

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, AUGUST 22, 1901.

[No. 32.

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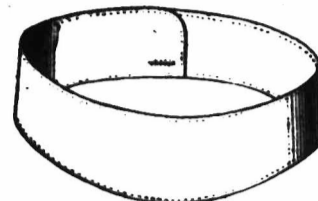
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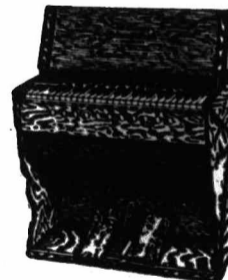
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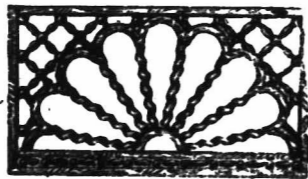
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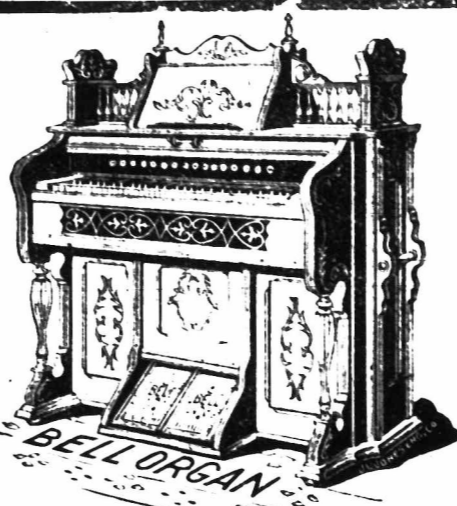
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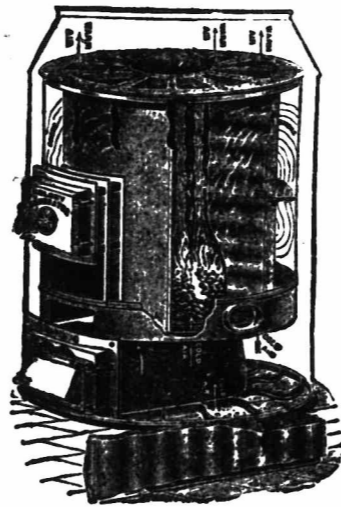
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# Canadian Churchman.

TORONTO, THURSDAY, AUGUST 22, 1901.

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## LESSON FOR SUNDAYS AND HOLY DAYS. TWO LITH SUNDAY AFTER TRINITY.

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

### TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.  
Processional: 33, 208, 302, 304.  
Offertory: 165, 172, 186, 191.  
Children's Hymns: 194, 234, 341, 570.  
General Hymns: 17, 36, 163, 169.

### THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.  
Processional: 36, 179, 215, 447.  
Offertory: 210, 226, 240, 259.  
Children's Hymns: 47, 336, 338, 342.  
General Hymns: 231, 234, 243, 478.

### The Imitation of Christ.

"I have given you an example." It is the spiritual imitation of Jesus Christ in daily life, which stands the first of all Christian duties. We do not wonder that, after the Bible, the most beautiful and the wisest, as well as the most popular of the religious books of the world, has been the Imitation of Christ, a book of which it has been said, that "it will remain for all time a lasting record of human needs and human consolations—the voice of a brother who, ages ago, felt and suffered and renounced, in the cloister, perhaps, with serge gown and tonsured head, with much chanting and long fasts, and with a fashion of speech different from ours; but under the same silent, far-off heavens, with the same

passionate desires, the same strivings, the same failures, the same weariness? Yes! in all times and in all countries, the human heart has responded to the appeal of that book, because men have everywhere felt, whatever their own opinions or forms of worship might chance to be, that the Christian life is indeed, and only that life which is lived after the example of Jesus Christ. And so living they have found by their own personal experience that the more earnestly they have sought to tread that path, and to follow in those shining footsteps, the more faithfully has His promise been fulfilled: "Take My yoke upon you and learn of Me, for I am meek and lowly of heart; and ye shall find rest unto your souls." From a sermon by the Rev. S. A. Alexander, reader of the Temple.

### The Prosperity of the North-West.

Apt as the remarks of Booker Washington are for the South, his speech contains a lesson which we might apply to ourselves. Here in Canada, we are filling up our waste places; with a little care could we not do more for our own people than we are doing? Is there any vital necessity that British Columbia and the Territories should be settled by others than our own people, and our own kin, from Europe and the Northern States. "Let us cast down our bucket where we are," and not look to the incoming of those of foreign birth and strange tongue and habits for the prosperity of our own north land.

### The Bishop of London and Reservation.

The London correspondent of The Yorkshire Post says: "I have reason to believe that the Bishop of London has decided upon his policy in regard to the custom of reservation. He will forbid local reservation. If he is loyally obeyed, tabernacles will be left empty or removed, the burning lamp will disappear, there will be an end to devotions before the tabernacle, and so an end to the practices which are most objected to by Churchmen, who remain strictly within the limits of the Prayer-Book. But the Bishop will permit, or, at all events, will not forbid, the custom of carrying the consecrated elements immediately after the services from the church to a sick person, so long as it be done unostentatiously. This is a custom associated with a passage in Justin Martyr, but, of course, it is quite as incompatible with the Prayer-Book as is the habit of reserving the consecrated elements within the Church. This policy is also a violation of the Lambeth opinions on reservation. It was there decided that such a use was illegal. The Bishop of Salisbury has, however, taken up this attitude. It remains now to be seen whether this attitude towards the Lambeth decision will be taken up by any other prelates."

### Resignation of the Primus of Scotland.

The Most Rev. Hugh Willoughby Jermyn, D.D., primus of Scotland, has intimated his resignation at his office as such, and that a special meeting of the Episcopal Synod has been summoned for Thursday, August 30th, for the election of his successor. Dr. Jermyn who has worthily, and for the well-being of the Scottish Church, occupied the responsible position of Primus since 1866, was born at Swaffham Prior, Cambridgeshire, so far back as the year 1820. He was educated at Westminster and at Trinity Hall, Cambridge, of which he was a scholar. He became incumbent of St. John's, Forres, Morayshire, in 1847, and was appointed Dean of Moray and Ross in 1851. Three years later, in 1854, he became Archdeacon of St. Christopher's, and rector of St. George's, Basseterre, W.I. Returning to England, he accepted the rectorship of Nettlecombe, Somersetshire, in 1858. In 1870, he was appointed vicar of Barking, but only held that charge a few months, becoming Bishop of Colombo in 1871. He resigned that See in 1875, and was then translated to the Bishopric of Brechin. Dr. Jermyn has, throughout the whole of his career, been noted for whole-hearted devotion to duty. Now, when his years exceed by a decade the allotted span of life, he may well desire to pass the remainder of the evening of a well-spent life in tranquil meditation.

### Candidates for the Ministry.

We draw attention to the letter of Rev. H. D. Steele, rector of Port Stanley, on this subject. Mr. Steele is a man of ripe scholarship and large experience. He first read law and became a member of the Nova Scotia bar, then turned his attention to theology, and became a Presbyterian minister, continuing in that calling for fifteen years; then sought admission to the Church of England, and has been a Church minister twenty years. His letter is doubly interesting, in that it sets forth the joy of serving in the ministry, and the especial advantages of doing so under the Church of England system. Evidently Provost Macklem's letter has struck a responsive chord in the hearts of many of the clergy.

### The Remains of St. Edmund—

The last of the kings of East Anglia—have just been brought to England and deposited on the altar of the Fitzalan Chapel of Arundel Castle, where they will remain until the shrine in the new Roman Catholic Cathedral, near Victoria street, is ready to receive them. The remains of one of the most famous of our early kings were stolen by the French, in 1216, from the shrine at Bury St. Edmunds in which they had been deposited. The following year they were taken to Paris, and thence to Toulouse, where they have remained for nearly 700 years. We fear that no legal steps can be taken to recover the remains of one of His

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Majesty's predecessors on the throne, but we feel sure that all loyal Englishmen would rejoice if the present receivers of stolen goods could be induced so far to make reparation to the nation as to restore the remains of St. Edmund, in order that they might find a last resting place among the other monarchs in Westminster Abbey.

#### What Ought a Churchman to Teach?

The Rev. Percival Jackson, vicar of Kingstington, Newton, Abbot, lately read a paper at meeting of the Plymouth and Stonehouse Sunday School Teachers' Association on "What Ought a Churchman to Teach? All that a Child Ought to Know and to Believe for His Soul's Health." Mr. Jackson complained that nowadays many people had put a black mark against certain Bible lessons, and a query against others, in order that they might let them alone. The Bible, he thanked God, was in the hands of every one, and if they did not hear it all taught they could read it. The Bible set two duties before men as conditions of eternal life—repentance and faith, or faith and works. Teachers must not fail to teach good works as well as faith. The Bible was not a big book, but it contained a great deal that was neglected. They all ran the risk of dividing Christ's Church and Christ's truth into parts. If the phrases and truths of God's Word did not comply with our tendencies, and inclinations, so much the worse for us.

#### Domestic Servants.

Unfortunately this is a large class, and one which, in our town and city parishes, is too often neglected. The rector might turn to account the aid of the women of the parish more frequently and efficiently than is done now. It is a great thing to have the necessity of better and more thorough care of the domestic servants acknowledged by the clergy. We are sure there would be a gratifying response to well directed, but not patronizing, attempts to minister to them. We find that domestic servants constituted the greater part of the congregation recently in Belgrave Chapel, brought thither by the promise of a special sermon from the Rev. H. J. R. Marston, on behalf of the Domestic Servants' Benevolent Institution. His text was: "Whose I am, and Whom I serve." Thus, said Mr. Marston, who addressed those present as "Fellow Servants," the Apostle classed himself among the servants of the human race, a servant of the servants of God. He welcomed the servants especially, for he was afraid that many of them had lost the habit of public worship, since leaving the country, owing to the changed conditions of London life.

#### The Negro in the South.

We have been struck with the apparently sudden advance into prominence in the United States of Mr. Booker T. Washington. But his has been a gradual, steady rise from the very bottom of the ladder, and a most complete preparation by hard work,

study and teaching for the leading one he now holds as instructor of the negro. He holds it best not to over educate with learning, often misapplied, but to train the coloured people to be intelligent labourers. His first great speech was at the Exposition at Atlanta, Georgia, in 1895, when for the first time a coloured man was called on, in the South, to address white Southern men and women. With it all it must be remembered that Washington is an adopted name, and that he is a mulatto. But it was a great and dangerous position. He was thoroughly aware of its dangers; he surmounted them with admirable skill. He had to convince his hearers, white and black, that they must make the best of each other. For this purpose he used a happy illustration. A ship lost at sea signalled to a vessel that lay in sight: "Water, we are dying of thirst." The answer was: "Cast down your bucket where you are." This was repeated several times. These men dying of thirst were in the great fresh water stream which the Amazon carries out many miles to sea. He spoke first to his own race, telling them some plain truths as well as giving them some excellent advice. And then he turned to his white hearers: "To those of the white race, who look to the incoming of those of foreign birth and strange tongue and habits for the prosperity of the South, were I permitted I would repeat what I say to my own race, 'Cast down your bucket where you are.' Cast it down among the eight millions of negroes whose habits you know, whose fidelity and love you have tested in days when to have proved treacherous meant the ruin of your firesides. Cast down your bucket among these people who have, without strikes and labour wars, tilled your fields, cleared your forests, builded your railroads and cities, and brought forth treasures from the bowels of the earth, and helped make possible this magnificent representation of the progress of the South. Casting down your bucket among my people, helping and encouraging them, as you are doing on these grounds, and to education of head, hand, and heart, you will find that they will buy your surplus land, make blossom the waste places in your fields, and run your factories. While doing this, you can be sure in the future, as in the past, that you and your families will be surrounded by the most patient, faithful, law-abiding, and unresentful people that the world has seen. As we have proved our loyalty to you in the past, in nursing your children, watching by the sick-bed of your mothers and fathers, and often following them with tear-dimmed eyes to their graves, so in the future, in our humble way, we shall stand by you with a devotion that no foreigner can approach, ready to lay down our lives, if need be, in defence of yours, interlacing our industrial, commercial, civil, and religious life with yours in a way that shall make the interests of both races one. In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress." No orator has ever used a more felicitous image.

#### THE DOWAGER EMPRESS FREDERICK.

Obit. 6.15 p.m., 5th August, 1901.

The sympathy of all must go out to the members of our Royal household in the sad bereavements which they have sustained within the brief space of about a year, during which our Sovereign, the King, has lost a brother, mother, and sister. The latest to depart this life is the gracious and beloved Princess Royal, the eldest daughter of her late Majesty, of blessed memory, Queen Victoria. Like her late husband, Frederick William, Emperor of Germany, she was the victim of cancer. She was born at Buckingham Palace, on November 21st, 1840, baptized on February 10th, 1841, under the name Victoria Adelaide Maria Louise, the King of Prussia acting as godfather. She grew up to womanhood a great favourite at court, through her amiability and cleverness, while her sympathetic kindness and grace caused her to be idolized among the people. Pursuant to a visit of Prince Frederick William of Prussia, in the autumn of 1855 to Balmoral Castle, where the Royal family were then staying, she was betrothed to him in May, 1856, and the projected marriage was announced in Parliament in May, 1857, when a gratuity of £40,000 and an annuity for life of £8,000 were voted to her. On January 25th, 1858, the marriage was duly celebrated in the Chapel Royal, at St. James' Palace by the Archbishop of Canterbury, amid great and general rejoicing. On arriving at her new home in Germany, she was received with acclamations of joy, and continued to be esteemed for her goodness and her tactful efforts for the maintenance of happy relations between the two countries, which were successful, despite the jealousy and hatred which existed in some quarters. Her great qualities of head and heart were always in evidence whether in the exercise of her influence in the State, in the social life, or in the performance of acts of charity in war, or in peace, and her high accomplishments in art and diplomacy always tended toward the advancement of the noblest ideals. In her domestic relations she set forth a wife's devotion, and a mother's solicitude, caring personally for innumerable details. Upon the death of William, the Great, Prince Frederick William, in the beginning of 1888, succeeded to the throne as Emperor of Germany. During his short reign of only about five months, great cares came upon her; and when the fatal cancer showed its relentlessness, she was plunged in the deepest grief and anxiety which she endured with true womanly fortitude, fighting bravely for her husband's life by every possible expedient. The same spirit of fortitude upbore her in her long struggle against the similar fell disease from which she has just experienced a happy release. She died amid the consolations of religion, administered by ministers of her own beloved Church, namely, Rev. Dr. Waller, the British chaplain at Homburg, the Bishop of Ripon, and Canon Teignmouth Shore. The Church of the German Imperial family is not the old



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Lutheran, but the Reformed German Church, the kind attentions of which were of course received with gratitude. Yet we cannot but observe with pardonable admiration the steadfastness of the late Dowager Empress for her old mother Church of England, and her love for the sweet consoling words and inspiring language of the dear old Book of Common Prayer. Her Imperial Majesty had six children, William II., the present Emperor of Germany; the hereditary Princess of Saxe-Meiningen, Prince Henry of Prussia, Princess Victoria of Schaumburg-Lippe, Princess Sophia, Duchess of Sparta, and Princess Margaret Beatrice of Hesse.

BISHOP WESTCOTT.

The oldest of the remarkable trio of school-fellows, who were all together at King Edward's School, at Birmingham, Bishop Westcott, has passed last to his rest. Not a great ecclesiastic, like Archbishop Benson, nor a great practical organizer, like Bishop Lightfoot, he was a profounder thinker and exerted, and will probably continue to exert, a wider influence than either. It is perhaps as Regius Professor of Divinity, at Cambridge, rather than as Bishop of Durham, that Dr. Westcott will be chiefly remembered, though he was indeed so many-sided that he will be remembered by many different classes of people for many different reasons. As a scholar he was perhaps chiefly remarkable for the ungrudging labour he bestowed, along with Dr. Hart, upon the original text of the new Testament. This is work, which, of necessity, can be appreciated only by the few; though many of the results of it are embodied in the Revised Version, for his share in which all English-speaking Christians owe him an incalculable debt. By his commentaries on the writings of St. John, for the Epistle to the Hebrews, he appealed to a much larger though still to a limited audience; and it was by his sermons and addresses, delivered at Peterborough and Westminster Abbey, and in his own diocese, that he reached an untold number of disciples. "The Historic Faith" and "The Revelation of the Risen Lord"—to mention only two of the many volumes which he published—will to those who know them, bring back memories that suggest an extent of influence which it would be vain to attempt to measure. It may, however, be said here that, strong Churchman though he was, his books have had an immense circulation among those who do not belong to our Communion. For twenty-five years, Dr. Westcott, by the direct influence of personal touch in the lecture rooms of the University of Cambridge, was producing an effect upon generation after generation of theological students, which has been one of the most powerful factors in bringing about that improvement in the tone and ideals of the clergy of the English Church, which we are accustomed to date from the Oxford Movement, and the Episcopate of Samuel Wilberforce. Among the most striking features of Bishop Westcott's teaching were the prominence he gave to the

fact of the Incarnation, and his insistence upon that fact as the one solution of all the problems of human life, individual and social. In his essay, "The Gospel of Creation," he expounded with great force the view, which has commended itself in most ages, to some of the profoundest theologians of the Church, that the Incarnation was part of God's original purpose in creating man, and that it was brought about not in consequence of, but in spite of, human sin. He was untiring in his efforts to bring the light of the Christian faith to bear upon all the social difficulties of the time; and it will not for a long time be forgotten in Durham how, during a strike of miners, he induced representatives of both masters and men to meet in conference at Auckland Castle and at length to end a disastrous struggle which had lasted for three months. This interest in social questions was perhaps the most distinctively characteristic feature of his episcopate. For the rest he was content to follow for the most part along the lines of diocesan development an organization laid down by his great predecessor, Bishop Lightfoot, notably as regards the scheme for attracting Oxford and Cambridge men to the diocese. When Bishop Lightfoot went to Durham, in 1879, the supply of clergy from the ancient universities had almost ceased. He was unmarried, and was therefore able to make use of the great episcopal house at Bishop Auckland by having from six to eight students constantly with him in preparation for Holy Orders. In this way, about 80 men were drawn from Oxford and Cambridge into the diocese, most of whom, but for the attraction of a year's residence under Bishop Lightfoot's roof, would probably have gone elsewhere. Bishop Westcott carried on this plan, though, not being unmarried, he had in some respects to alter the details; and year by year on St. Peter's Day, the "Sons of the House," of both generations were invited to meet for two days to revive the memories belonging to what to all of them had been a true spiritual home, and to receive fresh inspiration in the place from which they had been sent forth to begin their life's work. On the whole, however, as a ruler and organizer, Bishop Westcott was not the equal of his predecessor. Lifelong friends though they were, they were in many respects singularly unlike, though as a result of their close friendship and association in a common work at Cambridge, they were supposed by many to think alike on all subjects. An illustration of this was once seen in the advertisement columns of the Guardian, where a candidate for a curacy announced, among his other qualifications, "views—Lightfoot and Westcott," to the great amusement of one of the distinguished pair. Bishop Lightfoot was eminently practical; he always dealt with men as he found them actually to be. Bishop Westcott was more of an idealist, and dealt with them not as they are, but as they ought to be. As a teacher, Bishop Lightfoot was extraordinarily lucid; he made the processes of his own thought clear, step by step, and carried his learners along with him to his conclusions.

Bishop Westcott, on the other hand, condensed the expression of his thought into so small a space that he was, ordinarily, difficult to follow, though the result was to stimulate reflection in his disciples, and to deepen in them the sense of personal responsibility for their conclusions. Nor was it otherwise in cases where a decision as to possible lines of conduct had to be made. Bishop Lightfoot would himself often decide for those who consulted him. Bishop Westcott made those who went to him decide for themselves by indicating lines of thought which if followed out, would lead to the conclusion that one course rather than another was right. To the average man, therefore, he was less directly helpful than his predecessor. From what has been said it will be gathered that as a preacher, Bishop Westcott though the play of his face was wonderfully beautiful to watch, and his voice melodious to listen to, was yet difficult to follow, because everything he said was full of the profoundest suggestion. He invariably preached from manuscript, and read it closely, and it was in the greater freedom of a platform speech, every word of which, however, suggested the most thorough preparation, that he was heard to the best advantage by persons of not more than ordinary intelligence. While he held in the deepest respect the opinions of those who differed from him, the late Bishop of Durham was a thorough Churchman. He saw clearly that the Methodist and similar societies could not be called "Churches" in any accurate sense of the term, and he once gave considerable offence by referring to them, not as Churches, but as societies in the Church. One outstanding feature in his spiritual nature must not be passed over, viz., his enthusiasm for the cause of missions. Like everyone who has really grasped the meaning of the Christian faith, he was profoundly interested in the evangelization of the heathen world. Especially, perhaps, did he realize the responsibility of the English Church and people for India; and he gave no fewer than four of his own sons to the work of Christ in our great Eastern Empire; and in relation to their separation from their home he once remarked that he felt them to be as truly near him as when he could actually see them. There have been few saints of God to whom the visible was of less insistent importance than it was to him. He lived so constantly and so consciously in the unseen that death, even when it came nearest to him, was only an episode in the one life which beginning here is to find its fulfilment hereafter. And it was a singularly fitting close to the earthly portion of such a life that from the pulpit of the Norman Cathedral, where, within walls that for more than seven centuries have echoed the truths of the Incarnation, he had been proclaiming to a congregation of miners the unfailing application of the old facts to the most modern conditions, he should have passed at once to the bed from which he was never to rise, where painlessly and without any loss of consciousness, he departed to be with Christ and to enjoy, we cannot doubt, the fuller and



of opportunity of work and service that man is beyond it. The lessons of such a life are well nigh inexhaustible. Some of them may be briefly suggested. His profound love and knowledge of nature grew out of his conviction of the sacredness of common things as having been created through Him by whom mankind was redeemed. He knew no distinction between the sacred and the secular; all life to him was religious and sacramental, and all true art was to him the handmaid of true religion. No man was ever more vividly conscious of the religious difficulties of the age, and yet he was always full of hope for the future. He recognized that we are the heirs not of a stereotyped tradition, but of a living message, that while the "faith was fixed during the Apostolic age, and enshrined in the New Testament," it is "itself brought to bear upon fresh problems, and through them is itself illuminated." And looking back on the last half century of Biblical criticism, he held the retrospect to be altogether reassuring. This is a subject on which he spoke with an authority that, in the Church of England, was perhaps unique, and his principles and their results are expressed in the following words with which we conclude: "It is when the books of the Bible are studied, as other books, and compared with other books, that their unique character is proved beyond controversy."

## REVIEWS.

The Kingdom of God. By Rev. C. C. Kemp. Published by the Author, at Clinton, Michigan, 1901.

This little volume by a graduate of Trinity University is well worth reading. It has the endorsement of several Canadian and American bishops. But it will make its way on its own merits. "The Kingdom of God," does occupy a place in the Bible and in our Lord's teaching, which it has not, at any rate until recently, occupied in popular teaching. Mr. Kemp's object, then, is to give the message of the kingdom its proper central place in our preaching, and especially in our Sunday school teaching. His plan is: (1) To draw out the doctrine of the kingdom in the Word. (2) To trace out the fact of the kingdom in the world. (3) To prove that the Gospel of Christ is the Gospel of the kingdom. This plan is carried out with ability and energy. There is always some danger in pressing too eagerly along one line of thought in search of truth. Mr. Kemp, perhaps, has not altogether escaped this danger. We doubt if even the conception of the kingdom—large as it is—is all comprehensive. Moreover, for some time past, a whole school of German writers have been working along the same lines. Mr. Kemp is happily not alone in his crusade even among English writers. But we are convinced that the small size of this pamphlet and its popular character will give it an influence denied to many a larger and more pretentious book. In identifying the kingdom with the Church, our author has thrown down the gauntlet to many a modern theologian. But Mr. Kemp is surely right in his claim that it makes an immense difference whether we preach the Gospel, starting from the Church point of view, or from the kingdom point of view. People tire of a Gospel of the Church, they do not tire of the Gospel of the Kingdom. We are glad to hear that Mr. Kemp is going on to write a course of Sunday school lessons on the Gospel of the King-

dom, and we hope that he will let us know where his pamphlets may be procured in Canada. This little essay is published in paper for twenty-five cents, and deserves to be read and pondered. Mr. Kemp, it may be added, has his great conviction in support of Ritschian views, but in support of the Catholic view of the Church, and her ministry and sacraments.

The Old Evangel and the New Evangelism. By Charles Aubrey Eaton. Toronto: Revell, 1901.

Mr. Eaton is a well known Baptist minister, who has just left Toronto to go to Chicago. His short sermons in the Toronto Globe have made him known to a wide public, as an earnest Christian teacher, who aims at adapting his message to the age in which he lives. We have no hesitation in saying that these papers are well worth reading. The old Evangel is here. So is the new Evangelism. The author is hopeful of a coming revival in religion. He treats of the Church expectant, the need of revival, the revival we need, the end of revival, what the Church lacks, the separated life, prayer, God's Word, how God looks at the sinner, the sin of unbelief, and a Christian conversion.

Magazines.—Expository Times.—The current number is good, as usual. Dr. Westcott's views on "Christianity and Art," are commented on in the notes. There is a really excellent article by Rev. J. E. M'Onat, on "Revelation in the Light of Old Testament Criticism." Dr. Ferris continues his articles on "Science and the Faith."

The Homiletic Review contains a number of helps for the preacher, and several interesting Baccalaureate utterances on the age.

The Critical Review notices Caldecott's "Philosophy of Religion in England and America," with interesting comments on the varying positions taken up by leading theists. MacIntosh's "Is Christ Infallible and the Bible True?" is reviewed by Rev. John Macpherson, and declared to be a valuable work by a conservative critic, who sits at the feet of Robertson Smith and Bishop Westcott.

The Church Eclectic is not up to the mark this month. Dr. Wendel's article on the "Presence of Christ in the Sacraments," defends the "Catholic" vs. "Protestant" views.

The American Antiquarian, a journal devoted to antiquarian research, contains, among other articles, a beautifully illustrated paper on "Petra, the Ancient Capital of the Sons of Esau."

The International Monthly has several excellent articles, among which may be mentioned the first paper on the "Political Parties of France," the splendidly tabulated study of American primacy in the iron and steel trades, and a long historical study of the way in which the Crusades helped to break up the insularity of the West, and so prepared the way for the renaissance of the 15th Century. Architecture, Church Music, Evolution, Literary Criticism, and Economics, are all represented in this able journal.

## ST. ANDREW'S BROTHERHOOD.

The convention of the Brotherhood, which was held this year in the city of Detroit, took place whilst we were having our annual holiday. It passed off well, and was a success in every way. The meetings were marked with great enthusiasm and earnestness of purpose. On Thursday, the 8th inst., a meeting of the Toronto local chapters was held in the crypt of St. Alban's Cathedral, in order to receive reports from several of the Toronto delegates to the convention. The Rev. Canon MacNab said the opening office, after which Mr. Hubert Carleton, at the call of the chairman, gave the opening address, in which he told in a very interesting way the story of the convention, dwelling chiefly upon the addresses and discussions which took place thereat. Mr. Carleton gave it as his opinion that the recently-held convention

was by far the most spiritually elevating of all he had ever attended, every speech delivered being intensely earnest and practical. Mr. James A. Catto followed, and in the course of his remarks told the meeting that Mr. Carleton's own speech at the convention on "Opportunities in Chapter Life," was the best and most telling speech delivered at the convention. Mr. Paget, of Kingston, Jamaica, who was present, delivered the brotherly greetings, with which he was charged by the chapters of the Brotherhood in that Island. Testimony was borne by the speakers to the excellent work done during the past ten years by Mr. N. Ferris Davidson in the cause of the Brotherhood, and of his tactful and wise conduct whilst acting on various occasions as chairman at several of the meetings held during the convention. Members of the Brotherhood heard with much regret at this meeting, that they would be deprived for a year at least, of the services of Mr. Carleton, as the Brotherhood in the United States had induced that gentleman to give his services to them for that period of time. After a few words from the Revs. Canon MacNab and A. U. de Pencier, the Rev. J. S. Broughall, curate of St. Stephen's church, closed the proceedings with prayer.

## The Churchwoman.

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

## HAPPY HOURS AMONG THE WELSH HILLS.

A few words about a most enjoyable little holiday trip into Wales may be interesting to some readers of The Canadian Churchman, as coming from a friend, fellow worker and townswoman. Having been called to England by the Girls' Friendly Society, and my work in London for the Colonial and Anniversary week finished, I am now paying several visits to "the Land of the Leek," in answer to kind invitations to speak upon Canada, and thus bring England's fair daughter more in touch with the Mother Land. At present I am spending a few days at Maesderwen, near Brecon, a charming home, nestling amongst giant trees on the side of the mountains, well named "The Brecon Beacons." How I wish my friends could see the glorious hills as my eyes now rest upon them in all their loveliness; the summits and peaks clearly defined, lovely woods and endless hedges, with picturesque villages dotted about, and many quaint old churches, their massive towers, built for defence during the Border wars and now pointing like fingers in stone, to the land where shadows shall flee away. A long drive of 21 miles brought a large party of us to Talgarth, a typical old Welsh town on the side of the Black Mountains. We assembled at the old Parish church, and united in a most hearty service of prayer and praise, conjointly held for "The Mothers' Union" and "The Girls' Friendly Society." After our long and very hot drive—as we waited for the service to begin, and listened to the musical notes of the bells above, and glanced at the old monuments and stones about us in the deep stillness of a summer's afternoon, we felt a sweet sense of being at home, of the oneness of our great Empire, which thought was made yet more vivid as we joined in the old prayers, and raised our voices in the hymns. A good sermon from the earnest Bishop of St. David's seemed to inspire us all. Then a conference of the two societies was held, which was most interesting; and I may add here that I was quite touched (as I have been everywhere), when it fell to my turn to speak upon Canada, by the great interest and tender affection evinced towards the great land of my adoption. Tea followed, and a delightful



levating of all he delivered being Mr. James A. of his remarks ton's own speech ities in Chapter g speech delivered t, of Kingston, red the brotherly charged by the at Island. Testi to the excellent years by Mr. N. the Brotherhood, lect whilst acting in at several of vention. Mem- with much regret be deprived for Mr. Carleton, as tates had induced ces to them for words from the de Pencier, the of St. Stephen's th prayer.

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## THE WELSH

oyable little holi- creting to some man, as coming nd townswoman. nd by the Girls' a London for the nished, I am now nd of the Leek." speak upon Can- ir daughter more At present I am ven, near Brecon. gst giant trees on ell named "The my friends could s now rest upon he summits and ods and endless dotted about, and their massive the Border wars in stone, to the flee away. A large party of us town on the side embled at the old ost hearty service held for "The Girls' Friendly ery hot drive—as gin, and listened bells above, and d stones about us r's afternoon, we e, of the oneness ght was made yet old prayers, and A good sermon David's seemed to ence of the two most interesting; uite touched (as I ell to my turn to eat interest and the great land and a delightful

drive home in the gloaming, through lanes that might well rival those for which Devonshire is so justly famed. A walk of half a mile this Sunday morning, under great spreading oaks, across verdant meadows, with the hills standing as grey sentinels about us, brought me to the beautiful stone church in Lanfraynach parish. What struck me greatly was the tidy, cared-for look of everything in the old churchyard. Here and there a lovely cross of flowers resting on some dear one's grave, and inside the holy building the same care was shown. A large wreath of white flowers encircled the font, while the same rested on the altar. At the early celebration at least 14 received the Holy Sacrament, while at Matins the little House of God was well filled, and this is the weekly practice of the residents in this tiny parish of only 280 souls. As every voice was raised in the words of the dear old hymn "O, God, Our Help in Ages Past," sung to a Welsh tune, I was particularly struck by the earnest simplicity of those present. From the good squire, who by the way, read the lessons in a way that many priests might well follow, and his family, all of whom are actively engaged in all possible parochial advancement, to the humblest cottager; each one feeling the blessed calm of the day that God has made. In this parish every girl but one is a member of the Girls' Friendly Society, and on Easter Day every Churchman and Churchwoman received the Holy Communion. The old church was built in 1100, and together with the graves is well preserved. I came to dear old England again to learn, and my lesson received under the shadow of the beautiful Welsh hills will never be forgotten, and the calm and peace will forever abide a happy memory.

B. V. T. WOOD.

## FAMINE WORK IN INDIA AND CHINA.

With grateful thanks I acknowledge the following contributions for India: Collecting box at Mr. Hedley's pharmacy, Parliament street, 40c.; collecting box at Yorkville branch postoffice, 50c.; Anon., 60c.; F. R. Ball, Esq., Woodstock, \$5; Miss J. M. Carleton Place, \$1; "Presbyterian," Huntsville, \$1; from the children, "In His Name," 25c.; Miss Turner, Beaverton, \$4; G. R. Wright, Esq., Garden Lake, \$1; A.M.B.A., Belleville, \$1; A Friend, Morton Park, \$1; Miss Ella Canon, \$2. Further help either for relief work or the support of the famine orphans will be most welcome. While we trust things are improving in India, China alas, faces us with her thousands of famine stricken people. The New York Christian Herald is doing for her as she has so generously done for India all that can be done to place before us the terrible condition of things there.

Thousands Dying Daily.—Hon. Edwin H. Conger, United States Minister for China, just before starting for home, learned from high authority that the people in the famine region had eaten every blade of grass, every bit of bark—in fact, everything that could be eaten—and that now they are literally eating each other."

Eating Leather Boxes and Bags.—A traveller writes: "It is a great famine; we have never heard of anything so terrible. The Empress Dowager and Emperor were good enough to give 100,000 taels to the relief society, and from the Viceroy down to the workman, every one is contributing, but we need far more than we can get. The poor have no rice; they killed everything in sight—cooked even leather boxes or bags—and stewed tree bark and grass. Some of them were so famished that they were even eating earth. On the first day he saw a number of poor people trying to sell their children for rice. On the second day he saw the same party lying starving on the road, and on the third day, about half of them were dead, and their miserable bodies were lying at the mercy of hungry dogs and wolves." "Such is the story of the greatest catastrophe of the opening century, now being enacted in far-off China and it is in behalf of these millions that this urgent appeal is issued, and with it goes an earnest,

heart-felt prayer, that God may generously move the hearts of our people to liberally and promptly respond to the appeal of these helpless victims. Out of our abundance let us contribute in generous measure to the needs of those whose sad and mournful cry is: "Give us bread! Give us bread or we perish!" This is all quoted from The Christian Herald pamphlet appeal, and it goes on to say: "Let every minister of the Gospel, every Sunday school superintendent, every Young People's Society, or Y.M.C.A., every generous man, and every tender-hearted and sympathetic woman, throughout the length and breadth of this land be true to Him whose life on earth was a ministry of helpfulness to the down-trodden, the unfortunate and the desolate; true to themselves, and true to humanity, and forgiving the past lend a hand in this great work of throwing out the life-line to the millions of aged men, defenceless women and innocent children of China, thus effectually answering their pitiful prayer of absolute helplessness. "What thou doest do quickly." How many lives will you save? Ten cents a day will save a small family. Twenty cents will save a life for a week. One dollar will save a family of five for a week. Five dollars will save six lives for one month. Ten dollars may keep a family over the pinch. One hundred dollars will save a small community. Money is cabled free to China weekly." In spite of all the responses that have been made to my appeals for India, I feel I must at least hold out my hands again for China, for how can we see them die and take no pains to save them? Therefore, if any one will send anything to help send bread to these people, I shall be glad to forward it to New York to be used freely, without regard to religious denomination. Please address Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

#### Frederick Courtney, D.D., Bishop, Halifax, N.S.

Windsor, N.S.—The following pupils of the Young Ladies' College at Edgehill have passed the Trinity College, London, England, local examination in musical knowledge: Senior division, pass section, number of marks—Marguerite Parker, St. Andrew's, N.B., 73. Intermediate division, honours section—Helen Palmer, Charlottetown, P.E.I., 91; Alice Morine, St. John's, Nfld., 88; Marion G. Cotton, Charlottetown, P.E.I., 87; Edith Kathleen Russell, Windsor, N.S., 85; Ivy Emma Roy, Halifax, N.S., 76. Junior division, pass section—Elsie Morine, St. John's, Nfld., 89; Elizabeth Miller, St. John, N.B., 86; Dorothy Heneker, Montreal, P.Q., 85; Hazel Harrington, Halifax, N.S., 84; Muriel Hazel, St. Vincent, W.I., 76.

Digby.—The Missionary Conference of the diocese of Nova Scotia will be held here on October 9th and 10th, for which an interesting programme is being arranged. Those who intend being present will kindly notify the rector of Digby, the Rev. H. C. Harley, at a reasonable time before the meeting of the conference. Special rates will be secured from the railways.

Annapolis.—St. Luke's.—At a recent meeting of the churchwardens and vestry of this church a committee was appointed to restore the old historic cemetery, which is opposite to the church. It is to be put into a suitable condition and general improvements are to be made in it.

### FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Bay du Vin.—A ruridecanal meeting was held at Bay du Vin on August 6th and 7th. Several clergymen were unavoidably prevented from attend-

ing. A meeting of the S.S.T.A. was held in the afternoon at which a paper was read by the Rev. Canon Forsyth on "The Sunday School a necessary part of the educational machinery of our times," and an object lesson was given by the Rev. W. J. Wilkinson. On Wednesday morning the holy communion was celebrated at 7 o'clock by the rural dean, assisted by the Rev. G. R. E. McDonald. The chapter met at 10 o'clock. The Rev. J. R. de Wolfe Cowie, who was present, was warmly welcomed and invited to take part in the deliberations. After the appointed portion of scripture had been read in the original and discussed, the Rev. Canon Forsyth read a thoughtful and helpful paper on "The difficulties of private devotion and the aids to it." The ruridecanal service was held at the Church of St. John the Evangelist on Wednesday evening and the sermon was preached by the Rev. G. R. Edward McDonald, B.A. The next meeting will be at Bathurst on November 5th.

The Rev. J. R. de Wolfe Cowie, M.A., arrived here on Tuesday, August 6th, and during his stay was the guest of the Rev. W. J. Wilkinson at the rectory. On Tuesday evening a short service was held at the Church of St. John the Evangelist, after which Mr. Cowie gave one of his interesting talks on the Mission work of the diocese, illustrated by lantern views. There was a large congregation present and the offerings for the Mission Fund amounted to \$21. On Wednesday evening he was driven by the rector to St. James Church, Harbwick. The sacred edifice was filled with a large and interesting congregation and a similar service was held as on the previous evening.

Kingston.—Deanery Sunday School Teachers' Union.—The S.S.T.U. of Kingston rural deanery is in a most flourishing condition as was evidenced by the interesting and well-attended meeting of its members held on Thursday, Aug. 1, at Apohaqui. Some sixty or seventy persons participated in the conference, all of whom were welcomed and hospitably entertained by the rector, Rev. S. Neales, the churchwardens and ladies of the parish. The day began with a celebration of the Holy Eucharist in the Church of the Ascension, after which the business part of the session was attended to. Luncheon in the church hall followed, and at 2 p.m. the conference settled down to the discussion of four of the most instructive and helpful papers ever read at the union. The Rev. C. B. Kenrick, St. John, spoke of the need of "Explicit Teaching." This was an earnest appeal to substitute for the characteristically loose and shallow theology of the age such clear and definite teaching of "the whole faith," as is comprised in the Church Catechism. The Rev. R. McNamara (Gagetown), next treated of the "Teacher's Use of His Bible." In the course of the paper, many valuable hints were given as to methods of study; teachers were encouraged not to neglect the added light and interest treated in the Book of books by its conservative criticism at the hands of scholars. Miss Hanington (Norton), read a paper entitled "The Scholar and His Prayer-Book." The thoughtful and devotional spirit which characterized the treatment of the subject held the attention of the Union, should not have failed to awaken a fresh enthusiasm for the more constant use of the Prayer-Book in the Sunday school. Rev. H. A. Cody (Greenwich), in treating of the "Evolution of Sunday School Work," suggested new methods of arousing interest in the scholars. A pleasing feature in the day's programme was the presentation of certificates to the twelve successful teachers in the recently held examinations. The Ven. Archdeacon Neales, who, at the request of the clergy, had acted as examiner, spoke in the highest terms of the work done. The clergy are, very properly, proud of the good results of the undertaking, and it is confidently expected that other teachers will now begin on the course of study.

St. Andrew's, N.B.—All Saints.—The Rev. Canon W. Q. Ketchum, D.D., the rector of this parish, died here on Saturday, August 10th. By his death the Church of England in this province has lost the old-



est of its clergy, both in point of age as also in the number of years spent in the ministry of the Church. He was ordained deacon in 1845 and was advanced to the priesthood in the following year. The deceased spent the whole of his life in this province. The Rev. Canon Ketchum was one of the few who could claim the honour of being a son of a Loyalist, his father having come to this province in 1755, while but a very young man. He was born at Woodstock and educated at King's College, Fredericton (now the University of New Brunswick), Columbia College, New York, conferred on him the degree of doctor of divinity about the year 1870. For twelve years after his ordination in 1840 he laboured most acceptably at Fredericton. He was appointed to the parish of St. Andrews in March, 1850, by the lieutenant-governor of the province, in whom the patronage at that time was vested. This was the last appointment made to a parish by the representative of the Crown. For a period of forty years Canon Ketchum was the active and energetic secretary of the Diocesan Church Society, and all through his life he displayed the most lively interest in the work of Home Missions. It is a remarkable fact that while St. Andrew's is one of the oldest ecclesiastical parishes of the Church of England, having been organized about the year 1785, it has had but three rectors in its history of 110 years. The Rev. Samuel Andrews, a Loyalist, was rector 32 years; his successor, Rev. Dr. Alley, was rector 30 years, and the Rev. Canon Ketchum for 43 years. The great majority of his congregation have known no other pastor. The late Canon Ketchum was a man of scholarly attainments and enjoyed the intimate friendship of the late Bishop Melley, whose biographer he became. He was for some years a correspondent of "The Guardian." He married a daughter of the Hon. Thomas Wetmore, attorney general of the province, who died not many years ago. His children were all present at the funeral services yesterday. They are the Rev. Charles J. Ketchum, of Middleboro, Mass.; Wm. Q. Ketchum, of the postal department, Ottawa; T. C. L. Ketchum, editor of the Woodstock Press; Elizabeth H., wife of Archdeacon Sills, of Portland, Maine; and Emily M., wife of Wm. D. Forster of St. Andrews. The kindly charm of the late Canon Ketchum's manner will never be forgotten by those who enjoyed his friendship. He was beloved and respected by people of all denominations of Christians. His desire to remain at his post and to be useful as long as he lived, was granted, and he now leaves behind him the memory of a well spent life. The funeral of the deceased gentleman took place on Tuesday, the 13th inst., the service being held in this church. A very large congregation was present at the service, for the deceased clergyman was held in the very highest esteem by the whole of the community at large.

Newcastle, N.B.—St. Andrew's.—The Rev. T. H. Cuthbert, the rector of St. Paul's Church, Elk Rapids, Mich., has been appointed rector of this parish.

Bathurst.—The Lord Bishop of the diocese has been visiting in this part of the diocese lately and has taken part in several important functions. At New Brandon he consecrated the new church and afterwards confirmed 38 candidates. At Tatagouche he consecrated a new church. The Bishop held an ordination service in St. George's Church, in this place, when he advanced the Revs. G. R. E. Macdonald and C. R. Quinn to the priesthood. On the evening of the same day and in the same sacred edifice the Bishop held a confirmation service when 18 candidates were presented to him to receive from his hands the sacred rite. A very large number of persons attended the ordination service, many of whom had never been present at such a service before this.

Waterford.—St. Mark's.—The Bishop lately confirmed 34 candidates in the parish, and in St. John's Church in the same town 26, 13 males and 13 females. In All Saints', at Jeffries' Corners, his lordship confirmed 8 candidates, 2 males and 6 females.

## QUEBEC.

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

Quebec.—The following are the Bishop's engagements for the remainder of the present month: Sunday, August 25th. Celebrate the Holy Communion, Cathedral, 8 a.m. Preach 11 a.m. and assist at Evensong. Monday, August 26th. Travel to Drummondville for Confirmation in the evening. Tuesday, August 27th. Celebrate the Holy Communion Drummondville, and return to Quebec.

Beauc.—St. George's.—The Bishop has appointed the Rev. H. R. Bigg, A.K.C., who has been in charge of this mission for some time past, to the place in Quebec vacated by his son, the Rev. E. A. Dunn, who goes to Bishop's College, Lennoxville. Mr. Bigg will act as the Bishop's domestic chaplain and will, in addition to other duties, edit the Diocesan Gazette. The Bishop has appointed the Rev. W. A. Adcock, who, for the past six years, has been missionary at East Angus, to succeed the Rev. H. R. Bigg at this place.

Grand Mere.—The Rev. J. Almond will leave Quebec early next month to undertake the charge of this most important sphere of work. He will be much missed in Quebec, where he is greatly esteemed.

## MONTREAL.

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

Montreal.—Christ Church Cathedral.—The Very Rev. Dr. Hoffman, D.D., the dean of New York, preached in this cathedral church on a recent Sunday morning. He preached from the words, "But grow in grace and in the knowledge of our Lord and Saviour Jesus." I. Peter III., 18. The Ven. Archdeacon Norton, the rector of the cathedral, who has returned from Ireland rather sooner than was expected, and the Rev. E. M. Hardeastle, of St. James' Church, Philadelphia, took part in the service. There was a large congregation present.

Mansonville.—The death occurred a couple of weeks ago in the general hospital, Montreal, of the Rev. William Ross Brown, rector of this parish and rural dean of Brome. The deceased gentleman, who had only been ill a short time, had recently undergone a severe operation. The Rev. Ross Brown, who was 65 years of age, received his University training at Bishop's College, Lennoxville. After his ordination he was for many years the only missionary of the Church of England on the Gatineau River. He laboured among the lumber camps with a signal success, and the good influence of his hard work lingered there for years after he had given up missionary work. He was a member of the Executive Committee of the Synod. Rev. Ross Brown was married twice. His first wife was Miss Ballard, and his second, Miss Alice Burgess, daughter of the late Rev. Henry Burgess, incumbent of Hochelaga. He leaves a son and a daughter.

Waterloo.—St. Luke's.—The Archbishop of Montreal preached in this church twice on a recent Sunday, at both the morning and evening services. There were large congregations and in the morning, when the Lindsay Memorial Tower was dedicated, the service was most impressive. At the conclusion of the dedication service the Archbishop said: "I now present to the view of this congregation a tablet which is a brief and permanent record of a long life spent in the ministry of Christ's Church." The tablet bears the following inscription: "This Church Tower is erected to the glory of God, and in lasting remembrance of His servant, the venerable David Lindsay, M.A., D.C.L., Archdeacon of Bedford, who died on September 9th, 1900, in his 80th year, Rector of Frost Village and Waterloo, 1851-1898." "The memory of the just is blessed."

The confirmation service was then proceeded

with, when five young people received the apostolic rite of laying on of hands. Before addressing the candidates for confirmation in his usual impressive manner, the Archbishop eulogized the life and work of the late Ven. Archdeacon Lindsay, and spoke touchingly of the friendship that had existed between them for a period of fifty years. The musical part of the service was under the direction of Mr. Henry Robinson, and Mr. Birk, of Montreal, sang with deep pathos, "Lead Kindly Light, etc." In response to an appeal made by the rector the sum of \$153.54 was contributed through the offertory.

Iron Hill.—The Archbishop held a confirmation service in this parish lately when five candidates were received into the full privileges of the Church. There was an unusually large attendance at the service.

Bolton Glen.—St. Michael's.—On a recent Thursday afternoon the Archbishop visited this Mission Church when three adults were baptized, and four persons were confirmed by His Grace. A large congregation was present.

Alumetie.—St. Andrew's.—A garden party was given in connection with this church on a recent Sunday which was a great success in every way.

St. Andrew's.—The Clerical Association of this rural deanery met on Thursday, August 1st, in St. John's church, St. Amede, in the parish of Papineauville. Rural Dean Sanders was present and took the chair at the business meeting. The Revs. S. H. Mallinson, R. Y. Overing, James Carmichael Jr., A. E. Mount, and J. J. Willis, the incumbent of the parish, were present. The Greek Testament portion (Gal. 3: 1-5) was taken by the Rev. J. J. Willis. The Rev. S. H. Mallinson read an excellent paper on the South Galatian theory which evoked considerable discussion. The present and invisible unity among Christians was well treated by Rev. J. Carmichael, Jr. In the evening the church was packed to the doors for the missionary service. Litany was said by the Rev. R. Y. Overing. Able addresses were given by the rural dean, Revs. S. H. Mallinson and Jas. Carmichael. The thanks of the association are due to the parishioners of St. Amede for kind hospitality, particularly to Mr. and Mrs. J. Sutton, who entertained all the delegates to luncheon.

Cote St. Paul and Verdun.—His Grace the Archbishop of Montreal has been pleased to appoint the Rev. Henry Gomery to the sole charge of this mission.

Farnham.—A conference was held here lately under the presidency of His Grace the Archbishop, of the clergy and laity of the archdeanery of Bedford. There were present about twenty clergy and about a dozen laymen who assembled in the I.O.F. Hall. Very able papers were read: One on "Church Clubs," by Rev. Canon Longhurst; on "Rational Recreations, their place and limitations in parochial work," by Rev. W. Percy Chambers, while of the laymen present, Messrs. A. A. Wood and J. D. Anderson introduced most interesting subjects, the latter by an address on "A Layman's View of the Revised Version," and the former by a very able paper on "Lay Co-operation in Parochial Work." Interesting discussion followed the opening up of each topic, and all who were present must have wished that the rest of their fellow members of the Archdeaconry had also been with them, for a large number would then have gone home feeling that the priesthood of the ministry, and the priesthood of the laity, and the solidarity of the Holy Catholic Church were truths of greater magnitude and practical importance to the human race than the majority of people are wont to suppose. Unanimous votes of thanks were passed to His Grace the Archbishop for his presence and helpful influence, to Ven. Archdeacon Davidson and those who were instrumental in bringing about so interesting a conference and to the Rural Dean and his good helpers in the parish for their cordial and hospitable re-



ception of their members. It is hoped the meeting of the Bedford Deanery Clericus which was already appointed to meet at Dunham in October next will be attended by both clergy and laity from other deaneries as well, and that eventually such conferences may be arranged as will combine the good results of both clerical and lay associations.

The following was the programme of the meeting: 9 a.m.—Holy Communion; address by His Grace, 10—In Parish Hall, paper on "Clericus," by Rev. Canon Nye, M.A.; invited speaker, Rev. Rural Dean Jenkins; discussion. 11.15—Paper on "Church Clubs," by Rev. Canon Longhurst; invited speaker, W. H. Robinson, Esq.; discussion. 2 p.m.—Paper by Rev. W. Percy Chambers, M.A., on "Rational Recreations, their place and limitations in Parochial Work"; invited speaker, Rev. Rural Dean Robinson; discussion. 3.15—Paper by A. A. Wood, Esq., lay reader, on "Lay Co-operation on Parochial Work"; invited speaker, Rev. W. P. R. Lewis, B.A.; discussion. 4.15—Paper by J. D. Anderson, Esq., B.A., "A Layman's View of the Revised Version"; invited speaker, Rev. C. P. Abbott; discussion.

The Synod of the Province of Canada will hold its 10th session next month in Montreal. The session will commence on September 11th. Papers giving an epitome of the business which is to be transacted thereat, have been sent to the various members of that Synod by the joint secretaries.

ONTARIO.

William Lennox Mills, D.D., Bishop of Ontario.

Elizabethtown.—The Rev. A. L. McTear, rector of Cardinal, who was offered this living by the bishop of the diocese, has refused the offer, and the bishop has asked the parishioners to again submit the names to him of three clergymen, so that he may be able to make the appointment without any unnecessary delay.

The Royal Academy of Music of London, England, has just received a most magnificent gift from Mrs. Lewis, the widow of the late Archbishop of Ontario, being fifteen full scholarships. She specially provides that these scholarships are to be open to residents of the British Isles and of Canada. This is one of the most generous gifts ever given for the study of music.

OTTAWA.

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

Ottawa.—St. Matthew's.—The Rev. R. W. Samuel, rector of Wales, has been appointed by the bishop, rector of this church in succession to the Rev. J. A. Tancock, who has resigned.

Madawaska.—The Rev. J. R. H. Warren, rector of this place, will shortly leave here, and will sever his connection entirely with this diocese, he having accepted the invitation of Bishop Horden to take charge of the Anglican church at Dawson City. The bishop invited Mr. Warren to go to Dawson six months ago, but he could not at that time accept the invitation, as he was then building a new church at Madawaska.

TORONTO.

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

Trinity University.—The corporation of this University has appointed the Rev. H. T. F. Duckworth, M.A., of Merton College, Oxford, a professor in Divinity at this University. Mr. Duckworth gained a scholarship at Merton on going up to Oxford, and had an exceptionally brilliant career at that University, taking first-class honours in both classics and theology. He was ordained deacon in 1893, and priest in 1894, by the Bishop of Chester. He held the curacy of Wilton, in the

diocese of Chester, from 1893 to 1896, and in the latter year was appointed by the Eastern Church Association for special service in Nicosia, Cyprus, in connection with an enquiry into the liturgy, worship and doctrines of the Eastern Church. He is the author of a book lately published, embodying in part the result of his studies there, and entitled "Greek Manuals of Church Doctrine." The work in Cyprus coming to an end, in 1900, Mr. Duckworth has since that time been filling an English chaplaincy in Cairo, Egypt. It may be of interest to point out that Prof. Duckworth has a brother who is a Fellow of Jesus College, Cambridge, and is himself a nephew of Canon Duckworth of Westminster Abbey, and of Sir Dyce Duckworth, M.D., L.L.D., honorary physician for many years to the Prince of Wales, and a Knight of Grace in the Order of the Hospital of St. John of Jerusalem in England. The newly-appointed professor is a brilliant scholar, a man of many parts, and a distinguished theologian, and Trinity University is to be heartily congratulated on having secured his services. This appointment is the outcome of a visit made by the provost to the English universities a month or two ago. The provost had the assistance of the leading professors of Oxford and Cambridge in the discharge of his responsible duty, and he states that it is due to their kind efforts that a man of such eminent scholarship and standing has been secured. In addition to the appointment of the Rev. H. R. Duckworth, M.A., as a professor of divinity in this University, the corporation have made two further appointments. The Rev. Arthur W. Jenks, M.A., B.D., has been appointed professor of Divinity in succession to the Rev. Edward Cayley, now rector of St. Simon's church, Toronto, and Mr. E. L. King, B.A., a graduate in honours of philosophy of the University of Manitoba, has been appointed a Fellow in Philosophy. The former gentleman took a high position in honour classics in the University of Dartmouth, where he obtained his arts degree in 1887. After graduation he engaged in business for four or five years, and after that went to the General Theological Seminary in New York, where he took the degree of Bachelor of Divinity. Mr. Jenks for the past six years has held the position of professor of ecclesiastical history and liturgies in the Theological Seminary of Nashotah. He is a man of wide culture and large sympathies, and is in close touch with the Church in the Motherland, as well as in the United States. In his work at Nashotah College he has manifested strong individuality and exerted marked personal influence for good over the students, all of whom became greatly attached to him. Church music is a strong point with Professor Jenks and at Nashotah he had entire charge of the chapel services. His appointment, following close upon that of Professor Duckworth's, is another indication of the determination of this University to strengthen and develop every department of its work. Mr. King's appointment also is one that will give much satisfaction. The main purpose of his appointment is to relieve Professor Clark of a portion of the work in philosophy, in order to leave him more free for the important duties of his new chair of English literature, which will be the chief department of his work in future. Mr. King, being a married man, will not reside in college. Professor Jenks is unmarried and will take up his residence in the college buildings about the end of September.

St. Clement's.—The Rev. F. C. C. Heathcote, rector of this church, was recently made the recipient of a handsome wedding gift by the members of his congregation who seized upon the opportunity to demonstrate tangibly the esteem in which he is held, by presenting him with a purse of gold. Mr. Albert Guest, the people's churchwarden, made the presentation, which was a very informal affair. Mr. Heathcote replied in a happy vein, expressing the gratitude he felt at the touching tribute. Mrs. Heathcote was also the recipient of a beautiful bouquet, the presentation being made by Miss Greer. J. C. Jones, on behalf of the Ladies' Auxiliary, expressed their best wishes for

the welfare of Mr. and Mrs. Heathcote. The chairman was Mr. John Greer. The room was tastefully decorated, and, during the evening, a delightful programme was rendered. Refreshments were served at the conclusion. The presentation took place in the schoolroom connected with the church.

We extend our hearty sympathy to Mr. W. N. Lockhart-Gordon and the remaining members of his family in the great loss which they have lately sustained in the death of Mr. Frank M. Lockhart-Gordon, the eldest of the family. The deceased gentleman, who was but 26 years of age, died after an illness of only a few days' duration, the cause of death being typhoid pneumonia. He was a barrister by profession, and was highly esteemed by those who knew him. The funeral took place on Friday last, the 16th inst., and the services were conducted by the Revs. Arthur Baldwin and Richard Ashcroft. The interment took place in St. James' cemetery.

Mr. Edward Branscombe, the leading tenor of the choir at Westminster Abbey, has arranged to bring out to this country, in the near future, a party of ten picked singers from the Abbey choir, six of whom will be adults, and the other three of them boys. They will give a series of concerts in the principal towns and cities of Canada. The programme will be chiefly devoted to English glees and madrigals, with a few sacred numbers. The party left England on August 15, and will give their first concert in Canada at Massey Hall, Toronto, during the last week in August. The arrangements for the Canadian tour are in the hands of Mr. Stewart Houston, Toronto.

St. Martin's.—The Rev. W. E. Cooper, having been appointed rector of this parish, wishes all letters, papers, etc., to be addressed to him to 240 Perth avenue, Toronto.

St. Monica's School.—Attention is called to this long-established school now about to be re-opened under a new name and new auspices. Not least among the attractions of St. Monica's are its convenient and healthful location and the beautiful and extensive grounds by which it is surrounded. Miss Phillpotts has had long and 'successful' experience in educational work in Canada. Great care has been taken to select highly-qualified and experienced teachers for every department. The pupils will be encouraged to prepare for matriculation, and for the standard examinations in any course of study for which they show any special aptitude, whether it be music, art, elocution or domestic science. Home-life will be a feature of St. Monica's. Only a limited number of resident pupils being received, each one will come into personal touch with Miss Phillpotts, whose aim is to make the school a cultured well-ordered home, where teachers and pupils will work together on terms of mutual interest and sympathy.

Newcastle.—We extend our most sincere sympathy to the Rev. Canon Farncomb, rector of this place, his wife and the remaining members of his family, in the very sad and sudden bereavement which he sustained on the 10th inst. in the death by drowning of his two sons Charles and John Farncomb, aged respectively 18 and 16, who lost their lives, together with a Mr. Easton Beauchamp, of New York, when bathing in Lake Ontario. The funeral of Canon Farncomb's two sons took place on Monday, the 12th inst. The Rev. Canon Farncomb will shortly take up his residence in Toronto, having been appointed rector of St. Matthew's church in that city.

Weston.—St. John's.—The Rev. C. H. Rich, rector of this parish, met with a severe accident, which will confine him to his house for some days, on Saturday, August 10th. He had been conveying some lamps from the station to the church in a waggon, and had occasion to alight therefrom in order to pick up his walking-stick, which had



fallen from the wagon on to the road. In doing so he accidentally struck one of the horses, which was rendered unconscious for the time being, but after a while recovered sufficiently to be taken to the stable and shortly afterwards died. The horse's bones were examined by a doctor, and it was found that no bones had been broken, but the reverend gentleman sustained several severe lacerations, and the shock to his nervous system was great.

**MILLBROOK.** The council of the Archdeaconry of Peterborough met at the rectory on Thursday, July 18th at 2.30 p.m. The Ven. Archdeacon Allen presided. The next annual meeting was arranged to be held at Lindsay, on Tuesday and Wednesday, November 19th and 20th. The following programme was drawn up: Tuesday, 9.30 to 11 a.m.—Morning prayer and devotional service in St. Paul's church to be conducted by Rev. E. Daniel, Port Hope. 11.15 a.m. to 12.—The Ven. Archdeacon's address, election of officers, appointment of committee on the Archdeacon's address. 12 to 1 p.m. Where in our Archdeaconry is it in the interests of the Church that new Missions be opened? Rev. G. Warren, Rural Dean, Lakefield, and Mr. J. H. Knight, Lindsay. 2.30 to 4 p.m.—Christian Science: Rev. Canon Farncomb, Toronto, Rev. E. A. Langfield, Ashburnham. 4 to 5.30 p.m.—Consideration of the report of the Lambeth or Round Table conference on the Holy Communion, Rev. John Creighton Cartwright, Rev. J. C. Davidson, Peterborough, and Rev. G. Seaborne, Bowmanville. 8 p.m.—Evening prayer and sermon, by Rev. E. C. Cayley, St. Simon's church, Toronto. Wednesday, 9 a.m.—Holy Communion. 10 to 11 a.m.—General business. 11 a.m. to 1 p.m.—The need of consecrated and fit men for the Ministry: How can we increase the supply? Rev. C. H. Marsh, Rural Dean, Lindsay; Rev. W. C. Allen, Millbrook, and Rev. W. Farncomb, Fenelon Falls. 2.30 to 4 p.m.—The work of the Sunday school; the preparation of the teacher; by normal studies or otherwise; Rev. E. Howard, Kilmount; His Honour Judge Harding, Lindsay; Rev. W. L. Armitage, Peterborough. 4 to 5 p.m.—How can we while loyal and faithful to our Church best promote Christian unity with members of other communions; Rev. Canon Spragge, Cobourg, and Mr. R. M. Dennistown, Peterborough.

#### NIAGARA.

**John Philip DuMoulin, D.D., Bishop, Hamilton.**  
**Guelph.—St. George's.**—The Rev. G. F. Davidson, M.A., Lecturer in Divinity at Trinity University, has been appointed rector of this church in the place of the Ven. Archdeacon Dixon, who has resigned the living. The new rector graduated at Trinity in 1895, taking both the arts and divinity course. In the same year he was ordained deacon by the Bishop of Toronto, and was licensed to the curacy of St. Anne's church on Dufferin street, in which parish he did much good work especially amongst young men and lads. In due course he was ordained to the priesthood. Later on he was appointed to the position of travelling secretary to the University, and afterwards became clerk of convention, from which office he was appointed to the lectureship in Divinity, which position he will vacate. The Rev. G. F. Davidson is well and favorably known, and has already made his mark as an eloquent and impressive preacher. He will enter upon his new duties immediately. We extend our hearty congratulations to Mr. Davidson upon his new appointment, and wish him every success therein.

**Arthur.**—The Rev. F. A. P. Chadwick, M.A., is making steady progress in this Mission. This year the people have bought a new parsonage, had it papered and painted inside, built a new verandah, furnished the house with shutters, and a furnace, and the outside has also been painted. They have

bought the ground upon which was built an unshelved shed which disfigured the church. The shed has been moved to the rear of the church. It is a pleasure to see congregation taking a real interest in the comfort of the organist and in the dignity of the Church. At Damascus we must also state, the people have bought a new organ for the church.

#### HURON.

**Maurice Scollard Baldwin, D.D., Bishop, London.**  
**Morpeth.**—The Rev. E. Soutley, Jr., of Mt Pleasant, has been appointed to the parish of Morpeth, Howard and Clearville, and began his duties there on Sunday, August 4th last.

**St. Mary's, St. James.** The surpliced choir of boys, men and women of the Memorial church, Stratford, have been camping out near this town. On Sunday, July 28th, they led in the services in this church, which was thronged extra seats having to be placed in every available spot. They rendered the service well, simply and with reverence. Much credit is due to Mrs. Deacon for her training of the boys. The Rev. Rural Dean Deacon preached in the morning, and the Rev. W. J. Taylor in the evening. The grounds surrounding the church and rectory are now looking very beautiful. As a visiting clergyman lately said, "In his labour of love the rector has made them undoubtedly the handsomest church grounds in the diocese, if not in the whole Dominion."

**Listowel.**—The services here were taken on a recent Sunday by Mr. W. E. Taylor, B.A. (son of the rector of St. Mary's), who has been in residence at Wycliffe College for the past four years. He took his degree at Toronto University well, being first with first class honours in philosophy. Mr. Taylor returns to Wycliffe to complete his divinity course.

**Shelburne.—St. Paul's.**—Both the exterior and interior of this church have been for a long time in need of repair, and the Rev. W. Hinde, the present rector, when he took charge of the parish a year ago, set about having the work done. His work has been most successful. The old chancel has been replaced by one the full width of the church and of sufficient depth to accommodate the choir. The whole interior of the church has been recoloured in shades of terra-cotta with ceiling of pale green. The wainscoting and choir stalls in the chancel are finished in natural wood colour. The whole work has been accomplished through good-will offerings of the Church people—the interior furnishing and decorative work being the gift of the Sunday school and Ladies' Aid. The Church has, in addition, received private gifts from its people which add greatly to the beauty of the edifice. The central window over the altar is in stained glass and contains three figures, the Christ, St. John and St. Paul. It is particularly handsome, and is the gift of Mrs. A. W. Roberts, a rich bronze lectern has been donated by Mrs. Berwick and Mr. R. A. Riky, and will be in place shortly. The choir and Mrs. J. Walker have given handsome stained glass windows of similar design for the chancel sides. The altar drape, given by Mrs. Norton, and the pulpit and lectern drapes, given by Mrs. Vance and Mrs. Johnston, are in crimson cloth beautifully embroidered with appropriate emblems. Miss Dufbar presents a set of embroidered crimson markers, and Miss Thompson has given a new Bible. A handsome set of embroidered altar linen has been presented by Mrs. Witter and Mrs. Dr. Rooney. Although all this has been satisfactorily accomplished a good deal still remains to be done before the work which the congregation have in hand at present will be fully completed.

**Woodstock.—New St. Paul's.**—Mr. Jessop, who was, only a few weeks ago appointed organist at

this church in succession to Mr. C. H. White, has accepted an excellent position as organist at the Cathedral, Detroit. The churchwardens have written again to England in order to fill the vacancy thus created, Mr. Jessop having gone out from Dartford in Kent in the first instance to succeed Mr. White.

#### CALGARY.

**William Cyprian Pinkham, D.D., Bishop, Calgary.**  
**Calgary, Alb.**—The Calgary Bishopric Endowment Fund is now completed, and the Bishop (Dr. Pinkham), is in hopes of being able to resign Saskatchewan, and see the new bishop for that diocese appointed before the end of the year.

**Prince Albert.—St. Alban's.**—The Rev. Thomas Metcalfe has accepted the rectory attached to this pro cathedral, and he expects to arrive from England and enter upon his duties at an early date.

#### CALEDONIA.

**Right Rev. William Ridley, Metlakatla.**  
**The Right Rev. William Ridley, D.D., Lord Bishop of Caledonia** has gone to England to try to raise funds for his Indian Missions. His diocese is one of the largest in the world, comprising, as it does, a portion of territory covering 2,000 miles.

### Correspondence.

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

#### "DIVORCE AND REMARRIAGE."

Sir,—I am anxious to procure a copy of the brochure, published by Archdeacon Roe, D.D., some years back, on the above subject, and if any friend could loan the said publication to your correspondent, it shall be returned to the kind lender. Faithfully yours, (REV.) T. EVERETT.  
 4,207 Dorchester St., Westmount, Que.

#### THE NEED OF MORE CLERGY.

Sir,—As one of the many clergy, who have found their way from the ministry of other denominations, into "Church orders," I read with much interest and pleasure Provost Macklem's letter in a recent issue. It contains, as you editorially say, much that is "of great importance to the Church." Notwithstanding all that is often said regarding the trials and poor support of our clergy, as compared with other denominations and other professions and walks of life, it goes without saying that there (as in the ministry of the Church more real happiness and joy and "gladness of heart," than in the time when, "in secular callings among men, their corn and wine do most abound." Compared, too, with the ministry of other religious bodies, the Church of England presents attractions which more than compensate for the lesser stipends received by her clergy—in that we are happily exempt from all that sharp friction and unceasing restlessness and unholy rivalry incident to "calls," which so continually haunt the minds of men in other bodies. I well remember the remark made to myself by the Bishop who ordained me. "Well, Mr. S., I think you now feel satisfied that it is better to be subject to one Bishop, than to be under fifty so-called Bishops!" Yes! there is unspeakably comfort and peace to be enjoyed in the English Church, de-



spite of all our many shortcomings and imperfections; and I have reason to thank God that, after an experience of nearly twenty years, as a minister of the Apostolic Church of England, I have found that rest and peace and home-feeling and exemption from unbrotherly criticism denied to me in the body at whose altars I was baptized, and in whose ministry I served for years. Following up Provost Macklem's timely appeal to bright, promising young men to enter the Church's ministry, I would say there is no profession or department of life, in which so much good may be done for our fellow-man, and so much personal comfort and satisfaction experienced, as in the ministry of the Church of England.

H. D. STEELE.

THE COLONIAL BAN:

Sir.—Just now, before the Bishops meet at the Provincial Synod, at Montreal, may it not be an opportune time to point to these members the unreasonableness of the still stringent law, known as the "Colonial Clergy Act," which their Graces, in England, seem to enforce with pleasure and delight? Could no pressure be brought to bear upon the Bishops, soon to assemble, to make (at least), a kind protest and ask that the Act be repealed? Many clergymen from England come over to Canada and take some of the best parishes and then return home at their own pleasure, and there is no ban to meet them. But a colonial priest cannot officiate once in England without having to go through an immense amount of red tape. Of course our Bishops find no difficulty, but our clergy suffer more than most people know, yet most of them seem to be ashamed to own the fact. For years I have been one of the victims, not from any desire to remain in that land, but the Archbishops seem to regard any applications with ridicule and contempt. Is it not a time to ask for a change in this matter? If our Bishops quietly and silently advocate the enforcement of the colonial ban, then the clergy (I am afraid), will look for remedy in vain. But if the Bishops are on our side, then let them show their colours openly at the General Synod, in the same way that the Church in New Zealand has done. To leave matters as they are is a shame and a disgrace to all colonial clergy. If such exclusiveness means Catholic and Apostolic, then please I (for one), beg to withdraw and protest against such inconsistency. I leave the matter for abler pens to follow.

RECTOR.

A COMMON MISTAKE.

Sir.—I shall be glad if you can afford me space for the following letter. Having arrived in this country from England rather less than a year ago, I have been greatly struck with the general and widespread misuse of the term "Catholic" among Canadian Churchmen, whether well educated or not. I notice that the Roman Catholics are alone called "Catholics," much to their own gratification no doubt, even by some of our best and staunchest Church people. Personally, whenever I have heard any one making this mistake I have endeavoured to point out to him that he himself belongs to the Catholic church, and direct his attention to the words of the Creed, "I believe in the Holy Ghost, the Holy Catholic Church." I am always met, however, with the excuse that everybody else calls the Roman Catholics, "Catholics," and classes the Church of England with the dissenting bodies, as "Protestants." It seems to me that there must be something radically wrong when this mistake is so general that even one of the leading newspapers of Toronto can write about "the new Catholic Cathedral of Westminster" in reference to the new Roman Catholic Cathedral in London, England. Do you imagine that the Orangemen with their popular cry of Protestant versus Catholic, are responsible for this? Can nothing be done to rectify such an error and prevent it from continuing so general among Church-

people? I shall be glad to see some suggestions made through the medium of your paper. Some may at once say that the Sunday school is the way to do so, by teaching the children better, but unfortunately the time in Sunday school is terribly short for covering the wide field of instruction, and also these children become so accustomed to hearing the people round talking in the same old ignorant way that they themselves, in spite of their teaching, naturally and imperceptibly fall into the same error. With apologies for occupying your valuable space.

ANGLICAN.

PROPER PSALMS FOR TRINITY SUNDAY

Sir.—It may be of interest to some of your readers to learn, as appears from recent correspondence in an English contemporary of The Canadian Churchman, that a selection of proper Psalms for Trinity Sunday, sanctioned by the Bishop of Salisbury, is in use in his diocese. I have reason to know that the same is the case in other dioceses in England. It is to be hoped that the same use will, by the time next Trinity Sunday comes round, prevail in the dioceses represented in the present Provincial Synod, under the resolution passed unanimously at the last meeting of the Synod of this diocese.

S. G. W.

A CORRECTION.

Sir.—Will you allow me space to correct an error in my letter appearing in your issue of 1st inst. I wrote: It is actually impossible to prove that any psalm in our psalter was written by David." I should have said "many of the psalms." Those psalms for which evidence exists in the Old Testament of the Davidic authorship are the xviii. (see II. Sam., xxii.), the cv., xevi, and cvi. (see I. Chron. xvi.). For cx. we have the statement of our Blessed Lord. Besides these all that can be said is that there is very strong probability that some ascribed to David are his; that others ascribed to him refer to conditions of life outside his times altogether; while others are as opposed to the character of the man as darkness is to light.

E. W. PICKFORD.

A REPLY.

Sir.—In your issue of August 1st, to which my attention has just been called, appears a communication, written, evidently, by the person for whom sympathy is asked. Rev. J. T. Kerrin is said "to be making a vigorous fight against gambling, for which he has fallen under the wrath of the Advocate, whose editor is a Churchman." Your correspondent knows that the trouble between Mr. Kerrin and myself arose over changes in the Church services (changes which Mr. Kerrin had previously promised at a vestry meeting not to introduce without bringing before the vestry), and that I, with many others, ceased membership until a change of rector takes place. The breach was still widened by his interference with the Town Council and Sporting Association, and his dictation as to how public monies should be expended. The gambling question is a subterfuge. The Advocate has always opposed this vicious evil, and as there is little of it done here, proof is at hand of the influence I have wielded in this direction.

Mitchell, Ont.

EDITOR, ADVOCATE.

British and Foreign.

Dean Gregory has decided to inspect thoroughly the dome of St. Paul's Cathedral, inside and outside, owing to cracks which have appeared in the walls, especially on the south side. He has also decided to oppose the bill for the construction of a new underground road, which would pass close by the cathedral.

It is stated that the Bishop of Worcester (Dr. Peronne), has arranged to vacate his See at Michaelmas.

Dr. E. T. Sweeting, Mus. Doc. (Oxon.), organist of St. John's College, Cambridge, has been appointed Master of Music at Winchester College.

The Ven. Archdeacon F. W. Taylor, rector of St. Paul's Cathedral, Quincy, Ill., was consecrated on August 6, bishop-coadjutor of the diocese of Quincy with imposing ceremonial.

The Dean and Chapter of Bristol Cathedral have appointed Mr. Herbert W. Hunt, of St. Jude's, South Kensington, organist, in succession to Mr. Percy Buck, who is going to Harrow School.

Bishop Tucker recently reported at a missionary meeting in London, that when he was consecrated, just eleven years ago, there were only 200 baptized Christians in Uganda. To-day there are 30,000.

Canon Leeke, rural dean of Woolwich and rector of Kidbrook, has resigned the living, worth £750 a year, to accept the curacy-in-charge of St. Mark's, Plumstead, worth £200, leaving a wealthy parish for a poor one.

The Right Rev. Dr. Abraham Littlejohn, for 32 years Bishop of Long Island, died of apoplexy a couple of weeks ago at Williamstown, Mass. He was born at Florida in the State of New York on December 13th, 1824.

Under the will of the Rev. John Balfour Atkinson, late rector of Larling, Thetford, over £40,000 is bequeathed for religious and charitable institutions. There is a bequest of £10,000 to the Royal Infirmary of Edinburgh.

The work on the chancel of the Cathedral at Armagh has commenced under the capable direction of Sir T. Drew. The improvements include the opening of the chancel roof and the erection of the Beresford Memorial east window.

It is understood that the Peterborough Cathedral Restoration Committee have directed that the work of completing the restoration of the west front shall be proceeded with at once. The new work will form a memorial to the late Dean.

The Times says that the Rev. George William Russell; hitherto known as Father Bernard Russell, priest of the Order of Servites, was received into the communion of the Church of England recently by the Bishop of Stepney, in St. Paul's Cathedral.

At the quarterly meeting of the council of the Indian Church Aid Association, the Bishop of Calcutta announced that the £20,000 required for the endowment of the central provinces bishopric had been raised, and that in a very short time therefore, the See would be established.

At a meeting of the Executive Council of the Australian Board of Missions held in June last at Sydney, the treasurer's statement for the financial year was presented. It was reported that the total sum raised by the Church in Australia and Tasmania to celebrate the jubilee of the Australian Board of Missions in August last amounted to £9,659 9s. 6d.

The Bishop of Dunedin entered the 30th year of his episcopate on the 4th ult. amid the general congratulations of the diocese on the attainment of such an anniversary, and with the good wishes of all for his future personal and episcopal well-being. On June 29, St. Peter's Day, 1901, was the thirty-second anniversary of Bishop Cowie's consecration to the bishopric of Auckland in Westminster Abbey. A special prayer was issued for use in the diocese.



Recent Edinburgh papers record the decease of Miss Sarah Anne Terrot, eldest surviving daughter of the late Right Rev. Dr. Terrot, Bishop of Edinburgh, and a cousin of Mr. S. G. Wood, barrister, of Toronto. Miss Terrot was one of the devoted band of ladies who, during the Crimean war, accompanied Florence Nightingale and ministered to the sick and wounded soldiers in the hospitals at Scutari. In recognition of her work she was afterwards summoned to Balmoral and decorated by the late Queen in person with the Royal Red Cross badge, bestowed by Her Majesty upon the ladies who had served in the hospitals during the war.

Whatever may be the case with St. Paul's, partial damage has already been sustained by the historic Church of St. Mary le Bow, the beautiful tower of which already leans twenty-three inches out of the perpendicular. This, it is stated, is caused by the vibration of the adjoining tuppenny tube. The company has agreed to pay £1,000 (\$5,000), by way of compensation. Meantime, owing to the dangerous condition of the belfry, the famous Bow Bells, that turned again Dick Whittington, must remain silent until necessary underpinning operations are completed.

The revenue of the Australian Board of Missions for the financial year ending March 31 has been well maintained, notwithstanding the special effort made in connection with the Jubilee Festival in August last. The ordinary receipts are in excess of the previous year, and together with the Jubilee offerings show that a sum of upwards of £14,200 was raised during the year by the Church in Australia and Tasmania through the Board for missions and missionary objects.

An incident worthy of record took place recently in the parish of Talley, Carmarthenshire, where Canon Williams, of St. Davids, was conducting a four days' mission. On the Sunday afternoon, when an address was given to men, the Nonconformists closed their school, and in company with their minister, attended the Church service.

### Family Reading.

#### LAUGHTER.

Persons who can laugh heartily, may be said to have the elements of worth strong in them, and a ready means of securing much happiness; hence they should indulge in it as frequently as possible, for nothing is so good for toning up the system and exhilarating the mind as deep, hearty laughter. It also shows one's character to a certain extent; for bad people rarely laugh heartily, whereas those who have always done what is right, and possess broad, genial and generous natures, often give way to fits of cachination that becomes contagious in a few minutes. Laugh when you can, then; and, while it may not make you fat, it will at least improve you mentally and physically for the day.

—It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost. No dewdrop perishes, but sinking into the flowers makes it sweeter.

#### HINTS TO HOUSEKEEPERS.

Jellied Chicken.—Boil a fowl until it will slip easily from the bones; let the water be reduced to about one pint in boiling; pick the meat from the bones in good sized pieces, taking out all gristle, fat and bones; place in a wet mould; skim the fat from the liquor; a little butter; pepper and salt to the taste, and one-half ounce of gelatine. When this dissolves, pour it hot over the chicken.

The liquor must be seasoned pretty highly, for the chicken absorbs.

Almond Custard.—Put over a quart of milk (half cream is better), in a double boiler; when near boiling stir in the yolks of six eggs with the whites of two; a small cup of sugar, and half a pound of almonds, blanched and powdered to a paste, with four tablespoons of rose water. Stir carefully until the custard thickens; then remove it from the fire and set to cool. When almost cold, stir thoroughly and pour into cups. Use the reserved whites of the eggs in making a meringue, flavour with bitter almond, and put a little heap on each cup.

Frozen Peaches.—To freeze peaches, pare and remove the stones from very ripe peaches; allow a pound of sugar to every pound and a half of fruit. Place the sugar in a saucepan with water to make a syrup; let boil five minutes, strain, and when cold mix with the mashed peaches; turn into a freezer and freeze.

Pineapple Ice Cream.—One pint heavy cream, half pint milk, one cup sugar, one pineapple. Pare and remove eyes from pineapple, pick fine with a silver fork; add the sugar and let it stand half hour; then add milk and cream and freeze. Canned grated pineapple may be used. In that case use half as much sugar.

Mint Sauce.—Wash the sprigs of mint, let them dry on a towel, strip off the leaves, and chop them very fine; put in a sauce-boat with a cupful of vinegar and four lumps of sugar; let it stand an hour, and before serving stir all together. Mint sauce, if bottled, will keep a long time, and be just as good, if not better, than when freshly made.

Tomato Salad.—After scalding and peeling the tomato, cover it with ice, and over the ice dust a little salt, which intensifies the cold. Take a cold salad bowl, and put in it half a saltspoonful of salt; take a very small clove of garlic, cut it in two, rub the salt over the inside of the bowl with one of the pieces, throw the other half into the soup pot; now line the bowl with the whitest and crispest of escarole leaves, or lettuce leaves if the escarole is not handy. Slice or quarter the ice-cold tomato, add it to the bowl, and pour over it a liberal quantity of dressing. This is a perfect tomato salad. The garlic flavour is not noticeable, but blends with the ingredients so thoroughly as to make a perfect combination.

#### CANADA'S GREAT FAIR.

Matters never looked more promising for Toronto Exhibition, to be held from Aug. 26 to Sept. 7, than they do this year. Entries in all departments are good, while in live stock and manufactures they are well in excess of previous years. The show of cattle is bound to be superior to anything ever seen in Canada before, a number of prize animals having been imported especially for exhibition at Toronto. The Right Hon. Sir Wilfrid Laurier, Premier of the Dominion, on Tuesday, Aug. 27, will undoubtedly have the gratification of opening the best of twenty-three successive annual exhibitions that will have been held at the capital of the Province. It will be thoroughly representative of the Industrial arts, agricultural and horticultural products and general resources of this great country, and will abound in entertaining as well as instructive features. As becomes these warlike times the military will be much in evidence, arrangements having been made by permission of the General Officer Commanding and the Minister of Militia for daily practice with Maxims and other guns by the Royal Canadian Artillery, and for various cavalry evolutions by the Royal Dragoons. There will be the usual trotting, pacing and

running races, balloon ascents by a man who escapes from a bomb that explodes a thousand feet in air, an entertainment of great variety in front of the grand stand, athletic sports, butter-making tests, judging competitions, experiments in photography by wire, an international military tattoo on the opening night, the best dog show in America, lectures on the cultivation of the sugar beet, music by a score of the finest bands in America, and in fact more attractions and novelties than could be enumerated in a column of this paper, the whole being nightly crowned by a representation of the Bombardment of the Taku Forts by the Allied Forces in China, concluding with a brilliant display of fireworks. While every day will be a great day from Aug. 26 to Sept. 7, the day of days will be Tuesday Sept. 3, when a reunion of Canadian Old Boys and students of all the colleges and schools in Canada will be held. The following day will be Farmers' Day, but the probabilities are that with a full programme every day and favorable rates on the railways the grounds will always be thronged by delighted crowds. Canada's Great Exposition will play second fiddle to no other.

#### REFORMS IN RAILWAY TRAVEL.

A World reporter met a prominent business man yesterday who spends a great deal of his time between Toronto and Montreal. Said he:

"A revolution has been effected as between Toronto and Montreal by the Grand Trunk Railway in connection with the fast express, the International Limited, both ways between the two cities."

"How is that?" inquired the World.

"In this way, that there are now lots of business men who spend a day, or a portion of a day, in one city and the next day or a portion of it, in the other, and who spend only one night on the train. For instance, I am in Montreal, say this Monday night, and take the 10.30 train for Toronto, arriving here at 7.15 a.m. I go to a hotel and have breakfast by 8, and from 8 to 11.15 a.m. I have a business conference with two or three men in Toronto I have especially come to see, and then take the International Limited at 11.30 and pull into Bonaventure Station, Montreal, at 7 o'clock sharp that evening. I can sleep in Montreal that night in my own home, if I have my home there, or I can return to Toronto and be here next morning. Or going the other way, I can leave Toronto at night and be in Montreal in the morning have some time for business and be back in Toronto at 4.15 in the afternoon, although this latter train is not so good for the purpose as the other one. What the whole thing goes to show is that a man can now do business in Montreal or in Toronto with a day and a night trip instead of a one day and two nights trip. The new way is cheaper, it saves time and it gives a man an extra night in his own bed.

Continuing, the same gentleman said: "It is a remarkable fact that Railways like the Grand Trunk can now run from 50 to 60 miles an hour without trouble. Fast trains early in the morning or late at night will knock a large amount of night travel between cities separated by three or four hundred miles into a cocked hat, and people will make the trip in five or six hours, either early in the morning or late at night, or one journey at night and one by day, and in that way save at least one sleeping car fare. For instance, journeys between New York and Chicago will, for some time at least, still involve a night on the train, and so will between Toronto and Halifax, but more and more there is a large class of travelers who want to go from Toronto to Montreal, Montreal to New York, or Toronto to New York, or Toronto to Chicago without taking a sleeper, and the new class of 50-mile an hour trains will enable them to do this. The Grand Trunk's International Limited is the first of this class of train to appear in Canada, and it has met with splendid recognition from the travelling public.—(Toronto World, June 30, 1901.)



**THE MOTHER WHO WAS NOT DISAPPOINTED.**

It had been very hard for Allan's mother to let her boy go away to become a sailor in the United States navy. When she said good-by to him that sunshiny summer day, she knew that it would be a long time before she would again have a sight of his face, for the training ship was going on an extensive cruise, and Allan would see many strange lands before he saw his own country again.

"But I'll write, mother, every chance I get," he said, as he kissed her, and pressed his father's hand in farewell.

"I know you won't forget us my boy," his mother said, bravely, though her lips trembled, "and I shall be watching for your letters."

Allan swung himself aboard the train that was to carry him to the sea-port from which the training-ship sailed, and his father and mother were left alone to count the months that must pass before they could see their sailor boy again.

Letters came often from the sea-port, for the training-ship did not sail for fully a month. These letters told of the strange new life, of the duties which fell to Allan, of his companions, and of the sights of the city. One day there came a letter that said: "This is the last letter for a good while. To-morrow we sail for South America and the Horn. I will send you a letter the first chance I have, but I don't know when that will be." After that letter, no word came from their sailor boy for weeks and weeks.

As the ship ploughed her way steadily southward through the green waters of the Atlantic, the boys began to look for ward eagerly to the day when they would have a chance to set foot once more on solid ground. "Shore leave" was the reward of perfect obedience and good conduct during the cruise, and not all of the boys were sure of obtaining the privilege of leaving the ship when the next port was reached. It was no wonder that Allan was pleased when, after the anchor had been dropped in a beautiful South American harbor, he found that he was among those who had "Shore leave" for the two days of their stay.

"I must finish this letter to mother to-night," he said to himself, "and then I can post it when I go ashore in the morning." But he was summoned for special duty, which took every minute of time he had expected to have for himself, and so the letter was not finished.

The next morning, when the boys were getting ready to go ashore, Allan's especial friend came to find him and remind him that the ship's boats were almost ready to start. He found Allan writing busily.

"I'm not going ashore," he said quietly, looking up a minute from his writing.

"Not going ashore?" the other repeated in amazement. "What's



**Praises Pyramid Pile Cure.**

Mrs. Aaron Melbron, of Savannah, Ga., writes: "I had piles and rectal trouble for years until it was unbearable any longer. As I had often seen Pyramid Pile Cure advertised I determined to try it and for two years have never ceased to congratulate myself that I did so for I have been entirely cured of rectal troubles and two packages of the Pyramid did it." The Pyramid Pile Cure contains no cocaine, opium nor any injurious drug whatever and is absolutely safe, painless and never fails to cure piles in any form. Druggists sell in sized treatment of this remedy for 50 cents.

struck you know? I thought you were crazy to go."

"I do want to go, but I'm bound to finish this letter to my mother first. I can go to-morrow."

"To-morrow? Of course you can, but you can go to-day and to-morrow, too, and two days is mighty little after the weeks we've been cooped up here on board. And you won't have a chance very soon again either. You'll get a chance to write your letter sometime before we sail again. Come on."

But Allan shook his head decidedly. "I want to go," he said, "but I want more than this letter should go to mother. She'll be looking for it I wouldn't disappoint her for my whole shore leave."

His friend turned away then, with an uncomfortable remembrance that his mother too, would be watching and hoping for a letter. "But I can't give up my shore leave," he said to himself uneasily. "I'll write to-night." The next morning when Allan went ashore, he carried a long letter full of the things that mothers love to be told, which he posted in the city. His chum had a letter to his mother, but it was quite different, a short and hasty scrawl that was little more than a note. He had not had the time he expected, for there had been interruptions in the evening.

"I was sure my boy would write," Allan's mother said happily when the thick letter with the South American postmark was handed to her.

"He was given shore leave, you see" she said when reading it to the boy's father "and that means that his conduct has been good during the cruise. But he didn't go ashore the first day with the boys, because he wanted to send home a long letter. Think of that, James! It must have meant a good deal to him to give up that day."

She could not know how much it had meant to Allan, after the long weeks on the ocean, to give up one day out of their two in port. But her heart was filled with the happy assurance that she had a boy whose love and consideration for his mother were so great that he was

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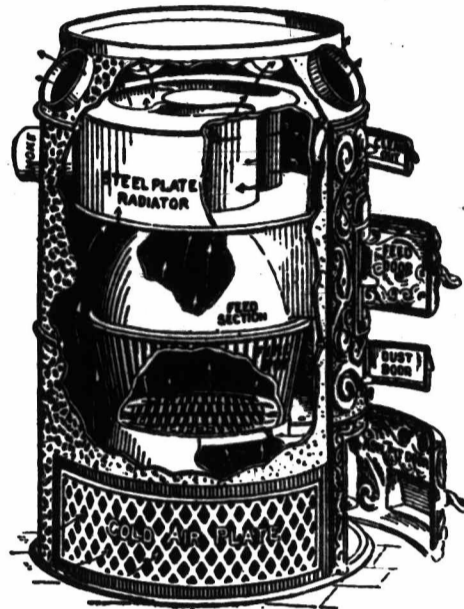
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willing to sacrifice some of his pleasure to save her from disappointment.

**UNJUSTLY ACCUSED.**

Children who are scolded sometimes because their mothers or fathers do not understand all the circumstances should take it as patiently as poor Rover in the following story:

A gentleman had left Rover at his sister's while abroad for a few months, and on his return the animal was so excited that he was not surprised to hear him barking in the night. The barking was so persistent that the owner put on his dressing-gown to go down stairs and pat Rover on the head to soothe him. He was no sooner in bed again than the noise began. So he made another journey to point out, with some asperity, that the repetition of the offense would call down serious consequences upon the delinquent. He was just dozing when the barking started more furiously than ever, and continued until he made a third journey—with a walking stick. Soon after the disturbance began once more. Fortunately, the gentleman was too sleepy to get up again; and at last he went off to sleep, vowing to sell the dog the next day. When the morning came, however, his sister hoped that

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**CURED**

a man who a thousand at variety in ports, butter-ions, experi- international ht, the best the cultiva- score of the act more ad- d be enum- the whole itation of the y the Allied h a brilliant day will be 7, the day of en a reunion ts of all the ill will be held. s' Day, but l programme the railways d by delight- position will

**TRAVEL.**

ent business deal of his d. Said he: as between rand Trunk fast express, ays between

orld. now lots of a portion d only one e, I am in und take the here at 7.15 akfast by 8, a business n Toronto I en take the d pull into t 7 o'clock n Montreal ve my home and be here way, I can Montreal in usiness and ternoon, al- ood for the the whole an now do with a day ay and two per, it saves ight in his

said: "It ys like the to 60 miles ns early in ock a large s separated o a cocked i five or six ne by day, eeping car ween New ne at least, and so will more and velers who l, Montreal rk, or Tor- leeper, and ins will en- d Trunk's this class it has met travelling 901.)



he had not been aroused by the bark of a "merrow parrot." It was always in the dog at night, she said.

**HONESTY AND TRUTHFULNESS.**

A little ragged newsboy once stood on the platform of a railway station with his bundle of papers just purchased. He had to earn a supper before he could get one, and to make money enough to pay for a bed before he could hope to sleep in one. He had to sell the bundle of papers before he could do this.

Suddenly up came a gentleman who wanted an evening paper. But he had no coin less than a half-sovereign. So, taking it out, he showed it to the boy. He offered to get change if the gentleman would trust him; and, receiving permission, handed over his bundle of papers as security.

Of course they were practically worth nothing to the gentleman, who could do nothing with them beyond reading one or two copies. A number of bystanders laughed at him, assuring him that he had seen the last of his money. But he relied on the boy's honesty, and said so. After waiting some time, and wondering, perhaps, if his trust indeed had been misplaced, he was gratified at seeing the lad return, with a beaming countenance, holding out the change. "I am glad you are come, my lad," said the gentleman, as he took the change and counted it over. "Now tell me, why didn't you run away, as some of my friends supposed you would, and pocket the change, instead of bringing it back?"

Now, boys, mark his answer. "Because, sir, God would have known it, if I had been dishonest, if nobody else had; and besides, you trusted me."

Brave boy! And yet he was shoeless and homeless, an orphan child. All the teaching he had received about God had come from the teacher at a small evening Ragged School, where he dropped in whenever he could dispose of his papers soon enough. It is not to be wondered at that the gentleman took the newsboy into his office, and gave him a good situation in time, which was the cause of his life-long prosperity. "Honesty is a jewel," and

Mary had a little cup and saucer white as snow. And everywhere that Mary went they both were sure to go. For she'd never dream of travelling, by land or on the sea, Without some packets stowed away, of ROSS'S HIGH-GRADE TEA.

5, 10 and 25 cent packages. The only pure Ceylon Tea on the market

the gentleman showed how he prized it when he found it.

Truthfulness is another essential qualification to success in life. In fact, honesty and truthfulness are both indispensable.

**PEERING AT ETON.**

When King Edward VII. was a boy he very often went down from Windsor to Eton, where he had more than one friend at the school. It was by the express wish of the Queen that when the Prince of Wales visited the college he was to be received with no ceremony. This was literally carried out on one occasion, when the young Prince wandering away from the gentleman in waiting was suddenly greeted by a boy with the familiar question: "What's your name? Where do you board, and who's your tutor?" The Prince gravely replied: "My name

is Wales; I board at Windsor Castle and my dame—not my tutor—is the Queen." Then he shook hands with the inquirer, who, so far from being abashed, merely remarked: "You're in very good quarters, sir."

**THE "LITTLE HEATHEN."**

"I can't bear her! She's a regular little heathen!"

"But I thought you liked missionary work," said Rose, a queer little look creeping out of her eyes.

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Public Notice is hereby given that pursuant to authority of Orders in Council, the Red and White Pine Timber in the following townships in the District of Algoma, namely:—The townships of Graham (part), Hart, Cartier, Levack, Jarvis, Anderson, Chesley, Gillmor, Whitman, Curtis and Rutherford (part), and certain areas between the Pigeon River and the Arrow River waters in the District of Thunder Bay, will be offered for sale by Public Auction at the Parliament Buildings, in the City of Toronto, on Tuesday, the seventeenth day of September next, at the hour of 1 o'clock in the afternoon.

At the same time and place certain forfeited and abandoned Berths in the Townships of Digby, Sherborne and Lutterworth, in the District of Haliburton and County of Victoria, will be offered for sale, the purchasers of these latter Berths to have the right to cut all kinds of timber.

Sheets containing terms and conditions of sale and information as to Areas and Lots and Concessions comprised in each Berth will be furnished on application, either personal or by letter, to the Department of Crown Lands, Toronto, or the Crown Timber Agencies at Ottawa, Sault Ste. Marie and Port Arthur.

E. J. DAVIS, Commissioner Crown Lands, Department of Crown Lands, Toronto, June 1, 1901.

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From "THE GLOBE," July 12th, 1901.

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"You said yesterday you thought it was a shame that our class were not more interested in the heathen." "What's that to do with this?" said Kate, petulantly. "Oh, nothing, I suppose, only one would seem to be foreign work and the other home; and Miss Little said that we should not neglect the one for the other."

The two girls separated, each going her different way, one with a feeling of quiet content, the other of settled discontent. It had not seemed to Kate Shaw, up to the present, that liking or disliking the "new girl" who had drifted into their class, no one knew from where, had anything to do with her. But now she could not shake herself free from a troublesome remembrance of certain little remarks she had given to the girls from time to time, free of charge. They did not seem just in keeping, it must be confessed, with her cool indifference towards Sue. A dull unenlightened soul had glided within reach of them. Kate intended to be a conscientious Christian worker, and the suggestions that Rose's words brought forth hurt her, caused her real pain. "I'll never sit by her again and not offer half my book, at any rate," she muttered, as she closed the gate at her own door.

And surely enough she did not; neither did she pass her by without a nod when next they met at the grocery store. It was wonderful how many little opportunities, after this, presented themselves to make the "little heathen" more at home—small things, to be sure, but, used as Kate Shaw used them, they blossomed into well-nigh large ones. The other girls, noticing Kate's ways, fell into like ones themselves. Rose felt sorry she had ever said that Kate was unkind to Sue Watkins, and wondered how she could ever have thought that Kate did not practice what she preached.

Sue was a little heathen; there was no denying that. About the Bible she literally knew nothing, and about the Hope of the world, still less. How one could have grown up right there in their midst, and know so little concerning such things, was a perfect mystery. But then, she had had no mother since she could remember, and her father worked hard, and was off before she was up in the morning, and came home dragged out and weary. Perhaps there are more like Sue in this world of ours than we have any idea of. Miss Little, stimulated by her scholars, took Sue's case in hand in earnest; and as to missionary work, there was plenty of it done in that class that summer. And anyone seeing Susie Watkins to-day, who saw her the day she entered Miss Little's class, would not doubt it, we are sure.

### A DANGEROUS "DARE"

The morning newspaper a few days ago told the story of a little girl who was so dreadfully burned in a bonfire that it was thought she would die. One line in the account caught my eye. It said: "The children were gathered about the bonfire, when one of them dared Annie to jump over it. She did so, but was not quick enough, and her thin dress took fire."

There it is, you see, the old, foolish "dare," which has been to blame for so many sad accidents. It seems too bad that boys and girls must ever bring it into their play, for a dare nearly always means danger.

Some boys and girls have a foolish pride about being dared to do anything. They feel that they must do it, or else be disgraced and branded as a coward by their companions. And so they will run great risks to prove that they are not afraid to do what they have been dared to do. And they do it because they are afraid of what their companions will say. Now, which seems to you better—to be afraid of something that is really dangerous, or to be afraid of being laughed at? Do you

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Mr. William Boyne, of 19 McGee street, Toronto, says: "I was afflicted severely with kidney disease, stone in the bladder, incontinence, deposits in the urine, severe pains in the back, and strains over the loins. I was so bad that I had to get up two or three times in the night, and could then only make water with great pain."

"Though long a sufferer, and unable to work, I was confined to my bed for three weeks, and during that time thought I could not possibly endure greater misery. It was then that I began to use Dr. Chase's Kidney-Liver Pills. It is with gratitude that I say that they have freed me of all these symptoms and made me a well man."

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### A SUMMER SUGGESTION.



#### BLACKBERRIES IN SHREDDED WHEAT BISCUIT BASKETS.

One quart blackberries 1/2 cup sugar, 1 cup ice water, or chopped ice, 6 Shredded Wheat Biscuit, 1 pint thin cream, powdered sugar. Wash and pick over the berries, crush 1/2 of them, add the sugar and ice water, set in a cool place 1 hour. Prepared the Biscuit by cutting with a sharp pointed knife, an oblong cavity in the top of the Biscuit, about 1/2 inch from sides and ends; carefully remove the top and all inside shreds, making a basket. Fill with the crushed berries, letting the syrup saturate the biscuit. Put the whole berries, of a uniform size, on top; sprinkle with powdered sugar and serve with cream. Raspberries, blueberries or bananas, may be prepared in the same way. Blueberries may be used without crushing. Pineapple, peaches or cantaloupe may also be used, paring and cutting fine with silver knife, using same proportions of sugar and water.

### A SUGGESTION IN HEATING

DURING thirty years' experience in the manufacturing and installing of heating systems we have noticed that in many cases a really good furnace does not give satisfaction because it is not properly installed. In order to hold our position as the Leading Furnace Manufacturers, it is necessary that our furnaces be properly set up, and we have used a plan which enables us to control the setting up of the majority of our systems. We ask all who are interested in heating to send us a sketch of their buildings, and offer to return the sketch accompanied by a complete plan of the heating and the price of the system. This ensures that the furnace will be set up so as to give the best results. Write us.

**CLARE BROTHERS & COMPANY,**  
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think the second sort of fear is quite as honorable as the first?

If boys and girls were not so ready to do what is foolhardy or dangerous through this foolish pride and fear of being laughed at, it would not be necessary to say anything more about the dare. But what I want to urge upon you all is this: Do not, "just for the fun of it," dare your friends and playmates to do anything that has danger about it. You know yourself how strong that sense of pride is. Do not try to rouse it by a foolish dare. As we go on, day after day, we ought to try to help our friends, in every way we can, and I am sure that this would prove a very real help to many a boy and girl who has not the courage to say no to a dare.

"He never took a dare," a boy said, over the coffin of his chum, who had been drowned in Lake Michigan. He said it proudly, but I wondered how he would have liked to be the boy that gave that last dare the one that led to his death. Let us be very careful how we put such a temptation before another.

ST  
GET IT.



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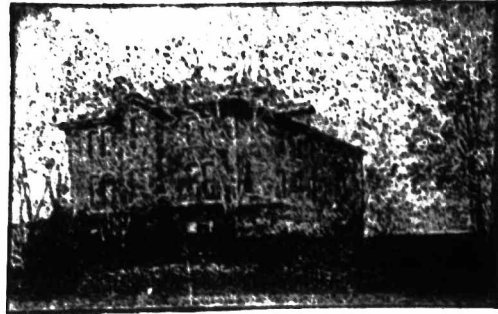
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