

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD.
The Church of England Weekly Family Newspaper.
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TORONTO, CANADA, THURSDAY, MAY 21, 1903.

[No 21.]

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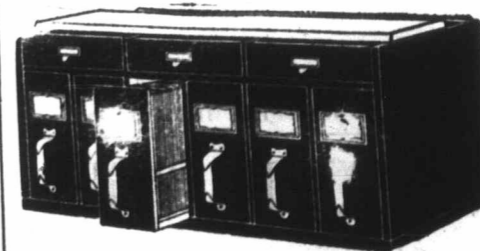
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LESSONS FOR SUNDAYS AND HOLY DAYS.

SUNDAY AFTER ASCEN.

Morning—Duet. XXX. John VIII, XXXI.
Evening—Duet. XXXIV. or Jos. I Titus III.

Appropriate Hymns for Sunday after Ascension Day and Whitsunday, 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.

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 316, 319, 294, 298.
Processional: 147, 280, 297, 301.
Offertory: 149, 248, 296, 300.
Children's Hymns: 304, 312, 343, 346.
General Hymns: 148, 299, 235, 295.

WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.
Processional: 152, 211, 224, 508.
Offertory: 153, 210, 212, 223.
Children's Hymns: 208, 213, 330, 332.
General Hymns: 154, 155, 207, 209.

The Cheerful Giver.

One of the chronic subjects of regret to clergy and churchwardens is the rarity and too often absence of that most desirable man, the cheerful giver. We have a number of more or less interesting stories of the other variety, the grudging giver. The Vicar of Leeds has stated that the giving of coppers in the offertory is on the increase, at any rate so far as his church is concerned. This, said Dr. Gibbon, would be a matter of thankfulness if it meant that the poor were more and more coming to church, but it was a matter of regret if it meant that the well-to-do were giving less. Another clergyman has collected and placed in a prominent place the buttons and base coin recently received, in order that they may be redeemed with something that would pass as coin in secular matters. Of course similar mistakes may occur in Canada. But there is a still more methodical arrangement for the grudging giver reported from Scotland, which we trust will not cross the Atlantic. The summer visitors, tourists, and sportsmen make their presence known at country churches by the abnormal quantity of threepenny bits lodged in the alms box. "I never could understand," plaintively writes a churchwarden of a Highland church, "how such a number of this small coin could possibly be collected, but was recently told by a friend that the London bankers supply their customers with a sovereign's

(85) worth in bags for church purposes and tips, on the eve of their departure for a holiday. This surely must be a unique instance of premeditated meanness."

A Fortified Rectory.

In an article on "Historical Houses" in the May issue of The House, a writer calls attention to a curious relic of the days when the Northumbrian pastor was compelled to live in a fortified house if he wished to preserve his worldly goods from the plundering bands of moss-troopers, who were continually crossing the Scottish border, and raiding the homesteads of defenceless villagers. One of the best examples of these fortified rectories, originally built in the 14th century, still exists in Rothbury. It is described in a list of fortlets in 1542 as a "tour and a little barmekin, being the man'con of the p'sonage of Rothbury." It has walls eleven feet thick at the base, and six feet at the top. It has turrets at the corners, and a chamber with a stone floor, into which the rectors drove their cattle at night, or on the approach of the raiders.

A Social Experiment.

The Countess of Warwick gives a short account of what she calls a "social experiment" in the 19th Century for April. Desiring to have some gardens and shrubberies laid out near her house at Easton, and finding it difficult to obtain a sufficient number of men who should be under proper control, she applied to the governor of the Hadleigh farm, the Salvation Army colony. Seventy men were brought and housed in a wooden building put up for them. These men of many types—those born of the "wastrel class," those who have fallen to its depths from higher levels, with all that lie between—worked diligently under direction, less rapidly than the skilled working man with his trained muscles, but willingly and faithfully. The important point is, as the writer notes, that the change wrought in these waifs and strays has no merely theoretical or emotional basis, but that the Salvation Army has succeeded in giving "backbone and character to a very considerable number of the drift of humanity that passes through their mill." Work persevered in day after day by men, hitherto untrained and unskilled, is, perhaps, the strongest test of sincerity, and it is surely well that the results of such ventures as Hadleigh farm should be made known, even though the methods used be not in all respects our methods. Every success in "rescue work," however small, gives hope and courage for the next effort, by whomsoever made.

Jewish Development.

Perhaps our readers may think that we give too much attention to Jewish matters, but we feel that the subject is a fascinating one. To even a superficial observer the change which has taken place of recent years in the position among nations of this long persecuted and degraded race is marvellous. And yet although occupying a proud position, it is still a race apart, the greatest miracle in history. Everywhere, however, we read how contact with the Gentile world brings about inter-marriages, inter-change of ideas and the break-down of old habits and the loss of many good ones in the process. In London one of the Christianized Jewish Missionaries reports that we cannot gauge his difficulties in bringing the Gospel message among the Jews in this large metropolis, without bearing in mind their social and religious condition. The majority are either rich or very poor, and the minority are the middle class. Both riches and poverty are great obstacles to the missionary—the rich close their doors against him, and the poor either have no time for these things, or they expect to be supported. With regard to their religious condition, it is, even from their own standpoint, very unsatisfactory, and threatens to become more and more so. To the hitherto divisions of Sephardim and Ashkenazim, strictly orthodox and moderate orthodox, and the nondescript Socialists and other sections, and the Zionists and anti-Zionists, there has been added another section (Jewish Religious Union) during last year, which has instituted a peculiar service of its own, in which the Liturgy has been purged of all Messianic passages and references to the restoration of Jews, but in which have been incorporated some soul-stirring prayers and hymns. Dr. Adler, the Chief Rabbi, charges them with copying the Church Service. There is certainly great dissatisfaction with the present synagogue service. And no wonder; most of the English Jews do not understand Hebrew, and they are too conscientious Englishmen to be satisfied with praying in a language which they do not understand. This

movement, of which Mr. Claude Montefiore is the leader, has been started with the avowed purpose of winning back the Jews who do not attend the ordinary synagogue, and of preventing them from going to a Christian place of worship; it has had so far the opposite result, by bringing to the front religious Jews who are favourable to Christianity. One well-known lady wrote to the "Jewish Chronicle" suggesting that the New Testament should be read in this new place of worship for instruction and edification. The condition of the Jews of London is, to a certain extent, only a reflection of the condition of the Jews everywhere, with the exception of Roumania. They are in a transition period. Their cry is now "Ethical Judaism," ethics that should be equal, if not superior, to Christianity. Let us hope and pray that this real longing to show the world their possession of a beautiful, yet humane, legal righteousness, may reveal to them their own helplessness and sinfulness, and lead them to the Saviour who is the Lord our righteousness. On this Continent the Jews are becoming more and more prominent and the same results are following different influences. We gave an account recently of the great Sabbath school of the Temple Emanu El, New York. We have now notices of the death of Rabbi Gustav Gottheil, for thirty years its Chief and a striking and dominating figure in American Judaism. The American Hebrew says that Dr. Gottheil's chief fame will always rest upon the practical utilization by means of the sisterhood of all the vast capacity for good and noble work reposing in the women of Israel. He was the first to organize a sisterhood, the first to systematize and foster woman's innate tendency to be loving and helpful. Easily the guiding genius of the sisterhood of his own temple, he also became the model and inspiration of many more.

A Uniform Prayer Book.

A correspondent of the Scottish Guardian has sent it a long but very able communication in favour of one liturgy, pointing out the blessings which flow from one service. On the other hand, it cannot be forgotten that we form now world-wide groups of national churches, and that while the central truths and worship is the same, the form of expression will vary. The writer concludes his letter in words which, unconsciously on his part, contain a contribution to a discussion which is still in progress in Canada, as well as the United States, viz: the name of the Church. He says: With every reverence for the history of the Church, may it not be possible to make too much of history and too little of present grace? Although continuity and history are as inseparable from the Church as from our own composition, is it necessary always to keep up every historic distinction in every part of our dominions, even though it can be proved that our own part has a more ancient Communion Office than the sister Church has? Should we not rather try to hasten the time when we can speak of The Church in Scotland, The Church in England, The Church in Ireland (or may we not say The Church in Britain?) The Church in Africa, the Church in India, The Church in America, and so on, over the whole world, as we would fain hope it will be when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

English or Native Missions.

Our protests against the preference shown in England to work among natives instead of emigrants of their own flesh and blood has been misrepresented. What we insist on is that the utmost provision possible and even the curtailment of foreign missions should be made at this momentous epoch, and the wealth of zeal and love and money of the church and missionary societies should accompany and brighten the lot of the British emigrant. Realizing this need, can it be wondered at that we read with impatience the following:—"Bishop Oluwole, one of the three native prelates of the church in West Africa, is coming to England on a short visit. His ecclesiastical designation is 'Assistant Bishop in Western Equatorial Africa,' the diocesan being Bishop Tugwell, who succeeded the late Bishop Hill. It is nearly ten years since P'shop Oluwole and another native prelate, Bishop Phillips, were consecrated by Archbishop Benson in St. Paul's Cathedral, with Bishop Hill and the present Bishop of Norwich. It was a most touching scene, and the number of English Bishops assisting in the consecration was so large that it was with difficulty they could all take part in the "laying on of hands." Bishop Hill, accompanied by the two native bishops, proceeded to

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West Africa and died of fever within less than six months. He was succeeded by Bishop Tugwell, with whom the native bishops—a third has since been added—work in the closest friendship and harmony. This is not Bishop Oluwole's first visit to England. He was here a few years ago, and preached in many churches up and down the country. He was immensely popular. His first engagement this time will probably be at Grosvenor House, where he expects to speak on behalf of the Native Races and the Liquor Traffic Committee.

Archbishop Davidson and Henry VIII

In Mr. G. K. Sims' newspaper, Men and Women, the following story is related: "The new Primate is one of the few living men who can say they have seen King Henry VIII in the flesh—or, at any rate, in the bones. It was while Dr. Davidson was Dean of Windsor that it was decided to replace in the royal vault, from which they had been taken by investigators under George IV., certain fragments of the decapitated monarch, Charles I. Two workmen having lifted the stone and being then sent home, there remained in the chapel only the Prince of Wales (now Edward VII.), the Dean, and two gentlemen of the Court. The Prince, having been instructed by Queen Victoria to perform the act of restitution with his own hand, lay flat on the ground, reached down, and deposited the box of grim relics on Charles' coffin. Looking into the vault, Dr. Davidson noticed that the coffin of 'Old Harry' had fallen in, and that the bones of the big skeleton had become considerably disarranged. However, the Prince's commission had been fulfilled, and the stone was replaced. But when his Royal Highness reported the matter to the Queen, her Majesty exclaimed, 'Dear me! if I had known that Henry VIII. was in such an untidy state, I would have had him put to rights.'"

A Waldensian Society.

The Waldensian Society of New York has been formed, with the Rev. Dr. David H. Greer as President. Its aim is to assist financially the ancient Waldensian Church of Italy, and in a letter which it has just issued is the statement that in Italy whole villages, in which the people are weary of the rule of the Vatican, are turning in a body from Romanism to the simplicity of the Gospel. Owing to the war in South Africa, contributions from England have fallen off, and Italy comes to the United States for assistance. All Protestant work in Italy has been federated, and one prominent worker in it, against whom the Pope of Rome has issued three encyclicals, has just been decorated by the King. Waldensian Societies have been formed in Boston, with the Rev. Dr. E. Winchester Donald as one of the vice-presidents, in Philadelphia, where the Rev. Dr. F. W. Tomkins is president, in Pittsburgh, and in Chicago.

Prison Report Legislation Required.

The Prisoners' Aid Association, at the present moment, is pressing for legislation whereby effect may be given to the probation system as a substitute for the imprisonment of comparatively innocent first offenders. The probation system, in its operation, is similar to the "First Offenders' Act" of Great Britain and the Berenger law of France, and for a number of years has been working most satisfactorily, where in operation, in the diminution of crime and in preventing the stigma and contamination of jail association. The Ontario Government is also urged to make some provision during the present session of the Legislature, for the efficient treatment of indigent inebriates, either by the adoption of the proposed bill prepared at the request of, and submitted to the Government over three years ago, or by means of a special grant to the Prisoners' Aid Association, for the purpose of continuing a system of treatment commenced a few months ago with encouraging results. It is to be hoped not only that members of the Government, but that each private member of the Legislature shall be given to understand that the best sentiment of the Province would favour the inauguration of these much needed reforms. Will not everyone who is in a position to do so kindly give this important matter a helping hand.

Ascension Day

The Feast of the Ascension commemorates a glorious fact of our religion. It is the nexus or connection between our Lord's resurrection and His sending from on high the Holy Ghost, the promised Comforter. It is the exaltation of humanity, for "with flesh, bones and all things appertaining to the perfection of man's nature, He ascended into heaven, and there sitteth until He return to judge all men at the last day." It is the proof of His divinity, for He sitteth at the right hand of God, and

there exercises that power which was given to Him in heaven and in earth. He is our great High Priest, our forerunner, our Mediator and Advocate with the Father—and from His seat and eternal throne He will come again to judge the quick and dead. We are taught to pray that as we believe Him to have ascended into the heavens, so we may also in heart and mind thither ascend, and with Him continually dwell. The Church makes it a major festival by every liturgical distinction, and we trust there will be no Church where our Lord's Ascension will not be commemorated and the Holy Eucharist celebrated, as the Proper Preface indicates should be the case, and that many of the faithful will join in keeping this Feast, and derive the comfort, and edification and inspiration which must result from a devout observance of Ascension Day, and the contemplation of the fact and doctrine for which it stands and represents.

THE LATE A. H. DYMOND.

In the death of A. H. Dymond, a man of great ability, varied experience, and a devoted member of the Church of England in Canada, has passed from our midst. Mr. Dymond was born at Croydon, Surrey, in 1827, and had attained the ripe age of seventy-six years. Though Mr. Dymond was a comparatively young man when he came to Canada in 1869, yet up to that time he had been actively engaged in work of a philanthropic character, in journalism, and also in political movements in England. He was originally a member of the Society of Friends, with which for a long time his family had been united, but on his marriage he became connected with the Anglican Church. In literary work Mr. Dymond had been associated with Justin McCarthy and other well-known journalists and literary men, and in politics he was a follower of the late John Bright. On coming to this country Mr. Dymond continued to follow journalism as a profession, and was associated for some years with the late Hon. George Brown in the editorial department of the Globe newspaper. He was also an ardent politician, and sat in the Dominion Parliament as member for North York for several sessions. As a member of the Ontario Agricultural Commission in 1878, he did yeoman service in promoting the development of that industry in this Province. For nearly twenty-five years past, however, Mr. Dymond has been best known as an educationalist, and as a man deeply interested in the legislation and practical work of the Church in this country. Mr. Dymond's great ability and philanthropic disposition eminently qualified him to fill successfully the position of Principal of the Ontario Institute for the Blind. He made the education of the blind a subject of special study, with the result that the institution at Brantford is one of the best equipped and successful of schools of this character on the American continent. As a member of the Synod of Huron, Mr. Dymond was most prominent and active, and exercised great influence in its councils. He practically revised its constitution and rules of order, which greatly facilitated the transaction of business, whilst as a member of the Executive Committee he was most regular in attendance at all meetings, and gave close attention to all that demanded consideration and action. As a lay reader and in developing lay work and interest no layman in this country did more to further useful lay agencies than he did, and the Huron Lay Workers' Association will be a lasting witness to Mr. Dymond's zeal and energy in this important department of Church work. He was remarkable for his clearness of thought, his quick perception, his readiness of expression, and his grasp of details, as well as of principles. Free from narrowness, liberal with his means, unsparing of his time and talents, devoted to the Church of his mature convictions, Mr. Dymond will be greatly missed in the parish of Grace Church, Brantford, and in the Synods of the Church, General and Provincial, as well as Diocesan. Of the more sacred relations which he sustained to his family and friends, we will say no more than to express our sense of their great and irreparable loss, and to assure them of our sympathy in their bereavement. A good and useful life is ended—those who knew him best appreciated and admired him most, and we believe that now his presence is withdrawn his example will be an inspiration to many, and that it will be true of him that "being dead he yet speaketh."

"How long will it last?" Bishop Foster is said to have asked a temple keeper in India once, after going over the temple and looking at the gods. "Not long," said the man. "Why?" asked Bishop Foster. "Jesus," was the terse reply.

THE KING AND THE POPE.

From time immemorial, and at rare intervals, visits of business or pleasure have been exchanged between Kings and Emperors, but lack of transportation facilities, as well as the use of more indirect methods, tended to make such events of infrequent occurrence. Of recent years, however, and following the example of the present Emperor William of Germany, the system of interchange of visits between rulers has become a regular practice. The value of such mutual courtesies as these, as regards their effects upon international relations can hardly be exaggerated. In every civilized country of the world, no matter what the form of its government, the final and ultimate direction of its foreign policy rests with the ruler, be he king, emperor or president of a republic. A striking illustration of this was Queen Victoria's insistence, and causing a modification of the terms of Lord Palmerston's despatch at the time of the Trent affair, which if sent as at first written would probably have resulted in war between Great Britain and the United States. King Edward has been visiting the King of Italy, the King of Portugal and the Montelimar farmer's son, Emile Loubet, the President of the French republic. It is long since a King of England has visited Rome, and it is doubtful who was the last to do so. King Edward is certainly the first since the Reformation to set foot within its gates, and his visit would be interesting and memorable, if not for any other reason than this. His visit was highly appreciated by the monarch and the people of Italy, who have long been allies and friends of the English nation. In toasting King Edward the King of Italy said: "From the most remote times cordial relations have been formed between my ancestors and the sovereigns who preceded your Majesty on your glorious throne. May the friendship between the two powers and the two peoples be maintained and become ever more solid." To this friendly sentiment King Edward made an equally friendly response, and said: "I have full confidence that the sentiments of mutual friendship, which have so long existed in my country and yours will never cease." This state of things has excited much satisfaction in England, but an incident of the King's visit to Rome namely his interview with Pope Leo is not regarded with the same degree of approval by all. Pope Leo is one of the most interesting and attractive personalities of the age, and is as remarkable for his learning, piety and venerable age, as he is as the reigning pontiff of the world wide communion. His high character has won for him the respect of all men and the affectionate regard of many who reject all the distinctive doctrines of his communion. In the British Empire there are millions who regard him as their chief pastor, and who would appreciate any courtesy which their sovereign would pay to so exalted a Christian Bishop, and to so unique and venerable a man. Nevertheless the King has wounded the Protestant susceptibilities of some of his subjects, and his brief interview of half an hour with the Pope has called forth their strong and openly expressed disapproval. This strikes us as being fanatical in the extreme, and an instance of folly and bad taste. We cannot imagine that in the brief meeting of these illustrious personages that the Pope would seek to gain concessions the King could not lawfully grant, or that the latter would betray any cause he was sworn to defend, or surrender any convictions that he has hitherto held. It was an exchange of courtesies between two eminent and representative men, not devoid doubtless of political effect and results which, if any, were gained without sacrifice of principle or of dignity. Had the King not met his Holiness it might have been misunderstood, and have been resented, as a slight to a man who, regardless of his opinions, and what he represents, is distinguished for his great abilities and virtues, and is venerated by millions of His Majesty's faithful subjects. King Edward is remarkable for that happy combination of good judgment and good feeling, and knowledge of human nature which is called tact, and may be trusted generally to do the right thing at the right time. For these reasons, therefore, we regard his interview with Pope Leo as being by no means a mistake, but on the other hand, a wise and gracious act. To illustrate, however, the views and feelings of others, we append the following resolution passed almost unanimously by the Church Association of London at its annual meeting:—"May it please your Majesty.—This meeting of loyal Protestant subjects assembled in St. James's Hall on April 28, 1903, has journeyed with profound dismay and regret that your Majesty's advisers have deemed it consistent with their

duty to play arranging for Bishop of Rome declared in p trous. The stitutional ac embassy from in England in diplomatic in reputation, a weaken and and affection

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duty to play into the hands of the Roman Curia by arranging for a formal visit by your Majesty to the Bishop of Rome, whose religion your Majesty so recently declared in public to be at once 'superstitious and idolatrous.' The very first result of this ill-judged and unconstitutional action is seen in the proposal to send a special embassy from this 'Pope of Rome' to the Royal Court in England itself, doubtless as a renewal of that series of diplomatic intrigues for which Papal Rome has an ancient reputation, and which in the days of the Stuarts served to weaken and which ultimately destroyed the ties of interest and affection between the nation and its rulers."

THE BROTHERHOOD OF ST. ANDREW IN CANADA.

Head Office, Imperial Bank Chambers, Toronto.

Object.—The spread of Christ's Kingdom among men, especially young men.

Rules.—(1) The rule of prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the work of the Brotherhood.

(2) The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

ST. ANDREW'S BROTHERHOOD.

A very interesting meeting of the directors and secretaries of the different Chapters in Toronto was held in Holy Trinity school room, Toronto, on Tuesday, April 28th. Mr. James A. Catto was present, as well as Mr. R. H. Coleman, the Rev. Wm. B. Heeney and others. Mr. Thomas, the chairman of the local council, explained the nature of the meeting, saying it was thought expedient to recall to the Chapters their responsibility towards all Churchmen in Toronto, and more particularly those Chapters which were dormant and those parishes where no Chapter existed, and it behooves one and all to see if they collectively or individually could not interest those Chapters or parishes in the work of the Brotherhood. He then referred to the work of the Chapters and emphasized their holding their Chapter meetings regularly, even if only two or three members turned out, and carrying them on during the summer. Mr. Catto spoke earnestly on this being Forward Year, and that the Toronto Chapters should remember that the whole of Canada looked to them, and that it was their duty not only to help those around them, but to hold out a helping hand to outside Chapters needing their assistance. They should all strive to make this a banner year, and in view of the coming Convention they should endeavor to have the whole of the parishes at their back and active Chapters in each. The Rev. Wm. B. Heeney gave a powerful address in reference to dealing with the relationship of the Brotherhood in Toronto to the Forward Movement. Mr. K. Borup, a graduate of the Montreal Diocesan Theological College, and a member of St. Martin's Chapter of the Brotherhood of St. Andrew in Montreal for 5 or 6 years, was lately in Toronto and gave one or two very interesting missionary addresses on Uganda at the evening meetings of the Woman's Auxiliary last week. Mr. Borup is a Dane and left Canada in 1897 to go to England to be accepted as a missionary for Uganda by the Church Missionary Society. He went out to Uganda later on in that year, remaining there till the beginning of the present year. He hopes to return there about October. Mr. Borup spoke of the earnestness characterizing all the Christians in that country. How they built a cathedral and paid for it. He alluded to the proportion of communicants as being larger than those attending the city churches here. At his last lecture he illustrated his remarks with upwards of forty beautiful views of the country.

The Local Council of the Brotherhood of St. Andrew in Toronto have arranged to hold their semi-annual meeting of the Toronto Local Assembly at the Church of the Messiah on Saturday, May 16th, both afternoon and evening, commencing with a business session at 4 p.m. The Rev. Wm. B. Heeney, the travelling secretary, visited St. Stephen's Junior Chapter on Monday, April 27th. On Wednesday evening he addressed the congregation of St. Cyprian's on "The Brotherhood and its Aims." On Thursday he gave an interesting talk on the Brotherhood and its work to the members of St. Simon's Chapter and others with a view of creating more interest in the Brotherhood amongst the young men. A meeting

of the Dominion Council was held on Saturday evening, May 2nd, at which it was decided to hold their Annual Convention in Toronto next October. The members of the Brotherhood of St. Andrew in Canada will learn with much regret that Mr. Hubert Carleton, the General Secretary of the American Brotherhood and Editor of St. Andrew's Cross, has lost one of his sisters in Toronto after a short and severe illness, and they wish to tender him their heartfelt sympathy in his bereavement. The Rev. Wm. B. Heeney had an interesting talk with the members of St. Mark's Bible Class on Sunday morning, May 3rd, outlining the aims and methods of the Brotherhood, and enlisting their sympathy. He preached to young men in St. George's Church at 11 a.m., and in the afternoon addressed the men of the congregation on the work of the Brotherhood. In the evening Mr. Heeney gave a splendid address at St. Anne's Church, more particularly in reference to the Brotherhood, and after the service at the Rectory he met about a dozen of the men of the parish with a view of re-organizing the Chapter there.

The Rev. Wm. B. Heeney, the travelling secretary, on his tour through the Diocese of Niagara, visited Grimsby on Tuesday, May 5th, and had an interesting talk on the Brotherhood with the rector. Reached St. Catharines on the 6th and met the clergy of the rural deanery, giving a short address, and had a very hearty reception. The clergy are ready to welcome any movement which will awaken the spiritual life of our laymen and direct their efforts in a proper manner. Mr. Heeney addressed a meeting of young men in the afternoon and again in the evening at St. Barnabas Church. On Thursday, May 6th, the travelling secretary called on the Rev. J. O. Miller, of Ridley College, and later on Rev. R. Ker, R.D. Had a very encouraging meeting at St. Thomas in the evening, meeting 18 men, and very hopeful of good results. On Friday Mr. Heeney visited Merriton and had an interesting talk with the Rev. L. H. Almon, who is anxious to have a chapter. At Thorold in the evening he addressed several men on the Brotherhood and its work, and the rector, the Rev. F. C. Piper, hopes soon to revive his chapter there.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

QUEBEC.

Sherbrooke.—St. Peter's.—The annual meeting of the Woman's Auxiliary of this parish was held in the Church Hall on Tuesday, the 5th inst. The rector, the Rev. Dr. Shreve, presided. The elections resulted as follows:—Mrs. Shreve, president; Mrs. Hargrave, 1st vice-president; Mrs. Buck, 2nd vice-president; Mrs. Grundy, 3rd vice-president; Mrs. Robins, secretary; Mrs. Worthington, assistant secretary; Mrs. A. N. Worthington, corresponding secretary.

OTTAWA.

Cornwall.—Trinity.—The 11th annual meeting of the Cornwall Branch of the Woman's Auxiliary to the Board of Domestic and Foreign Missions was held on Tuesday, the 21st ult. At 10 a.m. a large number of members and church workers assembled for corporate Communion in the Church, when the Rev. S. D. Hague, of Newington, delivered a most interesting and practical sermon. The clergymen present were Rev. Rural Dean Houston, Rev. S. Gower Poole, rector of the Church of the Good Shepherd, Rev. S. D. Hague, Newington; Rev. W. H. Ritchie, Chrysler, and the Rev. W. H. Green, Lancaster. At 2.30 p.m. the business part of the meeting began in Trinity Hall. Rev. Rural Dean Houston, by request of the president, Mrs. Bruce, took the chair. The reports were most satisfactory and encouraging. Two valuable bales have been sent away during the year, the first to Rev. Wm. Remson, Biscotasing, Ont., on the C.P.R., and the second to Dynevour Indian Hospital, West Selkirk, Man. With the first bale the Children's Auxiliary sent 20 yards new rag carpet and two quilts. With the second a parcel containing bed linen, towels, tray cloths, underclothes and dressing jackets were sent. All pledges

have been fully paid, assessment fees, etc., as well as extra cent money, amounting to about \$20, leaving a snug balance on hand. Mrs. Bruce, president for 11 years, feeling the responsibility of the office rather too much, asked to be relieved. Mrs. Pool spoke of Mrs. Bruce's many years of faithful, earnest work, and moved that she be honorary president. This was seconded by Mrs. Houston, and carried by a standing vote. The remaining officers are:—President, Mrs. Houston; 1st vice-president, Mrs. Poole; 2nd vice-president, Mrs. David Carpenter; secretaries, Mrs. V. L. White and Mrs. Cunningham; Dorcas secretary, Mrs. Stewart leaflet secretary, Mrs. W. Wood; treasurer, Mrs. Chas. Graveley; extra cent treasurer, Mrs. Conliff; buying and cutting committee, Mrs. Hoople, Mrs. Bender, Mrs. Trew and Mrs. Conliff. After the benediction light refreshments were served and a pleasant hour spent in social intercourse.

HURON.

Strathroy.—St. John's.—The annual meeting of the Ladies' Guild of this church was held at the rectory on Tuesday, April 21. The reports of the secretary and treasurer were read and approved, the latter showing the Guild to be in a thriving and prosperous condition. The following officers were re-elected, viz:—Mrs. Cluff, President; Mrs. W. B. Lindsay, 1st Vice-President; Mrs. M. Rapley, 2nd Vice-President; Miss Emily Smith, Secretary, and Mrs. Manigault, Treasurer. The free-will collectors are: Mrs. H. G. Lindsay, Mrs. Holt, Miss Orr, Miss Woodbury and Mrs. E. J. Malone.

London.—Cronyn Memorial Church.—On Tuesday, the 28th ult., Miss Stacey, a deaconess who has been working in this parish for some time past, was presented by the Havergal Mission Band with a handsome silver-mounted umbrella as a farewell gift and as a mark of their esteem for her. She is returning to the Church Deaconess' Home in Toronto.

REVIEWS.

The Church Eclectic. New Jersey and New York: \$2 per annum, 25c. a copy. Ed. S. Gorham, New York.

Without being as deep as it often is, this number is one of really useful information. The articles are all well written. We can only afford space to notice their names. "A History of the Church in India" is begun. A most interesting sketch of the great Bishop, S. Robert Grosseteste, of Lincoln, brings to our notice a great man, but little known to us moderns. A sketch of American early history is very good, by Rev. Joseph Hooper. Church Embroidery by Annie Wells will interest the ladies who do such work for the Church. A strong and able sermon on the Resurrection, by Rev. Morgan Dix. News and Notes from at Home and Abroad. In fact the whole magazine will afford most delightful entertainment for all into whose hands it may come.

The American Antiquarian and Oriental Journal, Rev. Stephen D. Peet, Ph. D. Editor. \$4 per annum. Chicago and London.

As usual this magazine is most interesting. The present number is free from speculative fads; dealing with facts of discovery without building up extravagant theories upon them, at the same time giving scope for imagination. The Editor, on "the Distribution of Mounds" has an interesting paper, as is also that by G. Stainland Wake, on "The Peopling of Asia and America compared," "Philippine Studies," by A. F. Chamberlain, continued. The Editor also contributes a dissertation on "The Relics of the Mississippi Valley, showing interesting specimens of buried antiquarian treasures unearthed of late. The editorial notes, and book reviews are worthy of notice.

The Nineteenth Century and After. New York. Leonard Scott Publication Co.: \$4.50 per annum; single copies, 40c.

It is certainly noteworthy that the first four papers in such a periodical as the Nineteenth Century should be about the Church of England. These papers ought to be read by every one. The first is by Lord Halifax—of course, it is unstable—describing the state of things among ourselves as well as in England. The second is by the well-known Lady Wimborne, the leading lady of the extreme Protestant wing of the Established Church. She heads her paper "The Church's Last Chance"—but she only thinks of "the Church" as the "Establishment." A very large and rapidly growing body in the

English Church would be glad of Disestablishment in view of the fact that a Parliament composed of all religions, including Jews and Mohammedans, undertakes to legislate for the Church. "An Appeal to the Dean and Canons of Westminster" shows some opinions entertained inside the Church. A most remarkable paper by J. Keir Hardie, M.P., would well repay anyone's study, for the subject is largely looming up among ourselves, as it has done most awakens in the United States. It is headed "The Independent Labour Party." It opens up a startling political possibility. There are other articles of interest, notably one on the "Monroe Doctrine," and the South American Republics. Sir George Arthur's paper on "Loyalty to the Prayer Book" is very good, well deserving the attention—the careful study—of all who wish to live up to, but not beyond, the law of the Church as given in the Book of Common Prayer.

Magazines. The *Cosmopolitan*.—The May number of this magazine contains several interesting articles and stories. Mr. Henniker Heaton, M.P., a well-known member of the Imperial House of Commons at Westminster, writes on the subject of Governmental Parcel Post in Great Britain, and Sir Edwin Arnold contributes a story entitled "Knots." There are further instalments of the articles "Captains of Industry," "Mankind in the Making" and "Making a Choice of a Profession," in which the profession of teaching is dwelt upon. The magazine is well illustrated throughout, and is well worthy of perusal.

The Outlook.—In the current number of this magazine, the chief events of the past week are commented upon, and there are a number of contributed articles from various authors. It is a weekly newspaper and illustrated monthly magazine in one, and is published every week, the first issue in each month being in magazine form.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Nfld.
St. John's.—Holy Trinity Cathedral.—Wardens, W. G. Gosling, A. Snow, E. H. Davey, A. Ewing, Delegates to Synod; Right Hon. Sir W. V. White-way and G. A. Davey.
St. Thomas.—Wardens, M. J. Winter and W. S. Monroe. The financial report was a very satisfactory one.

St. John's.—On Saturday evening, May 9th, the Rev. Canon Dunfield received a cablegram from His Lordship Bishop Jones, at New York, informing him of the death of Mrs. Jones, which occurred in the morning. Since leaving here last year Mrs. Jones has been unwell, and was obliged to go to New York from Bermuda to undergo an operation, but the sad message of the 9th instant tells that medical science could not avail and that she has been called to her rest. Mrs. Jones was a daughter of Sir A. Archibald, formerly Lieut. Governor of Nova Scotia, and was married to the Lord Bishop of Newfoundland at Halifax, in 1881. Four children were born, one of whom died some years ago from an attack of diphtheria. The two boys are in England, and Miss Dorothy is with her father. From the Anglican pulpits, on the following day, touching references were made to the Bishop's loss, and at the conclusion of the services, the "Dead March" was played, the congregations standing. Numerous messages of condolence have been sent to the Bishop, and the sympathy of the whole community will go out to him.

St. John's.—St. Mary's.—The adjourned vestry meeting of this church was held in the Parish Hall on Friday, May 1, when Mr. E. Colton, who has held the position of people's warden for the past four years, resigned, and Mr. G. Ebsary was elected in his place. A hearty and unanimous vote of thanks was passed to the retiring warden, who during his term of office has done much good service for the church.

St. John the Baptist Cathedral.—On the 1st May the Rev. Canon Cartwright received through Mr. W. D. Reid a cheque for \$2,500 from Mr. R. G. Reid, senr.,

who lives now in Montreal. The money is for the fund for the restoration of the nave of the cathedral. The building committee have now on hand for this purpose the sum of \$15,000. According to the estimate the work will cost \$20,000 so that \$15,000 only is required to complete it. It is intended to commence the re-building shortly, and it is hoped to complete the sacred edifice in a few years' time.

NOVA SCOTIA.

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

Windsor—King's College.—It is understood that the Board of Governors of this University at their next meeting, which will be held on June 18, will receive a proposition from the Society of the Friends of King's to secure the services of Dr. George R. Parkin, C.M.G., as President of the University. The Friends of King's will guarantee, it is said, the sum of \$4,000 a year for five years towards Dr. Parkin's salary. It is likely that Dr. Parkin will have completed the Rhodes scholarship work inside of six months' time, and it is considered likely that he will accept the offer if it be made to him.

Halifax—St. Paul's.—The quarterly meeting of the Rural Deanery of Halifax met on Tuesday, May 12, in the Parish Hall. The meeting was preceded by evensong and sermon in the Church. The Rev. W. J. Armitage, Rural Dean, sang the service, and the sermon was preached by the Rev. J. B. C. Murphy, the new Chaplain to the Forces, from St. Matthew xi, 2: "Art Thou He that should come or do we look for another?" At the business meeting which followed there were present Rev. Rural Dean Armitage, Rev. Canon Crawford, Rev. L. J. Donaldson, secretary; Rev. H. W. Cunningham, rector of St. George's Church; Rev. N. Lemoine, Rev. J. B. C. Murphy, Rev. W. H. Bullock, Rev. Geo. Haslam, agent of the Twentieth Century Fund, and Rev. B. A. Bowman. To the regret of all present, Rev. K. C. Hind was unable to read his paper on the book of the late Dr. Westcott, the great and beloved Bishop of Durham, on "Lessons From Work." A good deal of routine business was transacted, and steps were taken to increase the books in the library of the Bray Association for the use of the clergy.

FREDERICTON.

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

Bathurst.—The quarterly meeting of the rural deanery of Chatham was held here on May 5th and 6th. There was a celebration of the Holy Communion at St. George's Church on Tuesday morning at 8 o'clock, the Rev. Geo. L. Freebern being the celebrant, assisted by the Rev. W. J. Wilkinson. The Chapter met at the Rectory at 10 o'clock. There were present the Revs. W. J. Wilkinson, B.D., B. Watkins, M.A., Geo. L. Freebern, B.D., and J. H. Hooper, Rector of the Parish. In the unavoidable absence of the Rural Dean, the Rev. W. J. Wilkinson was appointed chairman. Revelation VI. was read in Greek, and was carefully studied and commented upon by those present, the consideration of the passage occupying the remainder of the morning. The afternoon was taken up with the meeting of the Sunday School Teachers' Association. On Wednesday morning the Chapter met at the Rectory and the venerable Archdeacon Forsyth, who, owing to the serious illness of an old and valued parishioner, was unable to be present before, joined the brethren and presided at the meeting. An interesting paper on early church history was given by the Rev. B. Watkins. The author, referring to the early Christian fathers, showed that whilst numerous quotations are made by them from the writings regarded by the Church as canonical, no quotations are made from the Apocryphal Gospels and Acts of the Apostles, and thus from the first a great difference was made between the inspired and uninspired writings. It was moved that the next meeting be held at Campbellton on July 28th and 29th, and that the Rev. J. H. Hooper be the preacher, the Rev. T. H. Cuthbert the substitute—that a paper be read by the Rev. W. J. Wilkinson on "Biblical Interpretation"—that Revelation VII. be read in Greek—(Carried.) The Rev. Geo. L. Freebern and Hon. John P. Burchill were appointed representatives on the Diocesan Mission Board, and the Rev. W. J. Wilkinson, a Governor of the University of King's College, Windsor, Nova Scotia. On Tuesday afternoon there was a

meeting of the S.S.T.A. In the absence of the resident the Rev. W. J. Wilkinson presided. After the opening service, the chairman expressed regret at the absence of the president and others, who were prevented by various causes from being present. He explained that the committee had arranged for papers to be read by Miss Burchell, Mr. Kethro, and Rev. H. A. Meek. Miss Burchell was, owing to the illness of a near relative, unable to be present, but she sent her paper. Mr. Kethro was also not present, and he did not send his paper. The Rev. H. A. Meek promised to forward a paper to be read, but it did not arrive in time. As a consequence Miss Burchell's paper was the only one brought before the meeting. This was read by Miss Girvan. The paper, the subject of which was "The Country Sunday School," was treated by the writer in her well written paper in a very practical way, and the clergymen and others present compared their experiences in endeavoring to carry on Sunday Schools in the country, where often, long distances, bad roads, want of teachers, want of a suitable building, and other things militated against the success of the school. Miss Burchell's paper dealt with the best way of meeting these and other like difficulties. It was moved, seconded, and carried unanimously, that a vote of thanks be given to Miss Burchell for her valuable paper, and that the secretary be requested to send a copy of the resolution to her. There were services on Tuesday and Wednesday evenings, and a celebration of the Holy Communion on Wednesday morning. On Tuesday evening an interesting address was given by the Rev. George L. Freebern, his subject being "The Holy Scriptures." On Wednesday evening the preacher was the Ven. the Archdeacon, who preached a striking and exhaustive sermon on "The Relation of the Church to the Bible." Those who attended the meeting were hospitably entertained at the rectory by Mr. and Mrs. Hooper, and an enjoyable time was spent in social intercourse between the sessions.

QUEBEC.

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

Quebec.—The following are the Bishop's public engagements for the remainder of this month:—
Thursday, May 21st—Ascension Day—Celebrate the Holy Communion, Cathedral, 11 a. m. Saturday, May 23rd.—Travel to Windsor Mills. Sunday, May 24th.—Confirmation and Holy Communion, Brompton, 10.30 a. m. Confirmation, Windsor Mills, 3 p. m. Confirmation, Richmond, 7 p. m. Monday, May 25th.—Drive to Sydenham Place. Confirmation, 3 p. m. Return to Richmond and travel to Windsor Mills. Tuesday, May 26th.—Travel to Brompton Falls. Visit new Mission. Confirmation, School House, 4 p. m. Return to Quebec. Sunday, May 31st.—Whitsunday.—Celebrate the Holy Communion and preach Cathedral, 11 a. m., and assist at Evensong.

Gaspé Basin.—The Bishop has nominated with the concurrence of the Diocesan Board the Rev. W. Barton M.A., to this parish. Mr. Barton has of late years laboured most faithfully and with much acceptance at Grand Mere and Shawinigan Falls.

MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal. Jas. Carmichael, D.D., Bishop-Coadjutor, Montreal.

Montreal—Christ Church Cathedral.—His Grace, Archbishop Bond, assisted by the Bishop Coadjutor, held a General Ordination Service in this Cathedral Church on Sunday, May 10. The following gentlemen were admitted to the diaconate and priesthood respectively, viz.: Deacons, Messrs. Benjamin Dean, Theodore Bruce, B.A., C. Carruthers, B.A., and L. T. Millar, B.A. Priests: The Revs. H. C. Walsh and H. P. Mount, B.A. The Rev. Benjamin Dean was ordained by Letters Dimissory from the Bishop of Saskatchewan and Calgary. The Ordination sermon was preached by the Rev. J. Z. Flanigan, rector of Outremont, who chose for his text St. John xx., 21-23. The deacons were ordained by Bishop Carmichael, and the priests by the Archbishop. The Rev. Principal Hackett, examining chaplain to the Archbishop, presented the candidates to the Bishop and Archbishop respectively. The other clergy present who took part in the service, besides those already mentioned, were the Ven. Archdeacon Norton, the Rev. Canon Baylis, and H. T. S. Boyle.

Westmount.—St. Matthias.—A large gathering filled

Victoria Hall, when the congregations to Montreal leaves at the teacher and ev. J. R. Matheson Archbishop, w. Rev. E. Bushe an address and Uganda. Mr. address by Re: in which was his noble wor crowning worl Mengo, capita shippers. He turns to his w behalf of the Borup with a Miss Annett, St. Matthias School with a ladies of the C money for th presented by

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Kemptvi by greater previous ti satisfactor more sole of Easter, the Lord t altar. Th some 175 octave. ated with vestry r churchwa on hand laid befor organizat plished b past year balances solid po societies,

Victoria Hall, Westmount, on Friday evening, May 8, when the congregation of this Church met to make presentations to Mr. Kristan Borup, of Uganda, Africa, who is in Montreal on furlough, and to Miss Annett, who leaves at the end of next month to take up work as a teacher and evangelical worker at the school of the Rev. J. R. Matheson, Onion Lake, Athabasca. His Grace, the Archbishop, was in the chair, and addressed the meeting. Rev. E. Bushell, rector, also spoke, and Mr. Borup gave an address and exhibited a number of fine views taken in Uganda. Mr. Borup was presented with an illuminated address by Rev. E. Bushell on behalf of the congregation, in which was expressed admiration and appreciation for his noble work in Africa in the past five years. The crowning work of Mr. Borup was to erect a cathedral in Mengo, capital of Uganda, capable of holding 3,500 worshippers. He has also built a hospital. Mr. Borup returns to his work in October. Mr. H. V. Suckling, on behalf of the Men's Guild of the Church, presented Mr. Borup with a purse of money to purchase a large camera. Miss Annett, who is closely identified with the work of St. Matthias Church, was presented by the Sunday School with a beautifully fitted up travelling bag; by the ladies of the Church with a fountain pen and a purse of money for the purchase of a Morris chair, and will be presented by the Children's Society with a Bible.

Christ Church Cathedral.—So generous has been the response in connection with the proposed memorial to the late Rev. F. J. Steen that it has been decided to place a memorial window in this Cathedral in the place of a tablet as was at first suggested.

A cablegram was received from England on Friday, the 14th, by His Grace the Archbishop, announcing the death of his brother, Mr. Francis Bond, who lived at Bootle near Liverpool. The deceased had reached the age of 85 years and had lived near Liverpool for the greater part of his life. We venture to extend to His Grace our sincere sympathy with him in his bereavement. It is only a few months ago that one of the Archbishop's sisters died in England.

Diocesan Theological College.—The Board of Governors of the Diocesan College held a special meeting at four o'clock p.m., on the 14th inst., Archbishop Bond presiding. The Rev. Principal Hackett gave a report of the proceedings at the conference lately held between the principals, professors and lecturers of the four theological colleges affiliated with McGill University. The Board gave its approval to the principle of having a common class for matriculants, and requested Principal Hackett to continue the conference and report later to the Board concerning the expense, place of teaching and appointment of tutor. It was resolved that the library should be open to professors and students of other theological colleges for reference purposes. The minutes of the Educational Council were read and approved, and the report of the Educational Council was read and adopted to form the report of the Board of Governors to be presented at the annual meeting of the corporation on Tuesday evening next. The V.P. examinations have been postponed, and will be held in October.

ONTARIO.

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

Kemptville.—The services during Lent were attended by greater numbers of devout worshippers than at any previous time. The catechetical classes too were more satisfactory. So a better preparation was made for the more solemn celebration of the Church's Great Feast of Easter, when larger numbers went up to the House of the Lord to offer the great eucharistic sacrifice of the altar. There were 143 communicants, and altogether some 175 made their Easter communion during the octave. The beautiful parish church had been decorated with artistic taste by the Chancel Guild. The vestry meetings were well attended, and the churchwardens were able to show a balance on hand. The rector, the Rev. C. P. Emery, laid before the vestry an account of the various parochial organizations, setting forth the many good works accomplished both within and without the parish during the past year—their financial soundness being seen by the balances on hand. The parish of Kemptville occupies a solid position with four grand buildings, practical societies, no destructive financial difficulties in the form

of fatal debts, and a band of people well established in the Faith, not to be seduced by dangerous, because false, doctrine.

St. James'.—The Rev. C. P. Emery, who is retiring from the active duties as rector of this parish, was presented with a kind address and a well filled purse from the members of his congregation a few days ago. The reverend gentleman has been rector of this parish for 21 years, going from St. John's Church, Smith's Falls, to that parish. He preached his farewell sermon on a recent Sunday night. The Rev. W. P. Reeve, B.D., late of Oxford Mills, who has been appointed vicar of Kemptville, assumed charge of the parish on May 1st. Mrs. Emery has also been made the recipient of some handsome gifts from the various societies of the Church, and on Sunday, the 10th inst., was presented with a handsome Prayer Book, accompanied by an address, by the scholars and teachers of St. James' Sunday School in appreciation of her valuable services in that work.

Brockville.—Trinity.—The Lord Bishop held Confirmation services in this Church on Sunday morning, the 10th inst., when twenty-three candidates received the rite. At St. Paul's Church in the evening thirteen were confirmed. The services at both churches were bright and hearty and attended by congregations which filled both the buildings. The Bishop's addresses were able and eloquent. The Bishop also consecrated the two Anglican cemeteries of Brockville with most impressive services.

Kingston.—St. James'.—The members of the Women's Auxiliary of this Church were "At Home" recently to the members of the congregation. A pleasing feature was the presenting to the Rev. T. W. Savary, the popular and energetic curate, who is about to leave St. James' to accept the incumbency of St. Luke's Church, Winnipeg, of a gold watch and chain by the congregation. The presentation was made by Mr. Francis King, people's warden, who took occasion to review the good work performed by Mr. Savary during his two years' connection with the Church, the pleasant and satisfactory feeling existing between him and the congregation, and the sorrow all felt at his departure, but this was tempered by a knowledge that he was going to better his condition and all his friends wished him prosperity and success in his new field of labour. Mr. Savary made a feeling reply. He referred to the pleasant relationship existing between himself and the congregation of St. James. He had made many warm friends there whom he regretted to leave. He had not accepted the offer to go to a new field of labour without giving the matter every consideration. In parting from his friends he asked them to remember him in their prayers, that he might be successful in his labours. Mr. Savary also spoke in high terms of praise in behalf of Mr. Masters, his successor, who he said was a clever and energetic worker and bound to become popular with the congregation. The watch and chain are beautiful specimens of the jeweller's art. The inside of the case of watch bears this inscription: "To the Rev. T. W. Savary, from the members of St. James' congregation, May, 1903." During the evening the ladies served refreshments and shortly after ten o'clock the gathering closed by the singing of the National Anthem.

The meeting of the rural deanery of Frontenac began with a celebration of the Holy Communion in the cathedral at 7.30 on Wednesday morning, the 13th inst. The morning session was devoted to hearing reports from the various parishes. A conference of clergy and Sunday-school workers of the deanery was held at 2.30 p.m., with a fair attendance. The papers read were, in every case, of the highest stamp, and much of the discussion very profitable. The paper by Mr. Joy, the efficient and painstaking superintendent of St. Paul's, was the first called for by the chairman, the Rev. Rural Dean Young, and was full of practical, helpful suggestions. After a discussion, in which Archdeacon Carey and the Rev. A. W. Cooke took part, Miss Horsey, of St. Paul's, followed with a paper, which, like the first, cannot be too highly praised. Her subject was the "Sunday School and the Church." The Church provides that her little ones shall be taught besides the "creed, Lord's prayer, the ten commandments and the sacraments," other things which "a Christian ought to know and believe to his soul's health," and under this head comes missionary knowledge, instruction in Church history, in the Church's seasons, and in the best means of deepening the spiritual life. Miss Thompson, Sharbot Lake, followed with a splendid paper, in which she dwelt on the need for a

bright school, and interested and interesting teachers, so that children will want to come. Children might be helped to unselfishness and thought for others by encouraging them to get flowers for the sick, etc. Miss Ruttan, of St. Paul's staff of teachers, came next with a capital paper, touching largely on the spiritual side of the work. After an address by Canon MacMorine, Bishop Mills, who had come in during the meeting, closed the afternoon by a short, helpful address, emphasizing the need of thorough preparation by the teacher. A teacher who does not prepare thoroughly the lesson is absolutely unfit for the office, which requires entire consecration, and the use of every means of help in the work. Let every teacher remember each scholar by name in his or her daily prayers, and also gain the pupils' love. With sympathy and love almost anything may be done with a child. The Bishop believes in teaching, in memorizing the very words of the Bible—they are the sword of the spirit, with which to ward off temptation. Some schools have superintendents who dread the Sunday-school hour, finding it long and tedious; teachers who are constantly looking at their watches, and weary, dreary children, to match the weary, dreary teacher, and the dead superintendent. Such a state of affairs is all wrong. A half-hearted, no-hearted teacher, does infinitely more harm than good. Once anyone has given himself to the great work, let him equip himself to the best of his ability, remembering the promise, "I will be with thee," seek to know and love his children, and at the last he will have "souls for his hire." In the evening service was held in the cathedral, with a sermon by the Rev. J. Forsythe, on the text "Feed My Lambs."

Yarker.—St. Anthony.—The rural Deanery of Leeds and Grenville held its spring meeting in this church last week. The proceedings began with a celebration of the Holy Communion on Wednesday morning, the 13th, at 7.15. The celebrant was the Ven. Archdeacon Worrell. The Chapter meeting, with reports from the various Chapters, was held at 10 o'clock, and at 2 o'clock a Sunday School Conference was held at Ewart's Hall. There were about 50 delegates present from different parts of the deanery, and great interest was taken in the proceedings. Archdeacon Worrell presided and opened the meetings with prayer, and after explaining the object of the meeting, presented the subjects for discussion. The chief speakers were the Rev. Dr. Roberts, Rev. J. W. Jones, who acted as secretary, the Rev. C. F. Radcliffe, and Messrs. G. F. Ruttan, B. S. O'Loughlin, W. J. Hinchey, A. T. Smith and J. Shorey. The debates were most interesting and profitable. At 5 o'clock the ladies of Yarker served refreshments, and for some time the delegates enjoyed the pleasure of social intercourse. All were delighted with the proceedings and with their visit to this busy village where business does not interfere with active interest in all matters connected with the church. In the evening a beautiful service was held in the church. The surpliced choir was in full force and took their parts well. The Rev. C. E. Radcliffe sang the service, and the lessons were read by the Revs. Dr. Roberts and J. W. Jones, and the sermon was preached by the Ven. Archdeacon Worrell. He urged upon all the duty of Sunday School work and made a strong appeal for earnest and loyal support of missions. He said that the prosperity of Canada in the old Provinces and in the Northwest depends on the way in which the Church does her duty. The officers of the Deanery Sunday School Association elected in the afternoon were: President, Mr. B. S. O'Loughlin, Yarker; Vice-President, Mrs. Finkle, Newburgh; Secretary-Treasurer, Mr. L. Dudley Hill, Napanee; Committee, Mr. Willison, Tamworth, Mr. Shorey, Newburgh, Rev. Dr. Roberts, Adolphustown, and Rev. C. E. Radcliffe, Camden East. The proceedings closed with Holy Communion on Thursday morning at 7 o'clock.

Deseronto.—St. Mark's.—The Rev. C. J. Hutton preached sermons in behalf of the Mission Fund at both churches of the Indian Reserve on Sunday, the 10th inst. The results for the fund were very satisfactory.

OTTAWA.

Charles Hamilton, D.D., Bishop Ottawa.

South Mountain.—The May Chapter meeting of the Deanery of Stormont was held at the parsonage, on Tuesday, May 5th. The clergy present were the Revs. R. L. M. Houston, Rural Dean, Cornwall; C. A. Carson, Wales; J. N. Hunter, Aultsville; G. S. Anderson,

Morrisburg. A. H. Whalley, Iroquois; H. D. Hague, Newington; F. W. Ritchie, Crysler, and J. J. Lowe, South Mountain. Rev. Rural Dean Houston took the chair at 3 p. m. Rev. A. H. Whalley was re-elected Chapter Clerk for the ensuing year. The usual routine business was transacted and matters concerning the welfare of the church in the deanery discussed. The statistical returns of the different parishes were submitted and considered to be satisfactory. The amount apportioned by the Rural Dean to the several parishes as their quota in behalf of the Canadian Missionary Society was considered fair and equitable. At 7.30 p. m. the Chapter service was held in St. Peter's Church, the Rev. H. Kittson, rector of Christ Church Cathedral, Ottawa, being the special preacher. Several of the clergy took part in this service. On Wednesday a Quiet Day was conducted by the Rev. H. Kittson in St. Peter's Church, commencing with celebration of the Holy Communion at 8 a. m., and ending with Evensong and the closing address at 4.30 p. m. The clergy were hospitably entertained by the residents of the village of South Mountain.

TORONTO.

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

St. James' Cathedral.—The Rev. Canon, Mrs. Welch, and their children sailed for England from New York on Saturday last by a steamer of the Atlantic Transport Line direct for London. They will be away in England for the whole summer. During the absence of the Rev. Canon Welch from the city the work of the parish will be undertaken by his two curates, the Rev. A. U. De Pencier and the Rev. M. Owen. On Sunday mornings there will be a series of special preachers and in the evenings one or other of the curates will preach. The Rev. Professor Plumtre preached last Sunday morning, and the Rev. Professor Clark will preach next Sunday morning. It is expected that Canon and Mrs. Welch will be away until the end of September.

St. Hilda's College.—Miss Mabel Cartwright, who has been appointed Principal of this College in succession to Mrs. Kigby, received her education at the Ladies' College, Cheltenham, where she obtained the degree of L.L.A. from St. Andrew's University, Scotland. Subsequently, as a student of Lady Margaret Hall, Oxford, she obtained honours in the final honour school of modern history. She has had some years' experience in school work, and was for a time assistant mistress at the Oxford High School for Girls, then under the charge of Miss Soulsby, the well-known writer on educational matters. Miss Cartwright is at present sixth form mistress at Bishop Strachan School. She has long been an active worker in the Woman's Auxiliary, and is both a member of the General Committee and a Vice-President of the Toronto Diocesan Board.

St. Matthew's.—A strong junior Chapter of the Brotherhood of St. Andrew has lately been organized in this parish. Mr. John Fidler has been appointed director and Mr. Norman Swanton, secretary. The rector, the Rev. Canon Farncomb, has removed to 32 First Avenue.

St. Augustine's.—At a recent meeting of the congregation it was decided to place an organ in the church of the value of \$3,000, and to spend a further sum of \$500 in erecting an organ chamber. The Rev. F. G. Plummer, the vicar of this church, has taken No. 219 Carlton Street for a year.

Trinity University.—It has been decided to divide the duties of the Rev. Professor Rigby amongst the members of the faculty. The Rev. Professor Duckworth, who has been at the University two years, will, in all probability, be made dean of the residence, the Rev. Professor Young, the registrar, and a new professor of history will be appointed.

Balmy Beach.—We understand that it was decided at the quarterly meeting of the Mission Board that, with the approval of the rector of the parish, the services which have been held during the past eleven years should be continued by the Rev. H. C. Dixon, who will not let it interfere with the Diocesan Mission work. It is proposed to commence on the 24th inst.

Uxbridge.—St. Paul's.—The adjourned Easter vestry meeting of this parish was held on 4th inst.—Wardens, Messrs. Harrison and Thompson. The financial report

presented by the wardens shows that the church is in a very flourishing condition. Various votes of thanks were passed, amongst them one to Mr. and Mrs. Reynolds for the presentation to the church during the past year of a new and handsome Book of Common Prayer.

Deer Park.—Christ Church.—The Bishop of the Diocese held a confirmation service in this church on Friday evening last, when he laid hands on twenty candidates.

Campbellford.—The regular meeting of the Rural Deanery of Northumberland was held in Christ Church, on Tuesday and Wednesday, the 5th and 6th May. There were present the Revs. G. Warren, A. J. Reid, J. C. Davidson, E. A. Langfeldt, W. Creswick, J. M. McLellan, E. R. James, W. R. Tandy, A. S. Dickinson and W. L. Armitage, the Rev. J. H. H. Coleman, of Stirling, from the diocese of Ontario, was also present. The first meeting was on Tuesday afternoon at four o'clock, when Dr. N. W. Hoyles, K. C., of Toronto, gave a Bible reading from the Acts, which was very much enjoyed by all. In the evening a Confirmation service was held, when His Lordship the Bishop of Toronto confirmed 24 candidates. The service was full choral. On Wednesday Holy Communion was celebrated at 7.30 o'clock. The morning service was at ten o'clock, after which the Deanery was called to order in the Rectory. The first paper was a review of Hort's Hulsean lectures, "The Way, the Truth and the Life." The paper was given by the Rev. W. Creswick. A discussion by the members of the Deanery followed, and some points were also taken up by the Bishop, who was present. In the afternoon the programme for the next Rural Deanery meeting, to be held in September, was drawn up; the place and date were left to the Rural Dean and secretary to arrange. Two papers will be read. The Rev. A. J. Reid will give one on "The Life and Times of Archbishop Magee," and the Rev. W. R. Tandy will give a paper on "The Atonement." The adjustment of the assessment for the domestic and foreign missionary work, which amounts to \$1,125.00, was left to a committee, composed of the Rural Dean, and the Revs. Davidson, Langfeldt and Armitage. The Rev. A. J. Reid was appointed to organize a Rural Deanery Book Club to become a circulating library among the members of the Deanery. The last paper was by the Rev. J. M. McLellan, on the book, "Priestly Blemishes," by Newbolt. It was an exhaustive review of the book. Time would not permit of a discussion and the meeting adjourned at five o'clock.

Peterborough.—All Saints.—The annual vestry and adjourned vestry meetings have been held, and have revealed a steady and encouraging progress throughout the past year. The rector, the Rev. W. L. Armitage, was in the chair and chose Mr. W. H. Dayman as his warden, and Mr. James Edgar was elected people's warden. The lay delegates to the Synod are Messrs. D. H. Burritt, Jas. Edgar and Edward Watts. Since last Easter the debt has been reduced from \$900 to \$550, besides purchasing a site for a new church for which cash was paid. The various societies reported increases in their finances and members. There were 59 baptisms, 10 marriages and 15 deaths during the year, and a confirmation is held every year. Last year there were 40 persons confirmed, and 27 on the 3rd of May this year. At Easter there were 188 communicants. By the large attendance and active interest displayed at the vestry meeting there appears to be a prosperous year ahead of the Church and parish.

Port Hope.—Trinity College School.—At a special meeting of the corporation and governing body of this school, which was held on Monday, the 11th inst., the Rev. Oswald Rigby, M.A., Dean of Trinity College, Toronto, was appointed Head Master of this school in succession to the Rev. Herbert Symonds. Mr. Rigby was born at Runcorn, in Lancashire, in 1859, and was educated at Liverpool College and St. John's College, Cambridge. He graduated in 1880, taking a 2nd Class in the Theological Tripos. A year later he was ordained deacon, and in 1882 priest, and became curate of St. Giles', Cambridge, which position he held until 1887, going from thence to the senior curacy of St. John's, Torquay, being at the same time appointed Head Master of St. John's Choir School. This latter position he held until 1891, when he was appointed Professor of History in Trinity University, Toronto, and Dean of the College. During the time that he was an undergraduate at Cambridge he was elected president of the Cambridge Union,

which is the University Debating Society. He was also for a time one of the University Extension Lecturers. He married in 1896 Miss Ellen Patteson, Lady Principal of St. Hilda's College, Toronto. Mr. Rigby will enter upon his new duties on the 15th July next.

Weston.—St. John's.—The Rev. C. H. Rich, rector of this parish, has, with the consent of the Bishop of the diocese, exchanged livings with the Rev. J. Hughes-Jones, the rector of Streetsville. The exchange will come into effect at once. Mr. Jones is a graduate of Trinity University, Toronto, where he took a very good degree. His efforts have been greatly appreciated at Streetsville, where he has been enabled to accomplish much good work for the Church. On the 5th instant, at a meeting of the congregation, Mr. and Mrs. Hughes-Jones were presented by the congregation with an address which was accompanied by a handsome book-case and a music cabinet. The address was read by Mr. Churchwarden Montgomery, and the presentations were made by Mr. George Hilyer and Miss Gladys Goodison. The address is as follows: To the Rev. and Mrs. Hughes-Jones: Dear Friends.—On behalf of your friends of Trinity church, Streetsville, we take this opportunity of expressing our appreciation of your valuable services as rector of this parish for the past nine and a half years; and also our sorrow that the ties which have been formed by your many kindnesses are to be severed. In this short address we can only touch lightly on the good work you have done here, and also the many improvements you have made here in the church and in the parish. As a small token of the love in which you are held by us we ask you to accept this book-case and music cabinet. Praying that every blessing may attend you both throughout your future life. Signed on behalf of your friends, T. W. Robinson, Arthur Montgomery, Wardens; Geo. Hilyer, E. Goodison, Joseph Drennan, Sidesman. Mr. Jones, who was completely taken by surprise, acknowledged the address and gifts in a few appropriate sentences. Miss Fidler, late organist of St. Matthias' Church, Toronto, has been appointed organist of this church.

NIAGARA.

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

Oakville.—The Chapter of Halton Rural Deanery met here on Thursday, 7th May. The clergymen present were the Revs. A. J. Belt (Rural Dean), F. H. Fatt, Canon Worrell, A. F. Hockley, and T. G. Wallace. Holy Communion was celebrated at 10.30, and the morning session was occupied with statistics. In the afternoon an interesting discussion took place on the need for the appointment of a Diocesan curate or missionary. The Rev. Canon Worrell outlined the plan of the Bishop of Worcester. The discussion crystallized in a resolution which was forwarded to the Standing Committee of the diocese. It was decided to hold the Sunday School Convention in Milton in September, and to hold a Choral Festival in conjunction with it. The Rural Dean and Secretary were appointed to take charge of the arrangements.

Port Colborne, St. James'—The church in this parish has been making good steady improvement since the advent of our new Rector. At the Easter vestry the accounts showed a balance of \$91.81 to the good and upon motion it was unanimously agreed to increase the Rector's stipend \$200. It was also agreed to wipe off the debt on the Rectory (\$250) by Thanksgiving Day, and to collect money towards the purchasing of a brass memorial lectern. The following is the rector's report, which he read at the vestry meeting, and which was ordered to be printed with the auditors' reports and a copy sent to each family. "On November 30th, 1902, I took over the charge of the parish, having been licensed thereto by the Bishop of Niagara. On the 27th January, 1903, I was inducted to the temporalities of the parish by the Rev. Rural Dean Ker, acting on behalf of the Bishop of the diocese. During the four months which elapsed since my appointment, up to the present time, I have held 70 services; these services have been attended by an aggregate number of 5,902 persons. I celebrated the Holy Communion 14 times, there being 360 communicants present. On Easter day there were two celebrations of the Holy Communion, with a total attendance of 111 communicants. I have baptized 10 persons, 6 infants and 4 adults. I have conducted 3 burials. I also presented 37 persons for confirmation. These were duly confirmed on the 31st March by the Bishop of the diocese. I have not made any changes in the hours of the services, but I have decided and already commenced to give you

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Ingersoll.—S Easter will lon sion of the me: Long before th and soon it wa not be able t supplemented town. The re the sermon. life of the de "lamb of the children a closing of the forget.

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weekly celebration of the Holy Communion, instead of a monthly one as in my predecessor's time. I am glad my efforts so far have been appreciated by the members of the congregation, and I confidently expect they will continue to make the best use of all the means of grace which in the Providence of God I may be able to give them. A. CAMERON MACKINTOSH, Rector."

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London Ingersoll.—St. Michael's Chapel.—The Sunday after Easter will long be remembered here. It was the occasion of the memorial service for the late Miss Choate. Long before the hour for service the chapel was crowded and soon it was plain that many from a distance would not be able to gain admission. The chapel choir was supplemented by that from the parish church in this town. The rector, the Rev. James Thompson, preached the sermon. The preacher's words recalled the noble life of the deceased and her untiring interest in the "lambs of the flock." The expression of sorrow among the children and teachers was most affecting—indeed the closing of the solemn service was such as we never can forget.

London.—Christ Church.—On Thursday, May 7, at a meeting of the congregation in the school house, Mr. George Loney, who has been for many years sexton of the Church, and Mrs. Loney were presented with a handsome armchair and rocker respectively. Mr. Loney is retiring from the position of sexton very shortly. Mr. J. W. Rowland made the presentation, and Mr. A. E. Welch presided.

On Saturday, May 9th, Rev. J. H. Moorhouse, rector of Christ Church, London, met a sudden and unexpected death. Ordained in 1878, he has served 25 years in the ministry in Huron diocese at Bervie, Gorrie, Wingham, Ingersoll, and during the last nine years at Christ Church, London. His death leaves an important London parish vacant. Mr. Moorhouse will be greatly missed. A man of cautious, calculating disposition, he took time to form his decisions and proceeded slowly, but his progress was all the more genuine on that account. He was a man of unswerving integrity and strict truthfulness, and was always esteemed a trusty and delightful friend by those who knew him intimately. He was a member of the Executive Committee of the Diocese, as well as various synod committees, and an exceptionally faithful parish priest. Among the fruits of his ministry may be reckoned Rev. Isaac Stringer, the devoted missionary to Herschel Island, in Selkirk Diocese, who was trained for confirmation by Rev. Mr. Moorhouse.

Elma.—The Rev. T. B. Howard has an attractive programme out for a Conference on Ascension Day. The morning is devoted to sacred study (1st Peter), and the afternoon and evening to missions.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Man.

Winnipeg.—St. John's Cathedral.—At the Ordination service, which was held in this cathedral on the 3rd inst., the Gospel was read by the Rev. George Horrobin.

Sioux Mission.—There are seven candidates ready for Confirmation at this Indian mission. The Indians quite hope to haul the stone necessary for their new church, as the present building is too small. Churchwardens, Chief Tunkancekiyna and Caske-Henry; delegate to the Synod, John Noel. Alexander.—Churchwardens, Mr. John Farnden and Mr. Shore; delegate to the Synod, Mr. S. Lewis. Griswold.—Churchwardens, Mr. A. Wildman and Mr. H. J. Mattick; delegate to the Synod, Mr. A. Wildman.

SASKATCHEWAN AND CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary.

Calgary.—The Bishop of Saskatchewan and Calgary has sent to the Archbishop of Rupert's Land as the Metropolitan of the Ecclesiastical Province of Rupert's Land his resignation of the See of Saskatchewan. The resignation is to take effect on the morning of the day on which the Bishops of the Province and the Standing Committee on the Election of Bishops meet to choose the

new Bishop. The Bishop leaves home this week to spend the greater part of the next six weeks in Saskatchewan, but he expects to hold an Ordination at Wetaskiwin, in the Diocese of Calgary, on Trinity Sunday.

COLUMBIA.

William Wilcox Perrin, D.D., Bishop, Victoria, B.C.

Victoria.—St. James'.—The annual vestry meeting was held on Monday, the 4th inst. Wardens; T. H. Wollaston and Mr. Holloway. Delegates to Synod; Messrs. Mallendaine and Marsh. Very gratifying reports were presented at the meeting by the churchwardens showing marked progress all along the line.

Victoria.—St. Barnabas.—The Easter vestry meeting was held on Monday, April 27th. Wardens, Messrs. Wootton and Mutlow reappointed. Delegates to Synod, Messrs. Allnutt, Bannerman and Knox. An encouraging financial report was presented by the churchwardens.

Correspondence.

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

A VOICE FROM THE PEW.

Sir,—While the optimist is generally described as one who looks at the bright side of a question, it cannot be claimed that true optimism ignores or does not look facts straight in the face. While we do not wish to advertise our weakness we think it might be well to pause for a moment and consider the census. We are reported to have lost 18,000 during the past ten years, or nearly six a day. If we ask why is this, no doubt there would be numerous answers, some laying the blame at the feet of the clergy, some on account of our (apparent or very often real) lack of friendliness amongst the different social classes, and some on account of the services being too much monopolized by the choir; again, others may say we have too much ritual. We will confine our present remarks to the latter two objections. Our services are intended for the people as much as for the priest, and no one, whether priest or choir, has any right to deny the congregation their just rights. When the choir sing anthems in place of hymns, or the Te Deum in E flat of some great composer, they are not permitting the congregation to have their proper share in the services of the Church. Churches can be found where they sing two anthems at one service. If a person watches the congregation when the choir is singing some grand Te Deum, he will often notice that they are getting tired and begin to sit down before the last word has been finished. Anthems, no doubt, are good in their place, and very helpful to enable choir-masters to keep their choirs together, but I think it would be preferable if they would sing them while the offertory is being taken up, even though the old rubrics may give permission to do otherwise. The majority of people will sing the hymns and chants when they know them and get the chance; as for the Te Deum, it is so seldom chanted in some churches it is a question if it would not be well to have it struck out. The average business man now-a-days must feel like resting on a Sunday morning, and unless we can offer him a bright, attractive service and not too much of the praise to be done by proxy, it will be hard to get him out to Sunday morning service. No doubt within a very few years a change of some kind will be made in our Church services and the rubrics. When that takes place it might be well to consider whether it would be wise to have the Te Deum, the grandest pean of praise we have, made optional or kept for special occasions, when it might be better appreciated than I fear it is oftentimes at present. It is quite true other religious bodies are giving more attention to ritual, it is open to discussion whether we haven't got a trifle too much. While the canons give the rector full charge of the Church services, I believe in this democratic age, where the voice of the congregations is practically unanimous, the clergy, in the majority of cases, will be with them. If at the approaching vestry meetings such questions were taken up and discussed and men spoke out plainly what they thought, there might be a shaking up which would be helpful. One of the best business men we have in this parish had a capital idea

about running the finances of the Church, but would only speak about it occasionally to an individual. It was only lately he came to a vestry meeting and made the suggestion. He has had it in mind for ten years, but he modestly thought it was not his place to come and tell tried officers how to do their business in a better way. We need to do something, and that at once, so as not to have to face such another decrease at the next census.

A. E. KINDER.

GIVING THE TENTH TO THE LORD.

Sir:—Your esteemed correspondent, "Seeker for Light," must kindly pardon the long delay that has unavoidably occurred since his enquiry appeared in a past issue. Acknowledging that it is right that every Christian should give a tenth of his annual income for church purposes, he questions whether the irksome fact of a man being in debt would constitute a sufficient reason for delaying the observance of the rule until the debt is paid. Without speaking with anything like assumed authority, we can at least say that no such exemption in such a case is specified. But to one who happily manifests such a tenderness of conscience as that with which "Seeker after Light" is gifted, the matter may be safely left to his own discretion. I may say for his encouragement that many who in circumstances of debt and other difficulties have begun to give a tenth to the Lord, have found themselves wonderfully helped; and from a very long experience in consecrating that amount I can truly testify that no man is ever any poorer for it.

J. W. BEAUMONT, D.D.

THE EUCHARIST ON WHITSUNDAY.

Sir,—The eighth rubric at the end of the office for Holy Communion says: "And note, that every parishioner shall communicate at least three times in the year, of which Easter to be one." The other two festivals referred to are Christmas and Whitsunday. While many church people disregard this rubric, everyone who desires should be privileged to observe it; and yet, in the diocese where I reside there are not, perhaps, one-half of the clergy who have a celebration on Whitsunday, unless it comes on the first Sunday in the month. And thus faithful laymen are debarred from honoring a law of the church. The Eucharist on Whitsunday is a feast of obligation. The communion on Trinity Sunday can not atone for such an omission. Will the priests of the church do their duty on Sunday, the 31st inst?

CHURCHMAN.

THE PEOPLE'S PRAYER BOOK.

Sir,—It will be some years before the "Simpler Service Book," the consideration of which was referred to a committee by the General Synod, can possibly be available for public use. In the meantime is there anything to hinder some enterprising publisher from bringing out a Church Service Prayer Book? By that I mean one containing only the Morning and Evening Prayers, Litany, Office for Administering the Holy Communion, and the Psalms. The Collects for the day, Epistles and Gospels, might well be omitted; few people turn them up in church, preferring to hear them read as they do the Lessons, especially if well read. What with the Prefaces, Instructions in regard to Ceremonies, etc.; The Calendar with the Lessons, Tables for finding Easter; Baptismal, Confirmation, Marriage and Burial Services; Catechism, Ordinal, Visitation of the Sick, articles, etc., etc., the Prayer Book is a bulky, as well as a compendious volume for use in church. Such a simple book as described above would contain all things necessary for any ordinary worshipper, at any ordinary service; could be printed in readable type, without being too large to be convenient; ought, I should think, to be cheap, and be so simple that anyone able to read could follow the service; provided always that the officiating clergyman used one service straight through at a time, and not one compiled from the various offices, as is so frequently the case. Of course those who prefer to do so could always provide themselves with Prayer Books; the book I have proposed, as one to be put into the hands of worshippers at the church service, I believe such a book would provide for a felt want. In regard to what has been said about the need of a simpler service for use on week days and in country school houses, I would like to say, that I have held services in country school houses, sometimes so dimly lighted that to read a few feet away from the desk was impossible; and using

the General Confession, the Lord's Prayer, the Apostles' Creed, and two or three familiar hymns, with of course a lesson, and one or two collects, have enjoyed as hearty and responsive a service as one could wish for, the people responding and singing solely from memory.—T. L. S.

DIOCESAN MISSIONS.

Sir, I was present at the Woman's Auxiliary conference, when the Missionary Agent, the Rev. H. C. Dixon, gave his address on "Diocesan Missions" and I ask you to be good enough to let me say a few words about it. The views expressed upon the importance of the work, and the support which we may expect, have been my own, for many years past, and I am perfectly sure that very many who heard the address will say it is correct. First the importance of the work. Let us consider what will be the result at this juncture in the history of the Church in this Diocese, if Diocesan Missions are overlooked, or if the Fund is not even increased? With others extending their borders on all sides, how can we expect to keep pace with the times? My own opinion is, that this is a serious question—as the speaker said, "All we can do for Foreign and Domestic Missions should be done, and I believe will be done," but not for one moment should the Diocesan fund be allowed to suffer. I have examined the Synod Journal for 1902, and I am simply amazed at what some of the Churches have done, or rather what they have left undone. Secondly The source of support—The speaker rang out the key note when he said "There are funds more than sufficient at our disposal, if we will only go about getting them in a scriptural way." Men will give, and give liberally, when their hearts are right. When the thought of what Christ has done pervades the mind, then they hear Him say, give it back to My people, "Feed my sheep." On all sides I heard warm expressions about the address, and I fully believe many of the members went back to their branches determined that as far as they were concerned, the Diocesan Mission Fund would have a warm place in their hearts. A LOVER OF MISSIONS.

MISSIONARY CORNER FOR JUNIOR BRANCHES.



JUNIOR AUXILIARY.

Miss Edith Lee, 3 Maitland Place, Dis. sec-treasurer.

Mrs. Kuhring, 62 Murray street, Toronto, Editor, Junior Department.

PRAYER.

Heavenly Father, we pray Thee to bless us and all the members of our Society, and give us love for Thee. Prosper the Missions of Thy Church, and strengthen with Thy Holy Spirit all who are engaged in missionary work; through Jesus Christ our Lord. Amen.

"Lo! we bring our offerings, asking
That like tiny grains of corn,
They may yield a rich soul harvest,
In the resurrection morn;
And that some poor heathen children
Round the Throne with us may stand,
Brought there by the prayers and offerings
Of our little Mission Band."

(By request, we have written a report of annual meeting for the usual lesson this month).

Annual meeting April, 22nd. The junior's annual meeting went off very successfully. The attendance was very good. St. James' school house being filled to the doors, and the programme was most interesting. The opening prayers were said by Rev. H. C. Dixon, after which Mrs. Farncomb welcomed our members and visitors and said a few helpful words for both boys and girls. She also referred to our late beloved president, whose presence brightened all our annual meetings in the past and whose removal from our midst was such a sad loss to each one of us. Miss Lee, our secretary-treasurer then made a bright little address on the work of the year, telling us that we now have 55 branches with 1,378 members, which is 181 more members than last year. These branches sent in \$711.21 for missions beside \$269.21 which was spent on their bales, so as Miss Lee said we have every reason for thanksgiving over our year's work. The annual questions were then put to the meeting by Mrs. Kuhring, and the ready, clear answers given by the juniors were very satisfactory. We give the questions below because a number of our friends have asked for them, and we hope other juniors who could not come to our annual meeting will study these questions and answers as we did. The Bishop of Algoma gave a delightful talk on missionary work among the Indians of his diocese. He said he wanted us to like and respect the Indians, and not judge them harshly as some people do. "He had heard people call the Indians lazy but he said he knew some white people who were lazy and perhaps some of the Indians are so too, but he would just like us to see the Indians "jacking"—that is carrying the freight across portages. He thought we would think they worked harder than white people would like to do. But he said we must remember their life for years had formed in them roving, unsettled habits, and they found it almost impossible to be regular and go on doing the same tasks every day. In the schools the teachers found this difficulty with the children—sometimes they would run off for a time they find it so hard to be steady, but we must be patient and not judge them unfairly for this. They have not been accustomed to work in the white man's way, but in some ways they are like white people. They have the same feelings—they feel pain just as we feel it, they are flesh and blood like we are, although their skin is copper-coloured and different to ours. Fathers and mothers have the same loving, tender feelings for their children that white mothers and fathers have, and they have intellect and do very well at school, but they are most like us in that they have souls. He said that missions and schools were established among them, to shape and fashion these souls so that we may meet them in heaven. The blessed Lord died for them as well as for us, and there is not one of these poor Indians that there is not joy in heaven if he turns to the blessed Saviour who loves him. The Bishop also spoke of our great loss in the death of Mrs. Williamson, and referred in a very pleasant way to our newly elected president, Miss Tilley, who was in the chair and presided over the meeting. Lights were then turned out and Canon MacNab gave a most interesting talk, explaining the different lime-light views of different parts of the mission fields in several heathen lands. The meeting was closed with the benediction, and we all went home feeling that we had had a bright closing to a very successful year's work.

Notes from the Mission Field.

Mrs. Stocken writes a very interesting letter acknowledging the jerseys sent up for the boys in the Blackfoot Home by St. James' juniors and others. She says many of their children have been ill with "grippe," and there has been so much illness in the camp that the children have had to be kept from visiting their homes. To amuse them, some of the little girls were taken to see seven little pigs belonging to the mission, and they were very much excited, for most of them had never seen a pig before and many of them had never seen a sheep or lamb at play. A new home is to be built this year at this mission, to be more roomy and convenient than the present one, which is not in a good situation, being on too low ground. Mrs. Hamilton writes a most interesting letter from Nagoya, Japan, and tells us of a great opportunity that has come to them for work among the little heathen Japanese children of a very difficult district called Habashita. Miss Trent has been working there for some time, but the people seem so different that no results appear from all her efforts. So now it has been decided that if the necessary funds can be raised, a kindergarten shall be started there for the little ones. While this work would attract and please the children, it would also win the way

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into the hearts of the mothers and at least make them give Miss Trent and her two native helpers a friendly hearing. Miss Young is a trained kindergartener, and has two Japanese teachers working under her whom she has trained herself, and she is prepared to train two more for this new district if the money is provided for their support. The preaching house, which is used for evening services only, could be used for the kindergarten school in the mornings, so all the money asked for is \$100, a year which Mrs. Hamilton asks us to supply. Mrs. Cummings read this letter at our annual meeting, and we are sure the money will be sent for this work. How many of the juniors are going to help? In the April number of "The Church Abroad" there is such a good idea for out-of-town members that we quote it. It is called "how a farmer filled his missionary box." Every egg that the hens laid on Sunday was turned into a penny and dropped into the missionary box. When the box was opened at the end of the year it contained £4. Would it not be a nice plan to keep the price of the Sunday eggs for missions?

Notes of News from Branches.

The election of an officer to take dear Mrs. Williamson's place as diocesan president was one of the most important duties of our annual meeting. The choice has fallen upon Miss Tilley, and as so many earnest prayers have been offered that God's will might be done in the matter, we feel she is really his appointed servant for this work. We gladly welcome her as our president, and we are assured of her warmest sympathy and valuable interest in the junior work in which she has always taken so leading and active a part. For many years she was not only president of her own parochial branch, but also junior superintendent, and at the same time a diocesan junior officer as well. Let the junior workers continually remember her words when her election was announced, "that she depends upon the prayers of her fellow-workers to support her in her new position, and to help her through all the new duties it entails." This then will be the best way for us to show our love and loyalty to her, to ask our Heavenly Father to give her strength and wisdom to carry out the work He has laid upon her, as well as to give her our own sympathy and support in every possible way. The junior committee intend giving prizes this year to the children in the parochial branches who can show the following report for their next year's work: attend all but one meeting of their branch and show a good report for conduct as well. The members of no branch can compete which does not have at least sixteen meetings in the year. Now children, all try for these prizes and let us see what a lot of winners we shall have. The Millbrook branch are doing splendid work. They are working well up to our W. A. standards—taking up their missionary lesson, sending a contribution for Miss Strickland's salary as a pledge, putting good sewing into the articles they make for their bale, and writing to their city representative on the board. They have sent their last parcel to Apsley, in our own diocese, and are now making some clothing for two boys in the Blackfoot Home, whose outfit has been undertaken by the W. A. of their parish. Their attendance is good, and one dear boy has joined in their work with earnest zeal. Well done Millbrook! we wish you continued success. The Cobourg juniors have had a most successful missionary entertainment. A chorus and tableau, entitled "A Plea for Missions," was very interesting, as also were the missionary recitations and Mrs. Davidson's "Missionary Alphabet." All the children took their parts well, and the

results were most contribution to Mr. of our parochial b for this season, but summer work done ber. This will be junior department.

Questions for

1. Q.—What mi on missionary worl must learn about sionaries, we must God calls us, we teach the Gospel s
2. Q.—What is A.—Domestic Mi the missionary dic
3. Q.—In what work first begin Rupert's Land: 3
4. Q.—When d thus begun in diff A.—Last year, Church in Canad
5. Q.—Name A.—Algoma, K Qu'Appelle, Cal kenzie River, S Kootenay, Colum
6. Who is the Reverend Archl sionary Bishop Winnipeg.
7. Q.—What Those who do n
8. Q.—Does C Yes; for He sen world.
9. Q.—Name Canadians are v China, Africa, among the Mah
10. Q.—Repe which shows th x, 13, 14: "Wh Lord shall be s: in whom they h lieve in Him of shall they hea they preach ex

On March was ordained church, Burl: having come Albany and make some c to the Bishc The commit Archdeacon of Troy; the the Rev. M: congratulatio fully prepar arate leaves autograph s cese, each e sentiment to made on M: Battershall of the comm his accuston replying wit come and m abiding uni him and th itself, which Mr. Marvit be always z

CURLEY

Curley 1 was turnec That fac ness. M

results were most satisfactory. This branch has sent a contribution to Mrs. Williamson's Memorial Fund. Most of our parochial branches have closed their meetings for this season, but we shall hope to have some reports of summer work done by our country branches for September. This will be the last appearance this season of this junior department.

Questions for the Junior Branches—April, 1903.

1. Q.—What must we do as Auxiliary children to help on missionary work at home and in foreign lands? A.—We must learn about the needs, we must pray for the missionaries, we must give our money and our work, and if God calls us, we must go out ourselves some day and teach the Gospel story to the heathen.

2. Q.—What is meant by Domestic Mission work? A.—Domestic Mission work is the work of our Church in the missionary dioceses of our own country.

3. Q.—In what three parts of Canada did missionary work first begin? A.—1st, in Nova Scotia; 2nd, in Rupert's Land; 3rd, in Columbia.

4. Q.—When did the missionary work of our Church thus begun in different parts of our country become one? A.—Last year, when the Missionary Society of the Church in Canada was formed.

5. Q.—Name the Missionary Dioceses of Canada. A.—Algoma, Keewatin, Moosonee, Rupert's Land, Qu'Appelle, Calgary, Saskatchewan, Athabasca, Mackenzie River, Selkirk, Caledonia, New Westminster, Kootenay, Columbia.

6. Q.—Who is the Primate of all Canada? A.—The Most Reverend Archbishop Machray. He has been a Missionary Bishop in Canada for 37 years, and he lives in Winnipeg.

7. Q.—What do you mean by heathen people? A.—Those who do not know and worship the true God.

8. Q.—Does God love the souls of the heathen? A.—Yes; for He sent His Son to die for the sins of the whole world.

9. Q.—Name some Foreign Mission Fields in which Canadians are working among the heathen. A.—Japan, China, Africa, Persia, India, South America, and one among the Mahomedans in Palestine.

10. Q.—Repeat a text from the Epistle to the Romans which shows the need of Missionary work. A.—Romans x, 13, 14: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent."

On March 6, 1853, Bishop Doane, of Albany was ordained deacon by his father, in St. Mary's church, Burlington. The fact of the anniversary having come to the knowledge of the Clericus of Albany and Troy, a committee was appointed to make some expression on the part of the clergy to the Bishop, of so interesting an anniversary. The committee consisted of Dr. Battershall, the Archdeacon of Albany; the Rev. Mr. Freeman, of Troy; the Rev. Mr. Carroll, of Amsterdam, and the Rev. Mr. Marvin, diocesan missionary. The congratulation took the shape of a most beautifully prepared and bound book, upon whose separate leaves were pasted short letters with the autograph signatures of the clergy of the diocese, each expressing in his own way some kindly sentiment to the Bishop. The presentation was made on March 6th in the Bishop's library by Dr. Battershall in the presence of the other members of the committee, Dr. Battershall speaking with his accustomed facility and ability, and the Bishop replying with very deep feeling to this most welcome and unexpected evidence of the constant and abiding unity and sympathy that exists between him and the clergy of the diocese. The book itself, which was prepared under the direction of Mr. Marvin, is most beautifully bound, and will be always a valuable possession to Bishop Doane.

CURLEY'S CRYSTAL; OR, A LIGHT HEART LIVES LONG.

By Emma Marshall.

Curley looked straight into her face, which was turned to him.

That face was certainly not one of crystal clearness. Mrs. Midgley was—or had been—very

handsome, but her dark eyes did not ever care to meet the eyes of other people, and her mouth, which parted to show a very good row of white teeth, had not a pleasant expression about it.

"Yes," she said, "I am homeless and miserable, and when I see you all so jolly and comfortable, of course I feel said enough," and Mrs. Midgley buried her face in her hands and began to sob loudly.

"Oh! pray don't cry," gentle little Olive said, while Curley darted off to the back kitchen, and seizing his mother by the apron (she had had on her best gown), as she was filling the kettle with water, said, "Mother, she is crying dreadfully. Do take her in to-night. I'll run up and see if Miss Hack's bed is ready. Do, mother. Suppose it was one of us out in the rain."

Mrs. Crawford made no reply.

But Curley's appeal touched her more than her niece's loud crying.

And indeed when Mrs. Midgley removed her hands from her face, there were not traces of many tears to be seen there.

"You can stay here to-night, Hetty, and if you get respectable work, I don't mind giving you house room till you can see your way; but I don't take your husband, mind, and I'll be honest—his room is more welcome than his company."

"I am very grateful to you, aunt; you shall have no cause to repent what you have done," said Mrs. Midgley.

"It's temporary, mind, Hetty; it's temporary."

"Yes, I understand, I only expect to be helped for a time. We understand each other!"

Miss Hack, in the room upstairs, was putting Peter to bed, and he was kneeling by her side and saying his little prayer. When he had finished the usual prayers for "Guardy" and "everyone who is kind to me," he suddenly said:

"I heard a voice downstairs I have heard before. Who is it? It was a woman's voice crying."

"Some relation or friend of Mrs. Crawford's."

"I think," Peter said, very slowly and gravely, "it is the voice of a woman who was on our ship when Guardy and I came to England. If it is, I must ask God never to let her come near me. Guardy said she was not a good woman, and that I was not to take the chocolate she gave me. And I did not." Then Peter folded his hands again, and added to his prayer:

"Please, dear Heavenly Father, keep all bad people away from me, and take care of me; for I am a poor blind little boy."

And Miss Hack pressed the child to her heart as she carried him to bed, saying fervently, "Amen," to that little pathetic prayer.

Chapter VII.

The Occupant of the Attic.

Mrs. Midgley did not seem in any hurry to change her quarters, and took possession of Miss Hack's bedroom as if she intended to stay there.

Every evening she went out, returning late, and every night Mrs. Crawford asked if she had heard of a situation. Then it came out that she sang at concert halls, and was paid for it, and that she was very well satisfied to consider this a "situation," and desired no other.

Mr. Midgley had not appeared, and his wife said he had gone back to the "diggings" at the Cape, and she was well rid of him.

"It is a just punishment to you, Hetty, for marrying a good-for-nothing," her aunt said. "As you have made your bed you must lie on it; but I don't like the notion of these singings at concert halls, and to speak plain, I shall be glad when you can find a lodging elsewhere."

"Now, I do call that unkind, Aunt; a poor homeless girl like me, left worse than a widow, and you to turn me out of doors. I pay you my half a crown a week and never grumble, though I am only fed with the scraps that those two



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dainty girls of yours won't eat, let alone Curley."

"Well, if you aren't content, Hetty, you can leave to-morrow, and if I have an offer for the room you must budge."

Then Mrs. Midgley changed her tone and began to cry and say she was very grateful to her aunt, and that she was very kind to her, and she was sure she would serve her to her last breath, and other professions of a like kind.

Mrs. Midgley had a flattering tongue when it suited her purpose, and for some reason, which did not appear, she flattered Curley, and tried her best to win him as her friend.

"You are a wonderful boy, Curley," she said one evening; "you could make your fortune easy enough. Why, all those capers you cut might each be worth a sovereign to you."

Curley, who was engaged in cleaning one of the dish-covers, and burnishing it till he could see himself in it, widened and distorted, but still unmistakably his reflected face, stopped for a moment and said—

"What do you mean? My capers ain't worth anything to me, they bring me many a scolding if I happen to shake the room over Mr. Pegg's head."

"What a stupid child you must be if you don't know that 'hacrobats' are worth their weight in gold at a circus, and you have such a lovely figure, if you were in tights you would bring down the house. Look here, I'll treat you to a place where you'll see all manner of wonderful things



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done, and you shall speak to the master; perhaps he'll take you in if you show him what you can do."

Curley shook his head.

"Mother wouldn't like it," he said; "no, thank you, Cousin Hetty."

"There's another thing, Curley," Mrs. Midgley persisted; "I wish you would take me upstairs to sing to the little afflicted boy. Aunt is so sharp on me, and won't let me go near him. Come, manage it for me, and you shall not repent it."

Curley rubbed away at the dish-cover, and then having completed his operation, went to hang it up on a peg, and take down another to undergo the same treatment, performing several antics as he crossed and re-crossed the kitchen.

"Where's Aunt this evening?"

"She is gone to see the master of the school about Blanche, and the girls are both with her."

"Who's upstairs?"

"Miss Hack and little Peter."

"I can't abide the sight of Miss Hack," said Mrs. Midgley; "she is a regular spiteful old maid."

"I like her," said Curley, stoutly, "she is a great friend of mine, and I won't have her called names, there!"

"Mrs. Midgley laughed, a very harsh, unmusical laugh, and said—

"You little stupid! You needn't flare up like that. Come now, I'll sing you a new song, I want to practise. I'll get on the dresser, and then it has more effect, and you shall pretend to be my 'public.'"

Mrs. Midgley then climbed on the dresser, knocking down several small articles as she did so, and putting herself into a theatrical attitude, began to sing one of the songs which have very little rhyme or reason in them, but which delight the audience of the concert halls.

Curley was pleased in spite of himself, and said—

"I wonder if little Peter can hear you? I'll just open the door at the top of the stairs, and the drawing-room door, and then he will hear you."

Curley departed on his errand, but in the little lobby he heard the sound of his mother's latch-key in the door, and just as he was running upstairs to the drawing-room, Mrs. Crawford and Blanche and Olive came in.

"What are you about, Curley?" his mother said. "And I wish Hetty would not bawl so loud; I've told her a hundred times not to do it."

As she spoke, Mr. Pegg's head was put out of his door.

"I leave this day month, madam, this day month—do you hear? I won't stand the house being turned into a place for low singers."

"I beg your pardon, Mr. Pegg; it is only my niece, who is homeless, poor thing, and I can't turn her out of doors."

"Then you understand, I turn out of doors this day month," and Mr. Pegg retreated, shutting his door with an irritable bang, as Mrs. Crawford went downstairs and sharply reproved Hetty for singing, so that there was quite a little crowd on the area steps listening.

"Making the kitchen like a bear garden," poor Mrs. Crawford said. "No, I must ask you to behave more soberly or, look out for other quarters."

Meantime little Olive was doing her best to smooth the rough places, and set about getting the supper, and putting the tray ready to go up into the drawing-room.

Blanche was too much occupied with her own concerns, and proud of the position she had attained as pupil teacher, to care very much about what happened; and Mrs. Crawford and her niece had their squabble all to themselves. It ended, as such scenes generally did, by a flood of tears from Mrs. Midgley, and a declaration that she would not touch a crust that was grudged her; and an assurance from Mrs. Crawford that the sooner she could take herself off the better she would be pleased.

If there was dissension and strife in the lowest floor of 39, Wellington Street, there was peace in the drawing-room where Miss Hack and little Peter had spent a happy evening together.

Peter had gradually become resigned, if not reconciled, to his blindness, and Miss Hack had watched over him with the tenderest care.

His favorite position was the corner of the sofa, where he would curl up, with Diamond in his arms, and listen to Miss Hack as she read or played to him on the piano.

Peter had a great deal to overcome, for his disposition was naturally indolent, and Miss Hack had to be very careful not to encourage him to think he could do nothing because he was blind, and that everything must be done for him.

She persevered in teaching him to knit, that while she read to him he might employ those slender little fingers, and so make the time pass more quickly.

Peter's love for music, great as it was, was scarcely sufficient to make him try to play the little finger exercise and scales, which required attention and perseverance. He liked to pick out tunes for himself in a desultory fashion, or listen while Miss Hack played; but she knew that the only effort necessary for getting the proper mastery of the mechanical part of music was good for him, and so, by degrees, the gentle yielding character of the blind child was trained and strengthened.

This evening, when Olive brought up the supper tray, Curley followed her. Instantly Peter's face shone with delight, for the sound of Curley's steps on the stairs was like music in his ear.

Miss Hack was scarcely less pleased to see her friend, who had so often brightened those lonely days in the cheerless attic, and Curley was always a welcome visitor.

"Come and sit down close to me; I've not seen you all day," Peter said. "Diamond wants to go through his tricks; be very gentle with him, but do make him trust with the biscuit, and snap it when you say 'Guardy.'"

"Diamond was forthwith set up on his hind legs, with a biscuit on his little black nose, and while Curley knelt before him, Peter called

"Mr. Pegg—Blanche—Singing woman," when clapping his hands, "Guardy." Then the biscuit was tossed from Diamond's nose and snapped up.

Peter could see nothing of these tricks, but he seemed to have a share in them, and Diamond's education under Curley made great progress.

"I am always talking about seeing," he said, with a little sigh; "I can't get used to say, 'I feel.' Now, Curley, tell me all you have done to-day."

Then followed a story of Curley's day, while Peter ate his bread and milk; and the history of the dish-covers, and Mrs. Midgley's performance, were not forgotten.

"We heard her singing, didn't we, Hatcher dear? It sounded better at a distance; but I never wish to have her near me. I know she is the same woman who was on the steamship, and Guardy did not like her. You don't like her, do you, Curley?"

"No, that I don't; I shall be glad to see her sent packing."

"You should not say so, Curley, for Cousin Hetty has no home and nowhere to live if mother does not keep her," said gentle little Olive.

"Well, we never had fusses till she came, and now there is always something. Miss Hack, you don't like her, do you?" asked Curley.

"I have scarcely spoken to her, Curley—only twice, I think, when I found her on the stairs, and told her that Peter was gone to bed and she could not come into the drawing-room."

"I can't make out why she is so eager to come upstairs, she must know she is not wanted; folks ought to know when they are not wanted."

"Well, now, when Olive has taken away the tray, I will read to you, and then Peter must go to bed."

Miss Hack had always some story ready, and though Curley found it rather hard to sit still, he generally became so interested in the story that his fidgets gradually ceased, and he would be content with twisting Diamond's white hair round his fingers, and pulling his ears back, rabbit fashion, as he nestled on the sofa between him and his master, little Peter.

Miss Hack had a very sweet voice, and a distinct utterance, so that she always arrested the attention of her listeners, and this evening she read a story called "Three Heroes," which delighted her audience. "A true story," she said, "of three brave lives," and when she had ended, she asked Curley and Peter to say which hero seemed to them the most worthy of the name.

Then Curley jumped up, and unable to resist the impulse, turned head over heels, in spite of Olive's "Oh, Curley!" and Miss Hack's "No somersaults here, remember."

"Please, ma'am, I couldn't help it. My hero is that soldier, General Gordon, who just was afraid of nothing. I should like to be a soldier, I don't think I am afraid of anything."

"Well, now, Olive, which is your favorite hero?"

"The Great Emperor Frederick, who said, 'Learn to suffer without complaining,' ma'am; that was so beautiful."

"Yes, it was beautiful, and it is well to remember that when trouble, and pain, and sorrow come to us, we cannot bear them suddenly in our own strength. We must begin denying ourselves in little things, and to bear little pains without grumbling. Thus when we have learned the alphabet it is easier to read the lesson which is given us."

All this time Peter had been silent, and then Curley said—

"Master Peter, which of the three do you like best?" The child's eyes were full of tears.

"Of course I like to hear of blind Mr. Fawcett, for you know I know what he felt, as you can't, because I have lost the light, and can't even see anybody's face, nor my mother's picture now, nor her crystal."

Curley felt sorry he had pressed Peter for his answer; and he returned to the sofa and took his hand in his.

"I was stupid to ask you," he said; then he added, "Miss Hack used to know how to suffer and say nothing, when her head ached fit to split in the attic, and she could scarcely lift up her head."

"Ah, Curley, those were dark days, and now I have to be thankful for bright ones which you helped to bring me."

Curley was ready once more to jump for joy as Miss Hack said this, but he controlled himself, and soon after the children separated for the night.

The storm below had ceased, and Mrs. Crawford was sitting by the small fire left in the grate, mending Curley's stockings; Mrs. Midgley had retired to bed, and Blanche was deep in the study of a difficult passage in the Latin grammar. "Stuffing herself with knowledge," Curley thought, "and what is she the better for it?"

But he said nothing, and soon after went up to bed, above the room inhabited by Mrs. Midgley. He was surprised to hear his name softly called, and to see Mrs. Midgley's head peeping out of the door.

"Curley, I'll take you to the circus to-morrow evening; I'll meet you at the corner of the street. I've got a ticket, and there's a wonderful man, Monsieur Gigeaux, who is going up a rope on a bicycle; mind you come."

"Up a rope on a bicycle!" Curley exclaimed. It was a sore temptation, but then Mrs. Midgley added, "Don't tell your mother now, or those folks upstairs."

He said, "No, thank you. Good-night."

(To be continued.)

Hope is the ener- the strong self- awak discouragement and What gives its mor makes it a virtue an higher forms it is a the will and the m one thinks that this has yet much to lea own heart. It is an of choice and will, I courage. It is a re and cowed and dep because it is not r melancholy pleasur ing on the dark side

LIFE'S HIGH

What does this sorrow-stricken, si it not need broth solation? And whe but in the school this reason that Gc bitter experiences them in all their t them out, God-ta sorrow, to be tru mercy to suffering many to undergo order that they m life's highest min fortens to others.-

BISHOP LANC

At the S. P. C Leeds, the Bish to our obligatio that if it had n and patient loya that country, o had been hard rendered infinite of Christianity their splendid r sisting the char we owed them another way. deal of tall talk and about the has had some : in some respect "Amongst the ily, and which most eagerly, v in South Afric brotherhood w shall have to f fore the world there is some necessary to in ing kept, and ideal being m the mere mone to fulfil our b raise the tone don't believe i thing which c commercial ic ing the native and they mus treatment of t

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HOPE.

Hope is the energy and effort of faith. The strong self-awakening from the spells of discouragement and listlessness and despair. What gives its moral value to hope, what makes it a virtue and a duty, is that in its higher forms it is a real act and stirring of the will and the moral nature; and if anyone thinks that this is an easy process, he has yet much to learn of the secrets of his own heart. It is an act, often a difficult act, of choice and will, like the highest forms of courage. It is a refusal to be borne down and cowed and depressed by evil; a refusal, because it is not right, to indulge in the melancholy pleasure, no unreal one, of looking on the dark side of things.

LIFE'S HIGHEST MINISTRY.

What does this world need, this poor sorrow-stricken, sin-stricken world? Does it not need brothers and sisters of consolation? And where can these be trained but in the school of suffering? It is for this reason that God leads His elect to their bitter experiences, that He may comfort them in all their tribulations, and then send them out, God-taught, from the school of sorrow, to be true brothers and sisters of mercy to suffering ones around. God causes many to undergo the discipline of grief, in order that they may be thus trained to fulfil life's highest ministry, and become comforters to others.—Canon Body.

BISHOP LANG ON THE IMPERIAL SPIRIT.

At the S. P. G. meeting held lately at Leeds, the Bishop of Stepney, referring to our obligations to South Africa, said that if it had not been for the splendid and patient loyalty of the native tribes in that country, our task, which God knew had been hard enough, would have been rendered infinitely harder. The influence of Christianity had something to do with their splendid reserve and patience in resisting the chance of taking up arms, but we owed them a debt of honour in still another way. "We have used a very great deal of tall talk," he said, "about the war and about the Empire; most of it, I hope, has had some sincerity about it, but that, in some respects, we have got to prove.

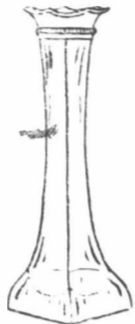
"Amongst the things we said most readily, and which our consciences listened to most eagerly, was that we were to stand in South Africa for a real belief in our brotherhood with the native races. We shall have to fulfil that ideal, or stand before the world convicted of humbug, and there is some danger that it may be necessary to insist upon that promise being kept, and some effort toward that ideal being made. I cannot myself trust the mere moneyed interest in South Africa to fulfil our belief in doing all we can to raise the tone and level of the natives. I don't believe in the long run there is anything which can impose upon a pushing, commercial civilization the duty of respecting the native except the Christian faith, and they must therefore stand for a just treatment of the native, and a resolute de-

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termination to do all they could to raise and to lift him."

Turning to consider our obligations in respect of the Imperial spirit; the Bishop said we had attained that very necessary stage of finding an ideal to control this spirit and keep it from harm. Where the Imperial spirit worked at the present time it had the effect of mere force; it dislocated and disturbed; it threw all obstacles before it. "Where the white man goes," said Dr. Lang, particularly meaning the region where we touch the frontiers of our Empire, "there he does destroy, and he destroys sometimes in another sense than by the mere contact with his rough and ready and virile strength—he destroys by the force of his example. Lord Beauchamp has quoted the traders in the South Seas. There are some of our own in Central Africa," and his lordship instanced the prevalence of drunkenness. "That is what this Imperial spirit may come to if it is left alone," he concluded, "and

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him, at 804-62 Winthrop Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

therefore, if this strong power is to be a true and real and serious moral and spiritual purpose you have to guide and restrain it." Let them, therefore, make it a point of honour to send our best men to follow our young colonists abroad.

CHILD'S POCKET ETIQUETTE - IN TEN COMMANDMENTS.

- 1. Always say, Yes sir. No sir. Yes, papa. No papa. Thank you. No, thank you. Good night. Good morning. Never say how or which for what. Use no slang terms. Remember that good spelling, reading, writing and grammar are the base of all true education.
2. Clean faces, clean clothes, clean shoes and clean fingernails indicate good breeding. Never leave your clothes about the room. Have a place for everything and everything in its place.
3. Rap before entering a room, and never leave it with your back to the company. Never enter a private room or public places with your hat on.
4. Always offer your seat to a lady or old gentleman. Let your companions enter the carriage or room first.
5. At table eat with your fork; sit up straight; never use your toothpick at the table, and when leaving ask to be excused.
6. Never put your feet on cushions, chairs or table.
7. Never overlook any one when reading or writing, nor talk or read aloud while others are reading. When conversing listen attentively, and do not interrupt or reply till the other is finished.
8. Never talk or whisper aloud at the opera, church or public places, and especially in a private room where any one is singing or playing the piano.
9. Loud coughing, hawking, yawning, sneezing or blowing is ill-mannered. In every case cover your mouth with your handkerchief (which never examine—nothing is more vulgar, except spitting on the floor).
10. Treat all with respect, especially the poor. Be careful to injure no one's

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feelings by unkind remarks. Never tell tales, make faces, call names, ridicule the lame, mimic the unfortunate, or be cruel to insects, birds or animals.

Children's Department.

WASPS AND THEIR WAYS.

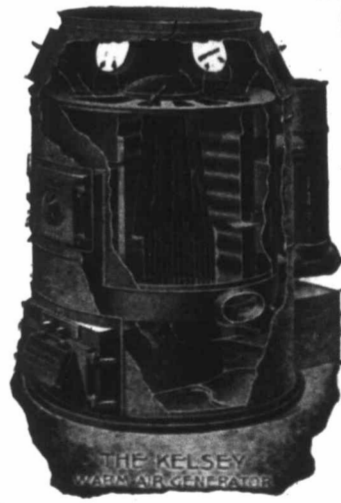
Two boys took a walk with a naturalist one morning. "Do you notice anything peculiar in the movements of those wasps?" he asked, pointing to a puddle, around which some of them were busily engaged. "I don't," replied one of the boys, "except that they seem to come and go." The other observed them closely, and said: "They fly away in pairs; one has a little pellet of mud, the other has nothing."

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"I am glad you have discovered something," responded the naturalist, "but both wasps were busy; the one you thought idle had a drop of water to carry. They reach their nest together; the one deposits the mud and the other ejects the water upon it. They then mix it, and fly away for more, and thus the nest is gradually built."

The boys never forgot the incident, nor the lessons which their kind friend sought to point out, namely, the industry and patience of the wasps, and the importance of acquiring knowledge by careful observation.

ASCENSION DAY.

Awake, awake; O Zion's daughter sing;
Bring forth thy sweetest praise and worship Him,
For He is now gone up to dwell on high,
And reign triumphant in the lofty sky.

For us He died, that we in Him might live;
He conquered death, eternal life to give,
And though ascended high to heaven above
He still remembers sinners in His love.

O Saviour; give us faith to trust in Thee,
That in Thy beauty we may ever see
Attractions higher than on earth are given,
Which lift our thoughts to where Thou art in heaven.
—Rev. L. Sinclair.

TIPPIE—A TRUE STORY.

I think all children are fond of dogs, specially those dogs that like to play and romp with them. I am going to tell you about a little dog I knew very well. There were no children in the house where she lived, but she was a source of pleasure and amusement to those who took care of her. She was a German dog, descended from a noble line of ancestors. She was black, with bright eyes, and so small you could carry her in your arms. She liked to be petted and sit close to you on your lap and kiss you, if you would let her. She was wiser than we are, for she knew her friends from her foes. Her manners and obedience were perfect. She had a high chair, like a little child's, which was placed near the table. When the bell rang she was the first in the dining room. She would sit quite still till she was helped and never put her paws in her plate. She would wait for the dessert more patiently than a little child would, and showed her appreciation of ice cream and cake by asking with her eyes for some more. She enjoyed the comfort of a brass bedstead, satin pillow and slumber robe. She would lie down and look steadily at her mistress, which was her way of asking to be covered. In summer she would keep cool under the refrigerator. When the door-bell would ring she was the first to welcome the visitor by extending her paw or by a joyous bark.

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If the caller was a particular favorite, she would spin around like a top, or show her pleasure by other cute tricks. Alas! Tippie is dead. She passed away peacefully in the arms of her mistress after an illness of ten days. Many tears were shed, and she is mourned as one of the family. She was put in a casket and buried in a garden of beautiful flowers. Her grave is marked by a white marble stone. On it are these words: "In loving memory of Tippie, aged 14 years." What is to be learned from the story of this little dog? Obedience, affection and politeness. The exercise of these virtues will make you to be loved by all who know you, and in making others happy you will increase your own happiness. Be kind to all dumb creatures.—Southern Churchman.

VICTORIA DAY.

The Queen who reigned so many years
Was loving, great, and good,
It surely can be said of her,
"She hath done what she could."

In duty first, she did excel
From childhood's early day,
Among her many virtues, she
Was willing to obey.

As mother, wife, and Queen, shone forth
The beauty of her reign
Though set on highest throne of earth,
She humble did remain.

Her works of labour; and of love
Shall live through fleeting time,
May her example ever round
The British throne entwine.
—Rev. L. Sinclair.

OUR LORD'S ASCENSION.

Why is it that the festival of our Lord's Ascension has been till quite lately elbowed out of notice, and is only now gradually taking the place of importance which assuredly belongs to it? Is it the practical irreligiousness of our day which deems the things of time and sense—the claims of business, the requirements of the world paramount? Or is it that Christians do not realize the priceless blessing which the Ascension of our Lord brings into their lives as they

do the benefits which He won for them by His Cross and Passion, and by His glorious Resurrection? Are we waiting for this to take its place in our life, to regain the true "Proportion of Faith"? Assuredly till it has done so, we are wanting. It is so necessary a link in the good news of our salvation that without it all the rest is incomplete. It answers to Christmas, and completes the chain of mercies then begun. "I came out from the Father and am come into the world; again I leave the world and go unto the Father." It certainly is not the fault of the Church that her children have forgotten. She has surrounded the day with all the accompaniments of her greatest festivals.

Preceded by the three Rogation Days as a preparation, and on the day itself proper Psalms, proper Lessons, a special Creed, Collect, Epistle, and Gospel, and a proper preface in the service of Holy Communion to be used seven days after. And in this, as in all else, Church doctrine follows Bible truth. And the place of prominence which the Church gives the festival of the Ascension is only the echo of Bible history. But is this the case? you may ask. The story of the Ascension of our Lord is only told us by one of Evangelists, and he not an eye-wit-

ness. . . . We may take it for granted that St. Luke was not an eye-witness; but he was one who had "perfect understanding of all things from the very first," and what he records was delivered to him by those who "from the beginning were eye-witnesses and ministers of the Word." There is absolutely no doubt that St. Luke has given us that which was in his day universally believed to be true by all Christians. And, in addition to the testimony of St. Luke, we have the concluding verses of St. Mark's Gospel; "So then after the Lord had spoken unto them He was received up into heaven and sat on the right hand of God." Supposing these last words formed no part of the original Gospel by St. Mark, but were added at a later period, they still contain a very early testimony to the current belief of the primitive Church. This is the only historical account of this great event. And how, then, do we say that it occupies a prominent place in the New Testament? And how can we account for the silence of St. Matthew and St. John? Can we believe that their Master was taken away, as St. Luke and St. Mark say he was, and that St. Matthew and St. John knew nothing about it, or, knowing, did not say? "In the first place I would submit," says the late Bishop Harvey Goodwin, "that the Apostles and Christians generally who had been our Lord after His Resurrection, or had known others who had seen Him, would think of recording the fact. It could not have been otherwise. For if our Lord had not ascended into heaven, He

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Sealed tenders, for the purchase of coal for the use of the Public Buildings, will be received at the Office of the Municipal Secretary, at the City Hall, until 10 o'clock on Monday, May 23rd, 1903. The tenders should be addressed to the Municipal Secretary, and should specify the quantity and quality of coal required, and the name of the tenderer. The lowest or any tender will not be accepted unless the tenderer is prepared to furnish a bond for the performance of the contract. The conditions of the contract may be obtained from the Municipal Secretary. Tenders for Coal for the use of the Public Buildings, will be received at the Office of the Municipal Secretary, at the City Hall, until 10 o'clock on Monday, May 23rd, 1903. The tenders should be addressed to the Municipal Secretary, and should specify the quantity and quality of coal required, and the name of the tenderer. The lowest or any tender will not be accepted unless the tenderer is prepared to furnish a bond for the performance of the contract. The conditions of the contract may be obtained from the Municipal Secretary.

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TENDERS FOR COAL, 1903

Sealed tenders, addressed to the Provincial Secretary, Province of Ontario, Parliament Buildings, Toronto, and marked "Tenders for Coal," will be received up to noon on MONDAY, MAY 25th, 1903, for the delivery of coal in the sheds of the institutions named below, on or before the 15th of July next, except as regards the coal of London, Hamilton and Brockville Asylums and Central Prison, as noted:

Asylum for Insane, Toronto.

Hard coal—1,350 tons large egg size, 250 tons stove size, 150 tons nut size. Soft coal—500 tons lump; wood, green, 100 cords.

Asylum for Insane, London.

Hard coal—2,700 tons small egg size, 300 tons stove size, 100 chestnut size. Soft coal—50 tons for grates. Of the 3,150 tons, 1,000 may not be required till Jan., 1904.

Asylum for Insane, Kingston.

Hard coal—1,600 tons large egg size, 300 tons small egg size, 30 tons chestnut size, 600 tons hard screenings, 600 tons soft screenings, 20 tons stove size (hard).

Asylum for Insane, Hamilton.

Hard coal—675 tons small egg size. Soft coal—2,000 tons, 474 tons stove size, 146 tons chestnut size, coal for grates, 20 tons; for pump house, 210 tons soft slack; 90 tons hard slack screenings. Of the above quantity, 1,125 tons may not be required until January and February, 1904.

Asylum for Insane, Mimico.

Hard coal—1,700 tons large egg size, 125 tons stove size, 60 tons chestnut, 100 tons soft screenings, 25 tons canal coal, 50 cords green hardwood.

Asylum for Insane, Orillia.

Soft coal screenings No. 1 or run of mine lump, 2,000 tons; 80 tons hard coal, stove size; 40 tons hard coal, grate.

Asylum for Insane, Brockville.

Hard coal—1,750 tons large egg size, 200 tons stove size, 50 tons small egg. Of the above quantity, 1,050 tons may not be returned until January and March, 1904.

Asylum for Female Patients, Cobourg.

Hard coal—450 tons small egg size, 20 tons egg size, 30 tons stove size.

Central Prison, Toronto.

Hard coal—100 tons small egg size, 70 tons stove size. Soft coal—2,300 tons soft coal screenings or run of mine lump. The soft coal to be delivered monthly, as required.

Institution for Deaf & Dumb, Belleville.

Hard coal—800 tons large egg size, 65 tons small egg size, 20 tons stove size, 14 tons nut size, 4 tons canal.

Institution for Blind, Brantford.

Hard coal—375 tons egg size, 135 tons stove size, 15 tons chestnut size. Soft 75 tons Jacksonville lump.

Reformatory for Boys, Penetang.

Eighty tons egg size, 50 tons stove size, 14 tons nut size, 1,000 tons soft coal screenings or run of mine lump. Delivered at institution dock.

Mercer Reformatory, Toronto.

Soft coal screenings or run of mine lump, 650 tons; stove coal, 125 tons.

Tenders are to specify the mine or mines from which the coal will be supplied, and the quality of same, and must also furnish satisfactory evidence that the coal delivered is true to name, fresh mined and in every respect equal in quality to the standard grades of coal known to the trade.

Delivery is to be effected in a manner satisfactory to the inspectors of Prisons and Public Charities. And the said inspectors may require additional amounts, not exceeding 20 per cent, of the quantities hereinbefore specified, for the above mentioned institutions to be delivered thereat at the contract prices at any time up to the 15th day of July, 1903.

Tenders will be received for the whole quantity above specified, or for the quantities required in each institution. An accepted cheque for \$500, payable to the order of the Honorable the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides, and two sufficient sureties will be required for the due fulfillment of each contract. Specifications and forms and conditions of tenders may be obtained from the Inspectors of Prisons and Public Charities, Parliament Buildings, Toronto, or from the Bursars of the respective institutions. The lowest or any tender not necessarily accepted. Newspapers inserting this advertisement without authority from the department will not be paid for it.

J. R. STRATTON, Provincial Secretary, Parliament Buildings, Toronto. May 11, 1903.

must either have lived on the earth with His disciples for a time or have died a second time. If so, where did He live, and when did He die, and how? Was it in the city or the country? Amid the crowded haunts of men or in some distant solitude? If we believe the fact of His Resurrection, His Ascension follows as a necessary consequence. If our Lord rose again from the dead in a glorified state, He could neither have continued to live on the earth nor could He have died a second time." And this was the universal feeling amongst the early Christians. They took it as a matter of course. And though there is no actual account of the circumstance recorded by the historian St. Luke, the fact of the Ascension is insisted upon by all—Right Rev. A. T. Lloyd. Stances of the Ascension, save that the fact of the Ascension is insisted recorded by the historian St. Luke, upon by all.

YOUR GIRL FRIEND.

"Yes, I am disappointed in her." With a sigh, Margery sat down beside an older friend with a look that appealed for a sympathy which had never failed. "Disappointed in whom, dear?" "Oh, the new girl I told you of when school began. I told you how warmly I took to her, and she to me. We made friends at once and took so much comfort in each other." "And it is different now?" "Yes, I'm afraid I am getting disenchanted." "What has happened to make you feel so?"

"Oh, nothing in the way of happening, Miss Ware. It is simply that as time goes on I find that Katherine doesn't come up to what I thought her. She is—well, just a little bit selfish and fond of her own way. Then she is exacting. If she thinks I am too friendly with some other girl, she thinks it is taking something from herself and shows that she feels injured."

"That is not always pleasant, dear. But surely most girls might develop worse qualities than those you speak of, and still be very good and lovable girls."

"But you see, Miss Ware, I didn't look for the development of faults in my new friend. I simply idealized her. I thought she was all that a girl ought to be—so you see how disappointing it is."

"I see." After a short pause Miss Ware resumed.

"So you are going to punish your friend for your high opinion of her?"

"I don't understand you, Miss Ware, I haven't said anything about punishing Katherine."

"But you feel like it, dear. She is not to blame that you built up and imputed to her a character which she never possessed. From all you say I should imagine your friend to be very much the kind of a friend a girl might wish to have. And yet you are now criticising her for virtues which she never claimed, ready to withdraw your friendship from her for not being quite up to the picture of her which existed nowhere but in your mind."

"Dear me!" Margery gazed into the clear kindly eyes of the speaker in a kind of half serious, half comical dismay. "you quite take my breath away, Miss Ware. I never thought of there being so much to it. And yet, when I look at it your way I can see that you are right."

"And that you are not just to your friend?"

"I would rather look at it that way if I can," said Margery thoughtfully; "because if I am unjust I can stop being so."

"I think, dear, there is another point to consider in this friendship of yours. You speak of having idealized your friend. Has she done the same by you?"

"Why, I don't know. I never thought."

"Very likely she has. You girls, with your warm impulses and your generous admiration are so liable to look out for beauty in the characters of your friends—thank God for the sweet faith of youth! Well, has it ever occurred to you that you might be a disappointment to her?"

Margery's face flushed.

"I have thought so much of the other side of it—I never have thought of looking at it that way."

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"We are all given to forgetting that side of it, dear child. We want only the best in our friends—we demand of them a living up to our view of what they should be. And we lose sight of the fact that they have a right to expect just as much of us. We ask their best, but we are not always careful to give them, our best. Isn't that so?"

"It is so," said Margery. "There is a great deal more to it than I ever thought of."

ake it for as not an e who had all things what he rem n by those were eye- the Word" ubt that St. hich was ind d to be true addition to e, we have St. Mark's ie Lord had ras received on the right g these last the original were added ill contain a the current church. This ount of this then, do we ominent place ? And how silence of St. Can we be was taken St. Mark say thw and St. about it, for, "In the first says the late in, "that the ns generally rd after His nown others ould think of ould not have if our Lord heaven. He

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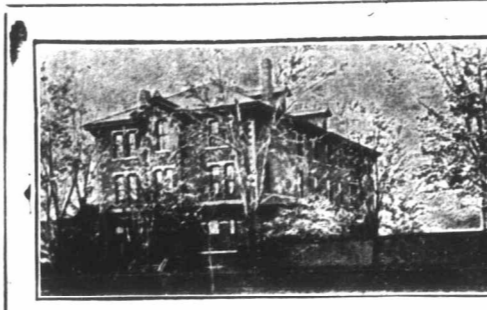
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