

# Canadian Churchman

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

Vol. 32.

TORONTO, CANADA, THURSDAY, AUGUST 16, 1906.

No. 31.

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The Clergy House of Rest will be opened for the reception of guests on Friday the 29th of June.

Board 50 cents per day

As the accommodation is limited, early application (by letter) is requested to

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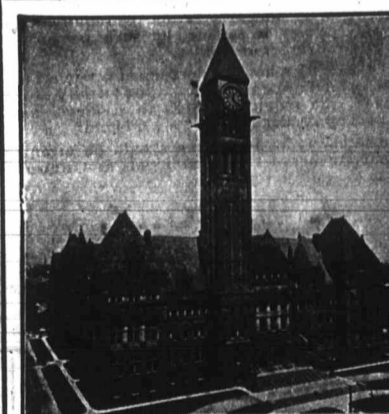
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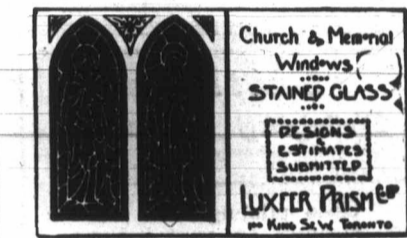
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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers...

ENTRY. Entry may be made personally at the local land office or the district in which the land is situated.

HOMESTEAD DUTIES. A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto, to perform the conditions connected therewith...

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

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

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

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

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

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

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

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

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

W. W. CORY

Deputy Minister of the Interior

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

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J. D. McDONALD, District Passenger Agent, Toronto.

SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situated.

The homesteader is required to perform the conditions connected therewith under one of the following plans:

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

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.

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

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

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But Suppose Now

your income ceased entirely. How would the family manage to get along? Do you not think they might find it difficult?

Then, with this one hundred dollars a year, which you do not absolutely need, would it not be wise to procure a policy of life insurance with a strong company such as the

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Lessons

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# Canadian Churchman.

TORONTO, THURSDAY, AUGUST 16, 1906.

Subscription . . . . . Two Dollars per Year  
(If paid strictly in Advance, \$1.00.)

**NOTICE.**—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in advance, \$1.50.

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ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

**BIRTHS, MARRIAGES, DEATHS.**—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

**THE PAPER FOR CHURCHMEN.**—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

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**RECEIPTS.**—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

**CHEQUES.**—On country banks are received at a discount of fifteen cents.

**POSTAL NOTES.**—Send all subscriptions by Postal Note.

**CORRESPONDENTS.**—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications.

FRANK WOOTTEN,  
Box 34, TORONTO.  
Phone Main 4643.  
Offices—Union Block, 36 Toronto Street.

## Lessons for Sundays and Holy Days.

Aug. 19—Tenth Sunday after Trinity  
Morning—1 Kings 12; Romans 16.  
Evening—1 Kings 13 or 17; Mat. 26, 31 to 57.

August 26—Eleventh Sunday after Trinity.  
Morning—1 Kings 18; 1 Cor. 7, to 25.  
Evening—1 Kings 19, or 21; Mark 1, 21.

Sept. 2—Twelfth Sunday after Trinity.  
Morning—1 Kings 22, to 41; 1 Cor. 12, to 28.  
Evening—2 Kings 2, to 16, or 4, 8 to 38; Mark 6, to 14.

Sept. 9—Thirteenth Sunday after Trinity.  
Morning—2 Kings 5; 2 Cor. 1, to 23.  
Evening—2 Kings 6, to 24 or 7; Mark 9, 30.

Appropriate Hymns for Tenth and Eleventh 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.

### TENTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 256, 311, 314.  
Processional: 291, 303, 305, 393.  
Offertory: 218, 240, 258, 280.  
Children's Hymns: 213, 217, 280, 339.  
General Hymns: 4, 26, 226, 231.

### ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.  
Processional: 34, 37, 516, 542.  
Offertory: 210, 215, 511, 546.  
Children's Hymns: 336, 338, 340, 571.  
General Hymns: 7, 36, 288, 294.

### Think and Do.

How well these words point out the source and issue of a large portion of the work of life. Not all by any means as the bulk of men take their thinking at second hand, and do as they are told to do. Apart from their direct spiritual instruction, there is in the Collects an amount of wisdom drawn from human experience, which is not only profound and philosophic, but intensely practical as well. Were men to study and profit by these simple, beautiful, and most helpful prayers of the Church, as they might well do, they would become wiser as regards the things of this world, and they would acquire more and more "the spirit to think and do always such things as be rightful."

### Farming.

When the Guelph College was established, the belief then commonly held was that town and city boys whose tastes led them to farming would obtain there, insight into the routine, and knowl-

edge of cattle and crops which when supplemented by experience, would enable them to live useful lives at their chosen occupation. Guelph has now become a very technical institution, and there is apparently much need of the more elementary institutions, not one but several throughout the land. Professor Bailey, of the Agricultural Department of Cornell, has made some enquiries among the young men going in for farming, and has compiled the results for the "Century Magazine." There were 261 students in all; 193 country bred, 68 town boys. These represented the advanced students out of a large class. While from the replies all looked forward to making a living off the farm, money-making was not the inducement to select the life. Sixteen town boys thought there was money in it, and thirty-nine farm boys thought it a profitable occupation. The chief reasons were the love of out of doors and nature, and the independence of a farmer's life. "Freedom from labour unions," "noble work," cheap living, "one can see the results of his labour," and "better life in old age," were the aspirations noted. There are everywhere boys and girls who would rather be farmers than anything else, and yet an unprejudiced observer would find our farms denuded of young men and women who crowd into towns and cities and leave the old people to get along the best way they can with hired labour. There is something wrong in the educational atmosphere when this is the case. It would be better for the nation that town and city boys should be trained for country life than country boys for city life, and these people would succeed better in the long run.

### Warm Weather.

Those who fancied that heat would be the exception and coolness the rule this summer have been somewhat beside the mark. We must confess to a liking for summer weather in summer. Abnormal change in climate is not only upsetting to one's calculations, but upsetting to one's health as well. Granted that excessive heat is a menace to life as well as health: prudent precaution in dress and diet; moderation in exercise; and avoidance of undue exposure are good guarantees of safety. The heat of summer plays a useful part in maturing and enriching fruit, flower and grain—and with a due amount of rain ensures a bountiful harvest, and shall we add a contented farm house.

### Summer Services.

It would be opportune and interesting to our readers—many of whom have not had the benefit of a holiday trip—were some of our people who have returned from vacation, through the medium of our correspondence columns, to give in short and graphic letters the result of their observation and experience of Church work in the neighbourhood visited by them respectively. We want to know more of one another as brother Churchmen. And we feel that in this direct and unconventional way a good deal of light could be let in on the outlying branches of the Church, and interest and sympathy roused, with a good result all round.

### Our Own Kin.

Very little notice is taken by our press of the so-called Pan-American Conference about to be held at Rio de Janeiro. It may be a proper setting down to our bumpiousness to know that the existence of Canada is ignored by the Pans, which includes the mighty States of Colombia, Venezuela, Uruguay, and Paraguay. On the other hand it shows us an example to be followed, and a warning. We desire peace of all things, at the same time we think that we have certain

rights which are entitled to respect. Therefore, if we and the other parts of the Empire are wise we should take warning and not remain the fortuitous bundle of sticks that we are at present. Why not follow the example of the other bodies and form a union of the British Empire in America for the prompt collection and distribution of commercial information, and also for mutual assistance. Such a conference of delegates from Newfoundland and Canada to British Guiana, and embracing the intervening Islands and the possessions of the mainland would be of immense value. In every sense commercial, political, and sentimental, our outlook would be broadened, our brotherhood riveted. As it is every effort made, naturally so, to keep us farther apart. We do not know or understand each other as we should. The beneficent sphere of influence of the Empire should be increased on this continent, not overshadowed.

### The Apocrypha.

It is a pleasure to come across societies which would increase our knowledge of the Scriptures. So we hail the society for the study of the Apocrypha, a much neglected portion of the sacred writings, so little heard of that when on rare occasions attention is drawn to them, the bulk of the people are full of the distrust of the unknown. Such an instance occurred at the exhibition of 1851. It is an old story now, but it is that the late Prince Consort, to whom we owed not only this exhibition, but its successors, chose a motto from the Apocrypha. Though apposite, it was not popular, because people could not find it in their Bibles. Somewhat similar was the discomfort when a copy of the Bible, including the Apocrypha was needed at the Coronation. There are reasons why some books contained in it are unsuited for general circulation. But its value as literature, as history, as filling part of the long gap of Jewish progress between the Old Testament and Christ's coming, is very great. This society publishes a periodical called Deutero-Canonical, and numbers many of the Archbishops among its patrons.

### Ecclesiastical Discipline.

The report on this by no means unimportant subject by the Royal Commission appointed in England has attracted widespread attention in Church circles. It may be, and probably is impossible by any means known to man, to bring about absolute uniformity in all the details of the conduct of Church worship. But there should in the case of our Branch of the Church at least be some means devised by which the peace and progress of the Church should be duly maintained, and its catholicity and uniformity duly recognized and emphasized. We are glad that there seems reasonable ground for hope that the parent branch is disposed at last to take a step forward in this regard. We shall watch the result with unusual interest.

### The Trinity Ideal.

We are indebted to a correspondent who deserves to call the attention of friends of the Trinity Ideal to St. David's College at Lampeter in Wales. It is a theological seminary, but is also a small university granting degrees in Arts as well. The honour course is modelled on that of Oxford. Besides, after two years' residence, a student, who has taken an honour course can pass onto either Oxford or Cambridge, and under affiliation arrangements, on a further two years' residence, take a degree at one of these universities: Lampeter is, of course, much more unpretentious and economical than either Oxford or Cambridge. But as the Principal said on Degree Day, they in Lampeter welcomed, rather than deprecate-

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ed the union of true religion and sound learning, and valued in national life a college which conferred and students who received their degrees, In nomine Patris et Filii et Spiritus Sancti. To show the relative size of St. David's, this was a record year, the numbers were 130, and financially the college was \$50,000 richer than last year through gifts of money.

#### St. John the Baptist.

At the annual meeting of the London Diocesan Association of Lay Helpers, the Bishop of London as reported in "Church Bells," gave an inspiring address on the character and work of St. John the Baptist. The secret of St. John's power lay in the force of his convictions, and the way in which he drove those convictions home to the heart of his hearers. His was, indeed, a lesson and a great example for all loyal members of the Church to follow; they might not all think alike on certain questions, but they must stand shoulder to shoulder in order to maintain sound principles. Very earnestly would he beg them not to be "felly-fish" Church-people, but to take St. John the Baptist as their model. There was, of course, the courageous independence of St. John the Baptist but with the exercise of the spirit of independence there must always be combined the necessary amount of tact. Tact was not always in evidence. An earnest Christian working-man friend of his was good, but tactless, seeing that he got kicked out of his workshop about every six weeks through his "independence," and then expected him (the Bishop) to keep his wife and children.

#### Training Boys.

The other portions of the Empire are renewing their efforts after emigrants in consequence of the success of the Canada fever. From Sydney we get a league prospectus which contains the following sensible paragraph. The League is prepared to find places for agricultural labourers, and also for lads who desire agricultural experience as pupils to farmers, where they will receive a thorough training in practical agriculture and dairying. The greatest care will be taken to place the lads with reputable and up-to-date men. If there are any parents in Great Britain who do not know how to start their sons in life, they could not do better, if the lads are ready to rough it for a time, than send them out to New South Wales. This is a wise proposal, in line with our own needs, but needs which are completely neglected. Our city and town boys have no means whereby they can fit themselves for farming or for being useful emigrants to the North-West. Many would develop healthy farmers were their later school years combined with work at a farm college.

#### Pan Anglican Congress of 1908.

The Committee of the Congress have drafted the subjects to be treated at the Congress, taking for their guidance the desires expressed by Dioceses throughout the world. This scheme has now been forwarded to all dioceses in the Anglican Communion with the request that an opinion may be expressed upon it by Bishops, by Synods, Diocesan Councils, or whatever body may be called together in the next few months. And it has been earnestly requested that such opinions may be received in London not later than December 31st, 1906, in order that they may be fully considered by the Committee in London not later than February, 1907. By Easter, 1907, it is hoped that the final programme may have been completed. It is hoped that chairmen both for the sectional meetings of experts and for the great evening meetings in the Albert Hall may be chosen in large measure from Churchmen outside the Mother Country, but it is proposed to elect secretaries of the sections as soon as possible in order that there may be as much devolution of business as possible; and that each

section may be made efficient without loss of time. An eight-page free leaflet has been issued and can be obtained from the S. P. C. K. by anyone post free on application. It gives a popular account of the Congress, and is meant for wide distribution. The "Pan Anglican Pamphlet" has been revised up to May, 1906, and can be obtained from the S. P. C. K., price 4d. A free eight-page leaflet on the thank-offering and methods for organizing it has been written by Bishop Montgomery, and can be obtained from the secretaries of the Congress post free, Church House, Westminster.

#### SICK VISITING AND MODERN NURSING.

The Church, and we use the term in its widest sense, is suffering from the effects of several over-reactions against old-established conditions and practices. In no respect have the evil affects of curing one mistaken extreme by another been more strikingly illustrated than in the matter of sick visiting. Time was, and not so long ago, when the sick among their other tribulations, were called upon to endure the well-meant, but often cruelly excessive ministrations of religion at the hands of the clergy or their assistants, official or non-official. The parson, as a matter of course, equally with the physician, had the right of entry to the sick room, and any restraint upon him would have been regarded as a species of sacrilege. All this is now reversed, and so quickly and effectually has it been accomplished that we appear only now to be working up to the full realization of the fact that in all critical cases of illness, the clergyman has practically ceased to have any official rights or prerogatives, and has been in this respect reduced to the level of the ordinary layman, from whom nothing more is expected than a decent solicitude for the invalid, coupled with a readiness to extend the ordinary offices of good neighbourliness should the occasion arise. That the old state of things, which permitted not only the clergyman, but often any neighbour or acquaintance to come and go at will, has been ended to the great gain of the invalid, no one save ourselves least of all, will attempt to deny. This most salutary change has revolutionized our system of nursing, which, thanks to the introduction of the trained nurse, one of the greatest boons ever conferred upon suffering humanity, has now been raised to the dignity of a science. Nevertheless we are forced to the conclusion that so far, at all events, as the clergy are concerned, this undoubted reform has been carried too far. The exclusion of the clergyman from the sick room, which is becoming, if it has not already practically become, almost universal is to the loss not the gain of the patient. We are quite ready to admit the fact that there are injudicious clergymen, just as there are injudicious physicians, and even occasionally injudicious trained nurses, whose ministrations might disturb or fatigue the patient. But such individuals everyone whose opinion carries any weight whatever, will admit, are rare, and they can easily be dealt with. The normal parson who comes into the sick room is thoroughly alive to the danger of over-doing his ministrations, and to the vital necessity of exercising tact and moderation, and that a word or two softly spoken, the gentle pressure of the hand, or even an unspoken kindly salutation is often all that can be safely undertaken. The danger of some bustling, boisterous person with loud, strident voice, brusquely cross-examining the patient, and blurring out all sorts of disquieting pronouncements upon his spiritual condition, is a bogey which only exists in the imagination of the professional attendant, over-anxious it may be to magnify his (or her) office. And the admission of the clergyman to the sick room is, we are convinced, in the majority of cases, not only spiritually but physically beneficial. He comes

as the doctor's best ally, to encourage and cheer. He speaks words of hope. He exhorts the patient to co-operate in the treatment, and inspires him with confidence in the physician. The good that the tactful and experienced pastor can do in this way can scarcely be over-rated, and his exclusion from the sick room, which is now becoming so common, is on this and other grounds to be profoundly regretted. It is time that the clergy asserted themselves in the matter.

#### WHERE ARE THE YOUNG MEN.

Someone recently remarked in the columns of an American Church paper that, while "Everyone seemed to think the parson had a snap, no one seemed anxious for the job." This seems to be the prevailing condition of things in all portions of the English-speaking world, in connection with all the Protestant churches, including our own. The influx of candidates for the ministry, on both sides of the Atlantic, continues with a visibly weakening volume, and threatens to subside into alarmingly small dimensions. In the Mother Church the conditions with one or two spasmodic and unsustained improvements have, during the past twenty-five years been steadily and progressively worsening, and in the absence of marked and permanent betterment threaten ere long to become acute. Here in Canada the case apparently is not quite so bad. We are not lamenting as they are, in England a serious actual decrease in candidates. But relatively in this young and rapidly growing country the situation is probably at least as disquieting as in England, and demands equally serious searchings of heart. Into the consideration of the numerous causes adduced for the present state of things, so far as we know, unique in the history of modern or past Reformation Christianity, we do not, except with one exception, at present propose to enter. The present distress may be due in a measure to the growth of scepticism, to inadequate salaries, to the superior attractiveness of other professions, to the decay of parental authority, or on the other hand, to the directly hostile influence of parents unduly solicitous for their sons' worldly prosperity, etc. But there is one undoubted cause for the paucity of candidates, which in our opinion has not received sufficient attention, and with which we would now briefly deal, and that is the apathy of the clergy themselves. How many of our present candidates, in training in our Divinity colleges, owe the step they have taken to the influence of their own parish priests. Out of one hundred Canadian ordinands during, say, the last quarter of a century, what per centage of them could honestly say that their clergyman had appreciably biased their choice. How many of our parishes, some of them populous and cultured, have failed in the course of an entire generation to supply a single candidate for the ministry. To how many of our clergy has it ever occurred that they have the slightest responsibility in this matter, and that they are morally bound, when it can be legitimately done, to use their influence towards recruiting the ranks of the commissioned officers of the army of God. To a very small per centage we fear. Here and there we find men who seem fully awake to this responsibility, and whose parishes wherever they have served, have been noted as fertile fields for supplying candidates. But with the great bulk of the clergy we fear it is quite otherwise. It is a scarcely a side issue with them, let alone a vitally and essentially important part of their work for God and humanity. In the recent address on this subject, issued by the C.C.M.S., and which it is to be hoped was widely read, this aspect of the question was necessarily omitted. It might well be followed up with an urgent appeal from the Bishop's address. For we are persuaded it is badly needed, and that the remedying of the present distressful conditions is mainly in the hands of the clergy.

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FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

In a forceful and courteous letter Mr. J. Mercier McMullen, takes exception to our criticism of the three Bishops who called upon their Synods to condemn the High School Geography of Ontario because of its supposed erroneous teaching. We ventured to state that the passage quoted by their Lordships as justification for their censure did not appeal to us as warranting their protest, and we questioned the fitness of Synods to decide off-hand, problems concerning which even skilled theologians are not agreed. Mr. McMullen differs from us entirely. This, of course, is cause for regret, but we certainly have no fault to find with him for expressing opinions contrary to our own. If we have done an injustice to the Bishops we shall thank him for putting us right. Every one will commend their Lordships' watchful interest in the education of the young and their desire to protect the minds of youth against what is untrue and misleading. That may be taken for granted. The position taken by the Bishops referred to raised two distinct points, namely: (1) The textbook in question teaches evolution; (2) evolution is contrary to Christian doctrine and truth. The first point of our criticism was that the passages quoted by the Bishops did not appeal to us as justifying their contention. In other words we do not see that the natural construction of the quotation given involves the hypothesis of evolution at all. Here it is. "But the study of the rocks has an interest for us beyond their mere origin, their formation and their use,—a deeper and more important interest, for it reveals to us the story of life on the earth from its lowly beginnings in humble seaweeds, or in a mass of gelatinous matter that wove for itself a slimy covering from the waters of the sea to its crowning development in man, etc." We confess we can see no "evolution" there. It may possibly be found elsewhere in the book, but not in this sentence. There is nothing said about the "sea weeds" or "gelatinous matter" working itself out by processes of evolution through various stages of vegetable and animal life even unto man. The meaning to us seems tolerably plain, even if somewhat awkwardly expressed. The author is calling the attention of young people to the wonders of the rocks—those apparently dull and uninteresting features of the earth. He has endeavoured to stimulate interest by referring to their origin, formation and use. But more interesting than all these he says is the light they throw upon the story of life on the earth—life from its humblest beginnings to its highest development. That in our opinion is not only harmless, but true to fact.

If our interpretation of what is apparently the most dangerous passage in this book be correct, we think we were amply justified in calling upon the leaders of our Church to use greater care when dealing with such subjects. Now the second question raised is the alleged contradiction of Christian doctrine involved in the acceptance of evolution. We do not agree with Mr. McMullen in the opinion that a Synod convened for an entirely different purpose is really quite prepared to pass upon this subject at a moment's notice. We do not know that any considerable section of the Church has formally declared itself upon the question of evolution and our conception of the subject would lead us to think that it is a much more serious problem to handle than Mr. McMullen would imply. However, we do not propose to enter upon a prolonged discussion of a question we have never raised. We may have been wrong, but in our opinion three men occupying high official positions in the Church spoke unadvisedly and one Synod endorsed with undue haste the official utterance.

We regret to say that we have been unable to change our opinion.

It is really deplorable that our Canadian newspapers should give so much publicity to the details of the misdeeds of degenerate foreigners. A wealthy young blackguard in New York commits a nefarious crime and immediately the people of Canada have to be informed of all the disgraceful episodes of his criminal life. It is a mighty poor compliment to Canadian intelligence that we should be presumed to be overwhelmingly interested in the perfidy of every filthy young nobody that succeeds in getting his name into the newspapers of New York. If all signs do not fail we shall be treated by our own Canadian press, when the trial of this good-for-nothing millionaire is in progress, to a daily grist of slush which will do its part to make our youth accustomed to all that is most base in life. It appears to us that the descent to inferno is easy enough without having the newspaper press of our country jump in, to add its influence to facilitate the down-going. Surely there is enough of human interest more wholesome in its character to be found in the endless incidents and processes of the world without compelling us to take note of the way worthless profligates can debauch themselves and the community in which they live. We should let the newspapers of this country know that we are not deeply interested in the social garbage of a degenerate set.

The Anglican Church has been officially invited to join with the Presbyterians, Methodists and Congregationalists in an attempt to reach a basis of union. The unofficial protests against being left out of these negotiations have been harkened to and now a very grave responsibility will be thrown upon us. The invitation comes to the Bishops individually and under any circumstances it will be some considerable time before an official reply can be given. Presumably the House of Bishops will have to meet and discuss the situation and eventually the matter will be handed on to the Special Committee on Church union appointed by the General Synod. This is the body that will have to carry on the negotiations if we become partners in this conference. We can recall no occasion in the history of our Church in this country when the demand for wisdom, foresight, dignity, transparent sincerity and high-minded resolution to do the right thing was so apparent and imperative as in this. To handle this subject in any other than the highest spirit of devotion to truth and righteousness would be to bring shame and confusion upon us. If we enter the negotiations it must be with a sincere desire to contribute something to the solution of the problem, and if we are obliged to withdraw we must withdraw with a consciousness of having done our best. The man who has a tendency to play to the gallery should have no part or lot in such an undertaking. We would like to add this that the custom of putting forth the Lambeth quadrilateral does not appeal to us as particularly wise as a means of promoting union. We insist upon four points, three of which are conceded before we make the demand. The responsibility for the authority of the Scriptures, and the Creeds, and for the due administration of the Sacraments is not ours only, then why appear to make them ours? If other communions say they accept three out of four of our propositions and call upon us to concede the fourth, we are made to appear as though we wanted the earth. The fourth point, namely, the historic Episcopate, is the one point for which we must assume full responsibility. That will be the great battle-ground in all negotiations. Union will not come for years let the Church, therefore, endeavour to outline a position towards which a public opinion will gravitate in the years to come.

Spectator.

The Churchwoman.

RUPERT'S LAND.

**Ancrum.**—A union meeting of the Woman's Auxiliary branches of Bradwardine district was held at St. Matthew's Church, July 24th, at which nearly forty ladies were present, six of whom came from St. George's, Kenton; four from St. John's, Upland; three from Christ Church, Wheatland; the others from St. Matthew's Senior and Junior branches. The W.A. Litany service, held in the church, with an administration of the Holy Communion and a short missionary address by the Rev. J. H. Gibson, was followed by an adjournment to the lawn of the rectory, where Mrs. Gibson took the chair, and asked for the reports of the delegates to the annual W.A. meetings at Winnipeg. These were read by Mrs. Steede, Mrs. Harvey, Miss Ferguson, and Miss Wallace, and were very interesting and helpful. After some discussion and motions the meeting was closed with the Benediction. Miss Wallace opened a parcel of Japanese articles sent from Miss Young, Missionary in Japan, and most of these were readily sold and orders taken for others of a similar nature. Refreshments, social intercourse, and lawn tennis followed.

CALGARY.

The annual meeting of the Diocesan Board of the W.A. was held on St. James' Day, July 25th. There was a celebration of the Holy Communion, the Bishop being celebrant, assisted by the Rev. G. A. Ray, M.A. The Rev. Canon Greene preached an excellent and very helpful sermon. The meeting was held in the Church Hall. The president, Mrs. J. S. Hall, presided. Reports were read from each of the eight parochial branches now in existence, and the secretary reported that the membership list now numbered 123. The following officers were elected for the ensuing year: Honorary president, Mrs. Pinkham; president, Mrs. Hall; recording secretary, Mrs. A. Allen; corresponding secretary, Miss Pinkham; Dorcas secretary, Miss Moss; treasurer, Mrs. A. E. Cross; "Leaflet" editor, Miss Wood; Literature Committee, Mrs. G. H. Webb, Mrs. Ryan, and Mrs. Marker. The pledges undertaken last year were doubled, and in addition \$5 per annum was undertaken towards the salary of the matron at Moose Fort, Diocese of Moosonee, and the Board pledged itself to raise \$100 towards the Diocesan Parsonage Fund. The Board was greatly encouraged by the enthusiasm displayed at the meeting.

Boys and Girls

**Ottawa.**—The baseball season in the Anglican Amateur Athletic Association is rapidly coming to a close, and by the end of the month it will be known who are to be the proud possessors for the next twelve months of the two handsome and valuable challenge cups that have been so generously donated to the association. Owing to the fact that many of the best players in the parochial clubs were pledged to other organizations for this season before the "Anglicans" got well under way, and to the further fact that the schedule was carried too far into the holiday season, the games have not been as well contested as might be desired; however, much useful experience has been gained in this first year's work, and under its guidance these difficulties will be avoided in future seasons. The standing of the clubs at the time of writing is as follows:

Seniors.

Club.	Played.	Won.	Lost.	P.c.
St. Matthew's	9	8	1	.888
All Saints'	8	7	1	.875
St. John's	10	6	4	.600
St. Luke's	9	5	4	.555
St. George's	8	4	4	.500
St. Alban's	8	3	5	.425
St. James'	7	0	7	.000
St. Mathias'	7	0	7	.000

The standing of the juniors, who are playing in two series, is as follows:

Series (A).

Club.	Played.	Won.	Lost.	P.c.
St. Alban's	9	8	1	.888
St. Luke's	8	7	1	.875

St. Barnabas' .....	7	4	3	503
St. Margaret's .....	4	0	4	000
St. James' .....	5	0	5	000
St. Mathias' .....	5	0	5	000

## Series (B).

Club.	Played.	Won.	Lost.	P.c.
All Saints' .....	4	4	0	1,000
St. George's .....	5	3	2	600
St. Matthew's .....	4	2	2	500
Cathedral .....	4	2	2	500
St. John's .....	7	1	6	143

At the conclusion of these two series the winners in each will play off for the cup.

**Brotherhood of St. Andrew.**

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

The Rev. T. E. Chilcott, rector of Parry Sound, writing to head office, states that he has been considering the formation of a Chapter in his parish for some time. Definite steps will be taken in the early fall towards placing an active Chapter at work.

Pledges towards extension work received from Toronto Chapters during the present Brotherhood year reach the sum of \$1,206.57, and \$1,223.40 has been pledged from places outside Toronto.

Among the callers at head office last week was the Rev. R. W. Hogue, rector of St. James', Wilmington, N.S., who, with his wife and family, are enjoying a vacation in Toronto.

Holy Trinity, Toronto, has now a Junior Chapter, as well as an active Senior Chapter, at work, and a Senior Chapter has been formed at Lloydminster, Sask.

Two hundred and sixty (260) active Senior Chapters and fifty-seven (57) active Junior Chapters is the standing of the Brotherhood of St. Andrew in Canada at this date.

North Sydney, C.B., where they have had an active Senior Chapter for years, is now taking steps to form a Junior Chapter, the Rev. A. P. Shatford, the rector, stating that they have already held two good meetings of the lads.

The General Secretary has been for the past month at head office, and has attended a meeting of the Dock Committee at St. George's Schoolhouse, a meeting of the southern district at St. Philip's Schoolhouse, at which an address was delivered, and also a joint meeting of the St. Matthew's Seniors and Juniors, the men and lads present being urged, in an earnest address, to remain true to the first principles of the Brotherhood. Mr. Thomas also conducted the open-air service in connection with St. Matthew's Mission on Thursday evening last, and on Sunday last gave the address at the Dock service, conducted by the Brotherhood of St. Andrew.

In order to cope with the rapid growth of the Brotherhood in the West the Dominion Council have decided upon the appointment of a Western Travelling Secretary, with headquarters in Winnipeg, and to cover the field through to the Pacific Coast. It is expected that one of the most earnest and active of Brotherhood men will receive this appointment, to take effect September 1st, or, at latest, October 1st.

The incumbent of All Saints' Church, Morris, Man., in a letter states that he is an old Brotherhood man, and wishes to get Brotherhood literature so that a Chapter may be formed.

The members of the Meaford Chapter lately visited the Thornbury and Clarksburg Chapter, and the men of St. Paul's Chapter, Wingham (one of the most active in Huron Diocese), are planning to visit Blyth, so that a Chapter may be formed there.

**Home & Foreign Church News**

From our own Correspondents.

**NOVA SCOTIA.**

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

**Bridgewater.**—The Rev. Geo. M. Ambrose, assistant at St. Luke's Cathedral, Halifax, succeeds the Rev. R. W. Norwood at this place. Mr. Ambrose, who is the youngest son of the late Rev. Dr. Ambrose is a King's man, and has a brilliant record as a worker and preacher.

**Joggins.**—The Rev. P. G. Corbin, who has been in charge of this parish for the past few years, has moved to New Dublin. He will be succeeded by the Rev. J. Baird, recently ordained to the deaconate. Mr. Baird is a graduate of Acadia.

**Morden.**—At a festival recently held here, considerably over \$200 was realized for the building fund of the church. Morden, anciently known as French Cross, is an outstation of the parish of Aylesford, one of the oldest of our Nova Scotia parishes, and founded shortly after the deportation of the Acadians in 1755.

**King's College.**—The Special Committee of the Board of Governors of the College met last week in Halifax. The newly appointed President, the Rev. C. F. Boulden, was present, and received a hearty welcome. The Revs. V. E. Harris, of Bedford, and G. R. Martell, of Maitland, were appointed lecturers in Divinity; Mr. G. M. Acklom, M.A. (Cantab) was appointed Professor of Mathematics. This is a very popular appointment. Mr. Acklom is well-known in the Maritime Provinces as a very successful educationist, and founder of the Harrow House School for Boys, in Halifax. It was determined to fully carry on the work of the college as heretofore.

**Wolfville.**—At a special meeting of the Rural Deanery of Avon recently held here, the Rev. Rural Dean Dixon was unanimously elected a member of the Board of Governors of King's College, in succession to the Rev. S. Weston-Jones, who has temporarily removed from the deanery.

The appointment of the Rev. C. F. Boulden to the Presidency of King's College, seems to meet with very general approval. It is to be hoped that under his wise and vigorous supervision the venerable institution will enter upon a new era of usefulness. The Woman's Auxiliary founded four years ago, to provide for the salary of the new Professor of Divinity for five years, have already raised considerable over \$4,000, leaving less than one thousand dollars to be raised. The future of the College now being assured, it is expected that subscriptions will again begin to come in, and that the work commenced and carried on so successfully by the Rev. S. Weston-Jones, and so suddenly frustrated by the stand taken by the late president, will now be resumed.

The Rev. R. W. Norwood, rector of Bridgewater, has resigned his parish, and will take a post-graduate course in Columbia College, New York. Mr. Norwood's departure is profoundly regretted in Bridgewater, and the diocese generally. He is one of the most brilliant of our young Kingsmen.

Lord Strathcona has donated \$1,000 to the funds of the Springhill Cottage Hospital.

**Windsor.**—The Rev. C. J. Boulden, M.A. (Trinity College, Cambridge), headmaster of St. Alban's School, Brockville, Ont., has received and has accepted the appointment of President of King's College, at Windsor, vacant by the resignation of Dr. Hannah. The appointment is regarded by those familiar with Mr. Boulden's qualifications as a very strong one. Charles John Boulden was born in England on May 7th, 1858, and is a son of the Rev. J. Boulden. Bishop Mills, of the Diocese of Ontario, says of him: "He has good executive ability. He is a good preacher and reader." Bishop DuMoulin, of the Diocese of Niagara says: "He is a good scholar, good business man, moderate Churchman, good preacher, and full of energy. The Rev. H. H. Bedford-Jones, rector of St. Peter's, Brockville, Ont., says: "He is a most energetic man and a most capable schoolmaster."

**FREDERICTON.**

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

**Fredericton.**—Bishop Kingdon has made marked progress of late towards partial recovery, and by permission of his physician, Dr. W. C. Crocket, has been taking drives about the city. He is looking much better, and is now able to come down stairs every day.

The Rev. J. R. De Wolfe Cowie, of Fredericton, is doing deputation work for the Board of Home Missions along the north shore, from Moncton to Campbellton.

**Hammond Vale.**—The pretty church at this place was the scene of the unveiling of a beauti-

ful brass tablet recently, erected by George W. Fowler, M.P., in memory of his mother. The workmanship of the plate was done by Pritchard & Andrews, Ottawa, and is handsomely finished. There was no ceremony in connection with the unveiling. The plate stands to the left of the chancel, and bears the following inscription:—

In loving memory of  
Harriet Fownes,  
Wife of Weeden Fowler, Esquire,  
Born at St. Martins, August 5th, 1826,  
Married June 27th, 1850,  
Died February 25th, 1906.  
"A gracious woman retaineth honour,"  
This tablet was erected in loving memory  
by her son,  
George W. Fowler.

**QUEBEC.**

Andrew H. Dunn, D.D., Bishop, Québec, P.Q.

**Québec.**—The Lord Bishop has returned from his triennial visitation of the Canadian Labrador coast. He held Confirmation and services at various places, which were well attended and heartily rendered. It was one of his most successful visitations, and he was received with the greatest kindness, for which he returned his most earnest and hearty thanks. Everything that can be done to assist him on these occasions in his arduous labours is always most generously and carefully performed; so that this visitation has been nothing less than a real pleasure to the Bishop and his chaplain, as well as a very great addition to the welfare of the diocese.

**Lennoxville.**—Dr. H. de B. Gibbins, late Vice-Principal of Liverpool College, and at present headmaster of King Charles the First's School at Kidderminster, who has been appointed to the principalship of Bishop's College, Lennoxville, vacant by the death of the late Principal Waitt, was born at Port Elizabeth, Cape Colony, in May, 1865, his father being a Londoner, and his mother a native of the West Indies. He received his education at the Bradford Grammar School and Wadham College, Oxford, took classical honours, and obtained his M.A. at Oxford, where he was also University prizeman in Economics. He obtained his Litt.D. at Trinity College, Dublin, and later took classical honours at the University of Giesen, Germany, and in Denmark. He was ordained in 1891, and married Emily, daughter of Dr. J. H. Bell, of Bradford. He was one of the three selected members of the Educational Committee of the County of Worcestershire under the Act of 1902. He is the author of an industrial history of England, now in the eleventh edition; also of "English People in the Nineteenth Century." He is also interested in history, literature and economics.

**MONTREAL.**

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

**Montreal.**—The Rev. J. D. Mullins, M.A., Secretary of the Colonial and Continental Church Society, arrived here recently. Mr. Mullins has come to Canada to visit the missions supported in this country by his society for the most part situated in the West. He conferred with the Bishop of Algoma before proceeding to the Coast.

**Shawville.**—Bishop Carmichael after holding a Confirmation at Portage du Fort, arrived here, accompanied by his chaplain, the Rev. H. E. Horsey, and the Revs. J. A. Lackie, James H. Brown, and W. J. P. Baugh. His Lordship, at the Confirmation here the same evening, entered St. Paul's Parish Church at 8 o'clock, attended by the clergy named above and the Revs. W. M. H. Quartermaine, rector of Renfrew; P. G. Rollitt, C. Lummis, Wm. Garner, and the rector, the Ven. Archdeacon Naylor, in procession, headed by Mr. Norman Brownlee, Churchwarden, and Mr. Walter Hodgins, Churchwarden of St. Alban's, Parkman. In spite of the very inclement weather, there were but few vacant seats in the church, and after preaching a powerful and helpful sermon in his usual fine and eloquent style on the sentence, "Defend, O Lord, this Thy Child," His Lordship confirmed 13 persons, the rector presenting the candidates. The ceremonies next morning were opened by Morning Prayer at 9 o'clock, conducted by the Rev. James H. Brown, assisted by the Rev. W. Garner. This was fol-

lowed by the Mrs. W. A. J. and interesting ful brass eage family in m Elliott and tion was per request by th came the chic of the Rev. The Bishop c at 10.30, pre clergy ahead Rev. Rural D P. Mount, o Clarendon an It was a beat was filled to lain preached mon on the t unto thee a thy brethren hearken," De hands" was present layin Bishop, upon awful but be for ever in t ordered. Th brated, the The Sacram by the Bish of the prie seven person Lord. His the end of t his beautifu the hushed church. Th churchwarde ceded thro strains of t lasted two a joying the C in this chur vious servic Lord Bisho with the Re and clergy Archdeacon after which course of a to their kin unanimous.

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lowed by the baptism of the child of Mr. and Mrs. W. A. Hodgins, and this by a very short and interesting service, the dedication of a beautiful brass eagle lecturn presented by the Elliott family in memory of Hugh Elliott, Sr.; Thomas Elliott and Minnie Elliott. The office of dedication was performed by the Bishop upon a formal request by the rector and churchwardens. Then came the chief service of the day—the ordination of the Rev. W. J. P. Baugh to the priesthood. The Bishop entered the church by the main door at 10.30, preceded by the churchwardens, the clergy already named with the addition of the Rev. Rural Dean Taylor, of Aylmer, the Rev. H. P. Mount, of Bristol, also the Archdeacon of Clarendon and his curate, the Rev. Jas. H. Brown. It was a beautiful morning and the Parish Church was filled to overflowing. The Bishop's chaplain preached a very clever and instructive sermon on the text: The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken," Deut. 18:15. The act of "laying on of hands" was extremely solemn, all the priests present laying their hands, with those of the Bishop, upon the head of the candidate. This awful but beautiful moment, will, we trust, dwell for ever in the mind of the young man now thus ordered. The Holy Communion was then celebrated, the Ven. Archdeacon being celebrant. The Sacrament was administered to the clergy by the Bishop and the celebrant; then by some of the priests to the congregation. Eighty-seven persons in all knelt before the Table of the Lord. His Lordship gave the Benediction at the end of the office in a most touching manner, his beautiful and tremulous voice floating over the hushed and reverential atmosphere of the church. The Bishop and clergy headed by the churchwardens then left the chancel and proceeded through the church in procession to the strains of the "Nunc Dimittis." The service lasted two and a half hours, the congregation enjoying the Ordination, which had not taken place in this church for about 25 years, at which previous service the Right Rev. J. A. Newnham, Lord Bishop of Moosonee, was priested, together with the Rev. C. Lummis, of Alleyn. The Bishop and clergy were entertained at dinner by the Archdeacon and Mrs. Naylor at the rectory, after which the Rev. Rural Dean Taylor in the course of a speech proposed a vote of thanks to their kind host and hostess, which met with unanimous approval.

ONTARIO.

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

Amherst Island.—The Rev. R. S. Wilkinson on leaving this parish was presented by the parishioners with an address and gift expressing their sincere regret at his departure.

Harlowe.—St. Mark's.—Consecration service was held in this church last month, conducted by Bishop Mills.

Belleville.—Christ Church.—In July this church paid \$80 interest which is due every six months against the mortgage of the church, and also paid \$1,200 on the principal. This is the satisfactory result of an organized effort made by the rector and finance committee covering a period of over six months. The balance against the church is \$2,000, and of this amount \$1,700 is already subscribed, to be paid in by July, 1907. What has already been done seemed an impossible task at the beginning. The congregation would like to clear the church of debt in one year from the present time. The strawberry festival and Sunday School picnic were both a great success.

Lansdowne.—St. John's.—Last month will be long remembered by the members of the church here, by the consecration of the beautiful church dedicated to the worship of God. The service began at 10.30 a.m. The Lord Bishop of the Diocese was met at the door of the church by the churchwardens of the parish, Messrs. Deane and Johnston, Mr. W. B. Carroll, son of a former rector of that parish, and the following clergy:—The Rev. Rural Dean Dobbs, M.A., the Rev. Stearne Tighe, B.A., a former rector; the Rev. Canon Starr, B.D., the Rev. Harold Bedford-Jones, M.A., Bishops, chaplains, and the Rev. J. R. Serson, M.A., the Rev. C. T. Easton, M.A., and the Rev. Mr. Leech, mission priest. Mr. G. F. Deane having read the usual petition setting forth that the church was free from debt and that the congregation were desirous of having the same set apart for religious uses only, for all

time, the Lord Bishop assented to the petition. The clergy then marched in procession to the chancel chanting the 90th Psalm, the Bishop taking his position at the right of the altar. Mr. W. B. Carroll then presented the documents of donation to the Bishop, who laid the same on the altar and proceeded with the beautiful service of the consecration of a church. Subsequently the service of the Holy Communion was celebrated by the Bishop, the Rev. Rural Dean Dobbs acting as Gospeller, and the Rev. Stearne Tighe reading the Epistle. A powerful sermon was preached by the Bishop. After the religious services most of the congregation repaired to the Agricultural Hall, where a sumptuous repast was served by the ladies of the church. After lunch Mr. W. B. Carroll moved, and the Rev. Harold Bedford-Jones seconded, a vote of thanks to the ladies. Congratulatory addresses were made by these gentlemen, by Rural Dean Dobbs, the Rev. Canon Starr, the Rev. Mr. Heaney, Presbyterian minister at Lansdowne, and the Bishop. Subsequently the Rev. Canon Starr proposed the health of the Rev. Mr. Leech and his wife. The services at the church were most hearty, the singing being exceptionally good.

OTTAWA.

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

St. George's.—The new Sunday School building and parish hall is rapidly nearing completion, and now that the roof is on it can be realized what a handsome addition to the edifice the new wing will be. While there is a good deal of work yet to complete the internal fittings, the officers and committee hope to be ready for the boys and girls when school re-opens in September.

Cornwall.—The annual Sunday School picnic of Holy Trinity was held to Ottawa on the 25th ult., nearly 500 going up to the capital by special train, and spending a delightful day at Britannia-on-the-Bay and in the city. The outing was favoured with good weather, and its unqualified success was largely due to the hard work of the teachers' committee, headed by the rector, the Rev. T. J. Stiles, and the veteran superintendent, Mr. H. Yates, whose incumbency of that office extends over two decades. The excursionists returned home in the evening, tired but well satisfied and happy.

Pembroke.—Plans are under serious consideration for the erection of a new church for the congregation of Holy Trinity, which has outgrown its present accommodation. A site nearer the centre of the town has been secured, and an estimated expenditure of \$15,000 is contemplated. The expectation is that the early spring will see the people in their new church home.

Killaloe.—A very successful picnic was held here in the beautiful grove surrounding the church, on Thursday, August 2nd. The weather was ideal, and about four hundred people were in attendance. The Caledonian sports, under the guidance and control of Mr. Thos. Boland and E. A. Baker, were keenly contested and proved quite an attraction for the crowd. The platform entertainment, consisting of solos, recitations, and speeches by Mr. A. A. Wright, M.P., Mr. Thos. Murray, ex-M.P., and Mr. Maloney, was also much appreciated. Miss Anna-Brown, of Forester Falls, rendered three solos, with splendid effect, and captured the crowd with an exceedingly sweet voice, while Miss Queenie Fluker, of Pembroke, sustained her reputation as an elocutionist. The chair was very efficiently filled by Mr. W. J. Mohr, who is always happy in that position. The shanty dinner, prepared by Mr. John Culhane, was such as to suit the most fastidious taste. The proceeds of the day amounted to over \$320.

TORONTO.

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

Toronto.—St. Matthew's.—During last month this parish made a decided advance in missionary enterprise. For some time past, the need has been apparent of services being established in the southern portion of the parish. Of late that district has been rapidly filling up; and, lying as it does, at some distance from the parish church, it was felt that the spiritual wants of the resi-

dents could not be met sufficiently save by a mission in the neighbourhood. The task of arranging this was undertaken by the St. Matthew's Chapter of St. Andrew's Brotherhood; and, under its auspices, the first service was held. For want of suitable accommodation the service was held in the open air. The attendance was most encouraging, about 250 being present. In the absence of Canon Farncomb, the rector, the service was taken by the Rev. J. Russell MacLean, the curate, who appealed at the close of his address for the sympathy and prayers of the people. Mr. Thomas, Travelling Secretary of St. Andrew's Brotherhood, who was present, spoke hopefully of the future of the mission. Addresses were also given by Mr. Johnson and by Mr. J. Parker, director of St. Matthew's Chapter, who has taken a prominent part in having the mission established. It is expected that accommodation will be found in the near future. Sunday services and a Sunday School will then be begun.

St. Alban's Cathedral.—The Rev. J. F. Rounthwaite is taking charge of the services this month, during Canon Macnab's absence.

St. Margaret's College.—The midsummer number of the "St. Margaret's College Chronicle," a publication edited and written by the pupils and ex-pupils themselves, has just been received. It contains criticisms of school concerts and lectures, class-room compositions of a very creditable kind, and illustrations and personals that must appeal strongly to all who are interested in the school. The most striking feature of the magazine is the record of pupils and ex-pupils at examinations during the year, which shows in a very clear manner how the school ranks with the large Collegiate Institutes of the Province.

St. Ann's.—The Rev. J. W. Ten Eyck has resigned the curacy of this church. Mr. Ten Eyck was ordained priest by the late Bishop Baldwin in 1897, and at once commenced work in the Diocese of Huron, where he remained until three years ago, resigning at that time the rectorship of Trivitt Memorial Church, Exeter, to complete his university course at Trinity. He entered Trinity in the Michaelmas Term, 1904, and about a year afterwards at the request of the college authorities, took charge of St. Olave's Church, Swansea, which at the time was in a most forlorn condition from every point of view: Mr. Ten Eyck, however, went earnestly to work upon a plan of renovation and restoration, in which he interested many people, including his university friends. His efforts have been blessed with unusual success, and St. Olave's to-day is in a cheerful and prosperous condition. This church is an integral part of St. Ann's parish, Toronto, and its affairs are under the supervision of St. Ann's vestry. This connection, however, until very recently, has been but nominal, and the welfare of the church has been largely entrusted to a succession of students that have followed one another as appointees of the university. Such an arrangement is at best precarious and unsatisfactory, realizing this, Mr. Ten Eyck advised the restoration of the old order of things. The church is now under the direct supervision of St. Ann's parish, and with such backing its present prosperity will likely be maintained. The urgent character of the work alone induced Mr. Ten Eyck to undertake it during his residence for a degree. His university course being now completed, having graduated in May last, he accordingly resigned the curacy to take effect October 1st. He has not as yet decided upon the place of his future labours, but wherever it may be, we feel sure, that his earnestness and devotion to his work will be followed by those marks of success that have always characterized his ministry.

Whitby.—All Saints'.—On July 31st, the ladies gave a most successful "Japanese Tea" in the school-house. Everything in connection with the event displayed a charming foreign effect. Nearly \$80 was realized.

Colborne.—On leaving this parish to take charge of Grace Church, Toronto, the Rev. A. J. Fidler was presented with an address and a purse by the congregations; and a pearl pin and piece of gold was presented to Mrs. Fidler on behalf of the W.A., of which she was President. The departure of Mr. and Mrs. Fidler is greatly regretted by the Church-people, and also the large circle of acquaintance they formed among all classes of the community during their six years' residence here.

Scarboro.—A large number of members of the churches in this parish met recently at the residence of Mr. John Mason, Kingston Road, to welcome into their parish the wife of the newly-married rector, the Rev. G. I. B. Johnson. A

supper was provided by the ladies, and during the evening the churchwardens made a suitable presentation to Mr. and Mrs. Johnson. In doing so on behalf of the wardens, Mr. Jas. Cornell spoke very feelingly of their hearty appreciation of the faithful work done by the Rev. Mr. Johnson during the past two years.

**Mimico.**—Christ Church.—The parishioners of this church, gathered at the rectory lately and presented the rector, the Rev. Canon Tremayne, with an address of welcome upon his return to the parish after a two months' visit to the Pacific Coast. The address was accompanied by a purse of gold. The Canon in replying to the address said how much he had been impressed with the marvellous extent and rich mineral and agricultural wealth of the West. He expressed very feelingly to the congregation his gratitude and affection, and hoped that it might long be his privilege to remain amongst them as their pastor and friend. The choirs of Christ Church, with its mission churches at New Toronto and Humber Bay contributed during the evening to the musical part of the programme. The following is a copy of the address presented:—"Reverend and Dear Sir,—The congregations of Christ Church, Mimico; St. James', Humber Bay, and the recently established mission at New Toronto, cannot allow your return amongst them to be unattended by some mark of their affection and esteem, for one who so many years has been their best friend. Permit us to say how truly and deeply we appreciate the unwearied zeal and self-denial you have ever shown in the discharge of the duties pertaining to your sacred office. The phenomenal growth and prosperity of the parish during your incumbency sets prominently in evidence how successful your labours have been. While these external evidences of your success are everywhere present, in the replacing of a small frame church, by a handsome brick one, free and consecrated; by a continuous increase in the number of worshippers, so that the parish church has given off two missions, both of which are prospering and promise themselves to become important churches. While these and other visible signs of God's blessing rest upon your labours, yet we venture with yourself to hope that they are but the outward and visible signs of that inward and spiritual strength of the parish without which, they can carry with them but slight satisfaction. We ask you to accept the accompanying purse as a further assurance of our regard for you. The expensive character of your recent journey guided the committee in choosing this way of making a present to you. Signed in behalf of the congregation of Christ Church, Mimico; Chas. Danbridge, Franklin Hoover."

#### HURON.

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

**Exeter.**—Trivitt Memorial Church.—The Venerable Archdeacon Richardson inducted the Rev. D. W. Collins, rector of this church, on Sunday, the 5th inst. The churchwardens, Messrs. Knight and Hawkins, delivered the keys to the newly installed rector. A large and attentive congregation was present and participated in the interesting services. The Archdeacon afterward preached, and the Holy Communion was administered to a large number of the church members. Mr. Collins preached his introductory sermon—an earnest and able discourse—in the evening, and enters with much promise upon his parish work. He has been most cordially received by his new congregation.

**Southampton.**—St. Paul's Church.—The Chapter of St. Andrew's Brotherhood, (for many years dormant), has recently been revived, consisting of eight earnest laymen, with Mr. W. Berscht as director, and Mr. Lionel Tranter as Secretary. In the united help of these earnest laymen it is hoped a good work will be accomplished.

**Seaforth.**—St. Thomas.—The following improvements have been made in this church during the last few weeks. The floor covered with cork carpet, at the cost of \$112, provided by the Chancel Guild. The front pews re-arranged so as to give convenient space between the seats and the chancel steps. Ventilators made near the ceiling at both ends of the church, whereby the hot air can escape freely. A large "Sunshine" furnace (McClary), has been installed, and the cellar properly drained.

**Shelburne.**—On Sunday, July 22nd, the Lord Bishop of the diocese paid his first episcopal visit

to this parish. In the morning a special service was held, and the new chancel of St. Paul's Church, consecrated, the Bishop preaching an appropriate and eloquent sermon on the reality of spiritual things, taking as his text, 2 Cor. 4:18. In the afternoon Confirmation was held at St. James' Church, Primrose, when 16 candidates were presented by the rector, the Rev. C. K. Masters. In the evening a similar service was held at St. Paul's, Shelburne, when 49 candidates received the laying on of hands, making a total of 65 for the parish. Of these a large number were adults. At both services the Bishop's charge to the candidates was both instructive and inspiring. Crowded churches showed the heartiness of our welcome to our new Bishop.

**Bayfield.**—The Rev. W. Hinde, of Port Burwell, has been appointed to the charge of this parish, and has entered upon his duties.

**Ingersoll.**—The congregation of St. James' Church gave a public reception to their new rector, the Rev. R. J. M. Perkins, in the school-room of the church, Monday evening, July 16th. An informal programme of vocal and instrumental music, short addresses and light refreshments served to pass a couple of hours very pleasantly. Professor Bristowe and Miss Hincks each contributed piano solos, and Misses Wood, Sewell and Ryman, and R. Bloor, each sang solos which were well received. Dr. Coleridge delivered an eloquent address of welcome to the new rector on behalf of the congregation, and the Rev. Mr. Perkins responded in a few sensible remarks expressive of his gratitude towards the people of the parish for the very cordial manner he and his wife had been received by them already. He intimated his desire for their hearty co-operation with him in his labours here, and hoped to be able to visit every one of his parishioners in their homes within the next two months or so. He felt a great responsibility in assuming the duties of rector in succession to such able and popular men as his predecessors were.

#### ALGOMA.

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

**North Bay.**—With impressive ceremony and in the presence of a large congregation His Lordship inducted the Rev. C. E. Bishop to the rectorship of St. John's Church at the end of last month, and at the close of the induction proper preached an appropriate and able sermon. On the afternoon of the same day the Sunday School children participated in a delightful flower service, afterwards distributing their offerings among the patients in the town hospital. That the kindly thoughtfulness of the little ones was appreciated is evidenced by the following comments of a local reporter: "To those who suggested this beautiful and loving service are due the thanks of all those interested in the hospital. It would be well if others would copy the action of St. John's Sabbath School and show their appreciation of the splendid work of our hospital in as practical a manner."

**New Liskeard.**—According to the statement of the Bishop of the diocese the growth of the great West is responsible for the difficulty of filling the pulpit of the Church of England here. There is a very live and hopeful congregation, however, and every effort is being made to secure a rector. In the meantime the people are taking preliminary steps towards the building of a rectory, and about \$200 has already been subscribed for this purpose. In the work Mr. Swainson has been taking a very active part, and the movement has so far met with loyal support.

#### RUPERT'S LAND.

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

**Eldon.**—St. John's Church, Gilbert Plains, was opened on Sunday, July 29th. The day was beautifully fine, not very hot, and there was a good congregation at each service. At eleven o'clock Morning Prayer was said by H. Priestly Barret, of Ashville, who was the preacher at both services, and Holy Communion was celebrated by the incumbent, S. L. Nash. Evening Prayer was said at three o'clock. The church has been presented with a beautiful set of Communion linen, frontal and antependiums, by Mrs. Charles E. Porrit, of Holland, and through the Rev. J. An-

erson, who was incumbent of Gilbert Plains and Eldon when the rough lumber for the church was taken out of the bush by members of the congregation.

**Solsgirth.**—On Monday, July 23rd, the cornerstone of the new Anglican church at Solsgirth, Man., was laid in the presence of a large and representative gathering, many people having driven a long distance to see the unique ceremony according to the ritual of the "Order of Freemasons." Grand Master McKechnie, accompanied by Secretary-Treasurer Ovis and several other officers and members of the craft, journeyed from Winnipeg for the event. A large number of the brethren from Birtle, Binscath and Miniota were present. After conducting the solemn and interesting service, which was closely followed by an appreciative audience, the Grand Master declared the stone to be "truly and trustily laid." The choir of St. George's, Birtle, attended to augment the local musicians in rendering the musical part of the ceremony, Miss Lissaman, of Solsgirth, ably presiding at the organ. A similar undertaking was made the occasion of a general turn out on the previous Tuesday, July 17th, at Rossburn, when the stone for their new church was laid by Mrs. Dr. Evans, president of the Woman's Auxiliary. Much enthusiasm was manifested.

**Birtle.**—The rector, the Rev. E. C. T. Pritchard, in whose Mission these new churches are rising, has been indefatigable in his efforts to bring about on both cases the foregoing results. It has for a long time been evident that a division of the parish—rapidly extending—is necessary so that the work may be more advantageously carried on, and all have the opportunity of worshipping in God's house. Mr. Pritchard has met with much encouragement, and, financially, the response to his appeals exceeded his greatest hopes, the people in both settlements giving generously to the Building Fund and helping with their warm and spontaneous sympathy.

It is not often that we hear of a priest undertaking the building of two churches in one year; but the fact that up to date the subscription list amounts to \$1,200.50 and \$1,200 respectively augurs well for the prosperity of the Church in this district. Mr. Pritchard will eventually have no less than five churches in his parish, having only recently completed the beautiful stone edifice at Blenheim (south of Birtle), dedicated to St. Alban. The increasing growth of the parish necessitates the appointing of a curate, and steps are now being taken towards that end. The Rev. G. Armstrong, of Belfast, Ireland, is spoken of as the one who will probably accept the position. He is now en route for Canada. The two churches now in course of erection are to be frame structures, the estimated cost of each being \$1,700. It is expected they will be opened about October 1st.

#### CALGARY.

Wm. Cyprian Pinkham, D.D., Calgary, N.W.T.

**Banff.**—The Rev. Basil Guy Way, B.A., who for the past two years has been incumbent of St. George's, Banff, having resigned and returned to England to accept a living recently offered him, the Bishop has appointed the Rev. G. Bathurst Hall, L.Th., of Jamaica, who, during the past three months, has been doing temporary work at Daysland, Rosenroll, etc., to the vacancy. Mr. Hall will be inducted on August 19th. The Bishop is anxious to secure several young and energetic clergymen from Eastern Canada, as the diocese is still undermanned.

#### SASKATCHEWAN.

Jervois A. Newnham, D.D. Bishop.

**Prince Albert.**—Emmanuel College.—This school was closed for the holidays on July 31st. It has been a satisfactory term. The pupils (Indian boys and girls), whose ages range from 8 to 17, are intelligent and industrious. The curriculum is the same as in the public schools, and three of the pupils wrote last month for the High School entrance examination, but the result has not reached us yet. Fourteen of the pupils were confirmed on June 24th by His Lordship the Bishop of Saskatchewan. Two of our pupils, who passed the second-class teachers' examination, are now working as successful teachers.

**Spuzzum.**—The church in the vicinity of Spuzzum, B.C., was fitted up. It is confirmed. It is visited by W. W. Pugh, Indians. The 8,260, of which Over 600 are

**The Similk.**—Pentecost is an important branch line of the line, to Nicola. This is Pentecost. T. Nicola Lake, the Church Baptist Church and arranged which will be by stage service there sionary at H

**Coutlee.**—is visiting Dr. Ker is line.

**Surrey.**—T Duagh, Alta

**Vancouver.**—A. B. Hutte Mission, wa "Princess A the entrance The Doctor had been a up the coast and was evidently re drowned an at lunch wh had been th connection from the started. H his loss at Allen, the Bay.

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NEW WESTMINSTER.

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

Spuzzum.—Indian Work.—Bishop Dart consecrated a church for Indians at Spuzzum, July 15th. The church was built entirely by the Indians in the vicinity, and has no debt. It is very neatly fitted up. Three Indians were baptized and nine confirmed. In the Lytton Indian district, ministered to by Archdeacon Small and the Rev. E. W. W. Pugh, there are thirteen churches for the Indians. The total number in the diocese is 8,260, of which the Church ministers to 1,679. Over 600 are reported to be communicants.

The Similkameen Valley.—Ven. Archdeacon Pentreath is making a missionary tour of this important district. The C.P.R. is extending a branch line from Spence's Bridge, on the main line, to Nicola Lake, and cars will shortly be running. This line will be continued to Hedley and Penticton. The Archdeacon spent some days at Nicola Lake, which is now vacant. He visited the Church people, held services in St. John Baptist Church, Nicola Lake, and at Coutlee, and arranged for the building of a parsonage, which will be begun immediately. He then drove by stage ninety-two miles to Hedley and held service there. The Rev. E. R. Bartlett is Missionary at Hedley and Princeton.

Coutlee.—Ven. Archdeacon Ker, of Montreal, is visiting his son, Dr. Ker, at Coutlee, B.C. Dr. Ker is surgeon on the C.P.R. construction line.

Surrey.—The Rev. Frank G. Rickard, of Duagh, Alta, has been appointed vicar of Surrey.

Vancouver.—Drowning of Dr. Hutton.—Dr. W. A. B. Hutton, surgeon of the Columbia Coast Mission, was drowned in a collision between the "Princess Victoria" and the tug "Chehalis" at the entrance to Vancouver harbour on Saturday. The Doctor was one of a party of experts who had been appointed to inspect the oyster beds up the coast. The tug was caught in the tide up and was thrown against the steamer, which evidently rolled her over. Nine persons were drowned and six saved. Most of the party were at lunch when the accident occurred. Dr. Hutton had been the surgeon on the "Columbia" and in connection with the Queen's Hospital, Rock Bay, from the time the Mission to Loggers was started. He was enthusiastic in his work, and his loss at the present time is deplorable. Dr. Allen, the newly-appointed assistant, is at Rock Bay.

"THE CHURCH IN RELATION TO MODERN SOCIETY."

(Paper read at recent meeting before London Clerical Association, by Rev. Canon Farthing, M.A.)

Unless the Christian teacher firmly believes that he possesses the secret which will solve, or at least illuminate all the difficulties and problems of human life, he will have little enthusiasm in attempting to deal with them. There are many difficulties with which we are confronted; and great problems which we are asked to solve. The world is challenging us and putting our faith to a test to-day; and it seems to me that we, who believe that the Life of the Incarnate One is that which is alone the solution of life's problems, need to act promptly upon that faith, with that promptness which comes alone from firm conviction, for indecision and indefiniteness are as fatal to the Christian life as restlessness and impatience. Permit me to re-assert some well-known facts as a starting point. The Christian religion differs from all other religions in this important point, that Christ is Christianity. You might take away Gautama, Mahomet, and others from their systems, but the systems would remain. They were teachers, prophets, professing to have authority for their teaching, but their religion is based upon their teaching, rather than on themselves. Our Christ was a great Teacher, a great Prophet; but He is far more to His system than the Teacher of its ethics, than the Preacher of Righteousness; He is the whole system. His life is Christianity. We believe, and there was never a time when we needed to hold fast to the faith more tenaciously than the present, that the fulness of the God-head, the Second Person of the Trinity, took our humanity, our manhood into

perfect union with His own Divine fulness; and the Christ is the union of the fulness of God, and the perfection of sinless manhood. This great fact of the Incarnation is the foundation of our faith, it is the strength of our life, it is the hope of our race. Christianity is then, not a system of theology, nor a code of moral ethics, but it is a Life—the Life of God in our manhood. The manhood of Christ is comprehensive, and it is representative. Every one who bears the flesh of man is included in, and is represented by, that humanity. In union with humanity we are the children of God, and brothers one to the other. The often repeated phrase, "The Fatherhood of God," and "the Brotherhood of Man," have but little meaning until we see them in the life of the Incarnate One. United in His representative humanity, we are made in Him the children of the Father, and are all one in Him. Thus our brotherhood takes on new meaning when we see our unity with each other in the Incarnate One; our sonship of God becomes in Him a great reality. Apart from the Incarnation it is hard to see much meaning in either the Fatherhood of God, or the Brotherhood of Man; viewed in the light of the Incarnation, these phrases become living relationships of present inspiration and power, and of bright hope. The life of the Incarnate One is infinite, and can be applied to every detail of human life; for He is alive among men to-day. The Christian does not go back to the days of Herod in Palestine for the times of Christ, but the times of Christ are now, He is living among men to-day. Vigorous life is adaptable to varying conditions, and the infinite life of the Christ in humanity can fully meet the needs of all men, and can satisfy the longings and aspirations of every soul among men. In all ages, in all climes, amidst all imaginable environments, the living Christ in man is the power, the satisfaction, the completion of his nature. There is no conceivable condition of the human race, or of any individual of the race, which Christ, the Incarnate One, cannot meet, and completely satisfy. The king upon his throne; the statesman grappling with national conditions and international complications; the diplomatist in the courts of foreign powers; the legislator in our parliaments, the business man on our marts; the lawyer in the courts of justice; the doctor fighting disease; the parson teaching the Gospel; the labourer, the mechanic, all find the life of Christ in them the satisfaction, the completion of their life. And, too, we find His life illuminates all conditions of our human life. What marvellous light is thrown upon the problems of life, of birth, of suffering, of death, of disease, when we study them in the light of the Incarnation: His suffering, His death, His resurrection, throw brilliant light upon these great problems of human existence. Then, too, the family life, the social life, and all the problems connected with them are illuminated, if not solved by the Incarnation. Let, for instance, the capitalist and the labourer view their ever increasing difficulties as they are in the light of the Incarnation, and how quickly they would be solved! The brotherhood of man as it is in the unity of mankind in Christ's humanity, would speedily heal the breach between employer and employee. In approaching the question of modern society, the Christian teacher must have a firm and unshaken belief; a confidence born of positive conviction founded upon experience, that the Christ is the solution of the needs of mankind, and the solution of the problems of modern society. Without this he is powerless. The work of the Church is to bring the life of the Christ to bear upon the complex life of the world. This is the work of the Church. As Bishop Westcott said, "The Church is the herald, the witness, the minister of the Incarnation." And if the life of Christ is to be brought to bear upon the life of our day, then every member of the Church must realize that he has an office to fill, and that the responsibility of success, or failure rests upon him. The great duty of the Prophet in the Church, is to arouse the members of the Church to their responsibility, privilege, and opportunity. He must not think that it is his part to bring Christ's life to bear upon all departments of our social life himself, that is to undertake the impossible; but the Church can never be the power she should, and can be, until she has roused every man and woman and child, to realize that each is to be a "Christ-bearer" to the world. The living Christ acts upon the world to-day through the members of His mystical body, the Church. When every member is bearing his true witness in his proper place, then shall we see the problems of life being illuminated and solved by His life. There is no other solution. The Incarnation is a fact which never changes; but its application to mankind must differ, as the life adapts itself to changing conditions; and while the fact changes

not, our knowledge and understanding of the fact must be progressive. The finite cannot understand fully the infinite, but as we follow Him, and by unswerving obedience, apply that life to our own conditions, we shall find our knowledge progress, and we shall know more and more as the years go by. Where the life of the Incarnate One fails to show us the solution of a problem of life, I am convinced it is because we do not know enough to understand its application. For the Incarnation is the solution. Others coming after us, will see what we have failed to see, because they will have our experience to help them, as the study and experience of the past generations have enabled us to understand more than our fathers. The principles which I have tried to lay down, can be applied to every condition of modern society. But as I understand the subject allotted to me is the Church and its relation to fashionable society. Social distinctions are great hindrances to the advancement of the Church. This is largely because men in various walks of life do not understand the conditions of life in the world. We must recognize a difference in men. All men are equal in the common rights of man, equal in being all the children of God, equal as being the members of the household and family of God; but all are not equally endowed; nor have all the same functions and duties to perform. In a state of society there must be some who rule, and some who serve; some who are learned and cultured, and some who are dull and uncouth. The rights and privileges of the society are for all, as the children of God all have the same rights, the same privileges in the Church. There is no Church which emphasizes this equality as does our own. The child of the pauper is baptized with the same words identically as the child of the King; the same promises at Confirmation; the same moral requirements; he receives the same sacrament with the same words, and from the same paten and chalice; his vows of marriage are the same; and he is laid in the grave with the same words of hope. There is no Church in Christendom so democratic as ours. This emphasizes the equality of all the children of God in the family of God, and the equal rights of all to the bounty and gifts of the Father. There should be no privileges granted to any one in the Church. In places where there are grades of society in the same congregation, the need of constantly emphasizing this perfect equality is imperative. The clergy are verily guilty of a serious offence—I was going to say a crime—when they permit this rule to be violated. Let me illustrate what I mean. A most godly Christian woman said one day recently to another, "I hate to see that man, (mentioning a working man of rather uncouth appearance) in our choir; we used to have only ladies and gentlemen in the choir, now we have all kinds of people, I think it is horrid." A word as to the great principle of equality would show her in a minute that in the leading of the worship of God, no such social distinction could be recognized. Again, in one of my Confirmation classes, I received a girl who had fallen, and who had given birth to a child; I was told that certain people would not go to the class, unless I turned this "creature" out; I need hardly say that I took a firm stand and said she should not be turned out. That girl is a respectable, devout married woman to-day. In dealing then with "society" people, we must never allow them to have any special advantage in the Church. A kindly word with them will, in the majority of cases, settle it; but if not, better lose all the society people than lose one working man or woman, because of a violation of so vital a principle. The equality of all in the Church must be guarded at any cost. Money or position in the world, can never give any special privilege as a child of God, and a member of Christ. In the work of the Church endowments and gifts must govern us in allotting work. These are not always confined to any one class. The best Sunday School superintendent I ever had was a working man. I have always found the working people most reasonable about work, they quite realize that a man of education and business training is better adapted for certain work than they. The rich and poor, the cultured and the boorish are brethren in Christ, are all one in Him. The educated people may not like to recognize this fact, but the devout among them will. At any rate the officers of the Church must never violate the true principle of equality of rights, which the Church so clearly sets forth. Let us remember, too, to-day, that the customs of society, do not differ so much among different classes, as they did a few years ago. It is impossible to be intimate with all equally. Men will naturally associate with those with whom they have most in common, with those who are congenial to them. A couple of working men's wives in my parish

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College. — This s on July 31st. n. The pupils ges range from dustrious. The public schools, t month for the 1, but the result n of the pupils y His Lordship o of our pupils, chers' examina- sful teachers.

said recently, "We do not want to be intimate with the society people, we feel far happier among our own class, all we want is that they should be civil." No doubt, that is the feeling of most working people. There will be groups and sets in every community; each will have his own social set. A few years ago the pleasures of these sets differed more than they do to-day. At the parties of the working men they dance, they play cards, just as they do in "society." Their refreshments are served in much the same way, and are as dainty and as nicely served as in the home of the ordinary business man. So that the customs of our society to-day, do not vary among the different classes as they did a few years ago. Our working people are more refined than they were, and are in closer fellowship with the life of the fashionable world than they were even a few years ago. Therefore in speaking of the pleasures, for instance, of modern society, we have not to draw the distinctions that we would have had to do a few years ago. Cards, dancing, theatres, etc., etc., are indulged in by all classes. The Church in dealing with these customs, must lay down great principles, and leave the individual conscience to apply the principles to the details of every-day life. Rules of general application are impossible. Let us remember that we cannot corner worldliness. Among certain people it is customary to define what is "worldly" and what is not. To play a game of ordinary cards; to drink alcoholic liquors in any place, or in any quantity; to go to the theatre to see any play; to smoke tobacco or to chew it, are the grossest forms of worldliness; but to play a game of cards with pictures instead of spots; to drink patent medicine with three times the percentage of alcohol as whiskey, and to take morphine or other drugs; to witness a play in the Church; to eat pounds of injurious candy, and to drink quantities of strong tea and coffee, are not worldly at all, but are things which any good Christian can do; such an attitude may be easy, but it will never commend itself to thoughtful people. Worldliness cannot be cornered in this easy way. The man who is governed by the "world spirit," the god of this world is the worldly man whether he plays cards or not. "The world spirit" can be manifested in many ways besides in these things which are called "worldly." The worldly man is seeking first the kingdom of this world, the money, the position, etc., whereas the unworldly man is the one who is led by the Spirit of Christ; he may be rich or poor; he may be in "society" or out of it, but if he is led by the spirit of Christ he is seeking first His kingdom and its righteousness; such a man is "unworldly." Whether, therefore, we are worldly or not depends entirely by what spirit we are being governed. To my mind much harm is done by some of the preaching upon this subject. For instance, to hear some preachers upon the subject of dancing, one would imagine that they had mixed all their lives with abandoned people. They seem to imagine that every young man and young girl who danced did so because of burning lust. There may be lustful people to whom such thoughts come, because they revel in them and such thoughts are seldom out of their minds; but I am persuaded that 90 per cent. of the young people who dance never have such thoughts at all, nor can they understand what is meant by them. When some coarse-grained preacher gets up and talks disgustingly about lust and dancing, he suggests evil which never entered the minds of those who dance. He becomes the suggester of evil things. When a preacher, with an irresponsibility which is alarming, gets up and says "no Christian can do this or that," he little knows how great a stumbling-block he becomes to hundreds of young people. So much depends on all these things upon the upbringing. One hears all these preachers extolling the virtues of the late Queen Victoria, yet she danced and she gave dances, and did all these things. "Oh! that is different, she had to do so." Well, the conditions are the same. When we tell our young people that they cannot do certain things that they are accustomed to do in their homes and be Christians, we often hinder them from following Christ. I am sure incalculable harm is done by this kind of preaching. Surely it is better to lay down principles. I would never say to any one, "you must not do this," unless it is morally wrong. A youth asked me, should he play cards? I told him that as a Christian he had to put the pleasing of Christ first, and everything he did he must do it as in Christ's sight, and if he found that anything, no matter how innocent it might be in itself, hindered him and came between him and the Lord Jesus, he was to give it up. But I could only give him the rule, whatsoever you do, do all to the glory of God. Now, I said, apply that rule to your own life. Some time after I asked what he had done. "Well," he

said, "I have given up playing cards, because it brought me among men whom I did not like." "Well," I said, "I am glad you have decided that way then, because you are a stronger man now, than if I had said, 'Don't play cards, Jim, it's wicked.'" To me, one game is the same as another, there is no difference in principle. Personally, I would not play cards at a card party, because I might be a stumbling-block in another's way, "it is lawful but not expedient." The same applies to many other things. Apply the principle, let each one work it out for himself, it will make him a stronger character. It is often a marvel to me what people will allow. For instance, a lady in Winnipeg who was noted for her Christian work, who condemned all these things as worldly, would not touch any of them; yet journeyed twice a year to New York because she could not get the latest fashions in Winnipeg. This seemed to me "worldly." When we are jealous, proud, avaricious, and so on, we are led by "the spirit of the world," and not by the spirit of Christ. We are worldly. The Church must enunciate principles. She must through all her members translate these principles into every-day life; and so bring Christ's life, with all its sweetness, pureness and wholesomeness, to bear upon others. The Christian must take the savour of Christ's life, with its pure and unselfish love, into the society of the day. No one can over-estimate how much good can be done by such a witness for Christ—the manifestation of loving sympathy and pure, natural humanity in the social intercourse of the day. We are to be salt of the earth, and are to season the world; this we certainly cannot do if we do not mix with men. Aloofness will not win the world. The hypocritical standing off, with the "more holy than thou" attitude, will drive men away, but if we are salted with Christ's life, and go among men, the seasoning of our life will—it must—affect them for good. We are to be light of the world—the light must ever shine from us, but if it is, we must be living in the bright light of Christ's presence, that we may reflect His glory.

The Christian must mix with society, with the social grade in which his lot is cast, and in that social sphere he must be the salt, the light of the world, and as he mixes with it the one sole object and aim which he has must be "to magnify Christ" in his life, to bring Christ's life to bear upon the lives of those with whom he comes in contact. There must be no dualism, no dividing of life. We must always be "Christ-men."

But if this is so, then in mixing with society we must conform to the social usages and customs of society, where these are not in themselves harmful. A clergyman will greatly lessen his influence if he is careless about these things; for society people are often good people. Christian people. Ours must be to develop the life, to fan the smoking flax, and try to draw them into the Church and her work. To condemn as evil things which are in themselves innocent only widens the breach, and drives them further from Christ and His Church. To condemn in unmeasured terms, in fierce language, the playing of certain games, or certain customs, is to alienate in sympathy from the Church the great mass of society people. While doing this we never condone moral wrong.

In times of sorrow, sickness, etc., pray with them; treat them as you would any other, in gentleness and love. The needs of the human soul are the same, whether they are in society or not. They need repentance, they need Christ; aye, and they long for Him, too. In thus mixing with society you can greatly influence it; you can remedy many of the evils by kind and plain speaking; whereas, if you frown on society and treat it as a thing unclean, you will have no influence whatever upon it. The clergy should, it seems to me, lose no chance of mixing in the social life of the people, especially of the men. I would say, keep away from gatherings of women only. Avoid sipping afternoon teas. An afternoon-tea parson will soon be regarded as effeminate. The clergy must be manly men; do not let us go where men do not go in society. We are men before we are parsons. Once let a parson be regarded as an effeminate man, he loses influence not only with men but with women. Women are more influenced by men whom men admire. Not only do we need to mix with the social life of society people, but of the working-people also. I never miss a chance of going to their parties or their gatherings. I have never seen a thing at one of them that seemed to me wrong. Of course the details of etiquette may slightly vary, but that is nothing. To their clubs, their banquets, when bidden, let us go as our Master did—our very presence shows the sympathy of the Church with them. Forgive

me for a personal allusion; a few weeks ago my wife and I went to a large party given by a working man, and we thoroughly enjoyed it. We appreciated the fact that they asked us, and I think they appreciated our going—we are nearer to them. On Ash-Wednesday night I spoke in reply to a toast at a trades' union banquet. I did not attend the banquet, but I explained why; that it was the Lenten season, but I stayed with them till the end, and spoke words of advice to them. I am sure those working-men feel more friendly to the Church than they did because of my presence and sympathy. Last Friday night I was asked for the second time to act as toast-master at the Board of Trade banquet. I could not go because of an engagement to preach. I mention these things to show what I mean by going into the society of the world about us. A working-man came to me and said, "Mr. Farthing we want you to come to a union meeting and give a talk to our men. They hear a lot of the other side, and your talk will make the fellows think." Thank God if it is so. Let the Christian show his sympathy with all grades of society—and go in and out as the Master did.

## Correspondence.

### THE SYNODS AND THE HIGH SCHOOL GEOGRAPHY.

Sir,—Mr. McMullen, in his letter of your issue of July 26th, has confounded in a surprising and lamentable manner two things that are quite distinct, viz., the theory of Evolution and Materialism. Some justification for such confusion on the part of intelligent people may have been found forty years ago, but it is inexcusable to-day. The theory of evolution is held by many distinguished theologians, who are no more Materialists than Mr. McMullen. It is regarded as highly probable and consistent with Christianity by a still larger number, and it is tacitly agreed everywhere that a clergyman can be an Evolutionist without forfeiting his reputation for orthodoxy. Since Mr. McMullen wrote his letter Professor Lancaster, presiding over the most notable body of scientific men in the world, has declared that the theory of Evolution still holds the field. In the recently published volume of "Theological Essays" by members of the University of Cambridge, to which contributions are made by such sound theologians as Dr. Chase, the new Bishop of Ely, the Master of Trinity, and Dr. Cuninghame, of the University Church, and edited by Dr. Swete, the Regius Professor of Divinity, there will be found an essay by an eminent man of science on "Man's Place in Nature," in which the doctrine of Evolution is firmly maintained. Will Mr. McMullen say that in admitting this essay the theologians of Cambridge have endorsed Materialism? I am, of course, aware of the fact that the theory is not proved, and that it is permissible to call it in question, or to hold one's judgment about it in suspense, but I do vehemently protest against Mr. McMullen's confusion of the theory of Evolution with Materialism or Atheism. I have not read the High School Geography, but if the passage quoted by Mr. McMullen constitutes the head and front of its offence, I venture to say that it is patient of a very different construction from that which he places upon it; and that it is neither Atheistic nor Materialistic is clearly shown by the last words of the quotation, "Man, who claims kindred with still higher beings."

Herbert Symonds.

### MEN! MEN! MEN!

Sir,—In your issue of July 26th the Rev. W. Craig calls attention to the reply of my brother, Archdeacon W. Lloyd, of Little Rock, U.S.A., in the New York papers (quoted by "Canadian Churchman"), explaining how they filled their Missions down South with lay readers. Mr. Craig is evidently in sympathy with the effort, and says: "This Southern Archdeacon has a school of the prophets in the field. His Divinity School is not confined to four walls," etc.; and then Mr. Craig asks why the Canadian Church cannot do likewise. I am very glad to reply that in the Diocese of Saskatchewan we are doing that very thing. We should be simply nowhere if we did not. In April last this diocese asked for the M.S.C.C. for thirty men and \$10,000, but by the time the M.S.C.C. board meet in Toronto in October I think our Bishop will say we must have forty for 1907. As a matter of well-considered policy we are now using every decent lay

reader we can driftwood, no and murder reader of reli from our Bis pressing need Church of I added two cl have added Catechists to students will only too glad to take their the pay is n stones can b many clergy is the time. Albert branc want ten me sequent lette give these 1 looking tow; meantime le and twenty- \$10,000 we h pull through

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Sir,—All and letters stood some meaning is itself, this of the write this unhappi dian Rural and the ext the English "She is at manifold re turalized ar in the soil, When was when did t place? Ou ing. Noth has always transplante cause from Church ha sentiments, that there our hapless Dean have could use nothing co soil, indee saints, who Dean drew where.

### CAST

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Sir,—I you will : made abo the article first, that Reformed sequence first Bish though it fact bein practices which the gregation as a body we find: have be ritual of untrue.

reader we can lay hands on. But we don't want driftwood, nor yet men who eat with their knives and murder the English language. Any lay reader of religious conviction will get a hearing from our Bishop, but Saskatchewan, even in her pressing need, will not lower the standard of the Church of England clergy. In 1906 we have added two clergy to our working staff, but we have added ten students and ten stipendiary Catechists to the force. In September these ten students will return to college, and I should be only too glad to hear of ten good laymen willing to take their places. The work is not easy and the pay is not very good, but solid foundation stones can be laid for the Church of God which many clergy down East might envy. And now is the time. I have just come in over the Prince Albert branch of the Canadian Northern, and we want ten men along that line alone. In a subsequent letter I may tell you how we propose to give these men some instruction and training looking towards the regular ministry. In the meantime let us have at least five more clergy and twenty-five lay workers, together with the \$10,000 we have asked for next year, and we shall pull through somehow, never fear.

George Exton Lloyd,  
Archdeacon.  
Lloydminster, Sask.

### MISREPRESENTATION.

Sir,—All writers suffer from condensation, and letters to newspapers even are misunderstood sometimes. What is supposed to be the meaning is extracted and copied. Taken by itself, this extract may convey the very opposite of the writer's meaning. Certainly we hope that this unhappy fate has befallen a letter by a Canadian Rural Dean, who wrote to the "Guardian," and the extract, which has gone the rounds of the English weeklies, says this of our Church: "She is at last a united body, fully alive to her manifold responsibilities, and has become naturalized and nationalized. She has taken root in the soil, and her branches are filling the land." When was our Church more than one body, and when did the separation and the reunion take place? Our Rural Dean must have been dreaming. Nothing of the sort ever happened. She has always been naturalized. She has not been transplanted and taken root in an alien soil, because from the first settlement of Canada the Church has been here. It is such letters, such sentiments, that makes one indignant, and to feel that there is something else the matter beyond our hapless name. How and where can the Rural Dean have been born and brought up that he could use such expressions—expressions which nothing could ever justify. Taken root in the soil, indeed! The soil is enriched with her saints, who lived and died long before the Rural Dean drew the breath of life in Canada or elsewhere.

T. C. Patterson.

### CAST-OFF CLOTHING WANTED.

Sir,—Will you kindly allow me to ask through your columns for cast-off clothing of any kind or description, with a promise that any that may be given to me, will be disposed of to the best advantage, and without any pauperizing. I can use summer or winter clothing, and will gladly send to any address for it on receipt of a card. Any articles of furniture that your readers can spare can also be well placed.

H. C. Dixon, Trinity Rectory, Toronto.

### EXPLANATIONS.

Sir,—I feel sure that in the name of justice you will allow me space to reply to statements made about me in your paper. In replying to the articles under New Westminster news I find, first, that the congregation in Victoria of the Reformed Episcopal Church was formed in consequence of the long-ago trouble between the first Bishop of Columbia and Dean Cridge, as though it were a personal trouble instead of the fact being that it was a matter of ritualistic practices which were being brought in, and to which the Dean, with ninety per cent. of the congregation took exception to, and from which they as a body withdrew. Further down in the article we find: "Mr. Owen appears for some years to have been dissatisfied with the teaching and ritual of the Church." Now, this is absolutely untrue. If it were so, why have I taken up a

body whose teaching and ritual are the teaching and ritual of the true Church of England as we see them. No; what I take exception to, and what has caused me to join with others who have done the same, is that teachings and ritual, not of the Church of England and not of the Bible, are allowed by so many of the Bishops of the Church of England to be practised and taught. I am quite prepared to take the consequence of my action, but do not wish untruths to be printed about me. I may say that I have laid plainly in front of Bishop Dart my reasons, which are not those stated in your news of New Westminster.

Arthur deB. Owen.

### SUNDAY SCHOOL FIELD SECRETARY.

Sir,—With regard to "Spectator's" comments on the question of appointing a Sunday School Field Secretary, allow me to point out what, in my humble opinion, the duties of such an officer should be: (1) He might give in every parish that he visits, and where a Sunday School is already in existence, a few lectures to the teachers on methods of teaching. (2) He might address the congregations, giving them details of how the school is conducted in other parishes, thus giving them an idea of the solidity of the Sunday School movement in the Church, and awakening a new interest in their own school. (3) In parishes where no Sunday School exists he might help the incumbent to establish one. It may sometimes be hard for the rector or missionary to ask his parishioners, who may already be working hard for him, to give their help in the Sunday School, but an outsider has more liberty in this respect. (4) We heard lately of the case of a Sunday School which was kept on after the Mission had been abandoned. May not, with the help of a Sunday School Field Secretary, the Sunday School be made the forerunner of a Mission? I am sure many a man, who is not willing to accept the office of lay reader, would be quite ready to act as Sunday School superintendent or teacher. (5) The secretary might act as editor of a Sunday School paper, and give us at last a uniform course of lessons throughout the Canadian Church. These are a few suggestions by a Sunday School teacher, and I shall be glad if they prove of some use.

R. Brandt.

### THE SYNODS AND THE HIGH SCHOOL GEOGRAPHY.

Sir,—The learned and excellent letter of Mr. J. Mercier McMullen in your issue of July 26th on the above subject deserves the credit and gratitude of all those who believe in God as the Creator of the universe. Surely no one can doubt the competence of the sacred ministry of the Church to criticize any school, college, or university text-book, more especially if that book should in any way whatever lead away the minds of the students from the truth that "In the beginning God created the heaven and the earth," and that "all things were made by Him, and without Him was not any thing made that was made." If one cannot believe in the great miracle of creation, how can such a one believe in the greater mystery of the Incarnation? If the Church to-day possessed the means to fill all the vacancies in Canada with rectors and missionaries, what would be the good of it if the Church did not put forth every effort to see that the rising generation were set free from all teaching in the public schools tending to unbelief in the Word of the living God?

Rev. L. Sinclair.

### AGRIPPA AND ST. PAUL.

Sir,—May I be allowed to draw Mr. Savary's attention to the best of all the revised renderings of Acts 26:27, which is contained in "The New Testament in Modern Speech" by the scholarly Dr. Weymouth? His rendering is: "Agrippa answered, 'In brief, you are doing your best to persuade me to become a Christian.'" Paul replied, "My prayer to God, whether briefly or at length, would be that not only you, but all who are my hearers to-day, might become such as I am—except these chains." It seems to me to be a great pity that this valuable translation of the New Testament is not more widely known, for, as Bishop Welldon so truly says: "I never felt the sacred writings so near to me before."

J. Fisher.

## CANADA PERMANENT

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### PAPERS, PAPERS!

Sir,—No doubt there are many of your readers who would be willing, after reading it, to pass on their copy of the "Churchman" if they knew where it would be acceptable. I would very gladly give the names and addresses of Catechists, who, suffering from the fatal opulence of Missionaries, are not subscribers, but would welcome such an act of courtesy, and thus keep themselves in touch with the outside world of the Canadian Church.

George Exton Lloyd, Archdeacon.  
Lloydminster, Saskatchewan.

### THANKS AND APPRECIATION.

Sir,—May I through the pages of your paper endeavour, however inadequately, to convey my gratitude for and appreciation of the kind sympathy and help that has come to me in my recent bereavement? The knowledge that my husband, the Rev. E. L. King, was able to help and comfort other souls, and that his labours of love as a priest were the means of endearing him to so many people, has been of inexpressible comfort to me. Life for me must in a sense be for a long time overshadowed, as day by day I feel the want of his companionship, but the sympathy of others helps me to realize the truth of the communion of saints, and to submit to God's will. Believe me, yours very sincerely,

Gertrude King.

### SUNDAY SCHOOL SYLLABUS.

Sir,—Can any reader of the "Canadian Churchman" inform me where I can get a really good syllabus in detail of Sunday School instruction subjects from Baptism to Confirmation? In the United States grade certificates are published under the names of: 1, Cradle; 2, Beginners; 3, Primary; 4, Junior; 5, Intermediate; 6, Senior; 7, Bible Class, and 8, Confirmation Class. What subjects and about how much should go into each year of the Sunday School scholar's life up to Confirmation age? I have no time to get out a list for myself, and I want to profit by the expert knowledge of those who have carefully considered and tested some good series.

George Exton Lloyd, Archdeacon.  
Lloydminster, Sask.

### REVISION OF THE LITURGY.

Sir,—As you invite "every man to speak for himself" on the above subject, I send a few lines. Surely, what we want in Canada is a loyal rendering of our own ancient (partly) Liturgy, far more than any revision. We are out of touch already with the spirit of the Mother Church who bore us. Let anyone compare the ordination service by the Bishop of London, England, with such a service here, and the same remark applies to other services. The Bishop wears his mitre on his head, does not reserve it for the outside of his envelope and the top of his note paper. Imagine, if you can, one of the saintly Bishops of old doing such a thing. Compare a well-rendered Eucharist at a parish church in England with a "Communion service" out here. Where is the authority for mutilating the words at even the delivery of the Holy Sacrament, as though men were receiving a morsel of bread and drinking a little wine in memory of Christ's death only, instead of receiving the most com-

fortable sacrament of the Body and Blood of Christ, and which we are bid to teach the children of the Church, are verily and indeed taken and received in the Lord's Supper, while priests are content to omit the Confession and Absolution as a preparation for worship of God—omit Psalms, cut out (or shorten) the Lessons in morning and evening prayer—provide for the baptism of infants in private houses, solemnize holy matrimony on the "lawn," even next door to the house of God, where stands the altar. Invite their congregation to prayer meetings, and offer extra-trumpery prayers in church. Well, yes; we want revising, not the Liturgy; and a man should ask himself the question on his knees, Am I priest of God and of the Catholic Church, or a cross between a Methodist preacher and a Salvation Army captain?

W. H. B.

#### SOCIETY FOR THE REFORMATION OF INEBRIATES.

Sir,—The Ontario Society for the Reformation of Inebriates desires space for calling the attention of the benevolent public to its work and to its needs. Its object is the reclaiming of inebriates. Its methods are as follows: Home treatment is given in suitable cases, and such cases as require hospital care are treated from one to three weeks in hospital. A friendly visitor, called a probation officer, takes the supervision of inebriates subsequent to treatment, finds them employment, and endeavours to bring them into touch with the Church of their choice. The medical officer of the Society administers the treatment, and associated with him is a consulting committee of three leading physicians of Toronto. Arrangements have been made with the police authorities whereby persons arrested for drunkenness when not hardened offenders may be committed to the care of the Society instead of being sent to gaol and forced to associate with the vicious and the depraved. The medical treatment is conducted on strictly ethical lines, no secret remedies being used, and it is continued for three weeks, while the probation or parole is continued for several months. The scheme is a unique economic measure, which, for the class referred to, renders prolonged detention in an institution unnecessary. It combines maximum efficiency with minimum expense. We wish to put this unique economic system to a crucial test on a sufficiently ample scale, to be used as an object lesson before the next meeting of the Ontario Legislature. The result, we do not doubt, would be eminently satisfactory, and would more than justify legislation along the same lines. An eminent Oxford professor, and a Canadian, in a letter to the secretary of this Society, speaks of the proposed legislation as follows: "I think the plan you propose is an excellent one, and I do hope it will be carried out." At the last quarterly meeting of the Society the report of the officers was most gratifying, inasmuch as 60 per cent. of the cases of inebriates treated and cared for were doing remarkably well. In view of the satisfactory character of the report it was decided to make an appeal to the benevolent public for financial help to carry on the work efficiently and as an object lesson before the next session of the Ontario Legislature. Remittances may be made to the treasurer, Confederation Life Building, or to the secretary, 76 Prince Arthur Avenue, Toronto. Signed by order of Finance Committee. E. J. Barrick, M.D., chairman of Medical Consulting Committee; A. M. Rosebrugh, M.D., secretary; S. C. Biggs, K.C., treasurer.

#### THE CHURCH ARMY.

Sir,—May we be permitted the courtesy of your columns to reach the clergy and laity of Canada, and to set before them the plans of the Church Army in relation to emigration? The aim of the Church Army is, briefly, to take Churchmen in England, who are struggling against adverse circumstances, and, after ascertaining their fitness by careful selection and testing, to place them under the care of the clergy in Canada, where they will have better opportunities, both materially and spiritually. We are doing this work, not as an emigration society, but as a Church society, because we believe most fully that it will be helpful, first, to the people immediately benefited; secondly, to the Church in Canada and England. We know by personal experience that there is a demand in Ontario and the West for a large amount of labour. We can supply that labour from here. Why, then, should we not go to our own kith and kin, members of the same Church and of like sentiments with

ourselves? Surely it is better for Canada to be settled by British people than by the ever-increasing number of foreigners who are crowding in. In England there are a dozen competitors for every opening. Industrious men, skilled in their various lines of work, walk the streets day by day seeking employment, but unable to find it. We believe that it is a Christian duty to exert whatever influence we possess in helping these men. In spite of a few isolated cases of failure, it is most true that emigration helps the people individually. We have many cases of men whom we have sent out, and who have written to us after their arrival thanking us most heartily for placing them where they could earn an honest day's pay for an honest day's work. This movement will also help to build up Canada as a home. The great need of Canada at the present time is people. With a country capable of supporting 70,000,000 of population, it only possesses 6,500,000. The rush of population is now set that way, and surely it is a wise policy on the part of the Church to encourage her own people to settle there. We want to enter into an harmonious compact with the clergy of Canada, so that each clergyman may send to us the requirements of his parish, and we may be able to supply that demand. It can only be for the good of the Canadian Church to have in her parishes, in many of which, alas! the numbers of Churchmen are so small, a steady influx of well-recommended Church people. This surely is too patent for argument. In Rupert's Land and Qu'Appelle hundreds of people have been settled by the Church Army on this system without the slightest difficulty. Cannot the same thing be done in Ontario and the Maritime Provinces? There is no doubt that, with the co-operation of the clergy, it can be successfully accomplished. There have been a few isolated cases of temporary hardship among our emigrants this spring, but out of over 2,000 sent out we have received only twenty complaints. This in itself speaks eloquently of the kindness with which the clergy of Canada have welcomed our people. Our plan for the ensuing year is shortly this: We are appointing agents in Halifax, St. John's, Quebec, Montreal, Toronto and Winnipeg. We hope and expect that these agents will work in the closest harmony with the Government immigration agents, but it will be their first and principal duty to see that no one of our men is settled anywhere without the approval of the rector of the parish in advance. We wish to get into intimate touch with the clergy of Canada as well as with our own people, and to knit the Church of Canada in even closer bands with the Mother Church. We wish them to feel that the Church Army is working hand-in-hand with them in the great cause of the improvement of mankind and the advancement of the Church of Christ. We will gladly forward the names and addresses of all our agents, and we again ask the clergy and laity of the Canadian Church for their hearty co-operation in this scheme, and to inform us well in advance of openings for tested and reliable emigrants. Thanking you for your courtesy,

W. Carlile,  
Honorary Chief Secretary.

#### THE RESTORATION OF CHURCHYARDS.

Sir,—It was with great pleasure and interest that I read the account in a recent issue of your paper of the restoration of the churchyard at Jarvis by the Rev. Mr. Spencer. There are many congregations would do likewise if they only knew how to proceed. It is surprising what a simple operation it is when you can settle upon some definite working plan. There is no valid reason why every country churchyard in Canada should not be kept as orderly as the city cemetery. First of all, let the authorities decide that the graves shall be levelled, for it is impossible to mow raised mounds. (2) Get out a circular to the effect that it is the intention to level the graves, that it may be kept properly mown and attended to, and asking contributions for that purpose. Send these circulars not only to members of the congregation, but to all relatives of those who are buried there wherever their addresses can be found; there are not many who will refuse this appeal. (3) Set up and straighten all monuments and tombstones, cement those that are loose in the base with one part Portland cement to three of fine sand. Set down a field stone with the top level with the ground to all graves that have not a tombstone to mark them, and set all foot-stones with the top level with the ground. (4) Level all graves, filling in those that are sunk, grub out all underbrush, and, if necessary, draw in some sandy soil, free from sods, to scatter over and make all smooth; gather off the stones and sow with grass seed. (5) To prevent grass and weeds from growing against the walls of the church and the monuments, dig a trench around them four inches deep and ten inches wide, and fill in to the level of the grave with concrete, one part Portland cement to ten of sharp, sandy gravel. There is nothing here but what a good, ordinary

labourer can do. Then you can cut once a week through the season with a lawn mower, and there are no obstructions to delay and no clipping to be done. To pay for this yearly expense, get out an annual circular, asking for a small contribution for this purpose. It is better to ask in the circulars for contributions for the churchyard, and not for individual graves, as there are always some lonely ones lying there with no one to care for them. Two years ago the churchyard of St. John's, Stamford (three miles from Niagara Falls), was in as disgraceful a state as it could be. As a result of the above-mentioned plan it is a credit to all who responded for aid in its restoration and maintenance.

#### ANGRY WORDS.

How easy it is to let the angry words slip out! Sometimes it seems almost as though they said themselves, without a bit of help from anybody. But of course that cannot be. There must be some anger in the heart first, and this runs like a flash up to the lips and bubbles over in cruel words that cut and sting. And so if we want to keep our lips sweet and free from anger, we must be very careful that anger does not make his way into our hearts, for if he does it will be very, very hard to keep him from having his say. Remember that, and bar him out from the heart.

#### LIVE IN THE SUNSHINE.

Live in the sunshine, don't live in the gloom,  
Carry some gladness the world to illumine.

Live in the brightness, and take this to heart,  
The world will be gayer, if you'll do your part.

Live on the housetop, not down in the cell;  
Open-air Christians live nobly and well.

Live where the joys are, and, scorning defeat,  
Have a good morrow for all whom you meet.

Live as the victor, and triumphing go  
Through this queer world, beating down every foe.

Live in the sunshine, God meant it for you!  
Live as the robins and sing the day through.  
—Margaret E. Sangster.

#### "I SHOULD KEEP HIM."

I was very much struck with an answer I received the other day from a little boy who was visiting me. He had been playing a long while, and was very tired. One of his playmates, I am sorry to say, was not a very good boy; he did not mind his mother, and sometimes uttered words I do not wish ever to hear from children's lips; but he was a generous, merry kind of a boy for all that, and was quite a favourite.

"I am afraid, Charlie," said I, "that Willie Ray is naughty; he is a very troublesome child. Now, if you were his mother, what would you do with him?"

"I should keep him," answered Charlie, looking up into my face fearlessly.

"Would you keep a naughty boy, Charlie? Does he deserve his mother's kindness?"

"Yes, I should keep him!" said Charlie, again, shutting his lips firmly together, as if that was all he had to say.

"But, Charlie," I persisted, "do you think a naughty boy like Willie Ray ought to be kept by a good, kind mother? He is disobedient and unruly in every way."

"Now, auntie," replied the little boy—"now, auntie, do you think he could be good if his mother did not keep him? I should keep him, and try to make him better."

Here was his answer. How many mothers act upon little Charlie's resolute reply, "I should keep him?" He is my boy; God gave him to me. He may be undutiful and disobedient sometimes, but I shall keep him—work with him and for him, still hoping and never quite despairing.

Yes, children, the mother is the last to give up her child; through evil report and good report, in times of sickness, and sorrow, and trial, and even in crime, she will shield, she will love him, and pray for him and keep him always.

And does not the blessed Saviour show the same patience and love to us all, His children, for whom He died? Does He not wait "yet this year," that they may bring forth fruit? He intercedes for us, sends blessings and mercies, and trials, to bring us back to Him. He will not let us go until we prove wholly repentant. Let us pray that, as little Charlie said, "He will keep us," and at last receive us into His heavenly habitations.—Selected.

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**A BEAUTIFUL WINDOW FOR ENGLAND.**

Mr. A. Mackie, proprietor of the Dominion Stained Glass Co., has just completed a beautiful stained glass memorial window, in memory of his father to be placed in St. Leonard's Parish Church, Brighton, England.

The accompanying cut on this page will be sufficient to indicate the subject of the window and the manner in which it is represented. The window may be seen at the Dominion Stained Glass Co., 34 Richmond St. East, Toronto.

There are perhaps few saints in the English Kalendar of whom the average Churchman knows less than he does of St. Richard, called variously "of Wich" or of Chichester. St. Richard was born at Wich, not far from Worcester. He was the younger of two sons whose parents had been possessed of a fair estate. Richard was naturally inclined to a quiet studious life and went to Oxford. Richard devoted himself to a study of Canon law, reading for a short time at the University of Paris, and returning to lecture at Oxford. Seven years further study at Bologna followed, and again he returned to Oxford as a Doctor in Canon law, to be made soon after his return chancellor of the university, an office far more onerous and less dignified than now.

Then the turning point of his life came, two Bishops who desired to make him their chancellor, the strong rough-tongued Grosseteste, and the gentler, but no less courageous Edmund, Archbishop of Canterbury. The Archbishop's offer came first, and Richard accepted it. His work as chancellor concerns us less than the intimacy with St. Edmund which it necessitated. A conflict was in progress with the King and the Church. Henry III. desired to fill vacant sees with his own nominees, the Church maintained the right of free election by the chapters. When the King tried to thrust upon the See of Chichester a manifestly unworthy and unlearned priest, the election was quashed by the Archbishop-elect of Canterbury, Boniface, and the resolute Grosseteste. Thereupon Boniface proposed Richard of Wich to the chapter, and the Canons unanimously elected him, the situation was a delicate one, for the Pope might have refused to offend the King by confirming the election, which was, indeed, somewhat irregular, but in the event he braved the King's wrath and with his own hands consecrated Richard, who had gone to the Papal Court at Lyons. Richard landed himself in England, for the King had taken a mean revenge, by possessing himself of all the revenues of the see Richard sought audience of the King, only to be received with furious insult, he returned to his diocese to find the doors of his own palace and manors locked against him.

But he could not content himself with a life of peaceful retreat. He was Bishop of the diocese, though poorer than any priest in it. And though he could not ride through his diocese with due dignity with his chaplains and attendants, he could and would visit his flock on foot.

So he passed through the fishing villages of the coast over the bleak Sussex downs, through the forests and woodlands of the northern border. From being poor he became suddenly rich. But his manner of life did not change with his fortunes for the maintenance of the See and the household. And so for eight years the saint lived and worked devoutly at Doner in the Lent of 1253 in honour of St. Edmund. After consecrating the church at St. Doner of St. Edmund, he fell ill and grew rapidly weaker, his last words were: "Thanks be to Thee my Lord, Jesus Christ, for all the benefits Thou has given me for all the pains and insults which Thou hast borne for me.

**British and Foreign.**

It has been decided to perpetuate the memory of the late Lord Stanhope, Lord Lieutenant of the county of Kent, by erecting a "Preaching Cross," in Douling stone, in Chevening churchyard.

The beautiful ancient church at Aberdaron has been completely restored by Mr. and Mrs. Robert Carreg, of Carreg Plas, and was re-opened for service by the Bishop of Bangor.

The Cowley Fathers are to be congratulated on the beautiful chapel, the gift of an anonymous donor, attached to their House in Westminster, which was dedicated by the Bishop of London recently.




This Window for England.

After having been redecorated, re-lighted, and provided with a new heating apparatus at a cost of £1,000, towards which £500 has been secured, St. Paul's, Warrington, has been re-opened. The Ven. Archdeacon Spocner, was the special preacher.

A superb organ is to be built by the Ernest Skinner Company, of Boston, for the Cathedral of St. John the Divine, New York. It will, in all probability, contain some of the features of the organ in Worcester Cathedral, England.

The Primate of All Ireland has become a Patron of the International Society of the Apocrypha, the work of which His Grace describes as "most interesting and valuable." The Primate of All Canada has also become a Patron.



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At a meeting of the Liverpool Cathedral Executive Committee it was reported that the Earle-Langton gift of £25,000 had been met. Mr. Earle expressed a hope that the interest on these funds would do more than pay for the cost of the foundations of the Lady Chapel.

**"Ivanhoe" at Toronto.**

Sir Walter Scott's magnificent novel, "Ivanhoe," will furnish the subject matter for the spectacle at the Canadian National Exhibition this year. An old-fashioned tilting tournament is to be made the grand feature. Costumes and scenery will be as exact as artists can make them, agents having been in England and Scotland searching out authorities for the same.

Probably it is not generally known that His Majesty the King holds the position of Prebendary in St. David's Cathedral, and is entitled to an annual salary of £1. The cathedral has a special prebendal stall surmounted by the Royal Arms, and no one except the King is entitled to use it.

The Hon. Treasurer of St. Chad's Hall, Durham (Mr. H. Douglas Horsfall) has received a donation of £1,000 from a donor, who wishes his name to be withheld, for the purpose of founding a bursary for a candidate for Holy Orders, who is of limited means. The bursary is to be known as the "In Memoriam" bursary.

South London has just received a windfall—or as the Bishop of Southwark prefers to call it "a godsend"—by the falling in of a considerable estate to be administered to help the work of the Church. The will bequeathing this was made so long ago as 1872 by a worthy named Lockwood, and the income will be considerable.

A fine chancel has been added to the old parish church of Stockton-on-Tees by an anonymous donor, at a cost of £3,000. It was opened last week by the Bishop of Durham. The chancel is part of a large scheme laid down by the late Mr. R. J. Johnson for the enlargement of the church, and has been carried out under the care of Mr. A. Crawford Hick.

Kilgarvan Church, County Kerry, Ireland, probably has the youngest organist in the kingdom. Kathleen Maybury, not yet eleven years of age, has played the organ in the church for some months now, and has given much satisfaction. Her sister May, now at Grosvenor College, Bath, was organist in Kilgarvan Church from the age of eleven to sixteen. Both young ladies are promising musicians.

The Trinity Ordinations yielded a total of 184 Deacons, a decrease of 24 as compared with last year, but the same number as in 1904. The num-

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ber of priests ordained was 222, as compared with 213 last year. An analysis of the figures gives a total of 82 of the Deacons, or over 44.56 per cent., as graduates of Oxford and Cambridge. The graduates of all Universities realized 106, or just over 57.6 per cent.

**Loan Exhibit at Toronto.**

Pictures have been loaned to the Canadian National Exhibition, Toronto, by the Corporation of the City of London, the Corporation of the City of Liverpool, the Victoria and Albert Museum, London, Lord Strathcona and Sir George Drummond.

Ask yourself if Stomach,  
Liver and Bowels are in their  
best condition for the long  
winter. If not, you know  
what will put them right—  
and keep them right. A  
morning glass of

## Abbey's Effervescent Salt

25c and 60c a bottle. At druggists everywhere

When the Church Training and Deaconess House, Philadelphia, closed early in June, a most successful year's work ended. A class of five graduated, of which one has gone to China to be a Missionary, and the others as parish workers at home. The present senior class, numbering fifteen, is recruited from all parts of the country and includes a Chinese lady from Honolulu, who expects to go to work among her own people in China.

### Canada at Paardeberg.

The Canadian National Exhibition, Toronto, has purchased Caton Woodville's famous picture, "The Dawn of Majuba Day," in which the second Canadian contingent is shown in front at the surrender of Cronje at Paardeberg. Critics pronounce it the most striking war picture ever painted.

The Bishop of St. Albans addressed a meeting held at Braintree to support the movement for the creation of a new diocese for the county of Essex. His Lordship said the scheme was being enthusiastically received, and even Nonconformists were supporting it. The amount required for the endowment of the new diocese was £30,000, of which nearly £27,000 had been promised. At the close of the meeting £440 was subscribed to the fund.

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The beautiful mosaic memorial, a work which has been in progress for over four years, was dedicated by Canon Kempthorne at the Church for the Blind, Hardman Street, Liverpool. This memorial, which has been erected at a cost of £1,000, is to the memory of departed members of the congregation, and is in the form of mosaics to illustrate "Jesus in action in the world." The centre panel depicts the Risen Christ, and on either side are represented sixteen of the great and faithful of all ages.

At the last monthly meeting of the S. P. G. Bishop Montgomery, in his monthly survey, said that the endowment of the new Diocese of Singapore would, he hoped, be aided to the extent of £5,000 by the three societies. The Bishop of Carpentaria spoke warmly of the development of Mission work on the new Mitchell

River Reserve on the Gulf of Carpentaria. Hundreds of natives were in touch with the Mission, and complete confidence had been established. The Bishop considered that the day might really come when white men would consider black men as brothers of the human family, though very immature.

Bishop Vyvyan, of Zululand, whose name has been prominently before the public recently in connection with the charges of barbarity brought against the Imperial troops in Natal, has had about five years' experience of South Africa, first as Missionary in the diocese for which he was consecrated Bishop in the Cathedral, Maritzburg, on May 21, 1903. His authority extends over Zululand proper, Tongaland, Swaziland, Vryheid, Utrecht, Piet Retief, and portions of the districts of Wakkerstroom and Ermelo. In British Zululand his lordship has to look after the welfare of 200,000 natives and about 1,400 Europeans, with some twenty-five clergy and about 100 lay workers, many of whom are natives, to help him.

### New Buildings.

The Canadian National Exhibition, Toronto, boasts \$150,000 worth of new buildings this year, the principal of which is a fine new process building, in which a score of industries will be seen at work.

At the consecration of the new Church of St. Alban's, Smethwick, which has been built at a cost of £4,000, Bishop Gore in the course of his sermon referred to Christian Science. "We cannot look abroad and read the signs of the times without seeing how very much wider conception there is now than there was thirty or forty years ago of the strange powers over the body which are exercised by the spirit. Along that line to-day people have a kind of craze, which is more apparent in America than in our own country. People believe in various kinds of faith-healing and in what is called Christian Science, which I consider is a revenge upon us for having neglected what we ought never to have neglected to recognize—the power of prayer and of faith in it to heal the ailments of the body."

### A Majestic Band.

The most gorgeously uniformed band in the British military service is that of the 2nd Life Guards. This is the band that will this year play at the Canadian National Exhibition. Every man is of imposing stature and with plumed helmet and steel breastplate presents a majestic appearance.

## Children's Department.

### THE OTHER LAMBS.

"My Jesus, tender Shepherd,"  
Is what I always say  
When kneeling down at bed-time  
By mother's side to pray.

'Tis I who am the lamb,  
I'm asking Him to keep;  
It helps to make me happy  
Before I go to sleep.

I feel my Shepherd's near me,  
And through the blackest night  
I know that in His keeping  
I'm safe till morning light.

But often I remember,  
When I have said my prayer  
The lambs who still know nothing  
About my Shepherd's care.

# Red Rose Tea "is good tea"

Always exactly the same quality  
Those who have used it for years  
are the ones who give it the name  
of "good tea."

T. H. ESTABROOKS, ST. JOHN, N. B. WINNIPEG.  
TORONTO, 3 WELLINGTON ST. E.

To Jesus in the darkness

This tiny prayer I say:  
Please help the little lost ones  
Who wander far away.

"And if I may, dear Shepherd,  
Some day when I'm a man,  
I'd like to help Thee find them  
In any way I can!"  
—"The Round World."

### Pierpont Morgan's Colleys.

John Pierpont Morgan will probably send a collection of his famous colleys to be exhibited at the Canadian National Exhibition. They will not compete for prizes, but will simply be on view.

### DINING IN JAPAN.

If it's your first Japanese dinner, you're having a dreadfully hard time. In the first place you must sit on the floor, for they don't have any chairs in Japan. You kneel down, and then you turn your toes in till one laps over the other, and then you sit back between your heels. At first you are quite proud to find how well you do it, and you don't think it's so very uncomfortable. But pretty soon you get cramped, and your legs ache as if you had a toothache in them. You don't say anything, because you think that if the Japanese can sit this way all day long you ought to be able to stand it for a few minutes. Finally both your feet go to sleep, and then you can't bear it a minute longer, and you have to get up and stamp around the room to drive the prickles out of your feet, and all the little dancing girls giggle at you. This isn't your only trouble, either. All you have to eat with is a pair of chop sticks, and you're in terror lest you spill something on the dainty white matting floor. Now the floor of a Japanese house isn't just the floor; it's the chairs and sofas and tables and beds as well. At home it would be mortifying enough to go out to dinner and spill something on the floor; but in Japan, where people sit and sleep on the floor, it seems even worse. So you are unhappy till your little nesan (who is the waitress, and

almost as prettily dressed as the dancing girls) comes laughing to your aid and shows you how to manage your chopsticks. After that you manage nicely the rice and omelet, but the fish and the chicken you can't contrive to shred apart without dropping your chopsticks all the time. So the little maiko (little girls about twelve years old) kneel down beside you and help you.—St. Nicholas.

### WHOSE FAULT IS IT?

Does the girl who complains that no one understands her, ever stop to think whose fault this is? If she were always frank, if she did not cover up her real self under innumerable layers, her friends would not be troubled to understand her. Practice frankness and sincerity for a little, and see how soon the sky will clear.

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**THE WATER-CARRIER.**

India is such a hot country that water is a very delicious thing, and so in the Indian language they call the water-carrier the "heavenly one," or bihishti. The word for heaven is bihisht, and the word for water-carrier is bihishti.

This man carries a sort of leather sack under his arm, which is called a meshshuck. This sack is a complete skin of a goat or a calf, which has been pulled off the animal in such a way as to leave the skin nearly whole. The legs are tied upwards, and the water is filled into the skin through the neck, which is then twisted round and round and tied up with a bit of string.

The water-man has with him a bullock, which is also loaded with two large leathern bags of water. Each of

these bags has a wide-open top, into which the water is poured, and also a small hole at the bottom, hindmost corner, from which the water can be drawn. For this complete load of water the man will earn the sum of one penny. If he is kept busy he can easily earn a shilling a day, but generally he only earns between fourpence and sixpence. On this sixpence a day he must feed himself and his bullock, and help to feed his family. His wife and children will all do work as well, and earn three-halfpence or a penny a day each, and so help to keep the pot full. This man is a Mohammedan by religion, but he is so ignorant that he knows nothing of what is written in his own sacred book, the Koran; and he is so superstitious that he will do worship at graves of dead men, lest their ghosts should rise and frighten him at night-time.


**Tilting Experts for Toronto.**

Experts at tilting are to be brought from England on purpose for the production of "Ivanhoe" at the Canadian National Exhibition at Toronto. An actress famed for her beauty and talent will play Rowena, the Queen of Chivalry, and another will assume the part of Rebecca, the lovely black-eyed Jewess.

**A PERSIAN HORSE.**

"Persian horses," says Mrs. Bishop in "Journeys in Persia and Kurdistan," "are to be admired and liked. Their beauty is a source of constant enjoyment, and they are almost invariably gentle and docile. It is in vain to form any resolution against making a pet of one of them. My new acquisition 'Boy,' insists on being petted, and his enticing ways are irresistible. He is always tethered in front of my tent, with a rope long enough to give him considerable liberty, and he took advantage of it the very first day to come into the tent and make it apparent that he wanted me to divide a lemon with him. Grapes were his preference, then came cucumber, bread, and biscuits. Finally he drank milk out of a soup plate. He comes up to me and puts down his head to have his ears rubbed, and if I do not attend to him at once, or if I cease attending to him, he gives me a gentle

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but admonitory thump. I dine outside the tent and he is tied to my chair, and waits with wonderful patience for the odds and ends, only occasionally rubbing his soft nose against my face to remind me he is there. A friendly snuffle is the only sound he makes. He does not know how to fight, or that teeth and heels are for any other uses than eating and drinking and walking. He is really the gentlest and most docile of his race. The point at which he draws the line is being led: then he draws back and a mischievous look comes into his sweet eyes. But he follows like a dog, and when I walk he is always with me. He comes when I call him, stops when I do, accompanies when I leave the road in search of flowers, and usually puts his head either on my shoulder or under my arm. To him I am an embodiment of melons, cucumbers, grapes, peaches, biscuits, and sugar, with a good deal of petting and ear-rubbing thrown in."

**A Million Dollars' Worth of Pictures**

The pictures that have been loaned to the Canadian National Exhibition, Toronto, have been insured for upwards of a million dollars.

**WHOSE HAPPINESS.**

The small boy was drawing his still smaller neighbour along the walk in his little wagon. He looked up beaming, when a watchful face appeared at the doorway.

"I'm trying to make Fannie happy, aunt," he said.

"What a beautiful spirit for the child to have!" exclaimed the admiring aunt, as she closed the door.

But presently, as she gazed from the window, it seemed to her that the effort, however commendable, was not very successful.

Wee Fannie was evidently afraid to ride and was much more inclined to climb out of the wagon and draw it herself. This Master Robbie stoutly resisted.

"She doesn't like riding, Robbie," explained the aunt. "You must let her be horse if you want to make her happy."

"But I want to make her happy doin' things I like her to do," answered Robbie, with a very unamiable scowl.

Poor little boy! It was selfishness, after all.

**A Purifier of the Blood**

When searching for a blood-purifier in the spring people sometimes forget that the only way by which the blood can be purified is through the filtering process carried on by the liver and kidneys.

It is the special mission of the liver to remove the poisonous bile from the blood, while the kidneys eliminate the uric acid and similar poisons.

Because Dr. Chase's Kidney-Liver Pills thoroughly cleanse these filtering organs and set them in healthful activity, they are the most thoroughly satisfactory purifier of the blood you can possibly obtain.

Biliousness, indigestion, headaches, kidney derangements and constipation are among the most common results of torpid action of the liver and kidneys, and with the blood impure you are liable to attack from all sorts of contagious disease. You can thoroughly rid the system of all impurities which poison the blood by using Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto.

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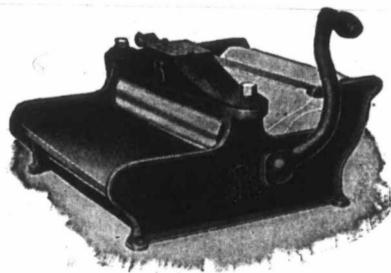
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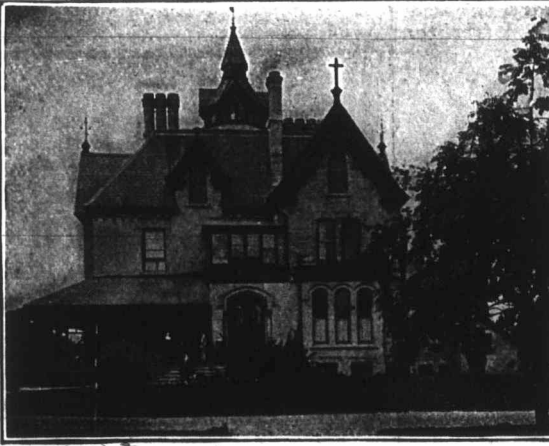
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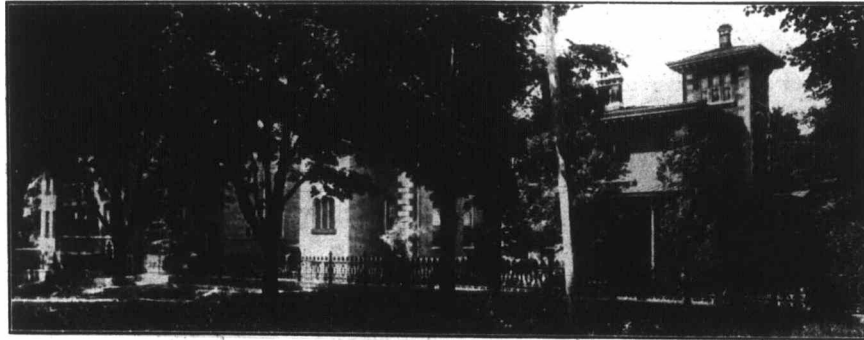
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Lectures begin Thursday, September 13th.  
Intending students, and any persons who have been in communication with the late Principal, are requested to write to the Rev. F. J. B. Allnatt, D. D., Acting Principal, Cap A l'Aigle, P. Q. Calendars may also be obtained from the Bursar, Lennoxville

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