

Canadian Churchman

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

Vol. 39

TORONTO, CANADA, THURSDAY, JULY 18th, 1912

No. 29

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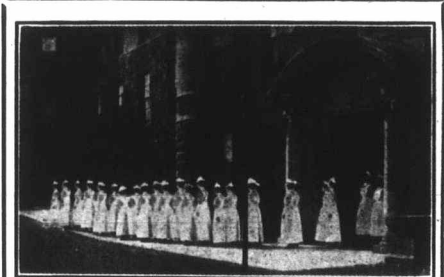
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July 21.—Seventh Sunday after Trinity.

Morning—1 Chron. 21; Acts 21:37—22:23.
Evening—1 Chron. 22 or 28, 1—21; Matt. 10:24.

July 25.—St. Jam. A. & M.

Morning—2 Kgs. 1:1—16; Luke 9:51—57.
Evening—Jer. 26:8—16; Matt. 13:1—24.

July 28.—Eighth Sunday after Trinity.

Morning—1 Chron. 29:9—29; Acts 27.
Evening—2 Chron. 1 or 1 Kgs. 3; Matt. 14:13.

August 4.—Ninth Sunday after Trinity.

Morning—1 Kgs. 10:1—25; Rom. 4.
Evening—1 Kgs. 11:1—15, or 11:26; Matt. 18:21—19:3.

August 11.—Tenth Sunday after Trinity.

Morning—1 Kgs. 12; Rom. 9:19.
Evening—1 Kgs. 13 or 17; Matt. 22:15—41.

AN OFFER TO ALL.

Any clergyman or layman sending in new subscribers to "Canadian Churchman" at the regular subscription price, \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

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

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 256, 258, 386, 646.
Processional: 385, 448, 653, 664.
Offertory: 390, 393, 397, 426.
Children: 433, 703, 707, 710.
General: 5, 22, 392, 406.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 140, 257, 262, 407.
Processional: 7, 376, 397, 653.
Children: 392, 402, 711, 731.
General: 38, 560, 654, 752.
Offertory: 343, 619, 620, 753.

THE SEVENTH SUNDAY AFTER TRINITY.

The Gospel for to-day reminds us that there are prophecies in the Magnificat, the song of the Blessed Virgin Mary. One of these is fulfilled: "He hath filled the hungry with good things." Jesus is the Author and the Giver of all good things. But the dispensation of mercy and goodness is governed by our attitude to Him. The hungry are those who recognize their needs, and who commend those needs to Jesus. In so doing they are filled with good things. The rich are they who are blind to the needs of their souls. And so they are sent empty away. The Gospel speaks of material comforts provided by the Lord. But, as in all miracles, there are the spiritual lessons. One of these is that there is a closer connection between spiritual destitution and material want than sometimes men allow. The overwhelming proportion of persons helped by the clergy through charity funds proves our statement. On their part we find little or no appreciation of things spiritual. How necessary for us to remember Jesus' message to S. John Baptist: "The poor have the Gospel preached to them." The foundation of all material prosperity and material relief must be the spiritual appeal and teaching of Jesus Christ. Without that the former leads to worldliness and sin, and the latter induces pauperism. We all need from Jesus the love of His Name, a true religion, spiritual nourishment, and a continued providence of mercy. Then only can we be free from sin, be servants of God, have our fruit unto holiness, and our end everlasting life.

FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS.

Our Lord's saying that He did not come to call the righteous to repentance has always filled the Churches with surprise. Often they seem hardly to admit that He ever said that, or they get out of the difficulty by declaring that, as there are no righteous, the words have no meaning. "They that are whole need not the Physician," He said. Have we any possible warrant for taking His words in a satirical sense? Yet they are so taken. But in their plain sense they are surprising if we think about them. But if His habitual attitude towards the ordinary righteous man, to the man He described as "whole," can still surprise us, how much more surprising is His occasional attitude towards the morally sick? He took the trouble to make a Pharisee admit that of two debtors, the one forgiven the most would feel the most love, and He certainly suggested—or the circumstances suggested—that by debtors He meant breakers of the laws of God.

AUSTRALIAN CHURCHES.

In Australia the census, which, as in Canada, is taken every ten years, requires the religions of the inhabitants to be stated. Of course, the figures are faulty, but they have interest as showing the relative strength of the Churches in the Commonwealth. The following are the tabulated statistics for Christian religions:—

Church of England	1,710,443
Roman Catholic	921,425
Presbyterian	558,336
Methodist	547,806
Protestant, undefined	109,861
Baptist	97,047
Catholic, undefined	75,379
Congregational	74,046
Lutheran	72,395
Church of Christ	38,748
Others	31,320

Salvation Army	26,665
Seventh Day Adventists	6,095
Greek Catholic	6,095
Unitarian	2,175

The non-Christian population reaches a total of 9,151, and consists of 8,122 Hebrews, 202 Mohammedans, 159 Buddhists, 158 Confucians, 25 Pagans and 485 others.

THE BISHOPRIC OF THE FALKLAND ISLANDS.

We can imagine our readers repeating the title and wondering what extravagance can have sent a Bishop from England to islands, our only possession, off the far south of South America. The explanation is that the Bishop's diocese is over the English Church people in the countries on the west coast of South America—Chile, Peru, Bolivia, Colombia, and Ecuador. One-third of the trade is in the hands of Great Britain, and many British traders are settled, practically, permanently, in these countries. And there are a few, too few, clergy and schools. Bishop Blair proposes building more churches and schools, and establishing a medical missionary organization. More chaplains, too, at definite points, and nursing homes to save hundreds of men who now have small chance for recovery from typhoid. Might we point out to our Bishops and clergy in British Columbia the advisability of arranging houses and schools for those British children, where, in an English climate, in an English land, and surrounded by similar associations, they may spare the children and parents from a practical separation. We have long regretted that fewer English children are sent to our schools in British Columbia from China and Japan.

WHO HEAR AND DO NOT UNDERSTAND.

A great many of the startling sayings of the Gospel fall very gratefully upon the ears of the twentieth century. Take this Parable of the Judgment, for instance: Did Christ foresee how hard it would one day become to recognize His Person after all these hundred years? In asking such a question we surely create a difficulty for ourselves. The possession of prophetic foresight is beside the point if He knew "what was in man." Inspired sympathy is free of the limitations of time. There before Him in Jerusalem He saw good men who did not know Him: the sort of people who are not drawn to hear a new teacher, simple, practical people, full of pity, and others, perhaps—for types do not change, and "Job" is not a new book—who, though their hearts were good, were none the wiser when they had heard; for whom every new theory about spiritual matters was one new thread added to the great entanglement. It was not in their natures to find rest in the spiritual good news any more than it was in their natures to pass a man who had fallen among thieves. It is an irresistible temptation to all religious teachers to despise such people—to all, we mean, but Christ. He had compassion on the multitude, who know what to do, but do not know what to think.

THE ATHENS OF THE HOUR.

In the modern city of Athens there are two squares which form the two foci of an ellipse, from which most of the life of the city radiates. One of these is Constitution Square, to translate the Greek and French names by which it is usually called, into English, and the other is the Place of Concord. Around Constitution Square cluster the leading hotels, while to the east it is flanked by the great, bare marble

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palace of the King, in front of which is a pretty park, and behind it a botanical garden.

From the Place de la Concord radiate various electric car lines to different parts of the city, and the two squares are connected by the Street of the Stadium, a busy thoroughfare about half a mile long. Other principal business streets are the Street of Hermes, the Street of Æolus, Athens Street, and Piræus Street. In all these and some others are good shops, filled with the latest importations from London, Paris, and New York. The student of the classics will be interested to note that many of the streets are named after the ancient worthies, Homer and Socrates, Æschylus and Phidias, and is thankful to the city fathers of Athens for putting up at every street corner a marble tablet with the name of the street in plain Greek letters, a custom which many of our American cities might well imitate more extensively.

CONVENT SCHOOLS.

Our Roman Catholic neighbours are wise. Everywhere they establish schools. A correspondent of the "Church Times" writes: "Throughout the whole of South Africa there are Roman Catholic communities, both men and women, and there is hardly a town or large village which has not its convent school, and, as these schools are managed and taught by unpaid religions, they are able to take children at almost nominal fees." The writer goes on to describe the results, which are exactly the same as the results in Canada from the same policy. And, of course, higher schools follow. In that excellent weekly paper, the "Northland," of Cochrane, a place some four years old, which assumes the airs of a metropolis, we find this item of news:—

"It is reported that within a few months the present building used as the Catholic Church will become a well-appointed college, and that a new and larger church will be built immediately to the west of it. Plans are said to be in preparation for the new edifice now. The college will be quite an acquisition to Cochrane and surrounding country."

A correspondent of the "Guardian" suggested that English girls of the upper middle class, who have received a good education, should give a few years of their lives in similar Church schools where they were being established. Perhaps some of our girls who long for work might work in similar schools in our own far-stretching settlements. We will be glad to help.

TRINITY CHURCH, NEW YORK.

This church, which is the wealthiest church property in the world, holds property which has a marketable value of no less than \$75,000,000.

What becomes of all this income? Trinity formerly maintained a policy of addition, division and silence. Under its present rector, Rev. Dr. William T. Manning, it lets all the world know its affairs. There are 8,610 members, 3,600 in Sunday Schools and 3,500 in day schools.

To administer all of these spiritual and educational forces, and do so in Manhattan, where money is required as nowhere else, took last year \$354,845 of the \$1,000,000. There was given to missions in one form or another about \$150,000 more. So the reports show roughly \$300,000 to make New York and the world better through its agency and \$500,000 in even amounts to maintain and improve properties from which an income is derived. For example, Trinity's taxes amounted to \$169,000, its repairs and improvements to \$225,000, and it paid interest to the amount of \$92,350.

Trinity's benefactions read like a charities directory, and contain the names of St. Luke's Hospital, the Home for Incurables, the City

Mission Society, the Seamen's Church Institute and All Saints', Holy Apostles', St. Peter's, St. Andrew's, St. Mary's, St. John the Evangelist, St. Clement's Holyrood, Resurrection and Redeemer parishes.

WHAT A JOURNAL CAN DO.

It is well sometimes to take up a great English Church paper and to look over not the leading articles so much as the other contents and the advertisements. Whoever would take such trouble could not rise from the study without a feeling of profound thankfulness to God for having instilled into our parent race such a fervent love for Him, His Church, and the advancement of His Kingdom. Out of such accumulated instances we select three from a recent number of the "Church Times," one of those "organs" whose tunes sound discordantly to many ears, and yet deserve study. We have a column by a passerby, who had strayed into a very poor district in Hoxton, and saw outside of a smoke-begrimed building a placard announcing that 40,000 shillings were urgently needed to restore the church. Wondering how anyone there expected to raise such a sum, he made a discovery. Going through a narrow passage he came to a quadrangle on which the church, the vicarage and the schoolroom open, and found himself surrounded by a happy group of clergy, Sisters of Mercy, nurses, costers, factory hands, patient old women, mothers and babies, to say nothing of street urchins, many in rags, but decked out in badges, ribbons, veils of white and blue, celebrating an anniversary. This was a perfect revelation to the writer, who had never come into contact with work in the slums, whereupon he had enlisted with all his heart and purse and pen, and had written an account, hoping to induce others to do likewise.

On another page of this number is an account of a meeting and a speech by the Bishop of Nova Scotia. Frank and modest it was sure to be, under, not over, stating facts. He explained that great numbers of Nova Scotians had been attracted to Western Canada, so the population had not increased as it should have done, and there was great loss in the country districts. The craze for the West, he thought, would pass in time and the people or their children would return. Meantime, especially in the country districts, it was hard work ministering to the scattered population and clergy were needed. Then he had still a balance on the cathedral, and the Theological College needed help to enable it to do its work efficiently.

On another page was a widely-displayed advertisement on behalf of British Columbia, the land on the other shore of Canada, and this asked: How can the Church rise to the fulfilment of her great heritage in British Columbia when not one single parish possesses a solitary shred of endowment, and she depends for bare existence upon the offerings of her own people, themselves with little to spare at present? How can three Bishops, with their tiny handful of clergy, work with any approach to thoroughness this huge area of nearly 400,000 square miles?

Isn't this a great appeal, and it is only one of many societies which are working and praying in England for us. We of the "Canadian Churchman" can look back through many years and trace the beginnings of many of these societies, to some extent, to the publicity we gave to the articles that we published. We say it in no spirit of boastfulness, but to point out the need now more than ever of supporting the journal which, year in and year out, has let our needs be known not only in Canada, but beyond its borders. As the old proverb says, "Its dogged that does it"—constant, steady items of success or failure and a common life and hope and prayer.

The Jews In Palestine.

Few of our readers, we imagine, have any idea of the transformation that has been going on during the last fifteen or twenty years in Palestine under the auspices of the organization known as the "Zionist Society," whose object is the repatriation of the Jews in the land of their fathers. It was certainly a revelation to us as we read the facts presented in a recent address in England delivered by Rev. E. L. Langston at a meeting of the Prophecy Investigation Society. While fully aware of the fact there had of late been a considerable influx of the Jews into Palestine, the following statistics presented by the speaker, of which we give a summary, really astounded us. Here a movement of transcendent interest, and surely to religiously-minded people of great significance, has been going on under our very eyes almost unobserved. Thirty years ago Jerusalem, with a population of about 24,000 people, contained four thousand Jews (say sixteen per cent). Today, with a population of 85,000, 65,000 are Jews, or about seventy-eight per cent., as against sixteen less than a third of a century ago. For the first time in its history, since its destruction by Titus, the Roman general, in 70 A.D., Jerusalem is a Jewish city. At Jaffa (ancient Joppa), Tiberius, Safed and Harfa (Mount Carmel) Jews may be reckoned by tens of thousands. Their prosperous colonies, of which there are over fifty, spread from Dan to Beersheba and to the outskirts of Egypt. Almost the whole of the plain of Esdraelon has been bought by them. The Jordan valley, once the property of the ex-Sultan of Turkey, is now being purchased by Jewish speculators. Over one hundred Jewish schools exist in Jerusalem alone. Synagogues are rising up everywhere. The banking and trade of Jerusalem is now monopolized by the Jews in Jerusalem, and the value of land has risen fourfold. The ignorant Turkish peasantry, with their primitive and ineffective methods of farming, are being everywhere supplanted by Jewish proprietors, "whose modern agricultural methods and machinery," so Rev. Mr. Langston says, "have made the land produce harvests never dreamed of by the natives." The Anglo-Palestine Banking Company is financing the movement. In the colony of Rishon le Egion alone millions of vines, olives, orange and mulberry slips have been planted. The country, in fact, is rapidly filling with Jews, and the long "dead" Hebrew language is now being reintroduced, and will soon again be a "living" language. It has already been proposed in some quarters that Palestine should be made an independent state under the suzerainty of Turkey, with her integrity guaranteed by the great European powers. The preservation of this marvellous race and the maintenance of its distinctive character through ages of exile and oppression is certainly one of the miracles of history. Their restoration to their native land is a still greater wonder. It is certainly unparalleled, and would be unthinkable were it not apparently taking place under our very eyes. And then the revival of a language "dead" for centuries! Small wonder that many devout-minded people see in this the literal fulfilment of the innumerable prophecies of the Hebrew prophets as to the final restoration of the race. "The desolate land," says Ezekiel, writing after the devastation that followed the Captivity, "shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, this land that was desolate is become like the Garden of Eden." Whatever conclusions different individuals may draw from the situation as it presents itself to-day, the subject has an intense interest for all Bible lovers and students. According to the lecturer whom we have quoted, the emigration of Jews to the American continent has of late largely diminished, the stream having been diverted to Palestine and the neighbouring regions.

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Notes From England.

By the Rev. W. H. Griffith Thomas, D.D.

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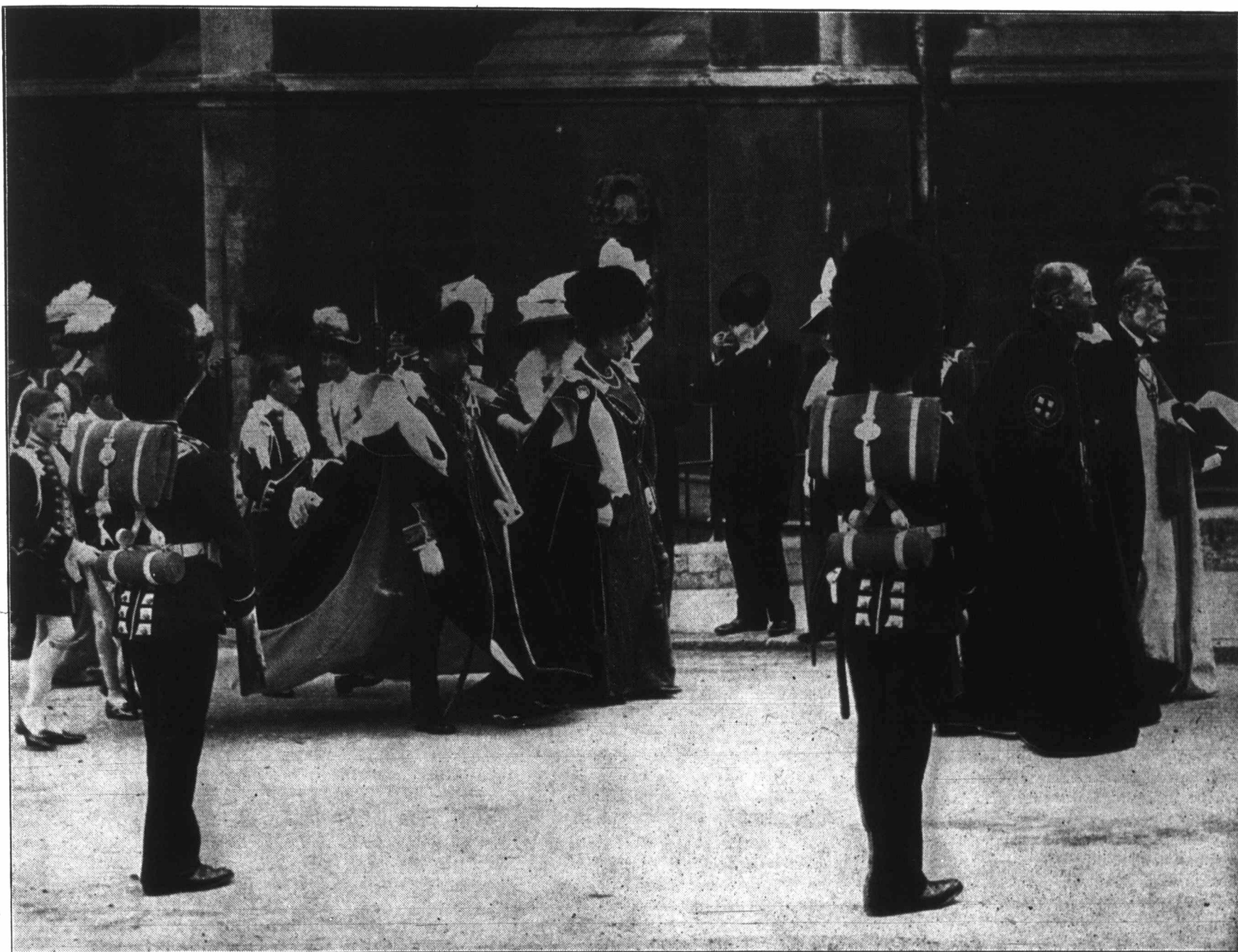
At the Annual Diocesan Conference of Canterbury the Archbishop, in his Presidential Address, reviewed an interesting symposium of clerical opinion in Kent, as revealed by the visitation returns from 311 parishes. Among other things there was a remarkable consensus of opinion as to the decrease of drunkenness, though Sunday observance was decidedly less than in former years. Many of the clergy were only too conscious of their own failures and deficiencies, and among the 300 clergy only one man ascribed his difficulties to the inefficiency of the surrounding clergy! Another found his difficulty in the

the home life of the mass of people. Dr. Davidson appealed earnestly to the clergy, especially in rural places, to advise and lead their people in connection with the Act. In a very short time it will be seen what a boon has been brought to the working classes of the Kingdom, and also to all others in employment by the provision of help during the time of sickness.

Canada is well aware of the importance and value of the Laymen's Missionary Movement, which, during the last three years, has done so much to stir up interest in missionary work. The Movement is now taking hold in England, though with great differences of administration. In addition to the General Laymen's Missionary Movement which embraces all the denominations, the Central Board of Missions of the Church of England has decided to organize a Laymen's Missionary Movement connected solely with the Church

ments in England will bring about a maximum of interest in Missions with a minimum of severance of heart between various sections of Christians.

One of the finest opportunities of Christian work in England is that undertaken by the Open Air Mission on race courses during the racing season. At Epsom last week, especially on the day of the great race, the Derby, a very comprehensive and effective campaign was carried out. The meetings were conducted by the Rev. J. Stuart Holden, of St. Paul's Church, Portman Square, and there were with him some sixty to seventy workers, including such well-known speakers as the Rev. John McNeill, of Liverpool, and Mr. C. T. Studd, formerly of China. A number of Cambridge undergraduates were also among the party. For about three hours unceasing testimony was maintained, and the addresses were uncompromisingly outspoken. During the day some



The King holds a "Carter" Investiture at Windsor Castle. The King and Queen in the Procession of Knights from the Waterloo Chamber to St. George's Chapel.

fact that he was surrounded by invertebrate squires! Two points recurred time after time; the alleged decay of moral conscientiousness, moral grip, and moral probity with regard to work, and an increase in the waywardness, unmanageableness, and rough independence among children from even the most respectable homes.

In view of the fact that the National Insurance Act is now the law of the land and will soon come into force, the Archbishop of Canterbury's testimony to it should prove particularly valuable. He pleads that the plan and purpose of the Act is wise and right, and although criticisms of details are possible, these are due to the difficulties of getting so huge a machine to work. Very seldom has any Act been passed which so closely affects

of England. It is thought that the position of the National Church necessitates a separate organization of this kind which will endeavour to form in every parish a band of laymen pledged to forward the missionary cause. To many Churchmen it seems a cause of regret that a movement which has been so greatly used of God in the United States and Canada to emphasize the essential unity of "all who profess and call themselves Christians" in regard to missionary work, should be made into two separate organizations in England. Unity will come through missionary work sooner and more effectively than in any other way, and the Laymen's Missionary Movement has done more than its share to emphasize this truth. It is to be hoped, however, that the two separate Move-

hundreds accepted copies of Gospels together with decision cards. Moving from place to place during the day new audiences were at once secured, and hour after hour the Gospel message sounded forth in speech and song. It was a day of splendid service of which none can tell the outcome, for many go home convicted of sin who do not confess the fact. On one occasion a stranger accosted an evangelist, saying, "I have come all the way to Epsom to look for you and apologize to you. Last year you spoke to me, and I was exceedingly rude to you. But you gave me this (a New Testament), and it has been the means of saving my soul." We wonder whether anything of this sort has ever been attempted at the Woodbine during the Toronto race week.

Discussions regarding Church attendance are rife in England just now through the interest aroused in the returns issued by various churches. One writer is strongly of opinion that the secret of Church attendance is closely associated with the question of systematic visitation, and it is urged that the Church of England is in far closer and more intimate touch with the working classes to-day than any of the Free Churches because of this visitation. One statement made is that the Free Churches are doing more and more to become religious clubs with "For Members Only" writ large over their portals, while the Church of England is getting nearer to the heart of the people than ever it did. Whether this is true or not, there can be no doubt, that if all the churches were to organize bands of visitors to evangelize districts and parishes from door to door the effect would soon be seen. At the same time it must never be forgotten that the old saying, "A house-going parson makes a Church-going people," is only partially true. The other side of the truth must be equally emphasized: A preaching parson makes a Church-keeping people. Not even visiting must be allowed to set aside the reality, force, and teaching power of the pulpit.

The Bishop of Oxford (Dr. Gore) has again been criticizing what he calls "the Great Protestant World," charging it with "taking refuge from the difficulties of thought by means of action, cries, and causes." Dr. Gore says that Protestants are concerned with the conversion of the masses, social reform, Church unity, world-wide evangelization, and while these are great and noble causes it is assigned a weakness if they are prosecuted in order to be given refuge from thinking and from the difficulties of thought. He criticized the Roman Catholic Church as manifesting from a different point of view the same tendencies. He felt that even among those in sympathy with himself there was a very similar tendency, for men generally were finding it easier to inculcate a practical system than to face great theological and philosophical problems. Bishop Gore has frequently expressed himself in this way during the last few years, and evidently the thought presses upon him with great seriousness. But it may be doubted whether his advocacy of a position represented by those whom he favours as a position "intermediate between the vagueness and looseness of Protestantism and that centralized dogmatic system which came from Rome" is anything much more than an illustration of the wish being father to the thought. Certainly there is no indication at present in England that Bishop Gore's school is one whit more powerful in meeting theological, critical, and philosophical difficulties than any other section of Christian people. Indeed, he himself admits that to a large extent the best men of all classes hold aloof from what he calls the "great Catholic system." It is well that a situation should be diagnosed, as the Bishop endeavours to do, but whether the medicine prescribed will meet the trouble is quite another question.

An Indian Bishop.

A new departure of epoch-making character is reported from India. The Bishops of our Church in that country have decided to appoint a native priest, a Mr. Arzariah, to the episcopate. This step has not been taken without long and anxious consideration. A petition opposing the appointment on the ground that Mr. Arzariah has only been three years in Orders and has not received a university education was rejected by the Bishops, and the consecration will be proceeded with at once. Mr. Arzariah is not the first "native" Bishop in our Church. There have been, as far as we can remember, two Bishops of African blood, Bishops Crowther and Oluwole. But the case in India has features of special interest and importance. India, with

its own indigenous civilization, presents a fine field for the establishment of a native self-governing Church. This, it is evident, can only be effectively brought about by the eventual formation of a native episcopate. For a long time the authorities, while theoretically admitting the necessity of making a definite start in this direction, dreaded to take the first step. There were many difficulties in the way, mainly racial. Now that the ice has been broken, it is to be hoped that the nationalizing of the Indian Church will go on apace. It may be that some who read this may live to see the day when the majority, if not all the members of the Indian episcopate will be of native birth and blood. This would seem to be in line with apostolic precedents. The Pauline policy certainly was the formation of native or national Churches, at least in the case of civilized peoples, to which class the people of India undeniably belong. The next "native" Bishop will be a Japanese, no doubt, and the sooner, in our opinion, the better; for the Japanese are a highly civilized, exceptionally competent people, and what any European has done and can do, they apparently can.

Some Personal Qualifications For The Ministry.

Every clergyman goes through two distinct courses of preparation for the successful exercise of his ministry, the theological and the practical, through contact with books and people. This is true, of course, of all other professions and callings, and pre-eminently, if not quite equally, so of the medical profession. In no other profession, except, perhaps, in the ministry, does "experience" count for so much as in the practice of medicine. But in this respect we are inclined to think that the ministry stands first, and that, in other words, there is no calling in the world so dependent for its successful exercise upon personal qualities and a first-hand knowledge of human character as the ministry. Now, in the very highest sense, the ideal or model pastor is born, not made. But the born pastor, like the born painter, or orator, or leader, or poet, is very rare. The vast majority of us are born with certain tendencies and capacities, which can be turned by careful training and by experience to good account in almost any calling in life. Given, therefore, average capacity, and, of course, the sense of vocation and the willingness to learn, any man, we hold, can learn to be a successful pastor. No doubt he will make mistakes at first, but mistakes accepted in the right spirit can be turned to valuable account, and are, in fact, essential to success.

To mention some of the absolutely necessary qualifications of the successful pastor, we would put (1) a "close tongue." It has often been remarked that the man who tells least always has the most told to him. More men fail from the lack of this in the active ministry than from nearly all other causes put together. They or theirs are "loose-lipped." They will talk. There is no human being in existence who has such opportunities for innocent scandal-mongering and unintentional-mischief making as the parson. He is received into scores and hundreds of homes on the most intimate terms. He hears and sees what few outsiders hear and see, except the physician, and, unlike the physician, he "circulates" among people who are more or less personally intimate with each other, or who are, at all events, continually coming in contact. Then his lightest utterances have a weight that attaches to those of no other person. His capacity, therefore, for setting people by the ears is unique. Of all men, the parson gains most by a close mouth, and of all men he stands to lose most by its lack. How many hundreds of promising careers have been wrecked by the inability to refrain from

that innocent mischief making, which consists in repeating the mildly derogatory gossip of a parish, and also in indulging in a little good-natured ridicule of the personal peculiarities of his flock. For a while he amuses his people, and is with the majority a welcome visitor. But he is inevitably found out. People come to see that the "dog that will fetch will carry," and that if he makes fun of or betrays, however innocently, the confidence of one, he will do it of another. And then, how many parish rows, that have riven congregations in half, have been the result of this lack of reserve and reticence on the part of the parson! But this can be learned. A man can learn to keep a quiet tongue and a close mouth as he can learn the practice of any course of self-control.

Another fundamentally necessary quality for success in the ministry is freedom from favouritism of all kinds. The parson has no more right to have favourites in his congregation than the parent in his family. He may have, perhaps he cannot avoid having, his especial personal friends. There are, for instance, his neighbours, those who possess some common hobby, and those with whom he has some special affinity. With these individuals he may associate on specially intimate terms without giving offence. People are reasonable, and they will understand. But by favouritism we mean the allowing of personal likings, or the opposite, to interfere with the discharge of his official duties. A man, for instance, who visits frequently and systematically all alike will be allowed a good deal of latitude in regard to his visits of personal friendship in his "off" hours, but the man who is known to skimp his duty in this respect in regard to a portion of the congregation, simply that he may have more time to indulge in purely social visiting, will irreparably compromise himself. The parson should visit like "death and taxes," i.e., impartially, methodically, universally. Some beginners do not at first realize this, and their work grievously suffers. Still, it is something that is easily learned, and has been learned by scores of eminently successful parsons to-day.

Another indispensable quality which we think may be learned is personal sympathy. "Surely," it will be said, "this is something that cannot be mechanically acquired." And yet why not? Few, very few of us, have sympathetic natures. Nine-tenths of us learn to be sympathetic only because by the force of circumstances, by study and reflection we have learned to put ourselves in other people's places, and have realized how much we have in common with each other. This is something the pastor can learn. If he cannot, he is not fit for his position.

Other qualities there are, such as system in work, straightforward dealing, an even bearing, etc., which can certainly be attained in a measure. The pastor, we hold, therefore, can cultivate and gradually develop, till it becomes second nature with him, that statesmanlike relationship with persons and things which is essential to success in any public position, and peculiarly and uniquely so in the ministry. Though mainly the fruit of actual experience, these qualities can undoubtedly to a certain extent be acquired during the preliminary training.

Archbishops' Western Canada Fund

The London Diocesan Board of Missions has approved the appointment of the Rev. Cyril Balmer to be the representative of the fund in the Diocese of London. Mr. Balmer is on the staff of St. Mary Abbots, Kensington, and his appointment will form a further close bond between that parish and the Archbishops' Fund. The Rev. W. L. S. Dallas, who went out to join the Edmonton Mission under the Rev. W. G. Boyd in 1911, and is now working at Heaton Moor, is supported by the parish of St. Mary Abbots, which generously guaranteed £150 a

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year for three years for this purpose. A new development on the part of the Archbishops' Western Canada Fund is taking place this week in connection with the Railway Mission in Saskatchewan, of which the Rev. Douglas Ellison is the head. It has always been the hope of Mr. Ellison that a staff of nurses may work in connection with the railway Mission on the prairie. Last year the Archbishops' Fund made a grant of £500 for the purpose of starting this new work. The Colonial Nursing Association are supplying the first three nurses and kindly paying their passages to Regina. Besides these nurses, two other ladies, Miss Pownall Wright and Miss Mudge, both well-known educationists, are going to Regina. They are to work in connection with the Railway Mission, and their special work will be the establishment of a Hostel in Regina, where the young girl teachers who are taking their course at the Normal School may live.

The Rev. J. E. B. Sawbridge, rector of St. Margaret's, Norwich, and the Rev. B. Appleyard, Organizing Secretary of the S.P.G. for the Diocese of Norwich, have recently left England for work under the Archbishops' Fund during the summer months; they will both be attached to the Rev. Douglas Ellison's Railway Mission at Regina. The Rev. R. E. Young, senior curate of St. Andrew's, Fulham, and the Rev. H. W. Knight, Vicar of Laceby, near Grimsby, have also offered themselves to the Archbishops' Council for work in Western Canada. Thirty clergy and twenty-seven laymen have been sent out to Western Canada. These men are all maintained by the Archbishops' Fund. During the last two years £17,000 has been given to the S.P.G. and the Colonial and Continental Church Society to be sent out to the Bishops in Western Canada to expend as they see fit; £2,000 has been set apart for purchasing church sites in the new towns so rapidly springing up, and quite recently a grant of £1,250 has been given to the Bishop of Saskatchewan for the support of the district of Melfort, in the Diocese of Saskatchewan. The Archbishops are asking for £20,000 this year for the extension of the Church's work in Western Canada.

Nero's Act of Burning Christians Soaked in Oil Duplicated on Amazon Plantations.

No scandal in many years has attracted so much attention in philanthropic and diplomatic circles in England as the Putumayo atrocities. They have been at last fully revealed to the public by the report of Sir Roger Casement, H.M. Consul-General at Rio de Janeiro since 1909, who was sent by the British Government to the Amazon district of South America to investigate certain terrible stories.

Sir Roger is a man of very great experience, having acted as Consul both in Portugal and Brazil at different periods of his life. It was he who specially investigated for the British Government the alleged rubber collecting atrocities in the Congo a few years ago. He was selected for the present mission because the authorities had ample confidence in his judgment.

Sir Roger Casement's report, dated London, March 17th, 1911, was based on the actual observation of his own eyes. It should be said that the witnesses gave their statements with a good deal of apprehension and under considerable pressure, as they were narrating not only their own misdeeds, but those of their immediate employers, of whom the worst seem to have been two men called Fonseca and Normand.

A narrative of the circumstances which have led up to the present situation is necessary to understand the whole question.

District Isolated.

The territory of Putumayo lies on the north bank of the Amazon River, well up in the higher reaches, and, therefore, east of the Andes, on the other side of which lies the main territory of Peru, the dominant power, with its capital at Lima, on the Pacific side. Although thus separated by only some 400 or 500 miles, as a bird flies, from the capital, the territory is really as difficult of access as is Odessa from London. Travellers from Lima have to journey north via Panama, and thence south-east to the mouth of the Amazon, and then west up the river to Iquitos, the nearest town of importance and the head administrative centre of the district.

The authority of Peru is at the best shadowy. Claims are certainly put forward in no doubtful fashion by Colombia, and in a lesser degree by Ecuador. Up till recently Brazil was also a claimant, but now its boundary is defined and Putumayo is left out. So much for the geographical situation.

In the district of Putumayo dwelt a number of Indian tribes. It was never suggested they were civilized. It was equally never suggested they were either bellicose or treacherous toward the white man. On the contrary, they were docile, trustful, responsive to good treatment, and uncorrupted. Under these circumstances it is perhaps a marvel that they have remained so long uncontaminated by the worst aspects of Western civilization which surrounded them. But so it was until 1896, when the attention of the outsider first became directed toward the rubber possibilities of the country. In that year appeared on the scene the firm of Arana Bros., who, on an arrangement with the Peruvian Government, secured the monopoly of exploitation, and commenced the work of rubber collection, tapping the trees on the lines of aiming at the most immediate profit, without much reference to the future either of the country or the industry.

Slave Trade Introduced.

The only labour on the spot was that of the natives, and accordingly—there is no mincing the matter—the slave trade was introduced in possibly its worst guise. Indeed, there is hardly any parallel in the whole history of this nefarious traffic to the unrelieved horrors which speedily were introduced under the pretended system of paying the natives for the unremitting toil they were compelled to perform in turning to profitable account for others their own property, which had without the slightest consideration been wrested from them.

The Congo crimes were as child's play to the atrocities on the Putumayo. Fearing neither God nor man—for the few Catholic missionaries protested in earnest, outspoken fashion, but in vain, while the Peruvian authorities either could not or would not intervene—the rubber crusaders employed the means of torture with all the refinements of modern ingenuity. At first it was fortunate that neither the British Government nor the public had any part, lot, or responsibility in the campaign of greed, lust, and blood. But this was all changed in 1905, when some thirty-six Barbadian negroes—British subjects—were engaged to act as deputies to the Latin American filibusters.

They were not worse than the men who employed them, but from that time a régime set in which was characterized by dreadful acts of cruelty and by crimes which were revolting in the extreme. These acts were not even denied, but the excuse was put forward that the Indians had massacred some white settlers and had appropriated their arms. It would have been surprising had they not done so, for the invaders armed the youth of the tribes, just as was done on the Congo, and loosed them on the defenceless community—defenceless, since their simple weapons, such as the blowpipe and the ancient musket, had been purposely taken from them.

British Company Steps In.

At this stage the concession for collecting the rubber was sold to the Peruvian Amazon Company, a British trading concern of admitted standing and high morals, but, as it was afterwards found, of astounding ignorance as to what was certainly, and would most unquestionably continue to be, the result of employing semi-white savages and full-blooded negroes in the prosecution of trading methods in which they were paid on commission and by results.

Rubber had to be secured, and the natives were compelled to secure it. There was no pretence of justice or fair treatment. Flogging by tapir-hide whips was introduced on such a scale and with such terrible results that the vast majority of the entire male population and much of the female were seared with terrible wounds, which often caused death. Adults were flogged because of their own shortcomings in rubber collection and parents for those of their little children, who were forced to stand by while the mothers were practically beaten to death. Men and women for defaulting in quantity or attempting to escape were suspended by the arms twisted behind their backs and tied together at the wrists, and they were then in this agonizing position, and with their feet well above the ground scourged on their nether limbs and lower back.

Burn Men at Stake.

But these were trifles. The committee took evidence which revealed an appalling category of crime. It was no uncommon practice to pour kerosene oil on men and women and then set fire to them, to burn men at the stake, to dash out the brains of children, to hack off both arms and both legs of Indians, leaving them to a slow death on the pathways. One chief, who refused to betray the refuge of his followers, was so treated. It was a favourite practice to cut off the ears of living persons; in one case a man's ears were cut off and his wife was burned before his eyes.

The slave gangs often were starved. They died in their long marches under burdens as heavy as themselves. The chain gang officials took life merely for the amusement of the thing, and one day one man alone killed twenty-five persons, shooting some, cutting off the heads of others, and hanging up the rest until they were choked with chains round their necks. One man tied up a boy and poured some kerosene oil over his long hair, set it alight and then threw him into a fire. The boy screamed out and begged to be taken out, but he was soon burned up.

The British Government is being pressed, after giving the Casement report publicity, to take remedial action of some kind. For unless something is done the natives will be exterminated in less than a decade. Recognizing that the United States is the best power to represent to Peru the urgent need for better control, there has been considerable correspondence with Washington. Peru, however, stands high in the good books of the United States, which, it is said, is not too desirous to exercise pressure. But in any case, the religious organizations of England have resolved to take action, even if no one else does.

Quiet Hour

Devotional Studies on the First Epistle of St. John.

God is Light.—"This, then, is the message which we have heard from the Lord Jesus, and now deliver to you: God is Light, and in Him there is no darkness." Last week we saw that witness-bearing was the fruit of the Christian life. St. John's testimony regarding God was that God is Light. This is the message he had received about the Father from the Son. He writes it as the first and most important thing

he had to say. What a tremendous contrast this would be to the idea of God some of the Christians had while they were heathen. The worshippers of heathen gods, idolators, even the Greeks, were taught that they were only men on a larger scale. There was cheating, lying, and impurity among the gods. Some gods were spiteful and malicious against men and quarrelsome and abusive with each other. In their heathen deities there was a mixture of good and evil, kindness and cruelty, purity and impurity, light and darkness. St. John announces that God is all light, all truth, all righteousness, all goodness, with no darkness at all. The best thinkers of the Greeks had conceived God as being above human weakness, but that idea had never taken hold of the people, or, indeed, been a very great power in the lives of the thinkers themselves. St. John's message in the heathen darkness would be as dazzling as a shaft of pure light suddenly coming into a dungeon.

We are bearing some testimony regarding God by our words and actions, willingly or unwillingly. What is the message we are giving to those about us? Testimony to be valuable must be true. Do men read from our lives that "God is Light," or do they conclude that we imagine there is some slackness and indifference on God's part towards sin in a Christian's life as they observe our half-hearted efforts to conquer our besetting sins? What do men conclude regarding our idea of God by observing our actions to our fellowmen? Is there anything of insincerity or hypocrisy, not to speak of cheating and falsehood? Every day we are giving our message regarding God, even unconsciously. Only as we live in the Light shall we witness to the Light.

Light and Life.—"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." Knowledge spells responsibility. We have through Christ the knowledge that God is all light. That puts us under obligation to live according to our knowledge. If we, like some heathen, had the idea that the gods themselves were untruthful, malicious, and lustful, there would be no obligation to live any differently ourselves. But we know that such things are far removed from God. There is no darkness in either action or judgment. Exactly as God does no wrong, He can countenance no wrong in the Christian life. Boldly St. John labelled what we might condone as weakness or human nature. "We lie and do not the truth" is his word for those of us who profess Christianity and knowingly continue in sin. So long some of us have had the idea of the impossibility of a holy life here, and the slowness of progress towards the Christ-life, that we are growing slack in our endeavours and easy in our judgments of ourselves; but by our partial success already granted by God's grace we have seen that victory over sin is in store for the Christian who is in earnest. First, we must deliberately determine by God's help to avoid the ways of darkness. This is comparatively easy. But the difficulty for the average Christian comes between the lights. The twilight is more deceptive. We shun the absolute darkness. The borderland of doubtful practices is the treacherous ground for many. God is Light, and the Christian who uncompromisingly sets his face to the Sun and walks in the Light can alone be sure of victory in the blessing of God.

Light and Fellowship.—"But if we walk in the light, as He is in the light, we have fellowship one with another." Another consequence of knowing God as light is fellowship with one another. Light makes communion possible. Darkness prevents and forbids it. Brotherhood is the result of common fatherhood alone. The religious bond is necessary to permanence in fellowship. Men who are striving for the fulfilment of the same high aims are, in consequence, in fellowship with each other. Men and nations

fight against each other through ignorance of God. In the light of Christ hatred and strife are impossible. But if this be the case, how is it that in the organized brotherhood of Christ's followers we have sometimes anything but fellowship? Quarrels in the church are ultimately due to the unwillingness of men to listen to the God of Truth and to follow His counsel. Many are resisting a secret condemnation by God all the time, but they persist in this course from pride or envy. Unbelief in God, who is Love, Truth and Peace, is the root of backbiting, jealousy, and contempt. Whenever such untoward conditions come into any church it is a sure sign that some of its members are not walking in the light as He is in the light. A divided and quarrelling church stands condemned by the judgment of even the irreligious world outside.

Light and Salvation.—"The blood of Jesus Christ cleanseth us from all sin." When the conditions of walking in the light are fulfilled, then the atonement made by the Lord Jesus has the chance of fullest renewal and power. Through continued communion with God and man and the attempt to daily surrender the life more and more to the impulse of Christ-like love the Spirit of Christ gains greater control over us. As we try to walk in the light we become increasingly sensitive of the slightest shadow which would rob us of the light of His presence. We learn more and more what sin is, and our repentance becomes deeper and our pardon fuller. More and more we realize that the cross of the Lord Jesus is not only the entrance to the Christian life, but it is also the path and the goal. It is only as we respond to that spirit of absolute, self-effacing love in which Christ redeemed us and gave us the right of fellowship with the Father that we can come to the ideal of life, the power of the Resurrection life, that Christ can be formed in us.

Laymen's Missionary Movement

WANTED—ONE MILLION MEN.

J. Campbell White, General Secretary, Laymen's Missionary Movement.

Not less than one million men are needed for special volunteer service in the enlistment of the churches of North America in an adequate missionary programme. Are you willing to be one of them? Could you not wisely adopt this as your major Christian activity for the next five years? As members of the Missionary Committees of the 200,000 churches of North America, a million men could be used to advantage. The following special opportunities for effective work in solving the present missionary problem are recommended for special consideration:—

1. The Missionary Committee of your own church;
2. The denominational Missionary Committee of your diocese;

The Country Church

which you attend during the summer, may require a

NEW COMMUNION SERVICE

Why not start a subscription list amongst the summer visitors and make the presentation?

We will supply you with complete price list.

ECCLESIASTICAL DEPARTMENT
HENRY BIRKS & SONS, Ltd.
MONTREAL

3. The Laymen's Missionary Movement Committee of your city, or county, or state.

Each of these three kinds of committees should be composed of laymen and ministers, the majority of the committee in each case being laymen. Whether, therefore, you are a laymen or a minister, it is proper for you to take the initiative in getting these committees appointed if they are not now in existence. Why wait for someone else to do this? Unsolved problems all over the world await some one's initiative and attack. Every good accomplished everywhere is started by somebody. Here is a chance for you.

The million men who should constitute these missionary committees can lead the Church to evangelize America and the world in this generation. Any church can be led out sooner or later into a worthy share in saving the world, if it has an effective missionary committee, the clergyman being, in every case, one of the effective members.

The functions of all these committees are not only financial, but also educational, and spiritual. Those committees that work merely at the financial end of the problem are doomed to failure or at best, only partial success. The greatest need for most members of the missionary committees now in existence, is a thorough study of the educational and spiritual features of their work. Literature has been prepared to help you in this study, but, with this as a basis, there is urgent need that you put your own very best thought into the question.

One of the chief burdens of the Laymen's Missionary Movement is the enlistment and training of the million men needed in this fundamental and vital work of the Church. By holding great conventions, large numbers of men can be challenged with their missionary responsibility, but the continuous work of the clergy and local missionary committees is essential to make these impressions deep and permanent.

During the coming year, regular Laymen's Missionary Conventions will be held in at least fifty cities. The dates for most of these have been already arranged. But this is only a fraction of the systematic missionary work that should be carried on during the next year. In each of a thousand other communities there should be a simultaneous campaign of missionary instruction in all the churches, concluding wherever possible, with an organized personal canvass for subscriptions to missions at home and abroad. Such a campaign should include a special series of sermons, special addresses in the Sunday School, selected literature widely distributed, Mission Study Classes if possible, and all pervaded by private and public prayer.

Now is the time to plan for such a period of missionary education. The clergy will be making their plans for next year before the end of the summer. Let the clergy of entire cities or communities decide together before the summer vacation on the most suitable season for a systematic and thorough presentation of the whole missionary problem and programme of the Church. At least one month will be required if this work is to be done well. An additional two weeks will be needed in which to get the organized personal canvass carried through all the churches of the city or community. Will you not take steps immediately to get such a policy adopted in your community?

Most of this work will naturally be done within the local church. But some united meetings will be of great value. Preliminary union meetings of missionary committee members for counsel and prayer will be found very helpful. One great men's missionary supper, with two of the strongest speakers obtainable, will also contribute much to the success of the undertaking. The Laymen's Movement will gladly co-operate in securing speakers for such meetings, and so far as possible in helping to train committee members for their work.

The Christian men of North America were never before so ripe for every worthy form of Christian activity. During the past five years there has been a total increase of at least twenty-five millions of dollars to home and foreign missionary work. This increase has doubtless been due chiefly to the missionary awakening among men. The next five years should witness vastly larger results if the Church is to meet worthily her present unprecedented opportunity. Let us proceed in an orderly and determined way to carry out the plans of Christ for mankind. Can you be counted upon to take the initiative in your own congregation, denomination and community? "Let us study how to do this thing, not merely how to get it done."

1 Madison Avenue, New York,
April 27th, 1912.

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The Churchwoman

ONTARIO.

Tweed.—St. James'.—A very successful tea was given by the members of the Girls' Auxiliary of this church lately, and from a financial point, too, it was most satisfactory.

SASKATCHEWAN.

Lloydminster.—On Thursday morning, July 4th, the Deanery gathering resolved itself into a Deanery Branch Conference of the Woman's Auxiliary. The meeting began with a celebration of the Holy Communion at 9.30 a.m., when the Rev. H. S. Broadbent addressed to those present a suitable and clear message on the call and reality, and often commonplaceness of real consecration.

At 11 o'clock the first business session was held. The first matter was the appointment of officers and the following were elected:—President, Mrs. English; vice-president, Mrs. Edwards; treasurer, Mrs. Barnes; secretary, Mrs. Clephan; Dorcas secretary, Mrs. Gibson, the rectory, Lloydminster. The furnishing of our prairie churches was then discussed and various suggestions were made in regard to adding to the comfort and reverence of our congregations by the construction of some simple form of kneelers. The curtaining-off of little vestry corners was also mentioned. The question of suitable methods of raising money for Church purposes was also discussed and at the outset it was clearly recognized that there will always be differences of opinion in these matters. The aim of the discussion was to arrive at some standard of uniformity. In a missionary diocese where parishes were largely dependent on Mission funds the point was emphasized that individual parishes were not free to do what they may think fit. That certain limitations must be accepted as part of the Christian Church's place in the world was also put forward. This question came up again in the afternoon, and we were all thankful to see the positive side emphasized and we discussed and suggested things which were very obviously legitimate and many new ideas and methods were contributed by the various speakers.

In the afternoon after a group photograph had been taken, Miss Mitchell, one of our deaconesses, who has as her special interest the Junior work of the W.A., opened the session with an address of a general character. Miss Mitchell conveyed to us a message of greeting from our Diocesan President, Mrs. Edward Matheson, of Battleford. Mrs. Clephan followed with a paper on the devotional side of a W.A. Branch. The reader referred to the hazy ideas existing in some quarters as to the object of the W.A., and expressed the first object as the raising up of a band of prayer warriors. Mrs. Clephan proceeded to sum up the ideal of the W.A. in the word "Love," expanding the thought in the acrostic, Love of our Neighbour, Obedience to the Will of God, Victory in the difficulties of daily life, and Enthusiasm in the reality of our consecration. From 3.45-4.15 we enjoyed afternoon tea at the hands of the Lloydminster Branch of the W.A.

At 4.15 Mrs. Edwards of Islay was called upon for a paper on the practical problems of a Prairie W.A. At the outset it was remarked that the reading of the W.A. Constitution would clear up many misunderstandings, and give a conclusive answer to many questions. Faint-heartedness in regard to making pledges for support for missionary work outside our own parish was mentioned, and the value of a definite tithe clearly shown. The reader dealt with various plain difficulties in a most practical way, and mentioned the rule in one branch that no member who entertained the W.A. should give an elaborate tea so as to make it easy for all to entertain. Mrs. Edwards also brought forward as mentioned above the difficulty of raising funds, and it was here that the various useful suggestions were made.

The next paper was read by Mrs. Greenstreet, of the Amfleet Mission, on the subject of the W.A. as a missionary organization. The paper was full of carefully gleaned facts of the history and present operations of the W.A., and it was brought home by emphasizing the missionary character of our own Prairie Missions, and that we could do real work for the missionary cause by encourag-

See first column of this issue for our new CLUB RATES.

Canadian Church News

FROM OUR OWN CORRESPONDENTS

ONTARIO.

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

Kingston.—Service was held in St. George's Cathedral, on Wednesday morning, the 10th inst., at 9.30 o'clock, and the Synod of Ontario met at ten o'clock, with Bishop Mills in the chair. As previously arranged, the meeting was pro forma, so an adjournment was made, the regular meeting to be held next February. The Board of Missions then assembled, members present being the Bishop in the chair, Dean Bidwell, Archdeacon Carey, Canons Grout, Loucks and Starr, Rural Deans Dobbs, Armstrong, Jones and Patton, Revs. A. L. McTear, C. J. Young, F. D. Woodcock, J. D. Wright, the Chancellor, the Treasurer, F. F. Miller, and Lt.-Col. McGill. Reports of various sub-committees were received, that of the apportionment committee showed that about \$4,500 had been received to date. A special grant of \$100 was made to the Rev. W. R. Seaborne, of Marysburg, to assist in paying for the services of a lay reader. After other formal business votes of sympathy were passed to the family of the Rev. Stearne Tighe and to the Rev. J. R. Serson, in his long illness. The Mission Givings Committee met on the previous evening. Dean Bidwell presided. There were also present the Chancellor, the Archdeacon, Rev. F. D. Woodcock, Rev. W. F. FitzGerald, T. W. Savary, J. O. Crisp and other clergy, and Messrs. Carson, Gardiner and other laymen. The Dean was requested to draw up a circular for different parishes, Rev. W. F. FitzGerald and Rev. T. W. Savary to be a sub-committee, with the Dean, on the matter. The Sunday School Committee held a meeting when Rev. Canon Starr, Rev. W. F. FitzGerald, and Rev. T. W. Savary were appointed a sub-committee to deal with a canon on the Sunday School scheme.

St. George's Cathedral.—A beautiful new Lectern Bible has been presented to this cathedral church by Mrs. Norton-Taylor, and it was used for the first time on a recent Sunday.

St. Luke's.—On a recent Sunday morning the Lord Bishop of the diocese held a Confirmation service in this church when he bestowed the Apostolic Rite upon 15 candidates, namely, 3 males and 12 females. A large congregation was present.

Belleville.—St. Thomas.—It has been decided to erect a new Parish Hall in connection with this church which will be much larger than the old building, and a credit also from an architectural point of view. It will be erected on the east side of the rectory grounds.

OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa.

Ottawa.—Ashbury College, Rockcliffe Park, Ottawa, has closed another successful year. The closing exercises were held yesterday afternoon and the occasion was appropriately observed by a number of parents and friends of the boys in attendance. The School gymnasium was well filled when the Headmaster, Rev. G. P. Woollcombe, M.A., (Oxon), took the chair. Mr. Woollcombe, in a short address, reviewed the work of the year. He paid a feeling tribute to the teaching staff, to whose zeal and ability the high standard maintained by the institution was largely due. He spoke of the successes won by Ashbury boys at universities during the past year and confidently expressed the hope that a large graduating class this year would uphold the best traditions of the School. In athletics the year had been an exceptionally good one, while this year's Cadet corps had won universal praise. Mr. Woollcombe next spoke of the new chapel, which is being erected by donations from a large number of friends of the School. He expected it would be ready by September next. At the conclusion of the address Sir Sanford Fleming distributed the prizes, giving helpful and encouraging advice to each successful student. Col. Sherwood, C.M.C., donated a large number of very handsome cups as trophies for the Cadet corps and for proficiency in shooting, and gave an interesting address which was greatly appreciated.

Following the above, a handsome clock was presented the Headmaster by the boys of the

ing our own missionary-in-charge in his work. The calling out of girls for missionary service was also referred to.

Miss Mitchell closed the session with an address on the details of the Junior work of the W.A. She referred to the Babies' Branch, and how they may be passed through the various grades. Miss Mitchell laid special weight upon the reading of missionary books to children and suggested that missionary books might be purchased through Miss E. Newnham, Box 39, Prince Albert, Sask., and given as birthday presents to children.

In the evening the St. John's choir gave a reception to the Deanery members and W.A. delegates and visitors, and a very pleasant evening was spent. The Bishop gave some brief words of encouragement, and the Rev. G. F. Trench expressed on behalf of both the Deanery and the W.A. their gratitude to the rector and Church-people for their great kindness and hospitality, and to the choir for the very enjoyable programme. During the W.A. Conference messages of greeting and affection were sent to Mrs. E. Matheson and Mrs. J. A. Newnham. To sum up, we are deeply thankful for the gathering and for the fact that it has brought many Church-people together who would not in the ordinary course meet. The figures may be of interest, 6 Deanery clergy attended, 3 other clergy visitors, 7 lay-readers or students, 4 laymen, 8 W.A. delegates elected by branches, 14 ladies responded to the invitations sent out to come and hear about the W.A. In all some 42 attended the gathering and with them various members of the local Lloydminster W.A. Branch. Twenty-five of those who attended stayed over one night or more and received hospitality, and eight others received other hospitality. We trust that the gathering may bring forth fruit in greater W.A. interest, and that many who may be discouraged by a sense of loneliness may go back to carry on the work of God with new courage and faith, and to seek to set forward the desire of Hymn No. 356 in our new Book of Common Praise:—

"From ocean unto ocean
Our land shall own Thee Lord,
And, filled with true devotion,
Obey Thy sovereign word.
Our prairies and our mountains,
Forest and fertile field,
Our rivers, lakes and fountains
To Thee shall tribute yield."

A WELL-DESERVED HONOUR.

The King has been pleased to award the Kaisar-i-Hind Medal of the First Class "for Public Service in India," to Miss C. F. Ling, who is the senior missionary of the Church of England Zenana Missionary Society at Ootacamund, South India. Seven of the missionaries of the Society have previously received the Silver Medal, but Miss Ling is the first to whom the Gold Medal has been awarded. She went out to India in 1881, and has had charge of a great deal of educational work in and around Ootacamund. She is, however, best known for her work among the Todas, which she began in 1890. At that time they had no written language, but in spite of great difficulties she reduced their dialect to writing, and translated for them the Gospel of St. Mark. Since then a good deal of translation has been done. Miss Ling has also started a school for the Todas at Pykara, which has received recognition from the Government.



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Chatham, Ont.

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siastical Wood Work.

Send for catalogue of designs
Memorial work
a speciality.

Scholar and a beautiful walking cane to Mr. Hepper, the housemaster; the National Anthem was sung last night, and another year's closing exercises were over. For general proficiency—Form VI: J. B. L. Heney, W. G. Gibbs. Form IV: C. E. Forde, E. C. Starwood. Form III: L. W. Jackson, G. M. A. Hallik. Form II: C. J. Woolcombe, C. B. Biorhan, A. P. Taylor. Form I: A. E. Woolcombe, C. B. P. Shipman. Form II: C. C. Kingsmill. Form I: P. G. Fleming. For good conduct, Form V: J. Harvey. Form IV: B. P. Biggar. Form III: A. E. K. Davidson. Form II: Lenox Smith. The Governor-General's medal for the highest average per cent. in Form VI, and V., won by L. E. Koelle, of Montreal. The Nelson shield given to the boy whose attitude has been marked by the greatest attention to duty, was won by B. B. L. Heney.

TORONTO.

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

St. Matthew's.—On Tuesday evening of last week a public reception was given to the Rev. J. R. H. Warren, the new rector, who has just arrived from England. Mr. Warren was introduced by the Rev. Dr. Boyle, who has been in charge of the parish for some months past. The Rev. J. R. H. Warren reminded them that he was formerly associated with Rev. Canon Welch, and said that Canon Welch was in excellent health. The reception was held on the lawn of the church on First Avenue, Riverdale, between two and three hundred parishioners being present. The churchwardens, Mr. J. C. Forman and Mr. Crossman, welcomed Rev. Mr. Warren to the parish on behalf of the congregation, while Rev. John Bushell, rector of St. Clement's Church, also added a word of welcome. Acting Mayor Church was present.

To about 2,000 Orangemen the true nature of the obligation taken by candidates for the Orange Order was explained fully by the Rev. Canon H. C. Dixon, the county chaplain, at the annual church parade of the Order held July 7th. Canon Dixon took for his text the verse, "Earnestly Contend for the Faith, once for all delivered to the saints." The doctrines of the Orange Order, he said, were generally misunderstood by those who were not members. The Order held no animosity against the Roman Catholic Church, or against their members. The Orangemen only strove to protect the liberties of the people, which were secured by the Battle of the Boyne. "The obligation taken by members of the Orange Order," said Canon Dixon, "do not tend to create religious strife. The Battle of the Boyne is not held in that light. It is looked upon as a victory for the people and for freedom, and Orangemen hold no ill-will against any denomination.

St. Paul's.—The Rev. Prebendary Rudolf, one of the Prebendaries of St. Paul's Cathedral, London, preached in this church on Sunday morning last in the absence of the Ven. Archdeacon Cody. He crossed the lake during the afternoon and officiated in St. Mark's, Niagara-on-the-Lake in the evening.

Port Hope.—Trinity College School.—The Trinity College School prize-list, midsummer, 1912, is as follows:—The Chancellor's Prize for head boy of the school, O'Brian; the Governor-General's Medal for Mathematics, C. C. Patterson; the Lieutenant-Governor's Medal for Science, Murison; the Lieutenant-Governor's Medal for History, Cochran. General Proficiency—V., Murison; IVa., Cook; IV., Sharp; III., J. W. Thompson; II., Dancy; I., E. W. Williams. Divinity—R. M. C., McGill, Burgess; V., Symons; IVa., Cook; IV., Sharp; III., J. W. Thompson; II., Dancy; I., E. W. Williams. Mathematics—Form R. M. C., McGill, Emery; V., H. K. Thompson; IVa., Morris; IV., Belcher; III., B. G. Aylen; II., Dancy; I., Brydger. Classics—Form VI., O'Brian; V., H. K. Thompson and Murison, (equal); IVa., Greaves; IV. (Latin), Welsh, (Greek), Sharp; III. (Latin), J. W. Thompson; II., Dancy; I., Serson. French—Form VI., Grylls; V., Bird; IVa., Cook; IV., Sharp; III., Butt; II., Dancy. German—Form VI., O'Brian. English and History—R. M. C., McGill, Greer; V., Cochran; IVa., Cook; IV., Sharp; III., Pullen; II., Dancy; I., E. W. Williams. Science; R. M. C., McGill, White; IVa., McLeod; IV., L. F. Williams. Reading—III., Ketchum; II., Smith; I., E. W. Williams. Writing—III., Pullen; II., Dancy; I., E. W. Williams. Daw Essay Prizes—Form VI., Baker; V., Symons; IV., Geiger. The Bronze Medal for Courtesy, Industry and Integrity—C. C. Patterson.

CANADIAN CHURCHMAN

July 18, 1912.

July 1

Lindsay.—St. Paul's.—At the annual vestry meeting Messrs. R. Taylor and J. Oakley were appointed and elected churchwardens respectively for the ensuing year, and Mr. E. E. W. McGaffey was elected lay delegate to Synod.

A meeting of the clergy of the Rural Deanery of Durham and Victoria was held in Omemece on May 30th, the Rev. Rural Dean Allen presiding. In addition to the services, study of the Greek Testament, and consideration of Sunday School work, it was decided to have a missionary campaign throughout the Deanery in November. A spacious vestry has been added to St. John's Church, Cambray, which will be a great comfort and convenience to all concerned.

HURON.

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

Millbank.—Grace Church.—The annual garden party of this church was held on July 1st, on the rectory grounds and was a decided success, breaking all previous records as regards receipts and attendance. The programme was an excellent one, being contributed by the Linwood Band, which gave splendid music; the Schubert Male Quartette of Woodstock, which gave many selections of a very high order, and excellent addresses by the Revs. F. T. Deacon, and W. H. Cooper, of Milverton, and W. Moffat, of Millbank. The whole programme was greatly appreciated by the large gathering of about 1,000 people. The total receipts amounted to \$323.40. After all expenses are paid and new dishes for use each year purchased, a balance of about \$200 will be left to apply to the church debt. The Rev. F. K. Hughes, the incumbent, acted as chairman. The Lord Bishop of the diocese held a very solemn and impressive service here on July 2nd, when he consecrated the new Grace Church cemetery. The service was held partly in the church and partly in the cemetery. The Rev. F. T. Deacon, of Milverton, and the incumbent, the Rev. F. K. Hughes, assisted in the service. The Mornington Orangemen attended Divine service in Grace Church on Sunday, July 7th, about 75 strong. The church was well filled with reverent and devout worshippers.

Mitchell.—On Tuesday, the 9th inst., the Right Rev. the Lord Bishop, D.D., administered the rite of Confirmation to 20 young persons in the presence of a large congregation. His Lordship's address was highly appreciated by all who were present. The rectory has been completely renovated by having a bath room put in with all modern conveniences, a new verandah added, all repairs executed, and painting done. A bell has been purchased and erected in the parish church (Trinity), and dedicated by the Bishop. The choir has been vested, and all done within the past nine months. We congratulate the rector, churchwardens and congregation in putting their church property into such good order. The rector of this parish will be free to take duty during the month of August.

St. Thomas.—Trinity.—The funeral of the late Senator J. H. Wilson, M.D., which was one of the most largely attended ever seen in this city, was held on July 6th from his late residence to the English Church burying ground. The service was conducted by the Ven. Archdeacon Hill and Rev. T. B. Westgate. The pall-bearers were: His

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STUDIOS

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Honor Judge Coulter, County Crown Attorney McCrimmon, John Fareley, K.C., M. C. Laws, William Mickleborough, and W. R. Jackson.

Broughdale.—St. John's.—The Ven. Archdeacon Richardson, the rector of this church, narrowly missed serious injury in a runaway accident in London Township, on the 10th inst., when a team attached to a cab ran away at a funeral. Archdeacon Richardson threw open the door and jumped, rolling over several times and being covered with mud. He was severely shaken up, but not seriously hurt. The team ran some distance with its driver, but was finally stopped without injury to the vehicle.

Invermay.—The members of Court Arran No. 162 C.O.F., about 50 strong, paraded on Sunday evening, June 30th, to Christ Church, Invermay, where they listened to an excellent sermon from the words, "Bear Ye One Another's Burdens," by the rector, the Rev. C. V. Lester. At the conclusion of the service they marched back to the hall where the following resolution was unanimously passed:—Resolved that the thanks of Court Arran No. 162, C.O.F., be tendered to the Rev. C. V. Lester for the very able sermon delivered to the Order and that the recording secretary be instructed to convey same to him and also express thanks to the wardens for the use of their church for their annual church service. The Confirmation, which was to have been held here on Sunday morning, July 7th, has been indefinitely postponed, owing to the indisposition of the Bishop. The candidates, and the large congregation that assembled experienced a sense of keen disappointment and regret, and were full of expressions of sympathy for the Bishop in his sickness. The rector asked for their prayers for His Lordship's speedy restoration to his former health and vigour.

Arrow Lake.—St. Stephen's.—A very successful garden party was held at the house of Mr. Thos. Tiffin, on Friday evening, July 5th. The beautiful grounds, the cool breezes off the lake, and magnificent supper, an excellent baseball match, Tara v. Port Elgin; selections by the Port Elgin band, and a first-class programme of speeches, songs, duets, quartettes, recitations, etc., left nothing to be desired. After all expenses had been met, the church treasury was enriched by nearly \$70.

RUPERT'S LAND.

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

Binscarth.—The Rev. S. J. Roch has resigned this rectory and has accepted the parish of Belmont, in the same diocese. Mr. Roch has already entered upon his new sphere of work.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop, Prince Albert, Sask.

Lloydminster.—On July 3rd and 4th, a meeting of the Lloydminster Deanery was held conjointly with the Deanery Branch of the Woman's Auxiliary at this place. The first day was set apart for the discussion of various business matters connected with the Missions of the Deanery, and papers on subjects of interest to the Mission workers, while Thursday was devoted to discussing matters of interest to the Woman's Auxiliary Branches in the Deanery. The Lord Bishop of the Diocese was present throughout, and at the opening session on Wednesday referred to the announcement which he had made at the recent Synod meeting of the diocese when he had confirmed the recommendation made to him by the Deanery Chapter, namely; that the Rev. G. F. Trench, Superintendent Clergyman of the Lloydminster Mission District, be made Rural Dean in the room of the Rev. C. Carruthers, who moved to Edmonton some months ago to take charge of Holy Trinity Church, Strathcona. Following this announcement the new Rural Dean took charge of the proceedings and business was proceeded with. Mr. Skinner Moore, of Brighton, England, who is

See first column of this issue for our new CLUB RATES.

visiting the platform count of Lantern Lashburn Saskatchewan represent Mr. N. C. of sympathy Fartown been blo day prec both repi tely dei and that Mr. Skir of help i in that t much th the morr devotion.

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visiting through the West was accorded a seat on the platform, and in the course of the business discussion made a generous offer to defray an account outstanding on the new Deanery Magic Lantern of £1 2s. 6d. The Rev. W. H. English, of Lashburn, absent unfortunately in camp with the Saskatchewan Light Horse, was elected clerical representative. on the executive committee, and Mr. N. C. Lyster, lay representative. Resolutions of sympathy were passed to the congregations of Fartown and Stoney Creek, whose churches had been blown down by a severe storm on the Thursday preceding. In case of Fartown, the incumbent, the Rev. R. J. Noyes, and the Rural Dean, both reported that the church had been almost entirely demolished, only the floor remaining intact, and that being twenty-five yards from the site. Mr. Skinner Moore again made a generous offer of help in this matter. Reports have since come in that the Stoney Creek church is wrecked to much the same extent. The Rural Dean closed the morning session with a quarter of an hour of devotion.

After luncheon reports from the Missions and parishes of the Deanery were taken up. The following reports were read; Waseca, Marshall, Hewitt's Landing, Golden Valley, Kitscoty, Northminster, Isley, Lloydminster, Vermilion, Manville, and a superintendent's report by the Rev. W. E. J. Paul, who had temporary charge of the district during the winter. Reference was made to the need of more being done for the extension of the Diocesan Magazine, and we trust that fruit may come of the discussion. The Rural Dean expressed the hope that before very long the deanery might see its way to do something for either the Emmanuel College and the St. Alban's Ladies College, as an evidence of corporate outside interest. A resolution was passed to the late Rural Dean expressing the appreciation of the deanery of his services and forwarding him "The Life of Archbishop Machray" as a token of good wishes. Resolutions were also passed of thanks to the Rev. F. G. Gosden, for his work at Deanery Librarian, to the Rev. A. Cross, late Deanery Secretary. To the Rev. J. B. and Mrs. Gibson, a resolution of welcome to the rectory of Lloydminster. The present officers of the deanery are secretary, Rev. C. Barnes, Marshall, Sask.; librarian, Rev. J. B. Gibson, Lloydminster, Sask. In the afternoon, after the business had been concluded, the Rev. H. S. Broadbent, the rector of St. James' Church, Nutana, Saskatoon, was called upon for his paper on "The Forthcoming Mission of Help." The reader of the paper emphasized in the first place that a Mission was in reality only the carrying on in a more emphatic manner of the proper and regular work of the Church. That the message preached by the Missioners was the same old Gospel set forth week by week but by a new voice and under special conditions. And in the second part of the paper the need of careful and prayerful preparation was dealt with in some detail. In the discussion which followed the need of personal effort and individual intercession was emphasized. Also that on Sunday evenings after service a short intercession service might sometimes be held. The next paper was one on "Foreign Missionary Work," by Mr. A. E. Clephan, of Waseca. The author laid stress on our responsibility towards the Jews and urged the more regular and careful use of missionary literature. The work of the British and Foreign Bible Society was also mentioned in connection with our railway construction gangs comprising as they do men of many and varied nationalities. Mr. G. C. Reynolds, the student-in-charge of the Amphlett Mission, was then called upon to bring forward the question of reaching the children on our Prairie Missions. The reader opened by reminding his hearers that the Church which is to be the Church of the people must be the Church of the children, and that interest taken in children means that interest will be aroused in the homes. The Sunday School by post was referred to as being a definite and real means of keeping in touch with children. Reference was also made to greater emphasis being laid on Children's Day. The day appointed by the Church of England in Canada for bringing before our congregations the place of children in the life and work of the Church. The day set apart is the third Sunday in October. The Rev. C. Barnes, of Marshall, led the discussion and explained how much the Boy Scout Movement could help in bringing one in touch with boys. At eight o'clock a large congregation gathered in the Minster Church to join in the institution and induction of the new rector, the Rev. J. B. Gibson, one of our own Emmanuel College graduates. The Right Rev. the Bishop of the diocese performed the ceremony and preached from Ephesians 3:14-19, and set forth clearly that here was to be found the true ideal of pastor and people.

CANADIAN CHURCHMAN

CALGARY.

William Cyprlan Pinkham, D.D., Bishop, Calgary, Alta.

Edmonton.—The Edmonton Board of Trade reports the following:—"Rain fell on 18 days during June, and the very satisfactory agricultural conditions referred to in the bulletin of 31st of May have been fully maintained. Present indications not only point to exceedingly satisfactory grain yields but also to an early harvest. Winter wheat is already in head. Conditions regarding live stock and dairying could not be improved upon. The \$7,538,862 buildings erected or under way for the first half of the year are represented by 1,730 permits issued. The list shows the following:—18 wholesale warehouses, \$452,000; 66 store and office buildings, \$1,984,700; 9 apartment blocks, \$482,300; 1 bank, \$85,000; 10 churches and educational buildings, \$334,600; 10 industrial enterprises, (buildings only), \$551,000."



NEW WESTMINSTER

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

Tynehead.—St. Aidan's.—St. Alban's Day, June 17th, will long be remembered in Tynehead as a red letter day. St. Aidan's Church, erected to the glory of God by Mr. W. J. Walker, of New Westminster, was consecrated by the Bishop of the diocese, the Rt. Rev. A. U. de Pencier. Weather conditions were perfect and the little church, set in a well-kept field of white clover, with the Union Jack of Old England floating proudly above it, certainly looked worthy of the occasion. The ceremony began at 11 a.m. The procession formed in vestry, filed down the nave through the west door, into the grounds and encircled the church three times, singing meanwhile that stately hymn, "Blessed City; Heavenly Salem; Vision Dear of Peace and Love." The Bishop was received at the west door by the rector and churchwarden, Mr. J. E. Hine, the following petition being read—May it please your Lordship,—We, the rector and churchwardens of the Parish of St. Helen's, having acquired the title of land and church, by the gift of Walter James Walker, which we certify to be free from any legal encumbrance, do humbly pray your Lordship to separate the same from all profane and common use, and to consecrate the said church and set it apart for ever for the worship of Almighty God according to the rites and discipline of the Church of England in Canada. To which the Bishop replied: "Brethren, if this be your desire, and the desire of the congregation, we will now proceed to the act of Consecration." The procession reformed and moved up the aisle to the chancel singing Ps. XXIV. The Bishop then proceeded with the service of consecration the impressive climax being reached with the following pronouncement: "By virtue of our sacred office in the Church of God we do now consecrate and forever set apart from all profane and common uses this House of God, under the name and memory of St. Aidan's Church and to the glory of the ever blessed Trinity, Father, Son and Holy Ghost, Amen. Then immediately, the beautiful little church, newly christened, was filled from end to end with the strains of "Te Deum Laudamus," sung lustily by clergy, choir and congregation. Thus, another building has been set apart for ever for the Worship of Almighty God according to the rites and ceremonies of the Church of England; another building, free and untrammelled, stands up as a witness to the Catholic Faith. Tynehead church people are to be congratulated at having such a commodious, well-furnished edifice wherein to worship. It is to be hoped that they will continue to be regular

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and sincere in their attendance at St. Aidan's, and sing with renewed vigour and earnestness, thankfully, prayerfully, that grand old hymn, "Faith of our fathers, holy faith; We will be true to thee till death."



CALEDONIA.

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

Prince Rupert.—Bishop DuVernet who recently returned to this place at the close of a visitation, brings back news of excitement in the Stikine country over the discovery by Indians of a placer gold field beyond the northern boundary of British Columbia. A party is attempting now to make their way in, the news having leaked out, but the Bishop says that any attempt made this winter to reach this district would probably be inviting disaster. The Bishop has advised the dispatch of a detachment of North-West mounted police to take charge. Bishop DuVernet returned from a visit to the Upper Stikine country after a month's absence. To get to this interesting country, he says, one takes a coast steamship to Wrangell, Alaska, and then a stern-wheel steamer, or failing this, a gasoline boat up the river 160 miles to Telegraph Creek, which is at the head of navigation. From here there are pack trails in four different directions, two on either side of the Stikine River, the first west of north to Atlin, 225 miles; the second northeast to the head of Dease Lake, 72 miles. From there on one can take a scow to the foot of the lake, 30 miles, then a canoe down the Dease and Liard Rivers. The third is the telegraph line trail south to Echo Lake and West Naas River, which is not more than 50 miles north of Stewart; and the fourth, southeast, into the Klappan country, which is on the north side of the Ground Hog mountain divide. This is known as the old Ashcroft trail.

Tahl-Tan is an Indian village beautifully situated on a high plateau above the Stikine River 12 miles from Telegraph Creek on the Dease trail. A mission was founded here by the Anglican Church in 1897, and there is a picturesque log church with a tower surmounted by a cross which is the first object to strike the eye as one emerges from the bushes which line the trail and ascends the plateau, which except for a few willow bushes is bare of trees. Back of this plateau are foothills, then lofty mountains. The river itself, for 60 miles above Telegraph Creek, runs between tremendous walls of basaltic rock, plainly showing how the molten lava flowed over the original bed of gravel and when cooling became twisted and cracked, curved line sometimes almost semi-circular may be seen in the strata. Then came the stream of water which gradually cuts its way through the brittle rock forming in the course of time canyons from 100 to 1,000 feet high. This description is characteristic of the Upper Stikine, and its tributaries, such as the South Fork and others. On Sunday, May 26th, the Bishop preached in St. Philip's Church, Wrangell. On Sunday, June 2nd, he confirmed 20 adult Indians in St. Mary's Church, Tahl-Tan, and two, who were aged and infirm, in private, making a total of 22 native candidates who were presented by the Rev. T. P. Thorman, the devoted missionary of the village. On Sunday, June 9th, at the special request of the Rev. Dr. Inglis, the Bishop conducted an Anglican service in the Presbyterian church at Telegraph Creek, as many of the white people in this place are members of the Church of England. Owing to low water, the Port Simpson was delayed in getting up the river a second time, and the Bishop had to wait two weeks for a chance to get down to Wrangell again.

Correspondence

Dear Sir,—Your July 11th number was particularly interesting. I specially notice what I consider a most valuable article on The Preparation of Candidates for Holy Orders. I would like to ask if Frondix knows of any suitable book for beginners on psychology. I have Professor James' useful and interesting Talks to Teachers; one which would be useful to every clergyman. But is there one more adapted for the use of parochial clergy? Many of our successes and failures are due to our psychological attitude. Spirituality, education, good temper, etc., etc., are all of great importance, but as often as not failure is due to the way people are approached.

"It is not so much the lover who woos
As the lover's way of wooing."

It would be a great gain if this subject could be dealt with in college, and also the question of health. There are some things the clergy should know. I know a man whose nerves gave out, but they certainly would not have done so had he had simply an unprofessional talk in college days. I hope very much that Bishops and colleges will be able to give this article of Frondix some practical consideration.

Yours truly,
Nemo.

Family Reading

THE WAY IN MANX.

A Manx employer lately invoked the aid of a 17th century statute penalizing a labourer who leaves his employment without due notice with imprisonment on bread and water. There is another unrepealed Manx law, the enforcement of which would cause some agitation in the island. It enjoins "all Scots to avoid the land with the next vessel that goeth into Scotland, upon pain of forfeiture of their goods and bodies to prison." This law was the result of a series of raids on the Manx coast by a Galloway rover named MacCulloch, whose name inspired a prayer:—

"God keep the good corn,
The sheep and the bullock,
From Satan, from sin,
And Cutlar MacCulloch!"

"ALEXANDRA DAY" IN LONDON.

No less than 10,000 ladies, many of them of the highest aristocratic lineage, sold roses on the streets of London on this day. It was thus that the 50th anniversary of the Queen Mother's first coming to England was celebrated. A London paper in referring editorially to this interesting event says in part:—"The floral fête was arranged after a fashion that appealed to the æsthetic sense. London awoke early and bedecked itself with wild roses. They hung in garlands from houses; they clustered about carriages and motor-cars, and

adorned with rosettes that vanishing quadruped the horse. Queen Alexandra herself lent her gracious presence to this picturesque demonstration of the people's affection, and none will rejoice more than her Majesty that unprecedented success has crowned this unique effort in the cause of charity."

HOUSE OF SHELLS

A retired sea captain living near Edinburgh, Scotland, concluded that one of the rooms in his house was too dark, and not wanting to whitewash or to paint the wall opposite the window, so as to reflect the light into the room, he covered the wall with cement, and in it placed a layer of white shells, says St. Nicholas. The result was so pleasing, and he has so many shells which he had collected from various parts of the world, that he continued the work until his cottage and garden became the wonder of the region.

AN EXCUSE.

A dog hitched to a lawn mower stopped pulling to bark at a passer-by. The boy who was guiding the mower said: "Don't mind the dog; he is just barking for an excuse to stop. It is easier to bark than to pull this machine." It is easier to be critical than correct, easier to bark than work, easier to hinder than to help, easier to destroy reputation than to construct character. Fault finding is as dangerous as it is easy. Anybody can grumble, criticize, or censure, like the Pharisees; but it takes a great soul to go on working faithfully and lovingly and rise superior to it all, as Jesus did.—King's Own.

A LARGE BEQUEST.

By the will of the late Mr. Henry George White, of Whitley, Melksham, Wilts, who died on April 28th last, about a quarter of a million sterling is left to religious and charitable purposes, of which about £210,000 is to be used at the discretion of the Bishop of London for Church purposes. Subject to the payment of other bequests and legacy duty, the residue of the property, which amounts to about £230,000, or £210,000 after payment of duty, is left to "the Bishop of London for

the time being, to be utilized by him in any mode he may think advisable for the benefit and advancement of the Church of England, such as for building, rebuilding, or restoring churches, endowments, or augmentation of clergy stipends or livings. It is my wish, however, that the churches or clergy in the County of Wilts should first receive the consideration of the Bishop."

MUNICIPAL DAIRIES.

A municipally operated modern dairy, under the direction of the park board, will be constructed in Swope Park, Kansas City's 1,300-acre playground, if the plans announced by Henry D. Ashley, president of the board, materialize. A resolution favouring the enterprise was adopted by the board. The aim is to set a sanitary standard for other dairies. Pure milk also will be sold at a low price to the Swope social settlement in the tenement district, where hundreds of babies are cared for during the summer. Mr. Ashley is an active Churchman.

A NEGRO'S GENEROSITY.

The following touching incident was recently told in a special despatch to the New York Herald: "Middleton, Conn., Thursday. The will of Catharine Simmons, a negro servant, admitted to probate to-day, leaves \$6,000, her savings during twenty years, almost entirely to churches and charities. She left \$500 to each of five institutions—the local Episcopal church, St. Augustine's Church, in Boston; Woodlawn Cemetery, Boston, and two homes for aged and poor negro persons in that city, where she once lived. The remainder of the estate is left in trust fund for charity, Frank B. Weeks, one time Governor, being named as trustee. Mr. Weeks has accepted the trust. The woman worked as a servant nearly all her life."

SYMPATHY.

One of the greatest gifts of life is sympathy. We long for the kind word or sympathetic counsel during the time of any great trial or sadness. Our grief is divided when we are able to share it with some sympathetic heart. And by sympathetic I do not mean sentimental. Mere sentiment is weak. True sympathy is divine and comes not with the mere asking, but develops rather as the fruit of deep suffering. "If you would have the priestly gift of sympathy, you must be content to pay the price; like Him—you must suffer."—Selected.

Personal and General

Dr. Hoyles sailed for Bristol, England, by the "Royal George."

Lord Strathcona cabled \$4,000 toward Berlin, Ont., Y.M.C.A. Building fund; total, \$37,890.

The Lord Bishop of Toronto and Mrs. Sweeny have gone to Little Metis for a few weeks.

We congratulate Eddie Durnan on his retaining the sculling championship of America, by his defeat of Wm. Haines, of Boston, on Toronto Bay.

Mrs. Farthing, of Montreal, wife of His Lordship the Bishop of Montreal, and Miss Kemp, her sister, spent a day with relatives in Oakville recently.

An International Police Chiefs' Convention was held in Toronto last week, about 2,000 in all attended the Convention whose sessions took place in the King Edward Hotel.

Old British newspapers are in great demand for wallpaper in Newchwang, China. Last year 37,606 hundred-weight of old newspapers, valued at nearly £3,000, were imported for the purpose.

A swarm of bees took possession of the letter-box in the village of Osbaston, near Ercall, Shropshire, and the letters could not be collected until the bees had been hived by a local apiarist.

H.R.H. the Duke of Connaught officially declared the Industrial Exhibition open at Winnipeg on July 10th

in the presence of 35,000 people.

The grounds of Trinity College, Toronto, may be secured by the city for park purposes.

The late Miss Julia Tilley, recently deceased, ex-President of the Toronto W.A., left an estate of \$4,522. Amongst her bequests is one of \$300 to the W.A., and another of \$100 to the Church of England Deaconess and Training Home.

Mr. Charles A. Burritt, the eldest son of Dr. Burritt, of Toronto, was ordained to the diaconate by the Bishop of Colorado on Sunday, June 30th. He has been assigned to the parish of Monte Vista, in Southern Colorado.

The greatest depth of the sea hitherto measured—namely, 32,089 feet—was ascertained by the survey-ship Planet in her last journey from East Asia to the South Seas at a point forty miles distant from the northern coast of the Philippine island Mindanao.

Glorious Twelfth.—Largest parade ever held in Toronto, eighty-one lodges, fifty-one bands, procession four and a half miles long. Thirty-one thousand people at Exhibition Ground, took one hour and forty-five minutes to pass a given point. Protestantism had a magnificent day.

The Rev. A. G. Hamilton Dicker, A.K.C., the rector of St. Luke's, Toronto, and Mrs. Dicker, left that city this week for a two months' stay in England. During Mr. Dicker's absence the parish will be in charge of the Rev. G. Cox, of Kansas City, who will act as locum tenens.

Henry Smallwood, aged 91, formerly employed as a chairmaker, of High Wycombe, has 152 descendants living, including 93 great-grandchildren, and seven great-great-grandchildren. He has a brother aged 92, and a sister aged 80. A son, a grandson, a great-grandson, and a great-great-grandson, and all named Henry.

Mr. D. V. S. Teney, the eldest son of the Rev. J. H. and Mrs. Teney, of St. Phillips', Toronto, was married on Tuesday, July 2nd, in All Saints' Church, Winnipeg, by the Rev. F. C. C. Heathcote, the rector of the parish, to Miss E. M. Morrison, the daughter of Mr. and Mrs. William Morrison, of Craighurst, Ont.

The new Government Building at the Canadian National Exhibition is being rushed to completion and will be ready for this year's Fair. It will cost \$160,000, of which the Dominion Government pays \$100,000, the Ontario Government \$25,000, and the city of Toronto the balance. It will be used for Provincial, Dominion and Educational Exhibits.

The Hon. Sam Hughes, Minister of Militia, has definitely decided not to accede to the request of the Massachusetts Historical Society to return to the United States the gun captured by the British at Bunker Hill. The request aroused much opposition in Canada and the Minister decided that it would be the part of wisdom to adopt a policy of "What we have we hold."

A quiet wedding was solemnized at 8 a.m. Saturday, July 6th, at St. Thomas' Church, Toronto, by the Rev. Ensor Sharp, when Sybil Wini-

fred, youngest daughter of the late Wm. Minty Klingner and Mrs. Klingner, became the bride of Rev. Bernard P. Terence Jenkins, rector of Trinity Church, Neenah, Wisconsin.

A very quiet wedding took place on July 6th, at St. James Cathedral, Toronto, the contracting parties being Mr. Roy Cecil Mountain, second son of Mr. William John Mountain and grandson of the late Captain William Mountain of Guernsey, the Channel Islands, to Miss Selina Davies, second daughter of the late Mr. George Davies of Birkenhead, England.

An underskirt believed to have been worn by Mrs. Eldridge Stanton, Toronto, when she met death with her husband and Burrell Hecock, Cleveland, in the ice bridge tragedy on February 4th, was found on the river bank at the whirlpool on June 28th. It was found on a pile of debris washed ashore. The police took charge of the garment.

During excavations on the site of the new hotel at Wallsend-on-Tyne, important discoveries of the remains of the old Roman camp of Segedunum have been made. It is expected that the situation of the whole of the camp will be determined by these discoveries, which are being watched with interest by archaeologists. Roman wine jars were also found.

Looe, a picturesque fishing town on the south-east Cornish coast, has furnished a further instance of the longevity of West-country people. The recently born son of Mr. Albert Fiddick, of West Looe, has the dis-

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inction of having two grandmothers,
two great-grandmothers, two grand-
fathers, and one great-grandfather,
all of whom live in Looe, and are en-
joying the best of health.

A feature of the Oxford millenary
celebrations, which are taking place in
that city this month, will be the ex-
hibition of a loan collection of relics
illustrating the history of the city from
its earliest occupation by man.
Among the exhibits are a number of
charters dating from the reigns of
John, Henry III., and Edward II., and
many old maps and drawings, includ-
ing the earliest known view of the city,
drawn from nature.

On Sunday morning last the death
occurred at her residence on St.
George Street, Toronto, in her 77th
year, of Mrs. H. P. Dwight, whose
husband, Mr. H. P. Dwight, the
President of the Great North-Western
Telegraph Company died only a fort-
night ago, July 4th. Mrs. Dwight,
who was a daughter of the late Mr.
William Helliwell, of Todmorden, near
Toronto, was one of the oldest mem-
bers of St. Paul's congregation on
Bloor Street.

Earl Grey, the last Governor-Gen-
eral of Canada, unveiled the great me-
morial which has been erected on
Table Mountain, Cape Town, South
Africa, to the late Mr. Cecil Rhodes on
the 5th of this month. Earl Grey was
accompanied to South Africa by the
Countess of Grey and their two
daughters. The ceremony took place
on the anniversary of the late Mr.
Cecil Rhodes' birthday, in the pres-
ence of a large and very representative
concourse of people.

News from London was received by
cable on Thursday last of the marriage
of the Rev. R. C. Blagrove, rector of
Christ Church, Belleville, Ont., to
Miss Eleanor May Ponton, the
daughter of Lieut.-Col. Ponton. The
marriage took place in St. Paul's,
Covent Garden, London. Amongst a
number of Canadian friends of the
bride and bridegroom who were
present at the wedding was His Wor-
ship Mayor Geary of Toronto.

With the music of bells, tambour-
ines, castanets, cymbals and drums,
England is about to enter upon a
merry phase again. With the express
purpose of reviving the old folk songs
and dances, encouraging the festivals
of a by-gone day, and brightening life
in general, a society has been formed
with headquarters at Bromley, in
Kent, and it is hoped by the promoters
that before long a branch will be form-
ed in every district throughout the
country.

A little girl from one of the Omaha
Sunday Schools returned home from
Sunday School one day recently and
astonished her mother by informing
her that she and the other little girls
in her class were obliged to learn
"the croup!" "Why, Irene," replied
her mother; "you surely do not mean
the 'croup,' do you; don't you mean
that you have to learn 'the Creed?'"
"No, mother, I've got to learn 'the
croup!'" The mother let it go at
that. But two or three days later Irene
ran to her mother with the explanation
that it was not "the croup" which she
was expected to learn, but it was "the
COLIC!" (Collect).

BIRTH

BROWNE—At the Parsonage, Young's Point,
Ont., on Saturday, July 6, to the Rev. and Mrs.
Cyril G. D. Browne, a son.

MARRIAGE

TENEY-MORRISON—At 7 o'clock Tuesday
evening, July 2, 1912, at All Saints' Church,
Winnipeg, Man., by the Rev. F. C. Heathcote,
Miss Edythe May Morrison, daughter of Mr. and
Mrs. William Morrison, Craighurst, Ont., to
Douglas Victor Simpson Teney, eldest son of Rev.
and Mrs. J. H. Teney, rector of St. Philip's
Church, Toronto.

DEATH

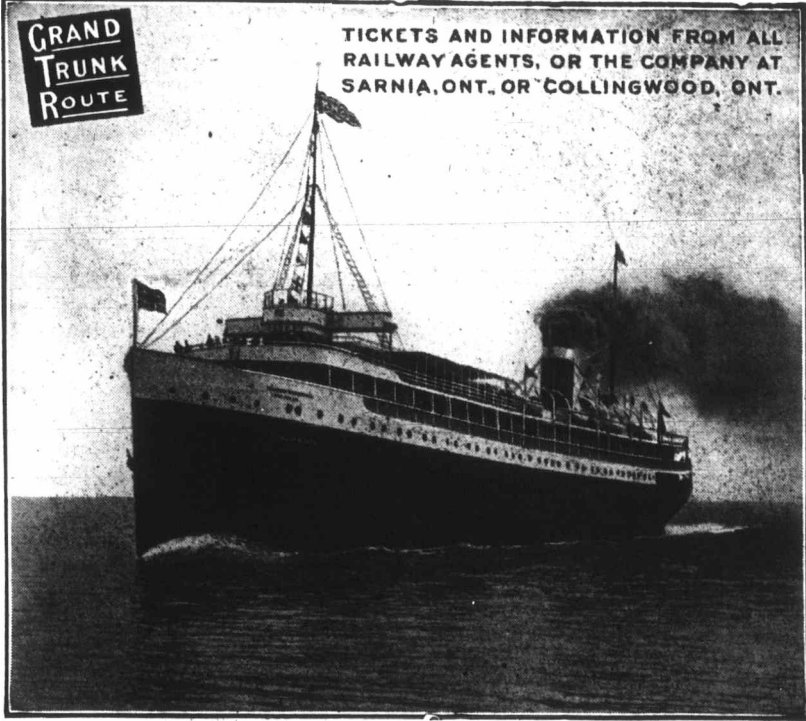
HUTCHINGS—On May 31st, at his residence,
Stormont House, Scone, Perthshire, Hubert
Mezac, youngest son of the Rev. E. F. Hutchings,
Rector Heynestown, Dundalk, Ireland, in his
27th year (for some years catechist under C. &
S. Diocese of Saskatchewan).

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22nd. Sailings from
Collingwood and
Owen Sound, Mon-
days, Wednesdays,
and Saturdays.

This Trip can now
be taken from
SARNIA every
SATURDAY,
effective June 29th.

"Among the 30,000 Islands"

Effective June 17th—Daily Service, Sunday excepted,
between Parry Sound, Penetang and way ports. Spe-
cial Grand Trunk Service between Toronto and Penetang

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the Rev. Douglas Ellison's Railway
mission at Regina.

Emphasizing what he described as
the neglect of religious education
among the upper and middle classes,
the Bishop of Willesden, preaching on
a recent occasion at the service of the
Mothers' Union at St. Paul's Cat-
hedral, London, mentioned the case of
a daughter of parents occupying a
high position in the Midlands who,
after completing her school education,
knew absolutely nothing of the Bible.

The Rev. E. O. Weld, curate of
Grace Church, Brooklyn Heights, N.Y.,
was recently knocked down, run over
and instantly killed by a motor bus in
Cockspur Street, London. The
body of the deceased clergyman
was brought back to the States and
after a service had been held in Grace
Church, whether the body had been
taken on its arrival, at which the
Bishop of the diocese was present, the
interment took place in St. Phillip's
Church Yard, Garrison's, N.Y., whither
the body had been taken by train.

The Archbishop of Canterbury, at a
meeting at the Church house in West-
minster, which was held on the 28th
ult., to celebrate the jubilee of the re-
vival of the Ancient Order of Deacon-
esses, said: "We must, in England,
have one service for the ordination or
setting apart of women for an Order;
something like one standard of qual-
ification on the part of the women who
are to be ordained, a uniformity of rule

Dr. Donaldson, the Master of Mag-
dalene College, Cambridge, has been
elected Vice-Chancellor of Cambridge
University for the ensuing academic
year.

The Rev. W. J. Springett, vicar of
Dunkirk, Faversham, Kent, recently
entered his 90th year. He has held his
benefice since January, 1854. He is
not the oldest clergyman in Kent, but
he has served the longest time as the
vicar of one parish.

The Rev. Canon Willink, the Vicar
of Great Yarmouth, was lately
inducted to the rectory of St. Martin's,
Birmingham. The ceremony was per-
formed by the Lord Bishop of the
diocese in the presence of a very large
congregation both of clergy and laity.

The Rev. Thomas B. McClement,
until a short time ago in charge of the
Presbyterian Church at Knoxboro,
N.Y., was recently confirmed in Grace
Church, Utica, and has been admitted
as a postulant and has entered upon a
course of preparation for Holy Orders.

The Rev. J. E. B. Sawbridge, rector
of St. Margaret, Norwich, and the
Rev. B. Appleyard, organizing secre-
tary of the S.F.G. for the Diocese of
Norwich, have recently left England
for work under the Archbishops' West-
ern Canada Fund during the summer
months; they will both be attached to



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in regard to the age at which women may be set apart for this work, and some provision made for them when their days are coming to a close."

The Bishop of Durham invited all the members of the Auckland Brotherhood—men who studied under Bishops Lightfoot, Westcott, and himself—to keep St. Peter's Day this year at Auckland Castle. They include now amongst their numbers, the Bishops of Wakefield, Rochester, Hull, Madagascar, Rockhampton, South Tokyo, Argentine, and Bishop Knight (once of Rangoon), the Deans of Lichfield, Christchurch and Wells, the Rectors of Liverpool, Birmingham, Halifax, and Huddersfield. The solid gold Communion plate, used only on St. Peter's Day, at Auckland Chapel, was part of the dowry of Charles II. and Queen Catharine of Braganza. It was "acquired" by Bishop Cosin in return for moneys advanced.

The funeral of Bishop Sheepshanks took place recently at Norwich Cathedral. The Lord Mayor, members of the Corporation, the High Sheriff and Under-Sheriff of the county, Sisters from Ditchingham, and representatives of the Free Church Council were present. Besides the Cathedral staff the parochial and county clergy attended in large numbers, and among those present were the Bishops of Thetford and Stepney, Bishop Fisher, and Bishop Hamlyn. The opening sentences were sung to Croft's music, and Psalm xc. to a chant by the late Canon Hervey. The anthem was Elvey's, "The souls of the righteous," which the choir sang unaccompanied. The Dean read the Lesson and Canon Aitken the prayers. As the body was being borne to the grave in the cloister garth the hymn "On the Resurrection morning" was sung. Permission to open a grave was obtained from the Home Office. The last burial there was in 1858, and the last interment of a Bishop at the Cathedral was that of Dr. Stanley, who was buried in the nave on September 21st, 1849. The Committal Sentences were read by the Dean and the dirge from the Litany of St. Chrysostom, "Give rest, O Christ," was sung by the choir.

Children's Department

HARVEY'S CHOICE.

By Robert Blinkhorn.

(In Two Parts.)

"Your last day? Dear, dear! Must you go to-day, Harvey?" said Mrs. Seely, looking across the breakfast table at her son with affectionate concern.

And her daughters, Kitty and Margery, echoed her words.

"Couldn't you have got off for another week?" said his father, breaking his hot roll carefully; "now that you are a partner though—"

"Now that I am a partner, it's hard work getting off," responded Harvey Seely; "it was all I could do; in fact—"

He paused suddenly.

"What was all you could do?" enquired Kitty.

"Well," said Harvey, laying down his knife and fork, with a beaming smile, "here goes! Here's the news I've been saving up for you till the last, from natural modesty. It was all I could do to get things arranged so that I could go on my wedding trip a month hence. I am going to be married."

Kitty's spoon fell into her saucer with a clatter, and Mr. Seely dropped his roll hastily.

"Married?" said Margery, breathlessly.

Mrs. Seely alone remained calm.

She rolled up her napkin and put it in its ring, and looked at her son through her gold-rimmed glasses composedly.

She felt, however, that this was an important crisis.

"Who is she?" she asked.

"She is a Miss Dora Berdan, at present," said Harvey, smilingly.

"Berdan?" Mrs. Seely repeated, and raised her brows enquiringly. "I don't think I have heard of the family."

"Not at all likely," Harvey rejoined. "They are quiet people."

"Berdan?" Mrs. Seely repeated, musingly. "No; I have not heard of them. Where do they live?"

"In Weyman Street," responded Harvey.

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Fast Service by the Lake
Shore Express, 10 a. m.

This train is more popular every year, being perhaps one of the finest day trains on the continent. It is essentially a Toronto people's train, being run at 10 a. m. for their particular convenience to enable them to reach the Lakes very much earlier than they could otherwise.

The time of arrival at principal points is as follows:—Arrives at Bala Park 1.30 p. m., Lake Joseph 2.10 p. m., connecting with the steamer Sagamo arriving Elgin House 3.05 p. m., Port Sandfield 3.15 p. m., Minnett 3.45 p. m., Royal Muskoka 4.30 p. m., Windermere 5.00 p. m., Rosseau 5.30 p. m., making connections for local points, arriving at very much the same hour.

It will be readily seen that by taking this train people can get to most of the distant points in Muskoka sufficiently early in the afternoon to have a fish before dinner.

Mrs. Seely fell back in her chair with a gasp; her husband turned a dismayed face upon his son; and Kitty and Margery gave little screams.

Weyman Street. It was miles from the regions of aristocracy; it was peopled with working girls and seamstresses and small shopkeepers; with street vendors and old apple-women, for all the Seelys knew.

"But she is not—she cannot be of good family, living in Weyman Street?" said Mrs. Seely, anxiously.

"The family is quite respectable," her son responded, quietly. "Dora's mother is a widow. She sews for a lace goods house, and Dora has been assistant bookkeeper in our establishment; that is how I met her."

Mrs. Seely groaned.

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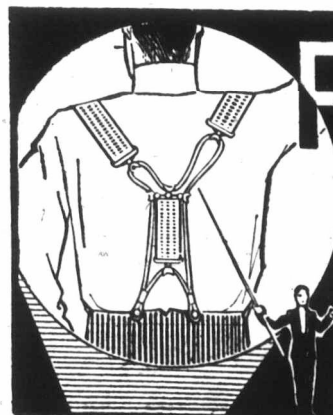
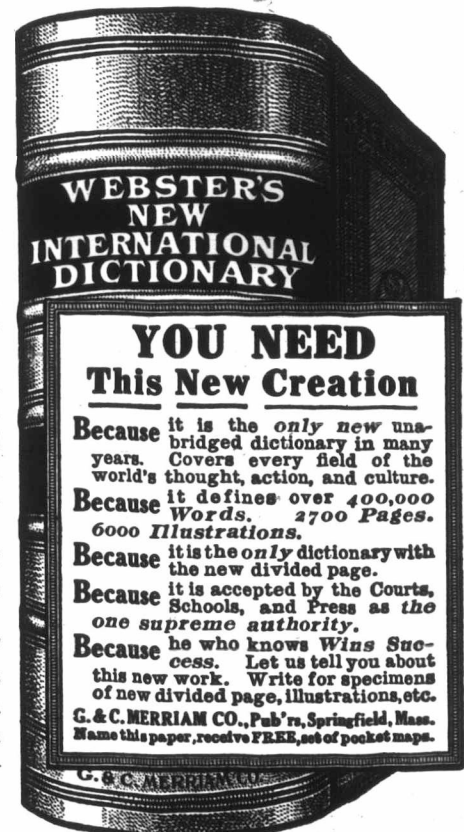
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on our return from our wedding tour, with your kind permission. I should like you to know Dora."

When he left the house an hour later, he had the required permission.

His mother and the girls had even kissed him good-bye, in an injured and reproachful way, and his father had shaken hands coolly.

But his ears still rang with that odious assertion, "It could not be worse!" and he was thoughtful all the way back to the city.

The Seelys were in a subdued state of excitement.

Harvey's wedding tour was completed; and they had received a telegram that afternoon to the effect that he would be "on hand" to-night with his new wife.

There was a roll of wheels and the twinkle of the carriage lamp at the door, and the bell rang sharply.

Kitty and Margery clasped hands in sympathetic agitation; Mr. Seely dropped his paper and rose; and Mrs. Seely advanced towards the hall door with dignity.

It opened wide before she reached it, and Harvey entered, his face suffused with genial, blissful smiles.

"This is my wife," he said proudly; "my mother, Dora; my father, my sister, Kitty and Margery."

And with a caressing touch, he took by the hand, and led forward among them—

What?

Mr. Seely gazed at the apparition with startled eyes; Mrs. Seely dropped the hand she had begun to hold out, with her face growing ashy; and Kitty and Margery gasped.

For what they saw was a woman of apparently forty years, with a face powdered and painted in the most unblushing manner, with thin grey hair crimped over a wrinkled forehead in a sickening affectation of youthfulness, and with a diminutive gaily-trimmed bonnet perched thereon; with an affected, mincing gait, and a simpering smile

"This is my wife," Harvey repeated; "have you no welcome for her?"

The bride tittered. "Mebbe they think I ain't good enough for 'em, dear?" she observed, tartly.

Poor Mrs. Seely, sick at heart, made her way to the bell and rang it, and dinner being ready they sat down presently.

"Turtle soup!" the bride observed, looking round the table with a girlish smile; "ain't nothing I admire so! Just pass that celery, father-in-law. Delicious! ain't it, darling?"

"Extremely, my dear," said the bridegroom, complacently.

Ignorant and vulgar! What dreadful thing would they discover next?

It was an evening they never forgot. The unfortunate parents sat with pale faces and unsteady hands, staring into their empty plates, or looking at each other with fresh horror at each simpering, senseless, ungrammatical remark of their terrible daughter-in-law.

Kitty and Margery excused themselves during the second course, and flew to their rooms to cry themselves to sleep, in an agony of dismay and mortification.

"I shan't think of setting up," said the bride, rising from the table with an apologetic giggle, and bowing herself toward the door. "I'm too wore out. If anybody calls—of course, everybody will—just tell 'em I'll see 'em to-morrow. Come on, dear."

Blood is Like Water

When Lips Are Pallid and the Gums Lose Their Colour

You Can Make the Blood Rich and Red by Using

Dr. Chase's Nerve Food

If you find yourself easily tired, lacking in vigour and energy, unable to properly digest the food you eat and generally out of sorts, look in the mirror and carefully examine the lips, gums and eyelids. If colour is lacking you may be sure that you are anaemic—that your blood is thin, weak and watery.

It would be a mistake, under these circumstances, to use purging medicines; what you need is more blood—richer blood—and you can increase the amount of rich, red blood in the body by using Dr. Chase's Nerve Food.

Not in any miraculous way does this treatment work, but just as naturally as do any of the laws of nature. It supplies to the body—the elements which go to the formation of new, rich blood. These are found in condensed and easily assimilated form in Dr. Chase's Nerve Food, and therefore do not bother even the weakest stomach.

It will take a little patience and perseverance to thoroughly restore the system, but by noting your increase of weight and the return of colour to your faded complexion you will be convinced that the lost vigour and vitality is being restored to your system.

Dr. Chase's Nerve Food, 50c. a box, 6 for \$2.50, at all dealers, or Edman-son, Bates & Co., Limited, Toronto.

And she tripped upstairs with a juvenile nod over her shoulder, and with her beaming young husband following.

Mrs. Seely wrung her hands despairingly.

"We said it could not be worse," she said, faintly. "But this! How shall we endure it?"

"I shall not endure it!" said her husband; his face had grown almost careworn during the last two hours. "I shall send them packing to-morrow, and if ever he enters my house again—"



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WINNIPEG MONTREAL

He brought his hand down on the table threateningly.

"But that will not help matters," said his wife miserably. "He is ruined; we are disgraced; and everybody will know it."

There was a silence.

"I had pictured her to myself," said Mrs. Seely, beginning to sob, "as a young girl—a person of suitable age for my poor misguided boy, decently educated, and at least a lady. And even then, when I did not doubt that it was such a one he had chosen, I thought myself the most unhappy creature in the world—because she had not wealth and an old name. Surely it is a judgment upon us. Oh, was there ever so dreadful a thing?"

"Probably not," said her husband, grimly.

It was a solemn group which waited in the dining-room, next morning, for the appearance of the newly-wedded couple.

(To be continued.)

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No need to suffer bunion torture another day.
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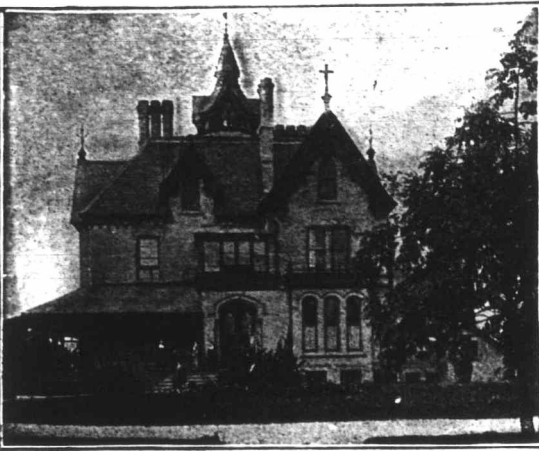
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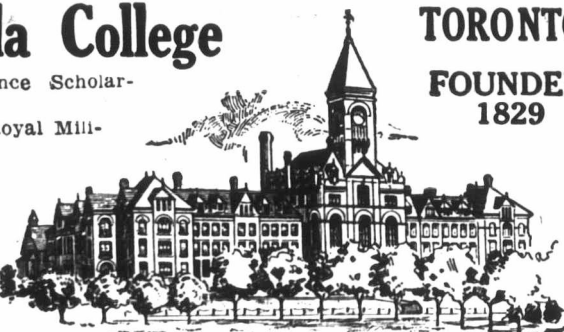
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