

Canadian Churchman

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

Vol. 36.

TORONTO, CANADA, THURSDAY, JULY 1st, 1909.

No. 32, 26

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The issue for 1909 contains portraits and sketches of the late Bishop Carmichael, and the Right Rev. W. C. Pinkham, D.D., Lord Bishop of Calgary. Besides the statistics and descriptions of the 23 Dioceses, lists of Bishops and Clergy, it also contains interesting articles on General Synod of 1908, Book of Common Prayer, Laymen's Missionary Movement Reports of M.S.C.C., Woman's Auxiliary Brotherhood of St. Andrew, Commission of Sunday Schools of General Synod Church and Prayer Book Society, etc.

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The Lord Bishop of Chichester (Dr. Ridgeway) is expected to leave England for Canada on July 16th for the purpose of paying a visit to this country.

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A handsome red-wood altar, the gift of Mr. H. B. Ely, was used for the first time in Trinity Church, Greeley, Colo., on Trinity Sunday. The altar was made in California, and it was dedicated by Bishop Johnson before it was sent to Colorado.
An interesting event took place lately at Wigan, when the Vicar of St. Mary's, Ince, the Rev. Thomas Taylor, and Mrs. Taylor, celebrated their silver wedding. The occasion was marked by the presentation of many beautiful gifts and the attendance of a number of personal friends from Liverpool as well as parishioners at an at home given in the Public Hall.

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Canadian Churchman.

TORONTO, THURSDAY, JULY 1, 1909.

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Lessons for Sundays and Holy Days

July 4th—Fourth Sunday after Trinity.

Morning—1 Sam. 12; Acts 11.
Evening—1 Samuel 13; or Ruth 1; 3 John

July 11—Fifth Sunday after Trinity

Morning—1 Sam. 15, 16, 17; Acts 16, 17.
Evening—1 Sam. 16, 17; Mat. 5, 13 to 33.

July 18—Sixth Sunday after Trinity

Morning—2 Sam. 1; Acts 20, 17.
Evening—2 Sam. 12, 13, 14; Mat. 9, 10, 18.

July 25—Seventh Sunday after Trinity

Morning—2 Kings 1 to 16; Luke 9, 51 to 57.
Evening—Jer. 26, 8 to 16; Mat. 13 to 24.

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

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.
Processional: 215, 224, 303, 339.
Offertory: 165, 256, 290, 365.
Children's Hymns: 341, 342, 346, 340.
General: 7, 12, 238, 243.

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.
Processional: 218, 226, 232, 270.
Offertory: 174, 259, 268, 271.
Children's Hymns: 176, 194, 335, 338.
General: 214, 222, 223, 285.

THE FOURTH SUNDAY AFTER TRINITY.

The Collect for this Sunday reminds us of two essential Christian qualities, viz., strength and holiness. Without them there is no Christianity. The truly spiritual life is a constant manifestation of them. By holiness we understand the direction of energy; by strength we understand the vigor, the degree, of Christian energy. The two qualities are mutually essential. Holiness cannot exist without strength, nor strength without holiness. The power of the brute loses itself in temper, wrath, murder; the strength of the Saint is held in effective restraint. The former is weak and works to no purpose, because he works away from God; the latter goes on from strength to strength because he works towards God and eternity. God, the protector of the faithful, is the source of these

two qualities. We recall the words of Jesus: "Without Me ye can do nothing." From them we learn the effectiveness of the saintly life, the ineffectiveness of the sinful life. And they prompt us to throw ourselves all the more unreservedly upon God the author and giver of strength. Note the necessity of such heavenly strength. The chief danger in our passing through the things temporal is that of losing the things eternal. The sufferings of this present time, the vanities of the world, the lusts of the flesh, deter the weak. The true strength is in being able to comprehend the meaning of suffering, to resist the lure of the world, and to deny the passions of the body. Such restraint calls for great strength. And God who is omnipotent endows with power from on high those who look towards Him. And the outcome of the possession of that power is holiness. To the Christian patience, renunciation, and self-discipline are the greatest feats of strength, and the earnest of true holiness. Now the Gospel reveals to us that we are endowed with holy strength not merely for the redemption of our own bodies, but also for the salvation, the spiritual uplift, of our fellows. To be merciful is to reveal strength. God is omnipotent. But He is merciful. Remember how Jesus showed mercy in all His dealings. The strong man of God is always merciful to the shortcomings of his neighbours. He is merciful because He is not blind to His own failures. Knowing Himself to be an object of the divine mercy and love he longs to be merciful and consistent. For consistency is the rationale of mercy. And both are the marks of effective strength. Let us learn to-day to seek the gift of heavenly strength that we may be holy. And let us endeavour to manifest our strength in the love of the brethren as well as in the governing of our own bodies.

A Just Appreciation.

It is not given to every man to acquit himself with credit, and even distinction, in different situations in life—each calling for the exercise of special qualifications. This, however, has been the experience of Canon Welch. As Provost of Trinity College he proved his marked ability to lead others in the pursuit of higher education; and now in appreciation of his ten years' service as rector of St. James' Church, Toronto, he has, on the eve of his departure for England, been presented by his parishioners with an affectionate and solicitous address, a beautiful and costly silver tea service, and a cheque for \$1,000. It may be that in the old room of the remodeled court house, where in other days the judicious tones of a Draper or a Hagarty, and the compelling eloquence of an Eccles or a Cameron were wont to be heard from bench and bar, never were uttered a more sincere and feeling address in the presence of a fairer or more distinguished audience than on this occasion. The regret at Canon Welch's departure from Canada is deep and genuine and he will take with him across the ocean the affectionate regards of troops of friends and well wishers.

Roman Clerical Training.

Considerable interest has been aroused by the article in the Contemporary Review for May, written by the Jesuit Father, excommunicated from his clerical functions in the Roman Church, George Tyrrell. His article bears division into three parts, the supply of clergy in the Roman Communion, in the Anglican body, and suggestions of his own. This latter division, his constructive policy, we hope to take up fully, all we do at present is to outline what he says on the first two divisions. As to these he draws, as is natural, an unattractive picture of the atmosphere

into which the Roman student is withdrawn. He says: "The bulk of the Roman clergy in every country are recruited from the backward and uneducated classes in tender years, and segregated till ordination from the atmosphere of the educated world." Should a priest so educated come later on face with honest doubt he has no freedom of conscience. "It is enough for a priest to deny a single opinion of the encyclical, a single decision of the Biblical Commission, the Mosaic authorship of the Pentateuch, the unity of Isaiah, the scientific and historical inerrancy of the Bible, in order to incur the charge of Modernism and ruin."

Anglican Training.

The writer places the recruiting system of the Anglican Church in favourable contrast: "At home, at school, at the university, the ideas current in the educated world, are inhaled with the natural atmosphere. The candidate has passed his youth among good and intelligent people, of whom many call in question the doctrines to whose defence he is asked to devote his life, and if he decides to take the risk, he does it freely, open-eyed and from a strong personal conviction." Should in after years an Anglican clergyman find himself unable to continue, his resignation does not bring "that note of moral infamy and social disgrace in the Church of England that still attaches to it in Roman Catholic society. It entails a broken career, not disgrace." This article puts in contrast the two systems, and, we again say, naturally, the contrast is strongly in favour of our own body. But thought travels. It matters not what barriers are raised at Rome, the current of religious thought finds its way. This is especially true on this continent, and even on it there are attempts in other bodies at seminary teaching and training, shutting up the young student to one set of writings, to one set of services and to one mode of interpretation. Such methods, however, are generally futile and students inhale "the ideas current in the educated world." As a unconscious commentary on this article by George Tyrrell we have a letter in the Church Times of the 4th of June, written by Frederick E. J. Lloyd, of Chicago, saying after two years and four months exile in the Roman Catholic Church I have returned to the Church of my fathers a sadder, and I hope, a wiser man. I heard much of "Roads to Rome" from my late co-religionists while with them, nothing of "Roads from Rome." But we must stop our digression.

Northwest Expansion.

The prophetic words of Mr. J. J. Hill that, "the time is in sight when your vast prairies will hold a population of many millions" are in line with views often expressed in these columns. And it is the firm conviction of many a calm observer of the national progress of this country that the boy of to-day will scarce have reached manhood before the balance of power in Canada will have begun to shift to the West. Hence it is that with all our power we have urged upon our Church people with might and main to push on the Church's preparation for this great event. With the utmost zeal let us give, as some one shrewdly said, until it hurts and then keep on giving money and men, and for a change men and money. A splendid and tremendous harvest is offering, shall we be laggards in the race, or in the coming, crowning years shall we, with the brimming joy of successful accomplishment, worthily share the honours of victory?

A Deadly Sin.

We say in the Litany, "From fornication, and all other deadly sin; and from all the deceits of

the world, the flesh, and the devil, good Lord deliver us." How distinctly and forcibly the Church marks itself off from the world, the flesh and the devil in maintaining inviolate and putting habitually into the mouths of her members this ancient and honourable prayer! We hear ever now and then an expressed desire for Prayer Book revision. God grant that the strong, searching, strengthening prayers of the grand old Litany may never be tampered with! So long as this petition is offered up by the congregation it keeps fresh in the mind of men the hideousness and vileness of the repulsive sin to which it first refers. A sin that defiles the being, fashioned by God after His own likeness, and purposed by Him to be here on earth, the habitation of the Holy Ghost. A sin that destroys many a home, lays many a reputation in the gutter, and brings wretchedness and life-long misery to many an innocent relative, hopelessly involved in the degradation of an erring father or mother, sister or brother. It is the fashion nowadays to look lightly on what the world is pleased to call "the social evil." Thank God, the Church so long as it is true to its founder can never look lightly on this blighting, blasting sin. "Neither do I condemn thee," said the pitying, tender-hearted Saviour to the woman taken in adultery. But He added, "Go and sin no more." The only belief that is worthy of the name is the true belief of the repentant sinner, who obeys the Saviour's command, "Go and sin no more."

Two of a Kind.

The following list of foolish names from the girls' schools has been sent from the South:—Wyllie, Mai, Cathryn, Aylee, Buhlah, Dorie, Mynie, Julya, Hellyn, Hyllin, Hycle, Ruthye, Wynye, Oralee, Donnieben. Poor girls! But the North, East and West need not laugh, when Tom Jones and Bill Smith and their chums flower out in the work of the world they masquerade as T. Browne Jones, W. Robertson Smith, the Rev. A. White Black, and so on. Which is the most open to criticism, the girls' folly between fifteen and twenty or the men's between thirty and forty? And worst of all these are the names that Hellyn and her friends have to parade under when they marry. Poor girls, indeed!

National Parks.

The smaller countries are imitating, and very wisely, the example set on this continent of setting aside tracts of land in which to preserve the native trees, animals, birds, fish and flowers. We learn from the St. James' Gazette that Switzerland, from self-defence, has been forced to join these conservative nations. In these days, when the tourists swarm on every mountain and in every valley, and when rare plants and animals are disappearing before the "march of civilization," it is well Switzerland should think of getting a national park. A suitable site has been found near Zernetz, in Lower Engadine, and if all goes well, will soon be enclosed and utilized. It will not be extensive, but 'twill serve an excellent purpose. Out of a total area of some 16,000 square miles, Switzerland cannot spare much.

Movable Synods.

This subject was debated at Huron Synod. As the Canons stand, the Bishop can summon his Synod whenever he chooses and to any place he may choose. But he asked for an expression of opinion and the Synod voted for moving the Synod next year. Not many years ago the Berlin town council intimated that they would welcome the Synod there and that Berlin citizens would entertain all members of Synod, laity as well as clergy. If, by moving the Synod, the lay delegates were induced to come in greater numbers, and if one locality after another was awakened to the larger interests of the Church by the presence of such an assembly in their midst, then the experiment is worthy of a trial.

Ocean Drifts.

Following the example of the Prince of Monaco the United States Hydrographic Office since 1888 has had bottles dropped into the oceans, especially into the North Atlantic, to determine the ocean drifts. If a man finds a bottle on the beach and follows directions, he mails the paper in it to the Hydrographic Office, whose experts trace the path followed by the bottle, delineating this path on the map which forms a part of the regular pilot chart given to navigators who furnish marine data to the office. A star on the map marks the point at which the bottle was cast adrift, a circle the point of recovery. The drift is shown as following the shortest possible route, except in the case of bottles whose path is made to conform to a certain extent to the accepted knowledge of ocean circulation. In equatorial and tropical regions, where trade winds prevail, the drift is westerly, all bottles finding their way to the Windward Islands, the Bahamas, or the shores of the Caribbean or the Gulf of Mexico. North of the latitude of New York, bottles are driven by prevailing westerly winds in an easterly direction, across the ocean to the western shores of Great Britain or France. Between the Florida Peninsula and New York lies a debatable region, crossed by many sailing and steamship routes, and within which in all probability are cast as many bottle papers as in other portions of the ocean. The recovery of such bottles is rare.

The Precedent of 1610.

In discussions on Church unity it would seem as if "the precedent of 1610" will become as familiar an expression as "the Lambeth Quadrilateral." As Bishop Williams of Huron told his Synod the acceptance and approval of this precedent was the distinct new step, in the unity discussions, taken by the last Lambeth Conference. In 1610 Scottish Bishops were consecrated who had not previously received Episcopal Ordination to the Diaconate or Priesthood. If this precedent is now followed it would be possible for Presbyterians and others to accept Episcopacy without any implied slight on their own ministry. Whether they will do this or not remains to be seen, but the state of the case in Australia would seem to indicate that Anglicans and Presbyterians may be much nearer union than is commonly thought.

A SENSIBLE DETERMINATION.

The recommendation of the committee, appointed by the Synod of Quebec to consider the starting of a Diocesan organ, is one, we think (interested parties though we be), that will be approved by the Church in the Diocese of Quebec, and we venture to hope by the Canadian Church at large. As interested parties we desire to say nothing offensive on this subject of diocesan, parish or local Church papers. They often represent a great deal of hard, unselfish work, and in some cases considerable personal outlay. But for all this, and with a full consciousness that we may be charged with self-seeking, we are bound to say that these sectional publications, be they parish, diocesan or even provincial, are a sore let and hindrance to the wider life and work of the Church, for they cannot but foster and perpetuate that unfortunate spirit of sectionalism, which is the peculiar, and probably the unique weakness of our Church in Canada. They undoubtedly tend to that dissipation of energy, which in many other connections, has characterized the work of the Church in the past. We are now beginning to learn the importance of concentrating our energies in all departments of Church work, and the day of the sectional Church paper is evidently and visibly drawing to a close. This multiplying of publications, representative of various interests and localities is a practice apparently peculiar to our Church. We are the only

religious body on the continent that goes in for this kind of thing, and what we have gained by it, it is difficult to say. What we have lost by it is only too evident. We have lost, or rather never acquired that solidarity and "public spiritedness" which has animated other religious bodies, and has been the open secret of their success so disproportionately superior to our own. The maintenance of a really representative Church paper has been exceedingly uphill work. Thousands of our Church people have been beguiled into reading only publications, which, however, excellent in their way, present to them a single phase of the Church's work, and so they have become narrow in their views and sympathies in spite of themselves. But better days we trust are dawning. An incident like this encourages us in our work of making the Canadian Churchman a really representative Church paper, for the still fuller attainment of which we cordially invite and will heartily welcome the co-operation of all Canadian Churchmen, irrespective of party affinities, place of residence and personal predilections of any kind whatever.

BISHOP GORE ON DISESTABLISHMENT.

Bishop Gore, of Birmingham, probably the greatest intellectual force on the English bench to-day, who is nothing if not original and independent, has startled his confreres and the Church generally by expressing himself as not opposed to disestablishment. We say "not opposed to," rather than "in favour of," for he was careful to point out that while he would not oppose the movement in favour, to use the old formula, of "liberating the Church from the control of the State," he did not feel that he was called upon to take active part in any agitation in its favour. Even this qualified acceptance of the principle of disestablishment, on the part of a Bishop of the "Established Church," is a very remarkable occurrence, and as far as we can remember quite unprecedented. The only approach to it is the support accorded the disestablishment of the Irish Church by Bishop Thirlwall. The Bishop's action, however, is by no means without its supporters, both lay and clerical, within the Church itself. Of late years indications have not been wanting that a gradual change in the attitude of large numbers of English Church people towards this question, has taken place. This change has manifested itself in ways that are difficult to describe or define, and yet to the close observer, especially to the occasional visitor to the Mother Land, it is unmistakable. One indication is the indifference that in certain quarters has succeeded the violent hostility formerly felt and loudly expressed. A great many people seem to be in the same position as the Bishop of Birmingham. They are not, as yet, prepared to take any active part in the movement for disestablishing the Church. At the same time they are equally determined not to oppose it. In fact the general attitude, outside, of course, of the militant sections in and out of the Church, who are both in a minority, is one of indifference. The great mass of the nation seem to be occupied with other matters than disestablishment. It is not a dead, but a sleeping issue, which, of course, may at any moment awake into activity. But at present no one seems to be losing any sleep over it. It is included, as a matter of form, in the various "radical" programmes, and there the matter seems to end. Even Welsh disestablishment arouses nothing that can be called enthusiasm, and its universally anticipated failure will cause no heart burning. A generation ago, or less, matters were very different. Then the Church, as an "establishment" was vigorously attacked and energetically defended. To-day there seems to be a slowly growing conviction on the part of large numbers of thoughtful Churchmen that the "game

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is not worth the candle," and that apart from any abstract principles the Church loses a good deal more than it gains by its present connection with the State. In fact it is difficult where she gains anything at all, and the drawbacks are obvious. The loss of self-government, and the jealousy of other religious bodies surely overwhelmingly offset any shadowy sentimental prestige that may come from the present arrangement. The Church in her present position is like the schoolmaster's boy. She gets the hardest and most rigorous treatment from the State upon the same principle as the "least favoured pupil" does, i.e., to avert the suspicion of partiality, and not only rigorous but grossly unfair treatment. Take the case of the new Bishoprics, which always encounter factious opposition in the House. Such a thing is inconceivable in the case of any of the Nonconformist bodies asking for purely formal legislation. Taking it altogether on practical grounds the present state of things seems hardly worth contending for, although like Bishop Gore, and, we suspect, a very large and increasing number of Churchmen in England, we would scarcely care to actively further disestablishment. But when it does come it will have no terrors.

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FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The newspaper reports of Bishop DuMoulin's Charge to his Diocesan Synod state that his Lordship expressed himself in sympathy with the movement for unity among the various churches, but declared that the time was not yet ripe for any decisive action. It may perhaps be hardly fair to discuss a man's utterance on so meagre a report, but something may be said on what such a report suggests. It all depends upon what we are aiming at whether the time be ripe for it or not. If it be proposed that negotiations should at once be set in operation to draft a basis of union, that, of course, would be absurd, for the simple reason that the Anglican Church itself could not now agree upon a basis. What possible hope, therefore, would there be of reaching an agreement with other Communions. What is more, let the Church rush into negotiations of this kind with no unity of mind or purpose within itself, and instead of helping, it may hinder the ultimate object that all have at heart. That is probably what Bishop DuMoulin has in mind when he says that the time is not ripe for action. But surely the time must always be ripe for preparing for any great step that will hasten the establishment of the kingdom, and the blessing of humanity. It cannot be that the time should ever justify us in merely sitting upon the bank and watching the stream flow by. There is an immense amount of spade work to be done before we can come within sight of final negotiations. The time is certainly opportune for that kind of action. The whole situation concerning union needs, in our opinion, to be reviewed from the foundation up. We need to open up for ourselves the whole question of what is the true conception of the Church, and what does its ministry really mean. We need to get away from the conventional discussion of these subjects and the supposed authority given to this or that theory by some distinguished scholar, and discover, if possible, what these things really signify to us. It is not what somebody else says they mean, but what they really mean to ourselves that counts. Let us talk the thing straight out with ourselves and discover what the episcopate, the priesthood and the Church really and definitely stand for in our own lives and we will have made some progress on the road to union. Union probably will be found in the direction of depth rather than in breadth. We have grown so

accustomed to let others speak for us, and we shrink from expressing our own inner convictions because they do not agree with books and so forth that it is hard to move forward. Our hope lies in the new blood that is absorbed every year into the ministry of the Church. Independence of thought may discover a new and unexpected basis of union.

We notice that the Bishop of Calgary has been discussing the question of immigration in England. He seems to recommend the appointment of a general immigration secretary in Canada who would learn the destination of each new citizen entering this country and would notify the clergy of all Anglicans coming to our borders. He would also be able to advise settlers where to go so that they would be able to have the ministrations of the Church. It has appeared to us that the organization of immigration chaplaincies is managed from the wrong side of the Atlantic to be really effective. On the other hand to organize from this side would mean a large and an expensive staff that would result in a serious drain upon our resources. The appointment of casual chaplains on the outgoing steamers as is now the custom would be more difficult to arrange from Canada. The value of these chaplains, however, is a doubtful quantity as they are not at all likely to take the office very seriously since they are on a holiday jaunt and get their transportation in this way. On the other hand it would be quite impossible to have a paid staff of chaplains devoting their whole time to such work, and living on board the steamers from one year's end to the other. We may, therefore, expect that the work on board ship, which is really the great opportunity of touching the immigrant will be a weak spot in our scheme. The idea of having one efficient man in Canada responsible for the whole organization of Anglican chaplaincies is, we think, a wise one, as work of this kind to be effectively done ought to be under the control of one visible head. The trouble will be to get our dear brethren in England to accept a policy of this kind. Several different societies, we understand, do something in the way of immigration and each wants to do its work in its own way on this side of the Atlantic as well as on the other. Different types of Churchmen must be guided to their new homes by suitable shepherds and when they land in our fair Dominion they straightway become either Methodists or heathens. In regard to the other point referred to, namely, that this general Canadian secretary should act as a sort of pilot to guide Anglicans to settle where Anglican ministrations may be had, there is little to be said. To undertake to decide the destiny of immigrants, and that that destiny should turn upon the existence of Anglican services here and not yonder is to assume a responsibility that few men would care to face. Men come to this country to make homes for themselves and their families and to divert them here or there in the interests of the Church would soon lead to our own undoing.

A few weeks ago the Rev. C. C. Owen, of Christ Church, Vancouver, came East in the interests of the Columbia Coast Mission. After trying his hand at collecting for this most important Church enterprise he returned home much disappointed at the apathy of Anglicans regarding the success or failure of what has proven to be not only a unique but most effective modern mission of the most progressive type. How is it, we ask, that Dr. Grenfell of the Labrador can sweep through Canada, the United States, England and elsewhere, and money by the tens of thousands of dollars is showered upon him, and Antle of the Columbia passes through the country and every one says what a splendid work, how heroic, how sensible and then let it go at that. Possibly the Pacific Mission suffers from lack of advertising. Certain it is that the Atlantic Mission is systematically

and continuously kept before the public by generous literary contributions to the daily press. However, this may be, we would like to impress upon the Church in Canada the responsibility of our Board of Management in the premises. This is the official organization for the direction of all our missionary work as a Church. The existence of the Columbia Coast Mission is well known to it since it has given some aid to it already. Its necessities presumably are known also as well as the value of its work. Why is it then that we hear of no effort on the part of the Board of Management to see the Mission through its present crisis? Why do we not hear its claims laid before the public so that it may not appear to be a missionary outcast? If the zeal of the Board could for a short time be concentrated on this work with something of the warmth that is lavished upon a Mission in China is it not possible that an enthusiastic congregation would abandon its pipe organ or a member of the Board pledge his bank account for its success. If the Board of Management doesn't care whether the Columbia Coast Mission is a success or not, if it excuses itself on the ground that it can fish up a rule somewhere in its archives, which says its interests centre in human voices, and not in the means of getting those voices where they will do the most good then it is time that the Church took note of these things. What we want the Board to do is not to wait for a Mission such as this to the loggers to get into distress before it moves, but that the Mission should be one of the definite objects of its watchfulness, not exclusively in giving assistance, but in seeing that it is doing its work in the most effective way. It looks as though the raising of a certain sum of money and the division of it constituted the chief duty of the Board, and somebody else is responsible for the rest. Another conception of its functions is that it should be the central intelligence on the outlook for work, and the driving force that sees that the work is done.

Spectator.

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

"Brotherhood men should subscribe for the Canadian Churchman."

From October 1908 to July 1st pledges to the amount of \$3,791.35 have been sent into Head Office, for the Extension Work of the Brotherhood in Canada. As showing how widespread the interest is, the following list has been prepared, giving amounts pledged by different places in widely separated parts of our Dominion. It is not a full list, but a number of places have been picked out as examples of what Brotherhoodmen are doing: Toronto, \$1,501.26; Hamilton, \$308.50; Calgary, \$124; Barrie, \$119; Winnipeg, \$117.40; Ottawa, \$90.60; Vancouver, \$69.90; Saskatoon, \$67; Montreal, \$64.50; Edmonton, \$63; London, \$48.65; Brantford, \$46.25; Halifax, \$46; Brandon, \$45; Moncton, \$41; Huntsville, \$31.15; St. John, \$29; Sydney, \$26.75; Guelph, \$22; Moose Jaw, \$20; Regina, \$18.35, and Victoria, \$5.70. Chapter reports to the number of 202 have reached the General Secretary made up of 148 Senior and 54 Junior reports, and an urgent appeal is made to the Secretaries of Chapters that have not yet sent in report, that they should do so at once. Three thousand five hundred and nine-four "follow-up" letters have reached Head Office to date. These letters are from all parts of the Dominion, and from many foreign countries, and give the names of Churchmen and of members of the Brotherhood of St. Andrew—the names are sent on to the Chapter Secretaries and the men are called on, and got connected with the Church in their new homes. Dates of Brotherhood Conferences to be kept in mind: Pacific Coast Conference at Vancouver, B.C., Thursday, Friday, Saturday and Sunday, September 9th, 10th, 11th and 12th; Maritime Conference at Moncton, N.B., Friday, Saturday and Sunday, September 10th, 11th and 12th; Ottawa Diocesan Conference at Ottawa, Ont., Friday, Saturday, Sunday, October 1st, 2nd and 3rd. The 24th National Convention of United States will be held at Providence, R.I.,

on Thursday, Friday, Saturday and Sunday, October 14th to 17th. The Chapter at New St. Paul's, Woodstock, continues to do good steady work, and three new members are to be admitted shortly. Steps are being taken by the rector, the Rev. Matthew Wilson, to form a Chapter at Chedoke, near Hamilton. Rossland, B.C., is taking up Brotherhood work, since a recent visit of the Western Travelling Secretary. St. John's, Brantford, is now meeting regularly, and has lately started a Bible Class. A letter from Canon Montgomery, states his intention of forming a Chapter at St. Mark's, Port Hope, in the autumn. Eight boys are carrying on good work as a probationary Junior Chapter at Chatham, N.B. A printer's error was made in last issue, in Brotherhood column, in saying that "the Convention City will be asked to provide billeting." It should read that Montreal will not be expected to undertake the billeting.

The Churchwoman.

NOVA SCOTIA.

Dartmouth.—Christ Church.—At a meeting of the Vestry of this Church, held on June 17th, permission was granted to the Ladies' Auxiliary of King's College, Dartmouth branch, to hold a strawberry fete on the church grounds early in July. On the recommendation of the recent parish meeting the salary of the incoming rector was fixed at \$1,200 with use of the rectory. Extensive improvements are to be made to the rectory before the new rector takes possession. In future no lots are to be sold in the cemetery except by order of the committee, and then only to members of the congregation. Single burials of other than Church members will be granted until the next Vestry meeting, when this privilege will be discontinued unless the Town Council shows definite signs towards procuring a cemetery.

FREDERICTON.

Rothsay.—There was a large attendance at the annual closing of the Collegiate School, which took place on the 15th June. The programme included athletic sports at two o'clock, a military drill on the campus at 3.30, and the formal closing ceremonies beginning at four o'clock. His Lordship Bishop Richardson presided at the latter, after having presented trophies to the winners in the athletic sports. The military drill was participated in by fifty boys, under the direction of Captain W. W. Alward, with H. Hall as first lieutenant. The Artillery band was present and rendered music suitable for military exercises. The drill included rifle exercises and firing exercises. The different manoeuvres were extremely well done and were greatly enjoyed by the spectators. The drill lasted thirty minutes. Following the drill, the closing ceremonies were held, prizes were awarded and the Headmaster, the Reverend W. R. Hibbard, M.A., delivered his annual address. The prizes were then awarded. A silver medal for the best essay given by the Old Boys' Association was won by Alward. A prize for proficiency in Manual Training, presented by Mr. H. B. Schofield, was won by Teed. During the afternoon the annual athletic competitions were held. At their conclusion the prizes won were presented to the successful competitors by Mrs. Richardson. Bishop Richardson was chairman at the meeting at which the prizes were presented. The school dance took place in the evening. It was very well attended, in fact the closing exercises at Rothsay were never attended by larger numbers than has been the case this year.

QUEBEC.

Lennoxville.—Bishop's College School.—One of the features which were connected with the closing exercises of this school, which were held during the week ending June 19th, was the presentation to the Very Rev. Dean Bidwell, the retiring Headmaster, of a clock and an address. Dr. Bidwell made a feeling reply. Principal Parrock presided and distributed the prizes. Amongst the many who were present were Messrs. R. Campbell, Chairman of Directors; H. M. Price, F. W. Frith, C. E. Moysie, and Mr. Tyson Williams, who will be acting Headmaster for a time. In presenting his report, Dr. Bidwell, after referring to his six years' connection with the college, said the record for the past year was a good one. All their can-

didates for the Royal Military College passed, and they had also sent up several boys to McGill. In the other side of school life, athletics, they had gained a brilliant record. Their football team was probably the finest school team in Canada, and at hockey they had their colours lowered only to their own Old Boys. The late spring had greatly interfered with cricket, but a good deal of interest had been shown in the game. The school had been examined this year by Professors Fryer and Dale, of McGill University, who had presented a very satisfactory report to the directors. Before distributing the prizes Principal Parrock spoke of the friendly relation existing between the university and the school and stated that they would all feel Dr. Bidwell's loss as that of a personal friend and that their best wishes would always follow him. Speaking of the long and honourable history of the school he referred to the presence in the hall of the grandson of Dr. Miles, who was appointed rector in 1844. A time of change was just the opportunity for the Old Boys and old friends of the school to rally to its support. The Principal urged the importance of securing an Endowment Fund as soon as possible.

HURON.

St. Thomas.—Trinity.—A branch of the Woman's Auxiliary held a meeting on the 17th of June, at the residence of the President, Mrs. Dubber. This meeting was called to arrange for the placing of an inscription to the memory of the late Mrs. Caulfield on the stone which marks the resting place of the late Dr. Caulfield. Mrs. Caulfield was the first President of this Society, which was organized on the 31st of October, 1889, and they wish to remember her on their approaching twentieth anniversary. The present inscription on the stone will also be retouched, as it is scarcely legible.

Home & Foreign Church News

From our own Correspondents

ONTARIO.

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

Kingston.—St. George's Cathedral.—The cadets at the R.M.C. attended the service in this cathedral on Sunday, June 20th, under the command of Capt. Kaulbach. The service was sung by the Rev. Canon Starr and the sermon preached by the Very Rev. the Dean.

St. James'.—The Venerable Archdeacon MacMorine preached in this church on Sunday morning, the 20th June, and the Rev. T. W. Savary in the evening. The flowers, which were upon the altar that day, were placed there in memory of the late Mr. Frederick Sargent, who was for many years a member of the congregation. The flowers were supplied by the children of the deceased.

St. Paul's.—The Rev. F. W. and Mrs. Fitzgerald, who have gone to England for several months took leave of the Sunday School children on the afternoon of Sunday, June 20th, and said goodbye to the members of the congregation in the evening. During the vicar's absence the duty will be undertaken Sunday by Sunday by a number of his brother clergy living in the neighbourhood.

Roslin.—St. Paul's.—The Bishop of the diocese held a Confirmation service in this church on Monday evening, June 21st. The Revs. Messrs. Hall, of Bancroft, and Morton, of Maynooth, were present and assisted in the service.

Wolfe Island.—The Lord Bishop of the diocese paid his annual visit to this island on Friday, the 18th June, and preached in both of the churches. He was accompanied by the Rev. Canon Starr and the rector of the parish, the Rev. Cox. Mr. H. D. Calvin, with his usual generosity and forethought, kindly placed his steam yacht, "Blue Bell," at the disposal of the party. At Christ Church in the morning the Bishop celebrated Holy Communion and preached an eloquent sermon. The offertory for Diocesan Missions was a large one. After the service the party were the guests at luncheon of Mrs. Montgomery. In the evening the service was held in Trinity Church. The party arrived at the village about 5.30 a.m. and were the guests of Mrs. Tandy at her summer home for dinner, Mrs. Cox, wife of the rector, joining the party here. Despite the heavy rains a large congregation

gathered together. At this service the rector presented to his Lordship for dedication a beautiful oak altar rail, recently placed in the church by Mr. and Mrs. Thomas Lappen, Garden Island, in memory of the deceased members of their family. Evensong was said by the rector. Canon Starr read the Lessons, while the Bishop preached the sermon from the text, "Therefore with joy shall ye draw water from the wells of salvation."

The Ladies' Guild of Christ Church have presented a purse of \$25 to the rector, which is to go towards the cost of his new horse.

OTTAWA.

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

THE DIOCESAN SYNOD.

Ottawa.—The annual session of Synod held on Tuesday, Wednesday and Thursday of last week, in Lauder Hall, was largely attended by both clerical and lay delegates, and the proceedings throughout were characterized by much earnestness and business-like attention to the many momentous matters on the agenda. The usual preliminary service was held in the Cathedral on the Monday evening, the service being fully choral, and the sermon by the Rev. Dr. Rexford, Principal of the Montreal Diocesan Theological College, was a very admirable exposition of the Duty of the Church to the Child. Before closing his address Dr. Rexford, as chairman of the newly-organized Sunday School Commission made a strong appeal for the loyal co-operation of the Ottawa Diocese in the work that body had had entrusted to it. The Synod was now meeting for the first time, he said, with a Sunday School organization belonging to the Church, which had a definite programme in view. Other denominations had successful Sunday School boards in operation, and the Church of England should also come to the front in this regard. The lives of the children and the future of the Church demanded it.

When the Synod assembled for business on Tuesday morning there was an unusually large attendance, both on the floor of the House and in the public galleries. The Archbishop's annual charge was closely listened to, and as usual was an admirable review of the year's work and a strong call to renewed and greater effort to cope with the great and growing problems confronting the Church. "There had been," said His Grace, "many opportunities during the past year to see the Church at work, and thus realize its needs. He trusted that all would realize that it was a grand and blessed thing simply to be alive in the Church of God, with such splendid opportunities for work." Three most important changes in Christian attitude were needed. The false idea that the Church officers were to be the only workers must be dropped. Especially must the laymen take an interest in missions." The call of the age was voiced in an appeal from the Archbishops of Canterbury and York, which His Grace read. Its message was, "That missionary work must be an essential element in the corporate life of the Church." In this connection the Archbishop recommended the formation in each parish of a Guild to include all Church workers. The proposed rearrangement of the old ecclesiastical Province of Canada was next referred to. It is thought to make the diocese within Ontario into a new Province, leaving Eastern Canada to make another. Touching references were made by the Archbishop to the late Archbishop Sweatman and the late Dr. Jas. Fletcher. Both were men with whom the Church could ill afford to part. Of the latter, His Grace said: "His removal has left us as a diocese very much poorer. How much poorer only those can tell who knew him and his self-denying labours for the Church he loved." Attention was drawn to the proposed appointment of a Sunday School secretary.

At the conclusion of His Grace's charge a beautifully illuminated address of congratulation was presented to the Archbishop. The address was in the 15th century style, with a heavy gold border containing the arms of the Diocese of Niagara and Ottawa and with artistic scroll work. The address which was read by the Ven. Archdeacon Bogert, was as follows:

"To His Grace the Most Rev. Charles Hamilton, M.A., D.D., D.C.L., Lord Archbishop of Ottawa and Metropolitan of the Province of Canada. It is with feelings of profound satisfaction that we, the clergy and laity of the Synod of the Diocese of Ottawa, offer our congratulations to Your Grace upon your recent elevation to the bench of Bishops to the high and holy office of Archbishop and Metropolitan of the ecclesiastical

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Province of Canada. As a faithful priest of the Church your name became widely known beyond the limits of your parish and your consecration to the See of Niagara and subsequent translation to this diocese were but natural and fitting steps in a life so full of zeal and love for the Church and her work. The remarkable progress and growth of the Church in the Diocese of Ottawa attest the wisdom under God of the solemn choice that was made in our Synod thirteen years ago. The recent election of Your Grace by your brother Bishops as their Metropolitan crowns a career of singleness of purpose devoted to the glory of God and the extension of His kingdom. May we assure Your Grace of our continued love and affection and that our constant prayer will be that the Holy Spirit may ever guide you in your apostolic labours and that Your Grace may long be spared to preside over the Church in this ecclesiastical Province of Canada."

In reply Archbishop Hamilton stated that to him this evidence of trust and devotion was a splendid support in his duties. He thanked the clergy and laity most heartily for their kind wishes.

The balance of the morning session was devoted to the reception of reports and election of the usual Synod officers. The report of the corresponding committee of the M.S.C.C., submitted by the Rev. J. M. Snowden, showed that the diocese had failed to contribute the whole amount apportioned by the sum of \$761.47. Only one deanery, that of the city of Ottawa, reached the full amount allotted to it. The work of the Laymen's Missionary Movement was earnestly commended and the report stated that one of its influences was to be seen in the city of Ottawa—St. Matthew's Church, assessed for \$175, undertakes \$300; All Saints', assessed for \$500, undertakes \$1,000; St. John's assessed \$218, undertakes \$1,000; St. George's, assessed \$700, undertakes \$1,500. The contributions from Sunday Schools for the year amounted to \$434.01. The treasurer of the Woman's Auxiliary reported a total amount sent to missions of \$2,496.60.

At the afternoon session the treasurer's report was submitted, particulars of which have been already published in the Churchman. It was decided on motion of the Rev. C. Saddington, that the Pan-Anglican offering of this diocese be given to the Diocese of Algoma, and that it be placed in the hands of the Bishop of Algoma for that purpose.

An eloquent address on the Laymen's Missionary Movement was delivered at night by the Rev. Canon Tucker, of Toronto. The speaker, whose name is practically synonymous with Canadian missions of the Anglican Church, dwelt upon the proper attitude for the Christian to adopt towards missions. The speaker was most optimistic as to the future of the Laymen's enterprise. He quoted some surprising statistics to show how contributions from numbers of churches in Ontario had doubled or trebled after the coming of the movement. "If there are clergymen here," he said, "who want their salaries increased (laughter), or wish to have larger and better churches they cannot do better than set the inspiration of the Laymen's Missionary Movement at work in their congregations." Following Canon Tucker's address a resolution, moved by Mr. J. F. Orde, K.C., and seconded by Mr. F. H. Gisborne, was taken up and passed. It urged upon every congregation in the diocese the advisability of appointing a committee or official board of laymen to co-operate with the Anglican National Committee in promoting the objects of the Laymen's Missionary Movement. The hearty endorsement of the Synod was also put on record.

Wednesday's session was largely taken up with the discussion of a number of important questions concerning the mission churches of the diocese, and appointed delegates to the Provincial Synod Mission Board. A motion to appoint a city missionary to attend the needs of hospital patients and the inmates of the several homes was enlarged until it included a proposal to have a city missionary who should have charge of all unattached Church activities, and even visit at times outside institutions. It was finally arranged, on motion of Dr. A. A. Weagant, that the question of appointment be referred to the Mission Board to report at the next session of the Synod. The Archbishop referred to the proposed division of the large Mission of Mattawa and Petewawa so as to again make Petewawa and Chalk River into a separate mission. Personally he favored keeping the two missions together.

At a special meeting of the Executive Committee permission was given to the parish of Pembroke to sell or mortgage certain church properties for the purpose of erecting a new rectory building. The Synod of Nova Scotia in

session at Halifax sent hearty greetings, and a suitable reply was sent by the Archbishop reciprocating the good wishes.

The committee on education, through the Rev. Walter M. Loucks, Ottawa, drew attention to the proposed Sunday School Commission and its work, which will be inaugurated next October. It suggested that the third Sunday in October be Children's Day, and it is hoped that the offerings which will be received on that day will be sufficient to provide the necessary funds for the expenditure which will be incurred annually, part of which will be for the salary of a general Sunday School secretary. A canon will later be introduced which will define the organization of the diocesan branch of the Sunday School Commission. The Synod passed a motion stating that it considered it to be the duty of the churchwardens to provide for the expenses of the Sunday School.

The following were appointed Missionary Board delegates to the Provincial Synod: Clergy, Ven. Archdeacon Bogert, Rev. Rural Dean A. W. Mackay, Canon Kittson, Canon Elliott, Canon Hanington, Rev. W. A. Read, Rev. T. J. Stiles, Canon Muckleston, Canon Pollard, Rev. W. M. Loucks, Rev. C. V. Bliss, Canon Phillips. Substitutes: Rev. J. M. Snowden, Rev. E. A. Anderson, Rev. C. Saddington, Rev. G. S. Anderson, Rev. T. D. Clayton, Rev. R. B. Waterman. Laymen: Messrs. F. H. Gisborne, Hon. A. G. Matheson, J. F. Orde, K.C.; W. H. Rowley, Judge Senkler, Chancellor Travers Lewis, Charles McNab, J. R. Armstrong, John Bishop, Lieut.-Col. Eliot, Dr. A. A. Weagant, J. M. Courtney. Substitutes: E. Kidd, E. C. Whitney, F. W. Avery, John McArthur, J. S. L. McNeely, Dr. Morse. The Synod's representatives on the Provincial Mission Board as appointed are: Clergy, Rev. Rural Dean Mackay, Canon Elliott, Canon Kittson, Rev. D. T. Clayton, Canon Muckleston, Rev. T. J. Stiles, Rev. C. V. Bliss, Rev. E. A. Anderson; Laymen, Judge Senkler, W. H. Rowley, F. H. Gisborne, Dr. A. A. Weagant, Charles McNab, Hon. A. G. Matheson, J. H. McNeely, J. R. Armstrong. Considerable discussion took place over the proposed assessment of the augmentation funds for Synod management in common with other funds. The investment committee, through Chancellor Lewis, upheld the proposal, but it was finally referred to Lieut.-Colonel Matheson, M.L.A., provincial treasurer of Ontario, who has been taking a great interest in the debates. He held that the advice of the investment committee should be taken, though personally he preferred as an act of grace to not assess them.

On Thursday morning the closing session of the Synod was held. The canon proposed by Chancellor Travers Lewis, providing for the election of a Coadjutor Bishop should the Executive Committee at any time consider such a step necessary, or the present Bishop ask for the appointment, was passed unanimously. The Synod of Niagara, in session at Hamilton, telegraphed greetings to the Ottawa Synod and congratulations to its former Bishop, on his recent elevation to the Metropolitan of the ecclesiastical Province of Canada and Archbishop of Ottawa. The Archbishop replied stating that the Ottawa Synod returned the greetings, with his own personal thanks and good wishes for the future welfare of his former diocese. Rev. E. A. Anderson presented the report of the Augmentation Funds of the Diocese, which now totalled \$68,000, of which \$39,000 had been paid up. The remainder of the amount subscribed would be paid when due. A motion of appreciation of the work of the Brotherhood of St. Andrew, with an endorsement of the holding of the annual convention in Ottawa on the first week in October, was passed. A proposal to divide the offerings on S.P.C.K. Day between the society and the purchase of Church literature was put forward, and an animated discussion followed. It was pointed out that no one wished to interfere with the present excellent work of the distribution of Church literature, conducted by Miss Greene, but it was felt that the constant financial help contributed by the S.P.C.K. in grants to divinity students, church building and immigration demanded that there should be no interference with the present collection. The motion did not carry.

Earnest discussion occurred on Dr. A. A. Weagant's motion for the appointment of a committee on temperance, moral and social reform, for the purpose of dealing with all questions relating to public morality, social well-being and temperance of the community, and to work in conjunction with similar committees belonging to other Christian bodies. Dr. Weagant held that there was great need that the individual efforts made by the various clergy should now be supplemented by a properly organized body which would represent the whole church in the diocese.

As the General Synod only meets every three years, he considered it necessary that the work of their committee should be aided by a committee of the Ottawa Synod. The Archbishop will appoint such a committee in accordance with the resolution.

Stafford.—The Rev. J. J. Lowe has been appointed rector of this parish.

TORONTO.

James Fielding Sweeny, D.D., Bishop, Toronto.

Toronto.—News has been received in this city of the death of the Rev. Stephen Hayter Cartwright, a priest of the Church of England Mission in Korea, at Seoul, on Wednesday, of last week. Mr. Cartwright, who was in his 35th year, was well known in Toronto. He was a son of Mr. John R. Cartwright, K.C., the Deputy Attorney-General of Ontario. The deceased gentlemen received his education and took his degree at Trinity University. Subsequently he went to the Orient and engaged in missionary work. In this Eastern field he has since laboured and there he died in harness. We beg to offer our sincere condolences with the members of the family of the late Mr. Cartwright at the great loss which they have sustained.

Havergal Hall.—A large number of people gathered together in the Assembly Hall of this college on Tuesday afternoon of last week, when the annual distribution of prizes took place. Dr. N. W. Hoyles, K.C., the President of the Board of Governors, was the chairman. He was supported on the platform by Miss Knox, the Lady Principal of the school, the Rev. Canon Cody, the Rev. C. C. Owen, of Vancouver, the Rev. R. J. Hamilton, of Japan, and Mr. R. W. Millichamp. After a few opening remarks from the chairman, Miss Knox gave her annual address, which proved to be most interesting. Dr. Hoyles presented the prizes and the special medal given for high character. Mr. Millichamp presented the medal for General Proficiency, which is given by himself and the Rev. Canon Cody presented the H. E. Memorial prize. A pleasant feature of the afternoon's doings was the singing by the girls, the Havergal School song, and "Forty Years On," which is the Harrow School Song. At the close of the proceedings all present adjourned to the play grounds outside where refreshments were served and a pleasant time was spent in social intercourse.

Bishop Strachan School.—On Tuesday evening of last week the closing exercises of this school took place in the presence of a large and interested audience. A delightful musical programme was given by the young ladies of the school, which was greatly enjoyed and at its close the annual prize-giving took place. The Lord Bishop of Toronto presided and presented the prizes, and he was assisted in this function by the Revs. Canon Welch and J. Scott Howard and Messrs. James Henderson and J. S. Barber. In the regretted absence on account of illness of Miss Helen Acres, the Principal, Miss Nation, M.A., the Vice-Principal of the school, received the guests. The coming departure of Canon Welch for England, who is the Vice-President of the Council of Bishop Strachan School, was regrettably referred to during the evening by the Bishop, and at his Lordship's suggestion Miss Nation promised to give the pupils a holiday in honour of the induction of the Rev. Canon Welch as vicar of Wakefield, which will take place about September 17th next (D.V.). The whole affair passed off most pleasantly and proved very enjoyable.

The Diocesan Evangelist, the Rev. J. Bennett Anderson, preached in two of our city churches on Sunday, June 20th. Morning in St. Barnabas', and evening in Christ Church, Deer Park for the Rev. T. W. Paterson, M.A. Next day he left for a ten days' mission at Pinkerton, parish of Cookstown, with the Rev. H. J. Johnson, M.A., after which he will (D.V.) proceed to the Church of St. Andrew's, Alliston, in charge of the Rev. E. R. James for ten or twelve days' mission. The Evangelist asks for the earnest believing prayers of his brethren everywhere and declares that this is a grand time for summer missions between the sowing and the reaping including extra services in groves or tents near resting places, when agreeable to visitors.

The death took place in this city on Sunday June 20, of Mr. George Ward, who was for many years prominent in public life in the North of England. He was in his 86th year at the time of his death and had been a resident of this city for the past sixteen years. In earlier life Mr. Ward was a trenchant and powerful platform speaker, and he hid on many occasions cham-

pioned the cause of the Church against the Liberationists and other enemies of the Church in public debate. For many years he was Diocesan Secretary for the C.E.T.S. in the Diocese of Manchester. Mr. Ward devoted much of his time to the cause of Lay-work in the Church and in conjunction with the late Bishop of Truro, Dr. Gott, when the latter was the Vicar of Leeds, he helped to form the Ripon Diocesan Lay Helpers' Association, the first organization of its kind in England. Since he came to this city he for some years devoted himself quietly to parochial work, identifying himself chiefly with the parish of St. Cyprian's, from which church the funeral took place on Tuesday afternoon last. The late Mr. Ward is survived by his widow, five sons and seven daughters. He died at the residence of his son-in-law 164 Howland Avenue and his body was interred in the Cemetery of St. John's Norway. He was a lineal descendant through his mother, Elizabeth Parker, of Matthew Parker, the commentator and Archbishop of Canterbury under Queen Elizabeth, over the validity of whose consecration the Papal See bases its contention of a break in the Apostolic succession of the Anglican Church. His mother was a native of the same village as Archbishop Parker, Burthorpe, which is also the birthplace of Horatio, Viscount Nelson. For many years Mr. Ward was a representative of the Diocesan Synod for the parish of St. Cyprian's in this city.

St. Luke's.—A garden party in aid of the funds for the Archdeacon Langtry Memorial Window was held in the charming grounds of the Bishop Strachan School, by the kind permission of the Principal, Miss Acres, on Friday and Saturday of last week. Some pleasing features were the dancing round the May Pole and the crowning of the May Queen. The first was performed by a number of girls belonging to St. Luke's congregation, and the second by girls belonging to the school of the Sisters of the Church. On Friday the proceedings were opened by Sir James Whitney, the Premier of the Province, who was accompanied by Lady Whitney and his daughter. In the course of his remarks he spoke most warmly of the late Ven. Archdeacon. On the following day the opening ceremony was performed by the Rev. Canon Welch in the place of the Lord Bishop of the diocese, who was unable to be present. His Lordship sent a letter of regret and a handsome contribution to the fund. The Rev. Canon Welch, in the course of his remarks made feeling reference to the character and worth of the late Archdeacon. The weather on both days was all that could be desired, the affair was well patronized and the financial results satisfactory. The grounds looked especially pretty in the evening, with rows of lighted Chinese lanterns strung from tree to tree. His Worship the Mayor of Toronto was present on the first day and he bowled the first ball in a cricket match which took place on that day between the Ladies and Gentlemen's elevens.

St. Hilda's College.—This college came of age on Saturday last and a reunion of the students, both past and present, was held in the grounds of Trinity College. Owing to the most regrettable absence of the Principal, Miss Cartwright, Mrs. Rigby, the wife of the present headmaster of Port Hope School, the first Principal of the College, received the numerous guests. On Sunday afternoon last a special service in connection with the 21st anniversary of the College was held in the Chapel of Trinity College. The Rev. Canon Welch, D.C.L., formerly Provost of Trinity College, preached. There were a large number present in the chapel on this occasion.

Wychwood.—St. Michael and All Angels.—This church is to be moved shortly to a new location at the corner of Manning and St. Clair Avenues, where a new site has been secured for it. Much of the work in connection with the moving is being done by the people of the parish themselves. On Saturday last, from 3 to 10 p.m. in a pine grove at the head of Bathurst Street an old English Fair was held, the proceeds of which will, it is hoped, provide the sum of money needed to complete the balance.

"Ye Olde English Fayre," which was held in Mr. Kempe's grove, by his kind permission, for the purpose of getting the needed funds for this church, was held on Saturday afternoon last and proved most successful in every way. Amongst the large number who attended was Mrs. Sweeny, the wife of the Lord Bishop of the Diocese. The weather throughout the day was ideal.

Port Credit.—The Lord Bishop of the diocese on Sunday, June 20th, held Confirmation services at

St. Peter's Church, Erindale, Trinity Church, Port Credit, and St. John the Baptist, Dixie. The Rev. H. V. Thompson, the rector, presented 43 candidates for Confirmation—23 men and boys and 20 women and girls. The Confirmations were very touchingly and impressively performed by the Bishop. His Lordship preached three excellent sermons. The first was on the antiquity and propriety of the Apostolic Rite of Confirmation, the second was on Consecration, and the third was on the Christian Warrior. The large congregations in all three places listened with marked attention to the Bishop, whose vigour, versatility and lucidity as a preacher and affability as our chief pastor will not be forgotten. There was only one celebration of the Holy Communion. This took place at St. Peter's Church, Erindale, at 10.30 a.m. Here 88 people received the Holy Eucharist. The Bishop expressed himself as very much pleased with the appearance of the renovated churches and the many other signs of temporal and spiritual advancement in this "growing" parish.

Ashburnham.—St. Luke's.—During the morning service in this church on Sunday, June 20th, a beautiful bronze tablet was dedicated to the memory of the late Adam Dawson. The tablet is of bronze, on top of which is a crown of blue enamel. The capital letters are done in red and the small ones in black. It was made by the Pritchard Andrews Company, of Ottawa. The tablet was unveiled by Ald. Turner, while the Rev. Dr. Langfeldt dedicated it, reciting a part of the service for the burial of the dead. The tablet bears the following inscription: To the Greater Glory of God, and in loving memory of Adam Dawson, who died June 18th, 1897. This tablet is erected by his widow and family "until the day break and the shadows flee away." R.I.P.

Oshawa.—Bishop Bethune College.—The annual closing of this young ladies' college took place on Tuesday afternoon, June 22nd. The Lord Bishop of the diocese was present and presided, and presented the prizes. Before the presentation of prizes took place the pupils gave an excellent and an enjoyable musical programme. A large number of the parents and friends of the girls were present and an enjoyable afternoon was spent.

NIAGARA.

John Phillo DuMoulin, D.D., Bishop, Hamilton, Ont.

Cayuga.—St. John the Divine.—The Lord Bishop of the diocese held a Confirmation in this church on the evening of June 14. There were presented to His Lordship, by the rector, the Rev. T. C. Walling, thirty candidates, who received the Apostolic rite of the laying-on-of-hands. In the course of an eloquent and forcible address the Bishop said that this class was remarkable, in that the majority of its members were males, and almost half of them men. Previous to the service the Bishop dedicated a mantle tablet, placed in the church to the memory of Martha, wife of the Rev. John Francis, B.D., a former rector of this parish, who passed to her rest February 25th, 1908. The tablet was erected by the husband and children of the deceased lady, who will ever be remembered for the good works that she wrought whilst she was a resident of the parish.

Cuelph.—St. George's.—The Lord Bishop of Toronto preached in this church on Friday, the 25th, ult., the special occasion being the commemoration of the 80th anniversary of the opening of the church and the 30th year since its consecration. St. George's is one of the most beautiful churches in the whole of Western Ontario.

HURON.

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

DIOCESAN SYNOD.—(Concluded.)

London.—The Diocesan Synod which was recently held in this city proved to be specially interesting on account of the magnificent missionary Conference which was held on Wednesday evening, and the spirited addresses on the new Hymn Book by the Rev. Canon Hague, Mr. Charles Jenkins and others, and the many lively debates on the new canon regulating Church building and on such present-day topics as "The Three-Fifths Clause," Compensation, Gambling,

Church Union, etc. The following gentlemen were elected as delegates to the General Synod: Clerical, The Ven. Archdeacon Mackenzie, Brantford; Canon Craig, Petrolea; Rev. Dr. Sage, London; Canon Hague, London; Dean Davis, London; Ven. Archdeacon Hill, St. Thomas; Canon Brown, Paris; J. Ridley, Galt. Substitutes: Rural Dean Chadwick, Rev. C. R. Gunne, Clinton; Archdeacon Richardson, London; Canon Davis, Sarnia. Lay, Messrs. Chas. Jenkins, Petrolea; E. G. Henderson, Windsor; Matthew Wilson, Chatham; John Ransford, Clinton; Judge Ermatinger, St. Thomas; Judge Barron, Stratford; Edwin Paull, London; W. F. Cockshutt, Brantford. Substitutes: A. H. Backus, Aylmer; V. Cronyn, London; C. C. Hodgins, Lucan; I. B. Lucas, Markdale. The following were elected delegates to the Provincial Synod: Clerical: Ven. Archdeacon Mackenzie, Brantford; Canon Craig, Petrolea; Dean Davis, London; Canon Hague, London; Dr. Sage, London; Archdeacon Richardson, London; Archdeacon Hill, St. Thomas; Canon Brown, Paris; J. Ridley, Galt; Rev. C. R. Gunne, Ripley; Rev. J. Andrew, Berlin; Canon Hicks, Simcoe. Substitutes: Rev. C. Miles, Aylmer; Canon Davis, Sarnia; Rev. J. K. Ardill, Owen Sound; Rev. T. G. A. Wright, Sarnia. Lay, Messrs. W. F. Cockshutt, Brantford; E. G. Henderson, Windsor; Charles Jenkins, Petrolea; Judge Ermatinger, St. Thomas; Judge Barron, Stratford; Matthew Wilson, Chatham; J. Ransford, Clinton; J. D. Noble, Petrolea; H. Macklin, London; E. Paull, London; Chancellor Cronyn, London; C. C. Hodgins, Lucan. Substitutes: I. B. Lucas, Markdale; Judge Holt, Goderich; A. H. Backus, Aylmer; Judge Robb, Simcoe.

The following are members of the Executive Committee of the Diocese: Clerical, the Rev. Canon Craig, Petrolea; Archdeacon Mackenzie, Brantford; Rural Dean Gunne, Clinton; Rev. Rural Dean Miles, Aylmer; Canon Hicks, Simcoe; Rev. Dr. Sage, London; Canon Brown, Paris; Dean Davis, London; Archdeacon Hill, St. Thomas; Rev. T. G. A. Wright, Sarnia; Rural Dean Ardill, Owen Sound; Rural Dean Dobson, Tilbury; Rev. J. W. J. Andrew, Berlin; Canon Hague, London; Canon Davis, Sarnia; Rev. R. S. W. Howard, London; Archdeacon Richardson, London; Rural Dean, Chadwick, Windsor; Rural Dean Diehl, Paisley; Rural Dean Ridley, Galt; Rev. W. A. Graham, St. Thomas; Rural Dean Taylor, St. Mary's; Rev. A. Carlisle, Lucan; Rural Dean Wright, Brantford; Precentor Dann, London; Rural Dean Wallace, Woodstock; Rev. James Ward, Waterford; Rev. William Lowe, London; Rev. H. A. Thomas, Wardsville; Rev. J. W. Hodgins, Stratford. Lay, Messrs. W. F. Cockshutt, Brantford; Judge Holt, Goderich; Charles Jenkins, Petrolea; E. G. Henderson, Windsor; Judge Ermatinger, St. Thomas; Matthew Wilson, Chatham; Henry Macklin, London; Dr. Bradley, Bervie; T. H. Luscombe, London; Judge Robb, Simcoe; A. H. Backus, Aylmer; Frank Metcalf, Blythe; Lieut.-Col. Fisher, London, Edwin Paull, London; J. P. Bucke, Sarnia; J. Ransford, Clinton; Chancellor Cronyn, London; Judge Barron, Stratford; Dr. Ellis, Norwich; W. E. Rispin, Chatham; J. D. Noble, Petrolea; H. M. Pousette, Sarnia; George Graham, Weidman; R. M. McElheran, London; Col. McQueen, Woodstock; C. C. Hodgins, Lucan; Hon. I. B. Lucas, Markdale; G. M. Vance, Shelburne; H. C. Pope, Strathroy; Colonel Laing, Windsor. The following gentlemen were elected to serve on the Council of Huron College and on various committees: Representatives to Huron College Council: Rev. R. S. W. Howard and Mr. A. F. Nash were reappointed. Committee on Anglican Young People's Associations: Revs. Canon Brown, S. R. Gunne, H. T. S. Boyle, T. B. Howard, C. E. Jenkins, E. Appleyard, and Messrs. H. W. Strudley, A. F. Nash, T. H. Luscombe, W. T. Fletcher, E. Garland and F. A. Andrews. Sunday School Commission: Revs. Precentor Dann, Dr. Sage, and Messrs. W. E. Rispin and A. F. Nash. Sunday School Committee: Revs. Canon Downie, Precentor Dann, S. P. Irwin, F. P. Chadwick, Dr. Sage and Messrs. W. E. Rispin, A. F. Nash, F. Metcalf, A. W. Crysler, and E. Paull. Committee on Canons: Revs. Dean Davis, Archdeacon Young, and Messrs. J. C. Judd and T. H. Luscombe. Committee on Moral and Social Reform: Archdeacon Mackenzie, Canon Brown, Rev. T. G. Wallace and Canon Davis, and Messrs. I. B. Lucas, Charles Jenkins, R. M. McElheran and Judge Holt. Committee on Religious Instruction in Schools: Canon Craig, Canon Hague, and S. F. Robinson, and Messrs. C. E. Hodgins, J. H. Gunther and Edwin Paull. Board of Management of M.S.C.C.: Dean Davis, Canon Hague, and Messrs. Charles Jenkins and Matthew Wilson. Committee on Unused Churches:

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Revs. Canon Brown and Charles Miles, and Messrs. A. H. Backus and T. H. Luscombe. Committee on Interdiocesan Reciprocity: Canon Craig and Canon Davis, and Messrs. F. P. Betts, J. P. Bucke, and Matthew Wilson. Committee on the Bishop Baldwin Memorial: Dean Davis and Archdeacons Richardson, Hill, Young, and Mackenzie, Canon Hague, Revs. J. W. J. Andrew, H. A. Thomas, and Messrs. V. Cronyn, M. Wilson, J. Ransford and T. H. Luscombe. Committee on Corporation of Trinity College; Rev. D. Deacon and Judge Holt.

The Synod, which closed on Thursday the 17th June at 6 p.m., was one of the shortest Synods ever held in the diocese.

St. Paul's Cathedral.—The Lord Bishop of the diocese held a general ordination in this cathedral on Sunday, June 13th, when he ordained the following gentlemen to the diaconate and priesthood respectively. Deacons, Messrs. A. L. Charles, W. B. Hawkins, S. S. Hardy, W. H. Moore, and H. F. Hutton. Priests, the Rev. H. Millar, and the Rev. T. H. Perry, M.A. The latter gentleman read the epistle. The candidates were presented by the Ven. Archdeacon Young, and the sermon was preached by the Rev. W. J. Hill, the rector of St. John the Evangelist, who took for his text St. John 20:21. The Rev. S. Hardy read the Gospel. Mr. John Morris was to have been ordained deacon, but was prevented from being present at the service through illness. The newly-ordained deacons have been stationed as follows:—The Rev. A. T. Charles at Milverton; the Rev. W. B. Hawkins at Dutton; the Rev. S. S. Hardy at St. James', South London; the Rev. H. F. Hutton at Theford; the Rev. W. H. Moore at Kingsville.

Theford.—St. Paul's.—The Rev. F. K. Hughes of Courtright, was married to Miss Vera Coultis in this church on Wednesday, June 23rd. The Rev. James Horton, of Pt. Burwell, assisted by the Rev. Harold Hutton, the newly appointed incumbent of this parish, performed the ceremony, which concluded with the communion service. Mr. Hughes concluded a three years' incumbency of this parish in April, during which time it has greatly prospered. A new church has been opened in Arkona and the parish generally has been greatly strengthened. Many friends of the bridegroom were present at the wedding.

Archidiaconal Conferences.—One of the hopeful signs of the throbbing life of the Church is the prospect of regular archidiaconal conferences in at least one diocese (Huron) in future. The Ven. Archdeacon Hill has already intimated that his archdeaconry will meet in the not far distant future at Trinity Church, Chatham, and the Ven. Archdeacon Richardson has fixed on Glencoe for his conference in the early autumn. At the Glencoe meeting, Bishop Williams will be present and will conduct part of the devotional exercises and address his clergy on matters of purely spiritual and devotional concern. The Church of England has plenty of machinery but for long stretches of time some wheels in her machinery have been silent. It seems as if the archdeaconry and the rural deanery are destined to play a much more important part in the life of this diocese than ever before, and when the Bishop confers titles of honour on his clergy he should expect them to turn these honours to good account in the life of the Church. The titles Dean, Archdeacon, Canon, Rural Dean, etc., should not only be titles of dignity but loud calls to aggressive work.

Coderich.—St. George's.—On Saturday last the wardens of this church, Judge Holt and Mr. George Porter, waited on the rector, the Rev. M. Turnbull, and presented him with a purse of gold as a gift from the congregation to their pastor on the eve of his departure for a few months' holiday in Mexico City, he having exchanged pulpits with Archdeacon Jones Bateman of that city. On Sunday morning Mr. Turnbull thanked his people for their kindly gift, and requested them to notify the Archdeacon at the rectory whenever his services were desired during the exchange. Mr. Turnbull left for the South on Wednesday of last week. At a recent meeting of the Synod of the Diocese of Huron, Judge Holt was reappointed a member of the Executive Committee and was also appointed to the committee on corporation of Trinity College, Toronto, and the committee on Moral and Social Reform.

Sarnia Indian Reserve.—St. Peter's.—In addition to sums received previously the rector, the Rev. T. G. A. Wright, thankfully acknowledges these further sums for repairs made on the

church: Mrs. G. Redmond, Hebron, Maine (second donation), \$3; the Rev. F. E. Powell, Chesley, \$1.

Warwick.—An event of peculiar interest was celebrated here on the 24th ult. It was the 75th anniversary of the founding of the church in Warwick village and parts adjacent. In 1834 the Rev. John Radcliffe, a graduate of Trinity College, Dublin, became the first resident minister of the church in this place and laboured with much devotion and success for some years. He was succeeded by the Revs. J. Mockridge, John C. Gibson, Robert Fletcher, P. E. Hyland, H. A. Thomas, Frank Newton, and W. Murton Shore, the present beloved rector. The celebration was participated in by several hundreds of people of various denominations, gathered from Warwick, Watford, Wisbeach, Adelaide and the surrounding country, and assembled on the grounds about the church. A sumptuous tea was provided and enjoyed, whilst the Forest band discoursed sweet music. Later in the evening the vast assembly occupied seats in the open in front of the church steps, whilst a platform was employed for an impressive service. The Rev. Mr. Shore conducted this. Some appropriate hymns were sung and prayers offered. Then followed addresses by the Rev. H. A. Thomas, a former pastor, now of Wardsville, who dwelt on the upbuilding of spiritual character. The Rev. Canon Davis, of Sarnia, and Rural Dean of Lambton, who spoke of the Christian life and the Laymen's Missionary Movement, and Ven. Archdeacon Richardson, of London, who gave a sketch of the early history of the Church of England in Canada, its beginnings in Warwick and present healthy conditions. The Revs. A. Beverly, of Forest, and S. P. Irwin, of Watford, were also among the visiting clergy. By a happy coincidence, Mr. S. E. Radcliffe, of Adelaide, nephew of the first rector, was present during the proceedings, a much interested participant. He was the last speaker, and gave some happy reminiscences of the early days of the Church in this locality. All the addresses received marked attention, and the whole event was greatly enjoyed and will be long remembered by all present.

ALCOMA.

Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.

Sault Ste. Marie.—The Lord Bishop of the Diocese held an Ordination in the Pro-Cathedral on the 1st Sunday after Trinity when he ordained Mr. Charles Edward Hewitt to the Diaconate, and he afterwards licensed him to the curacy of Christ Church, Port Sydney, Muskoka.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

Eagle River.—St. Paul's.—The Lord Bishop of the diocese held a Confirmation service in this church on June 6th, when five candidates were presented for the Holy Rite by the Ven. Archdeacon Cooper. There was a large congregation and his Lordship's address was an earnest appeal to the newly confirmed to endeavour by God's help to fulfil their solemn vows.

Kenora.—The Bishop of the Diocese left on Sunday, June 13th, for a visit to the northern part of his diocese. It is his intention to visit the Missions of Jackfish, Norway House, Split Lake, Trout Lake, York Factory and Fort Churchill, returning about the first week in September.

Dryden.—St. Luke's.—The very sudden death of the Ven. Archdeacon Cooper, D.D., which took place at Fort William on Tuesday, June 15, while en route to Toronto, came as a distinct shock to the members of his congregation and many friends. Dr. Cooper had not enjoyed good health for some time, but no one thought that the end was so near. He left Dryden on Monday, June 14th, apparently much brighter than usual, but while waiting for the boat at Fort William he was seized with a fainting spell, and before medical aid could be obtained passed away. Archdeacon Cooper was a graduate of Trinity College, and had been in charge of the Wabigoon Missions for about twelve years. About three years ago, the Missions were divided and he was placed in charge of Eagle River and Dryden, and at both these

places his work has been greatly appreciated. In September, 1907, the Bishop of the diocese appointed him Archdeacon of Keewatin, and only a month ago the degree of D.D. was conferred on him by the Archbishop of Rupert's Land. It is said that in every Mission that Dr. Cooper ministered he built a church, and the beautifully appointed one at Dryden is a fitting memorial to his unbounded energy and zeal. Only recently he started a rectory, and it was his intention to finish it this summer. But it was not to be. Dr. Cooper's funeral took place on Saturday morning, June 19th, at 9 o'clock, from his son's residence, 166 Howland Avenue, Toronto, to the family burying-ground at Islington. Special memorial services were held on Sunday, June 20th, at Eagle River and Dryden, when the Rev. A. A. Adams, General Missionary of the diocese, preached, and paid a fitting tribute to the memory of one who was universally beloved by all classes and creeds, and who had done so much to build up the kingdom of Christ in the sparsely settled places of the diocese, and whose kindly manner had drawn him into sympathetic touch with his people. Dr. Cooper's work will be carried on by the General Missionary of the diocese until the return of the Bishop in September.

RUPERT'S LAND.

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

THE DIOCESAN SYNOD.

Winnipeg.—The annual Synod of the diocese was held on Wednesday, Thursday, and Friday, June 16, 17 and 18. Tuesday was observed as a quiet day for the clergy. Holy Communion in the Cathedral, 8.30, with address by the Bishop of Duluth. Litany with special suffrages, and addresses by the Bishop of Duluth, 10.30. The opening service of Synod was held in the evening at Christ Church. Full festal Evensong with sermon by Rev. W. P. Reeve, Rural Dean of Brandon. Wednesday, Holy Communion, in Holy Trinity Church, 9. Synod met for despatch of business in Holy Trinity Schoolhouse, 10.30. His Grace the Archbishop first delivered his charge to the Synod. In his address the Archbishop referred to the late Primate (Archbishop of Toronto); the late Bishop Carmichael (Montreal); the late Canons Burman and McMorine (Rupert's Land); and the late Hon. J. A. Agnew (Provincial Treasurer of Manitoba). In touching upon the Pan-Anglican Congress and the Lambeth Conference of 1908, His Grace urged all the clergy and laity to procure the volumes that contain the proceedings of these meetings in order that they might the better get an intelligent grasp of the history of the Church, and of the problems confronting it. His Grace then enlarged upon the subject of Church Union and quoted the Lambeth recommendations leading to the practical promotion of union. "The combined wisdom of the Conference seemed to be that nothing must be done hastily. A great, a permanent and a real union will take time to be achieved. A short cut to a possible union would be full of peril. A union achieved by means of it might from the start contain within itself the elements of disintegration." The New Hymnal, State of the Church, Financial Outlook, Laymen's Missionary Movement, Statistical Returns, M.S.C.C. Metropolitan See, St. John's College, Beneficiary Funds, were other subjects taken up by His Grace in a most comprehensive address. The following were invited to seats on the floor of the House: Ven. Archdeacon McDonald, D.D. (McKenzie River); Rev. J. W. Peabody, M.A., vicar of St. John's, Ilford, Eng.; Rev. R. Cox; Rev. J. F. Cox, of Diocese of Duluth. Resolution of congratulation to His Grace on his election as Primate of All Canada was presented. A committee (Canons Gill, Phair, and Jeffery) was appointed to draw up a short manual of rules and directions for the guidance of Lay readers and students in charge of Missions; the Lay reader or student to be directly responsible to the priest in charge for the due observance of the same. Rev. S. G. Chambers presented the report of the Committee on Statistics and Offerories, which was adopted. The Very Rev. Dean Coombes presented the report on St. John's College, which was adopted. Moved by Ven. Archdeacon Fortin, seconded by Ven. Archdeacon Phair: That the consideration of the clause in His Grace's address dealing with the Metropolitan See be made the first order of business at the second session of the next meeting of Synod. (Carried.)

Proposed by the Rev. Canon Murray, seconded by Mr. E. D. Martin: "That the Synod of the

Diocese of Rupert's Land believing that the time has come for a serious attempt to deal with the evils arising from the liquor traffic as at present carried on in the Province of Manitoba, and that a policy of a constructive and comprehensive character, conceived on moderate lines, has the best prospect of achieving real reform, adopts the following as its policy, and pledges itself to use its best efforts to carry the same into legislative effect:—

I. The prohibiting by the Provincial Legislature of all sale within the Province by private individuals or bodies other than those mentioned in Clause II., of liquor, whether spirits, beer or wine, whether for consumption on or off the premises; and, to this end, the cancelling, after due notice given, of all existing licenses for the sale of liquor.

II. The conferring upon all Municipalities the right to adopt one or other of two alternative courses; either (a) to prohibit, if a three-fifths majority of the voters are in favour of so doing, all sale of liquor within its bounds—individuals being permitted to import a limited amount for private use; or (b) to carry on themselves, if a majority of the voters decide to do so, the sale of liquor both for on and off consumption, such sales to be carried on in agencies under the control of a committee appointed by the Municipal Council, and composed half of members of the Council itself, half of citizens of standing co-opted by the Council from outside its own number.

III. These municipal agencies to be plain in character, without adventitious attractions, and subject to regulations as to early closing, no sales on Sundays or election days, no sales to minors or intoxicated persons, no sales on credit, etc., as may be determined on lines similar to those in force in Norway.

IV. The creation of a Central Provincial Board of Control, which shall have power to supervise the proceedings of the Municipal Committees, approve their by-laws, audit their accounts, and see that a proper use is made of any sums handed over to the municipalities out of the profits as provided in Clause V.

V. The whole profit, after paying expenses, to be handed over by the Municipal Committees to the Central Board, and by them assigned to objects of the nature specified in the Statute.

VI. The general line of the distribution of profits to be laid down by Statute as follows: One half to be given in grants to Municipalities for the definite purpose of providing cafes, reading rooms, gymnasia, museums, or any similar counter attractions to the drinking habit, such grants to be in fixed ratio, not to the profits earned by any Municipality but to its population, and to be given in equal proportion to all Municipalities, those which shall adopt Local Option, as well as those which shall adopt the Municipal Trading System. The other half to be assigned to objects of general provincial utility, not such as have been, or would naturally be, provided for out of ordinary revenue, and falling under either one of two heads, (a) Educational, such as University or Technical Instruction, the establishment of a Provincial Art School, or the like; or (b) Social, such as a system of State-aided Insurance against old age or unemployment, homes for the aged or incurable, or any similar institution.

And that a committee be named by the Archbishop to take such steps in co-operation with other bodies as may be necessary to give effect to these proposals.

A splendid presentation of the above was given by Rev. Canon Murray, ably seconded by Mr. E. D. Martin; and after clause by clause had been taken in committee of the whole, the motion as a whole was adopted. The ballot for members of the Executive Committee and for delegates to the Provincial and General Synods resulted as follows: Executive Committee (Clerical), Rev. Canon Murray, Rev. S. G. Chambers, Rev. Canon Gill, Rev. F. C. C. Heathcote, Rev. I. W. Matheson, Rev. A. E. Cowley, Rev. Rural Dean Reeve, Rev. Canon Phair. Lay, Colonel Anstruther, Hon. T. M. Daly, Sheriff Inkster, E. L. Drewery, Dr. H. M. Speechly, W. P. Sweatman, J. P. Curran, E. D. Martin, G. F. Carruthers, J. S. Tupper. The following were elected Synod representatives on the Council of St. John's College: Rev. Canon Gill, Rev. Rural Dean Reeve, J. P. Curran, E. D. Martin. Delegates to Provincial Synod (Clerical), Very Rev. Dean Coombes, Ven. Archdeacon Fortin, Rev. S. G. Chambers, Rev. Canon Murray, Rev. Canon Gill, Rev. Canon Jeffery, Rev. Canon Phair. Lay, Sheriff Inkster, Hon. T. M. Daly, W. P. Sweatman, Chancellor Machray, Colonel Anstruther, G. F. Carruthers, E. L. Drewery. Delegates to General Synod (Clerical), Ven. Archdeacon Fortin, Very Rev. Dean Coombes,

Rev. Canon Murray, Rev. S. G. Chambers, Rev. Canon Gill, Rev. Rural Dean Reeve. Lay, Hon. T. M. Daly, W. P. Sweatman, Sheriff Inkster, Chancellor Machray, E. L. Drewery, Colonel Anstruther.

Moved by Canon Jeffery, seconded by J. G. Dagg: That His Grace be requested to appoint a standing committee on Moral and Social Reform, and that the said committee be authorized to appoint a sufficient number of persons to represent the Church of England in this diocese on the Moral and Social Reform Council of Manitoba; and that the recommendation from the committee on Moral and Social Reform of the General Synod be and is hereby adopted. (Carried.) A canon for a Diocesan Sunday School Association on lines suggested by the Sunday School Commission was adopted. Reports of the Rural Deaneries of Souris, Turtle Mountain, and Selkirk were read and adopted. The Synod closed with the singing of the Doxology, and the Benediction pronounced by His Grace the Archbishop. In connection with the meeting of the Diocesan Synod the annual Sunday School Conference was held. On Tuesday afternoon a meeting was held in Christ Church Schoolhouse. The following programme was presented: Devotions, "What a Layman can do for the Sunday School," Dr. H. M. Speechly. Address by the Bishop of Duluth, "The Sunday School as a Missionary Agency," Rev. S. G. Chambers, B.A., B.D. "The Home Department," Miss Holmes. Interesting and helpful discussion followed these various addresses. "Question Box," conducted by the Field Secretary, Rev. W. A. Fyles, M.A.

On Wednesday evening in Holy Trinity School the annual meeting of the Diocesan Sunday School Association was held. The Archbishop was in the chair. Reports were read by the Field Secretary and by representatives of the various Rural Deanery Sunday School Associations. The election of officers then followed. Vocal selections were given at all meetings connected with the conference. On the Thursday evening of Synod week a missionary meeting was held at which the Archbishop presided. Splendid and moving addresses were given by the Hon. T. M. Daly and Mr. R. M. Dennistoun. These gentlemen are keenly interested in, and good workers in the Laymen's Missionary Movement. On the Wednesday evening during the meeting of Synod the Alumni Association of St. John's College held its annual meeting. E. W. Armstrong in the chair. Supper was served at 6.30, after which the election of officers for 1909-10 took place. Rev. J. W. Matheson, M.A., was elected president. An address was delivered by Rev. S. G. Chambers, B.A., B.D., on "The ways in which the Alumni may help the College in her work." There was a splendid gathering of "Old Boys," and it was decided to form smaller branches of the Association in the several large towns and cities of the West, with the further idea of bringing all the members together during the Selkirk Centenary Exposition, to be held in Winnipeg in 1912.

QU'APPELLE.

John Grisdale, D.D., Indian Head, Alta.

THE DIOCESAN SYNOD.

At the afternoon session, which was opened with prayer by the Bishop, a good deal of important business was transacted, and various reports were received and adopted. The Bishop in referring to a portion of the Executive Committee's Report pointed out that a part of the report referred to the illness of their first Bishop, Bishop Anson, who had recently passed away, and he stated that he was in receipt of a letter written during the time of his illness from the parish of St. Augustine, Bournemouth, England, in which the right reverend gentleman thanked them for their prayers, and expressed a heart-felt wish for the welfare of the diocese. On the motion of the Rev. C. Williams, seconded by Dr. Ellis, a committee consisting of the Dean, Archdeacon, and the Rev. G. L. Dobie, and Messrs. R. B. Gordon, H. H. Campkin, and S. Spencer Page, was appointed to draft a memorial to His Lordship the late Bishop Anson. After some further business had been transacted which included the election of Messrs. O. J. Godfrey and M. Sherwin, as auditors, the voting for the Assistant Bishop took place. Two ballots took place before the Synod adjourned. As by the canons it was necessary that the one elected shall receive at least two-thirds of the number on the roll, and not those voting, this ballot was useless

and another was necessary. In the second ballot Archdeacon Harding received 36 clerical votes and 60 lay votes. This ballot had also the same objection as the first, and another ballot had to be taken. Before this was done, however, the Synod adjourned until the following morning. The first ballot resulted as follows:—Clerical.—The Ven. Archdeacon Harding, 31; the Rev. F. Wells Johnson, 12; the Rev. G. L. Dobie, 4; the Rev. G. T. Beal, 3; the Rev. A. E. Pratt, 2; the Very Rev. Dean Sargent, 1; Canon Cosgrove, 1. Lay.—The Rev. W. B. Adams, 2; Archdeacon Harding, 55; the Rev. Mr. Dobie, 18; the Rev. F. Wells Johnson, 23; the Rev. A. E. Pratt, 4; Dean Sargent, 4; the Rev. G. T. Beal, 1; the Rev. F. C. Cornish, 1; and the Rev. Rural Dean Hill, 1. As by the Canons it was necessary that the one elected shall receive at least two-thirds of the number on the roll, and not those voting this ballot was useless—and another was necessary. The second ballot resulted as follows:—Clerical.—The Ven. Archdeacon Harding, 36; the Rev. F. Wells Johnson, 15; the Rev. G. L. Dobie, 2; the Rev. G. T. Beal, 1. Lay.—The Ven. Archdeacon Harding, 60; the Rev. F. Wells Johnson, 21; the Rev. G. L. Dobie, 11; the Rev. G. T. Beal, 1; and the Rev. A. E. Pratt, 1. This ballot had also the same objection as the first. The Synod then adjourned until the following morning.

Thursday, June 3rd.—After the opening prayers the members proceeded to take a third ballot in the election for the position of Assistant-Bishop of the diocese, and this resulted in the election of the Ven. Archdeacon McAdam Harding to that position. The Ven. Archdeacon has been elected to this position with the right of succession to the territorial bishopric when the See becomes vacant either by the death or resignation of the present occupant. The scrutineers reported a little before noon, and the ballot is as follows:—Clerical.—Archdeacon Harding, 37; the Rev. F. Wells Johnson, 14; the Rev. J. Nelson Dobie, 2; the Rev. F. B. Pratt, 1; total, 54. Lay.—Archdeacon Harding, 75; the Rev. F. Wells Johnson, 25; the Rev. Mr. Cosgrove, 1; the Rev. J. Nelson Dobie, 7; the Rev. F. B. Pratt, 1; total, 109. This balloting gave Archdeacon Harding a total vote of 112 out of a total of 163, which meant a clear majority of the votes cast. No further ballot was therefore necessary, and the result was greeted with applause. Archdeacon Harding is well-known in the West, and has become exceedingly popular. He had a strong following among the laity, to whom his selection is particularly pleasing. Dean Sargent moved that the election be made unanimous, and this was seconded by both Mr. Johnson and Mr. Dobie, and carried quite unanimously by a standing vote. In replying to the standing vote, Archdeacon Harding said he was sure the delegates would understand the mingled feelings which took possession of his heart at the present time. He desired, however, to thank the Synod for this evidence of the confidence reposed in him. "Sometimes I have wondered," he said, "whether or not I should be thankful supposing I had been elected Assistant Bishop of the diocese, but now that the election is over, I would desire to think that this action of the Synod of the Diocese of Qu'Appelle, was inspired and moved by the Holy Spirit. Feeling that I cannot but believe that the Holy Spirit is with us. I will not say more, but simply ask you brethren of the clergy and of the laity, your prayers for me, if I am to be consecrated to the office of Bishop, that I may be faithful to the Catholic Church of Christ, and more particularly to that branch of it which we know and love as the Church of England in Canada. To you, my lord, (addressing Bishop Grisdale), I may add that I hope I may live many years to assist you, and that for many years I may be your help, as well as a strength to the Church." This election of the Ven. Archdeacon Harding was a most popular one, and it was received with ringing cheers.

Regina.—St. Chad's Hostel.—Bishop Grisdale has offered the position of Warden of this hostel, to the Rev. G. Nelson Dobie, of Indian Head. Should he accept the post he will probably enter upon his new duties at the beginning of October. When some three months hence, the ceremony of installing the newly-elected Assistant Bishop of the Diocese of Qu'Appelle is carried out, Bishop Grisdale yesterday announced that he would confer the following dignities:—The Rev. Rural Dean Hill, of Regina, and the Rev. Rural Dean Beal, of Grenfell, to be canons; the Rev. G. N. Dobie, of Indian Head, to be Archdeacon of Eastern Assiniboia, and the Rev. F. W. Wells Johnson, of Moose Jaw, to be Archdeacon of Western Assiniboia.

ATHABASCA.

George Holmes, D.D., Athabasca Landing.

Athabasca Landing.—All Saints'.—The Bishop of the diocese ordained the Rev. F. W. Moxhay to the Priesthood in this church on Trinity Sunday. The candidate was presented to the Bishop by the Rev. C. R. Weaver and the sermon was preached by the Bishop, Mr. Moxhay has been appointed to St. Luke's, Vermilion.

The Rev. F. E. Robins, vicar of Thorpe-Ye-Soken, Essex, England, will take charge of this church in August next. He has also been appointed Diocesan Secretary and Examining Chaplain to the Bishop. The Bishop has appointed as his Commissaries in England the Rev. A. I. Easter, St. Matthew's vicarage, Croydon; the Rev. S. Green, St. Nicholas vicarage, Ipswich; the Rev. E. F. Ault, St. Saviour's vicarage, Plymouth. His Lordship has appointed the following in Canada: The Rev. Canon Renaud, the Andrew's Home, Montreal, and the Right Rev. Bishop Reeve, D.D., Synod Office, Toronto. Secretary, and Treasurer in England, Green "Harewood," Harewood Road, Croydon, who will receive and acknowledge subscriptions and donations.

KOOTENAY.

John Dart, D.D., Bishop, New Westminster, B.C.

THE DIOCESAN SYNOD.

Nelson.—St. Saviour's.—The 9th annual meeting of the Synod of this Diocese opened on a recent date in the parish room of this church at 10.30 a.m., having been preceded by a choral celebration of the Holy Communion at 7.30, and the opening office of the Synod at 10. There were in attendance: The Lord Bishop of Kootenay, the Ven. Archdeacon Beer, and twenty clergy. The lay delegates in attendance were George Johnstone, Treasurer; E. A. Crease, Registrar, and eighteen others. The minutes of the last meeting were read and adopted. The Bishop, with the consent of the Synod, invited the Rev. Rathbone Hartley, M.A. (Oxon.) of Castleton, Heywood, Eng., to sit beside him. The Bishop then delivered his Charge to the Synod, which was afterwards referred to a committee, consisting of the Rev. C. A. Procnier, the Rev. E. P. Flewelling, A. F. Venables and C. W. Busk. The Archdeacon's report was read and adopted. At the opening of the afternoon session the Bishop announced that a memoir of the Rev. Henry Irwin (Father Pat) had been written and is now available. On passing to the next order of business the first motion on the order paper was taken up, the first being a motion of Ven. Archdeacon Beer, as follows:—"That we, the Synod of the Diocese of Kootenay, do respectfully petition the General Synod of the Church of England of Canada asking that it do frame and put into effect a scheme for the superannuation of all aged and infirm clergy of our Church in Canada, their widows and orphans." Archdeacon Beer speaking to his motion adduced figures to show that by the Canons of the Synod it would be 125 years before the Synod at the present rate of contribution would be legally empowered to set aside any sum for superannuation. Quoting from the Methodist book of discipline the Archdeacon urged that the clergy themselves should make more generous contributions to the fund, but, failing that, the attempt should be given up and the Synod of the Kootenays petition the General Synod to frame a larger scheme. Anticipating possible objections he urged that no more was asked of the clergy who had already subscribed a Pension Fund than the early Christians did voluntarily, without even the mild compulsion of a Canon law. The Rev. H. Solly seconded the motion. The Rev. H. Steele spoke in endorsement of the motion, laying special emphasis on the fact that clergy moving from one diocese to another lose under the present system their claims to a diocesan pension. The Rev. T. Blaylock cited the admirable system of the Diocese of Quebec, but thought that it was unlikely to be imitated elsewhere and therefore endorsed the motion. The Rev. F. H. Graham recalled the fact that there was already a special committee of the General Synod of the Church in Canada. The resolution was then adopted unanimously. Archdeacon Beer then presented another motion as follows:—"That the Diocese of Kootenay do commemorate the jubilee of the Church in British Columbia by raising a sum of not less than one dollar per communicant, the money accruing from this effort to be placed to the credit of the Kootenay Bishopric Endowment Fund." The Archdeacon thought it a reproach to the Diocese of

Kootenay that it paid nothing at all towards the stipend of the Lord Bishop, while poorer people in England had already contributed more than half the required amount. The Rev. F. H. Graham, who seconded the motion, said that he fully recognized all the difficulties in the way of raising special funds, but that it would be most regrettable if the whole fund were raised outside the diocese. The Rev. H. Solly followed Mr. Graham to the same effect. The Rev. T. Green thought more might be done by the parishes of Kootenay. Mr. George Johnstone, disagreeing with preceding speakers, thought too much effort was being directed towards the Bishopric Endowment. He thought the most urgent need of the diocese was new parishes and new churches. Further he felt the proposed endowment of \$50,000 was utterly inadequate. The Rev. R. Hartley, late of the Diocese of Manchester, invited to speak on motion of the Rev. T. Green, stated that the English friends of Kootenay hoped earnestly for the completion of the endowment of the Bishopric, expecting therefrom a greater stimulus to both clerical and lay effort. The Bishop agreed to a great extent with Mr. Johnstone. He felt that a Bishop with an inadequate income was crippled for good work. Mr. E. A. Crease contended that the income from \$50,000 might safely be estimated at \$3,500 at the least, which with the grant of a suitable residence, would be sufficient. The Rev. C. A. Procnier thought a canvass of the diocese would be very successful. The motion was then unanimously adopted. Mr. A. F. Venables moved: "That whereas the expenses of the clergy attending the Synod are paid, and whereas it is not possible to carry on the business of the Synod without the attendance of lay members, be it resolved that the travelling expenses of lay members be paid it being a heavy tax on them, especially those attending from a distance." Mr. Venables urged that every argument in favour of paying the expenses of the clerical delegates applied equally to the case of the laymen. The motion was seconded by Mr. C. W. Busk. Archdeacon Beer had no objection to the motion but suggested that often lay delegates were thoughtlessly exacting and made their entertainment unnecessarily expensive. The subject was spoken to by the Rev. T. Green and the Rev. H. Solly and Messrs Busk, Johnstone and others. Mr. Johnstone reminded the Synod that funds were not available for entertainment of all delegates. The Rev. J. Leech-Porter thought it highly desirable that each parish in the diocese should be represented by at least one lay delegate. After further general debate Mr. Venables modified his motion to apply to only one lay delegate from each parish. Mr. C. W. Busk assented to the change. A vote being taken by orders the motion was passed by both clergy and laity. The Rev. F. H. Graham then moved: "That the Executive Committee be authorized to draw up and cause to be manufactured such a supply as may seem suitable of registers for baptism, marriages and burials, whereby a uniform and legal system of registration may be obtained throughout the diocese." After Mr. Graham had spoken in support of his motion, several others spoke, some approving others deprecating what seemed to them unnecessary expense. A controversy having arisen over the legality of re-registration, Mr. Johnstone, remarked that the only legal registration in British Columbia was that in the Government agent's office. Mr. Graham having changed his resolution to read as follows: "That the Executive Committee be authorized to procure such a supply as may seem suitable of registers for baptism, marriages and burials, whereby a uniform and satisfactory system of registration may be obtained throughout the diocese." It was adopted. The Synod then adjourned until the following day. The special Synod service anthem, "Awake, Awake, Put on Thy Strength O Zion" (Sir John Stainer), was beautifully rendered by the choir, accompanied on the organ by Mr. T. Brown, late of Hong-Kong. The sermon was preached by the Rev. E. A. St. George Smyth. This service was held on the evening of the first day.

The second day was marked by several animated discussions. The two most interesting were provoked by motions offered, respectively, by the Rev. F. V. Venables, and the Rev. F. H. Graham, the first being a protest against any revision of the Book of Common Prayer unless by a Synod of the whole Church of England throughout the world; and the second, a resolution from the General Synod of the Church of Canada urging greater efforts by clergy and laity for municipal and social reform. The first business taken up at the morning session was the election of officers, which were as follows: Clerical Secretary, the Rev. F. H. Graham; Lay Secretary, Mr. Fred. Irvine; Treasurer, Mr. George Johnstone; Auditor, Mr. J. M. Lay; Registrar, Mr. E. A. Crease. Executive Committee, nominated by the Bishop, the Rev.

E. A. St. George Smyth, of Trail, and Mr. C. W. Busk, of Kaohance; elected Rev. C. A. Procnier, E. P. Flewelling, and H. Steele, and Messrs. A. F. Venables, C. A. Cox, and H. Bird. The report of the committee on the Bishop's Charge was then read by the Rev. E. P. Flewelling. The Charge was in part as follows:—At the opening of his address, after referring to the last meeting of Synod, held two years ago at Vernon, the Bishop spoke of his visit to England last year, where he attended both the Pan-Anglican Congress and the Lambeth Conference, and, on his return to Canada, the General Synod in Ottawa. He then went on to speak of his visitation of the diocese, which is still in progress, and next referred at some length to the recent deaths of the Rev. J. H. Lambert, of Vernon, and the Ven. Archdeacon Small, of Lytton. The Bishop spoke next of changes which had taken place in the clerical staff of the diocese. He next referred at some length as follows to the organization of the Church in Canada. The Bishop said: "I propose on this occasion to speak briefly on the organization of the Church in Canada, and also on the various associations and guilds we have among us for general and local purposes. We send a member to the General Synod and we are here assembled in the Synod of our diocese. It has been suggested that the dioceses of British Columbia should be joined into an ecclesiastical province with, of course, a Provincial Synod. Obviously this is unnecessary. The question is would it be expedient? In my opinion it would not be at present. It would involve additional expense without any corresponding advantage. Reasons may possibly be advanced which would cause me to alter my opinion, but I have not heard of them. I fail to see that anything would be gained by delegates from Cranbrook, Fernie and Metlakatla going to Vancouver or Victoria to discuss affairs of the ecclesiastical province. The General Synod gives us now all we need, and shall need in the near future. No doubt the time will come when the increase of population will make it expedient to subdivide our diocese, and there may be a need of a Provincial Synod. There is another matter which we have not yet duly considered, but which with regard to the welfare of the Church will compel us to consider and settle who should be the presiding officer of the Houses of Bishops, both in the General and Provincial Synods. The name matters very little. We may adhere, as probably we shall, to the old title of Archbishop, or we may prefer that of Primus as in Scotland or Presiding Bishop as in the United States. The office however, is important. It involves additional labour and responsibility which men advanced in years may well shrink from taking upon themselves. And while every diocese elects its own Bishop, no diocese should be permitted to claim at the same time a kind of precedence over all others in the Province or in the Dominion. How shall we prevent this? Further, it is clearly undesirable that a newly appointed Bishop should be obliged to preside over the deliberations of his brethren. This incongruity is avoided in different ways, both in Ireland and in the United States. The question is not pressing but when it does become so, it should be decided by men who have calmly considered it in all its bearings. Another matter which should have our earnest and prayerful attention is that of episcopal elections. Experience has shown that we must be on our guard against questionable or distinctly improper methods introduced from civic politics. Articles in newspapers are to be deprecated, and appeals to party spirit must be avoided. The more quietly and reverently an election can be conducted the better it will be for the welfare of the Church. No speeches should be allowed after the nominations which should be followed by silent prayer. A Diocesan Synod might do well if its Canons permitted it to delegate the election to two or three English or Canadian Bishops, specifying perhaps, certain conditions such as age, training and experience.

The Bishop then spoke at some length of the various Diocesan organizations, and then, in closing, he referred to the proposed theological college for the Province and to the meeting which took place in Vancouver lately at which the founding of a separate theological college was discussed.

It was moved by Mr. F. V. Venables, and seconded by Mr. N. F. Kendall, "that this Synod deprecates any attempt at the present time to either alter said book or to adopt it in any particular to the needs of our Empire believing that the needs of our Empire as a whole are the truest needs of its several parts, and that the maintenance of such a bond of union as the Prayer Book as it stands has proved itself to be, linking British people beyond the seas with the Motherland, is of infinitely more importance than the consideration of our own merely personal needs, and believing further that it is better to wait with

patience until the Church throughout the world shall as one unit and with one voice, so enrich and adapt the said book, as that it will be found sufficient for all, both in the Motherland and in Britain beyond the seas. After some discussion the motion was lost by a vote of 19 to 13. The Rev. F. H. Graham moved: "That the Synod of the Diocese of Kootenay welcomes the publication of 'The Book of Common Praise,' and having regard to the fact that this Hymn Book, particularly designed for the use of the Church of England in Canada, and compiled by a committee of the General Synod, has received the unanimous and enthusiastic endorsement of both houses of that body, urges its adoption, as soon as possible, in every parish in the diocese." As no copies of the book were available the motion was withdrawn, after the Rev. H. A. Solly had objected to the name. The Rev. F. H. Graham presented a motion that the clergy and laity be urged to work for municipal, moral and social reform and where practicable to form councils for that purpose. Many clerical and lay delegates took part in the debate that followed, generally pointing to difficulties and to the danger of misdirected effort. Mr. Graham replied in an eloquent and forceful speech. He referred to the Synod sermon preached by the Rev. E. A. St. G. Smythe on the duty of lay Christians. He admitted the value of quiet and private influence but declared that on some questions manhood as well as Christianity demand a strong, definite and public stand. He denounced especially the acquiescence of the men of Nelson in what he termed a shameful state of things, where professional vice was so established as to constantly attract the attention of the young of both sexes on the water-front. For the sake of the children the men of the cities of Kootenay should cleanse those cities. He emphasized the fact that the whole business was conducted in defiance of law by both residents of restricted districts and their patrons. He denounced also the immunity given to such places in selling liquor free from all the restraints usually accepted by hotels of the better class. He declared himself ready to work against this evil at all times and with any co-labourers offering. Mr. Graham's address was warmly applauded and his motion unanimously adopted. A motion offered by the Rev. M. H. Winter and T. Blaylock to introduce the Quebec system of paying the clergy all from a common treasury formed by assessment of parishes was referred to the Financial Sub-committee of the Executive Committee of the Synod. When the Synod resumed its session after luncheon, the report of the Committee on the Bishop's Charge was taken up. The Executive Committee were instructed to write calling attention to, and enclosing a copy of that part of the report of the Charge dealing with the proposed Theological College at Vancouver, in which they heartily endorse the Bishop's remarks to the following: Bishop Perin, of Columbia; Bishop Stringer, of Yukon; the Archdeacon of Columbia; the Principal of Wycliffe College, Toronto; the C.M.S.; the C. and C.C.S. of London, to the leading evangelists of England through the Dean of Canterbury, and Sir Charles Tupper, of Vancouver, mover of the resolution determining to found an independent theological college on strictly evangelical principles. Recommendations by the Executive Committee that the date of holding Vestry meetings should be changed from Easter Monday to the first Monday in January, or within thirty days thereafter, and that the financial years of the Synod and individual parishes should coincide with the calendar year were adopted. The Rev. C. A. Procnier conveyed an invitation for the Synod to meet at Revelstoke. His Lordship signified his acceptance. The Treasurer was authorized to pay the travelling expenses of one delegate from each parish represented. Rural Deans were appointed as follows: The Rev. F. H. Graham for Nelson; the Rev. E. P. Flewelling for Cranbrook; the Rev. C. A. Procnier for Revelstoke; the Rev. T. Green for Okanagan, and the Rev. H. Steele for Greenwood. A vote of thanks to the Rev. Rathbone Hartley was passed by standing vote. The Rev. E. P. Flewelling and C. W. Busk were appointed to the Diocesan Court in place of the Rev. J. H. Lambert and F. Fraser. The Rev. F. H. Graham moved that the Committee on Religious Education be discharged and delegates elected to the Committee of the General Synod. Archdeacon Beer, the Rev. F. H. Graham, Messrs. F. Irvine and C. A. Cock were elected. The Foreign District Committee of the S.P.C.K. and a Special Committee on Beneficiary Funds were discharged. Election of delegates to the General Synod resulted as follows: Archdeacon Beer the Rev. F. H. Graham, the Rev. H. Steele, the Rev. E. P. Flewelling and Messrs. C. R. Hamilton, C. W. Busk, C. A. Cock and E. A. Crease. The diocese will be represented on the board of the M.S.C.C.

by the Archdeacon, the Rev. F. H. Graham, Messrs. Busk and Cock. Thanks were tendered by the visiting delegates to the Rev. E. A. St. G. Smyth, to the organist and choir of St. Saviour's Church and to The Daily News. The Synod was then dismissed with the Benediction.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

Carcross.—Four thousand miles of travel by canoe, by dog train and on foot is involved in the series of pastoral visitations upon which Bishop Stringer, of the Yukon diocese, has just left White Horse. The measure of his zeal being the better appreciated when it is remembered that he was obliged to devote all the last winter to the recovery of his health at Kincardine, Ont., where Mrs. Stringer and their children will spend the summer. Leaving this place on Empire Day, the Bishop went to Edmonton, from which centre he will traverse the vast northland interior to Fort Macpherson, a distance of 2,000 miles, visiting the isolated church missions en route. From Fort Macpherson he will continue northward 250 miles to Herschel Island in the Arctic Ocean, where he, with his wife, was stationed among the Eskimos six years ago. After visiting that mission post he will return overland from the Arctic to Fort Yukon, which he hopes to reach in time to catch one of the late steamers up to Dawson. The Bishop expects to reach Dawson by June 1, and to reach Fort Macpherson by July 10th. The trip to Herschel Island and return to the mainland will consume three or four weeks, and he will have no time to lose if he reaches Fort Yukon by the end of September.

Correspondence

ACKNOWLEDGMENT.

Sir,—The following amounts have been received by me towards Christ Church Building Fund. Kindly acknowledge same in "Canadian Churchman," and oblige. Huron Branch of Woman's Auxiliary, \$50; St. Paul's, Dunnville, \$5; St. Jude's, Brantford, Ont., \$5; Grace Church, \$3; St. James', \$3; Parish of Kilowna, B.C., \$5; Life Membership Woman's Auxiliary of Mrs. Hattie Parker, Brandon, Man., \$25; total, \$96; amount already acknowledged, \$2,742.64; total to date, \$2,838.64.

R. S. Wilkinson,
Rector, Christ Church, Fernie, B.C.

APOSTOLIC SUCCESSION.

Sir,—The communication in your issue recently, under this heading contains, I will not say, mis-statements, but rather mistakes, which having regard to the interests of the Church should not pass unchallenged. 1. Those of your readers who have well-stocked Divinity libraries, which I have not, can testify if they will, to the fact that most of our leading Divines since the Reformation, and before the Oxford revival, held and taught the "esse," and not the "bene esse" only, of Episcopal ordination, e.g., the works of Archbishops Laud, Andrews, Beveridge, Bramhall, Bull, Pearson, Sparrow, Cosins. I have before me Archbishop Potter on Church government, and Wheatly on the Prayer Book, both of whom wrote before the Oxford Revival, and both maintain the "esse." In an article in the "Evangelical Newspaper," it was also asserted that Laud and the Caroline Divines taught this doctrine. 2. If this doctrine was not taught and acted upon during the reign of Queen Elizabeth and the Stuarts, by the rulers both in Church and State, what were the Presbyterians fighting against? What was the prelaty that was denounced, equally with popery, in the Solemn League and Covenant. There was in those days no question of Ritual, only a very mild form existed in the Cathedrals, none in parish churches. 3. The policy of Queen Elizabeth and her advisers was altogether inconsistent with the belief only in the "bene esse;" their true policy in that case would have been to have united with the continental Protestants who were all Presbyterians, and have reorganized the Church under Superintendents called Bishops, like the Episcopal Methodists. But what they actually did was to call out from their obscurity and retirement, not men in the prime of life, ripe scholars, eloquent preachers, successful pastors who had made full proof of their ministry; but four decrepit old men,

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as appears from Dyce's famous picture of Parker's consecration, whose only qualification was that they had received the Holy Ghost for the office and work of Bishops in the Church of God by episcopal consecration, who could just confer the outward and visible sign of the laying-on-of-hands with prayer, a mere mechanical act unless accompanied by the "gift" that St. Paul claims to have given to Timothy, that he might ordain presbyters in every city who should be thus empowered to "teach as those having authority and not as the scribes." 4. So with the Bishops at the time of the Restoration of Charles II.; it is absurd to suppose that they, while believing that Episcopal ordination was not essential, and that the 1,800 ministers who refused to submit to that requirement, had "been set apart by the prayers of the congregation, and had given the only Divine test of a valid ministry, viz., its fruits;" should yet at the same time, deprive them of their benefices, solely because they would not submit to Episcopal Ordination. 5. Then again, at the American Revolution, is it reasonable to believe that the clergyman elected as Bishops, should set out upon what was in those days of stage coaches and sailing vessels, a long, expensive, and hazardous journey to obtain that from the Scottish and Anglican Bishops which they believed to be non-essential. 6. Then again at the present time, if the necessity of Episcopal Ordination is not the doctrine and rule of the Anglican Church, is it not gross inconsistency for Bishops who deny the "esse" of episcopacy to require any Nonconformist preacher, desiring to take office among us, and who gives "the only Divine test of a valid ministry, its fruits," to submit to Episcopal Ordination before he is allowed to open his mouth in any of our churches.

E. Soward.

CHURCH UNION.

Sir,—In his address at the annual archdiaconal conference, the Venerable Archdeacon of St. Andrew's, Montreal Diocese, is reported in your columns as follows: "And she (the C. of E.) is no less right in her significant silence touching the existence or possible development of other ministers with possible Divine authority to preach the Gospel." But he is hardly correct in this statement, and thus may create a false impression. Canons 9, 10, 11 and 12 of 1604, adopted by the Church of England in Canada as applicable in principle, are distinct in the assertion of the very opposite opinion to that of the Archdeacon's. The first states that all who separate themselves from the Church of England and combine themselves in a new brotherhood, are to be regarded as excommunicated ipso facto. The second censures all such ministers as take to themselves the name of another Church not established by law, and holds them to be excommunicated. The third holds that any who affirm that meetings, assemblies, or congregations other than those established by law, are true and lawful churches are likewise excommunicated. And the last lays down the law that whosoever affirms that it is lawful for any sort of ministers or laymen to join together in causes ecclesiastical and submit to such government, are also excommunicated ipso facto. It is evident that the Church of England is neither silent nor agreeable in the matter. That these canons express the mind of the Church is plain from the Litany and other parts of the Prayer Book and ordinal. The question of Episcopacy is now a "more clausam," as the Committee on Union of the General Synod has, I believe, taken the ground that it cannot be discussed in any scheme of union, except theoretically.

Geo. Bousfield.

Sir,—that "ing set have to allow r by the vices i of a di the set wrongl tences, they d though as, e.g vices. Prayer, is some vice of after t tences the per immedi such a (witho tences

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PRAYER BOOK REVISION.

Sir,—Please allow me to emphasize the notice that "T. G." draws to the fact that all the opening sentences of our Matin and Evensong offices have to do with "The Fact of Sin"; and then allow me to point out the mistake that is made by the compilers of some of our occasional services in, more Americano, interposing sentences of a different tone in this penitential portion of the service. These M. & E. offices rightly (or wrongly) open with the note of penitence—sentences, exhortations, confession—and so long as they do that we do wrong to import a new thought into this preparatory part of the office, as, e.g., in Harvest Thanksgiving and other services. Did the office open with the Lord's Prayer, as I believe Rev. C. H. Short tells us is sometimes the custom in Japan, when the service of Holy Communion immediately follows, after the Benedictions, then such diverse sentences would not be so inappropriate, for then the penitential note is struck till we arrive at the immediate preparation for Communion, and in such a Matin office, or in a festal Evensong (without Exhortation, etc.) these varying sentences might be entirely appropriate.

A.

THE DUTY OF THE HOUR.

Sir,—*"Fidelis"* strikes a right note of warning. We dwellers in country places took far more from the Sunday School Forward Movement than from the Laymen's Missionary Movement, which excellent in itself, has more influence in large centres of population. Moreover, we who believe in Sunday Schools have been working along similar lines long before the Laymen's Movement started. My observation of western country parishes compels me to believe that, unless the Sunday School Forward Movement is encouraged and pushed, the English Church will become obsolete and regarded as a fossil institution. I hope the Sunday School Commission will not appoint a Dominion Field Secretary. The field is too large for one man. Each diocese can and should have its own field secretary, and will find that nothing in the way of organization of rural parishes answers so well as the possession of a field secretary of the right sort. Doubtless the commission would organize from time to time a real Sunday School Conference extending over several days. Then possibly there would follow a Sunday School paper worthy of the Church and containing a joint diocesan scheme of lessons constructed on sound pedagogical principles. At present the Sunday School is the only effective means for creating real members of the English Church, and alone can deliver us from the half-baked, absurd type of so-called Church person who knows neither Bible, Creed, nor Catechism, but is called "English Church" because "father and mother were staunch; yes, and went to church regularly."—H. M. Speechly.

HEADMASTER, BISHOP'S COLLEGE, LENNOXVILLE.

Sir,—When Dr. Bidwell resigned the headmastership of Bishop's College School, Lennoxville, on his appointment to the Deanery of Ontario, an influential committee was appointed to find a successor who would well and wisely carry on the management and traditions of the school, which, I need hardly mention, is one of the oldest and best-known public schools in Canada. From over sixty applicants for the position, a first rate man of wide experience was selected and appointed, but after having accepted he was subsequently obliged to withdraw on account of ill health. The committee of selection are now empowered to offer a higher salary, and to take plenty of time about the matter in order that the very best man available may be secured for this important post. Applications may be sent to the secretary, Bishop's College School, Lennoxville. Until the new headmaster is appointed the school will be placed in the charge of Mr. J. Tyson Williams, a graduate of Cambridge University, the very successful and efficient headmaster of the Preparatory School. Mr. Tyson Williams has been appointed acting headmaster of the school, and parents may have full confidence that, when the school opens in September next it will be under thoroughly efficient management. All communications with regard to the entrance of new boys should be sent to Mr. Tyson Williams.

A. H. Guebes.

Bishopsthorpe, Que.

REVIEWS.

The Oxford Hymn Book.—Oxford: At the Clarendon Press.

A very interesting experiment in the way of Hymnbook compilation and especially so to us of the Canadian Church who are looking forward with such keen expectation to the publication of our own book in September. We call this an experiment, because the compilers expressly disclaim any suggestion that they are endeavouring to add yet another to the many collections which for want of a better word we must call "popular." This is not intended to be, and never could be, one of that kind; and would be of comparatively little use in churches where eight or ten hymns are sung every Sunday, or for the many types of persons and congregations whom, for example, the compilers of the Book of Common Praise had in mind. This book is intended rather for use in college chapels and the University Church in the ancient seat of learning from which it comes, and no doubt will find a welcome there. To the ordinary lover of hymns it will be valuable as containing some which he does not find in the commonly used collections, and as containing many of S. S. Wesley's tunes, which are very little known. The book owes a great deal from a musical point of view to the excellent work of Dr. Basil Harwood, organist of Christ Church Cathedral, Oxford, whose reverent treatment of harmonies to the old plainsong melodies is worthy of special commendation.

Anselm's Theory of the Atonement, the Bohlen Lectures, 1908. By George Cadwalader Foley, D.D., Professor of Homiletics and Pastoral Care in the Divinity School of the Protestant Episcopal Church in Philadelphia. Longmans, Green and Company. Price, \$1.50.

Dr. Foley suggests by his title that his book is a treatise on Anselm's great work, *Cur Deus Homo*; it is, however, more than this; it is, as he says in the Preface, a critical and historical study of the claim that the Reformation dogma of the Atonement is the Catholic doctrine. Dr. Foley believes very firmly that this claim is without sufficient foundation, and in a short but valuable introduction and in subsequent sections on the Patristic Teaching and on the Anselmic Theory he argues with great force that the "dogma, which seems so harmless and even comforting to those who have not thought about what it involves, has been a serious obstacle to the faith of many." Dr. Foley has done really good service to the faith in uttering this protest against the position that there is only one possible orthodox view of the Atonement, and in bringing together so weighty an array of authorities to show that the view which claims for itself that exalted place is not the view held by many of the greatest and wisest teachers of the Church in all ages.

Abba, Father: A Comment on the Lord's Prayer. By Walter Lowrie, M.A., rector of St. Paul's American Church, Rome. Longmans, Green and Company. Price, 4s. 6d.

"It is the express aim of this book," says the writer, "to illustrate the Lord's Prayer by the experience of Jesus as that is revealed and in the history of His life." This is an original purpose, and it is carried out with commendable thoroughness; but the book is disfigured by some extravagances of thought and objectionable expressions. We do not, for instance, think that the term "brusque" should have been used to characterize our Lord's reply to the Rich Young Ruler, and there is a certain want of refined reverence in saying that our Lord taught that "the Ten Commandments will not budge," even though these words are given as a quotation from Lowell; nor do we see that any good purpose is served by an attempt to revive the word "acquist," which, we believe, Milton endeavoured—surely without any valid reason—to add to the English language.

Christianity and Human Thought.—By Rev. J. O. Murray, M.A. London: S.P.C.K., 1909.

We do not remember having seen a publication so small in size yet so clear in thought and concise, yet within its limits so marvellously comprehensive as this. With admirable candour competent scholarship, and wise and tactful treatment the learned author has addressed himself, not merely to the strong points of his great subject, but to difficult points as well round which controversy has striven and doubt and gloom have

too often hovered. No one can read the bright and interesting pages of this attractive and instructive little book without having his faith strengthened, his knowledge broadened and his heart warmed with gratitude to its reverend writer. It cannot have too wide a circulation, especially amongst young men.

For Love of Our Lord.—By the Rev. Jesse Brett, L.Th. London: A. R. Mowbray & Company, Limited, 1908.

An excellent little manual is this, full of wise and affectionate counsel and comfort for the author of "The Holy Mount." The fifteen short chapters beginning with "Home Life" and ending with "Love" are most cheering and profitable reading.

The Spirit of Christ in Common Life.—By the late Chas. Bigg, D.D. London: Longmans, Green & Company. Price, 6s. net.

This book contains a series of addresses and sermons by the late Canon Bigg, who held the chair of Ecclesiastical History in the University of Oxford. The Dean of Christ Church has selected and edited the sermons, and the Bishop of Oxford contributes an introduction couched in his usual felicitous language. Dr. Bigg was a combination of the mystic and the practical man. He had a brilliant college career, then he had for years the discipline of practical parochial life, and in his closing years he came back to Oxford to teach on a higher level. He stirred sympathy and curiosity in his hearers, and good listening was the result. There are grouped in this book addresses given at a retreat for Oxford tutors, two addresses to clergy on "The Blessings and Trials of a Country Parson," four ordination addresses, and some sermons preached on various occasions (and all of them brief). Dr. Bigg's beautiful character is revealed in these addresses. The mystic shines through all. They are full of suggestiveness and unconventional freshness. A sermon on the "Value of Education" is preached from the text "Canst Thou Speak Greek?"

Archdeacon Dowling gives a most interesting account of "The Patriarchate of Jerusalem" in a pamphlet published by Charles North, London. Price, 1s. 6d. net.

He describes the past history and the present position of this ancient see, and gives a statement of the relation in which the Anglican Bishop in Jerusalem stands to the Patriarch of the Greek Church.

The One Volume Bible Commentary.—Edited by the Rev. J. R. Dummelow, Queen's College, Cambridge. The MacMillan Company. Price, \$2.50 net.

For years Bible students have been longing for a good commentary on the whole Bible in a single volume. The volume before us seeks to fill that want, and speaking broadly, it admirably succeeds in doing so. The contributors include scholars in England, the United States and Canada. The Canadian writers are Prof. Jordan, of Kingston; Prof. Abbott-Smith, of Montreal; Prof. BcFadgen, of Toronto, and Dr. Paterson-Smyth, of Montreal—a proportion unusual in a work of this kind produced in England. Introductions to the various books are provided and notes on the principal difficulties, textual or doctrinal, which may arise in connection with them. The general standard of the detailed commentary is maintained at a high level. There is prefixed also a series of articles on the larger questions suggested by the study of the Bible as a whole, such as, introduction to the Pentateuch, the Creation Story and Science, Genesis and the Babylonian inscriptions introduction to Hebrew Prophecy, the Teaching of Christ, Life and Work of St. Paul, Miracles, Inspiration, Bible Antiquities, Bible Chronology. The whole volume is a model of condensation. The contributors have endeavoured to incorporate in their work the most assured results of modern scholarship in interpretation, authorship and archaeology, while avoiding opinions of an extreme or precarious kind. Possibly some of the "assured results of modern scholarship" in the matter of date and authorship, may require modification in the future, but the critical standpoint is liberally conservative. The volume will prove of great service to general readers, and ought to find a place in most Biblical libraries.

We draw the attention of our readers to the dividend notice of the Sun & Hastings Savings & Loan Company, which appears in another column

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HOME BANK OF CANADA
SIX OFFICES IN TORONTO
QUARTERLY DIVIDEND
Notice is hereby given that a Dividend at the rate of Six Per Cent. per annum upon the paid up Capital Stock of this Bank has been declared for the three months ending the 31st of May, 1909, and the same will be payable at its Head Office and Branches on and after Tuesday the 1st day of June next. The Transfer Books will be closed from the 17th to the 31st of May, both days inclusive.
By order of the Board,
JAMES MASON,
General Manager.
Toronto, April 21st, 1909.

The Pioneer Trusts Corporation of Canada
After twenty-five years' successful management of trusts of every description the Corporation confidently offers its services as
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Mr. George Gordon King has been nominated to succeed the late Mr. G. C. Thomas as Treasurer of the Board of Missions of the American Church.

The Rev. Canon Alexander has been appointed treasurer of St. Paul's Cathedral, in succession to Dr. Lang, the Archbishop of York.

A generous gift of £1,000 has been paid in at Lloyds Bank, Colmore-row, Birmingham, for the benefit of the Bishop of Birmingham's Fund, by an anonymous contributor.

Plans have been approved for the pro-cathedral church of St. Barnabas and St. George, Baltimore, Md. It is hoped to have this building completed within a year.

Mr. H. J. Johnston, a member of the select vestry of Christ Church, Cork, was lately presented with a case of cutlery and a gold watch as a parting gift by the members of the select vestry and congregation. The rector of the parish, the Rev. G. W. Healey, B.D., presided.

The Bishop of Gloucester has appointed the Rev. C. H. Ridsdale, Vicar of St. Margaret's, Leytonstone, Essex, to the post of Diocesan Canon Missioner, in succession to the Rev. Canon Alexander, now a residentiary Canon of St. Paul's.

In commemoration of their silver wedding Mrs. Madden, the wife of the Ven. Archdeacon Madden, was lately presented with a portrait in oils of the Archdeacon. The Bishop of Liverpool made the presentation on behalf of the subscribers to the fund.

On Trinity Sunday, in Grace Church, Pittsburg, a handsome Communion service of sterling silver, the gift of the Sunday School in loving memory of a former rector, the Rev. R. J. Coster, D.D., was dedicated by the Bishop of the diocese.

It has been decided to commission Mr. Mark Milbank to paint a portrait of the Bishop of Richmond, to be presented to him in recognition of his services to the diocese of Ripon in the last twenty-one years. A piece of plate is also to be presented. About £440 has been raised.

The rector of Aldington has succeeded in getting £175 out of the £250 required for carrying out the memorial to Erasmus who was once rector of the parish. The plan is to complete the fine tower, built thus far by Archbishop Warham, Erasmus's friend and patron, but never finished, for some cause or other.

As the result of expert examination of Upper School, Eton, it has been

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Even a child can ice a cake perfectly, in three minutes, with Cowan's Icing. Eight delicious flavors. Sold everywhere.
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found that some of the masonry needs repairing, and the exterior of the ancient building will probably be overhauled. Upper School was built by Sir Christopher Wren after the Restoration, and the interior has just been repainted.

Brasenose College, Oxford, founded by William Smyth, Bishop of Lincoln, and Sir Richard Sutton, of Prestbury, in Cheshire, in the year 1509, celebrated its quadricentennial recently with the fitting ceremonial of laying the foundation stone in connection with an extension of the college. The stone, appropriately enough, was laid by the present Bishop of Lincoln, who is the visitor of the college. The ceremony was attended by the Chancellor (Lord Curzon), the Vice-Chancellor, several heads of houses and visitors from near and far. The occasion was signalled by the conferment by the Chancellor of the honorary degree of doctor of civil law upon the principal of the college, Mr. C. B. Heberden. The ceremony took place in the Sheldonian Theatre.

A pectoral cross was presented to the Right Rev. T. N. Morrison, D.D., during the session of the lately-held Diocesan Convention of Iowa. The cross, which is very handsome and of solid gold, commemorates the ten years of service the Bishop has rendered the Church in Iowa. It is simple in design. The centre of the face is marked by a monogram made of the first two letters of the Greek word for Christ, viz, Chi and Rho, which stand out in bold relief. In the extremities are set four fine amethysts.

The Bishop of London recently consecrated the Chapel of the Holy Spirit at St. Peter's, Cranley-gardens, South Kensington. The chapel is the gift of members of the Morris, Campbell White, and Delafeld families, in memory of their ancestors in England and New England. In an address the Bishop said that the chapel was one of the noblest and most beautiful gifts made to the diocese for many years,

and there was something very touching in the spirit in which it had been offered. It was the spirit of gratitude for the love and care and example of parents and grandparents, and side by side with that was gratitude from the New World for a debt to the Old.

The dedication of the Chapel of the Intercession, which has been added to Lis Escop, the residence of the Bishop of Truro, took place last week. Beneath the chapel is a guest hall, the walls of which are covered with old Flemish tapestry, the gift of Mrs. Hawkins. An object of interest in the chapel is a bust of John Wesley, "in commemoration of his visit to Kenwyn and in reverent memory of a great evangelist and reformer." The cost

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Recipe Book Free
Special Edition, Containing 1,000 of the Most Successful Recipes and Prescriptions.


You do not often get anything worth having for nothing, but here is an exception of which we want to tell you.

Edmanson, Bates, and Company, of Toronto, have recently published a paper-covered edition of Dr. Chase's Recipes, which comes near to being the most useful book for its size that was ever printed.

There are altogether about 1,000 recipes and prescriptions, and these are such as are almost sure to be needed at one time or another in most homes.

The first section of the book is devoted to the Symptoms and Treatment of Disease. Then follows a department devoted to Beauty Culture, which is, of course, of especial interest to women, containing as it does scores of formulae for exquisite toilet preparations. Under Miscellaneous Ready Recipes are found many useful household recipes. The latter part of the book is taken up with a Veterinary Department, which, on account of the valuable prescriptions which it contains for curbs and spavins, may prove itself worth hundreds of dollars to horsemen and farmers.

You will be astonished at the wealth of information contained in this book, and as the edition is limited, we would suggest the advisability of writing at once to Edmanson, Bates, and Company, Toronto. Kindly mention this paper when writing, and enclose a two-cent stamp to pay postage.

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of the new buildings and other improvements about the house and grounds has totalled, £3,744, of which £3,449 has been raised, including £1,000 from one donor.

The Rev. Andrew Ewbank Burn, D.D., Rector of Handsworth, near Birmingham, has been nominated by the Crown for the living of Halifax, vacant by the appointment of Canon Savage to be Dean of Lichfield. Dr. Burn, who was born at Bareilly, India, was educated at Clifton Col-

THE SUN AND HASTINGS SAVINGS AND LOAN COMPANY OF ONTARIO.

Notice is hereby given that a half-yearly dividend at the rate of six per cent. per annum upon the paid-up capital stock of this company has been declared for the current half-year ending June 30th. The same will be payable on and after July 2nd, 1909. By order of the board.

W. PEMBERTON PAGE,
Manager.

Toronto, June 14th, 1909.



ONTARIO.

Provincial Loan of \$3,500,000

THE GOVERNMENT OF THE PROVINCE OF ONTARIO, under the authority of Chapter 8, of the Statutes of Ontario, 1909, invites subscriptions from the public for a loan of \$3,500,000 on bonds of the Province of Ontario, or "Ontario Government Stock."

The bonds will be dated 1st June, 1909, and payable on the 1st June, 1939, in denominations of \$1,000 each, with coupons attached for interest at the rate of four per cent. per annum, payable half-yearly on the 1st June and 1st December in each year at the office of Provincial Treasurer, Toronto, or at the offices of the Bank of Montreal in Montreal, Canada, and in New York N.Y. at the holder's option. Bonds will be made payable to bearer, and on request will be registered in the office of the provincial Treasurer and endorsed as payable only to the order of certain persons or corporations, and on request of holders will be exchanged for "Ontario Government Stock" at any time.

"Ontario Government Stock" will bear interest from the 1st day of June, 1909, principal payable on the 1st day of June, 1939, and interest at the rate of four per cent. per annum will be paid half-yearly by cheque on the 1st day of June and 1st day of December in each year. "Ontario Government Stock" may be subscribed for in sums of \$50 or multiples thereof and will be transferable in the books of the Treasury Department only by the holder or his attorney in similar manner to transfers of bank stock.

The issue price during the month of June, 1909, will be 102 for each \$100, and after the 30th day of June, 1909 the issue price will be 102 and interest accrued from the 1st June, 1909.

ALL BONDS AND INSCRIBED STOCK ISSUED UNDER THE AUTHORITY OF THE SAID ACT ARE FREE FROM ALL ONTARIO PROVINCIAL TAXES, CHARGES, SUCCESSION DUTY AND IMPOSITIONS WHATSOEVER.

Purchasers of stocks or bonds will be required to send certified cheque with the application, payable to the order of the "Provincial Treasurer of Ontario." This loan is raised upon the credit of the Consolidated Revenue Fund of Ontario, and is chargeable thereupon.

Subscribers should state whether they desire bonds or "Ontario Government Stock."

Example: A subscriber for \$1,000 will have the option of taking either a bond or "Ontario Government Stock." A subscriber for \$750 will be given "Ontario Government Stock," as bonds are only in the denomination of \$1,000.

A. J. MATHESON,

Provincial Treasurer,
Treasury Department, Parliament Buildings, Toronto,
3rd June, 1909.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

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lege, Charterhouse, and Trinity College, Cambridge, of which University he holds his degree of D.D., and he took a third class in the Classical Tripos in 1885. After being a student at Auckland Castle under the late Dr. Lightfoot, Bishop of Durham, he was ordained in 1887, and became curate of St. Cuthbert, Gateshead, where he remained four years. A couple of years' further service as curate of St. Andrew's, Auckland, preceded his preferment in 1893 to the rectory of Kynnersley, Salop, which he held for eleven years before he went to Handsworth.

A work of restoration of more than passing interest has just been effected at the quaint old church of St. George, Esher, in the thorough renovation of its 300-year-old clock. The church was formerly the parish church of Esher, but in 1856 was closed on the completion of the new church on the other side of the Portsmouth Road. It was St. George's that the late Queen—then Princess Victoria—used to attend when she stayed at Claremont with her uncle, the late Prince Leopold, afterwards

MUSKOKA TRAFFIC INCREASING ON THE CANADIAN NORTHERN ON ACCOUNT OF THE EARLY ARRIVAL AT THE RESORTS.

The public are becoming educated to the fact that it is no longer a late-at-night proposition to get to points on the lakes. The "Lake Shore Express," leaving at 10.00 a.m., goes straight through to the centre of the lake district, making direct connection with the best boats at Bala Park and Lake Joseph, arriving hours earlier than other routes: Hamill's Point, 2.45 p.m.; Port Sandfield, 3.30 p.m.; Royal Muskoka, 4.30 p.m., and other points in proportion. Handsome illustrated literature free and all information at City Office, corner King and Toronto Streets, and Union Station. Phone Main 5179.

the King of the Belgians, and the church has also associations with the name of Britain's great admiral, Sir Francis Drake. The clock, which was restored this Easter, after a lapse of some forty years, dates back to the early part of the seventeenth century, and is a fine specimen of early horological workmanship. The weights that drive the works are cannon balls.

Magna Charta Island, at Wraybury, near Windsor, is to be sold by auction. This historical property comprises an ancient residence of the Norman-Gothic style, notable on account of the fact that it contains the celebrated stone-topped "King John's Table," whereon Magna Charta is popularly believed to have been signed. The building is noted for its painted room, so called because its panelled walls are decorated with the shields and coats of arms of the barons who were present at the signing of the Charter. It is here that the famous stone may be seen. It has the following inscription: "Be it remembered that on this island, 15 June, 1215, John, King of England, signed Magna Charta, and in the year 1834 this building was erected in commemoration of that great and important event by George Simon Harcourt, Esq., Lord of this Manor and then High Sheriff of the county." In the grounds are beautiful fine old walnut trees.

The old parish church at Queenborough, Kent, which was built by Edward III. in the middle of the 14th century, has during the past two years received many beautiful gifts and what was only a comparatively short time ago a bare, plain building is gradually becoming a very beautiful sanctuary. The latest gift to the church consists of two massive oak chairs made and presented by Mr. J. W. Williams, who is a working man of the town. Placed, one on each side of the altar, the chairs add dignity and beauty to the sanctuary. They are exceedingly handsome in appearance and of exquisite workmanship. The work was done by Mr. Williams in his spare time, and has occupied a considerable period in execution. For the most part the chairs are made of oak from the old man-o'-war, H.M.S. "Forte," which was partially destroyed by fire in the Medway some three years ago. The chairs are of considerable intrinsic value, but the gift is invaluable as manifesting the spirit of love to the old church. On a recent Sunday the altar was vested in a new festal frontal, which is alike costly and beautiful in material and workmanship and was the work of a lady resident in the parish.

Two very handsome gifts have been recently presented to St. Columba's, Nairn, in memory of the late Miss Clark, of Balblair, a devoted member of St. Columba's, who greatly valued the means of grace provided by the Church's services, and specially in the Most Holy Sacrament of the Altar. The memorials chosen were therefore such as might be used in connection with that holy service; and they also supplied a long-felt want, namely, a credence paten and an altar book. The credence paten, the gift of the Rev. Canon Kelly, rector of St. Nicholas, Cole Abbey—an old and valued friend—is of solid silver, and in keeping with the style of the rest of the holy vessels, and bears an appropriate inscription, beautifully engraved in Old English letters. The altar book, the gift of Miss Rae, of Balblair, niece of the deceased lady, is a very handsome volume, bound in rich red morocco, finely tooled. It bears on the upper cover a very fine gilt cross, and the corner mountings and clasp are also gilt, and all bearing a fleur-de-lis pattern very chastely and artistically done. The book contains the Scottish and

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37

English Liturgies, besides the usual altar services. The paper is very strong, and of the best quality, and the type singularly clear and fine. The altar book was used for the first scriptio: "Presented to St. Columba's Church, Nairn. To the glory of God and in pious memory of Alice Clark. August 8th, 1907. R.I.P." The altar book was used for the first time on Whitsunday.

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Mr. William Graham, Atwood, Ont., writes:—"My wife had been ill for some time with nervous prostration and two of the best doctors we could get failed to help her. She gradually became worse and worse, could not sleep and lost energy and interest in life. She was given up in despair when a friend advised a treat of Dr. Chase's Nerve Food.

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