

Canadian Churchman

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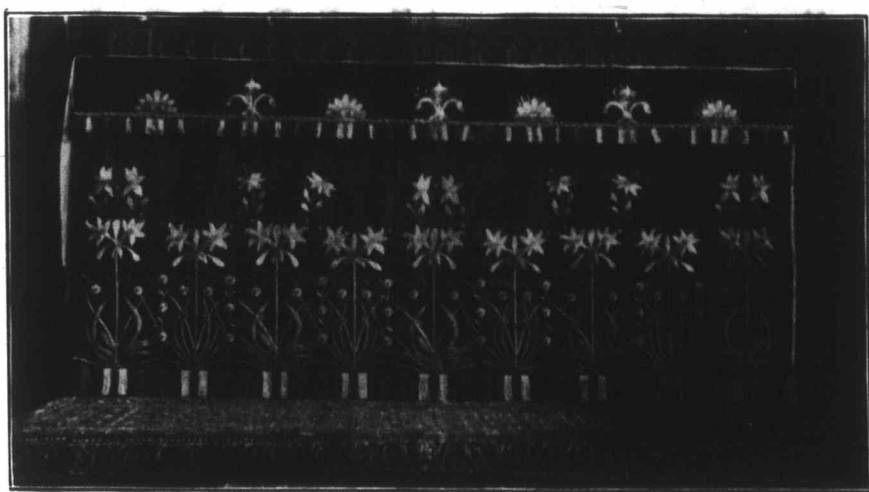
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Canadian Churchman.

TORONTO, THURSDAY, SEPT. 15, 1904.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Eighteenth Sunday after Trinity.

Morning—Jer. 36; Ephesians 3.
Evening—Ezek. 2, or 13, to 17; Luke 5, 17.

Nineteenth Sunday after Trinity.

Morning—Ezek. 14; Philippians 3.
Evening—Ezek. 18, or 24, 15; Luke 9, to 28.

Twentieth Sunday after Trinity.

Morning—Ezek. 34; I Thess. 1.
Evening—Ezek. 37, or Dan. 1; Luke 12, 35.

Twenty-first Sunday after Trinity.

Morning—Daniel 3; II Thess. 3.
Evening—Dan. 4, or 5; Luke 17, to 20.

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

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 316, 320, 524.
Processional: 390, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General Hymns: 290, 477, 521, 637.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.
Processional: 2, 36, 161, 601.
Offertory: 165, 217, 275, 386.
Children's Hymns: 330, 332, 571, 573.
General Hymns: 6, 12, 162, 379.

The Archbishop of Canterbury.

The memorable though fleeting visit of His Grace of Canterbury has been an inspiring one, and deserving of record in a more permanent form than it is likely to receive. In this, and last week's issue, we are giving as full and accurate an account as possible of his tour. Such a narrative is one which is worth keeping for every reason, and we would suggest to our readers and subscribers that they should obtain and put aside extra numbers. Of course, at first they will say: "Oh, we saw all this in the daily papers;" but in five months' time it will read fresh and new, and in five years will be invaluable.

The Ven. Archdeacon Worrell, Bishop-elect of Nova Scotia, desires to thank all who have been kind enough to send congratulations and good wishes on his recent election, and to ask them to accept this instead of a personal reply, which he would gladly send if he could find the time.

Mr. J. Pierpont Morgan.

Very few of the numbers who have been delighted by the visit of the Archbishop and Mrs. Davidson, realize how largely we are indebted to Mr. J. Pierpont Morgan. It has been discovered rather tardily, we fear, that he is one of the leading Churchmen in the States, and that means a good deal. To his energy and steadfast help our old fellow-townsmen, Rev. Dr. Rainsford owed his position at St. George's, New York, and what is a very much greater thing the existence of St. George's itself, and the wonderful institutions which now surround it, and are centres for very good work, are largely due to him, St. George's is like a candle, set on a hill, and an inspiration to the whole continent. But Mr. Morgan's benefactions are not confined to St. George's, New York, or to the States, nor does any one know their extent. Mr. Morgan lives part of the year in London, England, and keeps up an establishment there. Consequently he was singularly suited to accompany the Archbishop on his visit to the States and Canada. During his visit to Canada, Mr. Morgan stayed quietly in the background, and we now wish to express our recognition of our obligations to him and our thanks.

His Grace and St. Alban's Cathedral.

With reference to the editorial in this issue on the Archbishop of Canterbury's visit to St. Alban's Cathedral, Toronto, we are authorized to state that Mr. T. E. Moberly, barrister, of Temple Building, Toronto, is empowered by the Bishop and chapter, to receive contributions in aid of the Cathedral.

The French Concordat.

The situation in France is to the Christian mind one of great perplexity. We learn from private sources that it is almost impossible for us, living in a country where there is so much diversity and no state Church, to appreciate the difference in France, where there is practically one Church and that state endowed. Outside of France, there is a general impression that the old Gallican national Church spirit will assert itself, but we are assured that the French Church is practically ultra montane, that is, ruled from Italy. Unfortunately, there is no alternative than infidelity. If men are not Romanists, they simply say that fortunately they are not believers, and unfortunately it is the thing among men to be anti-clerical, which is another name for infidels. Christianity has lost its hold upon the men. True, we are told, there are Protestant churches, but French Protestantism is divided, and is largely heterodox, without any missionary fire, and with a marked tendency to Unitarianism. A teacher, who had considerable influence, was the late M. Iabatier, who left a work, "Religion of Authority and of the Spirit," which has been published since his death. He criticizes the Romanist reliance on the authority of the Church as the final appeal, and of Protestantism for its appeal to the Bible. He taught that man must necessarily work out his own religion unfettered by authority, and that the voice of God finds a response in the heart of man.

An Episode with a Lesson.

The presentation of an address by leading French-Canadian laymen in Montreal to the Archbishop of Canterbury was a courteous act for which we express our thanks. It reminds us that when the late Cardinal Taschereau received his dignity, sev-

eral of our Bishops, then in Quebec, called to congratulate him. Reading the address presented in Montreal it is apparent that the compilers had the impression that the Archbishop of Canterbury occupied a position somewhat analogous to that of the Pope. Circumstances might have led to some such dignity, but there is not any possibility of such a thing. While England protested against being dominated by an Italian Bishop, she could not impose a spiritual yoke upon any other nation. The Archbishop of Canterbury showed his thorough appreciation of the real facts in his reply to the Bishop of Toronto at Trinity College. The policy of all the branches of the Anglican Church is to encourage the organization of national churches and to support those, which, like the Coptic Church, are emerging after centuries of oppression. So far as the position of the Archbishop of Canterbury is concerned, Dr. Davidson has in a published work thus defined it: "His authority, if we can call it such, is almost universally recognized, but it is undefined; it is moral, not legal, and its effective exercise depends in no small degree upon the personal weight, tact and courtesy of the Primate." While we yield to no one in our warmth of attachment to our motherland, and while we admit that the Bishop of Toronto's explanation of our name was the best that could be made, when we in spirit look abroad over this vast country peopled by Anglo-Saxons from every part of the world, but every year becoming more and more native-born, we realize that the name is a "hapless" one, and open to misconstruction. There should be nothing even in a name to narrow the Catholicity of our Canadian Church, "the bigness of its suggestiveness and the range of its illimitable hope."

Peace Societies.

With the dreadful news of the horrors of war printed in every morning paper, it seems ridiculous to chronicle that two gatherings are to be held in the States to promote the world's peace. One is the Inter-parliamentary Union, which meets in St. Louis on the twelfth of this month. It originated in Paris 16 years ago, at an accidental meeting of a few French and English members at a hotel in Paris, but the idea attracted notice, and now includes parliamentary representatives from the Legislatures of Europe. One very notable success has grown from this organization. It was the immediate cause of the Czar's action in 1898, which has resulted in the establishment of the Court of Arbitration at the Hague, and the numerous treaties by which many international questions shall in future, when diplomacy fails, be referred to this court. The other body is the International Peace Congress, which is to be held in Boston on the 3rd of October. This body first held its meetings in London in 1843, and has met at intervals since. At the height of the Crimean War, in 1853, it met in Edinburgh. During the proceedings a royal salute was fired, and as the sound of the cannon boomed through the hall an outsider exclaimed: "These are the real peacemakers." The spirit of war so dominated the nations for a time that it was not until 1878 that the meetings were resumed and they have gradually become annual gatherings also. To the influence of the Quakers this society largely owed its origin and success. And in this connection we must not forget to record the peace meeting of the Friends in Toronto this summer. It is by the inculcation of the meaning of our prayer: "Give peace in our time, O Lord," in the memories and hearts of the young, that the doctrines will influence all classes in the community, and spread the world over, and control not only nations, but the civil and religious bodies which compose them.

Political Nonconformity.

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in England, unfortunately, there is an antagonism, both ecclesiastical and political, which is deplorable. It is to us a surprising and regrettable experience to read that it is customary to have meetings after evening service at which such questions are discussed, and the opposition to questions, such as religious teaching in schools, are intensified by bigotry. We have also instances where, when it is possible, instead of passive resistance, religious teaching is treated with persecution, as in Wales. In Glamorganshire, the Church pupil teachers have been expelled from the pupil teachers' centre, and the County Council are trying to make religious teaching impossible by following Mr. Lloyd George's advice and transferring it from the beginning to the end of the session. Mr. George recommended that there should be an interval before the religious teaching, and followed the advice with this bitter language: "Then let those who preferred catechism to play return for the religious instruction, while their fellows would be free to continue their play. The children should be given perfect freedom, subject to their parents' consent, to choose which they would prefer—learning the Apostles' Creed and the parson's Catechism or their own play. He had no doubt that the children would have such regard for the apostolic succession as would draw them back to the school, while the wicked went their way bird-nesting."

An Irish Name.

In the August number of a little paper, "Erin's Hope," published in connection with the Dublin Mission Homes and Schools, appears this story: A little boy named Joseph, now in the Elliott Home, Townsend St., has a Jewish father and an Irish mother. Joseph has a little brother named Isaac. Another little brother arrived, and his mother declared she would have no more Jewish names, but this time it would be a real Irish one. The father good-humouredly acquiesced, and told her to say what it should be. In the excitement of the moment, and under the sudden responsibility of selecting a name which should forever distinguish her child as an Irishman, the only appellation her mind would seize upon was "Erin-go-bragh," which she forthwith announced before the astonished company. To the father's ears, however, there sounded nothing strange, and he said: "Aaron-go-bragh; that will do well; we will call him Aaron!" and Aaron he was named.

Thanks.

In this number we are pleased to be able to present our readers with reproductions of excellent photographs, taken by Notman, in Montreal, of His Grace the Archbishop of Canterbury, Mrs. Davidson, and one of great interest, the two Archbishops of Canterbury and of Montreal, respectively, the latter the oldest and yet one of the most energetic members of the Episcopate. These have been presented to Mr. Frank Wootten, proprietor of the Canadian Churchman, who is more than grateful, and feels that he cannot better show his appreciation of the gifts than by giving copies of them in this week's issue, to the readers of the Canadian Churchman.

THE ARCHBISHOP'S ASPIRATION.

"It may be, in the providence of God, my happy fortune at some distant day to stand here again, when your Cathedral has reached still larger proportions; or it may be that on earth we meet face to face no more. To-night I want to say to you how, with all my heart, I have long wished you Godspeed in that which you are endeavouring to do here in the building up of the Master's kingdom. All hearts at home unite with those here in wishing that in the providence of God we may yet see greater things than those which have been accomplished." With these noble words of encouragement, and hope, followed by a solemn invocation of the blessing of the Father, Son and Holy Ghost,

the Archbishop of Canterbury closed the beautiful and impressive service at St. Alban's Cathedral on Sunday evening, September 4th, and passed from its walls—it may be never to enter them again. But may we not rather hope that in the providence of God, before many years have passed, His Grace's aspiration may be fulfilled, the blessing invoked have its fruition, and within ampler walls a far larger congregation may foregather, and join with the Archbishop in returning thanks to the great Head of the Church, for the due progress made in the erection of the diocesan Cathedral. It seems to us that the central fact, the very corner-stone of inspiration on which a true, solid and enduring foundation for this structure must be laid, is the supreme conviction that "the work is the Lord's." No other motive will suffice. This sublime, supreme conviction, alone, can warm the heart, stir the imagination, arouse the interest, and enlist the sympathy of our Church men and women. The next essential step towards the realization of the Archbishop's hope, is that you who read, and we who write, should, in a very real sense, come to a definite understanding, that we, the poor, the moderately well off, as well as those with ample means, are responsible in the sight of God for this great undertaking. One and all, we must be co-workers together in its prosecution. And though we may not be permitted in our day to see its completion, yet we shall at least have the happy consciousness of having done our part in building the great central church of the diocese, the solemn temple in which our chief and most important services will be held. A source of constant spiritual blessing, comfort, consolation, and ministrations, not only to the needs of the diocese at large, the City of Toronto in a general sense, and more particularly to the large and ever-growing congregation, who are, and will be, privileged to worship at its sanctuary. How inspiring, too, is the thought conveyed in His Grace's words: "All hearts at home unite with those here in wishing that in the providence of God we may yet see greater things than those which have been accomplished." How deftly, the Father of the Church touched the heart chord, that binds our worshippers together wheresoever this wide world over is heard the sound of the Church-going bell; where the Book of Common Prayer is opened; and voice of priest and choir and people co-mingle in the hallowed words of prayer and praise. From the monarch, from the peasant, from the noblest worshipper in those glorious cathedrals—York, Canterbury, Lincoln—unsurpassed in the majesty and beauty of their art, and others of their kind, to the humblest worshipper in the remotest parish church of the dear old "Motherland," come through the lips of him, who has authority to utter them, these splendid words of love, hope and faith. Shall we prove ourselves worthy of this traditional affection and confidence, and the inspiring hope of our brother churchmen in the Mother Land? We are descendants of the churchmen who in the eleventh century completed the building of Canterbury, and the contemporaries of those who, but yesterday, laid the foundations of the magnificent Liverpool Cathedral. We have proved our patriotism in South Africa. Our love of home and country in the comfort, aye wealth of our homes, and the marvellous progress of our country. Now! as good, loyal, self-denying Churchmen, whether clergy or laity, of the diocese of Toronto, brought face to face with the touching, heart-stirring appeal of our gracious visitor, fully sensible of the solemn trust, serious responsibility and high privilege assumed by us, let us prove our faith in our splendid heritage, the historic Church of our forefathers; our belief in her noble mission, and our hope in her great future, by contributing our full share of time, effort, and money, towards paying the debt, and advancing the building of St. Alban's Cathedral. Let us dismiss all petty, ignoble, or vexatious hindrances and as one man adopt as our watchword: "The work is the Lord's," and then we may rest assured that the aid and blessing invoked by His Grace will be awarded in just proportion to our faith and work in that portion of the building up of the Master's kingdom.

WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

The one great topic of interest among Churchmen during the past few weeks has been, of course, the visit of the Archbishop of Canterbury. He has come and gone, and left a very happy memory behind him. Those who had the pleasure of coming into personal contact with him will always regret that a larger proportion of our countrymen had not a similar privilege. His gracious demeanour towards all, his approachableness, and easy dignity, proclaimed the highest type of citizen and Churchman. There was nothing of the grand seigneur in his attitude, and while he has made himself specially acceptable in the royal household of England, he easily won the hearts of the ordinary citizens of Canada. This blending of high official dignity with unaffected simplicity might offer a fruitful subject of thought in certain quarters where effort is made to atone for a lower attitude of office by a higher degree of formality.

The visit of this most distinguished prelate was exceptionally notable in that it was the first time that an occupant of the chair of St. Augustine had ever crossed the Atlantic. This happy breach of precedent on the part of one who stands very close to the head of our Empire, and holds the most honoured post in the great Communion over which he presides, naturally gives rise to an enquiry as to the cause that prevailed upon him to depart from the beaten path of his predecessors. An act so unusual would suggest a purpose of more than ordinary weight to account for its genesis. What that purpose is the public can only conjecture. So far as we know, there is no great question agitating the minds of Churchmen on both sides of the Atlantic calling for adjustment. The public utterances of His Grace, in Canada, do not indicate that anything of the kind was in his mind. The brevity of his visit and the small fraction of the country seen would imply that he had no special feature of Church life among us at all events to investigate. One suggests that His Grace is looking into the position which the Canadian and American Churches take in regard to the Athanasian Creed. That on the face of it seems absurd, for in Canada there has been absolutely no agitation concerning the question, and in the United States the Creed has been dropped long ago from the Prayer Book. Another says that the position of the laymen in representative Church Councils is the real object he has set himself to investigate. We are not aware that there is any evidence in favour of this surmise. And yet men are convinced that something more than a mere exchange of courtesies with two daughter churches, or the spending of a much needed holiday lies behind an act which has broken a record of thirteen centuries. Whatever that object may be, it will probably be revealed, if at all, before the General Convention of the American Church, whose special and honoured guest he is. He stands in a unique position to speak to the Church on this continent, and doubtless at the proper moment he will take up some phase of faith or activity and out of the richness of his personal and official experiences and by the right of persuasiveness of his words, will set in operation some movement, and uplift some ideal that will materially further the work of the Church at large. In this manner, His Grace's visit will be treasured, not on account of the charm of his personality, or the exceptional historic precedent he has established, but because of the wisdom of his utterances and the impetus he has given to a Church, one in heart and purpose, the world over.

The semi-annual meeting of the Board of Management of the General Missionary Society will be held in October in the City of Montreal. Like its predecessors, we presume that its approach will not be signalized by the public discussion of any of the important subjects that may come before it. Quietly the summons goes forth to the members of the Board. Silently so, for as the public is con-

cerned, the meetings proceed and the announcement of adjournment indicates that all is over. In due time the formal minutes of the proceedings will be published and this is the sole point of contact between the Board and the people, whom it serves. The personnel of the Board includes all the Canadian Bishops of our Church, along with two laymen and two clergymen from each diocese. Such a body cannot but command the respect of the entire Church. Their motives no one for a moment would disparage. It has been suggested that with such a body of men administering the affairs of the Missionary Society, we may in safety pin our faith to their zeal and ability and ask no questions. Spectator does not look at the situation in quite that light. The more fully the Board possesses the confidence of the public, the more interested that public is in the work it is doing. And further, the only way to retain general interest is by making the rank and file of the Church cognizant of its undertakings. We have already called for a more adequate report of the proceedings of the Board during its sessions. We have suggested that a member who wields the pen of a ready writer should give out to the press a summary of the deliberations that would not only incorporate results, but indicate the principal reasons whereby the Board was guided in reaching these results. The demand is not an unreasonable one in itself. It is made solely in what we believe to be the interests of the Church and in support of the very work which the Board has in hand. Let no one harbour the delusion that this is merely the expression of an individual opinion; it represents the attitude of a large body of men who may for the moment remain silent, but who will speak their minds very plainly on this and other subjects when the opportunity offers.

Spectator has on one occasion, at least, advocated the printing of the proceedings of the Executive Committee of the Board and the forwarding of the same to the various members in advance of the half-yearly meeting. This seems to be absolutely necessary, unless the Board is willing to become a mere instrument for mechanically registering its approval of the action of its subordinate committee. It is quite impossible to take up an agenda paper for the first time on the morning of meeting, and give it the detailed and deliberate consideration which its importance demands. The same might be said of the treasurer's statement. It ought to be in the hands of the Board some days at least before that body meets. If this were the case, a more easily understood summary of the financial operations might be forthcoming.

The month of October will bring with it the triennial meeting of the Provincial Synod of Canada. We have no means of knowing what is likely to be the nature of the business to be discussed, further than the confirmation of the canon which limits its jurisdiction, and practically cancels its powers as a legislative body. The Provincial Synod will not be blotted out of existence, but it will become for the most part dormant. To it will still belong the duty of electing a Bishop for Algoma, when that See becomes vacant, unless indeed steps are taken to merge in the General Synod the entire organization of missionary dioceses and the election of their episcopal heads. Before this can be done, the Provincial Synod of Rupert's Land will have to concede its present rights of organization and election in the West. That body has at the present moment the whole responsibility of the missionary policy of the West from Lake Superior to the Rockies. It erects new dioceses and names their Bishops, while the General Missionary Society supplies the funds to make such action effective. The time will come, and that before many years, we imagine, when the authority will pass from the lesser to the greater and more truly representative body. The Provincial Synod of Canada may take a step in this direction at the October meeting.

SPECTATOR.

THE ARCHBISHOP OF CANTERBURY'S VISIT TO TORONTO.

His Grace the Archbishop of Canterbury has come and gone, and the Churchmen of our city have had the privilege of seeing and hearing the chief Church dignitary of the Empire—may we not say of the English-speaking race? It has been a memorable and inspiring event, notable in the history of our Church, important in the history of our country. The first of a long line of distinguished divines, amongst whom may be mentioned Augustine, Lanfranc, a Becket, Langton, Cranmer, to leave his central seat and visit an outlying portion of the Church in a distant continent, and also the Church of a kindred people, Archbishop Davidson has shown great enterprise, true catholicity of spirit, broad sympathy, and a desire for the progress and development all along the line of the historic Church over which he so well presides. We do not wish in referring to such an unusual, important and appreciated visit to appear captious, but we question the fitness of the method which led to the arrival and departure of His Grace in the presence of some half dozen of the clergy and laity combined on each occasion. Surely had our loyal clergy and laity received due notice and invitation to be present not a mere half dozen men would have welcomed the arrival and departure of the dignitary of our Church, who in certain respects ranks next to our King, but hundreds of Churchmen and citizens of all classes would have had on the occasions referred to eagerly and joyously by their presence and greeting testified to His Grace their respect for his high office, their sense of his fitness to occupy it, and their esteem for his gracious and amiable disposition. One need not have been surprised at the comment of Mr. J. Pierpont Morgan, the generous official representative of the Church of the United States, when, on going away, he arrived at the station and saw the small number of Churchmen who had come to take leave of His Grace: "I thought, Mr. Archbishop, there would have been at least two or three hundred here to see you off." We may be sure that the Church of the United States will cheerfully and gladly pay to their distinguished visitor on his arrival and departure from the cities he may visit that personal attention and tribute which, to the intense regret of some of the clergy and laity of Toronto, they had not the opportunity of offering. The lack of spontaneity of effort and commendable enthusiasm on such occasions helps to prove the charge of unnecessary coldness and reserve so often brought against Churchmen. And the absolute need of more warmth, sympathy, and, in one word, "go," if the Church is ever to do her full and perfect work as a Church. It is all the more deplorable, when one considers the kindly, genial nature of the Archbishop, and how touching and acceptable such attentions are to the human heart, whether it beats beneath the garb of the greatest dignitary or the humblest cottager in the land.

Owing to the unique and historic importance of His Grace's visit we are providing our readers with a full report of the attendant circumstances. The Archbishop arrived with his party at 8.15 a.m. on Saturday morning, September 3rd, by a special C.P.R. train, consisting of the parlor car Colonial and the dining car Genesta. With him were Mrs. Davidson, Mr. J. Pierpont Morgan (the eminent New York financier), Rev. J. H. Ellison (vicar of Windsor), and Rev. Hyle Holden (domestic chaplain.) They were met at the Union Station by His Lordship Bishop Sweatman, of the Toronto diocese; Rev. Canon Sweeny, of St. Philip's; Rev. W. J. Brain, Holy Trinity; Mr. Frank Wooten, proprietor of the Canadian Churchman, and Mr. Robert Fox, of London, Ont. His Grace was one of the first off the train. He stepped forward in a sprightly way, and extended his hand to Bishop Sweatman

and the others present. His smooth shaven countenance gives him quite a youthful appearance, and but for the fact that his head is almost bald he would not look his age, fifty-six. His face is a characteristic Scotch one, florid in color, heavy eyebrows, and keen, penetrating eyes. He is of medium height, walks with an easy stride, and seems full of vigour, and good for many years of active service. Mrs. Davidson has a winsome face and a gentle manner. She was dressed in a grey travelling suit, with a bouquet of roses on her breast. The party were preceded by a guard of policemen. At the station door were waiting a number of carriages, which conveyed them, with the exception of Mr. Morgan, who went to the "King Edward" Hotel, to Craighleigh, the Rosedale home of Mr. E. B. Osler, M.P., where the morning was spent in resting from the fatigue caused by the long journey from Montreal. We may say in passing that Mr. Osler entertained His Grace at Bishop Sweatman's request with Mr. Osler's hearty concurrence. A luncheon at the University of Toronto was the first event of His Grace's programme on Saturday preparatory to receiving the degree of LL.D. The Archbishop's party was met by President Loudon and Vice-Chancellor Moss. The luncheon took place in the ladies' hall, and was of an informal nature. The Vice-Chancellor presided. At his right sat the Archbishop, Bishop Sweatman, and Premier Ross. On his left were His Honour the Lieutenant-Governor, Bishop Baldwin, and Prof. Goldwin Smith. Others were present, amongst them Mr. J. Pierpont Morgan.

At three o'clock the west hall of University College was filled to overflowing, and a few minutes later the faculty filed in, preceded by the beadle, carrying the mace. The members took up their position on and near the platform, and His Grace, accompanied by the Vice-Chancellor and Bishop Sweatman, moved to the centre of the platform. All then were seated, when Mr. Christopher Robinson, K.C., rose to introduce the illustrious recipient of the degree of LL.D. His Grace was robed in a scarlet gown, the customary robe for a doctor of laws, and his appearance was imposing, and at the same time his bearing and manner gave evidence of a kind and courteous disposition. Many curious eyes were turned upon the procession as it entered the hall.

Mr. Robinson, in presenting His Grace, said: "I present to you, Mr. Vice-Chancellor, for the degree of Doctor of Law honoris causa, the Most Rev. Randall Thomas Davidson, Archbishop of Canterbury and Primate of All England. When I have mentioned the name and the great office which the bearer of it so worthily fills, I cannot but feel that my duty has been fully performed, for assuredly no more can be required to justify abundantly any honour which it may be in our power to confer. Our distinguished visitor has, indeed, conferred upon this university a high honour by consenting to accept our degree, and affording to us the privilege which you are about to exercise. This is an occasion which will be memorable always in our history, to be regarded by us and looked back upon by those who may come after us with pride and with gratification. It is, we believe, a most happy inspiration which has prompted His Grace to be the first of a long line of illustrious men who have held this high office, to see for himself the condition of the Church and of education, not only in this part of the Empire, but among our neighbours and friends in the United States, who are allied to us both by blood and by religion. We believe that his conferences with them and with us may be of infinite value at a time when so many questions of great interest are presented for consideration. It may be of interest to the Archbishop to know what you, sir, and, perhaps, most of those who hear me are aware of, that only within the last few months we have been enabled to put an end to

the separation which for more than half a century has existed between the University of Trinity College, representing the Anglican Church in this Province, and the University of Toronto, representing the Province, and to agree that our university functions, which for that long period have been exercised independently, shall hereafter be vested in this our provincial university. It would seem a fortunate and timely coincidence that the visit of His Grace should have occurred at this period, and it is, we may hope, a good augury for our future, that at the first convocation of our union this degree should be conferred upon the head of the Church of England. This union, we trust, will be permanent, and tend to promote the great object which both bodies have in view, the advancement of higher education, upon which the true progress and prosperity of our country must, as we believe, so largely depend. His Grace has already received, and will continue to meet with, a most hearty welcome in this Dominion. I speak, I feel sure, not only for all members of the Church of England, but for all our fellow-subjects, without distinction of class or creed, in the expression of an earnest hope that his visit may be not alone pleasant, but in a higher sense profitable for those great interests which it is his most anxious desire to serve, and to the furtherance of which his life has been so unceasingly devoted." Vice-Chancellor Moss, who until now had remained seated, rose and shook the Archbishop's hand, at the same time pronouncing the words which admitted him to the degree of LL.D. His Grace bowed and moved to the writing stand upon which was the book containing names of many illustrious men who have been similarly honoured. He added his own name to those above, using his archiepiscopal appellation, "Randall Cantuar." Having signed the roll he turned to the Vice-Chancellor and spoke as follows:

"Mr. Vice-President and Members of the Faculty,—I might almost say 'fratres doctissimi'—I appreciate, I need hardly say, to the full, the very high honour done to me to-day. It has been my honour and privilege for some little time to be a member of three of the oldest universities in our Empire. But it is no small matter, and I do not put it as one of inferior importance to the others that I should be, to-day, allowed to become a member of one whose long history has still to be written. To me the thought is full of significance—especially under the circumstances which have just been eloquently referred to, that you should have done me the honour to-day to confer upon me this degree. I stand here I suppose as in some sense, for the moment at least, a representative man. And if representative it is, I suppose of that science which we sometimes speak of as religion and sometimes as theology. And I know very well, none better, that what you have done to-day is in no sense a religious act, for that would not be a part of the duties of the great university of which I have now the honour to be a member. But you are recognizing, if I understand what is done to-day aright, you are recognizing a representative of a science or a study which has, I think at least I may say, enlisted in its service some of the greatest minds, and conferred upon humanity some of the greatest benefits it has known. It is just because your act is not a religious act in the limited sense of the word that its significance seems to me at this moment to be so great, and that I feel it the more. Theology, I think, has always suffered from isolation. When isolated, I can well understand how it could be regarded as a sterile and very unprogressive study. But place it in living communion with other branches of human knowledge; with those that deal with the organization of society, which we call law, or the changes of society, which we call history, or the physical organizations underlying all, which we speak of as science or as medicine, or the culture of mental powers, which we speak of as

arts; then theology must itself be quickened into a fruitful life and advance with the accumulated knowledge of all the sciences. A student of theology, a worker for the Church of Christ, exactly in proportion as he holds the firmest conviction of the great truths committed to his keeping and to his use must follow with the keenest sympathy the progress of every other science without jealousy or without one taint of suspicion or alarm; quite sure that even the moderate results of all honest study and all honest effort must enrich the inheritance of his successors. It is in this conviction that I thank you for the welcome which you have given to-day to one who, whatever else he may be, is a representative, unworthy though he be, of a science and a force which has not, I believe, spoken its last word or done its last service to a suffering, a struggling, an aspiring, and I venture to add a believing humanity. It is in that spirit that I thank you and this university now. My words are feeble and inadequate. They have at least the merit which will commend them to your indulgence, that they come from an honestly grateful man." The Vice-Chancellor then pronounced the words, "Convocatio dismissa est," and the members and audience passed out from the hall. His Grace was then driven to Trinity University.

Following the imposing function at the University of Toronto came one still more imposing at Trinity University. Long before 4.15 p.m., the hour set for the presentation of the address from the Synod of the Diocese of Toronto, Trinity's Convocation Hall was packed to its fullest capacity with the elite of the Anglican communion in Toronto. The band of the Royal Grenadiers rendered several selections pending the arrival of the Primate and party in the hall. His Grace arrived at four o'clock, and was escorted to the College library, where he was received by the officers of the Synod, the archdeacons and canons and representative members of the corporation of Trinity College. Promptly at 4.15 the procession of Church and College dignitaries in academic robes entered the hall, the audience rising to receive them. Bishop Sweatman ascended the throne, and the Archbishop was seated at his right, Mr. Morgan and the members of the Synod and corporation filling other seats on the platform. The Bishop of Toronto, in a felicitous introductory address, declared that the occasion was a red-letter day for Trinity and a history-making event for the Church in Canada. They were honoured in having with them the head of the Anglican Communion throughout the world. Despite the legal judgment of Lord Westbury, that the Church of England in the self-governing colonies was in each case free and independent of the Mother Church in England, they must gladly recognize His Grace as the central head of the great world-wide Church, and in recognizing this fact they made a solemn declaration that the Church of England in Canada was an integral part of the Church of the Fatherland. They hailed with gratitude and with rejoicing the presence of England's Primate, and extended to him sincerest congratulations on his advancement to his exalted position. His mission they prayed, would be one of progress for the whole world. The Synod of Toronto, continued His Lordship, was one of the oldest and most progressive in Canada. Its record had been one of steady growth and advancement. The present occasion must lead to renewed effort, and would draw closer the bonds which united them with the Mother Church. He could assure His Grace that the English Church in Canada stood staunchly for loyalty and Imperialism.

The Bishop then read the following address, the audience standing: To the Right Honourable and the Most Reverend Randall Thomas Davidson, K.C., V.O.D.D., Lord Archbishop of Canterbury and Primate of All England: Most Reverend Father in God,—In the name of the Synod of the diocese of Toronto, we offer to your Grace a respectful and cordial welcome to the Province of

Ontario and the City of Toronto. It is with peculiar satisfaction that we present our congratulations to one who, after having administered with wisdom and devotion the ancient See of Rochester, and the great See of Winchester, has, in the providence of God, been raised to the supreme See of Canterbury, to occupy the throne of Augustine, of Anselm, of Cranmer, and of Parker, and who has honoured us by being the first Primate of All England who has visited this continent. We cannot help feeling that the presence of your Grace among us will constitute a new epoch in the history of our Communion, and we gladly recognize the deep debt which we owe to the Church at home for having planted and nurtured our branch of the Anglican Communion in this country. We trust that your Grace may, during your sojourn among us, see evidence of real and wholesome growth and proof that the care and devotion expended by the Church at home on her children in Canada have not been in vain; but that we have been striving to carry out in a loyal spirit the great work of the Mother Church, and to perpetuate her best traditions, having regard to the circumstances and needs of our own time and people, and we sincerely trust that this visit of your Grace may be fruitful in blessing to the Church, and especially may tend to promote a closer fellowship between the various parts of our Communion. We pray God that your Grace may have much satisfaction from your experience of the state of the Church here, and in the United States, and that you may return with fresh health and vigour to the great work to which, in the providence of God, you have been called. Arthur Toronto, president; Charles L. Ingles, hon. clerical secretary; C. Egerton Ryerson, hon. lay secretary.

The Archbishop, in rising to reply, was received with loud and continued cheers. His address was a model of cultured and eloquent English, of clear thought, apt expression, and impressive earnestness. The fluent, easy delivery was at the same time vibrant with an emotion genuine, yet restrained, in perfect accord with the character of the man and the responsibility of his high position. His address was an inspiring retrospect of the influences which surrounded the See of Canterbury, down through the glorious record of British history, making for the moral and spiritual upbuilding of the nation, and proceeding, naturally, to a hopeful and buoyant outlook for the future of the Church and nation in this illimitable Dominion, where foundations for a deep-seated and impelling spiritual life were now being laid, as they were of old by Augustine and Cranmer and the illustrious departed leaders of the Church in England in the splendid past. Thankfulness for the heritage of the past, a sobering sense of the responsibilities of the present, and an inspiring hopefulness for the future of the Church of God in Canada were the cardinal notes of his address. His Grace spoke as follows: "I find it difficult to call up the words which I should like to have at my command in thanking you for the manner in which I have been received to-day, and the words which have been eloquently spoken and read, and the way in which this welcome has been emphasized. I will not enter into the somewhat difficult constitutional question of the headship and relationships between the branches of our Communion. I thank you also for the kindness of your words. I do not enter, as I say, upon the technical side of the question, any more than you, my Lord Bishop, and desire to accept the words you have read, the words of the Synod of this diocese. This Synod is composed somewhat differently from some Synods with which I am familiar. (His Grace meant this to refer to the many ladies present). But that the Synod is to the full represented here and in that capacity you have spoken, I understand, and appreciate to the full. I wonder whether there are many in this hall to-day who can at all take in what it is to one like me to have the inrush of new feelings, of thankfulness, feelings of interest, of responsibility, of anxiety and of hope, which gatherings, such as I have been present at not seldom in the last six days, inspire in one who holds the position I do

It is an inrush which carries all before it. If anyone would understand what is the peculiar way in which it necessarily comes home to me, I should like him or her to spend a day or two in looking at our ordinary daily or weekly correspondence in our rooms, our workshops, so to speak. The letters that come in would make the mouth water of the keenest and most enthusiastic young collector of postage stamps. And all that means that for the first time in the long story of the life of the Church, we are in touch in these last few years for the first time with interests, needs and conditions; with the firm resolves and the accomplished facts which belong not only to parts of the English-speaking world, but to all parts of the habitable globe, and I think that the responsibility which is of a daily accumulating sort is lightened and relieved to a degree most of you here would find it hard to estimate, by such opportunities as a visit of this kind gives, for him who is necessarily its centre, to understand and know, by personal touch, by the evidence of eyesight and of ears, to know what is happening; where and how and what are our needs, and where they are likely to grow greatest. It does make one grow humbly thankful, prayerful and grave, to try and contemplate it all and form an estimate of what it means. There is some good in having a pivot at the centre, round which so much can circle, for if the various parts are to work harmoniously together throughout the great body corporate there must be at the centre some place or some man to which or to whom all turn to give information—sometimes to get information; at all times to get into touch, not with the centre only, but with the other parts and the circumference as a whole, and I, in the six days I have spent in this great Dominion, have learned what will give me food for thought and prayer for many a day to come. I think it has perhaps been well that as regards the evidences of it, all the evidences of bigness and buoyancy and future possibilities of it, I should have been in my Canadian experience, little as it is, a little broken into it by degrees. I began at Quebec, which has a sort of thousandfold history, but still has a great future. Then I went to Montreal, which, again, has a history, not insignificant, though less than that of its older sister lower down the river, and now I come to Toronto, a place which from the moment that one sees what is going on within its bounds makes one feel that he is in the presence of the beginning of something which has giant possibilities for the days which are yet to come. It has a long and varied history, which has still got to be written. That it will be written big on the world's story, before many generations have come and gone, no man with eyes or ears can possibly doubt or dispute. His Grace then asked to be allowed to say something slightly personal on a subject which had occurred to him again and again and seemed really absorbing. As he had passed through the great Dominion, he had wondered whereto all this would grow. It had been his peculiar experience for many years of his life to live in daily touch with places which in a quite personal sense had seen the beginnings of our Church's life and of our nation's and Empire's lives. He had lived almost successively in three houses among the oldest which could be found in England, and in two of them for a good many years past most of his work had lain. Winchester and Canterbury were these two places, which, whether we looked at the Church's or nation's story, were the seed plots from which the mighty truth had grown. At Winchester was the old house or Bishop's Palace, belonging to the Bishops of William and King Alfred, where the Kings' letters became a far better and nobler term, where the "English Chronicle" had its origin, and where what we regarded as the mystery of the past first took on a definite and tangible shape. And there were many who had looked at the strange box in that ancient chancel wherein they learned were contained in a strange commingling the bones of the Saxon Bishops and Kings, the very origin of our life in all its parts, and not more than half

a mile away was the ancient hall in which the Parliaments of England had their beginning. And then pass from that to his home at Canterbury. In the very room which he inhabited daily there were laid a few years ago what were believed to be the very bones of Thomas a Becket. Close by was the place where St. Augustine's work began, the actual church where the baptism of the first Anglo-Saxon Christians took place. Living in such places had enabled him in a way that was perhaps hardly possible to others to feel how vital to our whole corporate life it was that the beginnings of what were going to be great things should be well and rightly made. Well, from looking back we will try to look forward a thousand years, or five hundred, or two hundred years, and to think how, in the changes which are bound to take place as to the central spots of the world's activities and interests, we are absolutely bound to find this magnificent land—with incomparable lakes and rivers, limitless tracts of country, and populations taking hold of that country with patience, foresight and power—must be, come what may, one of the great, perhaps the very greatest, of the world's great centres of life. And if that were true, they could see what it meant to us that we could see how the details of the lives which these great leaders led in the days gone by. It made one feel, when in the presence of such big beginnings, which were bound to have so splendid a fulfilment as those of this Dominion, what a tremendous responsibility they had to see that it was done aright. That was what came to his mind when speaking, as he was, not to a general audience, but to Churchmen and Churchwomen. He liked to think of the men who were working to-day, half unobserved by any eye but God's, working faithfully and well in some quiet spot in this great Dominion—quiet now, but before many years it would be very unquiet—laying the foundations in the quiet days, which would make the unquiet days that were bound to come something worthier than they would otherwise have been. Take the life of a man like Archbishop Machray. Think what it had meant for a man to be at the centre, and have his hand upon the helm when changes so vast were taking place, and progress so gigantic was going on around him. And in the days of the distant past there were men like Anselm, Crammer, Parker and the rest. He believed not a few would be surprised who were alive to-day could they, with a prophet's vision, see how their names would be regarded in the coming times, when men had learned to estimate the wisdom and valour of their work. They all knew how God gave to everyone a different kind of responsibility at the various stages of life. The young man's strength and the young maiden's influence might not pass away, but they would change in after years, and they must be used for what they were meant to be used, for in the young years there was a buoyancy and a spring which were wanting in the after years. The same was to be seen in the life of a magnificent nation, such as this. We possessed a great amount of buoyancy and spring. "But we want that the lines shall be laid wisely and well, in the name of Him whom we know cannot fail, and in whose strength it is we go forth to our battles against the world's difficulties and wrongs. We want all sorts of men. You remember Browning's poem: 'The Pied Piper,' and the distinctions between the various characteristics of those who follow—good old plodders, and good young friskers. We want both. We have both, and that buoyancy and gladness which are in us, and that spring which belongs to a young man's or a young nation's life is a gift from God, which can be used to the undying benefit of those upon whom he has for the time conferred it. It is that that I would like to leave to you to-day. I do feel it with all my heart, coming from experiences which are a little dusty, a little dim, and sometimes a little hard to decipher." Following the Archbishop's address, Mrs. Willoughby Cummings and members of the Executive of the Woman's Auxiliary, Mesdames Hoskin, S. F. Davidson, Banks, Ryerson and Webster, presented Mrs. Davidson with a beautiful bouquet of white

roses, accompanying it with a felicitous address of welcome, appreciation and good wishes on behalf of the ladies of the Church. Mrs. Davidson responded gracefully and aptly. In a clear and most pleasing voice she thanked the members of the auxiliary, and declared her sincere pleasure in meeting with those who were working in Canada for God and the Church in the same spirit as the women of England were working. The function concluded with a reception on the University grounds, the Archbishop and Mrs. Davidson graciously receiving several hundreds of the ladies and gentlemen present. His Grace also inspected the members of the Army and Navy Veterans, who were drawn up in line with their colours. He shook hands with each man on parade, and spoke a few kindly words to them. Among those present in Convocation Hall were noticed: W. R. Brock, M.P.; E. B. Osler, M.P.; Hon. Mr. Justice Osler, Lieut.-Col. Denison, President London, Senator J. K. Kerr, Canon Welch, J. L. Hughes, Provost Macklem, ex-Mayor Howland, Rev. Canon Cody, Rev. Canon Sweeney, Principal Sheraton, Dr. Beattie Nesbitt, M.P.P.; Chancellor Boyd, Christopher Robinson, K.C.; N. W. Hoyles, K.C.; F. E. Hodgins, K.C.; Rev. G. H. Broughall, Mr. Elmes Henderson, Wm. Roaf, K.C.; Wm. Laidlaw, K.C.; Rev. Dr. Langtry, Rev. John Pearson, A. R. Boswell, Dr. R. J. Reade, Profs. Oswald, Smith, Clark, Jenkins, Young, and Duckworth. His Grace and Mrs. Davidson were the guests of honour at dinner at Government House on Saturday evening. The other guests present were: Bishop Sweatman and Mrs. Sweatman, Sir William Mulock and Lady Mulock, the Premier of Ontario, Col. and Mrs. Sweeney, Col. Otter and Mrs. Otter, Chief Justice Moss and Mrs. Moss, Lady Gzowski, President and Mrs. Loudon, Mr. and Mrs. Christopher Robinson, Mr. and Mrs. Henry Cawthra, Mr. and Mrs. W. H. Beatty, Mr. J. Pierpont Morgan, Mr. and Mrs. B. E. Walker, Dr. and Mrs. Goldwin Smith, Mr. and Mrs. Wyld, Mr. and Mrs. James Henderson, Rev. Mr. Ellison, and Rev. Mr. Holden, chaplains of the Archbishop of Canterbury; Capt. Allan Magee, A.D.C.

In our last week's issue we have referred to the occurrences of Sunday, to the services at St. James' and St. Alban's Cathedral respectively. On Monday morning the Archbishop visited the Exhibition, and before leaving said to Mr. McNaught, the president: "I am surprised and delighted with what I have seen. I have learned more about the resources and industries of Canada in this hour and a half than I expected to be able to do in all my visit." He was accompanied by the Bishop of Toronto and Mr. E. B. Osler, M.P., and was shown through by President McNaught and Manager Orr. His Grace frequently said he had no idea the industries of Canada were so complete. He was convinced that the difference in price between Canada and the Old Land was often such that a good trade could be worked up. He also saw the judging of the heavy horses in front of the Manufacturers' Building, and said he was astonished to find that an Exhibition of this character and size could be carried on year after year with increasing success and advancement. After his tour of the Exhibition grounds, His Grace drove to St. John's Hospital, Major Street, arriving there at 11 o'clock. Mrs. Davidson and Mrs. E. B. Osler preceded him in a carriage, and His Grace was accompanied by Bishop Sweatman. The party was shown about the institution, and then left for Wycliffe College. In the Assembly Hall at Wycliffe an address was read to His Grace, who replied briefly. Mr. N. W. Hoyles, K.C., president of the council, occupied the chair, and there were also upon the platform His Grace, Rev. Mr. Ellison, Vicar of Windsor; Principal Sheraton, of Wycliffe; Rev. Canon Cody, of St. Paul's Church, and Stapleton Caldecott. Principal Sheraton read the address, prefacing it with a few remarks about Wycliffe and its history. After extending a welcome to the Archbishop

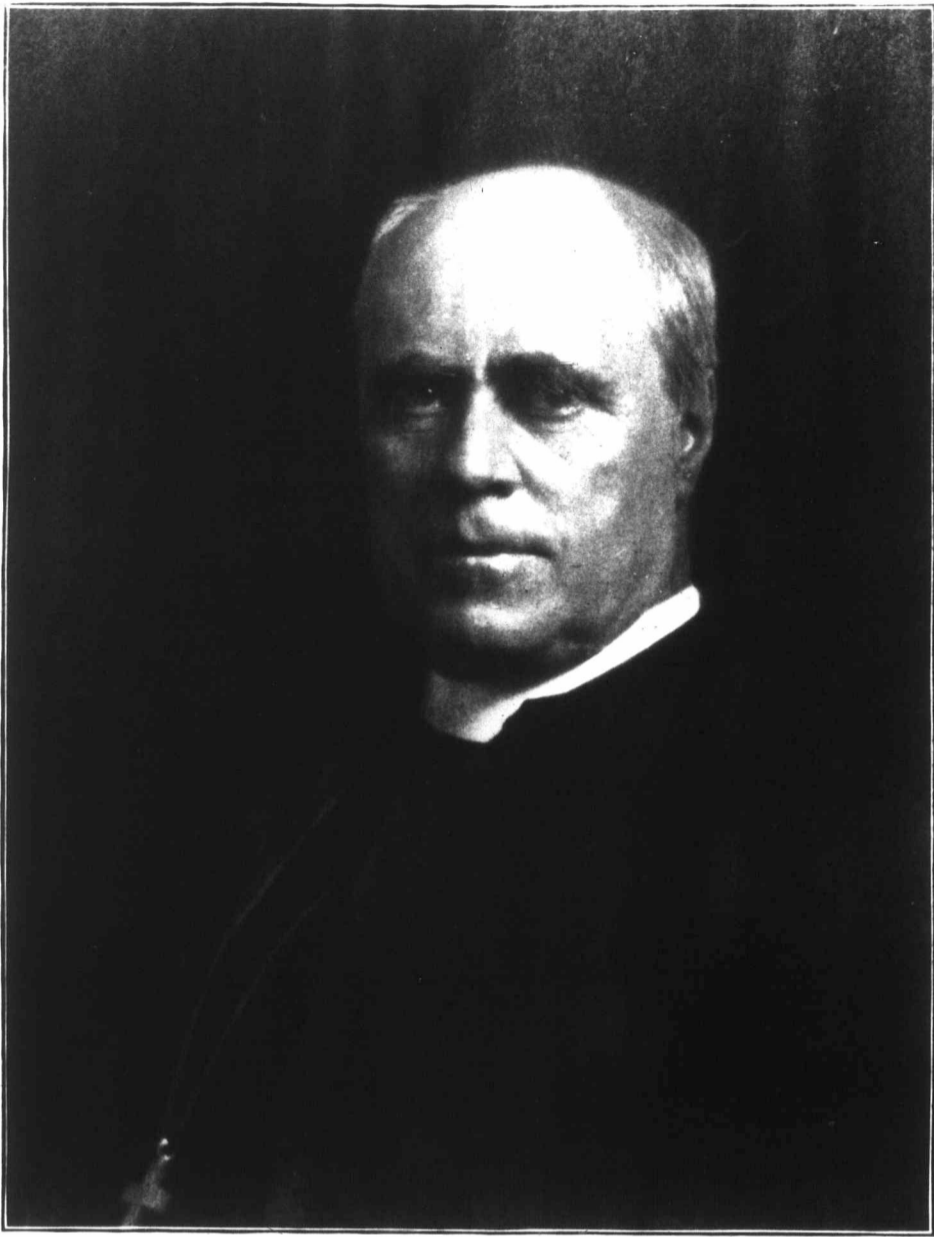
he spoke of the federation of Wycliffe and Toronto Universities, and of the fact that Trinity University had also lately been admitted into the same auspicious state. He referred them with a feeling of pride to some of Wycliffe's distinguished graduates, mentioning particularly Rev. Mr. Stringer, of the North-West, and Rev. Canon Cody. He then read the following address: "May it please Your Grace: Upon this auspicious occasion we would bear our humble part with our fellow-Churchmen and the citizens of this Dominion in extending to you the heartiest welcome, not only because of your august position as the Primate of the English Church, the first who has ever crossed the seas and sought to know personally the Churches of the West; but, also, because of your own high character, your broad statesmanship, and your genuine and gracious sympathies with all the Churches of the Reformation, and with the Anglo-Saxon race in all its branches. In this we may be permitted to recognize the same spirit of loyalty to the principles of the Reformation, and the same Catholicity of heart which distinguished the great Archbishop Tait, to whom Your Grace is bound by such intimate and sacred ties. To Your Grace, as one who takes a profound interest in all questions relating to theological education, and to the position of the laity, and their participation in the work and administration of the Church, Wycliffe College may specially offer its congratulations; for this college was in its inception a spontaneous movement of the laity, which had for its object the making of adequate provision for theological education of a truly systematic and scientific character, based upon principles which they believed to be vital to the well-being of the Church, and also to have this special theological training in close connection with the national system of education, of which, in this province, the crown and keystone is the University of Toronto, with which Wycliffe College is federated. We bid Your Grace Godspeed in your mission, and pray that it may greatly conduce to the strengthening of the bonds of fellowship between the Mother Church and her Daughter Churches on this continent, and to the closer union in amity and service of the Anglo-Saxon race, to whom God has entrusted such great responsibilities for the well being of humanity."

On behalf of the faculty of Wycliffe College. (Signed), J. Paterson Sheraton, D.D., LL.D., Principal. On behalf of the council, N. W. Hoyles, K.C., LL.D.

His Grace, in reply, said they certainly did not misunderstand him when they said that he took a keen interest in his visit to Wycliffe. He did not like to say it was his first visit, because no one could say definitely whether their future hopes would be fulfilled. At all events the outcome of the visit would be a fruitful one for himself at least. He was trying to understand some of the facts and factors in Canadian life and hopes, and it would be indeed to misunderstand the position and to take away a disappointed view of it if he were to be content to see only the secular, commercial, civic and political progress in all the manifold ways in which they were hourly brought to his notice, and to forget that beneath and around it all adequate preparation was being made for the growth of Canada in a religious as well as a political way. He could not say how keenly he felt the mischief that had been done in the Old Country sometimes by the isolation of theological from secular education. He rejoiced that Wycliffe should be associated so closely with Toronto University, of which he had now the high and distinguished honour of being among its graduates. He rejoiced at the thought that the traditions had been laid strong and deep in the last twenty-five years' service which had passed since Wycliffe first sent out its graduates. They had done well and wisely, he thought, in linking the college with the name of a man whom he

always regarded as one of the veritable champions of religious thought, religious freedom and religious earnestness. The future would be the greater, the sounder and the wiser in proportion as they held to the traditions which had come down to them from early days. In conclusion, His Grace wished Godspeed to the college, and prayed once more that the visit might be fruitful of good to himself and to the college. Mr. Hoyles thanked His Grace for his kind words, and expressed the hope of all that the visit would not be his last. His Grace was then introduced to a number of the faculty and graduates, and subsequently shown about the college. Among those present were:—Henry O'Brien, J. Herbert Mason, Samuel Trees, Principal Miller, Stapleton Caldecott, Chas. Fleming, Robt. Parker, Rev. Septimus Jones, Rev. T. C. DesBarres, Rev. C. J. James, Rev. Bernard Bryan, Rev. Canon Cody, Thomas Mortimer, Rev. A. F. Barr, Rev. Robt. Sims, Rev. W. C. White, of China; Rev. W. A. McClean, of Emmerson, Manitoba; Rev. R. MacNamara, Rev. T. H. Cotton. From Wycliffe His Grace proceeded to Bishop Strachan School, on College Street, where he was met by the members of the Governing Board, including Rev. Canon Welch, Rev. Canon Sweeny, Rev. Dr. Langtry, Rev. C. L. Ingles, Rev. J. Scott Howard, Mr. Sydney Jones, Mr. Elmes Henderson, Mr. James Henderson, and Mr. W. D. Gwynn. The Archbishop and Mrs. Davidson were shown through the school by the lady principal, Miss Acres, and afterwards spent a few minutes in social converse with the ladies and gentlemen present on the piazza overlooking the college lawn. During the visit to the Deaconess' Home, at 127 Gerrard Street east, in the morning, His Grace handed certificates of ordination to three new graduates of the institution, Misses Carrie Bennet, Emma Austin, and C. Harris, and in expressing to the head deaconess, Miss Mastel, and the officers and members of the Governing Board his special interest in the deaconess' work of the Church, declared his belief that the coming generation would be amazed at the present neglect to adequately emphasize the work of the deaconesses in Church activities. On behalf of the ladies of the home, a bouquet of white asters was presented to Mrs. Davidson by the secretary, Miss Ives. After his visit to the Deaconess' Home the Archbishop and Mrs. Davidson, accompanied by Bishop Sweatman and Mrs. Osler, drove to Haverall Ladies' College. They were received by the principal, Miss Knox, and her staff, and by members of the Governing Board and their wives, including Prof. and Mrs. Wrang, Dr. and Mrs. Hodgins, Mr. and Mrs. Herbert Mason, Dr. and Mrs. Hoyles, Mrs. Chas. Moss and Mrs. Macpherson. His Grace was shown through a portion of the spacious new college building and inspected with interest the special provision made for gymnastic work by the students. Thence he proceeded with Bishop Sweatman to St. James' school-house, where some four hundred members of the Canadian Club were already seated around the luncheon tables, awaiting the arrival of the club's most distinguished guest. Another hundred members, for whom accommodation could not be found, were obliged to wait outside until after the luncheon, when they were admitted to the hall and listened to the Archbishop's eloquent address. At the head table were seated President Howell, with His Grace to the right and Bishop Sweatman to the left, and also Mayor Urquhart, J. Pierpont Morgan, Chancellor Burwash, Canon Welch, Principal Sheraton, Provost Macklem, Principal Caven, Chancellor Wallace, S. B. Gundy, H. M. Irish, Rev. Mr. Ellison, Canon Cody, Rev. H. Holden, C. W. J. Woodland, J. R. Bone, J. Turnbull, and A. E. Huestis, secretary of the Canadian Club. President Powell, in introducing His Grace, declared that the occasion was the most notable one in the history of the club. They were honoured by having as their guest the distinguished head of the great Anglican

Church, and they extended to him, on behalf of the citizens, a most hearty welcome to Canada and to Toronto. On rising to reply, the Archbishop was received with loud and prolonged cheers by the members of the club. His Grace spoke as follows: "It is with no ordinary feelings of diffidence that I rise to thank you for the reception which has been accorded, to the kindly introduction of me which has been given by your chairman. Since I set foot on Canadian soil some eight days ago, it has fallen to my lot, not infrequently, to say the least, to have the privilege of returning thanks for the kindly welcomes accorded to me. My endeavour has been rather to solve the problem of perpetual motion than to get the opportunity that I should desire of quietly and deliberately thinking over what I have seen, and thanking adequately those who have done it all for me. But, if I have felt diffident before, I can say quite straightforwardly now, that I feel it more keenly at this moment, because I recognize to the full the meaning of the gathering to which I am allowed to speak. Its importance is not so much of to-day or to-morrow, but it is in the years to come. The reception which you have given me I think I rightly understand. I know, of course, I am not so stupid as to suppose that it is in any narrow sense of the word a personal thing. It is not connected with denominational considerations; and I know that what you are thinking of is the kindness of the welcome which you give to one who is necessarily, from his position, a somewhat prominent citizen of the Empire, and who has large responsibilities connected with our common life, and certainly desires—here, at least, I can speak from my heart—to do what in him lies to make that common life, whether in this new country, or in the old, a worthy and ever worthier thing. (Applause). I must honestly confess that my experience in this eventful week leaves me a little dazed, my thoughts are somewhat tangled just at present, and I want time to comb them out. But they will be combed out. I look during this very week, beginning, for a little quieter time, for that most necessary process and then I honestly hope that what I have learned in these, to me, incomparable days may by the grace of God, in some way or other become fruitful of good elsewhere than here in the days to come. To me the occasion is simply brimming over with interest, and if what I have to say seems to you inadequate to such an occasion—I am speaking quite honestly—if I seem to have failed to strike some great thought, it is simply because again and again there comes to me the recurrent strain of the old thought with which every one must be inspired at such a moment as this; the thought of this great Dominion, and all the things that are yet to come; things of the future, whereof we are seeing the early days, and of which you to whom I speak will doubtless see a great deal more than the older men shall ever see. I do not know whether anyone around me at this table would try the task of defining this audience—my generous hosts of to-day. But there are certain elements in the composition of this great gathering which require no definition. In the first place most of you are keen, and I imagine probably few in this room are not eager, in their loyalty to the Empire of which we are a member. (Applause). You to whom I speak are for the most part young. So is the twentieth century, and I honestly believe for my part that the twentieth century will be in all that goes to make life worthiest, the greatest century that the world has yet seen. I am one of those who have always been able conscientiously and straightforwardly to take a bright and a hopeful view of coming days. Is there any part of the world's story, any portion of the world's surface which we would rather have lived in than that in which God has trusted us with, the years we have to spend, or the land in which we have to dwell? If, as I unhesitatingly believe, we are given the trust to fight in the foremost fields of time, I do



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MRS. DAVIDSON, WIFE OF THE ARCHBISHOP OF CANTERBURY.



THE REVEREND JOHN H. ELLISON, M.A., OX., VICAR OF WINDSOR,
CHAPLAIN TO HIS GRACE THE ARCHBISHOP OF CANTERBURY.
Taken in the robes of Chaplain to the King at His Majesty's Coronation



THE MOST REVEREND WILLIAM BENNETT BOND, D.D., LL.D., ARCHBISHOP
OF MONTREAL AND PRIMATE OF ALL CANADA.

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believe that the men in England and the colonies are trying to rise to those opportunities, and by the grace of God to use them to the full. I envy you younger men for the chance you have, the opportunities that may be yours of living on into the time, say twenty or thirty years hence, when you will be at your best and we shall be gone, and when the opportunities which we have thought large and manifold will be dwarfed alike in importance and variety by the opportunities which I honestly believe will be yours. By the time you are a little balder, a little stouter, a little shorter in wind, I believe you will have had in your hands opportunities for the well-being of the world we have tried to use to the best of our power up to now, and often and often have failed: which men are learning to use better as the opportunities multiply from day to day. But surely it is true that men of other countries are speaking largely about us and our Imperial and local responsibilities, and see that we are keen to use them to the best advantage for the sake of all. If that is to be done, it is my belief that one of the opportunities that must be held fast to from year to year—and the most important years lie still ahead—is to prepare for it not too definitely—that is in a sense a strange expression; not in too utilitarian a way, not simply to ask what we must do that will in the large sense pay, but what we must do to become as fit all-round for whatever responsibilities may come to us as we can by God's help." When he was a little boy he had been taught grammar from a very old book, having two lines printed opposite the title page. These were, "Let syntax be your constant guide, so shall you on a pony ride." He had not then seen the connection, but had now come to understand it, for he who was to study and master syntax would be fit for the far-off and much different responsibilities of horsemanship. And it seemed to him to be a not unworthy thought, whatever at any time might be given us to do, if we made the very best use, of it for the making of ourselves as fit all round as we can be; that was probably in the highest sense a fulfilment of the obligations immediately before us. "You in the Dominion are going to succeed and go forward in laying largely and widely—it must be widely, whether you will it or not—widely and wisely the lines on which is to be built up the nationality—the huge nationality that is bound before many generations have passed, to come. Of course there will be obstacles in the way. Of course there will be things to hamper in a new land, from its very newness, as there are good things in an old land from its oldness, but they are there to be overcome. Continuing, His Grace referred to the definition of a man given by the ancient philosopher, Pliny—"Animal flens impenitum"—an animal that must and will win despite all obstacles. That definition from the mind of a heathen philosopher, 2,000 years ago, could surely in the light of modern progress and achievement be translated into something even more hopeful and inspiring. Canadian young men, he believed, were profoundly loyal to the British Empire. And that loyalty was born of a deep-rooted and intelligent conviction, of a sober, serious understanding of the gigantic and illimitable trust committed to all citizens of that Empire. From it there must grow results making for the enormous and incalculable benefit of the whole world. A certain historian had said that England had developed Imperialism in a condition of absent-mindedness. That might have been so, but there was an underlying reason in the heart of the people who felt the need of doing something for the welfare of all mankind, and who responded to the call. In the unrolling of the world's story there ran a Divine purpose and plan, and this world-wide responsibility had been steadily brought before the British race, who must ever make their opportunity tell for the universal good. Tracing the growth of this new

realization of international responsibility by the Anglo-Saxon race, His Grace noted that but a few years ago, when he was at school, teachers and pupils had not been at all alert to the opportunities and duties of citizenship of the British Empire. Our race possessed a power unique among the nations of the world—the power of permanently and continuously holding a great Imperial position. Other great empires had flourished but for a time. France and Spain, and Portugal and Holland had been overtaken and far outstripped by Britain. To this nation alone had been apportioned by God's providence the power of holding, for righteousness and uplifting, large tracts of the world's surface. It was this great and inspiring thought that had come strongly home to the race during the last eight or ten years. The first jubilee of Queen Victoria, in 1887, with its gathering throngs from all parts of the Empire, had illumined the meaning of this Imperial brotherhood and Dominion. Then with the Diamond Jubilee, ten years later, had come another great object lesson along the same line. The whole people had received the central idea of it all with responsive enthusiasm and had come to realize what a united home and colonial life really meant. And later came the cementing influences of the war in South Africa, followed by the death of "the great Queen." "I was," he said, "one of those who took part in that memorable pageant which crossed the waters of the Solent at sunset on a February day, and carried the loved remains of the sovereign, whom the whole empire had venerated, to her last resting place, and as we passed through the long line of steamships that kept the few miles of passage across the calm water, I was standing with a group of men, who were speaking together on the deck, of what it all meant. What struck us most was not the booming of guns from the great ships, as the little black cortege passed, but it was rather the echoes that were coming to us of the voice which was running round the world, of how the whole Empire in its every part was absolutely at one in that hour. It was what was meant by the tears thus widely shed, the loyalty thus quietly and feelingly expressed throughout the world, and the making of our own forever of the idea of sacred responsibility which had come into being during the earthly life, then at an end, had grown into being as a thought which had come to stay. I believe that to be a true fact in modern history, one which is brimful of significance above all for you. For if you have come into your inheritance of power and responsibility with growing manhood to-day, it is at a time when the Empire as a whole, has realized what it and its greatness means, and it will be for you to make that answerableness bear fruit, as I have said already, in a worthy and ever worthier life of your own. I believe that can come true, and I think it will, and I stand here before you to-day, and say, and I cannot help saying, that there is no more necessary subject for our thoughts and our prayers than that fruit may be given to the growth of that idea of answerableness and responsibility, and there is no work field in which that fruit can be more profitably cultivated or the trees bear it more abundantly than in the vast, the illimitable tracts of the Dominion to which you belong." "What we want to-day," he concluded, "in the words of one of Kipling's most stirring poems, is to get down to the depths, to what he calls 'the imperishable plinth' of things, seen and unseen, that touch our position. Once we have done that, once we have got down to the depth in our own life, and the common life, depend upon it the answer will come not merely in the broadening and deepening, but in the making secure of our lives, and it will be in all concerns to which we put our hands in a progressive and advancing life. Once more, what we want is that the men, aye, and the women, the men we think of specially at this hour, shall pay as a tribute their element of confidence to

the common stock, so that those who come to the top, who are the leaders in statesmanship or smaller things for which our public life is responsible, or the concerns of our great commercial undertakings, may be the right men. This is, I believe, the way in which we can best meet the responsibilities which have grown up, and come to be realized for the first time almost within the memory of one-half of those assembled here to-day. Your great land, I have said again and again this week, impresses everyone who sees it for the first time. It is a country of mighty beginnings. None can think that we have reached maturity or anything like it. Look ahead twenty, thirty, or forty years, and think what those beginnings will have meant. I take courage by the idea of the great power, forcefulness, character, and deep down probity of life which have characterized the whole of the onward march of the British people. We feel thankful that that is going to be true also in the coming years and in this land. Set your hands, brothers, all, to that task, and depend upon it it will not be in vain. First learn to grow, then to think, then to resolve, then to put that resolve into action. God bless you and God speed you in the task." His Grace resumed his seat amid tremendous applause. Rev. D. Bruce Macdonald, principal of St. Andrew's College, in proposing a vote of thanks to the Archbishop, declared that His Grace was honoured first and foremost for his own personal worth, and for the manner in which he filled his historic office. He represented what was very dear to the hearts of all loyal Canadians, and they all thanked him sincerely for the inspiring message he had just given. Rev. Canon Cody, in a most felicitous speech, in seconding the motion, said: As a Canadian and a member of the Canadian Club, I have much pleasure in seconding this resolution of thanks to His Grace. The Archbishop comes to us as a personal embodiment of the idea of Imperial unity. He is the first citizen of the foremost and, we trust, most long-lived of earthly empires. His very presence with us we esteem at once an honour and an inspiration. He comes to us also as a living link between the venerable and storied past, and the strenuous prophetic present. In a new country like ours there are many crudities, real and apparent; and at times it seems as if in a spirit of self-sufficiency we were unwilling to learn the lessons of wisdom which only an older civilization and more-settled order can successfully teach. But at heart we are not really unteachable. We gladly sit to-day at the feet of him who so worthily holds the august

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and ancient see of Augustine and Anselm, of Langton and Cranmer, of Parker and Tait, and seek to give good heed to his noble message. It has always been the glory of England, of England's Church, and of the great prelates who have held the primatial See of Canterbury, to know how to blend the old with the new; to adapt and not to destroy; to learn from the past without being enslaved by it; to glory in the achievements of modern progress and yet to bind them to all that has gone before. Splendidly has our distinguished guest discharged this lofty duty; and thankfully do we younger members of a young community receive his searching address—the hopeful utterance of ripe experience and the weighty words of one whose very office links the busy world of to-day with the distant beginnings of our ancestral history. The Archbishop briefly thanked the club for the kindness of their welcome and for the opportunity of speaking to them. The president announced that he had been requested by Mr. Pierpont Morgan to excuse his early departure after the luncheon, an important business engagement having demanded his presence elsewhere at two o'clock. The function concluded with three ringing cheers for the Archbishop. In the afternoon the archiepiscopal party was driven to the city hall, where the Mayor and aldermen and city officials were assembled in the council chamber. The Mayor in a few words of welcome spoke of the general trend of the city in favour of good administration, based on righteousness, and the advancement of education and cultivation of loyalty and devotion. His Grace was profoundly touched with the kindness of his welcome. They had learned in the long discipline of the centuries how civic well-being depended on how responsibilities were discharged. Their great city was a revelation for which he had been unprepared, and he had not realized all the dignity and beauty they had given him the opportunity to see. He prayed that the Divine blessing should rest on all to whom responsibility belonged. "Now I feel that I really know Toronto," said the Archbishop when Mayor Urquhart took him up to the city hall tower and showed him the six wards and the island, and the regions round about. And the people of Toronto who have been studying His Grace since his arrival feel that they know him much better and "more worthily," to use his own frequent phrase. His addresses in Toronto evince a profound humanity, and keen sense of the great responsibility of his high office, they also gave evidence of breadth of policy, sound judgment, broad culture and unusual well-fostered intellectual power which, playing behind the polished suavity of the courtier, constitute a splendid equipment for the great office he fills. On Tuesday morning at nine o'clock His Grace and party left Toronto for Niagara and the United States, where he will be the guest of Bishop Potter. We observed at the station the Bishop of Toronto, representing the clergy, and Messrs. D. M. Stewart, Wm. Laidlaw, and Frank Wootten, of the Canadian Churchman, representing the laity. The two or three hundred men, expected by Mr. J. Pierpont Morgan, to see the Archbishop off, were also not discernible.

Happiness consists in the enjoyment of little pleasures scattered along the common path of life, which, in the eager search for some great and exciting joy, we are apt to overlook.

—The Garb of old Gaul has become very fashionable of late. Messrs. John Catto & Son have prepared a little book for distribution to all who are interested in the subject. Though small, it is full of information, and contains the result of years of study. While of interest to those who wish to wear the dress, the book has a much greater intrinsic value.

VISIT OF THE ARCHBISHOP OF CANTERBURY TO THE SISTERHOOD OF ST. JOHN THE DIVINE, TORONTO.

Monday, September 5th, was a red-letter day in the annals of the Sisterhood of St. John the Divine, for His Grace the Archbishop of Canterbury found time amidst all the pressure of his many engagements, to confer upon the Sisters the great honour and pleasure of a visit to their House. His Lordship the Bishop of Toronto had mentioned 10.30 a.m. as the probable hour of His Grace's arrival, and cards had been sent to all the associates within reach, asking them to join the Sisters in chapel in order to receive His Grace's benediction. Long before the appointed hour the chapel was full, and a little after nine o'clock the boulevards on either side of Major street were lined with an expectant crowd of men, women and children, taking advantage of the fine weather and of the holiday to try to get a glimpse of the Primate of All England. The Warden, with the Reverend Mother, received His Grace the Archbishop, and the Bishop of Toronto when they arrived. His Grace and Mrs. Davidson then walked through the now empty and very dusty hospital, and were kind enough to express admiration of its bright, sunny rooms, and of the general arrangement of



A View of the Interior of St. John's Chapel.

the building—especially the addition now in process of erection. It was unfortunate that the work going on there necessitated the pretty homelike hospital being seen in such a condition. The visitors next passed through the kitchen and offices of the Church work room, where all the vestments and other embroidery, finished and unfinished, now on hand, were displayed. One of the first acts of His Grace on arriving at Quebec had been to dedicate for the use of the Cathedral there a very beautiful and costly altar frontal, designed by the Rev. Ernest Geldart, in England, and executed by the Sisters of St. John the Divine in Toronto. His Grace and Mrs. Davidson examined the work with marked appreciation. They asked many questions regarding the different works of the community, evincing a kindly and encouraging interest in every department. From the Church work-room the guests were conducted to the chapel, where all the Sisters and Associates were assembled. Here the Archbishop, after appropriate prayers, addressed some earnest, helpful words to those present. His address was, in effect, as follows: "Since my arrival in Canada, I have been seeing all phases of life—civic, public, social, etc.—all the rush and

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hurly-burly and stir, attendant upon the modern, young life of this land. To-day I have a glimpse of the other side—of that which is such a power in the Church—the leavening and motive of all the active, rushing, busy life going on around us—namely, the deep spiritual life, that life of prayer, of earnest meditation and activity combined, to which these lives have been given for the sake of Him Who died upon the cross; bound together thus, by one aim, no action is wasted, no life thrown away. Those who can work least can perhaps pray best, while those who can do most work can also pray, thus making their activity and energy a worthy offering. In these days of hurry and toil, a life such as this is an untold blessing to the world outside. Devotion and prayer have widespread effects upon the life and work of those who have little time for thought of higher things. And now let me give my blessing. May it rest upon every part of this life and work." All then knelt for the Benediction, and on rising sang the Doxology—a heartfelt act of praise and thanksgiving for what each one present realized as a very great privilege—the presence, and helpful, earnest words of one who is the visible head of our branch of the Holy Catholic Church.

BROTHERHOOD OF ST. ANDREW.

Address all communications to the General Secretary, Imperial Bank Building, Leader Lane, Toronto, Ont.

Mr. T. W. Thomas, the travelling secretary for Canada has left on an extended trip to the Maritime Provinces, where Churchmen generally wish him "good luck." As things in the Maritimes are not as active as they might be, so far as the Brotherhood is concerned, the sole object of Mr. Thomas' visit is to thoroughly organize the work in that portion of Canada. The method which he intends to adopt is to use a large centre as his nucleus, get the work thoroughly established there, visit the outlying towns, and have a final meeting in the chief town, and endeavour to form all the chapters in that district into a local Assembly. It has been found long before the time of writing that the men of our Church will take up Brotherhood work if it is put before them in a simple and practical way, which Mr. Thomas and Mr. Davis are capable of doing. This has undoubtedly been proven, for the success that has attended the efforts made would not be so apparent if it were not so. It is sincerely to be hoped that all our Churchmen everywhere will realize their great obligation to our Lord and Master, Jesus Christ, by taking up this work. Many prominent Churchmen, after years of active experience in the work, vouch that Brotherhood work is positively the best Church work that any man of our Church can undertake. One need not be eloquent to do the visiting required, and surely any Churchman can pour his whole heart and soul into earnest prayer once or probably twice a day. It is with regret to learn that many men of our Church are so bashful as to think that they may be ridiculed by some sinner if they took up this grand work. Yet they do not think of our Lord's last command, asking us to preach the Gospel to all the world.

Mr. Davis has just returned to the city from a short trip down East, visiting the following towns: Bowmanville, Port Hope, Cobourg, Millbrook, Omemece, Port Perry, and Brooklyn. At Bowmanville the rector, Rev. W. E. Carroll, welcomed the Travelling Secretary very warmly, and called upon fifteen men, twelve of them being present at a meeting held in the school-house the same evening, to consider organization. After some discussion, it was decided to leave the matter for two weeks, when another meeting would be held and then complete formation. Port Hope was the next point of call. Here Mr. Davis spent three days, and during that time succeeded in organizing a new chapter, St. John's, which has already applied for charter, and he revived St. Mark's, No. 133, with a strong membership. Both rectors are very keen on the Brotherhood. At Cobourg the curate of St. St. Peter's, the Rev. T. F. Summerhayes, called upon ten men with the Travelling Secretary, and had a good attendance at a meeting held in the evening. The rector, Canon Spragge, urged the men to take up the work, and Rev. Mr. Summerhayes made kindly reference to his pleasant experiences while a member of St. Matthew's Chapter, Toronto. A chapter of excellent men was finally formed, and it is anticipated that a junior chapter will be formed in the near future. Millbrook.—Here Mr. Davis was advised by the rector to defer organization till later on in the autumn, as the best men of his congregation were not in town. When Mr. Davis reached Omemece, he found that the rector was out of town, so he left for Port Perry. Here the rector, Rev. A. Scott, extended considerable hope of having a chapter formed in the early autumn. At Brooklyn, the rector has recently resigned, and so nothing could be done, regarding formation of a chapter. Word has just been received at head office that Mr. Thomas on his way to Halifax stopped over at Cardinal, on Sunday, the 25th of August, and succeeded in forming a chapter of eight very earnest men.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

ONTARIO.

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

New Boyne and Lombardy.—St. Peter's church, New Boyne, has been provided with a galvanized iron roof at a cost of \$400. The congregation has undertaken to raise this sum by direct subscription.

The congregation of Trinity church, Lombardy, recently planned a surprise for their clergyman, which they successfully carried into effect, for when he entered the church, on Sunday, he found a handsome Brussels carpet in the chancel, replacing the one which had done duty for many years, while the upper part of the nave had also been carpeted, new matting laid in the aisle, and a new oilcloth in the vestry. Not the least pleasant part of the surprise was that the improvements had already been paid for.

TORONTO.

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

Bishop Strachan School.—The Archbishop of Canterbury and Mrs. Davidson, accompanied by the Bishop of Toronto, visited this school on Monday last. The visitors drove through the beautiful grounds to the easterly entrance, where they were received by the Lady Principal, members of the Council, and other officers. An inspection of the school buildings was made, after which His Grace expressed himself as very pleased with the excellent equipment the school possessed and its charming surroundings. The Archbishop and Mrs. Davidson then signed the visitors' register, their names appropriately following those of the Prince and Princess of Wales, who visited the school some time

since. The following members of the Council and their wives were present to receive the noted visitors: Canon and Mrs. Welch, Dr. and Mrs. Langtry, Canon and Mrs. Sweeney, Mr. and Mrs. James Henderson, Mr. and Mrs. McLean Howard, Rev. and Mrs. J. Scott Howard, Rev. and Mrs. C. L. Ingles, Rev. and Mrs. A. J. Broughall, the Provost of Trinity College, Mr. and Mrs. W. D. Gwynne, and Mr. and Mrs. Sydney H. Jones.

St. Augustine's Church.—Two memorials to the Rev. G. M. Kingston, have been placed in this Church. One is a handsome chalice, made by the Gorham Mfg. Co. The base is decorated with emblems of Holy Communion and of the four Evangelists, and around the bowl is the inscription: "To the greater glory of God, and in loving memory of George Malcolm Kingston, died March 28th, 1904." The other memorial is a brass tablet, of large size, and very beautifully done. The inscription is as follows: "In loving memory of George Malcolm Kingston, M.A., sometime rector of Penetanguishene, and Rural Dean of West Simcoe. Chaplain to the Toronto General Hospital from May, 1903, to March, 1904. During the last year of his life he ministered to this congregation every Sunday. This tablet is erected as a mark of their deep respect and warm affection. 'To-day shalt thou be with Me in paradise.'" The text at the end is the text of the last sermon Mr. Kingston preached in St. Augustine's, a very beautiful and bright sermon on the state of the departed.

Trinity College.—The eighth annual meeting of the Trinity Clerical Alumni began at the College, on Tuesday, September 6th. It was generally felt that the time of the year was unsuitable, and it was decided to return to the old plan of having it in January, but in spite of many drawbacks, the attendance was very fair, and the interest very great. At 11 a.m., on Tuesday, the Rev. F. G. Plummer gave three addresses in the chapel, on "Ministerial Work." In the afternoon, the Rev. E. C. Cayley read a long and well-worked-out paper on: "The Divine Immanence in Nature and History." A very lively discussion followed, and Mr. Cayley was asked to continue the subject at the evening meeting. At 8 p.m. an informal missionary meeting was held, at which the affairs of our Japanese mission were discussed, and an interesting letter from Rev. C. H. Shortt was read. Mr. Cayley then resumed his subject of the afternoon. On Wednesday morning, Rev. Prof. Duckworth gave an able paper on the "Revelation of St. John the Divine." In the afternoon, Rev. G. F. ——— read a helpful paper on "How to Make Work More Effective Through Church Services," and Rev. T. G. A. ——— sent a paper on "Parish Organizations." On Thursday morning, Prof. Clark gave a "talk" on the best editions of the Bible for clerical study, and made a strong plea for the use of the Revised Version in church. The session came to an end with an extremely lively and interesting discussion on papers on: "The Resurrection of the Body," contributed by Revs. C. W. Hedley, and A. T. Belt. It was felt by all that the close of a summer holiday (with lovely weather outside, and many attractions in the city), was not an ideal time for such a conference, and it was found by experience that men are unwilling to prepare papers during summer holidays. But while some subjects had to be cut out of the programme, the papers contributed (some at very short notice), showed every sign of great care and much research. The next meeting will be in January, 1906.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Baysville.—The Rev. A. W. Hazlehurst desires to acknowledge the receipt of a parcel of very nice books, a grant of the Church Bible and Prayer Book Society to the Sunday School of St. Ambrose Church here, and thanks the Society for said grant.

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Morpeth.—The Rev. E. Softley, Jr., rector of this parish, has recently returned from a holiday trip to Manitoba. During his absence the services of the church here were very efficiently and kindly supplied by the Rev. Canon Smith, of London, and Mr. J. H. Tonge, of St. Thomas.

Lion's Head.—Christ Church.—The Willing Workers held a special meeting in July to consider what could be done towards a house for a rectory, the house our clergyman occupies being a rented one, the owner wishing to occupy it himself, and no house in the place to rent, at least not one we would care to see our clergyman and his family living in. Building a house seemed entirely out of the question. Having had a very good offer of a house and lot for the sum of \$590, we decided to purchase. We have paid \$50, and will pay \$50 more the middle of September; the middle of December we pay \$200. This will be our hardest strain, as we have three years to pay the balance. It is a great undertaking for our small band of workers. Any friend who may read this little item and feel that he or she could aid us by giving a contribution, large or small, it will be very thankfully received. Kindly address to our secretary and treasurer, Mrs. E. Ganton, Lion's Head, Ont.

THOUGHTS FOR THE THOUGHTFUL.

It is dangerous thing to live good, if that is all our living.

There is such a thing as having a life empty of Christianity and a mouth full of beautiful phrases about heaven.

Often our trials act as a thorn hedge to keep us in the good pasture; but our prosperity is a gap through which we go astray.

The temper of the mind in which we meet the hundred and one tiny circumstances of every hour determines our happiness or unhappiness far more than does the detail of what those circumstances are. We cannot choose the circumstances, but we can choose the temper.

"One thing have I desired, that will I seek after; that I"—in my study; I, in my shop; I, in my parlour, kitchen, or nursery; I, in my studio; I, in my lecture hall—"may dwell in the house of the Lord all the days of my life." In our "Father's house are many mansions." The room that we spend most of our lives in, each of us at our tasks or our work-tables, may be in our Father's house, too, and it is only we that can secure that it shall be.

In a world, where there is so much to ruffle the spirit's plumes, how needful that entering into the secret of God's pavilion, which will alone bring it back to composure and peace! In a world where there is so much to sadden and depress, how blessed the communion with Him in whom is the one true source and fountain of all true gladness and abiding joy! In a world where so much is ever seeking to unhallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God. —Archbishop Trench.

Children's Department.

THANK YOU.

Little Jack was only four years old and a great pet of his Aunt Ruth on account of his sweet, affectionate ways. One day his cousin, a boy of sixteen, set Jack to work for him. He told him to pull up some weeds in the field while he finished his story. Little Jack worked away until his fingers were sore and his face was very hot. When, at length, he returned to the house, his aunt said to him: "Jackie, what have you been doing?"

The tears came into his eyes and his lips quivered, and for a moment he did not speak. Then he said: "I've been kind to Cousin Frank; I worked drefly hard for him, and he never said 'Thank you' to me."

Poor little Jackie! I felt so sorry for him. It was hard lines not to have a word of thanks after all his hard work. But that night when I put him in his little cot he said to me: "Aunty, this morning I was sorry that I pulled the weeds, but now I'm not sorry."

"How is that?" I asked. "Has Cousin Frank thanked you?"

"No, he hasn't; but inside of me I have a good feeling. It always comes when I've been kind to any one; and, do you know, I've found out what it is?"

"What is it, darling?" I asked. Throwing his arms around my neck he whispered: "It's God's thank you."

THE BOY AMONG THE BOAT CUSHIONS.

"If I could only row like that!" And the boyish face with the pallor of recent illness was full of envious admiration, as he leaned back among the cushions, watching the other's strong, even stroke. It carried them at a good rate toward the entrance to the inlet, in spite of the contrary tide that strove to drive them back. "Never you mind, now!" The tone was cheerfully sympathetic. "You will be rowing all right in a few weeks, and I shall look out for my laurels then."

"It isn't only the rowing I'm losing—it's everything. To think that I must take that miserable header, and lose a whole year's work at college. I would be a soph. now if that wretched stone had not been in the way of my wheel last fall, instead of looking forward with fear and trembling to being a freshman in the coming term."



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"See, here, I'm going to row out to that yacht at the entrance—the big one moored pretty well out—row around it and then talk to you a bit while we drift back"; and he bent to his oars.

The passenger among the cushions nodded assent and smiled languidly as if to assure his companion that any moralizing upon his rebellious state of mind would be thrown away.

The boat danced over the choppy waves of the inlet, and rose and fell easily with the longer swell as they approached the yacht and the open sea. Not another word was spoken by either of the two occupants until they had rounded the yacht gracefully riding at anchor, and turned back toward the landing they had left almost a mile away. The rower drew a long breath, and said gayly:

"The tide will undo my work much faster than I did it"; and he pointed to the yacht they had just passed, now rapidly receding in the rear. It almost seemed as though their own little boat stood still in the midst of the dancing, sparkling waves, and that the yacht was gliding away from them. But a glance at other stationary objects dispelled the illusion; and while they drifted with the

tide the rower, dipping an oar now and then lazily, talked to the passenger with the pale, boyish face and the restless, discontented young eyes.

"I finished my college course this spring, you know, Rob," he began, "and I fancy few fellows—who really tried to work, I mean—ever came so near wasting the last year as I did." "You! What was the matter?" and the languid indifference gave way to mild surprise.

"Something like this. I began my senior year handicapped a bit in some studies that I disliked and had neglected the previous year. When I went into the senior I suddenly woke up to the fact that had been plain enough all along—that there was hard work ahead if I wanted to come out all right at graduating time. Right then, instead of settling down to work in the quiet, peg-away style that counts, I began doing foolish things. I hurried and worried over my work, and it really seemed as though the harder I tried the less I accomplished.

"Although I did not suspect it at the time, one of the professors was watching me, and he soon discovered the state of affairs. It was good of him to take the trouble, but one day he caught me alone and gave me a



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little lecture that was not down in the course.

"See here, my boy," he began, looking at me with his keenest professional glance, "do you know that you are wasting entirely too much time that you should spend in solid work?"

"I was indignant at once at both the tone and the words; and I'm afraid that I showed it pretty plainly when I assured him that I regularly put in more time over my work than any of the other fellows. At that he smiled quietly at me, took my arm, and walked along the secluded lane

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with me, talking pleasantly, earnestly, and to better effect than any one had ever talked to me before.

"I said that you were wasting too much time, and I meant no rebuke in saying it. But when you think you are working hardest, then is the very time that you are wasting not only time, but brain power and nervous energy. Now I will explain just what I am driving at. You say you spend more time studying than any of the others. I know you do, and it is not right. You are quite capable of doing the work in the same or even less time than the majority, and doing it better than you do it now. You are wasting in hurry and worry the time that should go into calm, concentrated work. When you work as you so often do, under a pressure of nervous haste, you do not work well. And then you spend more than the time you have, apparently gained by hurrying, in worrying over that badly done work.

"Now, my boy," he added, "if you wish to do good work—and I know you do—you must work deliberately. Take all the time you need for a given task, and in that time do just the one thing and nothing else. Do not allow a thought of haste or a doubt as to results to enter your mind for an instant; but fixing all your attention and energy on the thing in hand, do it. Then fling care to the winds for awhile, and when work time comes around again you will be ready for it; and you will not hurry or worry over it, either, after having once found the pleasure of working right."

"That was the lecture, Rob, as nearly as I can remember it, and I followed his instructions to the letter. In a short time I had regained the ability of concentrating my attention on the thing at hand to the exclusion of everything else; and the ease with which I did the work that had burdened me so before was really wonderful. It was only obeying the old advice of 'Work when you work and play when you play,' and there was no time left between or in the two divisions to waste in hurry or worry.

"It worked beautifully in my case, Rob. Suppose you try it? Play now, while it is play time, and don't wear out the strength you are trying to build up by worrying. Then when work time comes, work hard, taking your time to do your best. Leave the worry out, and the results to the wise One who said, 'Take no thought for the morrow'; and the manly young voice was gravely reverent.

The boy among the cushions looked up with a smile from which all the languid indifference was gone.

"Thank you," he said as the boat swung around to the landing under skilful guidance. "You have given me just what I needed in the way of advice, although I did not know it before. I shall not forget it."

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"I am glad you liked my first lecture, even if it was second-hand," replied the other, as he stepped out and made the boat fast. "I shall have to tell the professor that I used it as the first of a summer course"; and he smiled at the other's brightened face.

A MUNIFICENT GIFT.

Mr. H. N. Bradley, of New York City, has made a magnificent gift of a chime of nine bells, costing \$6,500, to St. John's Church, Boulder, Col. The Rev. G. W. Sibbald, canon of St. John's Cathedral and Rural Dean of Denver, is rector of this church. Mr. Sibbald is a graduate of Wycliffe, Toronto. He is erecting a costly and beautiful new edifice in this State University city, this being the second he has erected in this diocese. "Beautiful Boulder" is a delightful city, situated at the foot of the great Rockies at the entrance into the mountains. It is a favorite resort for tourists, and a starting point to the fishing and shooting grounds in the vicinity. The climate is unsurpassed.

THE MAY-QUEEN.

"You must wake and call me early, call me early, mother dear! To-morrow 'll be the happiest time of all the glad New Year, Of all the glad New Year, mother, the maddest, merriest day; For I'm to be Queen o' the May, mother, I'm to be Queen o' the May."

What young person, given to the reading of books, has not read the above lines? It is over sixty years since English-speaking people heard the jingle of their pretty music and knew that Alfred Tennyson wrote them, a young man then—only twenty-three. His father was an English clergyman who is said to have been of unusual stature and

energy. He had an unusual family, not only as to size—for I have seen the number set as high as a dozen—but it was high above the ordinary

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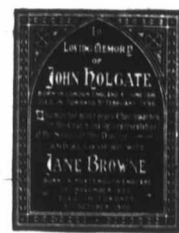
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CHURCHMAN

in talent. He had two brothers, Charles and Frederick, and they all, in a figurative sense, had harps and struck them with skill. King David is said to have kept a harp hanging above his bed that he might strike it the first thing in the morning. The Tennyson harp must have been kept where it was handy.

Something else was beautiful about the Tennyson family—the Tennyson character. I like to see brothers who are brotherly. They honour themselves and they put a crown upon the relation of brotherhood. Two Brothers living in sweet neighbourliness side by side, two brothers doing business under the same roof, two brothers writing a book, make a partnership that we all love to contemplate. One piece of Tennysonna, if I may use the word, was a little volume of "Poems by Two Brothers." This duet was the work of Charles and Alfred Tennyson.

In the Tennyson character, the religious element was so prominent that the Church of Christ will always feel a special indebtedness to it. The day that I write this, my attention is called to lines much admired by me, that beautiful poem written by Alfred Tennyson, "Crossing the Bar," and sung at a recent funeral in this neighbourhood. Deep under the Tennyson poetry was the Tennyson life, like a spring bubbling under the clear jets of water thrown down a hill-slope. Alfred Tennyson's niece speaks of walking with him on the sea-cliffs, and how he loved the great, blue sea that goes all about Old England like a border of sapphire all about an oval of green. In a walk on the cliffs, the wide sea all before him, he spoke of God's presence: "God is with us now on this down as we two are walking together, just as truly as Christ was with the two disciples on the way to Emmaus. We cannot see him, but He, the Father and the Saviour and the Spirit, is nearer, perhaps, now than then to those who are not afraid to believe the words of the Apostles about the actual and real presence of God and His Christ with all who yearn for it."

The niece told him she thought such a near, actual presence would be awful to most people.

"Surely the love of God takes away and makes us forget our fear," he told her. "I would be sorely afraid to live my life without God's presence, but to feel that He is by my side now, just as much as you are—that is the very joy of my heart."

We all know how the pretty young May-queen wasted away in sickness, saying to her heart-breaking mother such lovely things that we never are willing to forget them, but want to cherish them even as we would like to bear away the violets from the fields and treasure them in all their loveliness forever. Not long ago I ministered to a young girl who wasted away in her sickness like the pretty young May-queen. The day of the funeral she lay amid the flowers like another flower prostrated by the storm. To my words at that time I added some of the rare lines of Tennyson's May-Queen. You remember that those are the

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closing notes echoing from the singer's harp:

"Forever and forever, all in a blessed home—

And there to wait a little while till you and Effie come—

To lie within the light of God, as I lie upon your breast—

And the wicked cease from troubling and the weary are at rest."

OPPORTUNITIES.

All are alike in that opportunities come to all, but all are unlike in the kind of opportunity and the time at which it comes. Few complaints are oftener upon the lips of the faint-hearted than the supposed lack of opportunity. "If I only had half a chance," men say, and while they say it those who hear them know they would let it slip, because they are not using what they have. One sure way to miss the opportunities that do come is to be sighing all the while for the opportunities of others.

"The chance of a lifetime," as men call a big opening into material wealth, comes only to a few, but the chances of a lifetime for securing and using the very best of all things come day by day to all. The greatest, as the most necessary things in the world, are free to all. And opportunities with regard to the true wealth of life are common to all.

The wealth of life does not consist in what a man possesses, or only one in a million would be rich, but life's wealth consists in those spiritual qualities which all may bestow, and so none need be poor. The wealth of life is measured by its love and sympathy, its richness of heart and its constancy of service. For the exercise of these qualities opportunities are as plentiful as moments to the hour. As we have opportunity, let us do good unto all men, especially to them who are of the household of faith, is but another way of saying: Make each moment of life one of loving service. Such service is possible to all, and by it each will at last be judged.

It is not without comfort that we know that we shall ultimately be judged by our opportunities. "Thou didst well that it was in thine heart," even though the opportunity to

make the heart's thought materialize never presented itself. But opportunities to do the will of God are contemporaneous with life. The desire to serve Him is independent of the tools with which it works, and life lived in His name "makes even drudgery divine."—Episcopal Recorder.

**A Skeleton of
Skin and Bone.**

Nervous, Irritable and Weak—Had
Heart Palpitation and Suffered
Dreadful Pains.

Mrs. R. W. Edwards, 33 Murray Street, Brantford, Ont., writes: "For five years I suffered from nervous headaches, nervous dyspepsia and exhaustion. The pains in my head would at times almost drive me crazy. I could not sleep nights, but would walk the floor in agony until I fell exhausted and unconscious, and my husband would have to carry me back to bed."

"Sometimes I could take no food for four days at a time, and experienced terrible gnawing sensations in the stomach, had bad taste in the mouth and coated tongue. I was pale, nervous, irritable, easily exhausted, was reduced to a mere skeleton of skin and bone, and my heart would palpitate as though it was about to stop beating. My greatest suffering was caused by the dreadful pains in my head, neck and back, and all this was in spite of the best efforts of three leading doctors of this city."

"For the past nine months I have used Dr. Chase's Nerve Food, and for a considerable time I have not experienced a headache, or any of the symptoms mentioned above. From a mere skeleton this medicine has built me up in flesh and weight, until now I am strong and well, do my own house work, walk out for two hours without feeling tired, and am thoroughly restored to health."

Dr. Chase's Nerve Food, 50 cents a box, at all dealers, or Edmanson, Bates and Company, Toronto. To protect you against imitations, the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

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THE COMPANY WE KEEP.

"I would give my right hand," said John B. Gough, "if I could forget that which I have learned in evil society; if I could tear from my remembrance the scenes which I have witnessed, the transactions that have taken place before me."

We are walking phonographs, and register with a fearful accuracy everything we see, touch, feel, think, experience. "Men become false," says Charles Kingsley, "if they live with liars; cynics, if they live with scorners; mean, if they live with the covetous; affected if they live with the affected, and actually catch the expression of each other's faces."

Every youth should choose a high ideal in the person of some one to whom he can look up and whose character he would like to resemble. This constant struggle to attain the character of our ideal is a wonderful uplift to the mind. It sustains and strengthens it.

STRENGTH TO YIELD.

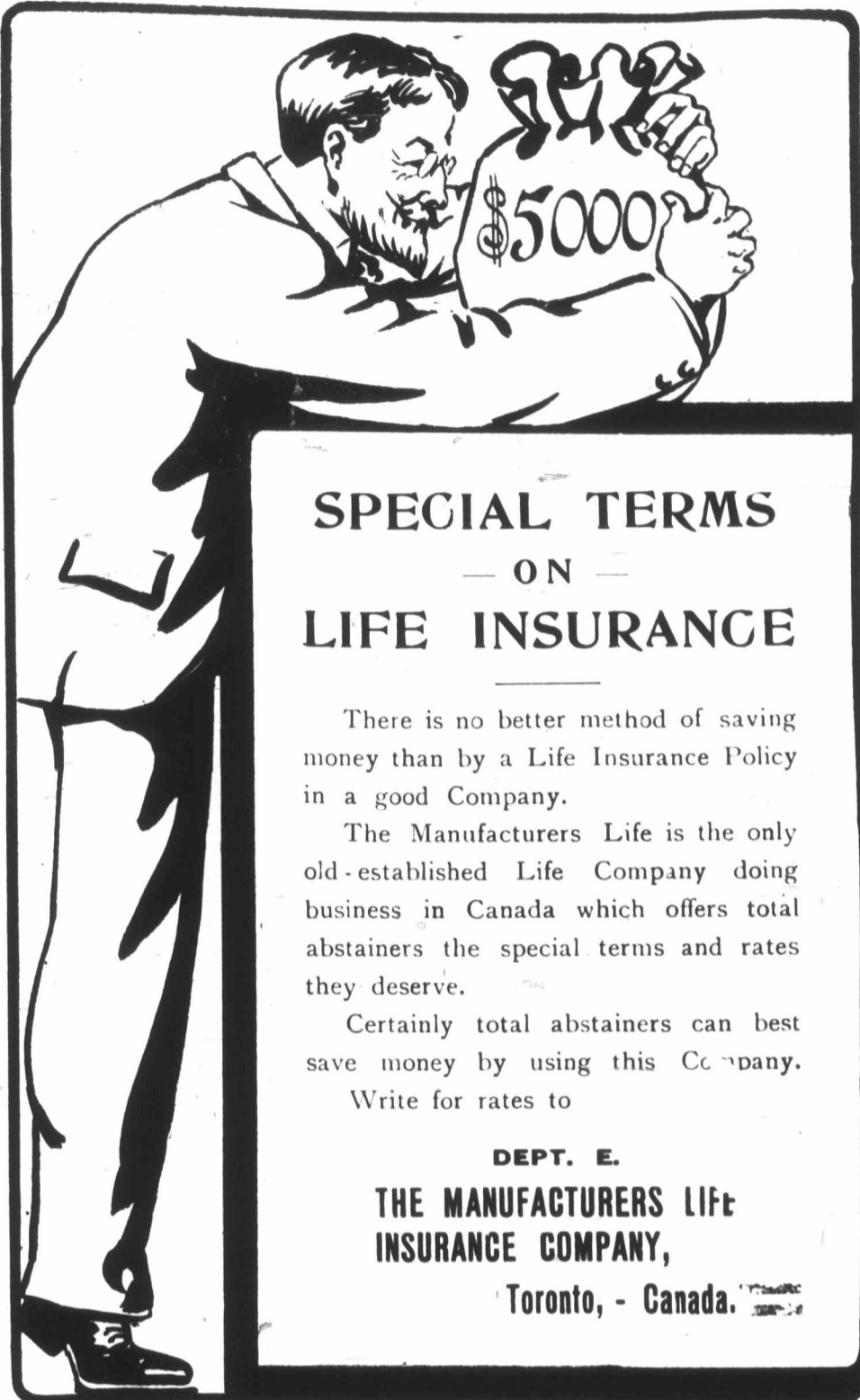
Fortunately, we cannot always have our own way. Life teaches us no lesson of patience more difficult than this, but no lesson of wisdom is more fruitful than the one which goes with it—that our own way was, after all, not the right way. The wise have learned by many yieldings to see things as others see them, as well as in the way in which they first appear to themselves. The rich, the high-placed, the influential, often suffer in character because they have failed to learn these lessons. They are accustomed to have their own way. Born to command is, therefore, often synonymous with born to be a fool. Born to obey and serve is likely to mean born to grow in wisdom and ability. It was significant that Jesus came among men and grew in wisdom as one that serveth. A foolish man says, "I would have you understand that I yield to no man." The wise man says, "I have learned to yield to many men, and to the man whom I have found wiser than myself I have learned to yield many times." Character is like a bow, in the yielding of which, on proper occasions, lies its strength and usefulness. Every strong man will have times when he is able not to yield, but he will never let them so master him that he becomes not able to yield.—S. S. Times.

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THROUGH SORROW'S GATE.

There are many things, besides sorrow's self, that come through sorrow's gate—gentleness, sympathy, strength, beautiful traits of character, which seem to find no other mode of entrance into life. Long for unclouded joy as we may, it still remains true that few of us would choose for our most valued friend one who has never suffered. The eyes that have not known tears must needs lack something of tenderness. The heart that never has been torn with anguish and loss has never sounded its own depths, and cannot measure those of another. The soul grows strong through storm and conflict, if it ever grows strong at all, and, however sweet a nature may be, we find it incomplete and unsatisfying if it has never known the softening, hallowing touch of grief. There are dark pages in our lives where we would gladly have changed the story if we could. There are wounds that still ache, and losses that even yet are hard to bear; but however we may feel about the sorrow itself, there are few of us who would be willing to give up all that it brought and taught us—to be just what we were before it touched us. There are some precious gains that come through sorrow's gate.

THE INFLUENCE OF A LOOK.

Disappointment, ailment, or even weather depresses us; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in that day's effort to be meek. How sadly, too, we may hinder without word or act! For wrong feeling is more infectious than wrong doing, especially the various phases of ill-temper—gloominess, touchiness, discontent, irritability—do we not know how catching



**THE CANADIAN NORTH-WEST
HOMESTEAD
REGULATIONS.**

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situate, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute so head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT.

Should be made at the end of the three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Land Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

JAMES A. SMITH,
Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

these are?—Frances Ridley Havergal.

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The new, clean, quick, brilliant, fadeless home dye, "Maypole Soap," is the dye of highest quality.

It gives satisfactory results in home dyeing every single time.

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