Specialty.
Baltimore, Md., U.S.A.

the expense of his health. There are also other old churches supported by old family associations and traditions and by hard work among the varied often stranded populations to which loyalty and love bring many self-denying workers. There are others where the resident clergy find they have to adapt their hours of work and visitation to the times when their parishioners can be found at home. When that is the case the parish income is doubtless smaller, but the real influence is often larger and the congregations are relatively greater. Of course, every where there are exceptions, but when examined as an Australian exchange, writing of Melbourne, points out, there may be found "large town parishes languishing under the thirty-years' rule of a vicar who is long past his best days." One alleviation of such cases is a pension fund. We cannot often find, it would not be reasonable to expect to find, many who like Dr. Rainsford, on the threat of physical infirmity, at once retire in favour of stronger, younger men.

A Needed Reform.

By its operation in the Western coal fields the new Strike Law seems to have merited the commendation recently given it by Earl Grey when speaking in public in the United States. It is a stride in advance to provide a just and adequate measure through which employer and employed are brought to realize that it is the will of the whole community, written in express terms in the statutes of Canada, that these petty wars should cease, ruinous as they are to trade and commerce, injurious to the peace of the community, and involving families and individuals, not seldom in serious loss and privation, accompanied at times by bloodshed and death. Lawlessness must give place to law which must maintain the rights of all. The spirit of fair play and justice to rich and poor alike—the noble heritage of the British race—is the principle which must govern all classes, creeds and conditions of Canadians, and ensure peace, order, progress and good will on the northern half of this continent.

Fresh Air in Church.

The question of "Fresh Air in Church" is one on which men—and women—will probably differ to the end of time, . . . and various persons express themselves more or less forcibly on the subject. Churchwardens do their best, but the question in practice is generally decided by the imperious female who makes everybody about her uncomfortable until the ventilator is arranged, or shut down, to her liking; and if she is an important member of the congregation she generally gets her way by issuing brief and decisive commands to the verger, entirely regardless of the wishes of the rest of the congregation. In practice the difficulty need not exist, provided the congregation will exercise a little of that Christian charity which appears to the best advantage when practised in the small affairs of life. The homely law of "give and take" applies here as elsewhere, and the absurd sensitiveness to "draughts"—often quite imaginary—and the equally absurd ill temper and touchiness shown in connection with them, are often to blame for much of the friction so characteristic of English parochial life. How our forefathers fared in churches with unglazed windows and no chairs or seats it is difficult to imagine; but somehow they would seem to have been regular in church attendance.

Gabbling the Services.

A correspondent of "The Guardian" puts in a timely protest against the "gabbling" of services, which is so characteristic of a certain type of clergy, who, while emphasizing the importance of frequent services, minimise their usefulness by reading them unintelligibly. To anybody with an ear for the loveliness of noble language the treatment accorded to the (stately and musical

rhythms of the Book of Common Prayer by many of the clergy is distressing in the extreme. And not only the clergy, but the choirs have much to answer for. The gabbling of the General Confession fortissimo on a high note is not unknown; and the treatment accorded to the Creeds, where every word should be impressively and exactly rendered, is often little short of a scandal. If congregations had more opportunities of realizing the magnificent perfection of the phraseology of the Prayer Book, there would be fewer complaints that its language was archaic and unintelligible.

The Bishop of London's Visit.

Our readers will be glad to see the reference made by the Bishop of London, England, in his diocesan address, delivered the other day, to his intended visit to the United States and Canada. The following is His Lordship's reference to his coming visit: "And that brings me to my visit to Canada and the United States. I am rather a 'stay-at-home' person by nature, but there come times when one must really make up one's mind whether one believes in a Catholic Church or not, and it seems to me, after six months' consideration, that when our great American sister Church (it seems almost presumptuous to say daughter Church when they had to go to Scotland for their Orders) is keeping its 300th anniversary, and very urgently desires that the representative of the Bishops who had for 170 years been their Bishops should be present at Richmond to wish them Godspeed, that Bishop must, pull himself together and go. And, of course, if I go across the Atlantic at all, I must visit also our own fellow-subjects in Canada, and I am to address, among other gatherings, the massed congregations of the neighbourhood at Niagara Falls. You may imagine the warm-hearted welcome which I am receiving when I tell you that from Canada and the United States I received by one mail invitations to preach in fifteen cathedrals. I hope, therefore, I may feel that I have the consent of the diocese not only to spend the month of September—out of my holiday—in Canada, but also the first three weeks of October in spiritual communion with the American Church." No member of the Episcopal Bench of England merits a heartier welcome from Canadians than the noble Bishop of old London—one of the foremost living exemplars of "enthusiasm" in our Church.

THE NATURALNESS OF THE RESURRECTION.

Eternal betterment is the law of our being. This is only another way of stating the universally accepted law of evolution. There is an irresistible and eternal tendency in all living creatures to develop and advance. The motto of nature is ever onward and upward, and though the process may be slow and obscure it can never be permanently arrested. Humanity's destiny, therefore, is to advance, to continually better itself, to go on and on from "strength to strength." This law of betterment is a most glorious and inspiring one. It is the master key to all the problems of our being. Rightly understood it expresses the whole science of life. Mankind, individually, and in the mass, moves steadily forward. He is for ever growing towards that Divine standard, which finds its embodiment in the Incarnate Lord. In the risen Christ, therefore, we see "that body that shall be," we see ourselves in the first completed stage of our evolution. Much has been written on the nature of our Lord's past Resurrection body. Science seems to be slowly groping its way to its partial comprehension and definition. The late F. W. Myers, one of the most gifted Englishmen of his generation, and author of that monumental work, "The Survival of Human Personality," described by Sir Oliver Lodge as the

Novum Organon of the science of psychology, declared that in fifty years scientific research would so thoroughly establish the fact of the Resurrection of our Blessed Lord that no one in his senses would dream of denying it. There is something extraordinarily inspiring in such a statement by a first-rate man of science. It matters little as to how we may accept or define the nature of the "Resurrection." This we may be sure of; it was, or rather is, not an exceptional or isolated happening in the course of nature. It is as much part of the cosmic scheme as the rising and falling of the tides, the procession of the seasons, or the eruption of a volcano, the coming of an earthquake or the falling of a sparrow. It was "all in the day's work," and the result of the ever evolving or unfolding purposes of God. We call it "miraculous," because to us it is exceptional. And we call it "exceptional" simply because it is outside the range of our own experience. No doubt to man it is exceptional, because unprecedented, and people have rushed to the conclusion that it was the result of the special interposition of the Creator, and, therefore, something unnatural, abnormal and so, in the objectionable sense of the word "miraculous." But this is an entirely mistaken view of the Resurrection, and the sooner people rid their minds of it the better. Nothing is miraculous, except as being a matter for human wonderment, that is nothing happens which does not fit and fall into the Divinely pre-arranged scheme. The Resurrection was a perfectly natural occurrence, and our Blessed Lord's Resurrection body, with to us its wonderful properties and powers was a perfectly normal body. It was the result of a process of evolution, of "natural selection," if we may use the term in such a connection and with all reverence. Speaking after the manner of men, and Christ it must ever be remembered "rose" as man, we see in the risen Christ the crown and flower of our manhood. "The second man is the Lord from Heaven." At what time we shall attain to this, whether immediately after "death" so called, or in some far distant future, matters little or nothing. We have started on the road, we are moving forward, and nothing can stop us. Our own "resurrection" is as much a part of our lives, as inevitable and natural as youth, manhood, old age and dissolution. Christ's Resurrection differs from ours only in certain "accidents." It and ours is essentially the same and both are part of the natural order of things. For to speak of the "natural and supernatural" is to express a fundamentally mistaken idea, and even the softened expression "normal and supernormal," now used by some, though at first sight more acceptable is also, when considered, equally mistaken. In God's dealings with the universe everything is natural and normal. "For with Him is neither variableness nor shadow of turning."

MENTAL DISSIPATION.

We remember being told, how long ago we do not care to precisely recall, of a certain young woman in Ontario whose mind had become affected, "she went out of her head from reading love stories." The girl it appears had been an insatiable devourer of novels, and her mental break-down, it was assumed, was purely due to a practice then regarded as morbid and exceptional. In those simple days the "confirmed novel reader" was placed on about the same level as the cocaine or morphine fiend is to-day. People spoke of them with bated breath, and sad and ominous shakes of the head. Their present worthlessness and ultimate hopeless and irretrievable ruin was predicted with the same confidence as would be displayed to-day, in the case of the confirmed drunkard or gambler. Except in the moderate enjoyment of the great masters, people as a rule read novels furtively and shamefacedly. To read novels then, as millions do to-day, was a very serious implication

on a man's character. ed him and materially tation for ordinary good a very dangerous spe rendered a man unfit, ness of life. No ma or standing in the have it said of him that s, for the younger p the practice was stern inely repressed, except fully selected authors prime favourite. To-c ally and universally el it is difficult to realiz have said does not at Anne, but to the boyl elderly people. No novels, Bishops, prem boys and girls and m rank and condition, of being ashamed of of playing chess or golf. Novel reading cognized recreations taken the place of a in some cases worse So far then we may tempt to deny that reading in its extren form than gambling. But here we must st novel devouring, or become what may t the mental diseases the expression "mei ness. A state of n solid reading dista actually loathsome, satiable craving fo pabulum, cannot morbid or diseased the physical condit lost his taste for v an insatiable desir Imagine the cond whole year had e kind, and had not ishing food, and y of the "confirmed it is a fact, whos very imperfectly in our English-sp and women, espec end to year's en book, but a nov book of travels, religion, poetry, minds as would l possible physical school, ten, fite case may be, ha of anything but is wholly and s source of amus them all the tre is a sealed fount They go on yea after novel, and them almost as adding their br things" of liter: peat of millions is a serious an which it behov teaching agenci grapple. It is system of educ of cases it seer ing a love for probably the n the school do their lives of ; that which mi ment. Is ther it possible to children at scl

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

on a man's character. It hopelessly compromised him and materially interfered with his reputation for ordinary good sense. It was in a word a very dangerous species of dissipation that rendered a man unfit for the solid serious business of life. No man who valued his reputation or standing in the community could afford to have it said of him that he habitually read novels, for the younger people, and especially girls, the practice was sternly forbidden and unsparingly repressed, except in the case of a few carefully selected authors of whom Scott was the prime favourite. To-day matters have so radically and universally changed in this respect that it is difficult to realize the fact, that what we have said does not apply to the days of Queen Anne, but to the boyhood and girlhood of hardly elderly people. Nowadays everybody reads novels, Bishops, premiers, judges, school masters, boys and girls and men and women of every age, rank and condition, and people no more dream of being ashamed of so doing than they would of playing chess or of indulging in a game of golf. Novel reading has become one of the recognized recreations of the times, and it has taken the place of a number of questionable, and, in some cases worse than questionable, pastimes. So far then we may say good. No one will attempt to deny that it is better to have novel reading in its extremest and most aggravated form than gambling, and excessive drinking. But here we must stop. Novel reading or rather novel devouring, or better still novel bolting has become what may fairly be described as one of the mental diseases of modern times. We use the expression "mental disease" with all seriousness. A state of mind which renders all plain solid reading distasteful, and in some cases actually loathsome, and manifests itself in an insatiable craving for one and only one kind of pabulum, cannot be described as anything but morbid or diseased. It is exactly analogous to the physical condition of a man who has entirely lost his taste for wholesome food and who had an insatiable desire for pies, pickles, cakes, etc. Imagine the condition of a person who for a whole year had eaten nothing but food of this kind, and had not swallowed a mouthful of nourishing food, and you have the mental condition of the "confirmed novel reader" of to-day. For it is a fact, whose significance has as yet been very imperfectly grasped, that there are to-day in our English-speaking world, millions of men and women, especially the latter who from year's end to year's end never dream of opening any book, but a novel. The thought of reading a book of travels, biography, history, science, art, religion, poetry, etc., is as remote from their minds as would be the attempting of some impossible physical feat. Never since they left school, ten, fifteen or twenty years ago, as the case may be, have they turned over the leaves of anything but a story book. To them reading is wholly and solely, first, last and always a source of amusement and nothing more. To them all the treasures of non-fictional literature is a sealed fountain, not a drop comes their way. They go on year after year, bolting down novel after novel, and story after story, forgetting them almost as soon as read, muddling and adding their brains with the "pies and cakes and things" of literature. This is the plight we repeat of millions of fairly educated people, and it is a serious and disquieting state of things with which it behoves the clergy, and all the other teaching agencies at work to-day to immediately grapple. It is a very serious reflection on our system of education, that in such a vast number of cases it seems absolutely incapable of imparting a love for sound wholesome reading. With probably the majority of children, the closing of the school door means the final shutting out of their lives of any species of literature, except of that which ministers to their momentary enjoyment. Is there no way of remedying this. Isn't it possible to impart sound literary instincts to children at school. And if not, why not.

The death of the reverend Dr. John Watson, lovingly known to the reading public as Ian MacLaren has been received with great sorrow by all who have enjoyed the privilege of reading his books. He first came into prominence through his Drumtochty sketches and probably nothing that he subsequently wrote equalled in power, in sweetness and in wholesome, uplifting, cheerful teaching, these earlier productions of his literary efforts. His life of the Master, his lectures and sermons, are in many respects notable productions, but he touched a tender chord when he wrote of the simple folk whom he had known in the Highlands and his touch was that of a master hand. He took one into the cottage of the peasant and spread out before us his home life, his inmost faith, his passion for religion, his sturdy and unbending independence of thought, his tenacious resistance of what did not appeal to him as right; and he makes us laugh with scornless merriment at his peculiarities and his foibles. What could be more tender and inspiring than the account of the old school master and his favourite student? What could be a nobler presentation of professional fidelity than the story of the doctor? And what could be a more beautiful conception of the ministry than the sketch of Dr. Davidson? Dr. John Watson saw the essential elements of life exemplified in the lowly and the simple, and he impels us to sit at the feet of the common people and learn of them. He, of course, idealizes, but his idealizing has a very substantial foundation of fact. His writings have an inspiring quality for he makes us realize that there are saints and heroes all around us if we have but eyes to see them and hearts and minds to understand them. In his more serious, but perhaps not more effective efforts, he strikes a high note of Christian manhood and gives expression to the same in most fascinating English. There is a touch of pathos in the death of this distinguished doctor—away from home—in a foreign land—after a brief illness—and at a time when the public had somewhat forgotten him. Had he died ten or twelve years ago his passing would have evoked the greatest possible demonstration of affection and sorrow. But of recent years he does not appear to have written anything that approached the power and popularity of his earlier work, and in this age when men are perpetually demanding to see and hear some new thing, out of sight is apt to mean out of mind. But Watson has left behind him his own memorial which will live and influence generations to come. We trust that his spirit may find more frequent expression in our literature, for he honoured what was honourable, and loved what was true, and dignified and ennobled what was simple and of good report and has left sweet memories behind him.

We listened to the Right Reverend Dr. Joscelyne, Bishop-Coadjutor of Jamaica, a few days ago as he appealed for assistance for his people who suffered so grievously by the earthquake in January last. We cannot recall a request coming from without, which so touched us and convinced us of the reasonableness of the demand and the duty of responding to it as that presented by Bishop Joscelyne. In the first place it is the call of the citizens of one part of the Empire to their fellow citizens of another part to come to their rescue in the hour of necessity. In the second place it is the call of members of the Anglican Church in Jamaica to their fellow members in the Anglican Church in Canada to help them in the presence of a disaster that could not be foreseen and, of course, could not have been obviated. We have not heard of any assistance being offered by our Dominion Government on this occasion, although a hundred thousand dollars was voted and sent to the relief of

the San Francisco sufferers about a year ago. The claim of the British island in the Atlantic ought to be quite as pressing as the American city on the Pacific. It is most encouraging to learn that the American Church is showing a very practical sympathy in the loss of the Jamaica people. When our brethren in the United States move in a matter of this kind they usually move to some purpose. But the obligation rests upon the citizens of our Empire and upon the Churchmen of our Empire to lend a hand when the need is so manifest. Bishop Joscelyne points out two very important elements in the situation. In the first place the loss is manifestly great and the means to restore that loss has been taken from the people themselves, it must come from without. Fourteen churches, in and around Kingston absolutely razed to the ground and must be rebuilt from the foundation upward, is a proposition that would stagger the Church in Toronto or Montreal even though everything else went forward under normal conditions. But fancy the homes, the shops, the offices, the banks and everything to be replaced and business paralyzed and unable to adequately contribute to the rebuilding! That is the situation in Kingston. But it is even worse than that. For thirty-five miles out of the city the destructive effects of the earthquake was felt, and forty more churches and rectories in whole or in part have to be rebuilt by homeless people! In the second place Bishop Joscelyne reminds us that the churches he asks for are not for imaginary congregations which may at some future time be gathered together to worship, but they exist in the flesh to-day. He illustrates this by telling of how he preached during Lent in one of the churches in Kingston to a congregation of eight hundred men, and on Ash Wednesday he administered the Holy Communion at half past seven in the morning to four hundred and thirty communicants. It is for congregations like these that he asks the means to rebuild their churches. Unless it is known that other arrangements are made, cheques and contributions ought to be forwarded to the Bishop of the diocese, designated for this purpose; and the Bishop will see that it reaches its proper destination. We do not see how Churchmen in Canada can ignore such a request, or giving, how they can refrain from giving generously.

The new rector of St. George's Church, Montreal, the Reverend Dr. J. Paterson Smyth, late of St. Ann's Church, Dublin, arrived last week and will take up his duties forthwith. Dr. Smyth comes to this country bearing a very high reputation as a preacher, scholar and citizen. The most charming accounts have been carried across the Atlantic in advance of him and the people of St. George's and Churchmen of Montreal generally are looking forward to a ministry of great power and usefulness. Many, of course, shake their heads and say it is difficult if not impossible for a man who has passed middle age in the Old Land to adjust himself to conditions in this country and make, or live up to, a high reputation. It is manifest that such a man has to learn and unlearn many things. The spirit, the history the traditions and the outlook of the two countries are entirely different, and yet the man who really and deeply knows human nature we fancy will find that the difference between the people on our side of the Atlantic and the other is incidental rather than essential. One thing is certain, a great opportunity lies before Dr. Smyth, not merely to impress himself upon his own congregation, but to impress himself upon the whole Canadian Church by contributing to its driving force, and bearing his share in the solution of the problems which lie before us. He will find himself at once among friends, and in the Canadian metropolis there will be ample opportunity for the exercise of his activities, ecclesiastical, benevolent, educational and industrial. Churchmen will rejoice in his success.

Spectator.

psychology, research fact of the at no one in it. There g in such a ice. It mar- or define the we may be exceptional of nature. heme as the rocession of volcano, the ng of a spar- and the re- ng purposes ause to us it "exceptional" nge of our it is excep- people have the result of Creator, and, bnormal and f the word ely mistaken ooner people Nothing is r for human s which does pre-arranged a perfectly d Lord's Re- nderful pro- normal body. evolution, of : the term in rence. Speak- Christ it must n, we see in flower of our ie Lord from attain to this, so called, or little or noth- we are mov- us. Our own our lives, as manhood, old urrection dif- cidents." It and both are For to speak s to express a even the soft- normal," now more accept- ally mistaken. se everything him is neither g."

ON. ng ago we do certain young ad become af- from reading s had been an her mental urely due to a l and excep- ie "confirmed the same level ad is to-day. d breath, and ad. Their pre- opeless and ir- ith the same o-day, in the gambler. Ex- of the great ovels furtively s then, as mil- us implication

IN MEMORIAM.

It is with the most sincere regret that we chronicle the death of the Rev. J. F. Cramp, the latest recruit on the staff of the clergy of the diocese, which took place at Kingston House, on Tuesday, March 10th, after a very brief illness. Mr. Cramp, who had been in the colony only four months, was born on 13th May, 1862, at Burwash, in Sussex, where his father had been Churchwarden for forty years. For some time it had been his desire to take Holy Orders, but family circumstances prevented it until at last in 1903, he entered as a student at the Training College of St. Boniface, Warminster. The present Bishop of Trinidad, Dr. Welsh, who was then Principal of the College, had once spent some time at Burwash, and so became intimate with Mr. Cramp, for whose family he entertained a sincere regard. A younger brother, the Rev. A. A. Cramp, had been also trained at Warminster, and was ordained by the Bishop of Newfoundland in 1900. He is now working in the Diocese of Calgary, Alberta, Canada. This fact led Mr. J. F. Cramp at first to think of going out to Newfoundland, but becoming familiar with the long list of students who had come here from the college, he was led in 1904 to offer himself to the Bishop of Guiana, who was then in England. "Having made the matter a subject of prayer, I have come to the conclusion that God has called me to offer myself for Guiana," were his words. The routine of study was irksome at his time of life, but the Bishop's Examining Chaplain in England was surprised at the progress made under the circumstances, and wrote, "his work reflects great credit on his own industry and gives promise of capability. Mr. Cramp has passed a most creditable examination." Three successive heads of his college bore testimony of his high character and good influence upon others: "He is absolutely, humanly speaking, reliable," says one, and another writes, "Full of grit and shrewd commonsense." Again, "An influence for good among the other men here." After three years and one term at St. Boniface he came out to Demerara last November, and was ordained deacon in St. George's Cathedral on St. Thomas's Day. During his short ministry he assisted in serving the parish of St. Swithin's, vacant by the sudden death of the Rev. E. Poeknell, rector, and became well-known to the congregations, both of the Parish Church, and also of St. Thomas's, Mindenburg. He was seized with an attack of fever on March 8th, and as he was apparently of a strong constitution, it was a surprise when he failed to shake it off. Symptoms of blood-poisoning disclosed themselves, and in the height of fever, as his mind wandered, he often spoke of his work. The day before he died, he said emphatically several times, "Keep open the way of life," probably the central thought of his next sermon. Happily Nurse Macdonell, who had lately arrived from her English hospital training, was available to give him every attention. On the 18th his case became most critical, and on the following evening he passed away without recovering consciousness. He was laid to rest on March 20th, in St. Sidwell's churchyard, on the outskirts of Georgetown, being carried to his grave by six friends, amongst whom were the Rev. J. Persaud and the Rev. C. T. Pritchard, formerly his fellow-students at Warminster.—From the "Guiana Diocesan Magazine."

The Churchwoman.

MONTREAL.

Montreal.—The monthly meeting of the Diocesan Branch of the W.A. was held in the Library of the Synod Hall, on Thursday, May 2nd. Mrs. Holden, President, opened the meeting with prayer. The minutes of the previous meeting were read and confirmed. The monthly reports of the Secretary and Treasurer were submitted. Great regret was expressed at the retirement of the Treasurer, Mrs. Ross, who has done such good work in that office for several years, and she was tendered the good wishes of the Society for her future welfare. Mrs. Ross thanked the members for their good wishes and for their appreciation of the work she had done. Mrs. Baylis read letters received from a lady missionary in Chili; from the Rev. W. C. White, Longuon, China; from the Rev. J. R. Mathieson, Onion Lake; and from Dr. Taylor, China, in regard to medical catechist. Also a letter from the Bishop of Moosonee about his appeal for a new church at Chapleau. The Bishop explained that he was most anxious that funds should be raised and work on the church begun at once. The people of Chapleau are willing to do their part, but

are quite unable to raise the amount required, while if \$3,000 can be collected, another \$1,000 will be forthcoming. The building of this church was very near to the heart of the late missionary at Chapleau, the Rev. W. L. James, and it is proposed to make the new church a memorial to him. Mrs. Pennell gave notice that bales are to be packed for Vermillion and Moosonee on May 14th, and asked for a liberal supply of articles of clothing and groceries for these bales. She also mentioned having sent copies of the Gospel of St. Mark, and the Gospel of St. John, in Braille, to the blind child at Hay River. A letter was read from a clergyman in the diocese asking for Bible pictures, Sunday School papers, etc., for use in his mission. Resolutions of sympathy with several members on the death of relatives were passed, special mention being made of the death of Mrs. Renaud, mother of Canon Renaud, who has been a faithful member of the Toronto Branch of the W.A. for many years, and retained a lively interest in its welfare to the last. Resolutions of thanks to Canon Baylis, to Archdeacon Norton, Mr. Norton and others, in connection with the Thanksgiving service on April 17th, were passed, and ordered to be transmitted to those concerned. The devotional meeting was taken by the Rev. A. P. Shatford.

TORONTO.

China Famine Fund.—I beg to acknowledge receipt of additional contributions:—Previously acknowledged, \$704.95; Miss Macklem, \$3; Miss Tench, \$5; J. Pascoe Peel, \$2; Drumbo Presbyterian Church, \$11.25; Emily Little, \$1.75; Moe's River Baptist Church, \$8; Agnes Lumsden, Lakefield, \$5; Onondago Public School, \$1.20; Ernest Argles, \$5; Kenton Presbyterian Church, \$2; Tarbolton Presbyterian Church, \$6; Mr. Crombie, \$1; Skidunk, \$3; Working man, Swansea, \$1; H. W. Phippen, \$1; Friend, Ottawa, \$1; Miss Chew, Weston, \$1; Mrs. Ellen Howard, Gorrie, \$2; Margaret E. Lackey, Elkhorn, Manitoba, \$1; Skidunk, \$1; Woman's Auxiliary, Picton, \$1.00; Wm. & J. C. Greev, \$100; Sympathizer, New Hamburg, \$1; Mrs. M. M. Court, \$1; Mrs. Seath, 25c.; Old lady of 82, per Star, \$1; Liverpool, G. B., per Canadian Churchman, \$1; Miss M. M. Tinning, \$4; St. Luke's Church, Toronto, \$15; China Relief Fund, \$2; Knox Church W.F.M.S., per Mrs. A. Minnie, \$8; total, \$900.30. Beverley Jones, 18 Toronto Street, Toronto.

ONTARIO.

Kingston.—St. James'.—At the recent annual meeting of this Branch of the W.A. Mrs. T. C. Wilson was given a parting remembrance by the members which took the form of a Latin Cross made of heavy gold with the words, "St. James' W.A." engraved upon it. Mrs. Wilson has been for the past twenty years a member of the Auxiliary, and one of its best workers. She has left this city for the North-West, where she will in future reside.

Camden East.—St. Luke's.—At the annual meeting of the W.A. at the rectory, the following officers were elected for the year 1907:—Hon. President, Mrs. Archibald Hamilton; President, Mrs. Ashcroft McWilliams; First Vice-President, Mrs. Robert Jones; Second Vice-President, Mrs. W. Ewens; Secretary, Miss K. Saunders; Treasurer, Miss Sproule; Delegate, Miss K. Saunders; Substitute, Miss Sproule; Dorcas Secretaries, Mrs. James Robinson and Mrs. S. Hamilton. The Rev. C. F. Lancaster, B.A., rector of Wolfe Island, gave the W.A. a splendid address at St. Luke's Church, on April 17th, when a thank offering was taken up. Good reports were read at the annual meeting of last year's work.

Yarker.—St. Anthony'.—At the annual meeting of the W.A., held in the Church, the following officers were elected for the year 1907:—Hon. President, Mrs. J. C. Connolly; President, Mrs. Albert Benjamin; First Vice-President, Mrs. J. V. Burn; Second Vice-President, Mrs. Dr. Oldham; Secretary, Miss Edith Baxter; Treasurer, Mrs. John Watt; Delegate, Mrs. Felix Benjamin; Substitute, Mrs. J. C. Connolly; Dorcas Secretaries, Mrs. Ewart, Mrs. Grouter, and Mrs. Felix Benjamin. Excellent reports were read at the annual meeting of last year's work. This Branch joined the Camden East Branch at the Thanksgiving service.

Newburgh.—St. John'.—The annual meeting of the W.A. was held in the church, when the following officers were elected for the year 1907:—President, Mrs. C. H. Finkle; Vice-President, Mrs. W. Sutton; Secretary, Mrs. Anson Ayles-

worth; Recording Secretary, Mrs. W. W. Adams; Treasurer, Mrs. J. J. Shorey; Delegate, Mrs. Aylesworth; Substitute, Mrs. W. W. Adams. Good reports were read of last year's work. The Rev. C. F. Lancaster, B.A., rector of Wolfe Island, gave this Branch a splendid address, April 16th, at their Thanksgiving service.

COLUMBIA.

Victoria.—Christ Church Cathedral.—The Cathedral Branch of the Woman's Auxiliary of Missions held its annual meeting on Wednesday, the 24th ult., in the Cathedral schoolroom. The schoolroom was tastily decorated for the occasion with daffodils, branches of blossoms, buttercups, and ivy. Canon Beanlands opened the meeting with a prayer and a short address, and during the evening satisfactory reports were presented by the various committees, after which officers were elected for the ensuing year. Addresses were also given by the Lord Bishop of Columbia, and the Rev. R. Cox, of Cedar Hill. Tea was served, after which a number of visitors inspected the Van Anda Hospital outfit donated by this Branch.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—The Rev. W. J. Ancient, Secretary-Treasurer of the Diocese leaves on the 17th May for a three months' visit to his old home in England, which he has not seen for thirty-five years, spent in active work in Nova Scotia. Mr. Ancient has taken a leading and active part in building up the various funds of the diocese, especially the Superannuation Fund. A yearly payment by a clergyman of six dollars and upwards according to age entitles him to a retiring allowance of \$400 at the age of seventy. If he should be incapacitated earlier in life he gets a yearly allowance of one hundred dollars and upwards according to the length of service in the diocese. The other diocesan funds, Widows' and Orphans', Board of Home Missions, are in a hopeful and healthy growing condition, and much credit is due to Mr. Ancient's careful handling. A meeting of the Sunday School Institute of Halifax and Dartmouth was held Monday evening at the Church of England Institute. The teachers of Christ Church, Dartmouth, furnished the programme. Particularly enthusiastic was Miss Hamilton's talk on the great work opening out before the Church in Western Canada. She vividly described the way on which she had told her scholars about the seventy and more young men whom Archdeacon Lloyd was bringing out from England to live on the prairies, under tent and on pony, to assure the incoming settlers of the Church's care, to teach the young, to exhort and evangelize the older ones, to locate temporary churches and gather congregations. Every scholar was made to "feel" a welcome to these young Church workers, and to remember them in their prayers.

The Bishop is asking for the round sum of \$20,000 from the diocese this year to meet our apportionments towards the M.S.C.C., and all missionary needs within the diocese. An enthusiastic meeting of the Council of the Church of England Institute was held on Saturday Evening, May 4th. It was decided to have a convention of lay workers throughout the diocese held at the Institute next autumn. Mr. Vernon, the new Secretary-elect, was present, and has begun his work. He also addressed a meeting of the Woman's Auxiliary to the Institute on the evening of 7th.

The Forward Movement of the Church of England Institute was definitely undertaken at a meeting which was held on May 2nd, the President, Mr. A. deB. Tremaine, in the chair. More than the three thousand dollars regarded as necessary to ensure its maintenance and development having already been subscribed. The Venerable Archdeacon Armitage reported that at a meeting of the city clergy convened by the Bishop, at which all were present, they all promised to do all in their power to forward the interests of the Institute. The following officers were then elected:—President, A. deB. Tremaine; Vice-Presidents, A. B. Wiswell, W. L. Payzant, A. H. Whitman, Dr. M. A. B. Smith; Treasurer, Thomas Brown; Recording-Secretary, C. A.

Prescott. The other members of the city clergy, and St. Paul's, R. H. Broyles, Luke's, G. E. Nichol, George's, Geo. Franckly, R. Carter, J. W. Dono, Adams; St. Matthias Sheppard; Christ Church, Stephen, F. J. Ward, ger, T. I. D. Moffatt; C. C. E. Wainwright, C. J. R. A. Johnson, Col. E.

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Annapolis Royal.— of the clergy of the I School house, and un H. How, in his absce Dean. The honour edined. The clergy, y from Weymouth, Di Hill and Annapolis e Weymouth. Governo ing the above sessi rector were en route were compelled to b stream-driving, a go in St. Mark's. Two firmed. The Bisho dress, whose impr Many May flowers, the evening, at St. Twenty candidates, v I. Harpley, B.A.. The singing was ge livered a forceful a the need of taking and responsibilities. Bishop remarked ut ion of the congreg M.S.C.C. Immedic congregation of St the Sunday School and delegates were to the sociability of were served. All v opportunity of meeti in God. On Wedn delegates from the St. Luke's, Sunday assembled in the prayers, the Bisho the work of the V diocese; the appre in July; the subdiv ishes. The adre eminently practica by Rev. Messrs. Judge Savary. Ju these addresses t mended for insti ences, and means tions were propo Luke's was thank Benediction broug

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Prescott. The other members of the Council are all the city clergy, and the following laymen:— St. Paul's, R. H. Brown, W. B. Kellogg; St. Luke's, G. E. Nichols, G. A. Woodill; St. George's, Geo. Francklyn, W. J. Busch; Trinity, R. Carter, J. W. Donovan; St. Stephen's, H. F. Adams; St. Matthias, A. E. B. Dauphine, M. Sheppard; Christ Church, Dartmouth, Dr. F. W. Stephen, F. J. Ward; extra parochial, John Men-ger, T. I. D. Moffatt, C. F. Worrell, H. Lindsay, C. E. Wainwright, C. A. Prescott, R. T. LePine, R. A. Johnson, Col. E. B. Beer, Clifford Wiswell.

Charlottetown.—St. Paul's.—A large stained glass Memorial has just been erected in this church.—The body of the window contains the subject, "Christ blessing the little children." The figures are life-size, that of Our Lord is the most expressive; indeed all are lifelike and beautiful. The colouring of the group and the elaborate tabernacle work above and beneath complete what is certainly the most interesting window in the church. It was designed and executed by Robert McCausland, Limited, Toronto.

Annapolis Royal.—On Tuesday, May 7th, five of the clergy of the Deanery met in the Sunday School house, and unanimously elected the Rev. H. How, in his absence, to the office of Rural Dean. The honour was very respectfully declined. The clergy, with the delegates to Synod from Weymouth, Digby, Clementsport, Round Hill and Annapolis elected Mr. H. L. Jones, of Weymouth, Governor of King's College. During the above session the Lord Bishop and rector were en route to Perotte. Though many were compelled to be absent, attending to their steam-driving, a good congregation assembled in St. Mark's. Twelve candidates were confirmed. The Bishop gave an excellent address, whose impression will long remain. Many May flowers adorned the sanctuary. In the evening, at St. Luke's, which was filled, twenty candidates were confirmed. The Rev. I. Harkinley, B.A., acted as Bishop's chaplain. The singing was good. The Bishop again delivered a forceful address, and urged upon each the need of taking up his share of the duties and responsibilities of the lay priesthood. The Bishop remarked upon the reverence and attention of the congregation. The offertory was for M.S.C.C. Immediately after the service the congregation of St. Luke's met the Bishop in the Sunday School house. The visiting clergy and delegates were also present, and added much to the sociability of the occasion. Refreshments were served. All were delighted to have an opportunity of meeting our Right Reverend Father in God. On Wednesday, at 9.30, all the clergy, delegates from the several parishes, wardens of St. Luke's, Sunday School teachers, and others assembled in the Sunday School house. After prayers, the Bishop at some length dwelt upon the work of the W.A.; the special needs of the diocese; the approaching missionary campaign in July; the subdivision of certain unwieldy parishes. The address was very edifying and eminently practical. Addresses were delivered by Rev. Messrs. Harley, How, Underwood, Judge Savary, Judge Owen, H. L. Jones. In these addresses the Bishop was warmly commended for instituting these helpful conferences, and means for carrying out his suggestions were proposed. The congregation of St. Luke's was thanked for its hospitality, and the Benediction brought the conference to a close.

FREDERICTON.

Hollingsworth Tully Kingdon, D.D., Bishop,
John Andrew Richardson, D.D., Bishop-
Coadjutor, Fredericton, N.B.

Fredericton.—The Right Rev. Dr. Kingdon, the Bishop of the Diocese, suffered a recurrence of the illness which almost caused his death a year ago on Sunday evening, the 12th inst. His Lordship was then in a precarious condition, and for weeks he hovered between life and death. For several hours on Sunday night he was unconscious. From the latest accounts received the Bishop is not expected to live.

Chatham.—St. Mary's.—The Bishop-Coadjutor spent Sunday, May 5th, in this place. At 10 a.m., the children of the Sunday School presented His Lordship with an address, to which he fittingly replied. At the morning service in the church the Bishop confirmed 36 candidates. In the afternoon he preached at St. Paul's, and in the evening at St. Mary's. Very large congregations were present at all the services. On the following evening a congregational meeting was held in the Sunday School Hall, when an address of welcome

was presented to the Bishop, which His Lordship suitably acknowledged.

Woodstock.—Trinity.—At a meeting of the parishioners which was held in the parish hall on May 1st, to elect a new rector in succession to the late Ven. Archdeacon Neales, the Rev. H. Goring Allder, who for more than a year has been curate, was unanimously chosen, no other name being placed in nomination. The salary was fixed at one thousand per year and free house. The rector-designate made a brief speech of acceptance. He is a native of the West Indies.

Bay du Vin.—The Bishop-Coadjutor, accompanied by Ven. Archdeacon Forsyth, visited Bay du Vin Tuesday, May 7th. Flags were flying from the church tower and from several buildings, and the bells of the church rang out a joyful peal of welcome. A large congregation assembled at the church in the evening, and twenty-five candidates were confirmed. After the service the members of the congregation presented the Bishop with an address, to which His Lordship made a happy reply, and shook hands with all those present. On Wednesday morning the Bishop left for Richibucto, intending to hold Confirmation there that evening.

QUEBEC.

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

Labrador.—After about three years' faithful work on the Labrador the Rev. A. J. Vibert has left the management of that extensive Mission in the hands of the Rev. Frank Plašket, B.A., who is to be assisted henceforward by the Rev. P. R. Roy, B.A., to be ordained deacon on Trinity Sunday, as well as by the two lay readers, Messrs. Daintry and Strange.

Metapedia Valley Mission.—The Rev. A. J. Vibert has already commenced his work in this Mission.

The Bishop's Letter, summoning the clergy and lay delegates to the Synod, has been received and without doubt read in all the Parishes and Missions in the diocese. If any clergyman has not yet received his notice he is requested to send a post card to that effect to the Rev. Canon Von Iffland, D.C.L., St. Michael's Rectory, Bergerville, P.Q., who will at once, on receipt thereof, rectify the omission.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—The adjourned vestry meeting was held on May 6th. Messrs. E. Goff Penny and F. F. Parkins, were re-elected wardens. Sir M. M. Tait and S. Carsley were re-elected Synod delegates. Messrs. B. Poole, Wm. Prentice, and J. Gibb Carsley were elected to the select vestry. The salary of the vicar was increased by \$1,000. Extensive improvements to cost about \$18,000 will be commenced next month. Total receipts, \$28,000. After all expenses were paid there was left over a net balance of \$816.

Synod Hall.—The Dean of Montreal presided at a public missionary meeting, under the auspices of the W.A., which was held in this hall on Monday, May 6th, when the Right Rev. Dr. Joscelyne, Coadjutor-Bishop of Jamaica, gave a most interesting address on "The Needs of the Church in Jamaica." The Bishop expressed his pleasure at being once more in Canada and among British subjects, saying that there is no more loyal part of the Empire than Jamaica. He said he had been in the island only about eighteen months, having been consecrated in Westminster Abbey in 1905, but in that short time he has learnt to love the country and its people. Jamaica, which is 150 miles long, contains about one million inhabitants, and is said to be one of the three most beautiful islands in the world, the other two being Ceylon and Java. The ordinary mode of life there is similar to that in other tropical countries, most Europeans taking a siesta in the middle of the day, while business, amusements, etc., are carried on in the cooler hours. The Church life is strong and progressive, 4,100 persons having been confirmed last year, and there being 14,000 registered communicants in the island. The Bishop told of his having held a confirmation in a country place at a time when floods and heavy rains made travelling very difficult and even dangerous. When seven out of the twelve candidates turned up the Bishop

administered confirmation to them, but while he was preparing for his homeward journey, the other five arrived, and rather than disappoint them he went through the service a second time. The Bishop mentioned a few of the products of the island and said that just before the earthquake—which occurred the second week in January last—the prospects of the country were most encouraging and everything was bright and hopeful. At that time the Agricultural Conference of representatives from the other West Indian Islands was being held in Kingston, various distinguished visitors from England were in the city, and festivities of all sorts were being held in their honour. The time of the shock was 3.30 p.m. on a bright fine afternoon. The Bishop described the shock as not a mere trembling, such as we have sometimes experienced in Canada, but a rocking of the earth, which lasted about 30 seconds, and was so violent that all buildings either collapsed entirely or were so badly shaken as to be unsafe, while a statue of Queen Victoria was turned completely round. The shock was followed by darkness, though it was the middle of the afternoon, and then terrible fires broke out. The actual experience of friends of his own, as related by themselves, were given, and the catastrophe seemed very real when we heard of the business man walking down the principal street of Kingston when the rocking began, who took refuge under an archway, was twice brought to his knees by falling debris, and, when the shock was over, went into the street to find all buildings in ruins and not a person in sight save the injured and the dead. The Bishop spoke of the heroism of the manager and clerks of the Colonial Bank in remaining in the Bank Building at the risk of their lives, until the cash and books were safely deposited in the vaults, and also of the calmness of the Archbishop of Jamaica, who was addressing a meeting of the Agricultural Conference in the City Hall when the shock occurred. Seeing some members leaving the hall in terror he said, "Let there be no panic; let us rather give our thoughts to God," and he stood on the platform as if in the presence of his Maker. As the Bishop said, "it takes a lifetime of walking with God to be able to speak like that." In all about 1,000 lives were lost, and the destruction of property was enormous. Of the churches, six in Kingston and eight outside the city were totally destroyed, and will have to be altogether rebuilt, while forty other churches and church buildings in the island were greatly damaged and must be repaired. The Archbishop's palace was destroyed, and the Archbishop until he went home to England was living in his coach-house, where the Bishop and Mrs. Joscelyne dined with him the night before leaving Jamaica. The Bishop gave an account of a visit he paid, shortly after the disaster, to a place some distance from Kingston, where he had promised to hold services for several days. The earthquake had done less damage here, and the clergyman's house was habitable, though much shaken. He was told, however, that they had been much terrified, shortly after the shock, by a huge tidal wave, which was seen rolling in towards the land and looking as if it would overwhelm everything. As it got near shore, it divided, an immense quantity of spray was thrown up, and the sun coming out at the moment, a most beautiful rainbow was seen, bringing them its message of hope and comfort. The Bishop made a strong appeal to people in Montreal for funds to rebuild the Deaconess' Home, in Kingston, which is at present in ruins. Here some of the Mildmay Deaconesses have been working for many years, and the value of their labours amongst the poor is incalculable. It is estimated that the Home can be rebuilt at a cost of about \$2,000, as labour is cheap in the island where they are fortunate in having no labour unions. The address was listened to with great interest and was found only too short. It is hoped that at some future time the Bishop will find it possible to pay another visit to Montreal and tell us more of his island home, when we trust there will be no story of disaster to relate, but that we may hear of renewed prosperity and fresh hopes.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The last meeting for the season of the Men's Club took place in St. George's Hall on Thursday evening, May 2nd. It was held under sad circumstances owing to the unexpected decease of the late vice-president, Mr. W. Bampfild. A resolution of sincere regret at their own loss, and of condolence with the members of their late esteemed vice-president's family was passed. Subscrip-

tions of over \$3,000 towards the expense of remodelling the hall were reported. A committee of eight members were appointed to finish the work of canvassing for the full amount of money still required for this purpose. Col. Taylor, R.M.C., gave a very interesting address on India, and Col. McGill contributed a reading.

Frankville.—The Rev. W. E. Kidd, the rector of this parish, has declined the curacy of All Saints, Winnipeg, which was lately made to him.

Tweed.—On Sunday evening, May 5th, the Lord Bishop of the Diocese held a Confirmation service in this parish church, which was crowded to the doors. Twenty-five candidates were presented to His Lordship by the rector, the Rev. C. A. K. French, for the Apostolic rite. The Bishop gave a very earnest and eloquent address.

Belleville.—Christ Church.—The Rev. R. C. Blagrave, B.A., left for Montreal on Monday, May 6th, for the purpose of spending a month at McGill University. During his absence from the parish his place will be taken by the Rev. J. E. Lindsay, B.A., of Amherst Island.

Leeds Read.—The Rev. E. H. Croy, rector of Mansonville, P.Q., in the Diocese of Montreal, has been appointed rector of this parish in the place of the Rev. W. F. Fitzgerald, who has gone to Kingston as vicar of St. Paul's.

Camden East.—St. Luke's.—Delegate to Synod, Mr. C. Riley. The funds of the church have never been in a healthier condition.

Yarker.—St. Anthony.—Wardens, J. Ewart, A. Baxter; delegate to Synod, B. S. O'Laughlin. The rector's stipend was increased \$50. Mrs. Albert Benjamin is about to present this church with a handsome memorial altar in memory of her late father and mother, Mr. and Mrs. Moles, of Arnprior.

Newburgh.—St. John's.—Wardens, W. Sutton, J. J. Shorey.

Tyendenaga.—A very fine stained glass window, a memorial to Dr. Oronhyatekha and his wife, Deyoronsch, has been placed in the Indian Church here, near Deseronto. It is a three-light chancel window, and contains the figure of the "Good Shepherd," with numerous symbols and much elaborated detail. This is the second window that has been placed there. The first one was a memorial to the Doctor's wife, and the present one was ordered by him to replace it, the original having been destroyed at the time of the fire, two years ago. Dr. Oronhyatekha passed away shortly before the duplicate window was completed, and the inscription upon it now reads: "In loving memory of Deyoronsch, born 14th September, 1843. 'Fell on sleep' 28th May, 1901. Oronhyatekha, born 10th August, 1840. 'Fell on sleep' 3rd March, 1907. 'They were lovely and pleasant in their lives, and in death they are not divided.' Erected by their children, 1907." The original and the present window were designed by Robert McCausland, Limited, Toronto.

OTTAWA.

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

Carleton Place.—The May meeting of the Lanark Rural Deanery was held here on the Festival of St. Philip and James. The proceedings commenced with a celebration of the Holy Eucharist in St. James' Church, after which the members adjourned to the room of the W.A. and discussed the financial returns for the preceding year. Dinner and tea were kindly provided by Mrs. Elliott in the rectory. A resolution of condolence was passed with the relatives of the late esteemed Canon Burke, and another of appreciation of the kind hospitality of the rector and his wife. The following were present:—Rural Dean Bliss, Carleton Place; the Rev. J. Fisher, of Port Elmsley; who was elected deanery secretary; the Rev. J. S. Warren, of Montague; the Rev. R. Turley, of Clayton; the Rev. H. Seale, of Franktown; the Rev. T. Leach, of Lansdowne; and the Rev. C. F. Clarke, of Maberly.

TORONTO.

Arthur Sweatman, D.D., Archbishop and Primate, Toronto.

Trinity College.—Following is the list of the college students engaged for missionary work during the summer vacation of 1907: P. F. Bal-

win, New Toronto; W. S. Blyth, Diocese of Ottawa; H. A. Bracken, Lowville; L. H. M. Breadon, Silver Water and Meldrum Bay; G. M. Brewin, Richard's Landing, St. Joseph's Island; J. F. Carson, Port Credit and Dixie; A. D. Casler, St. Stephen's Mission, Hamilton; E. C. Dawson, Rupert's Land; J. H. Dixon, Diocese of Ottawa; Edward Harrington, Humber Bay; W. H. Hornbrook, Elmvale; G. Leicester Ingles, Holland Landing and Sharon; P. M. Lamb, Apsley; W. J. McAndrew, St. John's, Toronto; A. H. McGreer, Tamworth; Stanley Morton, Algoma; C. R. Palmer, Cutler; Frederick Phillips, Algoma; G. S. Postlethwaite, Port Sydney; J. C. Potts, St. Clement's Mission, Toronto; Geo. E. Simons, Marmora; W. G. O. Thompson, Palermo; Geo. Tyner, St. Andrew's Mission, Chester; E. A. W. Wilson, Byng Inlet.

St. Cyprian's.—The Rev. Canon Welch gave an interesting address to the members of the Bible Training Class on Tuesday evening, the 7th inst. His subject was "The Revised Version of the Bible."

St. Matthew's.—The people of this church are building a handsome Sunday School alongside the church on First Avenue, and on last Saturday the ceremony of laying the corner-stone was carried out. His Grace Archbishop Sweatman, to whom Mr. Noel Marshall handed a silver trowel, tapped the stone in a workmanlike manner, acquired in many previous performances, while Mr. J. B. Vick eased it into place. The original purpose was to hold the after-meeting outside, but the raw wind made an adjournment to the church advisable. After prayer and praise the Archbishop congratulated Canon Farncomb and the people at the evident growth and prosperity of St. Matthew's, and specially mentioned the name of Mr. Noel Marshall as an unwearied friend of the church and its interests. The Ven. Archdeacon Sweeney delivered a brief but sincerely eloquent address, enforcing the idea of the supreme importance of the Sunday School in the modern church. Mr. Marshall grew reminiscent, and contrasted the dark days of the church with its present hopefulness and vigour. Among those present were Archdeacons Sweeney, Warren, and the Rev. Messrs. Plummer, Gay, Fidler, Bushell, and Allan, and Messrs. R. C. Steele, Jas. Foreman, Edward Adie, Noel Marshall, E. Crossland, and A. Parker. Under the stone were placed the names of the high officials of the country, a list of the clergy and officers of the church, the names of the contractors a number of current coins and copies of the daily papers.

Blackstock.—On Friday evening, the 3rd inst., there passed away one of the oldest residents of Cartwright township in the person of Mrs. Wm. McLaughlin. The deceased had been a sufferer for some years past. Heart failure, however, was the immediate cause of death. Her end was peaceful. She leaves to mourn their loss an aged husband and a large family of sons and daughters. The esteem in which she was held in the community was signified by the largely attended funeral, which left the residence for St. John's Church, thence to the cemetery. The service was conducted by the rector, the Rev. J. H. Kidd.

Brampton.—Rural Deanery of Peel.—The quarterly meeting of the Deanery of Peel was held in Christ Church on Monday and Tuesday, May 6th and 7th. A public service was held in the church on Monday evening, at which Canon Tremayne, of Mimico, was the preacher. The service, which was choral, with processional and recessional hymns, was bright and attractive. Canon Tremayne preaching a very earnest and practical sermon on the duties of the parents of the Church regarding the religious training of the young. The Revs. Chas. Rich, of Streetsville, and Joseph Fletcher, of Bolton, were also present and assisted in the services. "Consider the Lilies" was very effectively sung by Miss Stovel during the offertory. At 8 a.m. on Tuesday Holy Communion was celebrated, followed by the meeting of the Chapter at ten o'clock, with adjournment for lunch at one o'clock. This was served in the schoolroom by the ladies of the congregation. At 2.15 an open meeting was held, at which Sunday School work was discussed freely. Practical and helpful papers were given by the visiting clergy. "The Ideal Sunday School Teacher," by the Rev. C. Rich and "Home Training," by the Rev. Joseph Fletcher. The papers contained much food for thought, and greatly interested the teachers of the school, who were all present, together with a large number of the congregation. The Rev. T. W. Powell, of Eglinton, who is a noted authority on Sunday School work, was present at the meeting, and also gave a paper on "The Children of the Church." A question drawer followed the reading of the above, and the reverend gentleman good-naturedly answered many

practical questions in a clear, concise manner. He urged upon his hearers the necessity for earnest, constant prayer for the school and for the work to be accomplished by each individual teacher. Mr. Powell also stated that it was absolutely necessary in studying the lesson to carefully read the three grades, primary, junior and senior, before preparing to teach, asking how many teachers prayed over the lesson for fifteen minutes daily. The meeting was intensely interesting, the teachers remaining until six o'clock in their endeavours to obtain practical help for the important work in which they are engaged from week to week in training the young people of the Church in her teachings and in Bible study. At the close votes of thanks were moved to the visiting clergy for their assistance in making the deanery meeting so successful and interesting. The Rev. Rural Dean Walsh presided over the meeting in his usual happy and genial manner.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton, Ont.

Hamilton.—St. Matthew's.—Many friends, not only in this parish, but all over Canada, will read the following with mingled feelings: "The Rev. C. E. Whitcombe, late rector of St. Matthew's, Hamilton, Ont., public preacher in the Diocese of Truro." Everyone desires that our old friend may be long spared in health and strength.

Acton.—Mr. Wideman, the architect, has prepared plans for the new church here, and tenders have been called for. The style of the building is to be Romanesque. It is contemplated that it will seat nearly 400, and that the cost is likely to be from \$12,000 to \$15,000.

Dunnville.—St. Paul's.—The adjourned vestry meeting was held in the auditorium of the new Sunday School. The printed report showed that every department of Church life was in a healthy state. The contribution to the Current Expenses Fund was over \$300 more than last year. The number of communicants on Easter Day was the highest in the history of the parish. The different societies are doing good work. Two of them, the St. Paul's Guild and the Ladies' Aid, raised between them over \$600 for local purposes. Easter Day was a red-letter day in the history of the parish. The choir appeared for the first time in vestments. The sight was beautiful and inspiring. Mr. A. Lye, of Toronto, presided at the organ, and gave a short recital of sacred music after the evening service. The vestments of the choir were made by the ladies of the parish, who worked most enthusiastically during Lent at them. Mr. Marks, of St. Philip's, Toronto, has been engaged as organist, and many musical treats are looked forward to during the year.

HURON.

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

London.—A meeting of the Ruri-decanal Chapter of Middlesex was held Monday afternoon, the 6th inst., in Bishop Cronyn Hall for conference with the Rev. Dr. Tucker, General Secretary of the Board of Missions, in regard to the work of the Missionary Society of the Church in Canada. The Rev. Canon Smith, rural dean, presided, and amongst those present were: The Bishop of Huron, Dean Davis, Archdeacon Richardson, the Revs. Sage, Hill, Hague, Dan, Howard, Lowe, Perdue, Thomas Adamson, Robinson, Jones, Tancock, Powell, Clarke, Waller, Jones, Hughes, and Murray, Mr. John Higginbotham and others. Dr. Tucker's address was replete with useful information and helpful suggestions, which were much appreciated. The clergy and Mr. Higginbotham freely exchanged views with the General Secretary, and an interesting and profitable time was spent in so doing. The Rev. E. J. Peck gave a short but thrilling account of his work among the Eskimos on Baffin's Bay, which showed that the age of heroes is not passed away. In the evening a union missionary meeting was held in the Bishop Cronyn Hall, with the Bishop in the chair. The first speaker was the Rev. J. McQueen Baldwin, of Japan, who gave a short but vivid account of the manners and customs of the Japanese and of their mode of worship, exhibiting curios to illustrate his story of the work being carried on. The Rev. E. J. Peck made a strong appeal

to the sympathies of the account of his labour of the Hudson Bay, and as far north as the Eskimos. In all, in the work, first by 400 miles from a post-office. His stoicism was a pathetic expression upon all who witnessed the grace of his heathen. His church 30 feet long and 10 feet wide until it literally the dogs attacked it of skins. He has been translating the Scriptures and soon they will be Testament in their Dr. Tucker, alluding it was a story that man in the world, a of other heroes, such as Vincent, who laboured for many In eloquent language fields in various parts West, and pointed up a nation and a loyal and patriotic dience to enthusiasm in his usual concise meeting closed in 1

Brantford.—St. J. recently been erected of Colonel and

Haysville.—Christi vices were held in 5th inst. There w morning and even was the Rev. T. who gave excellen 21:18, 19, and the

Auburn.—St. Ma visited this church Confirmation. No weather, the church terested congregat Rural Dean of Hu sisted in the serv mitted into full ch tural and Aposto hands. One remu firmation class wa all adults. Nine and the average The Bishop's serr made a good imp was most inspirin

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Samuel P. M

Winnipeg.—A mittee of the Sy Land was held inst. at 3 p.m. T Archbishop, in Rural Deans M: deacon Phair, t Rural, A. E. Anstruther, Cap man. His Gra the S.P.G. reg: ceived for new reported the fo sions: The Re Roland; the R and the Rev. C reported clergy and Russell, travelling outfi The Rev. W. secretary for t from June 1st ments can be deputation fr requested the sale of their securing a mo certain condit ported a sma Home Missio creased grant made for one voted for sum Missions of nounced hav sion of Rest stipend of th year. It was

May 16, 1907.

to the sympathies of the audience by his graphic account of his labours, first along the shores of the Hudson Bay, and then on Ballin's Bay, and as far north as Black Lead Island, among the Eskimos. In all, thirty years were spent in the work, first by himself, then with his wife, 400 miles from a doctor, 1,000 miles from a post-office. His story of privations and hardships was a pathetic one, and made a deep impression upon all who heard him tell of the wonderful grace of God in the conversion of the heathen. His church, made of seal skins, was 30 feet long and 10 feet wide, served his purpose until it literally "went to the dogs," for the dogs attacked it and devoured the covering of skins. He has been engaged of late in translating the Scriptures into the Eskimo language, and soon they will have the whole of the New Testament in their native tongue. The Rev. Dr. Tucker, alluding to the last speaker, said it was a story that could be told by only one man in the world, and then proceeded to speak of other heroes, such as Bishop Bompas, Archdeacons Vincent, Kirkly, and McDonald, who laboured for many years in the North-West. In eloquent language the speaker described the fields in various parts of the Canadian North-West, and pointed out that they were building up a nation and a national Church. In a truly loyal and patriotic address he moved the audience to enthusiasm. The Bishop summed up in his usual concise and vivid style, and the meeting closed in the usual way.

Brantford.—St. Jude's.—A beautiful tablet has recently been erected in this church to the memory of Colonel and Mrs. J. T. Gilkison.

Haysville.—Christ Church.—Anniversary services were held in this church on Sunday, the 5th inst. There were good congregations both morning and evening. The special preacher was the Rev. T. B. Howard, of London, Ont., who gave excellent sermons from Numbers 21:18, 19, and the Fourth Commandment.

Auburn.—St. Mark's.—The Bishop of Huron visited this church recently for the purpose of Confirmation. Notwithstanding the unfavorable weather, the church was well-filled with an interested congregation. The Rev. C. R. Gunne, Rural Dean of Huron, was also present and assisted in the service. A class of sixteen was admitted into full church-membership by the Scriptural and Apostolic rite of the laying-on of hands. One remarkable thing about this Confirmation class was the fact that they were nearly all adults. Nine of them were married persons, and the average age of the whole class was 30. The Bishop's sermon was clear and forceful, and made a good impression, and the whole service was most inspiring.

RUPERT'S LAND.

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

Winnipeg.—A meeting of the Executive Committee of the Synod of the Diocese of Rupert's Land was held in the Synod offices on the 3rd inst. at 3 p.m. There were present His Grace the Archbishop, in the chair; Archdeacon Fortin, Rural Deans MacMorine, Gill, dePencier, Archdeacon Phair, the Revs. S. G. Chambers, W. J. Garton, A. E. Cowley, C. N. F. Jeffery, Col. Anstruther, Capt. Carruthers, and W. P. Sweatman. His Grace read a communication from the S.P.G. regarding expenditure of grants received for new work in the diocese. He also reported the following clergy appointed to Missions: The Rev. J. E. Purdie, to Miami and Roland; the Rev. J. I. Strong, to Shoal Lake; and the Rev. G. F. Spriggs to Arden. He also reported clergy for the Missions of Woodlands and Russell. Grants toward the purchase of travelling outfits were voted to several clergy. The Rev. W. A. Fyles was appointed as field secretary for the Sunday Schools of the diocese from June 1st, provided satisfactory arrangements can be made with his present parish. A deputation from Holy Trinity Church parish requested the consent of the committee to the sale of their present property, with a view to securing a more central site, and it was given on certain conditions. The honorary treasurer reported a small balance to the credit of the Home Mission Fund on March 1st. An increased grant to the Mission of Shoal Lake was made for one year. Two thousand dollars was voted for summer work by students in the vacant Missions of the diocese. The secretary announced having secured a guarantee in the Mission of Reston, sufficient to cover the entire stipend of the clergyman there for the current year. It was decided to withdraw further aid

after June. The question of the expense of carrying on the work of the Jewish Mission was considered, and adjourned to the June meeting. It was decided to extend help towards supporting a clergyman in charge of the new Mission in the north-west portion of St. Peter's parish. An increase was made in the grant to the Mission of Russell for the stipend of a clergyman, who is expected to take charge at an early date. It was decided to allow the parish of St. James, Posen, to dispose of 40 acres of their land for building a new parsonage. It was decided to increase the grant towards the stipend of a clergyman at MacGregor, owing to the new scale of stipends adopted by the last Synod. Various resolutions were adopted with reference to the students coming from the east to take charge of the vacant Missions during the summer; also with reference to work at out-stations in connection with St. Paul's parish, Middlechurch. Consent was given to a second mortgage on the parsonage property at Miniota. Mr. Jeffery and Mr. Machray were appointed a committee to look into the matter of the C.P.R. right of way at Oakbank, and to deal with the question. The committee gave consent to the removal of St. Michael's Church, Rosser, to a less exposed location. Owing to the bleak and exposed position of the church the parishioners, all of whom live at some distance, have experienced great difficulty during the past winter in attending the services. After certain reports from the honorary treasurer with reference to various financial details had been read, the meeting was dismissed by the Archbishop pronouncing the Benediction.

St. George's.—On Saturday afternoon, May 4th, from 4 to 6 o'clock, at the hospitable home of Mrs. T. W. Taylor, 458 Bannatyne Avenue, the wife of the popular M.P. for Centre Winnipeg, an interesting presentation was made. The hostess received as her guests, a representative gathering of the ladies of the church, including all who had been members for twenty years, and her spacious rooms were well filled. It was the twentieth anniversary of the marriage of Mrs. J. J. Roy, the wife of the rector of St. George's, also the twentieth year of her work in the church. Mrs. A. Jardine told in kind terms of the strong bond of loving affection existing between the rector's wife and the ladies of the congregation. Mrs. Taylor then presented on their behalf to Mrs. Roy a very handsome dinner and tea service, including a chocolate set and fruit set. This generous gift was unexpected by Mrs. Roy, who acknowledged it with heartfelt thankfulness, and expressed the joy it had always been to her to work among such loving and helpful friends as she had always had in St. George's. It was remarked by more than one of the guests that more valuable even than the beautiful gift was the spirit of love so evidently manifested by every one present. Mrs. R. D. Fletcher added to the enjoyment of the afternoon by the delightful rendering of two vocal solos, Marguerites and white narcissii with golden eyes carried out a colour scheme in conjunction with the pure white and dead gold of the beautiful chinaware. The singing of "Auld Lang Syne" brought a very happy time to a close.

St. Luke's.—Archbishop Matheson met the wardens and the members of the vestry of this church recently and urged that a start should be made on the proposed new church for the south end of the city, saying that at least the shell of the building should be erected before summer came, so that services might be held at the earliest possible date. A special committee, consisting of Messrs. R. Fletcher and D. M. Neeve, were appointed, with the rector, to go into the question of the site of the proposed Mission building. Bishop Richardson, of Fredericton, and Canon Cody, of St. Paul's Church, Toronto, have visited the city recently.

Virden.—A very satisfactory Easter report was presented by the wardens. The year's receipts amounted to over \$2,000. The wardens, R. L. Carr and Col. E. H. C. Hosmer, were re-elected. The rector's stipend was increased \$300. His Grace the Archbishop of Rupert's Land held a Confirmation service on Sunday, April 28th, the church being crowded. The Archbishop's addresses were forcible, interesting and helpful to the candidates. The rector, the Rev. W. Robertson, presented the candidates. His Grace was delighted and pleased with the beautiful window of "The Annunciation," which was placed in the church by the friends of the late Rev. E. L. King, and which adds additional beauty to the interior of this beautiful church. The window is the work of R. McCausland & Co., of Toronto, and speaks very highly of the execution of the work committed to their care. The window is admired and spoken very highly of by the whole community.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop,
Prince, Albert, N.W.T.

Lloydminster.—The Ven. Archdeacon Lloyd was accompanied by 70 catechists upon his recent arrival at St. John. The Archdeacon had originally asked for 55. Each of these men will be placed in charge of a tract of country from 300 to 400 square miles in area, along the routes of the Canadian Northern and Grand Trunk Pacific Railways. Every man is well educated, and his work will lead up to ordination. Some of the men were educated through the offices of the Society for Promoting Christian Knowledge.

THE MUTUAL LIFE ASSURANCE COMPANY.

The annual report of this Company, on another page, shows that over 3,000 policies, representing insurance of over \$5,000,000, were issued during the past year. This must be considered an excellent record in view of the adverse circumstances against which the life assurance had to contend during the period. The total assets have increased over \$1,000,000. We invite the reader's attention to the full report. It is one that the Company may justly feel proud to make public. The past year has been one of great advancement, the new business secured for the year amounting to over five and one-half million of dollars.

Correspondence.

THE COLOURED CARTOONS.

Sir,—I am in entire agreement with the Rev. Dyson Hague, in condemning these wretched productions. Many of them are debasing, vulgar, and coarse. The major part of them are not funny, and they are not witty. Some of them inculcate irreverence, and others present an utterly false standard before our boys and girls. They are completely at variance with the Divine command, "Honour thy father and thy mother," and are the very antipodes of the spirit and teaching of our Church, "To love, honour, and succor thy father and mother." I believe the harm done to our youth is simply incalculable. Months ago I wrote to the able editor of a Toronto daily paper, who has, in other things, presented high ideals, and urged his discontinuing these miserable pictures. I told him I believed hundreds of thousands found pleasure in the truly comic, such as the cartoons of a Linley Sambourne, a Bernard Partridge, or a McConnell. But I felt it was a lamentable mistake to give us positively vulgar pictures, or again pictures in which, thinly veiled under such expressions as "Gad," "Sblood," etc., there is awful blasphemy; or yet again, pictures in which precocious, impish youth, which neither venerates parents, nor age, is held up weekly to our boys and girls for admiration. The reply of the editor was, "I concede it is not edifying, but it amuses, and it pays." I wrote again, asking that editor to maintain his high ideals in all things, and saying that I would not be one to help to make these vulgar, trashy, irreverent and lamentable pictures pay. Hence I have withdrawn my subscription. Your correspondent says, "protest to the editors," and so say I. Let thousands of protests go in, but let us act as well. I firmly believe the matter to be one of the most important for us to face to-day in this young land, where already there is so little parental authority exercised, and such a lamentable want of courtesy, obedience to parents, and reverence on the part of our boys and girls.

W. J. Taylor.

NAME FOR NEW DIOCESE.

Sir,—It is rather a difficult matter to suggest a name for the new diocese which "A Constant Reader" advocates, with Peterborough for its See city, because, 1, it would be quite out of the question for a name to be adopted which is already borne by another Bishoprick; 2, it would be obviously undesirable to use the name of any city or county which is taken from that of some well-known place in the Old World; and, 3, a family surname would be ridiculous. All the names of counties and larger towns in the proposed new diocese are thus ruled out, except Port Hope, which might not be generally acceptable. The name of the district, Midland, or some equivalent might be considered. Or some derivative from

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London, Ont.

Ruri-decanal Monday after- ronnyn Hall for Fucker. General sions, in regard Society of the Canon Smith, st those present an Davis, Arch- ge, Hill, Hague, omas Adamson, Powell, Clarke, rray, Mr. John Fucker's address tion and helpful ppreciated. The reely exchanged try, and an in- as spent in so ave a short but ong the Eskimos that the age of a the evening a ld in the Bishop i the chair. The Queen Baldwin, vivid account of he Japanese and biting curios to k being carried a strong appeal

the name Trent, other than Trenton, would be suitable. The only Indian name closely connected with Peterborough of which the writer is aware, is Otonabee, which would be appropriate, and much more euphonious than many diocesan names.

Novator.

WANTED A NAME.

Sir.—It is rather premature to be talking about a name for a new diocese which is as yet only problematical. It is like children who discuss the names of the children they think they will have when they grow up. Should, however, the city of Peterborough ever become the centre of a new diocese, a good suggestion for a name would be that given me by a clergyman in this neighbourhood some years ago, when this matter was being discussed. He suggested calling the new diocese the Diocese of Otonabee, after the river which flows through the city, and has furnished the power for many of its industries. Looking forward to such division it would be one step towards it to elect at the next Synod, not a Coadjutor-Bishop, but a Suffragan-Bishop to be styled the Bishop of Otonabee.

E. W. Pickford.

EPISCOPACY.

Sir.—I have read with interest Mr. Jarvis' article on Reunion; but there is one point which he, and nearly all others, who have written on the subject have overlooked. All Christians who are not Episcopalians deny that Episcopacy is conducive to the "bene esse" of the Church, and as long as that opinion is held it is perfectly useless to talk to them about reunion at all. For in the nature of things, there can be no compromise. The Church must have Bishops or it must not have Bishops. Either all other bodies must become Episcopalians or we must become Presbyterians. Now, sir, how can we prove that Episcopacy is necessary to the "bene esse" of the Church when we rank third in this country amongst the non-Roman denominations? They always have the obvious answer ready. While the Church of England has decreased in numbers other bodies have increased until they now are greatly ahead—because they have not been hampered with Bishops. We believe, however, that the losses of the Church proceed from other causes, and it needs more than words to show this to others. We need to show by the whole of our Episcopal system—by the work done in Confirmation classes, by the advantage of having one official arbitrator to whom to refer all disputes, by the superiority of a man over a committee—that we can make better Christians and secure more harmonious working. When we have done this we can talk. But there is a growing feeling and sympathy amongst other Christians towards the Church, and we would do well to, as much as in us lies, foster and encourage that feeling. We ought to work with them in all work for the betterment of the country wherever we can do so; and I think there may be times when we might invite ministers of other bodies to worship with us. I would deprecate doing this for mere advertisement or popularity. But where a household is divided and a funeral should take place in that family, surely no real principle would be violated if we asked the other clergyman who ministers to them to take part in the service—even if the service is in Church. But we trust and hope that clergymen who think that all such courtesy is wicked and wrong will be consistent all round, and not ask women,—who, St. Paul says, should be silent in churches—to sing solos, or break any other obvious rules that are generally honoured in the breach rather than in the observance.

E. W. Pickford.

NAME FOR A NEW DIOCESE.

Sir.—Having seen in the "Canadian Churchman" that a name was wanted for the new diocese, I wish to suggest "Otonabee," after the River Otonabee, running through Peterborough. It is a beautiful river, beginning at Lakefield and ending at Rice Lake. I am sure everyone will agree that it is a dignified name.

Charlotte E. Leigh.

DISCHARGED PRISONERS.

Sir.—There is no Church in Christendom which is more efficiently shepherding its flock, caring for those who are in touch with the Church, and supplying the needs of the local poor, than the

Anglican Church in Canada. Her pastoral work on the whole is, I believe, unsurpassed by any. But she is hardly doing herself justice in her rescue work. When any of our sons depart from the right way, and suffer the penalty of the law, we make no organized effort to help them to do better. When men have served a term in the Provincial Penitentiary, it is difficult for them to get under good influences. It is at such a time that men require a helping hand. The only organized effort being made to obtain employment for discharged prisoners is by the Salvation Army. One of their officers is now employed by the Government to look after discharged prisoners. We honour the Army for their grand work in this regard. Surely the Historic Church of the nation ought to be taking her proper part in such work as this. If we cannot look after all such prisoners we ought at least to look after the members of our own Church. It is somewhat humiliating to see Churchmen taken in charge at the prison gate by Salvation Army officers, and going off in their care to obtain employment. It should not be necessary for them to look to any organization; their own Church ought to supply all their needs both spiritual and temporal. It is not to her credit that she does not. Can we not form an organization to do this work? We are willing in Kingston to do what we can at our end, to see the prisoners, to correspond and make all arrangements for them, and to see them off on their journey. But such an organization requires agents, and very active agents, in all the cities, and in the country places. These must be composed of men who will meet the trains as they arrive, take the men to respectable boarding places, and obtain employment for them. It entails hard work, but it is work which will result in saving many lives. Arrangements would have to be made with the authorities to co-operate with such a society, which I am sure they would gladly do. It is no use, however, to begin negotiations until we know whether we can undertake this work. I shall be delighted to receive the names of those who would be willing to help in an organization to look after discharged prisoners; and to receive suggestions as to the best method of working. With her clergy and congregations in every town and village in the country, there should be no difficulty in effectively doing this work.

J. C. Farthing.

A CANADIAN CHURCH ARMY.

Sir.—I shall be grateful to you if you will kindly give me the opportunity of endorsing, as I most earnestly do, the letter written by George Backurst re "A Canadian Church Army," published in your issue dated May 2nd. I can testify to the good work done by the Church Army from practical experience, having held the commission of this society for eight years, resigning the same on March 26th last for work in this diocese, the Diocese of Algoma. Anyone acquainted with the work of the vans will readily understand and appreciate the immense value they would be in Canada, or indeed in any country. The people do indeed look forward to the visit of the van, and I have had people follow to other parishes nine and ten miles after having attended services in their own town or village. This frequently happens. The cost of living is remarkably small as the parishioners are glad to invite the evangelists manning the van out to their homes for meals, and will often place a bed at their disposal although, of course, this is not needful as sleeping accommodation is provided. I am astonished to find how little the work of the Church Army is known over here, but feel certain that if it was once commenced it would make rapid strides, and do a vast amount of good amongst non-church goers. I am hoping to arrange some lectures on the work of the Church Army in this neighbourhood when I can procure a magic lantern to illustrate same. Perhaps some of your readers will be able to assist me in procuring required lantern outfit and so forward this laudable object. Apologizing for trespassing on your valuable space and thanking you in anticipation of insertion.

John Leigh.

THE BOOK OF COMMON PRAYER, AND PROPOSED CHANGES.

The "Canon on shortened services," and the "permissions" issued by the House of Bishops some time ago, have made the Book of Common Prayer, a much more elastic affair, in practical use. A few selections of Psalms, with permission to use one of them, as a substitute for any morning or evensong set of Psalms in the present order, would give us all we really need

without any alteration of the present book. In any case there is surely matter enough in our present book, the arrangement of the services could certainly be made more simple, the actual three-fold vow to be renewed could be placed in the Confirmation service, in place of the present form of the question, in view of the fact that some of the candidates may have received private baptism, or in any case, had no god-fathers, or god-mothers; and such-like small alterations. But if the book were actually changed in form, we should be face to face with a real difficulty, what would the new book be called? The name "Anglo-Catholic," is quite out of the question, a whole school of thought among us take the position, (and a reasonable one from their standpoint), that while they have no objection to the word Catholic understood as they understand it in relation to the Anglican Church, yet that the name has become attached to a certain set of opinions, with which they have no sympathy. On the other hand another school, while having no objection to the word Protestant, understood, as they understand it, yet contend that it expresses in the popular mind something with which they have no sympathy.—the name would therefore have to be "The Canadian Episcopal Church." We couldn't call ourselves "The Canadian Church" at this stage; with a large mass of Christians of the Roman obedience on one hand in Canada long before we were, and large communities of Christian people of the reformed faith on the other, on every side. We stand here historically in a very different position to the Irish Church in Ireland. The one objection to this change is that we still belong to an Empire, as well as to our glorious Dominion. Some days ago I went to visit a poor English family just out. I was told that their friends here who were Baptists, had informed them that the Church of England here was not at all the same Church as in England, and so they have gone to the Baptist Church with their friends. I could only persuade them that it was the same institution by showing them the Prayer-Book. The Church with a name that the new-comers could not mistake would, (one would fancy), be in a position of advantage in the West. From this standpoint, the name "Episcopal Church" would be an advantage as regards new-comers from the United States,—and would bring us into line with the rest of the North American continent. My last point must be a protest, (if anything is done), against the addition of all the proposed extra services, officers, etc. for every conceivable occasion. We should in that case need another "pie," and would be longer finding the place, than reading the service when found. The spirit that depreciates our Book of Common Prayer, finds fault with its "offices," in comparison with some fancied "ideal," is no help to the Church. I am not insinuating that all desiring alteration of the Book are actuated by this spirit, yet we know it has become very strong the last few years. A new office for every possible occasion has been suggested by some ardent souls. They would cover our whole life with rubrics and offices. Such people seem to be under the same impression, as those ignorant people who imagine that the Anglican clergy use a book, because they are unable to utter a prayer without one, or that there is some crime in doing so. I believe in the

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faithful use of our magnificent and ancient services, in our churches,—and because I do so, I protest against all liberty of private initiative on special occasions being indirectly denied outside our churches. It would do us Anglican clergy no harm to cultivate the ability of resourcefulness, it would prove to the ignorant that we were using our Church services from a principle, other than inability to do without a book—and would make the grotesque picture of a clergyman utterly "at sea" without a special "form" for an exceptional occasion impossible. If anything is really contemplated, there should first be a conference between thirty or forty clergy of the different modes of thought, to talk the matter over in a friendly manner. If they can agree to some outline, there would then be hope that the Bishops, clergy, and people in "The General Synod" could reach an agreement on the matter. If they could not, it should be left alone, and we should trust the House of Bishops, and such powers of dispensation as they doubtless inherently possess. I say the House of Bishops rather than the individual Bishops, because we don't want a use, peculiar to each diocese.

All Saints' Rectory, Wm. Bevan.
Niagara Falls South,
May 9th, 1907.

THE NEW THEOLOGY—A SUMMARY STATEMENT.

Sir,—The New Theology! Much has been said and written, but still one can be excused for imagining that there may be things still worth pointing out which have either not been mentioned, or sufficiently emphasized. Why has this theory, lately put forth, made so much ado? Not, I presume, because it is teaching which will hold its ground very long, but in great measure, the secret of the sensation is to be found in the dramatic circumstances of the case. One who "occupied" what was thought to be a Christian pulpit—and a very famous pulpit withal—disabused the world by denying Christianity. The fact that the book which embodies the City Temple teaching has been so much torn to tatters by experienced, and thoughtful, and well-balanced minds of all sections of Christendom might point a moral, namely, that it is much too hasty and undigested, to hold nourishment for a hungry, if not famishing world. Is it an unmixt evil? Certainly no! It may have shaken the faith of many whose hold on Christianity was only nominal, and whose indifference to religion in general was waiting to be influenced by some sensation. It may also pave the way to much irreverence and looseness of thought and expression. But who will deny that it has been the means of giving rise to a new spirit of inquiry? Men have been revising and testing the ground of their allegiance to the Gospel of Christ. We have heard City Templeism assert that God and the universe are one and the same—that man being a part of God is Divine. His will and God's will are practically in agreement and in fact inseparable. It follows, I presume, He can have no sense of responsibility. We have heard the re-statement of this matter from Revelation, both Judaistic and Christian, that God is the Creator, the Father, the Judge, independent of the universe; yet the very soul of being thereof, and everywhere present therein, that God is not all there is, neither is all there is God, (for are there not such things as cruelty, hatred and corruption), yet it is quite true that God is in all,—that God created man with a free and responsible nature. The Christian religion teaches that the will of every individual man must undergo a change which will more and more open his eyes to a sense of imperfection and sin, that upon this consciousness of imperfection depends his moral and spiritual salvation. City Templeism says, No! No! The will of God and the will of man are essentially the same, for no man really chooses what is called evil instead of good. It is always good to him. The Christian Religion not only affirms that this sin is in the will and destroyed the good possibilities of human nature, but it maintains, that Christ was a unique re-creative act of God the Eternal Father.—God among men exhibiting human perfection, and suffering death to vindicate it. It also maintains that no other man has been God incarnate, but One—that the other miracles surrounding this central one of Christ's divinity, were not to be wondered at, but were the natural accompaniments of so unique a revelation of the Divine Being, and were in fact essential and necessary to it. City Templeism says, Christ was only the Flower of mankind, and made the truth quite clear to men, that human nature was really divine. In closing my remarks, I would like to say that it has been proved over and over again in the lives of individuals and nations, that to

minimize sin, to ignore freedom of will, and along with that responsibility, is to kill aspiration and arrest progress. Commonsense will not suffer us to throw the facts of every-day experience to the winds as this Theory of Religion of the City Temple seems indeed to do. It appears to be a kind of Spiritual Pantheism which seeks to merge humanity both saintly and depraved into God. It thoughtlessly lays aside the two great fundamentals of our consciousness upon which all human development rests, namely, the sense of right and wrong, and the sense of responsibility.

Matthew Wilson.

WILL DR. SYMONDS EXPLAIN?

Sir,—What does Dr. Symonds mean when he says in his letter to you, "A Bishop issued a license which bestowed upon a layman powers which the Prayer-Book limits to an episcopally ordained clergyman;" no wonder he never got an answer to such a question. Does Dr. Symonds wish the man in the street to infer that that layman was invested by that Bishop with authority to administer the Sacraments of the Gospel? Such a lay reader is even debarred, by the rule of the Church itself from even reading the Absolution in the services. He is usually allowed only to read sermons, not to utter his own extemporary effusions. It is such fallacious suggestions as Dr. Symonds makes that does much mischief. The letter signed, John M. Davenport, states the real question concisely, yet most fully.

J. Peters.

BOOK REVIEWS.

The Church and the Saints. A volume of sermons by the Rev. Wentworth Beaumont Hankey, of St. Mary's Church, Graham Street, London, England. Edited by M. K. C. Strong; with an introduction by Viscount Halifax: Longmans, Green & Co., 3s. 6d., net.

These are sermons specially adapted to our own times; they are simply, but beautifully written, and must have had an immense influence for good upon those that heard them, an influence enhanced for those who personally knew the preacher. We should have had a very different account to give of the Church of England in this country to-day if the truths enforced in these sermons had been taught, its people faithfully for the last fifty years. Some of the sermons appeal especially to individual doubters, or sorrowing lives. The awful sin of the age—ruthless selfishness—would be surely corrected if the teaching of these sermons were laid to heart. The solidarity of Christian fellowship; the inevitable effect for good or evil of every Christian on his fellow-member in Christ; the tremendous spiritual fact that if one member suffer all the members suffer with it. We hope many will lay to heart the teaching of these beautiful earnest sermons.

Revelation and Religious Certitude. By W. B. Ritchie, M.A., Edinburgh: J. Gardner Hitt, London, Marshall Brothers. 6s. net, post free, 6s. 4d.

This is one of the many books with which a reviewer is getting very familiar, written by eminent divines of the "Free Churches," both in the United States and Britain. For not a few years back these divines have been writing their convictions of the failure, from a religious point of view of the systems under which they have been brought up. They want to discard these "dogmatic systems," as they call them, and, as they phrase it, "go back to Christ,"—of all the books of this kind that we have seen, we think most highly of the one before us. It is written in a most excellent spirit, and in so good and interesting a style that it makes delightful reading. The topics selected are of the most vital importance, and are treated of in an able and scholarly way. The writer has, is it unconsciously?—set forth with greater or less accuracy, what has always been, in reality, Catholic doctrine, though he seems to know little or nothing of what our Lord intended, and provided for, the Catholic Church of His founding to be. Hence our author is only groping in the dark in his proposed remedy for the unfortunate results he deplores in the Christianity of to-day. We could write, at great length, upon this book; we can, however, only mention the subjects so well discussed. The book consists of two parts:—I. The Revelation of Religion, and the Method of Divine Training. This part has four chapters: Revelation and the Knowledge of God. Revelation and the written record. The Revelation of the Spiritual. The Revelation of the Atoning Life. We think this one of the best chapters in the

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book. Part 2 consists of four chapters: it treats, and does so most admirably, of the Social, Intellectual, and Legislative progress under the Revealing Spirit. The subjects are:—The Progress of Christian Morality and Charity, Slavery and Freedom; Servitude and Service. The beginnings of Christian culture; there is much in this chapter which will be new to very many people. Legislation is the subject of the last chapter. The author gives a brief resumé of his book by way of "Conclusion." There is a good index provided. We may also call attention to the author's preface. We heartily commend this book to people of every religious name. It gives more solid satisfaction to a Churchman by showing that a heaven is at work that, under the blessing of God may bring about a true unity of Christians, by leading them to the deeper study of the question, "What was really the provision made, and handed on by Christ Himself, for men to appreciate, as He wants them to do, the true Fatherhood of God, and the Divine brotherhood of man, instead of trying to form one gigantic sect in opposition to the Divine Society which He established to last to the end of this world-age. We again most heartily commend the book, and hope that it will be largely read by those whom it most nearly concerns.

Bible Truth Through Eye and Ear. By the Rev. George V. Reichel, A. M., Ph. D., author of "What Shall I Tell the Children?" etc. pp. 437, \$1 net. New York: Thomas Whittaker.

Mr. Reichel has a wonderful power in carrying his readers along with him. Last year we had the pleasure of welcoming his first volume for the children, and now we commenced another which is perhaps adapted for an older grade. The mass of illustrative material is wonderful, and any one may learn from his articles. They are given in such a form as will illustrate and enforce some moral or spiritual truth, and the information presented is usually most interesting and useful, as in connection with ants, harbours, diamonds, wild-bees, etc., etc., in great variety.

THE PRECEPTS OF THE CHURCH.

Our Mother Church, that God may have due praise,
These precepts on her faithful children lays.

I.

On Sundays and chief Holy Days assist
In offering up the Holy Eucharist.

II.

In order to keep down the power of sense,
Observe the days of fast and abstinence.

III.

When sin's dark burden weighs upon thy mind,
In Absolution, pardon seek and find.

IV.

At Easter to God's Altar draw thou near,
Communicate at least three times a year.

V.

As God hath blessed thee, give thou of thy store,
Support God's Church and aid the suffering poor.

VI.

Let Holy Marriage ne'er be solemnized,
Between those near of kin or unbaptized.

O Jesu give me grace and power, I pray,
Thy Church's laws devoutly to obey.—Amen.
Quebec. F. G. Scott.

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Feb. 26th, 1907.

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"Gentlemen: It gives me very great pleasure to say how very highly I esteem your Shredded Wheat Biscuits. I consider them to be an ideal and a perfect food. I have found them personally very valuable when suffering from indigestion and unable to digest starchy foods. I find them also excellent as a baby food—my youngest little daughter for some time ate nothing else; in fact, refused all other kinds of food and we have now in our home a baby son aged nine months who is fed entirely on Shredded Wheat and milk—we call him the Shredded Wheat baby, and he is a particularly healthy and amiable child. Everyone who sees him remarks what a very fine baby he is. I am sure all mothers would do well to bring up their babies on this splendid food. You are at liberty to use this in any way you may wish.

Yours truly,

(Signed.) A. F. Whitmore."

Shredded Wheat Biscuit and Triscuit are sold by all grocers. The Biscuit is delicious for breakfast or for any meal in combination with fruit. Triscuit is the favourite food for luncheon, for campers, for picnics and for excursions on land or on sea.

A BOY'S INFLUENCE.

A colonel in a Southern camp overheard an excited soldier venting his rage in furious profanity. The man, red-faced and big of muscle, had been a local bully and law-breaker, and when the war broke out, he was given his choice to enlist or serve a term in jail.

The colonel was about giving an order to suit his case, when the big

fellow's arm was touched by a comrade, and a low voice said, "Please don't talk like that."

Wheeling around with another half-uttered oath, he saw a red-cheeked boy looking into his face.

"I beg your pardon, Little Piety," he said; "I didn't know you were here," and he walked away, apparently more abashed than if an officer had silenced him.

The life of this lad—"Little Piety"—in the army was told a generation ago, among the other pathetic stories of the War of '61.

The fair, delicate youth, bantered and pestered at first by his fellow-privates, became the favorite of his regiment by his brave goodness and his amiable ways. In his character, religion was something more than an adjective, and the nick-name the men gave him in jest remained as his badge of respect and affection.

At the reunion of his regiment not long ago, the colonel, in his address to his few surviving comrades, recalled many vanished names of the old muster-roll, and said, at last: "I wonder if you are thinking of the one member who was nearest to all hearts."

"We know whom you mean," the men answered. "We shall never forget Little Piety."

The colonel repeated the story, old, but always welcome, of their first great field engagement, when the slender young soldier, detailed on rear duty, begged to be sent to the front "with the boys," and obtained a reluctant consent; of the terrible battle; and the after scene of human waste and death, "the sadness of which no life is long enough to outgrow."

"On the slope of a steep ridge skirting one side of the field lay a row of dead and dying men, mowed down in the rush of a heroic charge, and near the head of the line, with his white, girlish face turned up to the sky, we found Little Piety.

"The boys would not bury him in the battle trench, but made and marked his grave under a live-oak, by itself, and sung over it the tune he loved. "Must Jesus bear the Cross alone?"

"Several years later I was far from home, staying at a city hotel, and one day I had a caller, a large well-dressed and handsome business man, who asked me if I remembered him. I did not.

"You remember Little Piety?"

"Yes."

"And the big ruffian who joined your regiment to keep out of jail, and whom the boy rebuked for swearing?"

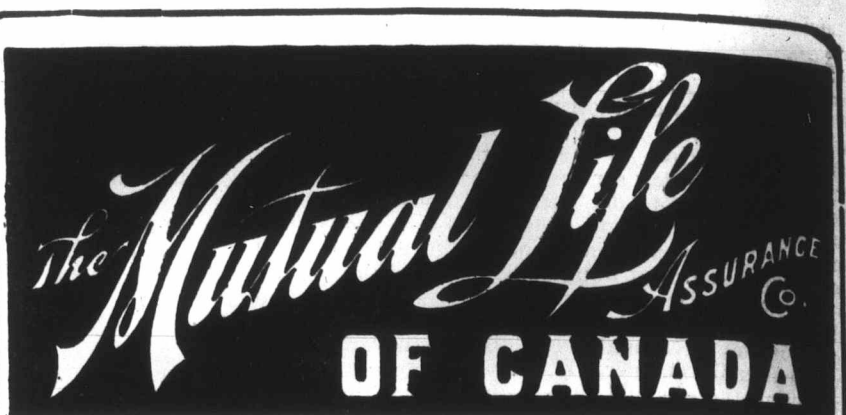
"Yes."

"Well, here is what is left of that same ruffian. I went into the army a desperado, and came out a man, and Little Piety's influence opened the way for me to do it."



A PRETTY DOG STORY.

Here is a pretty dog story, which is also quite true. During one of the last birthday celebrations of the poet



1906 shows large gains over 1905. New business amounts to \$5,503,547 in 3,026 policies, of this \$46,000 was written in Newfoundland and the balance entirely within the Dominion. The following are some interesting facts from the Company's 37th Annual Statement.

INCOME.		DISBURSEMENTS.	
Premiums, less reinsurance	\$ 1,604,581.74	Death Claims	\$ 327,975.50
Interest and rents	464,646.98	Matured Endowments	168,486.00
Profit from sale of Real Estate	3,194.41	Purchased Policies	88,607.47
		Surplus	88,947.55
		Annuities	10,645.08
		Expenses, Taxes, etc.	338,717.40
		Balance	1,054,042.52
	\$ 2,072,423.13		\$2,072,423.13
ASSETS.		LIABILITIES.	
Mortgages	\$ 5,013,647.45	Reserve, 4%, 3% and 3 per cent	\$ 9,053,332.18
Debentures and Bonds	3,429,025.49	Reserve on lapsed policies liable to revive or surrender	3,001.98
Loans on Policies	1,129,517.25	Death Claims unadjusted	43,683.00
Premium Obligations	25,786.38	Matured Endowments unadjusted	3,000.00
Real Estate	900.26	Present Value of Death Claims payable in instalments	45,335.06
Head Office	30,875.79	Premiums paid in advance	13,781.50
Cash in Banks	267,552.05	Amount due for medical fees	6,482.00
Cash at Head Office	3,540.53	Accrued rents	805.00
Due and Deferred Premiums (net)	286,981.81	Credit ledger balances	10,367.50
Interest and rents due and accrued	197,712.83	Sundry current accounts	2,370.00
		Surplus on Company's Valuation Standard	1,203,375.88
	\$10,385,539.84		\$10,385,539.84

The Company has a surplus on Government standard of valuation of \$1,552,364.26. The following are some striking gains made in 1906. In Income, \$115,904.22; In Assets, \$1,089,447.69; In Surplus (Company's Standard) \$251,377.46; In Insurance in Force, \$2,712,453.00.

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W. H. Riddell, Secretary

Whittier, he was visited by a celebrated singer. The lady was asked to sing, and seating herself at the piano, she began the beautiful ballad of "Robin Adair." She had hardly begun before Mr. Whittier's pet dog came into the room, and, seating himself by her side, watched her as though fascinated, listening with delight unusual in an animal. When she had finished, he came and put his paw very gently into her hand, and licked her cheek. "Robin takes that as a tribute to himself," said Mr. Whittier. He also is 'Robin Adair.' The dog, hearing his own name, evi-

dently considered that he was the hero of the song. From that moment, during the lady's visit, he was her devoted attendant. He kept by her side while she was indoors, and when she went away he carried her satchel in his mouth to the gate, and watched her departure with every evidence of distress. — "Scottish-American."



There is a duty of prayer most sacred and holy, but prayer is by no means the only duty. The answer will never come while we stay on our knees, but only when we rise up and go forward.

British and

For the third year the lady churchwarden has been nominated, by a vote of 11 to 1, of Billingborough.

Ten of the Irish lady organists. They are: Clonfert, Kildare, more, Leighlin, Acl and Elplim. Until so ly Tuam was even an Irish Archbishopricks.

A substantial sum subscribed towards the restoration of an ancient parish church and other purposes. The authorities have in view the demolition of St. Hil

The death of Mrs. Star, Line, recalls the widow of the founder of Liverpool Cathedral to provide the great the Cathedral, in husband.

The Bishops of Ireland here have no Charles Dowse, inct Church, Leeson Par vacant chair of Past the University of I pointment has given sible satisfaction.

A swarm of bees possession of the ch bride, in Cumberland ing service. As so are lit the bees desc ing and terrorize especially ladies w tions in their hats.

At St. Barnabas' shaw, lately, the B pinned a gold meda Mr. Thomas Faire years of age, and i The medal was prea tion of his long se officer of St. Barna

Damage estimate caused to Camden road, Camberwell, Sunday morning, church is 120 year tended by Ruskin, Camberwell, and h Scott in designing two beautiful pillar

Miss Benson, vicar's warden of the sixth successi ously enough, she ed parishioners' w meeting was unde; Miss Benson, in tl ness of the vicar, ception of the pari were women.

A beautiful alta hand-carved and presented as an Michael's Church, the members of Agnes. The alta the earliest celebr together with a Table, finished in workmanship.

On Easter Day Redeemer, Biloxi Mississippi, was silver Communic ing flagon, chalic It was the gift of Colorado Sprin father, Jefferson sisters and othe of the family.

Mr. H. C. L. Oregon, has pre authorities of Cleveland, for th over the twelve are to be occup Chapter. This memorial to Miss William B. Le N.Y., sister and

British and Foreign.

For the third year in succession a lady churchwarden has, on the Vicar's nomination, been elected for the parish of Billingborough, Lincoln.

Ten of the Irish Cathedrals have lady organists. They are Tuam, Clougher, Clonfert, Kildare, Raphoe, Drogheda, Leighlin, Achonry, Killaloe, and Elphin. Until somewhat recently Tuam was even one of the four Irish Archbishopricks.

A substantial sum has been subscribed towards the scheme for the restoration of "Whitchurch"—the ancient parish church of Denbigh—and other purposes which the church authorities have in view, including the demolition of St. Hilary's Church.

The death of Mrs. Thomas Ismay, widow of the founder of the White Star Line, recalls the fact that she gave a donation of £10,000 to the Liverpool Cathedral Fund and agreed to provide the great east window of the Cathedral, in memory of her husband.

The Bishops of the Church of Ireland here have nominated the Rev. Charles Dowse, incumbent of Christ Church, Leeson Park, Dublin, to the vacant chair of Pastoral Theology in the University of Dublin. This appointment has given the greatest possible satisfaction.

A swarm of bees which has taken possession of the church roof at Kirkbride, in Cumberland, object to evening service. As soon as the lamps are lit the bees descend into the building and terrorize the congregation, especially ladies with floral decorations in their hats.

At St. Barnabas's School, Openshaw, lately, the Bishop of Hereford pinned a gold medal on the breast of Mr. Thomas Fairclough, who is 85 years of age, and is still a sidesman. The medal was presented "in appreciation of his long services as a church officer of St. Barnabas."

Damage estimated at £5,000 was caused to Camden Church, Peckham-road, Camberwell, early on a recent Sunday morning, by a fire. The church is 120 years old. It was attended by Ruskin, when he lived at Camberwell, and he aided Sir Gilbert Scott in designing a new chancel and two beautiful pillars.

Miss Benson has been elected vicar's warden of Penn, Bucks, for the sixth successive year, and, curiously enough, she has also been elected parishioners' warden. The vestry meeting was under the presidency of Miss Benson, in the absence from illness of the vicar, and, with the exception of the parish clerk, all present were women.

A beautiful altar of quartered-oak, hand-carved and wax-finished, was presented as an Easter gift to St. Michael's Church, North Yakima, by the members of the Guild of St. Agnes. The altar was dedicated at the earliest celebration on Easter Day together with a handsome Credence Table, finished in similar style and workmanship.

On Easter Day the Church of the Redeemer, Biloxi, in the Diocese of Mississippi, was presented with a silver Communion Service, comprising flagon, chalice, paten and spoon. It was the gift of Mrs. A. J. Hayes, of Colorado Springs in memory of her father, Jefferson Davis, her mother, sisters and other deceased members of the family.

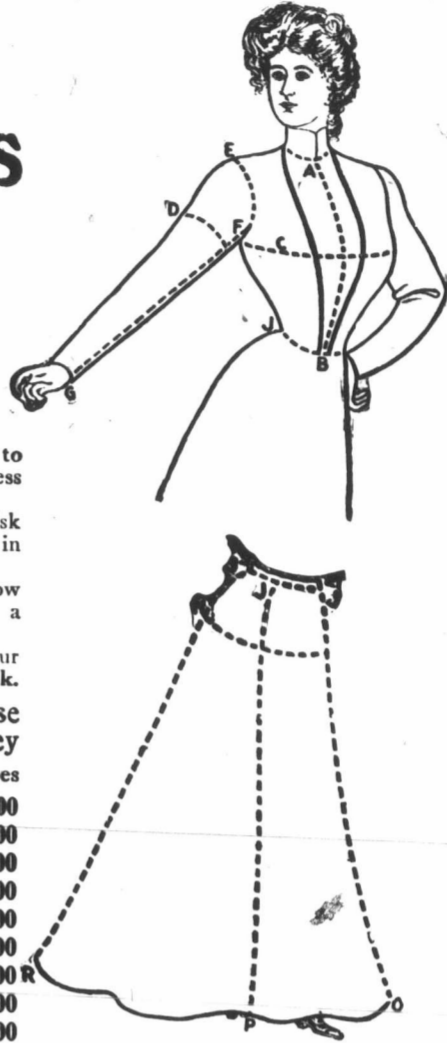
Mr. H. C. Leonard, of Portland, Oregon, has presented \$5,000 to the authorities of Trinity Cathedral, Cleveland, for the erection of canopies over the twelve clergy stalls which are to be occupied by the Cathedral Chapter. This work is to be a memorial to Miss Louise D. and Mr. William B. Leonard, of Brooklyn, N.Y., sister and brother of the donor.

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- Silk Outside Skirts, . . . 10.00 to 25.00
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At the Easter Vestry of Pinner Church, in Middlesex, it was announced that the sexton, Mr. Bedford, had been in the service of the church for 50 years. He was christened at the church on April 5th, 1826, and eventually succeeded his father as sexton. The vestry decided to contribute £10 10s. as the nucleus of a fund to be raised in the parish as a testimonial to Mr. Bedford.

The C.M.S. missionaries in Kavirondo, in the Uganda Protectorate, have reduced another language to writing, and have produced some tentative translations in D'oluwo, the language spoken by the Nilotic tribes in that region of Central Africa. The first book—a little primer—contains alphabet and syllables, numerals, days of the week and months, a few texts, some simple prayers, and a small collection of hymns.

In the "C.M.S. Gazette" for April, it is stated that in a pastoral letter to the clergy and other workers in the Diocese of Tinnevely, South India, Bishop A. Acheson Williams mentions that he confirmed 2,632 persons last year, and that since his first Confirmation in March, 1905, he has administered the rite to 3,900 persons. During 1906 he baptized eighty converts from heathenism. On one occasion over fifty received the rite together.

Scarcely six months ago it was announced that the Rev. E. W. Corbett had been accepted by the Universities' Mission to Central Africa for missionary work at Zanzibar, and now a cable has been received recording his death. A young man, under thirty years of age, of exceptional ability and force of character, his death

comes as a great loss to the Mission. Mr. Corbett was ordained in 1902, and for about a year was the popular Vice-Principal of Dorchester Missionary College.

The Bishops of the Province of South Africa, by an unanimous vote, have asked Dr. Gibson, the late Bishop-Coadjutor of Cape Town, as soon as his health permits, to undertake episcopal work again, as Missionary Bishop of Wallfisch Bay, and the adjoining regions on the West Coast. There can be little doubt that he will accept this offer, which exactly falls in with his long-cherished wish, though some time must elapse, in accordance with strict medical orders, before he is able to enter upon the active discharge of these duties. Meanwhile, in virtue of this appointment, he will, if he accepts, remain a Bishop of the Province with the full rights belonging to that position.

A special meeting of the General Committee of the C.M.S. was held recently, when a rough financial statement for the year ended March 31st was presented. Subject to audit, the books of the Society showed that the receipts for the General Fund amounted to £384,520, and as the expenditure required to be met, including an adverse balance brought forward from the previous year of £9,980, amount-

ed to £405,884, there is a deficit of £21,364. After the forthcoming anniversary meetings the committee intend to go thoroughly into the financial position of the Society. It is a noteworthy fact that since the adoption of "the policy of faith" twenty-five years ago the income of the Society has doubled and the number of missionaries quadrupled.

The family of the Rev. C. Lea Wilson, Vicar of St. Peter's, Radford, bids fair to establish a record in missionary effort, and Mr. Lea Wilson him-



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THE
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PAYS SPECIAL ATTENTION TO
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Dividend No. 3.

Notice is hereby given that a Dividend at the rate of Six per cent. per annum upon the paid up capital stock of this Bank has been declared for the half-year ending 31st of May, 1907, and the same will be payable at the Head Office and Branches on and after

SATURDAY, the 1st Day of June next.

The Transfer Books will be closed from the 17th to the 31st of May, both days inclusive.

By order of the Board,
JAMES MASON,
General Manager

Toronto, 24th April, 1907.

4% BONDS

**Toronto Mortgage
Company,
13 TORONTO STREET**

Capital Paid Up,	\$724,550.00	
Reserve Funds,	\$322,425.00	\$1,046,975.00
Total Assets		\$2,509,358.00

Debentures issued in amounts, and for periods, to suit purchasers, to pay 4 per cent., with half yearly coupons attached. Investment by Executors and Trustees in the Debentures of this Company is authorized by Order-in-Council.

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**EXECUTOR,
ADMINISTRATOR
OR
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Wills appointing the Corporation as Executor are received for safe custody free of charge.

J. W. LANGMUIR,
Managing Director
Toronto Ottawa Winnipeg

self is a well-known missionary enthusiast and keen supporter of the C.M.S. His eldest daughter is a medical missionary in India, the second daughter has nearly finished her course of training, while the eldest son has just been accepted for foreign service by the C.M.S., and the fourth son went out a few weeks ago to Uganda in company with Bishop Tucker to undertake a post in connection with the Uganda Company, whose directors are in close touch and full sympathy with the C.M.S. This is an example of "the business man in the mission field," which the Layworkers' Union has done a good deal to popularize.

A PERSIAN HORSE.

"Persian horses," says Mrs. Bishop in "Journeys in Persia and Kurdistan," are to be admired and liked. Their beauty is a source of constant enjoyment, and they are almost invariably gentle and docile. It is in vain to form any resolution against making a pet of one of them. My new acquisition 'Boy,' insists on being petted, and his enticing ways are irresistible. He is always tethered in front of my tent, with a rope long enough to give him considerable liberty, and he took advantage of it the very first day to come into the tent and make it apparent that he wanted me to divide a lemon with him. Grapes were his preference, then came cucumber, bread, and biscuits. Finally he drank milk out of a soup plate. He comes up to me and puts down his head to have his ears rubbed, and if I do not attend to him at once, or if I cease attending to him, he gives me a gentle but admonitory thump. I dine outside the tent and he is tied to my chair, and waits with wondrous patience for the odds and ends, only occasionally rubbing his soft nose against my face to remind me he is there. A friendly snuffle is the only sound he makes. He does not know how to fight, or that teeth and heels are for any other uses than eating and drinking and walking. He is really the gentlest and most docile of his race. The point at which he draws the line is being led; then he draws back and a mulish look comes into his sweet eyes. But he follows like a dog, and when I walk he is always with me. He comes when I call him, and stops when I do, accompanies when I leave the road in search of flowers, and usually puts his head either on my shoulder or under my arm. To him I am an embodiment of melons, cucumbers, grapes, peaches, biscuits, and sugar, with a good deal of petting and ear-rubbing thrown in.

RUBY'S OLD RED DRESS.

"Come, Ruby," said Mrs. Ward to her little daughter, "the rain last night ripened the blackberries on Lone Pine Hill, and I want you and

\$10 Makes \$150 IN 60 DAYS. A wonderful chance for a little money to make you a competency with absolute safety, without any work on your part. A positive guarantee given in our business. The best of Bank References. Address, **M. J. Gannon, Treasurer Block, 522 Farmers Bank Bldg., Pittsburg, Pa.**



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and both price and quality will be right. They will cost no more than an all-wood building. The process of corrugating, renders the sheets so rigid that a lighter frame may be used, than with any other structure. Sheeting boards are quite unnecessary and only wood strips are required.

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The W. J. BOLUS Co., Limited, 245 YONGE ST. TORONTO.

Roy to gather as many of them as you can."

"Oh, goody, goody!" cried Ruby, dancing round. "Where's my sun-bonnet and basket?"

"You'll have to take more than one basket," said her mother from the pantry. "It's going to be a pretty good day's work to fill all the things I shall give you. Now you can run and change your dress. Put on that old red one."

"Why do I have to change my dress?" asked Ruby. "That old red thing is ragged, and, besides, it's too short."

"Well, what if it is," answered her mother. "It's good enough to pick berries in. Run along now and do as mother tells you. You won't be ready by the time Roy is, and I want you to hurry so as to cross the track before the eight o'clock passenger comes along."

"All aboard!" shouted Roy, as he rattled up with his little express waggon. His mother gave him the baskets and pails and went to look

after Ruby, who stood pouting by the room window.

"Why, Ruby Ward!" said her mother, "do you want your brother to go alone to pick berries?"

"No, mamma," wailed Ruby, tugging at her buttons. Mamma pinned the curly brown hair into a "knob" on top of her little girl's head, gave her a waterproof cape, for fear it should rain, and some old stocking legs to keep the fat little arms from sunburn and scratches.

At last they were ready, and so eager were they that they ran nearly all the way up a hill, and then, after a short rest, Roy proposed that they coast down. Baskets and pails were tied fast to the waggon, and, with Roy as steersman, they fairly flew down the slope and across the track at the base of old Lone Pine, where the huge tree that had given the hill

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its name lay prostrate lightning.

A large boulder, dislodged from a fallen tree, had ploughed down the hillside, and a broken tree top lay across just beyond a sharp curve.

"I believe that lightning we heard last night was the old pine," said Roy, exclaimed, listening. "The boy knelt beside the old pine," said Roy, exclaimed, listening. "The boy knelt beside the old pine," said Roy, exclaimed, listening.

"No, sir, Ruby!"

"the engineer can't see time to stop 'er."

"Oh, Ruby, your dear and, seizing the girl's hands, he fairly terrified the astonished sister, and left her standing with her neck and arms.

Ruby drew the wheel shade of some road on the cape, and scribbled a point from which she and her brother and the advent

Now she could see smoke, now the engine was on the down grade was Roy, bravely waving a signal.

Ruby's heart beat great black things came to a halt just Lone Pine curve. The engineer thanked Ruby again! And how cheered when they

The track was so close to the train, after cautioning way over the damage and away.

It was not so easy a matter, for the settlement, for the settle down to settle they did work, and returned in time every dish full.

The story of the gone before them missed the joy of but their proud father warm greeting. Mamma special nice tea while father beamed little son, and asked not afraid when down upon him.

"Fraid? No, sir, the engineer think "No," answered Ruby; "he said that cool."

"Anyway," remarked between mouthfuls, "mamma, and when dress." Sunday School

ANIMAL F

Friendship is among citizens of between the representative Central Park Zoo

AUTHOR & PUBLIS
description (Stories, Poems, Essays, Etc.) direct to the Stockwell, 6 & 7, Broad L. vise fully, immediately other publication, free of

its name lay prostrate, shattered by lightning.

A large boulder, dislodged by the fallen tree, had ploughed its way down the hillside, and with the broken tree top lay across the track, just beyond a sharp curve.

"I believe that loud clap of thunder we heard last night busted the old pine," said Roy. "Hark!" he exclaimed, listening. "There's the whistle for Burnham's Station. In ten minutes she'll be down here and go smash!"

The boy knelt beside the boulder and squinted over it at the track beyond.

"No, sir, Ruby!" he exclaimed, "the engineer can't ever see this in time to stop 'er."

"Oh, Ruby, your dress!" he cried, and, seizing the garment in both hands, he fairly tore it from his astonished sister, and was off with it, leaving her standing with bare neck and arms.

Ruby drew the waggon into the shade of some roadside bushes, put on the cape, and scrambled up to a point from which she could see her brother and the advancing train.

Now she could see the black smoke, now the engine, and now it was on the down grade; and there was Roy, bravely waving his tattered signal.

Ruby's heart beat wildly as the great black thing drew near, and came to a halt just as it reached Lone Pine curve. How the engineer thanked Roy again and again! And how the passengers cheered when they saw the boy!

The track was soon cleared and the train, after cautiously feeling its way over the damaged places, sped on and away.

It was not so easy, after this excitement, for the two children to settle down to steady work; but they did work, and so well that they returned in time for supper with every dish full.

The story of their adventure had gone before them so that they missed the joy of its first telling, but their proud family gave them a warm greeting. Mother had some special nice tea cakes for supper, while father beamed down upon his little son, and asked him if he was not afraid when the engine came down upon him.

"'Fraid? No, sir," said Roy. "Did the engineer think I acted 'fraid?"

"No," answered his father, smiling; "he said that you seemed quite cool."

"Anyway," remarked Ruby, between mouthfuls, "I'm glad I minded mamma, and wore my old red dress." Sunday School Times.

ANIMAL FRIENDSHIPS.

Friendship is not uncommon among citizens of the Zoo, even between the representatives of different species. In the New York Central Park Zoo, a big Polar bear



NOT SO MUCH

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Red Rose Tea

and his distant cousin, a grizzly, were confined in the same pit, but it was considered expedient to separate them by a strong partition of bars. Both were full-grown, husky specimens of their breed, and had they ever come together with intent to kill, it is probable that the entire force of keepers could not have separated them.

One day, a small boy threw a paper box, containing some sugared popcorn, into the grizzly's side of the pit. It fell close to the partition, and, in trying to shove it away with his muzzle, the grizzly clumsily pushed it into a hole just under the partition bars. The greater part of the hole was on the polar bear's side of the house, and he could have easily pushed out the box, but he seated himself on his haunches and watched his neighbour trying to get his big paw down the opening of the hole. It proved too small, and the box was too deep down. At last the grizzly gave it up, and sat ruefully regarding his lost treasure.

Suddenly the polar bear rose to the occasion. He waddled over to the hole on his side, rolled over on his side, thrust his paw down, and shoved the box up into the grizzly's yard.

Ever after that the two giants were good friends. The polar bear

would often stretch himself out beside the partition on a hot day and poke his long, slim muzzle in between the bars. Grizzly would drop down, too, and shove his snout against his friend's, and thus they would sleep for hours, grunting their dreams into each other's ears.

DOROTHY'S WAY.

Dorothy never set about being good just to be good. She never thought of it in that way. That was how the old woman who had lost a daughter, and who sat lonely and sad in one corner of the boarding house parlor one evening, found a little girl drawing a chair close up beside her and felt a warm, tiny hand slipped into her own, and heard a happy, lisping little voice tell stories about dolls and their ways, until her tired, despairing heart for the moment almost grew young again. And much in the same way the crabbed old gentleman who hated children astonished himself and others by joining a little girl in a regular game of romps on the boarding house lawn; and a bashful young man from the country found himself talking out loud and actually telling stories to a group of "town people" listeners.

But this isn't what I set about telling. I want you to know how Dorothy brought the village doctor, who hated dogs, and the village lawyer, who loved them—that is, his own brown-eyed Fido, I mean—together. These two men disliked each other intensely, and had not spoken for years, but both of them were fond of Dorothy.

So one day when Fido got a cruel wound from a passing dray, and Dorothy happened to be close by and saw it, nothing was more natural than she should gather the little dog up in her arms and hurry with it to the doctor's office on the next corner. And nothing was more natural also than that the doctor, with Dorothy's confiding eyes upraised to his, and her hand trembling on his arm, should overcome his first impulse to throw the dog through the window, and set about caring for it as he would one of his own patients. When the wounds were all dressed,

and Fido carefully wrapped and placed in a basket, Dorothy took her leave, declaring that she would come back in an hour or so and take the little patient home, but that he ought to have some sleep first.

Well, as soon as Dorothy had turned the first corner the lawyer came hurrying to the spot, having just learned of the accident. A boy pointed toward the doctor's office, and hurried there. The doctor was just thinking only of Fido, the doctor leaned over for another look at his patient, and—of course, you can see for yourself how the reconciliation came about.

Not so much of a story, you say? Certainly not. I didn't mean it to be. I just wanted to give you an idea of Dorothy's way.—Children's Visitor.

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Colds on the Chest Would Yield to no Treatment Until Dr. Chase's Syrup of Linseed and Turpentine Was Used.

Overwhelming evidence from the people of Canada attests that there is no treatment so effective in the cure of bronchitis and cold on the chest as Dr. Chase's Syrup of Linseed and Turpentine.

This is positively proven in two ways. First, by the extraordinary increase in sales and secondly by hundreds of such letters as this which follows:—

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od pouting by rd!" said her it your brother erries?" iled Ruby, tug- Mamma pinned r into a "knob" girl's head, gave ape, for fear it ne old stocking little arms from es. ready, and so they ran nearly l, and then, after oposed that they s and pails were ggon, and, with they fairly flew across the track one Pine, where ad given the hill

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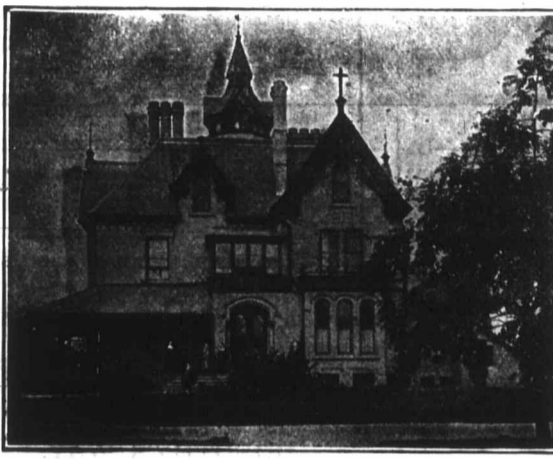


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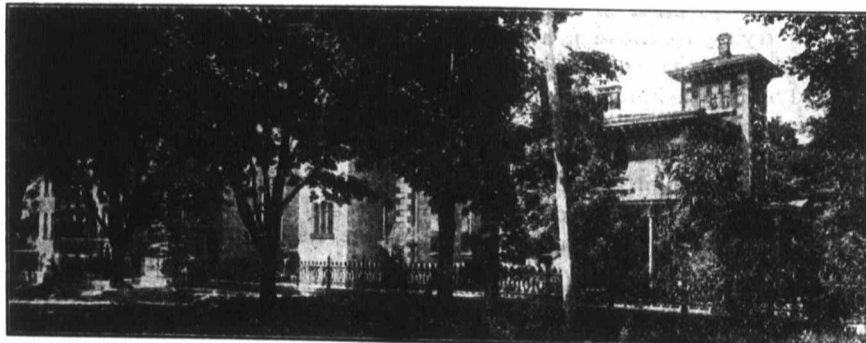
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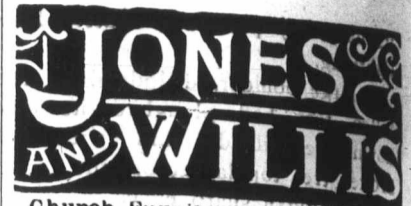
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