

[August 31, 1905.]

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# Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, SEPTEMBER 7, 1905.

[No. 34.]

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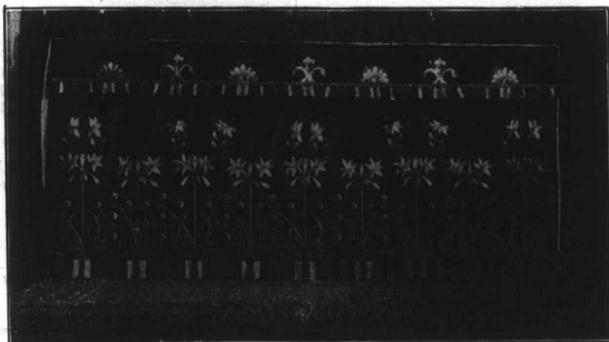
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Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who 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 situated, 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 situated, 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 was entitled to 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 town, 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 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

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 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 Lands 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.

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LESSONS FOR SUNDAYS AND HOLY DAYS. September 10—Twelfth Sunday after Trinity. Morning—1 Kings 22, to 41; 2 Cor. 1, 23-2, 14. Evening—2 Kings 2, to 16, or 4, 8 to 38; Mark 10, to 32. September 17—Thirteenth Sunday after Trinity. Morning—2 Kings 5; 2 Cor. 9. Evening—2 Kings 6, to 24, or 7; Mark 14, to 27. September 24—Fourteenth Sunday after Trinity. Morning—2 Kings 9; Galatians 3. Evening—2 Kings 10, to 32, or 13; Luke 11, 57. October 1—Fifteenth Sunday after Trinity. Morning—2 Kings 18; Ephesians 2. Evening—2 Kings 19, or 23, to 31; Luke 5, to 17.

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

TWELFTH SUNDAY AFTER TRINITY. Holy Communion: 307, 324, 554, 555. Processional: 33, 298, 302, 304. Offertory: 165, 172, 186, 189. Children's Hymns: 194, 234, 341, 570. General Hymns: 36, 163, 169, 295.

THIRTEENTH SUNDAY AFTER TRINITY. Holy Communion: 178, 192, 316, 321. Processional: 36, 179, 215, 447. Offertory: 210, 226, 240, 259. Children's Hymns: 217, 336, 338, 342. General Hymns: 231, 234, 243, 478.

Quebec. How many thronging memories fill the mind when the name of the old city is mentioned. Founded by Champlain in 1608, captured by our forefathers when it had come of age—twenty-one years afterwards, restored by them to the ancestors of our French compatriots within the space of three years, it remained in their possession until the famous year 1759, when the name of Wolfe was, together with that of Montcalm, written in undying letters on the page of history, and the flag, at once the emblem of justice and freedom was raised—we hope never to come down—on the noble promontory which crowns the basin of the lordly St. Lawrence. How well we honour the memory of Wolfe the noble shaft which dominates the Plains of

Abraham testifies. And how well, in our joint nationality, we blend justice and freedom with manly sympathy the impressive obelisk in joint memory of Wolfe and his heroic opponent Montcalm in the upper town records.

### An Impulse from Quebec.

Memory naturally associates great events with great scenes. Especially so when they are intimately blended in the story of our own country and people. How can any patriotic Canadian fail to feel his heart glow with honest pride and his nerve thrill with eager desire as he stands on the Plains of Abraham, or from the Citadel Heights looks down on one of the noblest scenes the world unfolds. May the memory of the splendid deeds done for flag and crown by rank and file on those historic plains in bygone days, and the glorious scene from the heights move the rank and file of the brotherhood of our beloved Church to unwonted exertions at the General Synod—for a Banner and Crown far more illustrious and enduring than those emblems of earthly rank and dignity which we cherish with such high resolve.

### Sympathy.

Success in any undertaking in which either few or many men are engaged depends mainly on the sympathetic interest which they individually take in their common undertaking. It is the principle of love which dominating all subordinate considerations, such as differences of taste, temperament, habit—alone makes the married life such a pure and stable union and one productive of much good. And so, it is the same inspiring principle never lost sight of—like a good navigator always at the helm—love of our Church, its founder, its mission, our brethren, whatever our respective failings, weaknesses, or differences may be that will in the solemn words of the Synod prayer: "Save us from all error, ignorance, pride and prejudice and bring to us all the blessing it invokes which can alone direct, govern and sanctify us."

### A New Name for the Church.

That very spirit of honourable and national patriotism, to which we have already approvingly referred, has, no doubt, prompted the desire that our branch of the Church should have a name of its own. The time has come when our people long to have their patriotic energy directed to objects which appeal to them not merely with a generous diffuseness but in a simple, direct, concrete way. We are part of a great nationality, it is true, but our devotion to that nationality is not lessened, but on the contrary increased, by each home sentiment which develops the self-respect of our people, and promotes their affection for everything that is intimately blended with their love for their religion, home and country. Hence we would welcome a distinctive name for the Episcopal Church of Canada.

### The Diaconate.

The office of Deacon is both ancient and honourable. It is the authoritative stepping-stone to the Priesthood. It was so in the early days of the Church and has in these later times become so merged in that point of view that we fear even the great zeal and indomitable perseverance of Mr. Jenkins will find it all but impossible to place it on any other working basis. The simple difficulty being that most laymen who have not formed an actual intention to proceed to the Priesthood strongly prefer strictly to maintain their identity and individuality as

laymen. And despite every effort to persuade them to the contrary—though they may be ardent Church workers—they are reluctant to assume a name and undertake an office which seemingly separates them from the ranks of their lay brethren. We cannot help feeling that the venerable and most useful position of "Lay Reader," by its very name and its more fixed identity with the status of the laity and greater elasticity for general purposes, is more attractive to the active lay Church worker of to-day than would that of Deacon.

### Church Differences.

His Honour Judge Savary deserves the thanks of all peace-loving, law-abiding Church people, for his determined effort to attempt a workable solution of the occasional deplorable differences which arise between clergy and congregation. And which sometimes, we are grieved to admit, make the dissolution of the pastoral connection inevitable. It is a sore spot of an objectionable character which from time to time appears within the Church. And like the occurrence of disease in the human body must be promptly and effectively dealt with or it may be, by well meaning neglect, gangrene may ensue and from one small limb death will, it may be slowly, but surely flow to the whole organism. The Church would soon cease to be a true Church without necessary and wisely administered discipline. The difficulty is to provide it and carry it out. We hope that the most salutary results may be derived from some such canon as is proposed by Judge Savary. It is much needed and would impart confidence and encourage peace.

### Observance of Trafalgar Day.

Trafalgar Day appeals to us strongly. Not by any means because it was an occasion on which the sailors of one nation by their skill and valour—with it is true much bloodshed and suffering—won a great naval battle over those of another. But because, in the Providence of God, the British fleet and its heroic captain—by one strong blow—stayed the mad career of the brilliant but unscrupulous devastator of Europe, curbed his imperial power, lessened his ability to inflict tyranny, bloodshed and suffering on neighbouring and even distant nations, and enabled the world to fully appreciate the fact that the Mistress of the Seas was not only a true conservator of justice and freedom to the ends of the earth but that she had as well the skill and valour to maintain them. In the Thanksgiving service, which we hope will be ordained and generally observed for the 22nd of October, the private life of Lord Nelson no more enters into consideration than does the private life of the warrior King David, when the Church worshipfully sings his magnificent Psalms.

### The Weymouth Church Congress.

Bearing in mind the possibility of our holding a Church Congress at no distant date the following reference of the Church of Ireland Gazette to the Congress to be held in Weymouth is of general interest: "We have received a programme of the English Church Congress which will be opened at Weymouth on Monday, October 2nd. The list of speakers is large and distinguished, and the subjects cover a wide and varied range of religious interest. 'The Permanent Value of the Old Testament' will be discussed by the Bishop of Gloucester and the Dean of St. Patrick's. There will be a debate, which ought to have just now a special attraction for Churchmen, on 'The Nature, History, and Lessons of Revivals.' Lord Shaftesbury will intro-

duce the subject of 'Christian Marriage,' and education and temperance will be discussed by many men who have done good work in both fields. A remarkable and hopeful feature of the programme is the large amount of time which it gives to subjects connected with the development of the Church's social work, and to social problems generally. Mr. W. F. D. Smith, M.P., will open a discussion on 'Christianity and Wealth.' Other papers will deal with the Church's religious and social duties in relation to the navy and army, and with the 'Brightening of Village Life and other remedies for Rural Depopulation.' This last subject has a peculiar and sad interest for Irish Churchmen, and we are rather sorry that the list of those who will discuss it at Weymouth includes no Irish names. A novel, but most interesting, topic will be brought forward by the Rev. W. S. Swayne in his paper on 'Christian Science and Faith Healing.'

#### Dr Reich's Second Lecture.

This able German scholar is attracting wide attention by his learned and forcible utterances on the subject of Higher Criticism. The London correspondent of a leading Church paper over sea makes this reference to his second lecture: "Dr. Emil Reich, whose articles in the 'Contemporary Review' on Higher Criticism attracted so much attention, is delivering a course of lectures on the 'Failure of the Higher Criticism.' At the first and second, the Dean of Canterbury and Bishop Welldon presided over large audiences and the eminent Hungarian historian kept their attention through rather technical addresses. Higher Criticism in his view is 'one of the greatest crimes of modern times.' Philology was not the best training for the formation of sound historical judgments, and Mr. Kenyon's discovery of a Plato MS. of the third century B.C. had discredited philological methods, for the new manuscript disproved the trustworthiness of Bentley's and other emendations. In his opinion everything great in history has great causes behind it, and Bible stories are the reflex of great forces and ideas. Higher Criticism involves trial by assumption and insinuation, and Wellhausen's confident assertions in his earlier edition had been sometimes disproved by later discoveries. The Code of Hammurabi proved that there was no necessity to date Genesis xiv. from the Exile. The contention that Monotheism was impossible in the time of Abraham was absurd, and a priori suppositions in history were constantly breaking down before the evidence of facts. At his second lecture Bishop Welldon delivered a spirited address, defending the traditional view which he advocated strongly at the Bible Society's Annual Meeting. A Cathedral Chapter that contains Canon Hensley Henson and Bishop Welldon is not lacking in comprehensiveness."

#### The New Prayer and Hymn Book.

We wish to draw attention to the letter signed Churchman in another column which is well worthy of consideration with reference to the publication of the above books, if authorized by the General Synod, by the Church Book Room, of Toronto. In reference to the Church Book Room we would say that it had its beginning with the incorporation of The Musson Book Company early in 1901, with an authorized capital of \$40,000.00, when they purchased the stock of The Church of England Publishing Company, Limited. Starting in a quiet way they have grown to be one of the leading wholesale and retail publishers and booksellers in Canada. The company is composed almost entirely of Churchmen. We find amongst the list of shareholders the names of the Right Reverend A. Sweatman, Lord Bishop of Toronto; the Right

Reverend F. H. DuVernet, Lord Bishop of Caledonia; the Right Reverend C. Hamilton, Lord Bishop of Ottawa, and about fifteen clergymen. In looking over the last annual statement and report of the company we are impressed with the remarkable increase in the annual sales, the same having doubled within the last two years. Dividends at the rate of six per cent. per annum have been paid half-yearly on all the paid-up capital, and leaving a surplus to the profit and loss and reserve accounts of over \$6,000.00. The question of a successful Church Book Room is answered most satisfactorily in the above figures. The company is now considering further extension, and intend at an early date increasing their authorized capital from \$40,000.00 to \$100,000.00. The advantage of an up-to-date Book Room to all Churchmen is evidently being fully appreciated.

#### Progressive Enterprise.

The Diocese of Ottawa is making a systematic and determined effort, in thorough business style, to add \$100,000.00 to five grouped funds of the first importance, specified in a clear, concise, and most impressive circular letter issued by the influential committee appointed by the Synod for that purpose, dated in July last, and signed by His Lordship the Bishop, as chairman, and Mr. John F. Orde, secretary. The committee has appointed the Rev. E. A. Anderson their agent, who will make a thorough canvass of the Diocese, and we doubt not that Mr. Anderson will receive a hearty welcome from all loyal Churchmen, and the response to this appeal will be in keeping with the needs of the Diocese, the faith and generosity of its supporters, and the practical, energetic and enterprising manner in which the committee has set about its work. A great object should receive great support. As all Canada looks to its capital city for great aims, efforts and achievements in the upbuilding of our common nationality, so the eyes of Canadian Churchmen will, we are confident, not look in vain to the important Diocese—which their capital city adorns—for a splendid response to this stirring appeal on behalf of the Church we all so dearly love.

#### PRAYER BOOK REFORM.

The blessing and privilege enjoyed by Churchmen in the possession of their historic Liturgy is undeniable. To some its use has become so familiar that, like the food they eat and clothing they wear, its inestimable worth does not press strongly upon their minds. Were they deprived, however, by some radical change of the use of the Book of Common Prayer, or forbidden to enjoy it in public or private worship, how keen would be their sense of loss and great their longing to have their precious heritage restored. In our issue of the 29th of June last we said that some of the most intelligent and devout adherents of the denominations favour a Liturgy. Within a month thereafter a strong historic appeal for "a uniform service" appeared in the columns of the New York Observer, from the pen of the Rev. W. F. Dickens Lewis, and is supported by the following interesting references: "The prayers of the Book of Common Order were regularly read in conjunction with free prayers in the Cathedral (Presbyterian) of St. Giles' in Edinburgh both Sundays and week days under Knox's own ministry and that of his successors there." "One hour before he died John Knox . . . joined in repeating the evening prayer, which is still to be found at the close of the Book of Common Order. These same prayers he had used regularly in his family." The writer at the close of his first paper on the subject says: "So far as I am able to discover every member of the Westminster assembly, without

exception, was a Liturgist, . . . and according to a most reliable historian in most of the homes of their parishes family worship in uniformity and beauty was conducted by reading morning and evening prayer." Again he states, "that in the days of Andrew Melville . . . there were no less than 149 collects in use when the Scottish Church was most deeply spiritual and evangelical." Some striking instances are given in the article of crude and objectionable services conducted by some of his ministerial brethren. And with impressive earnestness the question is asked: "Casually visiting some of our Presbyterian Churches can any one say that uniformity in service and worship are not greatly needed." How clearly these extracts set before us the keen regret felt by an intelligent and candid Presbyterian minister—no doubt shared by a large number of his brethren—at the deprivation they have sustained in the loss of their ancient liturgy and their intense longing for its restoration. Can the most indifferent Churchman desire stronger evidence than that offered by an accredited minister of perhaps the most intelligent, devout and learned of the denominations, in the article referred to, of the beauty, order, stability and reverence which flow from the devout use of a noble and solemn liturgy. Though we deem it our duty to deprecate unwise change, or undue haste, we are not unmindful of the fact that our Prayer Book since its formation from the old Latin Service Books has undergone many a change. The Prayer Book of Edward VI., 1549, was revised in 1552, 1559, 1604, and succeeded by that of 1662, which we have in use to-day. Having regard to the motion of Chancellor Worrell, to come before the General Synod; that of Mr. Frank Hodgins; and the proposal for an Appendix—all of which have been referred to in our columns—and the able and suggestive letters with which we have been favoured on the subject the question arises in our minds to use the words of a learned Bishop of the Church: Is the time ripe for "the assertion of a right to remodel and reform, to add and to take from those old services, so as to adapt them to the needs of the people and of the age." Our brethren in England have been very conservative in this regard. In 1689 a revision was attempted. On many other occasions revisions have been proposed, but so deeply rooted is the veneration of Churchmen for the old book that it still remains unchanged. It is like the title deed to the old homestead. The ink may be faded, the parchment discoloured, the words and style antiquated, yet it stands, next in order of time, and in our heart's affection to the Old Bible: Our Patent from the Crown. And despite the varied conditions wrought by progress in thought, speech, custom, and condition, we are loath to see it changed. If, however, in the wisdom of our higher legislators the time is deemed to be ripe for a change, the change must be wise, well founded, gradual, and one which not merely meets a felt want of to-day but which makes provision, as far as possible, for the requirements of the future. We do not purpose entering into suggested details, but one matter we may in conclusion refer to, i.e., each service being so methodically arranged that the humblest Churchman who can read, or the casual visitor to a Church, may be able, Prayer Book in hand, easily and intelligibly, to follow the service without difficulty or discomfort. It goes without saying that no committee should be empowered to reform and publish a new Book of Common Prayer without calm, full and deliberate consideration of their draft proposed being first had by the General Synod in full session, and an authoritative direction being given by that body, as to rejection, confirmation or publication thereof.

—A stout heart may be ruined in fortune but not in spirit.—Hugo.

We have and widest that the G the view o Canadian dividua found out less than ialized th It is true and urge, either be present in one or of This latte p'posed Judge Sa felt the v adian Hy motion to as follow Hymns i Christian by the istically ada, be the Chu of the ti Canada : national strides c years. rantly-manufac activity their ow world, enterpris knowled require when d nobler o the Chu though respects time an authorit standpo and Mc lication it is ab still me standp require this Ne Canada pray. v the Ch success require in Eng ficientl to say Book of Chu factory and w in the whelm might what variety mater round nation we ca and s we m our o unusu the C pilati unqu

**HYMN BOOK REVISION.**

We have been strongly impressed by the warm and widespread support accorded to the proposal that the General Synod should take action with the view of supplying a new Hymn Book for the Canadian Branch of the Church. Not only individual and official but Synodical opinion has found outspoken expression in its favour. No less than seven Canadian Dioceses have memorialized the General Synod with reference to it. It is true there are those who object to this step and urge, not without reason, that we should either be content with the Hymn Books at present in use or we should avail ourselves of one or other of the recent English compilations. This latter view is voiced in the resolution to be proposed to the General Synod by His Honour Judge Savary. But even the learned Judge has felt the weight of the growing desire for a Canadian Hymn Book, and has striven to adapt his motion to meet that demand. The motion reads as follows: "That the new edition of Church Hymns issued by the Society for Promoting Christian Knowledge, supplemented by or altered by the substitution of a few Hymns characteristically Canadian or peculiarly adapted to Canada, be adopted as the official Hymn Book of the Church of England in Canada." The signs of the time indicate that the Church people of Canada are becoming responsive to the spirit of national progress which has made such great strides on all sides in our Dominion in recent years. They, no doubt, think—and not unwarrantably—that in matters of trade, commerce, manufactures and other departments of national activity they can fairly and satisfactorily hold their own in competition with the rest of the world, it may be that the same intelligence, enterprise and energy—guided by the special knowledge of their own peculiar conditions and requirements—may win for them equal success when directed into the channels of higher and nobler endeavour. There can be no doubt that the Church Hymn Books, past and present, though in some respects meritorious, are in many respects inadequate and unsatisfactory. Did time and space admit of it we could multiply authoritative criticisms—even from an Old World standpoint of the new edition of "Hymns Ancient and Modern," as well as of the S. P. C. K. publication, "Church Hymns." That being the case, it is almost self-evident that criticisms could be still more multiplied, with added force, from the standpoint of the actual needs and pressing requirements of our branch of the Church in this New Land. We go to Church, it is true, in Canada as Church people do in England; we pray, we sing, and take our respective parts in the Church service, but can it for a moment be successfully urged that the peculiar conditions, requirements, and surroundings of Church people in England and Canada are identical, or sufficiently so to enable one fairly to authoritatively to say to a Canadian Churchman: "A Hymn Book that is satisfactory to a certain proportion of Church people in England should be satisfactory to the Canadian Church." We think not, and we moreover think that the weight of opinion in the minds of Canadian Churchmen is overwhelmingly against such a contention. And we might further add that our lives are cast in somewhat different national moulds, which produce variety in taste, temperament, custom, and materially vary the atmosphere, standpoint, surroundings and conditions of our individual and national life. By mutual forbearance and respect we can, each in his own way, beget the surest and soundest sympathy and co-operation. But we must not attempt to force each other into our own individual moulds. It will not do. The unusual and almost unanimous welcome which the Church has offered to the proposed compilation is to our mind an indication of an unquenchable desire for progress on the part of

our Church people. A yearning for the truest, purest, amplest expression of their devotional aspirations in song and music—adapted to all their varied conditions of life as a people—whether rendered by cathedral choir in civilized centres, by brotherhood band in the back streets or along the docks, or by missionaries in the remote reaches of the West, or among the Arctic dwellings of the untutored Esquimaux. To ensure general and favourable acceptance of such a compilation, the committee to whom it is to be intrusted must be thoroughly representative, not only of the best poetical and musical ability of the Church and weighted by men of large experience and sound practical judgment, but it must, as well, be inclusive in the fairest way of the representative schools of thought of which the Church is composed. A broad-minded sense of justice and a true hearted spirit of brotherhood—informed and energized by the touch of Divine sympathy—will, we are convinced, in this matter enable the General Synod, and the compilation committee to render to the Church of God—not only in Canada—but in far distant lands a work of incalculable value.



**FROM WEEK TO WEEK.**

**Spectator's Comments on Questions of Public Interest.**

Before these words reach the public the General Synod of our Canadian Church shall have assembled in triennial session in the old historic city of Quebec. It will be reminded of the long ago by the centenary celebration of the Quebec Cathedral. A hundred years of stress and toil and disappointment and eventual victory will look down upon that assembly, and the consciousness of responsibility must lay hold of its members with special impressiveness. So far as a Synod may affect the fortunes of the Church the future is in the hands of the men who constitute that body. By their decisions we are all bound, and every lover of our Church will heartily join in the prayer that their deliberations and decisions may be marked throughout by wisdom and a brave, strong effort to realize the Master's will. We should have been better pleased to know that these men came together with some tangible knowledge of the state of public opinion within the Church upon the greater issues that will be laid before them. Under present conditions many must realize that our National Synod seems to be a fortuitous aggregation of unknown elements that possess possibilities of a great variety of combinations. Our leading men have not disclosed their mind to the public upon important topics. There has been no outlining of policy by those who take a prominent part in such assemblies. There has been no educative campaign preparing an atmosphere suitable to promote the activities contemplated. We await the meeting of Synod to hear of the business to be taken up, and watch with curiosity the hasty efforts to reconcile and co-ordinate hitherto unknown opinions. It is, of course, quite impossible to fail to realize that there is something radically imperfect in all this. We are not really resolved to get the very best results. Men are giving off-hand opinions upon important subjects when they ought to be in a position to give mature judgments. Suppose some member has been guarding in his pocket a resolution that is all his own to spring it upon Synod when the time is considered opportune. If he had spoken of it publicly before, it might have been torn to fragments by men who could see it from another point of view. Is he not wise then in his method of privacy? Wise, of course, if the one great thing is to figure on our ecclesiastical statute book, but what man of any magnitude, what lover of the Church, and that for which the Church stands, cares a button about such things? His

desire is to see things done properly with a view to really advancing the Church. If a proposed action cannot stand the test of close scrutiny from every point of view then let it go and be thankful that we have been spared the necessity of futile effort in putting it into operation. Now we ask in all seriousness cannot these conditions be amended? Can we not have greater publicity? Can we not include to a far greater extent the Church public in the discussion of subjects that come after all very close to them? We feel that the men who are meeting this week in Quebec can do something, and something very decided in the direction we have indicated.

Spectator has felt and still feels that the power of Synod depends in no small measure upon the efficient work of committees. It is only common wisdom, therefore, to do all that is reasonably possible to secure their efficiency. If we look for little at their hands it is altogether likely that we will not be disappointed. So far as we can see there has been no attitude of expectancy in regard to the reports of such bodies, and no sentiment of condemnation when the work has been slovenly and imperfectly done. Now a Synod that will complacently accept any kind of work that its committees may do or leave undone need certainly not be surprised if it receives but imperfect support from that important branch of its organization. There must be a demand for good work by Synod, and a clearly shown disappointment when these expectations have not been realized. But we must, of course, remember that the work that is done by men or committees is entirely voluntary. It may involve more time and labour than the few days spent in Synod discussions. It may involve considerable personal expense in attending meetings and make other demands upon them. It is only fair that when we hold these men to account for the thoroughness of their work, the Church at large should do its part to make thoroughness possible. A committee whose members are scattered over this great Dominion cannot possibly hold judgment meetings, it must conduct its operations by means of correspondence and printed interim findings. Inasmuch as the work is the work of the whole Church these expenses ought to be borne by the whole Church and not by the individuals who have been asked to labour for us. At all events there ought to be left no reasonable excuse why each and every committee has not done its work faithfully and well. The Church could not invest a few hundred dollars to better advantage than thus securing the possibility of thoroughness in the enquiries and findings of its more important committees.

We would like to call public attention to one or two points regarding our Missionary Society, that have not as far as we know, been referred to before. In the first place the General Board of Missions seems to be identical with the General Synod, and yet when the Synod resolves itself into the Board, we have no minutes or reports of its proceedings in the journal of Synod. We would like to know on what ground this action is defended. The men who are elected to represent the various dioceses in Synod, represent the same dioceses on the Board of Missions. The Board is the product of Synod, and possessed of the same personnel. The missionary work of the Church is certainly not the least important of its undertakings, and one wonders why when that phase of ecclesiastical activity is discussed, there appears a blank in the journal. If it be considered necessary to make a distinction between the Synod and Board why should not the proceedings of the Board of Missions be recorded as an appendix? It does not seem to us to be in the interests of the Missionary Society of the Church that the most important pro-

ceedings of the Board, carried on by the representatives of the various dioceses should be buried out of sight and never known to the public.

The work of the Board of Management during the past three years will, of course, be under review. That body will give an account of its stewardship, and it will be competent, for Synod to approve or disapprove of its actions. There has certainly been a good deal of criticism of the actions of the Board in diocesan synods and elsewhere, with much of which Spectator has not sympathized to any extent. But the Board of Management is the servant of the Synod, and it is in order for any member to ask any question and offer any suggestion that he may deem useful. This is the time when criticism can be made with effect, and any man who fails to make enquiry or offer amendments now, should hold his peace hereafter. Spectator has certainly no ground for quarrel with the Board. He has freely criticized their works in many particulars,—wholly in what he believed to be the public interest. That these criticisms and suggestions were not entirely futile, is shown by the fact that most of them have been accepted and acted upon by the Board. If the members of Synod desire more definite information about the needs of the West, the policy of the Board in regard to any department of its work, or wish to understand the financial statements either of the missionary work or the official journal, the time to act is now. The more frankly and graciously these inquiries are met by the Board the better it is for all concerned. What we wish to say is this, that if any man has not the courage at this time to seek the information he desires he has no right to blame any one but himself. A heart to heart conference on the work of the past three years will probably clear up many myths, and furnish the Board with not a few valuable suggestions.

What will be the attitude of the Synod towards temperance? Will we see one of those familiar dress rehearsals when we more than half suspect the eye of the speaker is looking for the effect on the gallery rather than a real solution of the problem? Public opinion demands that this subject should be discussed by such an assembly. Are we merely meeting that demand, or are we to have a real, manly effort put forth to do something towards forwarding the cause of temperance? We have a great contempt for show legislation, and we most sincerely trust that the Synod now in session will rise above any such trifling with its great responsibilities.

We have little to add to what we have already said about Prayer Book revision. The responsibility of action lies with the Synod. Any change that is made must be a distinct change for the better or irreparable harm will be done. Some seem to think that it is a simple thing to attach an appendix; in fact, that an appendix may be compiled while you wait. But has not the form of expression, the teaching, the theology, every feature of every prayer, or office to be made worthy of the high standard that now obtains? An appendix to be of any real value presents nearly all the difficulties of thorough readjustment, and none of its advantages. Should this form of dealing with the Prayer Book prevail, and the generations to come preserve our characteristics, they will hold this appendix inviolable and will proceed to simplify their liturgy by adding still another appendix. In our judgment the task of revision will never be any easier than it is to-day, and the longer it is delayed the less effective it will be. When men are shaping the services for themselves they will not feel so keenly the need of change, just as men in this country are not troubling themselves about the Athanasian Creed, for they simply do not use it. However, the decision as to what action will be

taken is not ours. We have done our best to arouse public attention, and induce men to think seriously of a subject that stands out among the most important that can occupy the minds of Churchmen. We hope that men may express their real convictions when this subject comes up for discussion, and not the opinions of some one else. We await with intense interest the decision, for we realize that something is bound to occur at this session. And so in regard to this and all other discussions of Synod we might apply Milton's prayer, duly modified. "What in us is dark illumine, what is low raise and support, that to the height of these great arguments we may assert eternal providence, and justify the Church of God to men."

SPECTATOR.

#### BROTHERHOOD OF ST. ANDREW.

General Secretary's Office, 23 Scott St., Toronto.

Fourteenth annual convention, Ottawa, October 5th to 8th, 1905. Daily prayer—Authorized by the Lord Bishop of Ottawa.—Almighty Father who dost graciously accept the services of man, we beseech Thee to bless the Brotherhood of St. Andrew in their annual convention. Guide them in their deliberations and increase their love and zeal and devotion, as they seek to extend Thy Kingdom among men. Through Jesus Christ Our Lord. Amen

A probationary Chapter of Juniors has been formed at St. George's, Toronto, under the leadership of H. B. Beerman, assistant at head office.

The Travelling Secretary paid a visit to St. John's, Norway, at their last meeting and found this Chapter (which has made a good record for itself) doing steady work. One probationer was proposed, and in a short time the regular cottage meetings on Danforth Avenue will be again taken up. The principal work done by St. John's Chapter is visiting the men who are camping out and inviting them to Church. Mr. Thomas in his remarks dwelt strongly upon the need of Toronto being well represented at Ottawa convention, and St. John's will arrange about sending their delegate at next meeting.

Mr. H. C. Boulter, Toronto, member of Dominion Council, has been making an extended trip through the Maritime Provinces, and on his return reports meeting some of the leading Brotherhood men of that section.

Among the callers at head office was Mr. John W. Hegeman, of Plainfield, N.J., a Brotherhood man of some years' standing. Mr. Hegeman visited the dock services on Sunday, and was also present at St. James' Cathedral Chapter meeting in order to see how Brotherhood work is progressing in Toronto. He is personally acquainted with President Gardiner of the United States Brotherhood, and speaks of him as a splendid man for the position.

There are prospects of the formation of a Junior Chapter at St. Paul's, Toronto, in the early fall, and that parish will then be equipped with both a Senior and Junior Chapter.

The newly formed Chapter at Balmy Beach intends to send three of their members to the Dominion convention at Ottawa.

At the last Niagara Synod meeting His Lordship the Bishop, in his charge, referred in the strongest possible way to the good work being done by the Brotherhood of St. Andrew. "It has never done so much work and so good as during the past year." "A thorough-going business-like, and deeply religious zeal has marked the life and work of the Brotherhood." "There never was a more loyal and faithful body to the Bishop and to the clergy than this Brotherhood." "It is the greatest possible comfort to the Bishop and, I am sure, to the clergy to have ever at hand a body of faithful men ready to undertake any work for God and His Church. The Junior

Chapters of the Brotherhood, which have increased in number and efficiency during the past year, form one of the brightest and most hopeful features of its excellent work." Such are a few extracts from the powerful and stirring words addressed to the Synod by the Bishop.

Eighteen men gathered at the last meeting of All Saints' Chapter, Toronto, and great energy and enthusiasm was evident in the work being done by the Chapter. Two probationers were proposed, and have already entered upon active work. A marked feature of this Chapter meeting was the business-like way in which everything was conducted, together with the earnestness of the devotional part of the meeting. Hospital work, attendance at Church doors and looking after communicants are the principal works done by All Saints' Chapter. The Travelling Secretary was present and delivered a practical address, dealing with the need of regularly wearing the button, of looking outside one's Chapter and more fully realizing that we are a "Brotherhood," and also fully explained about the Ottawa convention.

At the Dock Services, Toronto, on Sunday, 20th inst., fifty men were present, and the services were conducted by Fred. W. Thomas, Travelling Secretary for Canada, assisted by Brotherhood from St. George's, St. Luke's St. James' Cathedral and St. Anne's Chapters.

On the arrival of Rev. F. C. C. Heathcote in his new parish (All Saints', Winnipeg) steps are to be taken towards the formation of a Junior Chapter, and as the rector is a strong Brotherhood clergyman it is likely that the Senior Chapter will also be revived.

Annual report forms are being sent out to Secretaries of all Chapters in Canada, and it is very important that they be returned promptly to head office.

Writing to Mr. H. I. Webber, vice-president of the Canadian Brotherhood, His Grace the Archbishop of Montreal, Primate of Canada, says, "In reply to your letter of yesterday requesting me to write a few lines concerning the Brotherhood of St. Andrew in connection with the convention to be held in Ottawa, October 5th to 8th, 1905, I have great pleasure in saying from personal observation whenever I have the opportunity, that the Brotherhood is doing a work highly beneficial to the Church and the community, and I pray that the Brotherhood may be blessed of God, with continued success and with Divine guidance in its forthcoming convention.

Truly yours,  
W. B. MONTREAL.

### The Churchwoman.

#### THE GIRLS' FRIENDLY SOCIETY AND THE GIRLS OF TO-DAY.

Everyone has heard of the Girls' Friendly Society. It is hardly too much to say that wherever there are English-speaking girls there is a branch within their reach, and yet comparatively few educated girls know what it is, or realize that its membership is meant for them. It is clear, however, that the G.F.S. is exactly what is wanted in their lives, offering, as it does, firm anchorage, well within reach of thousands of fellow-girls, and where Carlyle would have us all be when he says: "Be counselled; ascertain whether no work exists for thee on God's earth . . . ask, enquire earnestly, with a half-frantic earnestness, for the answer means, existence or annihilation to thee." Possibly mediæval maidens, plying their embroidery needles all day long in the far-away turret rooms of some grim castle, did not need to cultivate this "half-frantic earnestness," but girls nowadays are well supplied with it, and know that

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B. MONTREAL.

## Woman.

### SOCIETY AND TO-DAY.

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nothing can be done without it. Life is so in-  
finitely interesting, it is so easy to get absorbed  
in all sorts of pursuits, to seem to be doing a  
great deal, and in the end perhaps the "half-  
frantic earnestness" has nothing to feed on but  
amusements, or something which Carlyle would  
certainly not have called "work." Membership  
of the G.F.S. secures real work—opportunities  
of turning all our multitudinous interests into  
means of friendship with other girls, of enjoying  
the delightful sense of being let into other  
people's lives, and finding all sorts of unex-  
pected points of contact with our own lives, and  
an ever-strengthening security against the hor-  
rible fate of some day getting selfish and cynical  
and slack. Some study of the society's aims  
and methods is necessary to arrive at any clear  
understanding of the opportunities it offers.  
The real aims of the G.F.S. go very deep. There  
can scarcely be an educated girl who has not  
at one time or the another been thrilled by the  
magnificent appeal of Tennyson's "Princess  
Ida" to her own girl pupils, beginning, "O lift  
your natures up." This is exactly what the  
G.F.S. tries to do, to fight against the "sins of  
emptiness," to put into every one of its members  
and candidates some of its own ideals of truth,  
purity and unselfishness, without which no girl  
of any sort can grow into a woman worth the  
name. Yet the G.F.S. is by no means in the  
clouds. It works as a literary club, an employ-  
ment agency, a thrift and benefit society, a  
technical school, all rolled into one. It under-  
stands girls and what appeals to them, whether  
they are teachers or typewriters, servants or  
saleswomen, nurses or factory hands, or whether  
they are hard up for anything in the world to  
do beyond spending a dress allowance. Let us  
look at one or two specimens, as it were, of  
G.F.S. influence. First, take an ordinary village  
candidate, a little girl of ten years old, and  
ask her what is the first object of the society.  
She will answer glibly enough: "To band to-  
gether associates and members for mutual help,  
sympathy and prayer." She will tell you that  
mutual help means everybody helping every-  
body else, and that the motto of the society is,  
"Bear ye one another's burdens." She is very  
glad she is a "Friendly girl." She likes her  
associate and her classes, and when she is older  
she will be a member. Deep down in her mind  
there is a distinct idea that whenever she re-  
sists the inclination to hit another girl back,  
or to call her names, or goes an errand for her  
mother without grumbling, she is getting nearer  
to being gentle and helpful, and what a  
"Friendly girl" ought to be. Then take an  
ordinary member, a merry, sociable girl of  
seventeen or eighteen, who sticks to her work  
with great regularity day by day, and looks for-  
ward to her G.F.S. evening, partly as a variety  
to her life, but chiefly because of a conviction  
which she could not put into words, that by  
belonging to the society she is somehow putting  
herself on the side of what is good and pure  
and strong, and obtaining through it amid the  
casual affairs of her own surroundings a feeling  
of security that gives zest to the singing, and  
the work nights, and the occasional teas. She  
enjoys her associate's welcome and handshake  
even before real friendship between them be-  
gins; and very likely there is some elder mem-  
ber whom she secretly admires, and whose be-  
haviour she copies. When in this girl's own  
life there comes something hard which must be  
done, something wrong which must be with-  
stood, if she is not to disgrace her membership,  
she looks round for other "Friendly girls" to  
stand by her. They have not said their G.F.S.  
prayer together that they should desert each  
other in time of need. Then there is the elder  
member in business or in service to whom the  
G.F.S. represents the great public interest of  
her life. The society's magazines and her home  
associates' cherished letters give her new  
thoughts and food for fresh enthusiasm and

more pleasure than anyone outside knows. She  
is eager for information about the society's  
lodges and club rooms and Homes of Rest, and  
zealous to befriend fellow-members. Again,  
there are thousands of members living at home,  
with duties of all sorts, from the arranging of  
flowers to the enlivening of visitors, to the  
entire charge of an invalid mother or a family  
of brothers and sisters. The work of the  
society fills up the leisure time of all, whether  
it is personal intercourse with some invalid  
member, cut off from classes and meetings,  
which demands leisure, and is in some ways the  
happiest work of all, or the apparently routine  
work of club nights and classes, which do so  
much to keep up the atmosphere of friendli-  
ness, intellectual as well as moral, which come  
in a special way to those whose time is their  
own. Then, too, there is the young associate,  
anxious to see all she possibly can of her mem-  
bers, and much enjoying her intercourse with  
them, and able to take her difficulties and per-  
plexities to one of those elder associates who  
are always ready with advice and encourage-  
ment. Educated girls are wanted in all branches  
of the society's work, for the possibilities of  
"mutual help" are endless. What can be better  
work than "bearing one another's burdens?"  
and it is just such work that the G.F.S. brings  
to the door of each one of us, and helps us to  
do, not on any hard-and-fast lines, but in the  
way that best suits our circumstances, our char-  
acters and our ideals. G. F.

## Home & Foreign Church News

From our own Correspondents.

### NOVA SCOTIA.

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

Arichat.—His Lordship Bishop Worrell arrived  
in this parish on Friday afternoon, August 11th,  
and was accorded a hearty reception by the  
parishioners of St. John's Church on this his  
first visit to the parish since his elevation to the  
Bishopric. In the evening, the church was  
packed to the doors by adherents of the Church  
and others of different faith. His Lordship's first  
duty was to baptize the infant daughter of Rev.  
and Mrs. Backhurst, after which he administered  
the apostolic rite of Confirmation to a number of  
candidates. He preached a powerful sermon on  
Confirmation, and Baptism, and made a most  
favourable impression. After these services  
were performed, His Lordship held a reception  
at the rectory, at which a number were present,  
and the occasion was taken advantage of to pre-  
sent him with the following beautifully worded  
address; to which the Bishop made a suitable  
reply:—"To the Right Reverend Clare L., Lord  
Bishop of Nova Scotia: Your Lordship,—It is  
with great pleasure that we avail ourselves of  
the opportunity afforded us by this your first  
visit to our parish, to express to your our heartiest  
congratulations on your elevation to the  
Episcopate of this diocese, and to further express  
to you our sincere hope that, by God's blessing,  
you may be granted a long life agreeably spent  
in the active discharge of your office. We con-  
gratulate you that, by your scholarly attainments,  
breadth of mind, high Christian character and  
principles as a man, you have won for yourself  
the confidence and esteem of this the oldest  
Colonial diocese of our beloved Church of Eng-  
land. We assure you that, along with the other  
parishes of your diocese, this one of St. John's  
welcomes you as its chief pastor, joyfully ex-  
tending to you its love and loyalty, and praying  
that you may be long spared to guard it as a  
loving shepherd and to guide it to the glory of  
Him who even laid down His life for His sheep.  
Signed on behalf of the parishioners of St. John's,  
Arichat, C.B. Geo. Backhurst, rector; Philip  
Amy, Philip J. Gruchy, wardens."

### FREDERICTON.

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

Fredericton.—Mr. W. O. Raymond, son of  
Rev. Dr. W. O. Raymond, of St. John, was  
ordained deacon, at the Cathedral Sunday, 28th  
ult. Services were conducted by His Lordship  
Bishop Kingdon, who also preached an ordina-  
tion sermon to a large congregation, which com-  
pletely filled the Cathedral. The candidate was  
presented by the Very Rev. Dean Partridge.

Mr. Raymond will immediately enter upon his  
duties at McAdam Junction.

### OTTAWA.

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

Ottawa.—The deputations on behalf of the  
M.S.C.C. begin work in this diocese on Sunday,  
September 3rd. The Rev. Cooper Robinson takes  
the Deanery of Carleton West, and holds twenty-  
one meetings; Rev. Egerton Ryerson takes the  
two deaneries of Lanark and Prescott, holding  
sixteen meetings in the former and seven in the  
latter deanery; the Rev. Mr. Lee holds ten meet-  
ings in Renfrew Deanery, and seven in Pem-  
broke; Archdeacon Harding takes Stormont  
Deanery, and holds fifteen meetings. These  
meetings in all begin on Sunday, September 3rd,  
and continue daily until the 25th, each Rural  
Dean having the charge of all arrangements for  
meetings in his own deanery. So important are  
these meetings that no effort should be spared  
by the local clergy in every instance thoroughly  
advertising and working up a lively interest.

In the Deanery of Prescott the following ar-  
rangement for meetings has been made by Rural  
Dean Anderson: Sunday, September 3rd, Navan,  
a.m., Bearbrook, p.m.; Monday and Tuesday,  
Vankleek Hill and East Hawkesbury; Wednes-  
day, Fenaghvale; Thursday and Friday, Hawkes-  
bury and L'Original. The Rev. Rural Dean An-  
derson, who for several years has most success-  
fully laboured in the parish of Vankleek Hill, has  
been appointed by the Synod of the Diocese to  
canvass for the Augmentation Fund. He is ex-  
pected to add \$100,000 to the capital of several  
diocesan funds. The Lord Bishop and the com-  
mittee have issued very clear statements for the  
information of the diocese, copies of which have  
been supplied your correspondent, and will by  
him be forwarded you for fuller reference. Mr.  
Anderson will, it is expected, take up his resi-  
dence in Ottawa, and devote his whole time  
and well-known energy to this important work.  
No one doubts his success.

Almonte.—The Rev. Egerton Ryerson as depu-  
tation on behalf of M.S.C.C. will address meet-  
ings in Lanark Deanery, as follows:—Sunday,  
September 10th, Carleton Place, a.m.; Almonte,  
p.m.; Monday, September 11th, Clayton, a.m.;  
Tuesday, September 12th, St. John's, p.m.;  
Wednesday, September 13th, Franktown, p.m.;  
Thursday, September 14th, Montague, St. Bede's,  
p.m.; Friday, September 15th, Montague, St.  
John's, p.m.; Sunday, September 17th, Smith's  
Falls, a.m.; Port Elmsley, p.m.; Monday, Septem-  
ber 18th, Maberly, p.m.; Tuesday, September  
19th, Bathurst, p.m.; Wednesday, September 20th,  
Lanark, p.m.; Thursday, September 21st, Balder-  
son, p.m.; Friday, September 22nd, Fallbrook,  
p.m.; Sunday, September 24th, Perth, a.m.; St.  
Augustines, p.m.

### ONTARIO.

William Lennox Mills, Bishop, Kingston.

Kingston.—The Bishop of Ontario and Mrs.  
Lennox Mills and their son, Master Arthur Mills,  
have been spending some time at Prout's Neck,  
Me.

Roslin.—The Rev. W. Archbold, of the Diocese of Toronto, who has been appointed incumbent of this parish will commence his duties about the middle of September.

#### TORONTO.

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

Archbishop Matheson, of Winnipeg, was in the city over Sunday, the guest of the Rev. Professor Cody, and preached in St. Paul's Church.

A number of the bishops, clergy and laity passed through Toronto on their way to attend the General Synod in Quebec.

St. James'.—During the months of July and August open air services were held in the church grounds. These services were well attended every week, numbers of people who seldom, if ever, go to church, being present regularly. A lantern was used to illustrate the addresses, while the service consisted of a few simple prayers, and well-known hymns. It is felt that this work has been really helpful, and that it will result in lasting good to many souls.

St. Augustine.—Rev. Mr. Ryerson, who has been for some years a missionary to Japan, took the Sunday evening services in this church, and instead of a sermon, gave a very interesting lecture on Japan and its people, dealing more particularly with their religions, Confucianism, Shintoism, and Buddhism. He has a high opinion of the intelligence and other good qualities of the Japanese as a people, and has some good things to say about their religions. "Confucianism," he said, "has even a counterpart of Jesus' golden rule," but in a negative way, 'Thou shalt not do unto others what thou wouldst not have them do to thee.' Confucianism can scarcely be called a religion. It is rather a system of morality, or code of ethics. Shintoism is a system of worship, a reverence for authority; and Buddhism has degenerated into something akin to idolatry. None of these religions is altogether satisfying to the thinking men of the country, who are fast giving them up and are ready for the reception of the truths of Christianity."

#### NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

Hagersville, All Saints'.—There passed away in this village on Saturday, August 19th, Mrs. Francis Howard, relict of the late Joshua Howard, who died twenty-five years ago. Mrs. Howard attained almost one hundred years of age, having been born in the year 1809, in Sharrington, Norfolk, England. Leaving her native land she came to America in 1835 with her husband. After living in the United States for a few months they moved to the village of York, where they resided for a year. At the end of that time, owing to the unsettled condition of the country, the many hardships, privations, and inconveniences of the early settlers Mr. and Mrs. Howard decided to return to England. On their journey, previous to taking ship, they were induced by friends to spend a few weeks in Cobourg. With that section of the country they were so well pleased that they discontinued their journey, and settled there, making Cobourg their home until 1853, when they moved to Caledonia. Mrs. Howard resided in Caledonia up to the date of her husband's death, after which she spent the greater portion of her remaining years with her son, Mr. Philip Howard, of Hagersville. During the last few years of her life, owing to the infirmity of old age, Mrs. Howard was confined to her home, but in the time of health and

strength she was a faithful attendant and communicant of the Church. She was blessed with a remarkable memory, being able to give an accurate account of events which occurred over eighty years ago, and possessing a knowledge of her Bible and Prayer Book that time never erased. Her eyesight was marvellous, she being able to read without the use of glasses. She had lived to see five different sovereigns on the throne—George III., George IV., William IV., Queen Victoria, and King Edward. The funeral service was held on Monday, August 21st, at her son's residence in Hagersville, the remains being then taken to Caledonia and interred by the side of her late husband.

Hamilton.—St. Philip's Church.—The cornerstone of this church, the eleventh parish of the Church in Hamilton, was laid on Sunday afternoon, the 27th ult., by the Bishop. The impressive ceremony took place at 3.30, in the presence of several hundred people, who had gathered on the scene to await the opening of the ceremony. The procession, formed at the school on Barton street and Birch avenue, and headed by the cross borne aloft, marched to the scene. A surpliced choir of about 100 voices, representing all the Anglican churches in the city, and an orchestra, followed. Behind them were the city clergy and the rural deanery, headed by His Lordship the Bishop. The choir and band entered a roped-in enclosure, and the clergy and several citizens prominently identified with the Anglican Church in this city mounted a platform. That stirring hymn of the Church Militant, "Onward, Christian Soldiers," was then sung, H. A. Stares directing the choir and band. Canon Sutherland conducted the service, after which the Bishop blessed the stone. The following articles were placed in it: Coins, Bible, the Herald, Times and Spectator of Saturday, a copy of the Synod report, of the annual report of the Woman's Auxiliary, and the names of Right Rev. J. Philip Du Moulin, D.D., Bishop of the Diocese of Hamilton; Rev. Herbert Leake, M.A., rector of St. Philip's Church; George E. Bristol, T. E. Leather, William Nicholson, Adam Brown, C. S. Scott, F. W. Gates, Jun., Thomas Hobson, R. Tasker Steele, and Thomas Lester, building committee; Mayor Biggar, city council, and Thomas Beasley, city clerk. The inscription on the stone is: "August 27th, 1905, J. Philip Du Moulin, D.D., Bishop; Herbert J. Leake, M.A., rector." After laying the stone Bishop Du Moulin delivered a short address. He said it was his privilege to say a few short words. They had before them a practical exhibition of the Christian religion; an evidence before all of the things they believed in and the things they tried to do. Those, put together, made up the Christian religion. They believed in God the Father, and His blessed Son, Jesus Christ, who came into the world to take away the sins of the world. They also believed in the holy and Apostolic Church; that great body which was sent into the world to teach the gospel to all people. Christ said to His apostles: "Go ye into all lands and teach the Gospel." St. Philip's Church was furnished and equipped with all that was necessary to do that work. When God sent His Church into the world He gave her plenary power. Here she was doing the work she did in the first century. Here we had the continual voice, pointing out sin and warning us against falling into its ways. The Church of God was always standing before men pointing out the way to goodness and happiness. The present Church had come into the east end of this city to point out whatsoever things were lovely and of good report. That was the meaning of the Church there. It would bring righteousness into the homes of its people; there they would find holy rest; there take their children to be baptized; there bring them up in righteousness and the fear of God; there would take place the laying on of

hands; there would the ceremony of holy matrimony be performed over them; from there they would receive comfort in sickness; there they would receive holy communion, and there, at last, when earth's conflicts were over, the last words would be uttered over their dear departed. The Church must be a great advantage, as she always sought good and truth. She wanted to be for the good of all, not only in spiritual matters, but in temporal as well. The practice of God's Church was to follow the people. She did not wait for them to come to her. The meaning of apostle was "to go forth." All over the world the Church sent her best sons to bring people into her, always with the same loving message. The church of which the corner-stone was just laid would be built mainly through the generosity of several business men up town, and influential citizens, who took a hearty interest in the Church of God. The few who were identified with the congregation were feeble, but time would give them strength and growth. Those who began the work were present to extend the hand of fellowship to the members of the congregation and to say, "We will help you." That was robust Christianity. He wished to record his deep and hearty thanks, as chief pastor of the diocese, to all who answered his call and who said, "We will stand by you in this matter." He had good news to impart. A good lady, whose name he was not at liberty to mention at present, had promised to build a parochial hall in connection with St. Philip's Church, in with the Sunday School and parochial organizations could meet. He desired to publicly thank that good lady for her demonstration of good and Churchly feeling. He expected the hall would be under way before another Christmas day had passed. He concluded by asking all to go to that Church, whether they had a farthing in their pockets or not. They would always find themselves welcome there, and he desired them to make it their spiritual home. He hoped to see it contain a congregation of living, working people, who would say, "This is none other than the house of God, and this the gate of heaven." A collection was then taken in aid of the building fund, and it met with a liberal response.

#### HURON.

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

Brantford.—Trinity Church Reopening.—About eighteen months ago a mission was started in connection with St. Jude's Church. In less than one year about \$1,500 had been raised and the property paid for. It was found that the Sunday School room and a chancel were needed. Last spring this work was undertaken and now a commodious Sunday School room and a well-furnished chancel have been added. A handsome memorial window has been placed in the chancel by Mr. and Mrs. Julius Waterous; also a very costly and beautiful communion table by Mr. and Mrs. Edmond Brown. The re-opening of the church took place Sunday, August 27th. Three services were held, 11 a.m., 3 p.m., and 7 p.m., and although the church seats over 300, many were turned away. The choir numbering twenty-five adults, was fully surpliced, male and female, and rendered their part excellently. Mrs. Waterous, who has had the choir in charge deserves every credit for the indefatigable energy which has been crowned with such success. Miss Jessie Ash rendered a solo at the morning service to the delight of all. The rector, Rev. T. A. Wright read the service, and the Rev. Wm. Stout preached a very fine and appropriate sermon. At 3.30 p.m., every seat was occupied some time before the service began. Following a short service, brief addresses were given by Revs. J. L. Strong, Wm. Stout, E. Hughes. Solos also by Mr. Hastings, Webling, and Miss May (Continued on page 553.)

THE CENTENARY OF QUEBEC CATHEDRAL.

The initial service in commemoration of the centenary of the consecration of the Cathedral at Quebec by Dr. Jacob Mountain, the first Bishop of that historic diocese, was held—as our readers are aware—on the 28th of August last. The presence of His Grace the Archbishop of Canterbury lent gravity and distinction to that solemn event. Not soon will the occasion be forgotten by those whose good fortune it was to be present to hear the first address delivered by an English Primate on Canadian soil and to take part in the first of the services held in celebration of the consummation of one hundred years of devoted and continuous worship within the sacred walls of the oldest Anglican Cathedral on the continent of

able for solemnity and dignity. It is fitting in view of the important occasion that we should refer to some of the events which led up to the founding of the Cathedral and which have marked its long and interesting history:—"At the invitation of Samuel Champlain, first Governor of Canada, representatives of the Roman Catholic order of the Recollets arrived at Tadousac from France on the 25th of May, 1615, reaching Quebec a few days later. A tract of land was granted them on the banks of the River St. Charles, where they built a convent called 'Notre Dame des Anges,' sufficiently strong to resist the attacks of the Iroquois Indians. On the 19th of June, 1629, Quebec was captured by the Kirke brothers, when both the Jesuits and Recollets were returned to France. At the restoration of Canada to France in 1632, the Jesuits came back, but the

erty until the death of Pere De-Berry, the last Superior of the Order in Canada.

The Friars, however, shared the use of the Church building with the English Church people. The drum used to beat at 10.30 o'clock in the morning, after the Recollets had held their service, and the bell of the church used to ring to notify the English that their service would commence at 11 o'clock. The Bishop of Nova Scotia, Dr. Charles Inglis, held his first visitation at Quebec on August 5, 1789, in the Recollets' Church, and on leaving for Halifax, the clergy of the Church of England of Canada, presented him with an address. The church and convent were destroyed by fire on September 6, 1796. The chancel of the Cathedral stands on a portion of the ruins, which extended under the roadway near the Court House. After the fire the Jesuit



The Most Reverend William Bennett Bond, D.D., LL.D., Archbishop of Montreal and Primate of all Canada.

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The Right Honourable and Most Reverend Randall Thomas Davidson, D. D., K. C. V. O., Archbishop of Canterbury and Primate of all England.

America. And now we approach the completion of this notable event in the ecclesiastical history of our country to which the opening service of the General Synod of the Canadian Church—to be held at Quebec this week, and more particularly the services on Sunday, September 10th, during the session—will most appropriately lend their aid. On Sunday last the sermon was preached by the Most Reverend Dr. Tuttle, Bishop of Missouri, and the presiding Bishop to the American Church; and on Sunday next the Most Reverend Dr. Bond, Lord Archbishop of Montreal and Primate of All Canada, will preach. The presence and participation in this service of the Bishops, Clergy and lay delegates from all the dioceses of Canada cannot fail to render the occasion most not-

Recollets were delayed until 1670, when they arrived in Quebec on the 18th of August with M. Talon, the Intendant. They found their property in bad repair, and at once set about rebuilding what is now called the General Hospital. As Bishop St. Valier wished to have this hospital built he bought in 1692 the Recollet property on certain conditions, giving them in exchange a tract of land in the Upper Town of Quebec facing the Parade, at present called the Place D'Armes, comprising the whole square on which the Court House, English Cathedral, and other buildings now stand. There was erected the Church and convent, which, at the capitulation of Canada on September 8, 1760, became the property of the British Crown, but the few Friars who remained were permitted the use of the pro-

Church was used for divine service. The first Lord Bishop of the Diocese of Quebec, Rt. Rev. Dr. Jacob Mountain, arrived from England, November 1, 1793, with his family, and, accompanied by his brother, Rev. Jehoshaphat, and his son Rev. Salter Jehoshaphat Mountain, who became at the death of the Rev. Phillip Toosey, in 1797, rector of Quebec. At the request of the Bishop, His Majesty George III. set apart a portion of the Recollet property for the purpose of building a Cathedral thereon.

The corner stone was laid by the Lieutenant-Governor, on November 3, 1800, and the consecration took place August 28, 1804, when the Bishop was presented with the Letters Patent of the property, as it now stands, surrounded by an iron railing, with iron gates. The Cathedral

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The Rt. Rev. Jacob Mountain, D.D., First Bishop of Quebec.  
Born 1751, Consecrated 1793, Died 1825.

organ was imported from England, and paid for by public subscription. The exterior of the cathedral represents a substantial, plain, rectangular stone edifice, standing in the centre of a well kept "close," surrounded by fine old trees, which add their beauty to the surroundings and remind the Old Countryman of the churches of the old land. The interior was somewhat altered in 1857, when the building was repaired, and the old fashioned high pews were lowered. The high arch ceiling, beautifully tessellated, is of wood and is supported by eight massive columns of the Ionic-Palladic order of architecture, made of pitch pine, with an outer white pine casing. On the chancel wall to the south of the altar, are the ten Commandments, written on two large tablets, with broad gilt cable borders, reaching to the base of the cornice, on a level with the top of the window frame. On the north side are two tablets, one containing the Apostles' Creed, and the other the Lord's Prayer. Outside the railing, on the south side, is the Bishop's throne of oak emblazoned above with the arms of the diocese, and opposite to it stands the pulpit. On each side of the chancel are the stalls for the dean, chapter and clergy, together with the choir seats. The organ is in the western gallery, over the main entrance. A former Governor-General, His Grace the Duke of Richmond, who died on August 28, 1819, was buried under the chancel. A brass plate in the floor marks the spot. A marble tablet, erected in the north gallery, to his memory, is the finest piece of memorial workmanship on the walls of the church. When Her



The Rt. Rev. George Jehoshaphat Mountain, D. D., D. C. L.,  
Third Bishop of Quebec.  
Born 1789, Consecrated 1836, Died 1863.

Majesty's Sixty-ninth Regiment returned from repelling the Fenian invasion on the Huntingdon County frontier. His Royal Highness Prince Arthur, now Duke of Connaught, presented a new stand of colours to the regiment in Quebec, June 21, 1870, and the old colours were thereafter deposited in the Cathedral where they still remain.

The communion plate used in the Cathedral was the special gift of King George III. in 1804, and consists of ten massive pieces of solid silver, each exquisitely engraved and embossed with the Royal Arms and those of the diocese. The large alms dish is a beautiful work of art, the bottom being a representation, in relief, of the Lord's Supper. The remaining pieces consist of a large credence paten, two tall flagons and two heavy chalices of frosted silver, two massive candlesticks. Two patens are engraved with the donor's inscription in Latin.

The plate is a masterpiece of silversmith's art.  
Hanc Pateram

Nec non Coeteram supellectilem argenteam  
Divino Cultui accommodatum

In usum

Ecclesiae Consociatae Angliae et Hibernae

In Diocesi Quebencensi fundatae

Sacrari Voluit

Georgii Tertii Britanniarum Regis

Pia Munificentia

Anno ab Incarnatione

MDCCCIV.

This service which is a masterpiece of silversmith's workmanship, was manufactured by Rundell & Bridge, of London, and attracted considerable attention when placed on view in their establishment before being despatched to Quebec, where it arrived in a war vessel in 1809.

The invoice is in the following words:—

"A rich chased service of Communion Plate for the Metropolitan Church at Quebec."

"A very superb octagon salver with chased device, in the centre in high relief, of the Lord's Supper, with Our Saviour and the twelve Apostles, and the four Evangelists chased out in compartments on the border, with elegant fluted antique borders and ornaments with the arms and supporters of His Majesty and those of the See."

"A pair of superb Altar Candlesticks with rich chased devices and cherub in the corners, elegant large tripod feet, with His Majesty's Arms, the Arms of the See and Glories chased out in compartments, chased devices of Rams' heads and winged Beasts' paws at the corners of the base."

"An elegant circular shaped Salver on chased foot, with Glory in centre, chased fluted borders and kneeling Cherubims at the sides, with the Arms of His Majesty and those of the See."

"Two large elegant chased Flaggons for wine, with antique vine leaf borders and Cherub handles, fluted ornaments of King's Arms, Glories, etc."

"Two elegant antique Chalices with pattens for covers, vine leaf ornaments, chased borders and Arms, Glories, etc."

"A wainscot case to contain the whole, partitioned and lined with white leather, iron clamps to do brass name-plate, etc."

The Altar cloths, etc., were on an equally liberal scale, being all of crimson velvet and gold, and no expense seems to have been spared for the Bibles and Prayer Books, but no price is given in any of the invoices.

On the 27th of June, 1766, General James Murray, the Governor of Canada, gave, in the King's name, a Communion Service, consisting of a large solid silver Paten and Chalice, engraved with the King's old Arms, to the Episcopal Parish of Quebec whenever it would be established, and is still in use in the Cathedral. This service was made in 1763 by Thomas Heming, of London.

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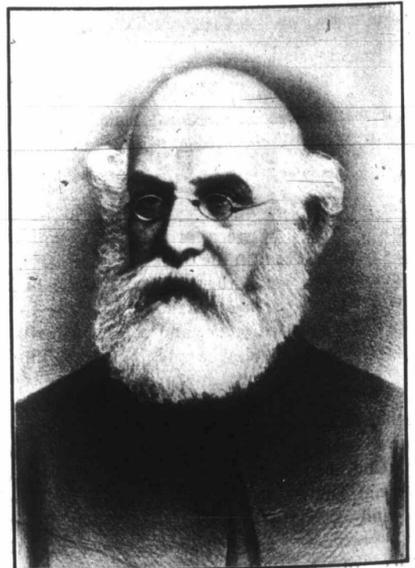
The Hon. and Rt. Rev. Charles James Stewart, D. D.,  
Second Bishop of Quebec.  
Born 1775, Consecrated 1826, Died 1837.

Esq., author of a monograph entitled, "The English Cathedral of Quebec."

The beautiful altar frontal and super-frontal, used for the first time on the occasion of the visit of His Grace the Archbishop of Canterbury, were embroidered by the Sisters of St. John the Divine, from a design by the Reverend Ernest Geldart. The material is white silk damask, with super-frontal of blue velvet, very heavily embroidered in gold and colours, and is undoubtedly the finest specimen of ecclesiastical needlework in Canada. It reflects great credit on the Church work-rooms of the Sisters of St. John in Toronto, whose work is now well-known throughout Canada and the United States.

Letters Patent were issued by His Majesty George IV., September 8, 1821, erecting the parish of Quebec, and constituting its cathedral the Parish Church till a parish church should be built, saving, however, the rights of Bishop Jacob Mountain and his successors for ever, to whom the Cathedral had been presented by the original Letters Patent. At the same time the Bishop's son, the Rev. George Jehoshaphat Mountain, D.D., was appointed rector. Bishop Mountain died on June 16, 1825, aged 76 years and was buried within the chancel at the north side of the altar where a marble monument was erected to his memory.

The Honorable the Rev. Charles James Stewart, brother of the Earl of Galloway, and one of



The Rt. Rev. James William Williams, D. D.,  
Fourth Bishop of Quebec.  
Born 1825, Consecrated 1863, Died 1892.

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the clergy of the diocese, was thereafter consecrated Bishop of Quebec, by the Archbishop of Canterbury at Lambeth, on January 1, 1826. On the 14th of February, 1836, the Venerable Archdeacon George Jehoshaphat Mountain was consecrated at Lambeth, with the title Bishop of Montreal, although the Diocese of Montreal was not founded till 1850, Bishop Stewart, appointed him his coadjutor. Bishop Stewart died in London, England, in July, 1837, and a marble tablet erected to his memory by the congregation was placed on the south wall of the chancel, inside the communion rail. Bishop Mountain administered the diocese, and the rectorship of the parish, the Rev. George Mackie being his "official" and curate of the cathedral. The diocese on July 18, 1850, was divided into that of Montreal and Quebec, and Rev. Dr. Fulford was consecrated at Westminster Abbey, Lord Bishop of Montreal. Letters patent were issued appointing Bishop Mountain to the See of Quebec. Bishop Mountain died January 6, 1863, and the Churchmen of the diocese in his memory, in the chancel of the cathedral, placed

bec, when George the Third was King, and resolutely set to work to lay the foundation on which has been built the Canadian Church of to-day. How well and faithfully that foundation was laid is evidenced by the record that the good Bishop acquitted himself "with great honour to himself and advantage to the concerns of his extensive diocese." It will be further evidenced by the noble memorial of himself, his King and his Church in the stately Cathedral in which they will worship. And it will have its consummation in the great and impressive gathering of Churchmen of every rank and order, from every diocese of our great Dominion, who will come to the common starting point of the history of their Church and country to join together in worship, labour and legislation for the Canadian Church which it is our pleasure and privilege to serve and sustain.

—The Bishop of Durham (Dr. Moule) is again seriously ill, and his doctors have ordered an immediate change for two months or more.

They nerve us for more untiring and progressive efforts, and most cordially and sincerely do we reciprocate them. From the many thousands of good words received we give the following:

A layman in the Diocese of Fredericton writes: "I have much pleasure in reading your paper. It is, I think, doing a good work. I wish you increased success."

A Bishop writes: "I fully appreciate your efforts to give us a good Church weekly."

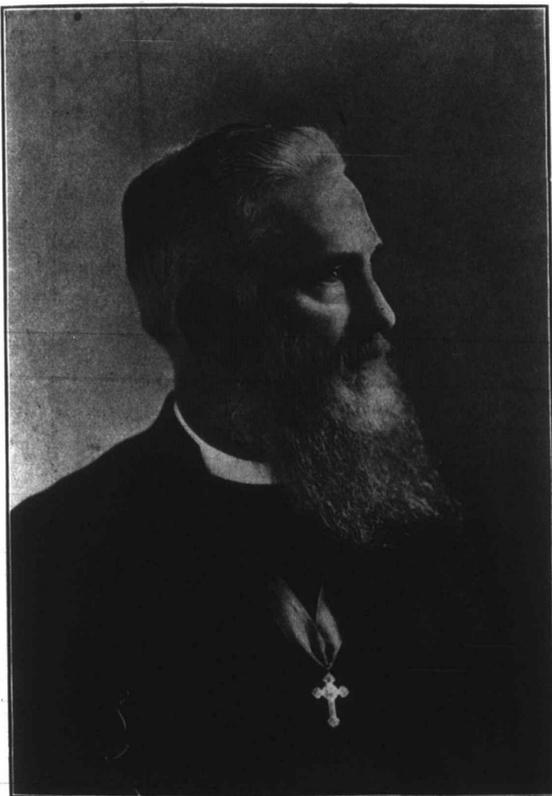
A Bishop writes: "Spectator makes some good points, which must result in much good."

A lady in the Diocese of Nova Scotia writes: "I should be very sorry to lose the pleasure and satisfaction of reading this valuable paper."

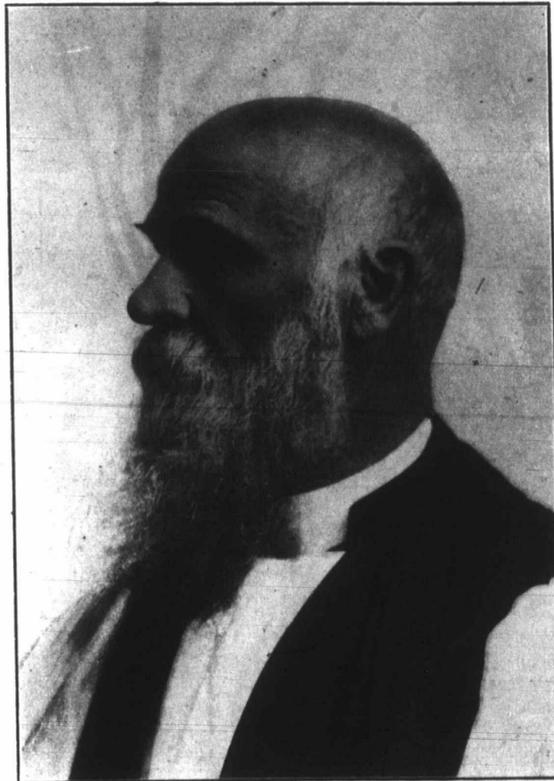
A lady in the Diocese of Huron writes: "I enjoy The Churchman more every year, and would be very sorry to be without it."

A clergyman in the Diocese of Rupert's Land writes: "I take great pleasure in renewing my subscription, because I am very fond of The Canadian Churchman."

A layman in the Diocese of Toronto writes:



The Rt. Rev. Andrew Hunter Dunn, D. D., Fifth and Present Bishop of Quebec. Consecrated 1892.



The Most-Rev. Daniel Sylvester Tuttle, D. D., LL.D., the Presiding Bishop of the American Church. Rockwood, N. Y.

GOOD WORDS.

The discouragements which come to each hard and faithful worker in any department of life are from time to time most graciously and agreeably varied by cordial words of unsolicited interest, friendship and sympathy. When a man honestly tries to do his duty to the utmost of his ability, without fear or favour, striving to be loyal to the cause to which his heart is devoted and his life is surrendered he cannot expect to be always sailing on a smooth sea with a fair wind abeam. He will encounter many a stormy sea, many a buffeting wind. Then, again, sun and sea and wind will be all that he could wish, and in his modesty he will think better than he deserves. We are, indeed, thankful for the many warm and generous expressions of brotherly sympathy with which we are favoured from time to time. They move us like the hearty cheer of a cherished comrade, who is marching shoulder to shoulder with us in an unflinching struggle for a common cause.

a memorial window in three parts, the centre representing the Ascension, and the two side portions the Baptism, and Transfiguration of Our Lord. A special meeting of the Diocesan Synod was called on March 4, 1863, at which the Rev. James William Williams, M.A., Professor of Belles-Lettres in the University of Bishop's College, Lennoxville, was elected Bishop. Her Majesty Queen Victoria's mandate, arrived June 16, and he was consecrated by the Metropolitan to be Bishop of Quebec, June 21, in the Cathedral. Bishop Williams died April 20, 1892, when the Rev. Andrew Hunter Dunn, M.A., vicar of All Saints, South Acton, in London, England, was chosen, and consecrated Bishop of Quebec, September 18, 1892, and thereafter duly installed.

Amongst those who are privileged to visit the quaint old city which towers above the stately St. Lawrence, and join in the noble service at the Cathedral to which we have referred, there will be some to whom imagination will recall the far-off days when the good Bishop Mountain after a voyage of thirteen weeks, landed at Que-

"The Canadian Churchman is valuable from every standpoint, and should be in the home of every Churchman. My children value it very highly."

A layman in the Diocese of Ontario writes: "I must say the reading of it is not to pass the time, but the instruction one receives on the doctrine of their Church. It blends one's daily life more and more to follow their Holy Master's will, and enables one to look for the better world."

A clergyman in the Diocese of Ontario writes: "I have enjoyed the reading of The Churchman very much, and consider it a great help to the Church."

A layman in the Diocese of Fredericton writes: "I like your paper so much that I do not want to miss a single copy."

A clergyman in the Diocese of Ontario writes: "I consider The Canadian Churchman by far the best Church paper ever published in Canada."

A clergyman in Niagara Diocese writes: "Your paper is ably conducted and a great help to me."

Stewart, D. D.,  
Died 1837.

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Williams, D. D.  
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A Bishop writes: "I have read carefully The Canadian Churchman, and with much interest, for many years, and admire the fairness and justness of it. I shall highly recommend it to the clergy and laity of my diocese."

A lady in Bloemfontein, South Africa, writes: "Permit me to congratulate you on the appearance of your paper and its very interesting contents. We look forward each week to its arrival with great pleasure."

A clergyman in Nova Scotia writes: "I consider the paper not only maintains its standard, but has been in some respects improving very much, and favourably compares with any others of its class."

A clergyman in the Diocese of Niagara writes: "I think the comments of 'Spectator' are excellent. They ought to prove very helpful."

A layman in the Diocese of Toronto writes: "Don't like to do without The Canadian Churchman. Hope subscribers for it are rapidly increasing."

A clergyman in the Diocese of Rupert's Land writes: "Wishing you all success with your estimable paper."

A clergyman in Montreal writes: "The Churchman is ably conducted and always so fair to the clergy."

A clergyman in Ontario writes: "The Churchman is a welcome visitor every week. I wish it were in every home in my parish. I will try to have each family take it."

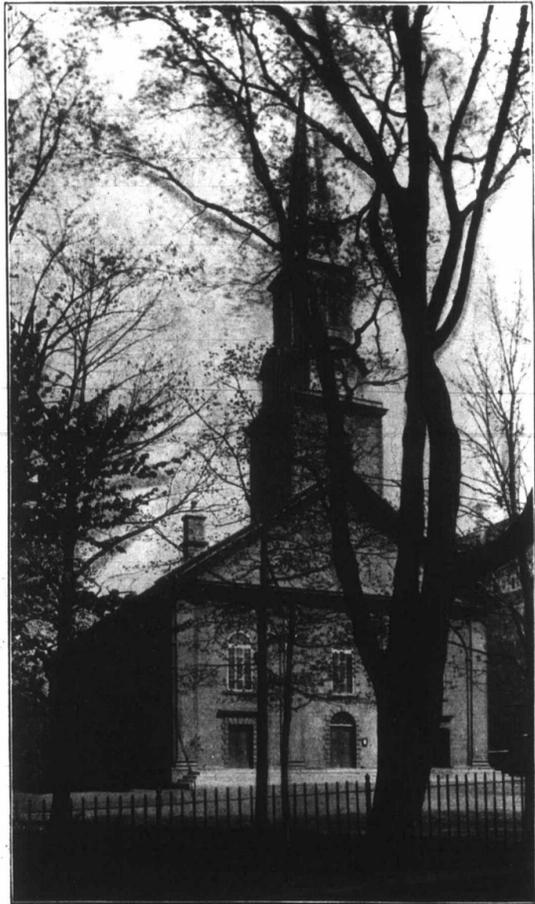
A clergyman in the Diocese of Ottawa writes: "I admire the dignified stand of the paper. Not leaning to Rome on one side nor dissent on the other. There is not a Church family but would be largely benefited by the constant reading of sound Church literature. The Christmas number is something grand, a decided landmark in the Church year."

A layman in Toronto writes: "Your Christmas issue is more than usually chaste and beautiful, a fitting number in every respect for the bright and glorious season."

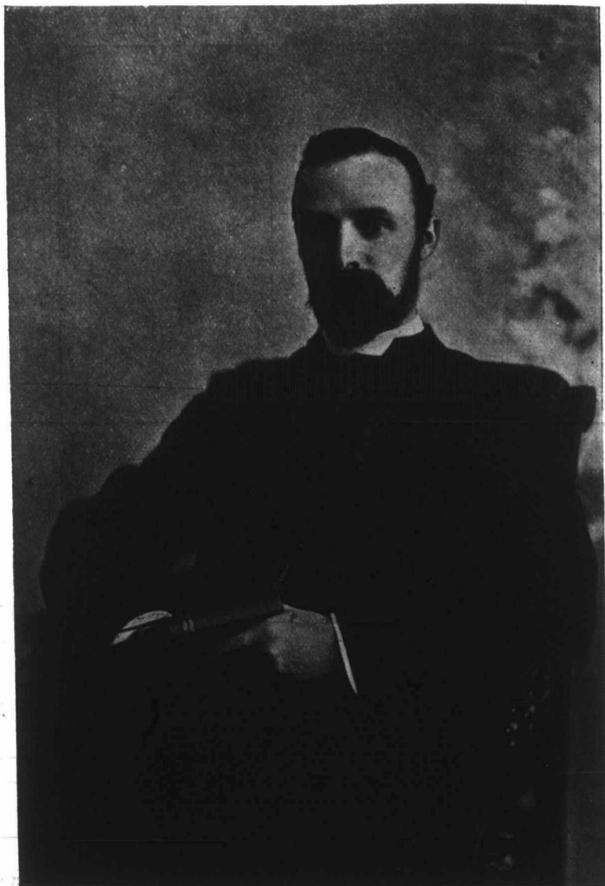
A clergyman in the Diocese of Huron writes: "I enjoy the privilege of reading your admirable paper."

A layman in the Diocese of Montreal writes: "I have been very remiss in omitting to tell you how pleased I was at your Christmas number. It was really excellent, and not surpassed by any similar periodical. Indeed, the illustrations were superior to those of any illustrated paper published on this side of the Atlantic."

A clergyman in the North-West writes: "The Canadian Churchman continues to improve week by week, and here it is eagerly looked forward to by my family as well as myself. An evidence of its wide circulation may be gathered from the fact that a short time ago when you were good enough to publish an appeal for help for my church, this was read far away in Omaha, and the kind reader responded to the call, and sent help to our building fund. The influence for good of a clean, high-toned, sound Church paper such as The Canadian Churchman cannot



Cathedral of the Holy Trinity, Quebec.



The Very Rev. L. W. Williams, M. A., D. D., Dean of Quebec.

A clergyman in the Diocese of Toronto writes: "Permit me to say in renewing my subscription to The Churchman that my family and I find it loyal, interesting and instructive."

A clergyman writing from England says: "I always look forward with interest to the weekly arrival of your capital little paper, which is indeed indispensable to anyone interested in the welfare of the Church in Canada."

A clergyman in the Diocese of Rupert's Land writes: "I have often thought of soliciting subscriptions, as I would like to see The Canadian Churchman in each Church family of the parish. Please send some sample copies. I might appoint an agent in each division of the parish."

A clergyman in the Diocese of Montreal writes: "I have been pleased to find so many excellent articles in the paper, and hope you will have a large increase of subscribers and much success."

A layman in Nova Scotia in renewing his subscription writes: "I find it a paper which I cannot do without."

A layman in the Diocese of Huron writes: "I have taken The Canadian Churchman for several years, and am pleased to say I regard its treatment of Church matters as liberal and fair, and further that it continues to improve from year to year. May it continue to prosper and advance the interests of the good old Church."

A clergyman in Toronto Diocese writes: "I have received the paper regularly during the past, and value it very much. Compliments with wishes that every success and prosperity may attend and promote the interests of The Canadian Churchman."

A clergyman in Niagara diocese writes: "I am glad to notice how very successfully it is being carried on, and would miss it much if it were not in my house. Wishing it continued success."

be fully estimated. Personally, I derive much good from The Canadian Churchman, and always pass it on when read."

A layman in New Brunswick writes: "It is to the Churchman, which deservedly holds foremost place in our Canadian Church news, that we look for on Sunday mornings."

A clergyman in Quebec diocese writes: "Your paper is, indeed, a great credit to our Church in Canada, and you deserve the hearty support of the Church."

A layman in Quebec diocese writes: "Your paper has been a great comfort to me. I pray you may long be spared to conduct it."

A layman in Australia writes: "The Canadian Churchman is the most interesting and instructive colonial Church paper I have read. It is a great credit to our Church in that colony."

A clergyman in the Diocese of Huron writes: "The Churchman is a splendid paper, and comes very regularly, and I think that it should be in

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the house of every Church family. I wish it every success and prosperity."

A layman in the Diocese of Fredericton writes: "I consider The Churchman a most interesting and instructive Church paper, and enclose six dollars for six new subscribers."

A clergyman in the Diocese of Niagara writes: "I have to congratulate you upon the high literary tone of the paper as the Church periodical of the Dominion."

A layman in the Diocese of Ontario writes: "Some few months ago I accidentally became acquainted with The Canadian Churchman, and was so much impressed by its typographical appearance and its excellent weekly bill of literary fare that I at once enrolled myself among its numerous subscribers. As an old newspaper publisher of some thirty-five years' experience I feel fully justified in stating that The Churchman is a credit to its enterprising publisher, and deserves to be well supported by the branch of the Catholic Church of England which it represents."

PRAYER BOOK REVISION.

Sir,—Hitherto the changes which Country Parson has proposed in connection with the revision of the Prayer Book involve nothing more serious than the re-writing of a few of the rubrics and the removal of a superfluous collect. Now, however, I beg leave to go on to mention certain alterations which I should like to suggest in the body of the book, none of which, I trust, will be considered radical.

In the first place let me ask those who have studied well the subject of revision, whether it would not be an advantage to make the second collect in morning and evening prayer alterable, as the third collect is, and to provide a series of short collects, for Missions, for Sunday Schools, for those about to be ordained, or confirmed, and so forth, to be used in turn, or as occasion required, instead of the present unchangeable form? There is at the present time a crying need for such intercessions in our services, while at the same time no one would like them lengthened by additional prayers. An alterable second collect then would, I think, meet and satisfy the general feeling on both points.

Next, the third collect for Good Friday is in urgent need of revision. What thoughtful worshipper is not pained at having to lump together with "Turks, Infidels, and Heretics," God's ancient people, the Jews, in the prayer for their conversion? The Jews occupy an entirely different relationship to God from all other classes of the unconverted. Are they not still God's covenant people? Are they not still beloved for their fathers' sake? If we believe the declaration which the Church sings daily, our Lord



Cathedral of the Holy Trinity, Quebec. Interior looking east.

Jesus Christ is yet to be "The glory of His people Israel." Should not their conversion then be pleaded for on the ground of God's covenant relationship towards them, and of his purposes of mercy with regard to them, and through them to all the world? Nothing but a separate collect for the conversion of the Jews will answer their case, and such, I venture to say, should be provided as soon as possible, whether the Prayer Book be revised or not.

Lastly, we all know how long-standing and how general has been the objection to the wording of the form of committal in the burial service,

especially to the expression, "in the sure and certain hope of the resurrection to eternal life." And in spite of the rather subtle attempt to interpret these words in a general sense, and not as professing a sure and certain hope of the blissful resurrection of every person who is being interred, nevertheless the minister feels it to be difficult conscientiously to make this declaration of confident hope under the painful circumstances which sometimes occur in connection with funerals. We know also that the American revisers in 1789 recast this form entirely. But the form they composed is a poor and clumsy substitute for the original, which is so matchless in its chastened simplicity and euphony. Without then marring these admirable characteristics, I think, that the objectionable application of the expression, "sure and certain hope, etc.," may be entirely prevented by the simple addition of the words, "of the faithful," after "resurrection," so that the wording would be as follows: "In the sure and certain hope of the resurrection of the faithful to eternal life, etc." This, after all, is, we are told, the meaning of the declaration, then why not make it plain? And the emendation is supplied by the office itself, for we have the expression, "the souls of the faithful" in one of the prayers which follow.

ANOTHER COUNTRY PARSON.

WHY NOT AN IMPERIAL HYMN BOOK?

Sir,—I have been following, with great interest, the discussions and suggestions about a new hymnal for the Church of Canada, and a letter from "C. H. Coles" in the last issue, June 15th, which has reached me, has emboldened me to put forward one point of view which seems to have been rather over-looked. It is this: Why have a new Hymn Book for Canada alone? As we have used "Hymns Ancient and Modern" so long, could we not wait till the whole Anglican communion throughout the British Empire demands a new Hymn Book. In my wanderings it has been the greatest comfort to find myself in church, when the prayers and hymns are word for word those in use in the "Dear Home Land." The greater number of Church people now have "Hymns Ancient and Modern" bound up with their "Book of Common Prayer," and if by any chance one happens to stray into a church where these hymns are not used, the fact of not finding the hymns in their familiar place, even if they themselves are old friends, immediately gives one the feeling of being an outsider. Though nearly everything else in this far off land is unfamiliar, in the cathedral one is at home directly, because of the prayers and hymns. On behalf of those Canadians who are obliged to live far from



Memorial to Rt. Rev. Jacob Mountain, D.D., First Bishop of Quebec.

their native land, let us beseech the Church in Canada not to be in haste to narrow herself to a Canadian Hymn Book, but to wait, though it be for some years, and join in an "Imperial" one.

A STRAY MAPLE LEAF.  
Orange River Colony, South Africa.

#### REASONS FOR JOINING THE BROTHERHOOD.

Sir,—In the course of my travels through Canada, many men, in many different places, have asked me the question, "Why should I join the Brotherhood of St. Andrew, when I have been doing active Church work for years?" To all such enquirers, I have been able to give many good and sufficient reasons why they should become members. First, to my mind, comes the question of definiteness,—the undertaking to do a certain definite thing at a certain time. The man who undertakes to save money is far more successful if he is bound to pay in a certain sum at a definite time. The insurance companies realize this, and through their combined insurance and savings policies, many a man has found himself with a good sum to his credit, simply because he had to do a certain definite thing and he did it. Then there is the question of regularity,—so that instead of a man becoming greatly interested in his "Next Man" at Christmastide, when most men become kindly disposed, or on his own birthday, or at odd and uncertain intervals, and then falling back into utter indifference, he feels that being a Brotherhood man, he should each week watch out for an opportunity to touch his "Next Man." Then there is the great feeling of brotherliness, that you are not alone in the work. This enables a man to overcome discouragements that would kill out most men attempting to work in an independent way. Again, if you belong to the Brotherhood it keeps you from dropping out of Church work. Very often, we find an earnest and devoted man who is a perfect tower of strength to his clergyman, working in his own peculiar way, in his own special surroundings. On his removal to some other place (as so often happens) he finds himself completely lost because of the changed conditions, and very often his abilities and talents are lost to the Church. As a Brotherhood man removing to another place, he is kept right in touch with the work, and is able to bring to the Chapter his experience gained in the former Chapter, and the Brotherhood in general is strengthened by the change. There is also the great fact that one is helped and sustained in his work by the prayers of thousands of loyal Brotherhood men, who each day ask God to bless the work of the Brotherhood men, who each day not the Chapter that they are members of alone. Surely these are good and sufficient reasons why earnest Churchmen should join the Brotherhood, even if active members of the many good local Guilds and Societies which one meets continually.

FRED. W. THOMAS, Gen. Sec'y.

#### PRAYER BOOK REVISION.

Sir,—There is another phase of revision which has come under discussion, namely, that of enrichment. I know but little about this interesting subject, but it is said that some additional

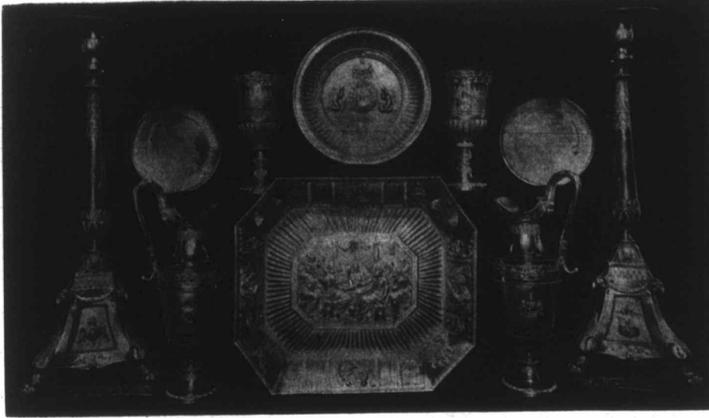
services are required in our Prayer Book, and that some of our occasional offices are lacking in fulness. Regarding the latter point, we are familiar in country parishes with the complaint against the burial service that it contains no prayers to be said in the church. The complaint

hearts bowed down by sorrow that the burial service would be very much enriched by their insertion in it. Instead of the hymn after the lesson, the two latter portions of the Easter Anthem, beginning with the words, "Christ being raised from the dead, etc.," has an excellent effect as an echo in song of the glorious chapter just read. Another occasional service, not, however, in our Prayer Book, has been pronounced meagre and in want of enrichment. I refer to the form of Consecration for a Church or Chapel. The ceremony itself is necessarily so simple that it would be difficult to elaborate the service to any great extent. Yet I have been present when it has been supplemented by interesting features. One of these was, that at some place in the service, I forget where, the donor of the building site came forward to the altar railings and in a few set words presented the deed thereof to the Bishop, whereupon instantly the choir burst forth with the strain "Glory be to Thee, O Lord." Next, the rector came forward and in the name of the several donors presented in succession as free will offerings unto Christ and His Church, the altar, the sacred vessels, the alms basin, the sanctuary chairs, the font, the memorial windows, and so on, and between each presentation the choir sang, "Glory be to Thee, O Lord." The last Gloria, like the last Kyrie eleison after the commandments, being fuller than the others. The whole effect of this novel feature in the service was, I remember, very pleasing and edifying, and perhaps it may furnish a hint when the question of enrichment comes to the front.

COUNTRY PARSON.

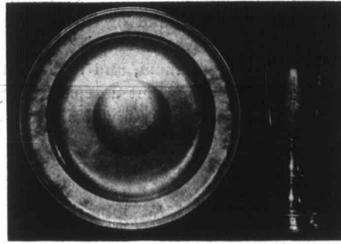
#### AN IDEAL SYNOD.

Sir,—To what end does the General Synod exist? What is its purpose? We cannot answer these questions by pointing to the constitution and canons. They are its prosaic garment, and may conceal either usefulness or inefficiency. The truth is that the role of legislator is but secondary—in fact, sometimes a hampering one. It is not so much what the Synod does, as how it does it, that matters. It is the spirit in which it works that can refresh and stimulate the Church. Under our system it is through Diocesan Synods that we have chosen to do our Church work in Canada. No great change can come about without their assent, and no movement can be completely successful unless it meets with their cordial support. The vast extent of Canada makes against these Synods becoming homogeneous in methods, modes of thought, or sentiment. The General Synod was the outcome of an earnest desire on the part of Churchmen to find some common meeting ground where the great needs of the whole Church could be brought home to its members. They apprehended the danger of lack of concentration in aim, in standards, and in effort. We have now a great ideal to set before us. The experience of the East has already met the enthusiasm of the West, and its first visible result was the birth of a great missionary spirit and the embracing of a great missionary oppor-



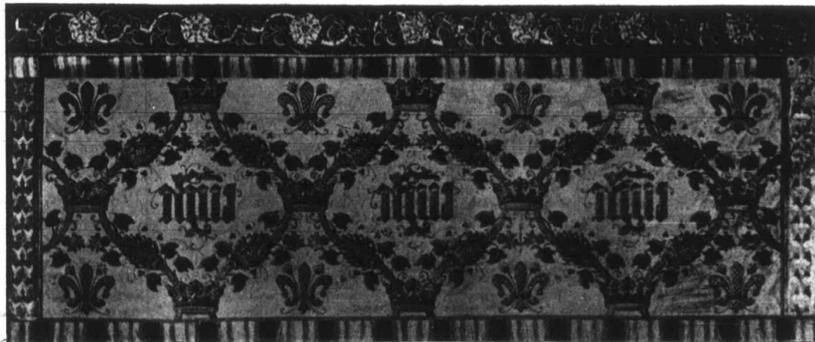
Communion Plate of 1804 of Cathedral Holy Trinity, Quebec.

is not unreasonable. For a congregation to come together on a peculiarly solemn and affecting occasion, and to separate without prayer, does not to many Christian people seem meet or right. Accordingly, I have, myself, sometimes supplied this omission at funerals by using several well-known prayers, according to the following programme. The lesson and hymn being ended, the minister shall say, "Let us



Chalice and Paten of 1766.

pray." Then shall follow, from "The Visitation of the Sick," "O, Saviour of the world, who by thy cross, etc.," and "O, Almighty Lord, who art a most strong tower . . . be now and evermore our defence, etc." Next let him repeat from the Litany, "O, God, merciful Father, etc." (substituting the words, "being moved by no tribulations" for "being hurt by no persecutions"), and also the prayer "We humbly beseech Thee, O Father, etc." Then shall follow



Altar Frontal Cathedral Holy Trinity, Quebec. Worked by the Sisters of S. John The Divine, Toronto.

the Collect for Easter eve. Then turning to the mourners, the officiating minister shall say, "Unto God's gracious, mercy and protection we commit you, etc." One and all these prayers are so appropriate for congregational use on such an occasion, and so comforting and uplifting to

that the burial enriched by their hymn after the words of the Easter words, "Christ," has an excel-echo in song of after just read. al service, not, Prayer Book, has meagre and in-ent. I refer to nsecration for a l. The ceremony ly so simple that icult to elaborate any great extent. present when it ened by interest- ne or these was, ce in the service, the donor of the ne forward to the d in a few set the deed thereof hereupon instantly t forth with the Lord." Next, the the name of the succession as free d His Church, the alms basin, the memorial windows, n presentation the ee, O Lord." The yrie eleison after er than the others. vel feature in the ery pleasing and urnish a hint when mes to the front. TRY PARSON.

NOD.

the General Synod We cannot answer to the constitution prosaic garment, usefulness or in- that the role of ry—in fact, some- It is not so much w it does it, that which it works that the Church. Un- through Diocesan to do our Church Canada. No great come about without, and no movement completely successful meets with their support. The vast Canada makes against ds becoming homo- methods, modes of r sentiment. The ynod was the out- n earnest desire on Churchmen to find non meeting ground great needs of the ch could be brought s members. They d the danger of lack tration in aim, in We have now fore us. The ex- s already met the d its first visible re- at missionary spirit at missionary oppor-

tunity. The effort of to-day should be not so much to embody results in legislation as to ascertain and study the varying needs of our work, to promote a harmonious and earnest spirit in approaching our many problems, and to cement the feeling of unity upon vital questions, for which the General Synod has been primarily constituted. A clear appreciation that we can do more by understanding our relative duties than by prescribing them, and by providing a common and sympathetic point of view rather than by enforcing our particular opinions will be of the greatest and most lasting value to our Church. It is surely necessary to recognize this. We come together with many ideas to exchange. Let us go back with the certainty that our success has been greatest if we have in discussing them promoted the spirit of unity, peace and concord.

FRANK E. HODGINS.

Canada; a statement which has been put forth without explanation, and is not readily appreciable without the explanation. What is meant by hymns especially appropriate for Canada? (3) That it is desirable that any person may on entering any church find there the book of hymns to the use of which he is accustomed. Such a condition is simply impossible to secure, and even if it could be attained, is it a sufficient reason for the undertaking which is proposed?

PARS ALTERA.



THE ORDERING OF SERVICES.

Sir,—In view of the many able men attending General Synod, it smacks of presumption to offer any suggestion. But as one to whom the Synod of Huron entrusted a voice, I think I may be pardoned if I refer to one matter, seeing I will

should he omit the general thanksgiving? If he feels no necessity to pour out his heart in gratitude to God, is it not possible there may be those present who desire so to do, and whose right it is to have the opportunity, a right that no man ought to take away! But this is not all. The spirit of lawlessness is abroad. We hear some say that certain of the Psalms should be omitted! They say they are not adapted! It is awful! Man, feeble as frail, setting up his contemptibly weak opinion, the outcome of his paltry powers of thought, as opposed to the Holy Spirit; by whose blessed inspiration all Scripture was given; which is "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." And in direct opposition to this truth, men dare to raise their voices! Let the Church, in General Synod assembled, pronounce as to what shall or



First Row—Quebec, Ottawa, Huron, Archbishop of Montreal, Saskatchewan, Calgary, Nova Scotia. Second Row—Keewatin, Montreal, Vermont, Ontario, Rev. T. Bailey, Qu Appelle, Kentucky, British Columbia, Niagara, Algoma. The House of Bishops (Present) of the General Synod of the Dominion of Canada, held in the Diocesan Theological College, Montreal, September, 1902. [Copyright, Frank Wootten]

A NEW HYMNAL NOT WARRANTED.

Sir,—For some time past the columns of The Churchman have been filled with correspondence on the subject of a hymnal for the Canadian Church. I have read every letter on the subject which has appeared, and have not as yet seen any object in the proposal, or reason for it, sufficient to warrant so immense an undertaking, with all its difficulties of copyrights, cost of printing, and distribution, to say nothing of the probability of financial disaster, for it may be reckoned upon as certain that no hymnal, no matter by whom arranged, or by what authority put forth, will be universally accepted or adopted. The only reasons urged seem to be; (1), that tunes in use are not suitable to Canadian voices, and cannot be sung as written, an assertion which is simply contrary to the fact, and only displays a narrowness of information, and lack of real musical skill, on the part of those who assert it; (2) that there are no hymns in any existing publication especially appropriate for

be, much to my regret, debarred from attending. It is generally conceded that no structural alteration of the Book of Common Prayer will be permitted; but a re-arrangement, an adaptation, or an addition in the form of an appendix, is desirable. Whatever the Church may do, I trust that the present lawless condition will be stopped, I refer to the clergy reading the services as they please. I venture the statement that the small minority only, conduct services according to the rubrics. The large majority do as they please. This ought not so to be. The laity ought not to be left to the whims, the fancies, the condition of heart, the temperature, the peculiarities, mental or physical, of the officiating priest for the time being. This is what our separated brethren have to bear, and something from which they are now seeking to be free, by the adoption of a liturgical form of service. Why should we be deprived of the solemn warning from God's Word, because the minister does not feel inclined to read any of the introductory sentences, or the whole of that magnificent exhortation? Why

shall not be read at morning and evening prayer, and not an individual! And let the Bishops duly correct all alterations of such pronouncement. I do not say that on occasions it may not be advisable to make changes to suit conditions, but in the name of order and decency, let it be the Church's part to make or allow the change. And when so ordered, may there be a ready, willing acquiescence, on the part of those ministering among us. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

JOHN RANSFORD.



THE ROYALTY QUESTION.

Sir,—There has been much correspondence through The Churchman recently on the all-important subjects of Prayer Book Revision, and a new Hymn Book, and your kindness in throwing your columns open to all correspondents has been fully appreciated, for it is important that as much information and publicity as possible be

given before the General Synod meets. The question of royalty has frequently been referred to, but until the present there has not so far as I have seen been any statement published giving the public an opportunity of knowing what amount of royalty might be expected from the two books. The General Secretary of our Missionary Society has made enquiries along this line and secured the desired information and with permission I use the letters which are as follows:—

J. H. Charles, Esq., Church Book Room, Toronto.

Sir,—In the event of the General Synod's deciding to issue a Canadian Prayer Book and Hymn Book, and to devote the proceeds to the Missionary Society or to a general Superannuation Fund, or Widows' and Orphans' Fund, would kindly let me know to what extent the royalty would be likely to benefit the Society or the Funds in question. Trusting this will not give you too much trouble.

L. NORMAN TUCKER.

August 26th, 1905.

I have gone very carefully into the royalties paid to the Presbyterian body from their Book of Praise, and find that they received from the first year's sales \$6,000, so that I am inclined to think The Church-Book Room has been very conservative in its estimate of \$5,000 as the first year's royalty on both the Prayer Book and New Hymn Book.

CHURCHMAN.

#### THE HYMN BOOK.

Sir,—Mr. Woodcock asks a very practical question when he asks "Who will stand any loss connected with the proposed new Hymn Book?" It is fair to remember that the book, even if issued, may not be as prolific of royalties as some imagine, and Mr. Woodcock faces that aspect of the case. I don't know who will print the book, but I have seen a letter from the "Church Book Room," undertaking to publish the book at their own expense, and to pay royalty of 10 per cent. on the retail price, in return for the sole right to

Church is given the gift of salvation through union with Christ, and grace to keep this gift through the presence of the Holy Ghost.

III.—Because in this Church is "the Faith once for all delivered"; the ministry appointed by Christ through His apostles; the Sacraments which make and keep us (if we will) amongst the faithful.

IV.—Because a branch of this Church was planted in this land 1,500 years ago.

V.—Because this branch, enlarged in the sixth century, and cleansed in the sixteenth, is here still, and is known as the Church of England.

VI.—Because the Church of England has kept the Faith, whole and undefiled, neither adding new doctrines (as has been done by the Romanists), or omitting, or altering, any of the old (as has been done by the various bodies of Dissenters).

VII.—Because this Church possesses the apostolic ministry, conferred by prayer and "laying on of hands," from the apostolic days to our own.

VIII.—Because this Church ministers the Sacraments as ordered by Christ, viz.: Holy Bap-



The House of Clergy and Laity (Present) of the General Synod of the Dominion of Canada, held in the Diocesan Theological College, Montreal, September, 1902.

[Copyright, Frank Wooten.]

Rev. L. Norman Tucker, Rev. and Dear Sir,—Replying to your letter asking the probable benefit to The Missionary Society or The Superannuation Fund from the publication of a Canadian Prayer Book and Hymn Book, we beg to say that The Church Book Room would be prepared to publish either, or both of these without cost to the Church, and to pay a royalty of 10 per cent. on the retail price for the privilege of publishing the books. On this basis we estimate the royalty would amount to \$5,000 from the first year's sales of both books, and from \$2,000 to \$3,000 annually afterwards, provided the new books were adopted generally in all parishes. All initial printing expenses would be borne by us, and the paper, printing and binding will be uniform, in quality and styles, with the present standard editions published in England, without any increase in the retail prices. Trusting this gives you the information sought for.

THE CHURCH BOOK ROOM.

publish. If some such offer is accepted, the question of loss won't have to be considered. The estimated royalty amounts to \$2,500 for the first year, and from \$1,000 to \$1,500 annually, in case the book was generally adopted. These amounts are not large, but, of course, it is difficult to estimate exactly in a matter of this kind, and it is wise to have conservative estimates, so that the question of "royalties" won't obscure the real question. It is a pleasure to note that a Canadian firm will be equal to undertaking what has hitherto been almost an English monopoly, and that they can give the print and bindings we are accustomed to without any increase in price.

F. G. PLUMMER.

#### WHY WE ARE CHURCHMEN.

I.—Because the Lord Jesus Christ founded the Church or "Kingdom of God" upon earth.  
II.—Because to those who belong to this

tism, wherein we are made members of Christ. Holy Communion, wherein is a perpetual remembrance of the sacrifice of Christ, whereby His body and blood are given to strengthen us.

IX.—Because this Church keeps and appeals to the Holy Scriptures, the first four General Councils, the tradition of the Fathers, and to history in proof of her position and her claim to be the Church of Christ in England.

X.—Because she has never separated from the Church of Christ in other lands, and never left the "old paths" in this land.

XI.—Because, whilst we can trace the Source of this Church back to the first centuries to Christ, the Divine Founder, we can only trace the Romanist body (in England) and the Dissenting bodies back for 300 years, and to their human founders, viz.: English Romanists separate in 1570 under Pius V.; Congregationalists separate in 1568 under Robert Brown; Baptists separate in 1633 under Spilsbury; Quakers sepa-

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CANADIAN CHURCHMAN

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rate in 1650 under George Fox; Unitarians separate in 1719 under Samuel Clarke and others; Wesleyans separate in 1799 under Wesleyan Conference. (Most of the distinctive opinions held by the above were of foreign origin.) XII.—Because our Lord prayed that His Church might be one.

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HURON.—(Continued.)

Wright were well rendered and thoroughly appreciated. At 7 p.m. the church was again crowded beyond its capacity. The Rev. Mr. Hughes preached a most impressive sermon which went home to every attentive heart. Miss Helen Waterous during the offertory sang "Plains of Peace," to the delight of all present. The offertory for the day was large and is in aid of the Improvement Fund of the church. The parish of St. Jude's has every reason to be proud of Trinity. The members of St. Jude's have liberally assisted in the work. This and the untiring zeal and unanimity of the members of Trinity, directed as they have been throughout by their esteemed and beloved rector, has resulted in the establishment of thus another centre for the worship and glory of Almighty God.—The Courier.

Stratford.—St. James'.—On Sunday, the 20th ult., the Venerable Archdeacon McKenzie inducted the Rev. Mr. T. Cluff as rector of this parish. Mr. Cluff is the third rector of this parish. Rev. Canon Patterson, the first rector, filled the position for 42 years. He was succeeded by the Rev. David Williams, now the Bishop of Huron.

Dungannon.—At a special meeting of the vestry of St. Paul's Church it was unanimously decided to increase the offerings to stipend from \$200 to \$385 per annum. The vestry of Christ Church, Port Albert, also agreed to pay \$265 instead of \$150 as formerly. Thus the parish is now self-sustaining, contributing the total amount of \$650 and a house. His Lordship Bishop Williams visited this parish on July 23rd and confirmed eleven candidates at Port Albert.

RUPERT'S LAND.

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

Rev. A. L. Murray, M.A., of Morris, has returned from Rochester, N.Y., accompanied by his bride.

Rev. Wm. Walton, of Manitou, has taken up his permanent residence at Morden, which charge he has accepted as rector.

Rev. J. J. Roy, Mrs. Roy and Miss Roy, have returned from their holiday trip to Tadouac, Que.

Rev. J. W. Matheson, M.A., has resigned the charge at Boissevain, having accepted a position on the teaching staff of St. John's College School.

Rev. W. J. Rowe and Mrs. Rowe have returned from the East to Manitou after several weeks absence.

Rev. Lot Swalwell, B.A., of Snowflake, began his ministerial duties last week after a pleasant holiday in the East.

Rev. J. F. Belford, B.A., of Gladstone, returned from England a week or two ago, having been absent about two months, while in the Old Land Mr. Belford delivered several lectures on Western Canada, in the interests of the Immigration Department.

The Rev. S. Fea and Mrs. Fea have returned from their holiday trip to Victoria, B.C.

MACKENZIE RIVER.

W. D. Reeve, D.D., Bishop, Fort Simpson, Alta.

Bishop Reeve of this diocese who is attending the General Synod of the Church in Quebec, before leaving made an extended trip through the Peace River country, of which country he speaks in very high terms. The wheat grown in this district looked particularly well, and was two weeks earlier than that grown at Edmonton. The flour, ground in the mills of the country from local wheat is of a splendid quality, a thousand sacks being shipped from the flour mill at Vermilion to points farther north. Considerable development work is being done by the Government in the construction of roads. One splendid highway is being built at the present time from Lesser Slave Lake to the Peace River crossing, which work is being done at both ends. It is stated that a road is also to be built from Edmonton to Lesser Slave Lake by way of the Swan Hills. The diocese of the Bishop is one of the largest in the world, embracing a region 800,000 square miles in extent. One larger diocese was formed in Australia, but it is believed that this has now been subdivided. The Diocese of Athabasca has in recent years been worked in connection with the Diocese of Mackenzie River, constituting a district vast in extent and with possibilities of unlimited development in the future. The need of this great area is a line of railway to run through the southern portion of it, a large part of this country being well adapted to mixed farming. The far north will probably be left untouched by the railways for many years to come. The Bishop is a most noted traveller in far northern districts, very few Canadians being better acquainted with the territory of his diocese. He has made constant trips down the mighty Mackenzie River and is compelled to visit from time to time the missions of the Church in the far north. He has made many trips through regions unknown to white men, accompanied by Indian guides, and making trips by all means of transportation known to the far north.

SELKIRK.

William Carpenter Bompas, D.D., Bishop, Caribou Crossing, Yukon Territory, Canada.

Dawson.—The Rev. T. P. Flewelling, rector of this parish for the past two years, is shortly leaving here and will make his home in British Columbia.

British and Foreign

Mr. R. Oakley, who has for forty years been Vicar's Warden of St. John's, Weymouth, has been presented by the parishioners with a massive silver tray, a silver tea and coffee set, a bag of gold, and an illuminated album, on his leaving the town. The choir of St. John's gave him a silver salver.

The Bishop of Llandaff has formerly dedicated the new brass eagle lectern, given to St. Mary's Church, Shepstone, by a former Vicar of the parish (the Rev. E. J. Hensley, of Bath). Subsequently His Lordship confirmed about sixty candidates from Shepstone and the neighbouring parishes.

During excavation in the Market Square at Dover, an interesting archaeological discovery has been made, the ruins of the east end of an ancient church being disclosed. They have been traced as part of the ancient church of St. Peter, which in the twelfth century was connected with the Priory of St. Martin. The church was secularized in the year 1580, and was granted by

Queen Elizabeth to the "Mayor and Jurats," to be sold, in order to obtain funds for the repair of the harbour.

There is a brass tablet in Rudbaxton Church, Pembrokeshire, to the memory of the celebrated Archbishop Laud. The inscription says, "In memory of William Laud, Archbishop of Canterbury, sometime Bishop of St. David's, and rector of the parish from 1622 to 1626. Born 1573, died 1645."

The appointment to the vacant See of Adelaide, South Australia, is in the hands of the Archbishop of Canterbury, the Bishops of London, Southwark, Bath and Wells, and Rochester, the two last-named having been the latest holders of the See. Bishop Riley, of Perth, Western Australia, declined to be nominated for the promotion.

The Romans in New York are setting us a good example as to the marriage and divorce question. Not only has the Archbishop of New York denounced the divorce scandal, but he has also called for vigorous action against it. A number of women have already formed themselves into a union, called the Daughters of the Faith; the Pope has blessed them, and one part of their programme is to ostracize all who use the Divorce Court, guilty and innocent.

A missionary of the Church Missionary Society working at Fuh-chow in the southern part of China tells of remarkable gatherings in that city in connection with an annual "service of praise," on Easter Monday. One meeting was held in the new church of the American Board Mission, a beautiful building, capable of holding 1,500 people. It was crowded from end to end, and numbers failed to obtain admission. "It thrilled one through and through to see the vast assembly." It consisted of boys' and girls' schools, students from high schools and theological colleges, together with Christian men and women from all the churches. The service commenced with the Easter Hymn in Chinese, followed by the reading of Scripture, prayer offered by members of the different churches, and two short addresses. A similar service was held on Nantai Island, in the church of the Methodist mission, when even large numbers attended.

"Ring Claws Tipped"

The tips of claws in claw set rings in process of time wear away. It is not always necessary to have a new ring or new claws. They can often be retipped at trifling expense. Our repair work is well done and performed in the interests of our customers. Let us have your repairs.

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**3<sup>1</sup>/<sub>2</sub>%** **Not the Highest Rate of Interest,**

but the highest paid by any Financial Institution affording its depositors such security as

**Paid-up Capital, \$6,000,000.00.**  
**Reserve Fund, \$2,000,000.00.**  
**Assets, \$24,000,000.00.**

Dollar deposits welcome.

**CANADA PERMANENT MORTGAGE CORPORATION,**  
**TORONTO STREET, — — — — TORONTO.**

A donor, who desires to remain anonymous, has presented a freehold estate, comprising 740 acres within forty miles of London, to the Church Army, for use in connection with the Land Colonies scheme, formulated by the Rev. W. Carlile, hon. chief secretary of this society. Mr. Carlile's tour of inspection of Labour Colonies on the Continent, with a view of obtaining information as to Continental methods of working, will extend to Denmark, as well as to Holland, Belgium, and Germany.

A fine school has been given to the parish of Snape (in the county of Suffolk), where it would otherwise have been necessary to replace the existing national schools, by the children, grandchildren, and great-grandchildren of the late Mr. and Mrs. Newson Garrett, as a memorial to them. At the opening ceremony the school was formally handed over to the Parish Council, and Mrs. Garrett-Anderson was presented with an illuminated address, subscribed for by the whole of the parishioners, expressing appreciation of the generous act.

#### A LOVING, GENTLE HEART.

By Rev. Chas. Collins, D.D.

The eye may lose its lustre and the ruddy cheek grow pale,  
 The limbs forget their lightness and the strength of body fail;  
 The locks may turn to gray,  
 The power of thought decay,  
 And age will make its furrows, and strength and youth depart,  
 But ne'er will be forgotten a gentle, loving heart.

The beautiful water-lily, the fragrant mountain flower,  
 Seem buoyant in the sunshine, but dread the wintry hour;

For at the Storm-king's breath,  
 They shrink away in death.  
 Thus outward charms decline at Time's destructive dart;  
 Still grant me the endowment of a sympathizing heart.

Though wealth may prove a blessing, how oft a gilded snare,  
 Corrupting and corroding the mind with anxious care;

Whate'er my talent be,  
 Let me be generous, free;  
 And if perchance reproached, let me not heed the smart,  
 But show in all my intercourse a kind, forgiving heart.

A heart to share the sorrows, a heart to wipe the tear,  
 A smile to soothe the downcast and calm the rising fear;

An earnest prayer for those  
 Bowed with a thousand woes,  
 With tender words and deeds, so may I thus impart  
 The sincere benedictions of a loving heart.

#### VARIOUS COLOURS USED IN THE SERVICES OF THE CHURCH.

White—Symbolical of Purity, is used throughout the seasons of Christmas, Easter, Ascension, etc.

Red—Symbolical of Love and Passion, is used on Whitsunday, Martyr Days, etc.

Violet—Symbolical of Penitence, is used during the season of Advent, and from Septuagesima to Maundy-Thursdays inclusive.

Green—Symbolical of the life of Grace, is used during the season of Epiphany, and during Trinity.

Black—Symbolical of deep Sorrow, is used on Good Friday.

The coverings for the altar, etc., the stole for the clergyman, and the chasuble worn by the priest, all change in colour according to the season.

The Church has special vestments in honour of the Lord's service, the Holy Communion, they are the amice, alb, girdle, stole, maniple, and chasuble.

Just as the Cross on the altar symbolizes a Christian truth, and devices on stained glass windows symbolize Christian truths, so also these vestments. "The Amice, the helmet of salvation; the Alb, the breastplate of righteousness (for 'fine linen is the righteousness of the Saints'.—Rev. xix., 8); the Girdle, the quiver-belt of truth, wherewith the loins are girt; the Stole, the spear, slung across the shoulders; the Maniple, the sword of the spirit; the Chasuble, the shield of faith."

The "Amice" is the collar which fits around the neck, the "Alb" the long white linen robe covering the whole person, the "Girdle" the cord bound around the waist, the "Stole" the silk band reaching to the knees, the "Chasuble" the cloak with the V shaped cross on the back.

These vestments are not worn at morning or evening prayer because these services are of minor importance when compared to the one great Christian service; the Holy Communion, the only service instituted and commanded by our Blessed Saviour.

#### THE ACTIVITIES OF HEAVEN.

"I could hardly wish to enter heaven did I believe its inhabitants were to sit idly by purling streams, fanned by balmy air," wrote Henry Ward Beecher. "Heaven, to be a place of happiness, must be a place of activity. Has the far-reaching mind of Newton ceased its profound investigations? Has David hung up his harp as useless as the dusty arms in Westminster Abbey? Has Paul, glowing with Godlike enthusiasm, ceased itinerating the universe of God? Are Peter and Cyprian and Edwards and Newton and Everts idling away an eternity in mere Psalm-singing?"

"Heaven is a place of restless activity, the abode of never-tiring thought. David and Isaiah will sweep nobler and loftier strains in eternity, and the minds of saints, unlogged by cumbersome clay, will forever feast on the banquet of rich and glorious thought. My young friends, go on; you will never get through."

#### THE MARKS OF THE LORD JESUS.

Saint Paul had a figure in his mind when he said, "I bear in my body the marks of the Lord Jesus," (Gal. 6:17). He was thinking of the

way in which a master branded his slaves. Burnt into their flesh, they carried the initial of their master's name, or some other sign that they belonged to him, that they were not their own. That mark on the slave's body forbade any other but his own master to touch him or compel his labour. It was the sign at once of his own servitude to one master and of his freedom from all others. So St. Paul says that these marks in his flesh, which signify his servanthip to Jesus, are the witnesses of his freedom from every other service. Since he is responsible to his Master, he is responsible to no one else. "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus."

#### PLEASING ONE'S SELF.

A man who habitually pleases himself will become continually more selfish and sordid, even among the most noble and beautiful conditions which nature, history, or art can furnish; and, on the other hand, any one who will try each day to live for the sake of others, will grow more and more gracious in thought and bearing, however dull and even squalid may be the outward circumstances of his soul's probation.

#### IT MATTERS LITTLE.

Circumstances are but incidents; the real thing about us always is our life itself. The body is not the life. Sickness may waste the beauty and the strength, or accident may wound or scar the flesh, but the life within—that which thinks, feels, loves, suffers, wills and aspires—remains unharmed. It matters little what becomes of our money, our clothes, our house, our property, or even of our personal happiness; but it is of infinite importance what happens to our life itself. The problem of living in this world is to pass through life's vicissitudes and not be harmed thereby, but to grow ever into more radiant and beautiful life, whatever our circumstances and experiences may be.

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UPS AND DOWNS.

Johnny's cryin'; do you hear him? I don't see why he should cry! Jus' because we two went coastin'; On the hill there, he and I.

Got a lovely sled las' Chris'mas— Papa gave it—painted red. "Let your little brother use it Half the time," our mamma said.

An' I did. I only used it Coastin' down the hill, an' then Every single time I let him Drag it up the hill again.

An' it took him so long climbin' That he had it most—he did. And yet there you hear him cryin'! Isn't that jus' like a kid?

FAIR PLAY.

There was a very decided frown on Larry Thorpe's face as he stood in front of the fire, staring at the picture of his grandfather on the opposite wall. He tried to smooth it out when he heard a step in the hall and a hand laid on the door-knob; but the attempt was not a very successful one, so that Aunt Harriet, after a single glance from her bright eyes, asked without ceremony:

"What is the matter?" "Oh, nothing," said Larry, in a tone that would indicate the loss of all the good things of life.

"I thought," said Aunt Harriet, "that you seemed just a mite cross. But I must have been mistaken."

"Well, I am," Larry burst out, "and I think I have a right to be. I don't see why Worth can't take a little trouble now and then. Most girls do for their brothers."

"Doesn't Worth?" Larry did not see fit to regard this question

"I wanted to have some of the boys around to-morrow night, to give Charley Ritter a little send off. He is going away the next day. I talked to Worth about it, and she made as much fuss as if I had asked for the moon. Of course she'd have to make a cake, and do a few other things; but I think she might put herself out for me a little. I told her so, too."

"What did she say?" "Why, she flared up and talked back, the way girls do. Why can't they see how weak that 'you're another' kind of eloquence is? She asked me why I oughtn't to put myself out for her sometimes, and a lot of such things."

"That doesn't strike me as so weak," said Aunt Harriet.

Larry looked at her doubtfully. He and she were great friends. "Girls ought to be willing to help their brothers," he said.

"Of course," agreed his Aunt Harriet, promptly. Larry was reassured.

"When do I ever look black at Worth when she asks some little favor of me?"

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frown. But it was a different frown. "Well, if I am really a lame leg in the family. I don't mind owing to you—to his grandfather—that I do hanker considerably after being all-around good."

As usual, having thought matters over, Worth came round, and announced that she could manage the "cake and a few other things." And as usual, Larry declared that she was a "dear," and hugged her like an amiable bear. Then the domestic skies were bright again. It was after all this that the unusual began to happen. For, Larry's eyes being opened, it was wonderful how clearly he saw. And, when Larry saw, he acted.

It would be a long story to tell how matters shifted in the Thorpe household. Suffice it to say that now-a-days Larry has no need to complain of any want of alacrity in Worth's sisterliness. And, as for Worth, she never tires of the consideration of Larry's merits.

"You are a dear!" she said to him the other day. "Brothers are such nice relations."

"Especially when they are reciprocal relations," said Larry.

A FINE HIDING PLACE.

"Shut your eyes and hold your ears," said Baby Bess. "We're going to play hunt the handkerchief. Only I can't find my handkerchief, and I'll hide my ribbon instead." So she tintooed across the room and laid the ribbon on the window sill behind the flowerpots.

Edna and Harold had a long hunt for it; and when they gave it up, Baby Bess herself could not find it. There was the window sill, there the flowerpots, but the ribbon was not

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his slaves. Burnt the initial of their sign that they were not their own. y forbade any other him or compel his t once of his own of his freedom from s that these marks his servanthip to his freedom from re is responsible to le to no one else. an trouble me, for of the Lord Jesus."

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to be seen. Where had it gone?  
Now, it happened that morning that Mrs. Oriole was hunting for a string, and when she spied the baby's ribbon in the open window, she thought: "Ah, that is just what I want!" So she took it in her bill and carried it away.

When the autumn came and the leaves fell, the children saw an empty oriole's nest in the elm tree, and Harold climbed up and brought it down. And what do you think he found in it? How the children all laughed! For there, in the bottom of the nest, was Baby Bess' blue ribbon, just where Mrs. Oriole wove it in to make a soft bed for the children.

\*\*\*

INTELLIGENCE OF BIRDS.

The following is from the letters of Lady Mary Boyle, who was a witness of the fact, and therefore can be relied on:

One day while walking with my mother (in London) over the bridge, we were attracted to a small, poor cottage by the exquisite singing of a thrush. The old couple who lived in it were very poor and their richest possession was the thrush which sang outside in a wicker cage. After listening for a few moments my mother asked if they would be willing to sell the thrush to her. The bargain was made, the double of the sum they named was paid by my mother, who sent a servant next morning to claim her purchase. The cage was placed in a large and cheerful window in our dining-room, but not a sound or a note came from the melancholy bird, which drooped and hung its head as

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if moulting. We fed, we coaxed, we whistled, but it remained silent, motionless, and moping. My mother felt as much indignation as was consistent with her gentle nature. She was not suspicious, but looked as if another bird had been palmed off upon us. She waited several days, when her patience was exhausted and she sent for the late owner. The door opened and my mother advanced to meet him, but neither of them was allowed to speak, for no sooner did the old man make his appearance

in the room than the bird leaped down from its perch, opened its wings and broke into so triumphant a song of joy that it seemed as if the whole room vibrated with the melody. "Why, my pretty lady," said the man, approaching the cage, "you know me, don't you?" and the thrush kept flapping its wings and moving from side to side, one might almost say dancing for joy. There was no doubt about it; it was the same bird that had charmed us in the lane at Wolsey, but, like the Hebrew captives, it could not sing its song in a strange land. "Take it back," my mother said, "I would not part such friends for all the world," and off together went that loving pair.

\*\*\*

HOW THE PAINTER GAINED HIS REWARD.

One day, a long time ago, an olive-browed, gypsy-looking youth might be seen walking along the crowded Toledo, a great thoroughfare in the gay city of Naples. By his general appearance you would have guessed he was a travelling tinker, and you were made sure of the fact when you noticed the well-blackened bit of iron-mongery which he swung to and fro in his hand.

There was something, however, in the young tinker which seemed to savor of a soul above kettle-mending, useful as that art is. He looked sad and disappointed, and held the pan

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as if he would gladly have thrown it away. Soon the gathering anger broke forth: "Plague take these pots and pans!" said he; "but my time is up in a year and then we'll see. Ah, here is what suits me!" So saying, the tinker

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stopped at the window of a shop where paint-brushes and colours were sold. A picture or two showed the passers-by what delightful effects could be produced when those paint-brushes fell into clever artist-hands. "Ah!" sighed the gypsy; "how long will it be ere I can paint like that? Those trees, they are real. That water, I could drink it. Those mountains yonder, behind which the sun is setting, I have seen them. I cannot think I shall ever be a painter good enough for a picture like that. But the prize is worth labour. Cheer up, Antonio!" So saying, the tinker moved on, singing a blithe Italian air, and wondering how soon Hope could make the desert Future look green.

A year passed away, during which Antonio continued to work for his master. All his spare-time, however, was spent in drawing and painting. Now and then he would go and stand near a certain house where an artist named Colantonio dwelt. Sometimes Antonio would see a maiden come and look out of a window, and then his heart would beat more quickly, and he would feel a flush upon his face; or she would come out, leaning upon her father's arm: but though Antonio knew them both, and longed to join them in their walk, he dared not. Nevermore was he to enter into that house—not one word was he to speak to the artist or to his daughter until he could call himself an artist, and a good one, too. It was a hard condition, but Antonio felt there was some justice in it. It did not seem proper that a mender of ugly old pots should mate with one who lived all the days of her life among things of beauty. So Antonio put a brave heart upon it, and resolved to rise to fame in the road pointed out to him.

"I fear I shall never be an artist. But what cannot a man do? I have a cousin at Bologna, and he has done some service to a painter there. I'll go to Bologna. Pietro will take care of mother, and I'll send her half my earnings. My time is out next week, and then I'll go and see Theresa no more until I can paint as well as Colantonio del Fiore."

Bologna is some way from Naples, but what will not a steadfast purpose do? In a short time after Antonio was delivered from the pots he stood in the streets of that learned city. His cousin, who was a silk manufacturer, received him most kindly, and promised to introduce him to Lippo Dalmasio, the great Madonna painter.

Under the kind and patient Lippo our honest and painstaking gypsy friend made progress—slow at first, of course, but no less sure. Daily he rose higher in Lippo's esteem, and at length he bade his good cousin and his dear master farewell and went southward by Florence and Rome.

One day soon after an artist unknown by name craved permission to present a picture to the Queen of Naples. Nobody knew who he was or whence he came. He called himself Antonio de Solario, and was our old friend the tinker. It requires some management to present anything to a crowned head, for 'divinity



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doth hedge a king'; but Antonio was not one to be easily daunted. And his picture was worthy of any monarch's acceptance. It represented the Holy Child Jesus crowned by angels. Used as the Italians are to beautiful pictures, the queen was breathless with pleasure when Antonio's lovely work appeared. "What a wonderful picture!" said she. "What expression in those hads! How rich the colours! What a charm in every part!" Antonio bowed at such praise, and again he bowed when the queen requested him to paint a portrait of herself. This was success indeed. The portrait was painted, and exhibited to the public of Naples, together with the sacred picture of the Coronation.

Old Colantonio, in common with all his brother artists, went to gaze and criticize. Antonio, disguised, stood utterly unknown close to the old artist and his daughter, when they came to inspect the pictures.

"And where did you study?" asked Colantonio; "and with whom?"

"With Lippo Dalmasio at Bologna," answered Antonio; "and I sometimes call myself Il Zingaro, or the Gypsy."

Again Theresa looked searchingly at the unknown artist, and wondered "Can it be he?"

"But what is your real name?" asked the old artist. "You don't mean to go down to posterity as Il Zingaro, do you?"

"My real name," said the painter, looking fixedly at Theresa, "is Antonio de Solario. I left Naples years ago, because an artist named Colantonio," (here Colantonio looked in amazement at Antonio, who now faced him with his honest fearless eye.) "because an artist named Colantonio would not let me love his daughter unless I could paint as well as he. For long years has Antonio been working. Has he succeeded, Colantonio, or not?"

The astonishment of Colantonio and the happiness of Theresa formed a picture worth painting. The old man embraced Antonio, and vowed he had made him the happiest man alive; while Theresa—ah well, Theresa had loved him from the first.

Great was the rejoicing that night in the old artist's house, and seldom was a marriage more blest than that which soon after united Il Zingaro to Theresa Colantonio. The high reputation he had achieved was well sustained by steadfast toil, and many altar-pieces and wall-paintings remained after him, to speak of the talent of one who raised himself, by determined industry, from the mending of pots and saucepans, to a place of honour among great men.

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Among other things you can make money. But you need to hustle.

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