

[July 6, 1905.]

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, JULY 13, 1905.

[No. 28.]

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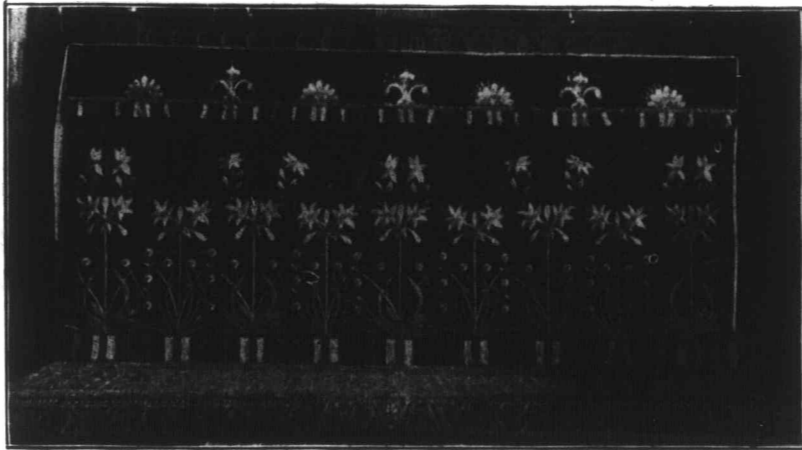
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## HOMESTEAD

REGULATIONS.

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

### ENTRY.

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

### HOMESTEAD DUTIES.

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

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

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

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

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

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

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

The privilege of a second entry is restricted by law to those settlers 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, of his intention to do so.

### INFORMATION.

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

W. CORKY

Deputy Minister of the Interior.

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[July 13, 1905.]

# Canadian Churchman.

TORONTO, THURSDAY, JULY 13, 1905.

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(If paid strictly in Advance, \$1.00.)

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Address all communications,

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

July 16—Fourth Sunday after Trinity.

Morning—1 Sam. 12; Acts. 19, 21.

Evening—1 Sam. 13, or Ruth 1; Mat. 8, to 19.

July 23—Fifth Sunday after Trinity.

Morning—1 Sam. 15, to 24; Acts 23, 12.

Evening—1 Sam. 16 or 17; Mat. 12, to 22.

July 30—Sixth Sunday after Trinity.

Morning—2 Sam. 1; Acts 28, 17.

Evening—2 Sam. 12, to 24, or 18; Mat. 15, 21.

August 6—Seventh Sunday after Trinity.

Morning—1 Chron. 21; Rom. 6.

Evening—1 Chron. 22, or 28, to 21; Mat. 19, 27—20, 17.

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

### FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.

Processional: 215, 224, 339, 303.

Offertory: 165, 248, 256, 365.

Children's Hymns: 231, 271, 339, 340.

General Hymns: 7, 12, 238, 243.

### FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.

Processional: 218, 232, 270, 280.

Offertory: 174, 259, 268, 271.

Children's Hymns: 176, 194, 335, 338.

General Hymns: 214, 222, 223, 285.

### The Clergyman's Holiday.

Again the hot sunshine, the dust, the long summer days, and the exhaustion which comes inevitably to the faithful worker at this season, force us all to long for a holiday. Again we urge our good Church people to bestir themselves—if they have not already done so—and make suitable provision for the clergyman's holiday. The labourer is not only worthy of his hire but of his rest as well. Put your hand in your pocket, kind reader, and with a pleasant smile ask your friends and neighbours to do likewise, and together, brightly and cheerily, make up a good, generous holiday gift—for your faithful, hard-working, self-denying clergyman. He is well worthy of it, and you will be the better for your warm-hearted, heart-touching, kindness. Just one parting word. Pray, don't put it off. Do it now!

### Canadian Optimism.

It is interesting to see ourselves through others' spectacles. Mr. J. Foster Fraser in writing of "Canada as It Is," says: "The chief assets in the Canadian's character is glorious enthusiasm and belief in himself and his country. Britons are predisposed to take a pessimistic view of things. The Canadian revels in optimism. He lives in a whirl of it. Every man in Winnipeg believes in Winnipeg. He is proud of Winnipeg. He believes the Almighty must have overlooked the neighbourhood or it would have been chosen as the Garden of Eden. You smile, but you love him for his municipal pride. You see he is a man, all grit. He is self-confident." It is in the order of Nature—that a young people owning a vast country of great and varied resources, whose promise is great, and whose development has in some respects been remarkable, should have the enthusiasm and buoyant helpfulness of youth. If their promise is great, their responsibility also is great. One of the best guarantees of its being surely and successfully fulfilled is the spirit of cheerful confidence in himself and his country which is, we are free to admit, a prevailing and commendable characteristic of our fellow countrymen.

### The Primate and St. Andrew's Brotherhood.

The accompanying letter of Archbishop Davidson to Earl Nelson, the chairman at the ninth annual conference of the Brotherhood, recently held in England, and read by him to the conference, is encouraging and stimulating reading, and cannot fail to extend widely a true and deep knowledge of the aim and aspiration of this devoted and self-sacrificing body of Churchmen:—"Lambeth Palace, S.E., June 9th, 1905. Dear Lord Nelson,—I know that your conference of the Brotherhood of St. Andrew is taking place on Saturday next, and I am anxious to send a cordial greeting and benediction to the gathering. I am quite sure that the Brotherhood of St. Andrew has a real place to fill, and a real work to do in the Church of England, and I pray God that every richest blessing may rest upon its endeavour to deepen and strengthen the bonds of our life as brothers in the Lord Jesus Christ. People sometimes ask whether the obligations and responsibilities of the Brotherhood are not being already discharged on a somewhat larger scale by the Church of England Men's Society. To say this is to misunderstand the aim and endeavour of these separate, though kindred, organizations. In the Church of England Men's Society we are now endeavouring to unite and strengthen what have hitherto been isolated and often rival endeavours to promote among the Churchmen of England a truer enthusiasm for our common work. The Society extends its activities into every department of Church life, and bands together men who are in any kind of way undertaking responsibilities in that direction. The Brotherhood of St. Andrew, on the other hand, as I have always understood, limits its definite aim and endeavour to the deepening of religious life and earnestness within the Church, recognizing as its foremost principle the truth that the earnest Christian man will always do his best to win his brother to faithful membership in the Church. Most cordially do I pray that God's blessing may rest upon the work of the Brotherhood in this country. There is no sort of reason why it should be regarded as in any sense a rival to the organizations or societies which already exist in the Church of England, least of all to the Church of England Men's Society. On the contrary, where that Society is strong, St. Andrew's Brotherhood can form, as it were, an inner circle within it, and the Men's

Society would, as has been well said, 'provide a body into which men who were not quite prepared to undertake the special work of the Brotherhood could be admitted.' I look forward with great hope to the extension of the Church of England Men's Society, and to its gathering into one a large number of our similar and older, and sometimes overlapping, organizations. And at its core the Brotherhood may be invaluable in deepening personal religion and in stimulating its members in the sacred duty of mutual help and edification.—I am, yours very truly, Randall Cantaur."

### Tender Hearted Bluejackets.

How near akin are high courage and kindly sympathy is well illustrated by the following touching incident recorded in an English paper. "The kindness and sympathy of the British bluejackets were demonstrated in a pretty incident which occurred at Whale Island a little while ago. Early one morning, when the sailors arrived on the Island, a young sparrow was found near one of the large blocks, having apparently fallen from a nest in a spout four storeys up. The mother sparrow was flying about greatly distressed, which apparently evoked the sympathy of the sailors, and they decided to restore the half-fledged wanderer to its nest. To carry out the task a long ladder had to be obtained. In all twenty sailors were engaged in this small act of kindness, and when the task was accomplished it brought a feeling of intense satisfaction to see the mother bird return to the nest as soon as the young bird was deposited." Boys cannot too early be taught that cruelty to bird or beast is no sign of a pure, brave, or lofty spirit. Some of the noblest soldiers and sailors have been gentle and compassionate men.

### Indifference to Religion.

The Bishop of Brechin in a thoughtful paper on Church Attendance, read at the Aberdeen Conference, amongst some of the influential causes of neglect of attendance at Church, and of religious observance generally, referred to a "spirit of indifference which has manifested itself not only in the falling off of Church attendance, but of which another indication has been, I believe, the falling off of candidates for Holy Orders. Closely associated with the causes of this indifference, if not a contributory factor towards it, is the revolt against disciplined life which one seems to see in all directions, and the growth of the spirit of independence of authority. You see it, I regret to say, in the breaking down of parental authority. What can be more pitiful than to read, as one has done, of parents admitting to the magistrate that they can do nothing with their children, often at the age of eight or ten. You see it also in the breaking down of the sense of authority or discipline which kept our forefathers true to their church-going. It is a distinct gain that people do no longer attend, simply because it is the fashion or the correct and respectable thing to do on a Sunday. I fear that this laxity may partly be due to the disappearance from the religions of many, of that great quality which the Bible calls 'Holy Fear.' While we are thankful that no longer do we try to make people religious by thundering at them the terrors of religion, we too readily lose sight of the sterner aspects of the Gospel of Christ." It would be well were the clergy to lay to heart the wise words of the learned Bishop, and to look scrupulously at the terms of their commission. A buffeting storm is a necessary part of the economy of Nature, as is the inculcation of a "Holy Fear" a necessary feature of the economy of Grace.

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#### A Girls' School at Khartoum.

What marvellous changes a few years bring about. As one reads the following paragraph from the "Scottish Church Chronicle," and reading remembers that it was but a few short years ago that Khartoum was a strong-hold of the Slave Dealer, and its inhabitants tributary to the Mahdi, one cannot help feeling that the blood of the heroic Gordon was not shed in vain—nor the genius and prowess of Kitchener wasted—in their splendid efforts at bringing order out of chaos, and forcing barbarism to give way to a Christian civilization: "The foundation-stone of a new girls' school, now being built at Khartoum, was recently laid by Bishop Morley, Archdeacon of the Church of England in Egypt, and formerly Bishop of Timnevelly and Madura. A few British and a rather larger number of Egyptian officers, and a good number of Government officials and employees, and several Greeks and their priests were present. The Bishop gave an address on the need of education for the women of the Soudan, giving his experience of life work in India, and praying that this school might prove a great blessing to the country, influencing the sisters, wives, and mothers, and children, both in present and in future times. He also reminded his hearers that this school, which now numbered over 100 members, was started two years ago by the Rev. L. H. Gwynne, with twenty-three scholars. Under the stone was placed a little tin box containing a small New Testament, a copy of the 'Daily Mail,' and of the 'Soudan Times,' the first time, no doubt, that these papers have been put to such a use in the Soudan."

#### Defender of Ladysmith on Patriotism.

The thoughts of a good and gallant man always command respectful attention. Sir George White in his Empire Day address at Gibraltar, amongst other things said:—"In my last Empire Day speech I dwelt on the Empire as my keynote. The fact that it covered one-fifth of the face of the earth, and contained one-fourth of the population of the world, should evoke enthusiasm and responsibility in everyone. Mr. Choate, the United States Ambassador, warned us that a missing link in our education was the early cultivation and education in patriotism amongst our children. I agree with Mr. Choate; hence my address to-day. The United States is a most favoured land, the population dwell in peace and security, their 80 million inhabitants, and their wealth—and mark well, wealth means the sinews of war—is unequalled, and is still in its early stages. Notwithstanding this, the practical President of the United States neglects no opportunity in cultivating patriotism. The children of all classes learn military exercises and marching, and how to honour their flag. The great, and in many quarters unexpected, success of the Japanese have drawn special attention to their methods of education, which they have so marvellously developed. When I was Commander-in-Chief in India, about the time of the Chino-Japanese War, a Japanese Colonel visited me, and asked permission to study our system of pack transport for hill campaigns. After giving permission I chatted with him on instances of the patriotism and devotion of Japanese women. \* \* \*

#### Patriotism Taught in Japanese Schools.

The colonel said that such incidents were frequent. I asked him what made the Japanese put the interests of State before the most sacred of personal affections and sentiments. He replied: "We teach it in our elementary schools." I was inclined to laugh at so simple a means of arriving at so far-reaching and so world-compelling an end. Anyone following the history of the present war must see how

gloriously their system of education has worked out to the salvation of their country. A specimen of their great patriotism is shown in Okasakis Brigade, which early in the present war left their home 4,000 strong. After seven months' severe campaigning, they had lost only four men from disease, and there were only three rank and file left of the original 4,000. All the rest had been killed or wounded. They had borne the brunt of thirteen decisive battles, and still claimed the front. It behooves us to keep our civilization virile. Is the highest civilization compatible with the highest fighting efficiency? Judging from Rome, Greece, Carthage, Macedonia, Persia, Egypt, etc., the answer seems no. Let us, while imitating the virtues and manliness of their civilization avoid their luxuries and emasculating tendencies. I see only in my short career weakness masquerading in the garb of higher humanity, which beautiful ideal is too Utopian for this fighting and grasping world, in which wars are as constant as old, and more bloody than ever. "When a strong man armed keepeth his house his goods are in safety." A good beginning along the line suggested by Sir George White's speech has been made in our public schools by Mr. Hughes, and in another way by the Daughters of the Empire. The "Cadet Corps" and "Navy League Branch" of St. Alban's Cathedral School also deserve especial mention. Let us learn a great lesson from the Japanese, and begin to teach patriotism in all our elementary schools.

#### Scotch Church Bill.

In introducing this remarkable Bill in the House of Commons the Lord Advocate said the Government proposed by this Bill to appoint an Executive Commission, consisting of five members, the names of whom would be given at a later stage, and this Commission would be empowered to deal with all Church property belonging to the United Free Church at the date of the Union in October, 1899. The Commission would be free to allocate the property between the two churches in such a way as seemed to them fair and equitable, and would make provision for infirm ministers, widows, and orphans, supplementing congregational contributions towards the stipends of ministers of the Free Church. For this purpose they would deal with Church property as they thought fit. Their proceedings would not be subject to a revision by courts of law. The Church of Scotland asked power to relax its formula as to the confession of faith to be freed from the strict terms of the Acts of 1693 and 1797, the former describing the precise terms of formula of subscription from a minister on admission to the Church. The Government had given the matter full consideration, and they thought the whole subject should be dealt with at the same time in one Bill, and proposed that the Free Church should be given the property, subject only to its being applied to the purposes of the Free Church. They also proposed that the United Free Church, with power to alter her standards, should receive the property allocated to her, subject only to this condition, that it shall as far as possible remain in the hands of the United Free Church in the same manner as it was now appropriated. Otherwise there were no conditions at all. The Church of Scotland should also be empowered to substitute for the existing formula of ministers such formulas as might be prescribed by the General Assembly of that Church. In conclusion, the learned speaker said the Bill dealt with this whole question in many respects generously, in all respects justly, and he hoped it would conduce to a settlement. It will be observed that the Bill not only deals with the Church's property, but with the Church's declaration of faith as well. Surely Parliament cannot go much further. Is not this a rather free rendering of the Latin saying, "The voice of the people is the voice of God."

#### King Oscar.

In thinking of the troublous times which have come to Norway and Sweden, it is consoling to bear in mind that blame cannot be laid at the door of the monarch who has ruled these two jarring countries so long and so well. A well-informed writer has this to say of him:—"King Oscar II., who has a world-wide reputation as one of the wisest, most gifted, and most popular of reigning monarchs, has reigned over the two nations since September 18th, 1872, and confessedly Norway had no real quarrel with the Sovereign. But he, and he alone, represented the Union, and only by the course they have now taken could the Norwegians cut themselves adrift from Sweden. King Oscar has acted as a constitutional ruler, and for the first seven or eight years of his reign the attitude of Norway was conciliatory. The Storting voted the expenses of his Majesty's Coronation at Trondheim, and he in return agreed to the abolition of the Vice-royalty, which they regarded as in some sort a mark of inferiority; they accepted a Zollverein, or Customs union, with Sweden; acceded to the currency convention, and the bill of exchange convention. But a new epoch began in 1880, when the Norwegian Radicals, mostly elected by peasant votes, came into power, and since then, from one cause or another, and despite the efforts of the Crown and the best men of both countries, contention between the two States has been almost incessant." The King has borne himself with kingly dignity, and has ruled with constitutional fairness. The quarrel between the two countries is none of his prompting or seeking.

#### A Well Won Victoria Cross.

The stuff out of which heroes are made does not cease to grow in the Old Land. Not infrequently it issues forth from some quiet rectory, where peace and good will grow side by side with greatness of soul and invincible courage. We all remember that of "Barnam Thorpe, Norfolk," immemorable, as the birth-place and boyhood home of Nelson. The Naval and Military Record tells the stirring story of how a son of the Vicar of St. Erth, Cornwall:—Lieut. H. A. Carter, of the Somaliland Field Force of last December won the cross of valour. We are confident that our boy readers, old and young, will peruse it with unusual interest: "Lieutenant Carter was sent from India to Somaliland at the outbreak of the war with the Mullah, and the incident which gained for him the coveted Victoria Cross occurred on the 19th of December. He accompanied a small reconnoitring party, under the command of Colonel Kenna, V.C., and after a ride of about 100 miles during the dead of night they arrived at a place called Jidballi. There they discovered what was at first thought about 200 of the enemy, and shots were exchanged. It was soon found that they were only the advance guard, and the little band of English troops, composed almost entirely of natives, was attacked by a force fully three thousand strong. With indomitable pluck they faced the fanatical foe, and twice were driven back, eventually being compelled to retire before the fierce onslaught of the enemy. At this stage Lieutenant Carter saw a Sikh lying on the ground, and galloped to his assistance. The poor fellow was surrounded by about 20 of the enemy, who were pricking him with their spears. Lieutenant Carter, dashing into the midst of them, fired, and the chief of the party fell, and, surprised by the sudden attack, the remainder retreated about twenty yards. From that distance they kept up a murderous fire on the gallant young officer who seemed to have a charmed life. Bullets pierced his helmet, and fell all around him, but marvellously to relate, he escaped without being wounded. Three times he raised the wounded Sikh, and got him on his

horse's back, placing him across the saddle. Each time the poor fellow unconscious from the wounds he received, fell to the ground. At length, amid a hail of bullets and the frenzied curses of the fanatical followers of the Mullah, the gallant officer got the Sikh secured on the horse, and springing into the saddle, he galloped safely away. By this time Colonel Kenna's party had retreated about two miles, not having noticed Lieutenant Carter's absence, but eventually he reached them safely, and met with an enthusiastic welcome."

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#### A LAMBETH CONFERENCE COMMISSIONER.

One of the results of the visit of the Archbishop of Canterbury to Canada is said to be the meeting of the Rev. R. Titley Gardner, M.A., with the Rev. Canon Sweeny, Bishop Sweatman's commissary, and a number of the clergy and laity of the diocese, held on the fourth instant in the city of Toronto. We are informed that Mr. Gardner has been commissioned by the Archbishops of Canterbury and York to get together certain information regarding the relations of the mother and daughter churches within the Empire. This information is, we understand, to be presented for the consideration of the next Lambeth Conference, to be held in London, England, in 1908. The subject matter of Mr. Gardner's enquiries is presented under twelve headings, printed in another column of this journal. The enquiry covers a good deal of ground. Some branches of it interest us more, here in Canada, than others. Whilst, no doubt, those subjects with which we are not specially concerned, will be deemed important in other portions of the Empire. When one considers the vast extent of territory in which the Book of Common Prayer is the manual for the public and private devotion of myriads of King Edward's loyal subjects—in so many different climates, and varying conditions of life, one need not be surprised at the comprehensiveness of the information sought. To deal with these subjects with any degree of intelligent satisfaction one would require to give to them not a little careful study, and forethought. Fortunately we have three good years within which to turn them over in our minds. Meantime Mr. Gardner is having the satisfaction, as he journeys on, of meeting some of the clergy and laity in the respective dioceses of the Church; discussing with them the matters in which they are specially interested; and within the necessarily short time at their disposal hearing, comparatively speaking, off-hand statements of their individual views. To most Canadian readers of the matters of enquiry, the term "Colonial," which appears here and there, will revive their memories of history. We fancy we hear some of the older heads, with long memories murmur: "Why not plantations?" Well, that term would scarcely do! It would carry us back to the antebellum days when "Uncle Tom's Cabin" was a romance of the future. However, we need not be too sensitive about the term "Colonial." It is by no means inapplicable to Canada to-day with regard, we will say, to the matter of naval defence, which is still generously, for the most part, ungrudgingly provided—free of expense to her—by the heavily burdened British tax-payer. But, we are digressing! It will do us Canadian Churchmen no harm, indeed will it not broaden our point of view and enlarge our sympathy to consider at our leisure, carefully, patiently and sympathetically the propositions presented to us on behalf of the Archbishops of Canterbury and York through the Rev. R. Titley Gardner? His tour round the Empire, on what we might call a voyage of Church enquiry, mainly at his own expense, is another instance of that large hearted and benevolent patriotism, of which we had a year or so ago a notable illustration, in another

field of enterprise, in the visit to Canada of Mr. Wyatt, the eloquent and indefatigable envoy of the parent branch of the Navy League. We have little doubt that Mr. Gardner would gladly welcome any communications on one or more of the subjects referred to, that might be sent him from time to time by individual Churchmen, or by Church bodies. We would suggest that the literary and debating societies of our churches, Divinity schools, and even some of our more august church gatherings, might not unprofitably discuss these questions. Though as we have already said, some of them may not have a special local application to the Church in Canada. We may add that they all have a more or less direct bearing on the policy and progress of that world-wide Church of the British Empire, within which, it is our privilege to be embraced.

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#### THE CHURCH IN RUPERT'S LAND.

After the lapse of two years without a Synod meeting mainly owing to the lamented death of the venerable Archbishop Machray; and the difficulty of the Synod being convened until his successor was authoritatively established in office, Archbishop Matheson, for the first time as the occupant of that high office, addressed the Synod of his ample diocese assembled at Winnipeg on the twenty-first day of last month. The Archbishop characterized the growth and development in Manitoba and the North-West during the last two years as enormous. The tide of immigration; the vast areas of productive land; the reasonable terms on which it is offered to incomers; the just laws, and law-abiding citizens; and the recent years of prosperity have amongst other things combined to bring about this great inrush of settlers. From Europe; from the older settled parts of Canada; and largely from our neighbour to the south, the United States, have they come, and others are thronging after them. No more striking instance of this phenomenal growth can be given than the fact that the population of Winnipeg during that period has nearly doubled. It is very gratifying to know that the Church is striving to rise to the height of this great opportunity. And to be assured by the Archbishop that "our congregations almost everywhere, alike in the cities, and villages, and in the country parts, have had very considerable additions to their numbers from amongst the English immigrants who have come into the country." This is as it should be. We would be sorry indeed were it otherwise. It is pleasing to be informed that within the past two years no less than twenty-six churches have been built and opened for service. Many of these are placed in new localities, and some offer the appointments, dignity and solemnity which the school houses they have developed from, lacked. Not far short of a thousand persons were confirmed during the past year, from Easter to Easter. This means good work well and faithfully done by the clergy, and properly responded to by the laity. Another evidence of solid growth is the increase in self-supporting parishes. In this way seven have become rectories. One of the serious drawbacks in the diocese has been the lack of parsonages. We can well understand, what is indeed the fact;—that many married clergymen are debarred from taking duty in parishes where no parsonage has been built. The man may be willing to undergo the deprivation of a home for himself, but it is quite another thing to have to take his wife and family where there is no settled or satisfactory home life to be had. An excellent move in the right direction has been made in the establishment of a parsonage fund for the very purpose of supplying the want to which we have referred. This is a sensible and practical provision, and cannot fail to gradually strengthen the diocese and give confidence to the clergy. It is impossible within

our space to notice all the points of the able and statesmanlike address of the learned Archbishop which refers to a great many important and salient features in the Church life of his great and rapidly growing diocese. The ending is particularly impressive, alert, wise, and monitory. His Lordship well knows the prevailing conditions—the blessings, the countervailing temptations—of the throbbing, rushing life around him. The appeal to the clergy to "be first of all themselves spiritually minded men," and the impressive statement of the conviction "that what our age needs most of all is more religion in the home life," that "if you have religion in the homes you will have it in the Church," and the declaration to the laity that "every Christian father is the rightful priest of his own household, and there should be a family altar as well as a Church altar," cannot fail to be blessed in the reading, as well as in the hearing in hundreds, aye, thousands, of Canadian homes! Piety in life, and doctrine, is what is sometimes called "old-fashioned." For our part we know no better antidote for the materialism, irreligion and atheism of to-day than the personal, domestic, and Church spirituality of which the venerable Archbishop is so powerful an advocate. It is "old-fashioned" if you will, but is of the essence of vital Christianity.

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#### FROM WEEK TO WEEK.

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

The widely different ideals of two great races in this Dominion makes the work of our statesmen exceedingly difficult. No one can put himself in the position of a leader in the Parliament of Canada, remembering that he is not merely the representative of a constituency or province, but a representative of the whole people, without realizing that these racial ideals must clash at many points. The man who thinks only of his province may set forth provincial ideals with great fervour, but he has not lifted himself up to the larger problem of governing a nation made up of different elements, each representing different views on public questions. In Canada about forty-four per cent. of the population belongs to the Roman Catholic Church, and about two millions of our people are of French birth. The rest is made up of what may broadly be termed English-speaking Protestants, altogether, of course, there is a very considerable element from European countries that cannot properly be placed in that class. However this may be, the problem with which we are concerned is represented in the relations between the English-speaking Protestants and French Roman Catholics. The traditions; the history, the ambitions and ideals of these peoples are entirely different. It would be a marvellous thing if they did not come into conflict from time to time in the great questions affecting the Dominion. They are all citizens and all have equal rights to set forward and sustain their cause with all the gifts they possess. There is no before or after; no superior and inferior, but simply Canadian citizens differing at times concerning what they deem of value for our common country.

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In our judgment we need a fuller knowledge of one another if we are to live happily together in the same national household. Mutual knowledge usually begets mutual respect, and we have noticed that where the two races are thrown most closely together there the relations are the most satisfactory. We need in Canada a number of broad-minded French Canadian Roman Catholics to set before their compatriots the views of English-speaking Protestants in a sympathetic and courteous manner. And we need a

times which have it is consoling to be laid at the feet of the ruler these two so well. A well-earned reputation as and most popular general over the two, 1872, and quarrel with the alone, represented these they have now themselves adrift acted as a constant seven or eight of Norway was voted the expenses of Trondheim, and the Vice-As in some sort a pted a Zollverein, n; acceded to the bill of exchange h began in 1880, ls, mostly elected power, and since er, and despite the best men of both the two States has King has borne and has ruled with arrel between the prompting or seek-

heroes are made e Old Land. Not from some quiet l will grow side by invincible courage. nam Thorpe, Nor-irth-place and boy-Naval and Military y of how a son of vall:—Lieut. H. A. ield Force of last valour. We are rs, old and young, erest: "Lieutenant o Somaliland at the Mullah, and the in- he coveted Victoria of December. He itring party, under ina, V.C., and after luring the dead of ce called Jidballi. was at first thought d shots were ex-nd that they were l the little band of almost entirely of ce fully three thou- le pluck they faced were driven back, o retire before the ny. At this stage Sikh lying on the ssistance. The poor ut 20 of the enemy, with their spears. into the midst of the party fell, and, tuck, the remainder ards. From that rderous fire on the seemed to have a his helmet, and fell ellous to relate, he led. Three times he ad got him on his

number of bilingual English-speaking Protestants to do less with out prejudice to Protestants the views of their French fellow citizens. A free exchange of public speakers on important occasions between the provinces of Quebec and Ontario, and the West would lead to a better understanding between these two elements of our population. One thing is certain, and that is we have to live together and make the best of this great heritage. We want no weak-kneed attitude on the part of any one. Each must stand up manfully for what is believed to be right, but if one or both has to yield something, let us remember that life is full of compromises. What we think is of very great importance is that both races should learn to know each other first hand and grasp the viewpoint of the other party. In this way each will be able to take defeat in a much more amiable spirit.

An important canon was enacted at the last session of the General Synod at the instance of Ven. Archdeacon Pentreath, of Vancouver, providing for the appointment of a registrar. The duties of this officer were defined in part as follows: "The journals' files, papers, reports, and all other documents, shall be committed, when not otherwise expressly provided for, to the keeping of the registrar." It is further stated that "he is to arrange, label, file, index, and otherwise put in order and provide for the safe-keeping" of these possessions. He is "to procure a proper book of record and enter therein a record of the consecrations of all the Bishops of the Church of England in Canada," and "to present a report at each session of the General Synod." The canon stipulates that, "The Registrar of the General Synod shall be elected by the Lower House, and his election shall be concurred in by the Upper House." For some reason or other on motion of Archdeacon Carey, the appointment was delegated to the president of the Upper House, and the prolocutor of the Lower House. We have not heard that the appointment of this officer has yet been made. If a proper record is to be kept of all matters of interest to a great Synod, then no time should be lost. Three precious years seem to have slipped away without anything being done. It appears to us that the duties of this officer might have been considerably enlarged with profit. For example, he ought to be required to keep on file authenticated copies of the reports of all diocesan synods in Canada. Complete collections of these reports would be wonderfully valuable. Then what about a record of the ordinations throughout the Dominion. Presumably these ought to be reported direct to the Primate, who would forward authenticated copies to the Registrar. At all events there ought to be some one to whom Churchmen could turn for information regarding these things. Suppose, for example, we set out to find the number of men ordained to the sacred ministry in one church for the past ten years, to whom would we apply? Has the Primate this information, or would we have to apply to all the Bishops in Canada? Could we ascertain how many of these ordained were native born Canadians, and how many born elsewhere were educated in this country? It should be the duty of some person or committee to lay before the Church these and kindred facts for our information, and guidance. A wide-awake, enthusiastic registrar would be a valuable officer in the Canadian Church.

We trust that the friends of a more thorough-going treatment of the Prayer Book than that contemplated at the last session of the General Synod will in no sense be alarmed at the possibility of being described as iconoclasts, and many other dreadful things. We feel quite sure that the men from whom issued our honoured liturgies would have believed it impossible that

their work should last three hundred years without alteration, and be used in another hemisphere for a hundred years, unaltered. The thought that perfection had been reached in their work, a perfection covering all the changes of time and place never seems to have entered their heads, nor does the thought of alterations, when necessary, hold any terrors for them. In the Preface, they say, "The particular forms of Divine worship and the Rites and Ceremonies appointed to be used therein being things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable that upon exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in place of authority should, from time to time, seem either necessary or expedient." It would appear that the fathers of our Prayer Book not only saw the possibility of coming changes, but they seem to lay upon the Church the duty of making such changes, should times and circumstances call for them. There are but two positions to take on this question. The one is that everything is all right as it is. The individual liberties that are taken with our services, the efforts of Synods to provide amended services for special occasions, the personal feeling that the oft-repeating of the Lord's Prayer, and state prayers, and other declarations of faith twice over in two different creeds when the Holy Communion is celebrated, and so forth, are all evidences, not that a change is necessary, but that our hearts and minds are unable to appreciate what is really best for us. The other position frankly acknowledges that the occasion calls for changes, and we must manfully consider ways and means of meeting the necessities of the times. A straight issue honestly faced is what Spectator has pleaded for all along. Is he right or is he wrong?

We observe that the Committee on the Appendix to the Prayer Book received its name from the House of Bishops. The name might possibly be a little misleading at first sight. We have reason to know, however, that their Lordships did not intend to appoint a body of experts to amputate a liturgical appendix now existing, on the contrary, their intentions were to construct one and fasten it in an appropriate place. We note that some of the Synods have declared against this policy, and the effect of their actions appears to be a command that the appendix be removed.

We notice with much satisfaction that the Synod of Quebec on motion of Dr. Frederick Scott, will memorialize the General Synod "to form a Canadian Church Temperance Association for the promotion of temperance and discussion and enforcement of laws affecting the sale of spirituous liquors in Canada." Two or three of the Synods have commended to the General Synod "Government ownership" of the liquor trade as a solution of the problem. We fear that this is still in the academic stage. If the committee on temperance has worked out the details of such a plan and present it in a clear and terse form some progress at least may be made in the direction of solution. We repeat, however, our position that the far-off possibilities must not be allowed to obscure our duties at the present time. Our eyes must not be so intently fastened on the great and final solution, whatever that is supposed to be, that we are unable to see some obvious little duty calling for action and making for the desired goal. The formation of a great citizens' league or some such organization that would set itself the task of aiding in the enforcement of the laws on the statute book, particularly those regarding temperance, might do untold good. We need the illumination of our minds on the great question of the ultimate solution of the problem, but a discussion will

be futile and fruitless unless the Church is called to arms to do something at once to lessen the evils which it cannot wholly prevent.

SPECTATOR.

ENGLAND.

(From Our Own Correspondent.)

Sherborne has done a very wonderful thing; it has produced a pageant—a set of living and moving figures of the past which would do credit to a great city like London. Thanks to Mr. Louis N. Parker, and a number of co-helpers, a marvellous bird's-eye view of the leading events in Wessex's history have been admirably portrayed to thousands of rapt onlookers. It was pleasant to arrive early in the quaint old, yet peaceful and prosperous town, to see the gay decorations, to hear the merry, merry bells. Sherborne is the land of romance, made interesting by Thomas Hardy, under the soubriquet of Sherton Abbas. It has stirring historic events connected with it, and notably the fastening on this site for town, school and abbey by Aldhelm, kinsman of the mighty Ine, Wessex's once powerful King. This folk-play brings into vivid prominence these critical events which are also typical of the many national changes through which we have passed. Saxon, Dane, Norman, Plantagenets, and Tudors, all pass before the intent audience. The proceedings of the day began by a service in the parish church, the Diocesan, the Bishop of Salisbury being the preacher, taking his text from Ps. 62:7, 8. His Lordship, of course, extolled the wisdom and devotion of the good Aldhelm, and showed the continuity of the Anglican Church up to the present day, and the service closed with the National Anthem. Many soon began to make their way to the ruined castle in front of which I found the fresco stage specially suited in every way for such a unique performance. The chorus or choir in the red gowns and Grecian caps first arrest our attention. After having been duly announced by heralds, they ask, "Why have the heralds summoned us, and why so throng the folk together?" and the answer is, "To chant the fame of Sherborne as we come; to call up the buried ages, and rehearse the deeds done by our fathers." Then the first episode opens, on the lawn being a heathen altar, to which is soon brought by a heathen English chieftain his slain deer, and he is in the act of offering it when the missionary—the saintly Aldhelm comes, and raising hand commands silence, and asks, "My son, what is this thou art about to do?" In due course his monks are bidden to raise the apparently unliftable stone altar, but by prayer and trust and united effort, the huge stone is raised and quickly assumes the shape of a cross. "A miracle," cries the astounded English people—and the chieftain exclaims, "Father, we are thy children—what thou biddest do, we will do." And very touching is the scene when the poor ignorant pagan folk gather around the simple-minded saint—who takes two of the smallest of the children—a boy and a girl, who shyly nestle in his arms, and who then says to them, "O, children, you shall come to me day by day, in the sweet hours of the dawn, and towards evensong, and I will teach you fair speech, and tell you of the goodly things God has set in the world for your profit and delight, and when I, whose weak and weary feet shall soon step into eternity, am gone from you, what I have taught you, you shall teach others down to the unborn generations." Very beautiful is the scene in which King Ine and his Queen visit Aldhelm and the former appoints his cousin Bishop of Sherborne. "I bring thee," says the King, "I bring thee the Bishop's staff in token that thou art the Shepherd of these Western lands, and spiritual lord to both seas, and to the

[July 13, 1905.]

[July 13, 1905.]

## CANADIAN CHURCHMAN

447.

borders of the Welsh." Then the choir break out;

"Thus from Christ's birth five years and hundreds seven.

Was by Saint Aldhelm founded Sherborne's see." Beloved and revered ever more and more, In all men's memory live, Saint Aldhelm's name.

A fierce battle next enchains attention; the Danes suddenly swoop down on the Monks and Christian folk, but under their fighting Bishop, Eathstan, the plucky band with hammers, sickles, scythes, hatchets, and bill hooks—anything they could quickly seize—manage to drive back the savage intruders.

"A handful smote a hundred on that day, Methinks a banner was unfurled in heaven, Yea, and pursued them till brave Eathstan Saw Paret's Channel choked with Danish dead."

The audience was now thoroughly won—but the next episode even more closely welded actors and spectators together. For Ethelbald is brought in a litter in a dying state; Ethelbert, his brother, and he are reconciled at last, and a little stripling is gently brought by his mother, Queen Osburga, to the dying King's side and receives his blessing. This is none other than the future King of grateful name,—King Alfred. He is brought to Sherborne School for his education. Eathstan gives him a warm welcome, and says, "I see as it were a halo about his brow." Osburga addresses the Bishop thus:—

"Yours be the task to make a man of him, For many barbarous tribes o'er run the land, Slaying and burning, worshipping false gods. When he is king, he shall tread out the fire, Set the true God on high, and staunch the wounds, That all the land may call him blessed."

Time and space fail me as I attempt to go further in describing the reproduction of bygone events in Sherborne's history, and as I say, symbolic of the nation's transitions, but I must dwell for one moment on the scene in which the English Sherborne is seen standing on a raised dais, with her younger sister, the Sherborne of Virginia, posing close by her side; the Stars and Stripes folded around her. It was the happiest of thoughts this brilliant climax. A loving and sisterly message from the American Sherborne was read, and called forth hearty plaudits from the roused and patriotic assembly. It is not so well known that while Sir Walter Raleigh named one bit of his new settlement, Sherborne, the grateful pioneers named after him, later, their capital Raleigh, and this is the chief town of South Carolina to-day. Fittingly indeed did the whole mass of onlookers rise and sing lustily, "All people that on earth do dwell," and the National Anthem closed an event which will long live in the memory of those who were privileged to see and revel in it. The whole proceedings reflect the greatest credit on all concerned in the unique and really splendid production. It would be well if so splendid an example were followed in other historic places.

### The Churchwoman.

#### GIRLS' FRIENDLY SOCIETY.

Toronto.—The annual service and festival of the Girls' Friendly Society took place during the last days of June. The service was held in St. James' Cathedral on the 22nd, being the day appointed in England as a day of intercession and thanksgiving for the Society throughout the world. It was conducted by Canon Welch, a warm supporter of the Society, who gave a very earnest and helpful address on Influence; his points being: 1st, we cannot help exerting it; 2nd, we cannot measure its extent, and 3rd, we cannot recall it. The service was held at 8 p.m., a special form being issued, and was attended by

all the branches who were asked to be present at an early celebration of the Holy Communion on the following Sunday. At the recent meeting of Synod Canon Welch advocated the work of the Girls' Friendly Society, and was seconded by Dr. Langtry. The festival was held, as in former years, at Erlescourt, Davenport, by the kind invitation of Major and Mrs. Foster, on June 28th. Beautiful weather, a large attendance, and the presence of two prominent associates of the society from England, made the occasion particularly successful. The beautiful grounds looked their best, and all were delighted to welcome the kind host and hostess, whose absence for the last year and a half had been so much regretted. After a bountiful tea on the lawn had been disposed of, Mrs. Mercier gave a delightful address, giving instances which had come to her notice of the power for good exercised by branches of the Society, and by individual members. The Rev. A. Mercier read a letter of greeting from Mrs. Townsend, the foundress of the Girls' Friendly Society, which was received with hearty applause. The National Anthem was sung. The St. George's Branch presented their associate, Mrs. Foster, with a pretty cut-glass vase, and Mrs. Mercier was given a bunch of roses. After a short service on the lawn, Mrs. Wood, the Central President, spoke a few words, making reference to the coming visit of Miss Whitley, who is to travel through Canada in the interests of the Girls' Friendly Society during September and October. Three cheers were then given for Major and Mrs. Foster, and the happy gathering dispersed. Over 160 were present, including several of the clergy.

#### BROTHERHOOD OF ST. ANDREW.

Fred. W. Thomas, General Secretary, Imperial Bank Chambers, Leader Lane, Toronto.

The fourteenth Dominion Convention of the Brotherhood of St. Andrew will be held in the city of Ottawa from October 5th to 8th next, both inclusive. The Brotherhood of St. Andrew is an institution composed of men of the Church of England banded together for the one and only object of promoting the spread of Christ's Kingdom among men, especially young men. There is little doubt probably in the mind of any thinking man that there is a real necessity in these rushing days to introduce a little more practical religion into the affairs of every-day life; and laymen in the Church have found that they can, on Brotherhood lines, do a work which the clergy unassisted can hardly hope to accomplish. Although the Church in the past has not been without her devoted and active laymen, still their efforts have lost much through being individual, and the discouragements of unassisted work have too often forced them entirely to desist. In the Brotherhood, however, these same men have found all the helpfulness and encouragement of a mutual co-operative society, with the added stimulus of the knowledge that large numbers of men the world over are working along the same lines and in the same Order. Great preparations are being made locally for the Convention while the Dominion Council at headquarters in Toronto is actively engaged in preparing a programme which it is expected will contain the names of a number of the leading Bishops, and clergy, and prominent laymen of the Church. Delegates are expected from the majority of the 200 active chapters scattered throughout the Dominion, while large numbers of visitors will attend from many of the parishes not having Chapters. Ottawans are noted for hospitality, while the Capital has a wide fame as an ideal convention city. These facts with the additional inducement of reduced rates on all railways will insure a largely attended and successful gathering when brown October comes round.

## Home & Foreign Church News

From our own Correspondents.

### MONTREAL.

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

Aylmer.—On Sunday, July 2nd, the Archbishop administered the rite of confirmation in this church to sixteen candidates.

Hull.—On the same Sunday in the afternoon he administered the rite of confirmation to six candidates. At each service he gave an eloquent and earnest address. He is expected to spend a month at Cacouna.

Aylmer.—Rev. R. F. Taylor, rector of Christ Church, here, has received a call to one of the city churches in Montreal. Mr. Taylor will go down and inspect the new field of labour to which he has been invited to minister, before reaching a decision. Should his answer be a favourable one to Montreal, his parish at Aylmer would feel great regret at his departure, for both he and Mrs. Taylor have endeared themselves very much to all their parishioners.

### ONTARIO.

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

Belleville.—St. Agnes' School closing.—There was a very large attendance at the closing exercises of the school which is evidence that the citizens take a great interest in the work accomplished by the school. Varied and attractive programmes presented by the pupils were an indication of the superior quality of the instruction imparted in the various departments of music, art, literature and languages. The exhibition of physical culture under the instruction of Miss Beales was very gracefully executed, which cannot but fail to lay the foundation of good constitutions and self-reliance. The musical part of the programme was delightfully given by Misses Nina Kerrison, Helen Vermilyea, Mary Ackerill, Winnifred Allen, Helen Houston, Charlotte Witherill, Edna Benjamin, Muriel Sills and M. Stork, and the literary portion was in the able conduct of Misses Helen Fraleck, Mary Ackerill, Louisa Sills, Charlotte Witherill, Marjorie Pense, Anna Ponton, Helen Harrington, Mabel Ackerill and Miss Beales. The French and German dialogues and recitations were pronounced by those competent to judge to be clear in enunciation, correct in pronunciation and showing a grasp of the genius of the languages far more than mechanical. These subjects are taught by Miss Linquist, and pupils and teacher are mutually proud of each other. The readings and scenes from "Silas Marner" by George Eliot, were given with much spirit and feeling, the scheme of selection was well worked out, the dramatic and narrative parts being appropriately taken, so as to leave the impression of a completed work. Rev. Rural Dean Beamish, M.A., presided at the distribution of prizes which followed, and was assisted by the Rev. Canon Bogert, M.A., Mr. E. G. Sills, ex-M.P.P., and Lieut.-Col. Ponton, M.A., each of whom made appropriate and felicitous remarks in connection with the prizes which they presented, to the happy winners, and also in connection with the creditable work of the school. It is a subject for congratulation to all Belleville citizens that the confidence, and energy displayed by the directress, aided by Miss Carroll, the Lady Principal, and the accomplished staff of teachers whom she has rallied round her, have been crowned with success. In musical instruction the school evidently has been a marvel of

success. Of the eighteen papers in Theory, examined at the Conservatory in Harmony, History and Rudiments, all passed, one with honours and sixteen with first-class honours, there being four perfect papers. In piano ten passed, two with honours. In violin two passed, one with honours. In vocal two passed, one with honours.

The following returns have been made by the instructors in music: Pupils of Mrs. MacColl, violin—Primary Miss Edna Benjamin, honours; Miss Annie Robinson, pass. Intermediate—Miss Addie Potter. Theory, Rudiments.—Miss Ethel Jones, first-class honours; Miss Shirley Parrott, first-class honours; Miss Charlotte Witherill, first-class honours. History, Miss Charlotte Witherill, first-class honours; Miss Mabel Ackerill, pass. Primary Harmony.—Miss Helen Houston, first-class honours; Miss Winnifred Allan, first-class honours. Junior Harmony, Miss Muriel Sills, first-class honours; Miss Ruby Milburn, first-class honours. Scholarship for Theory (value \$50) given by Mrs. MacColl, won by Miss Winnifred Allen, who obtained the highest per cent. in Conservatory examinations held at St. Agnes'. Piano, Primary, Jessie McGie, Annie Partell, Olive Cooper, Adalene Sprague, (honours); Luella McCall and Sarah E. Pierson (pass). Junior, Mary J. Ackerill, (honours); Charlotte M. Witherill, Annie E. Smith, (pass). Intermediate—Laura G. Ketcheson. Pupils of Miss Emberson: Misses McGie, Sprague, Ackerill and Witherill. Pupils of Mrs. MacColl: Miss Olive Cooper, Miss Ketcheson. The prize list follows:—Junior—Scripture—Miss Marjorie Vermilyea. Physical Culture—Miss Doris Beck. Conduct—Miss Norma Detlor. General Proficiency—1st class, Miss Grace Parker; junior 2nd class—Miss Jean Anderson; senior 2nd class, Miss Helen Anderson. Third Form.—Scripture—Miss Marie Spafford. General Proficiency—Miss Gwendolen Ross. Fourth Form.—Needlework—(1)—Miss Kathleen Hungerford, presented by Mrs. Sills; (2)—Miss Wanda Cronk, presented by Miss Annie Carroll. Drawing—Miss Hope Sewell, honourable mention. Conduct—Miss Wanda Cronk. Silver cross presented by Mrs. F. R. Lingham. Sixth Form.—Old Testament—Miss Lottie Witherill. Presented by Rev. Mr. Heenev. New Testament—Miss Lottie Witherill. Presented by Mrs. S. D. Lazier. Catechism—Miss Muriel Sills. Presented by Rev. G. R. Beamish. Physical Culture—Miss Helen Harrington. Drawing—(1) Miss Louise Sills; (2) Miss Antoinette Parker. Painting—Miss Madeline Fraleck. Presented by Miss Emberson. Neatness—Miss Helen Harrington. Junior 5th.—For the most faithful and best year's work, a gold medal, presented by Mr. H. Corby—Miss Helen Fraleck.

**Camden East.**—The lawn party given by kindness of Mr. and Mrs. Stewart Milsap, at their grounds, for the benefit of St. Luke's Church, Camden East, Wednesday evening, was voted by the large crowd present to be a tremendous success. The programme was a splendid one, Mrs. C. H. Finkle, Mrs. W. B. Dunn, Mrs. John Sharpe, Mr. Moore and Master Ford Finkle, of Newburgh, contributed good solos. Lively choruses were sung by the choir of Camden East, Miss Myrtle Galbraith playing the accompaniments. Good recitations were given by Miss Gertrude Hannah, Desmond. The citizens' band of Enterprise played good selections at intervals. Miss Laura Milsap, assisted by lady friends, arranged the flowers in the drawing-room and other parts of the house with great taste and effect, and had a splendid Newcombe piano placed in the hall. A platform for dancing was well patronized, Mr. Perry furnishing the music. The refreshment tables which were most kindly attended by Mrs. John Hannah, Mrs. Ashcroft, McWilliams, Miss Sproule, Mrs. Hughes and Miss Shane did a rushing business during the evening. Mr.

Charles Dewey, assisted by Mr. Thos. Shane, Jr., made a first-class gate-keeper. The chairman, Rev. C. E. S. Radcliffe, congratulated Mr. and Mrs. S. Milsap and family, all who took part in the programme, and all who helped to make the lawn social the great success it was. Proceeds, about \$83, will be used to repair the driving shed near the church at Camden East.

**Yarker.**—The W.A. Branch held their regular monthly meeting in St. Anthony's Church, Yarker, Mrs. J. C. Connolly, delegate, gave a most interesting account of the annual meeting of the Society held recently in Napanee. This branch has done splendid work during the past year. Mrs. F. D. Woodcock most kindly organized a branch of the Junior Women's Auxiliary when recently paying her Yarker friends a visit. The officers elected were: President, Miss Lena Benjamin; Vice-President, Miss Lizzie Winters; Secretary, Miss Lily Montgomery; Treasurer, Miss Lois Benjamin, with Miss Gertrude Connolly, Miss Violet Ewart, and Miss Edith Baxter as superintendents. The members meet the last Tuesday in every month.

**Newburgh.**—Mrs. C. H. Finkle will report at the regular monthly meeting of the W.A. on the annual meeting of the Society held at Napanee. Mr. and Mrs. Fred. Hill most kindly entertained the members of the choir of St. John's Church at a social evening at their residence in Newburgh. The Rev. C. E. S. Radcliffe addressed the members of the Orange Lodge, Camden East, Sunday, July 9th. There was a splendid congregation, and good singing. Mr. A. T. Love, Bishop's College, Lennoxville, assisted Mr. Radcliffe.

**Plevna.**—Sunday, July 3rd, being the occasion of Bishop Mills' annual visit, and also of a welcome to our newly appointed rector, Rev. W. Cox, London, England, Holy Trinity Church, inside presented one mass of ferns, cut flowers and roses. Much credit is due the young ladies of the choir for the artistic manner in which the flowers were arranged. As Sunday was a most beautiful day, the church was filled to the doors. The Bishop delivered a stirring address, in his usual pleasing manner. The sacrament was administered by the Bishop, assisted by Rev. Mr. Cox. The collection was in behalf of the diocesan mission fund. During his short stay here His Lordship was entertained as the guest of Mr. and Mrs. G. Ostler.

#### TORONTO.

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

**Toronto.**—Rev. R. Titley Gardner, M.A., of England, met at the Synod Office Tuesday morning, the 4th inst., the clergy and representative laymen of the city. Mr. Gardner is commissioned by the Archbishops of Canterbury and York to collect information regarding the colonial churches for the consideration of the next Lambeth conference, which meets in the year 1908. His mission is to a large extent an outcome of the recent visit of Archbishop Davidson. Mr. Gardner is a man of remarkable personality, and is travelling at his own expense, and before his task is ended, expects to have visited fifty different dioceses in all parts of the world. Canon Sweeny, the Bishop's commissary, presided. About fifty were present, and the gathering became, in a large measure, a conference, in which a majority of those present took part and spoke. The matters upon which the Rev. Mr. Gardner is seeking information are as follows:—1. The Colonial Clergy Act. 2. The "short service system," whereby a diocese in England lends a clergyman to a colonial diocese for a term of years. Is this practicable? 3. The desire or otherwise for the services of clergy

educated and ordained in England. 4. The local shortage of clergy (if any), and reasons for the same. 5. The number of clergy—(a) indispensable for carrying on existing work; (b) desirable for opening up new work—as compared with the number of clergy available for (a) and (b), how far short is the diocese? 6. The possibility or otherwise of arranging a system of "reliefs," or "reciprocity" between clergy labouring in England and the colonies. 7. The desire or otherwise to send colonial clergy to England for, say, two years' experience under an experienced incumbent. 8. The system of patronage appointment and payment of clergy pertaining to each several diocese. 9. The offering of hospitality, by Church-people, at home, during vacations, to those who are studying in England for Holy Orders. 10. The appointment of one of the younger clergy in the colonial diocese to act as correspondent to the council for service abroad, keeping that organization posted up to date each quarter. 11. Would the hands of the Bishops abroad be strengthened if some annual fund could be started "for Church purposes within the Empire?" 12. Any other matters that may occur to the Bishop as likely to be useful or of interest to the Church at large, or his diocese in particular. Canon Sweeny, Rev. F. G. Plummer, Rev. Dr. Osborne, Rev. J. P. H. Lewis, Rev. L. W. B. Broughall, and Rev. D. T. Owen gave their experiences as clergymen ordained in Canada who had preached under license in England. It was the general opinion that the English Colonial Clergy Act was passed in circumstances which at the present time had not the same application, and it was realized also that difficulties would arise just now if an attempt to revise the Act was made. It was believed, however, that a liberal and reasonable application of the provisions of the Act by the English Bishops would remove many objections, Provost Macklem thought a colonial training before ordination was eminently desirable for those Englishmen who intended taking up work in the colonies, and the cost would not exceed one-third. Mr. Lawrence Baldwin considered that the vocation of a clergyman should be urged upon their sons by parents, and that the subject should be specially brought before congregations at the Ember seasons. Rev. Cooper Robinson thought there was no shrinkage in the number of men offering themselves for the ministry, and there was a great increase in the number of laymen taking up the different forms of Church work. Rev. Dr. Tucker considered that it was not the right time for the great English societies to withdraw their grants to the Canadian Church when the Mother Country is sending annually 50,000 settlers to the North-West. Among those who also joined in the discussion were Canon Welch, Rev. Dr. Langtry, Rev. Dr. Clark, Canon Macnab, Rev. Dr. Broughall, Rev. F. Wilkinson, Rev. W. Hoyes Clarke, Mr. Summerhayes, Capt. Vennell, and Mr. Ward. It was resolved that the following subjects should be brought before the different deaneries in the diocese. 1. What is the most important thing for the Church to do in your own regions? 2. What is the most important work for the Church to do, in your opinion, in other regions? 3. What should the Anglican communion do in its corporate capacity, acting as one body? Rev. Mr. Gardner expressed himself as much gratified with the conference, and that the discussion would be very helpful to him. He has visited the eastern part of Canada, and left yesterday for the West.

**St. Paul's.**—Rev. Canon Cody sailed from Montreal last week for England and the Continent, and will be away for about two months.

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



## HURON.

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

**St. Mary's.**—St. James'.—One of the largest congregations that ever assembled in this church was present last Sunday morning, July 2nd, when thirty-three candidates were received into full church membership, several having been brought up in the other communions. The church was thronged in every part, many standing in the porches, and some being unable to gain admittance. Bishop Williams spoke from the words of Christ to Pilate, "Thou sayest I am a King." He said Christ claimed kingly authority, and to-day as a living King rules over a living Kingdom which He founded, that is His Church. Every believer in Him is His subject. This was the open confession they were about to make; taking Jesus Christ publicly as their Saviour. It was a great privilege to be a member of this Kingdom, but it involved duty. They were ever to be on the side of right against wrong. The Bishop gave to all a card upon which was their name and appropriate passages of Scripture; he gave each one a kindly handshake and said, "We receive you into full communion in this church; God bless you." In giving the notices the Rev. Rural Dean Taylor warmly welcomed the Bishop, saying he had known him intimately for many years and increasingly admired his manliness and bravery: The large choir sang excellently, and the whole service was inspiring.

**Owen Sound.**—At the semi-annual meeting of the Deanery Chapter of the Deanery of Grey, which assembled here last month, the members present utilized the opportunity by presenting to His Lordship, Bishop Williams, the following address: "To The Right Rev. The Bishop of Huron:—May it please your Lordship. We the members of the Deanery Chapter of the County of Grey, beg leave to extend to your Lordship a hearty and cordial welcome on this your first official visit to the Deanery since your elevation to the Bishopric of the Diocese of Huron. We also desire to tender you our heartiest congratulations upon your advancement to the highest order in the Church, and to assure you of our loyal co-operation in all matters concerning the welfare of the Church, and the Diocese. We recognize the weighty responsibility, which as chief pastor rests upon you, and you may feel sure we shall do all in our power to make that responsibility as light as possible. We trust and pray that you may be spared for many years to preside over this very important part of God's vineyard. Signed in behalf of the Deanery, James Ardill, R.D., W. G. Reilly, E. Appleyard, B.A., T. H. Brown, J. G. Hooper." The address was read by the Rev. Jas. Ardill, R.D., which His Lordship received, and in a happy and encouraging reply, told of the great pleasure that this expression of loyalty and good will from the Deanery of Grey had given him. The Chapter then proceeded with the ordinary business of the meeting. It was decided to hold the next Sunday School Convention for the Deanery, at Chatsworth, on or about the 26th of July next. The Rev. W. G. Reilly was elected treasurer, and the Rev. E. Appleyard, B.A., secretary of the Deanery. The Rev. C. N. F. Jeffery, B.D., General Missionary of the Diocese of Rupert's Land, and the Rev. W. Walsh, of Brampton, were welcome visitors at the Deanery Meeting. The next meeting will be held at Markdale. A missionary meeting was held in St. George's school room at 7.30 o'clock p.m., at which the Rev. C. N. F. Jeffery, in an eloquent address, told of the great work that is being done in the Diocese of Rupert's Land, stating, that now, every part of that great diocese is under the charge of either an ordained man or student. Other addresses were given by the Revs. J.

Ardill, J. G. Hooper, W. Walsh, W. G. Reilly, and E. Appleyard.

**Woodstock.**—New St. Paul's.—The Bishop held a confirmation in this church on Wednesday evening, July 5th, and confirmed twenty-one candidates. The Bishop delivered an instructive discourse.

**Corunna.**—The beautiful new church was opened here on Sunday, July 2nd, with appropriate services. The Ven. J. B. Richardson, Archdeacon of London, officiated, and preached special and appropriate sermons morning and evening. In the morning the building was filled with an appreciative congregation, gathered from all the country round about, and from the several denominations, Roman Catholic and Protestant who seemed alike fully to enjoy the well and devoutly rendered service of the Church of England. There was a profusion of chaste flowers and the singing by the choir was hearty and devotional. The Archdeacon preached from St. Luke 18:10-13, on the parable of the Pharisee and the Publican in the Temple. He said worship was the true object of Church attendance. He showed how prayer in the House of God is often vain, and set forth the true idea of mercy. Toward the close of his remarks he congratulated the congregation on their beautiful church building, and referred to it as a monument to the pious zeal and earnest work of the faithful rector, Rev. Edward Lee, of whose ministry he spoke highly. A large number afterward received the Holy Communion. At the evening service the Archdeacon again preached. The church was crowded, with extra seats in the aisles and elsewhere. Miss Wanless, of Sarnia, rendered a solo during the offertory with fine effect. There were liberal collections during the day for the building fund. The church is well proportioned and situated, and has a handsome interior. The east window is a neat memorial erected to the late Bishop Baldwin, by the united Church of Courtright, Mooretown and Corunna. The west window is a memorial to the Richmond family, and a nicely-designed one in the south side is in memory of her father and mother by Miss Maguire, of Sarnia. The walls are decorated in admirable taste.

**Wilmot.**—St. James'.—Anniversary Sunday, June 25th, commemorated fifty-one years of church services, in this quiet country spot, in Wilmot parish. The sweet-toned bell called the many worshippers from the three congregations to morning and evening prayer; both being conducted and the sermons preached, by the Rev. S. P. Irwin, of St. Saviour's, Waterloo.

**Stratford.**—St. James'.—The Bishop has appointed to succeed him as rector of this church, the Rev. W. T. Cluff, who is highly recommended.

**Elma.**—Trinity Church.—Wednesday, the 5th of July, was a red letter day in the history of this parish; it being the happy occasion of the first visit of our new Bishop. Thirteen candidates were presented by the incumbent, the Rev. J. H. McLeod, to the Bishop, for the solemn rite of confirmation. His Lordship's address, from St. John 18:37, was a most admirable one, full of good, sound, and practical advice, and was listened to with the closest attention by the large congregation present. Before singing the last hymn, the incumbent, in behalf of himself and congregation, tendered to His Lordship their hearty congratulations upon his election to the important dignity of Bishop of the great Diocese of Huron.

## KEEWATIN.

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

**Kenora.**—On Wednesday morning, June 25th, the newly organized Synod of the Diocese of Keewatin opened in St. Alban's pro-Cathedral, here. There was a full morning service at ten o'clock, with a celebration of Holy Communion, attended by twelve clergymen, headed by His Lordship the Bishop of Keewatin, who met in the chapel, and to the stirring words of the grand old hymn: "The Church's One Foundation," proceeded to the church. Morning Prayer was read by Revs. C. G. Fox, of Split Lake, and H. V. Maltby, Keewatin, the first lesson being read by the Rev. E. Thomas, of Fort Alexander, the second lesson by Rev. J. Johnston, of Long Sault. The Bishop of the diocese read his charge which was full of encouraging facts and information, as follows:

My Dear Brethren in Christ,—We are gathered together this morning as a conference of the clergy and lay delegates of the Diocese of Keewatin, in order to form a Diocesan Synod, and to draw up a constitution for our future guidance. In delivering this, my first charge to the diocese, I would like, if you will permit me, to give a rapid sketch of the history of the formation and progress of the work, before going on to draw your attention to some of the things that will be brought forward for your consideration during the two days we are met together. As most of you are aware, the Diocese of Keewatin was formed in 1902, chiefly to relieve the Diocese of Moosonee of the work on the western shores of Hudson's Bay, which could not be reached from Moose Factory without great expense and difficulty in travelling, but it took in also nearly the whole of the Indian work in the Diocese of Rupert's Land, together with the white work between Molson on the west and Savanne on the east, or three hundred miles along the C.P.R., and the whole of the Rainy River district. Starting on Hudson's Bay, at the Wenisk river, the eastern boundary follows that river to the height of land, then through Lake Savanne to the boundary line dividing the United States from our own country, thence in a westerly direction along the Rainy lake and river, and west until opposite Molson. From here it runs north until it touches Lake Winnipeg, a little south of Winnipeg river, thence up the eastern shores of Lake Winnipeg, until it joins the Dioceses of Saskatchewan and Mackenzie River. Its northernmost limit is the north pole. In extent it is a little over 300,000 square miles. The Endowment Fund of the diocese was fixed by the Provincial Synod at \$50,000. Towards this sum the Diocese of Moosonee, through Bishop Newnham, now of Saskatchewan, gave \$25,000, or half the sum required, one of the most unselfish acts to be found in the history of the Church in Canada, if not of the whole world. This \$25,000 was supplemented by grants from the S.P.G., and the S.P.C.K., and other sums collected, until at the consecration, we had \$45,000 in hand, but there was no See House. In the winter of 1902 and 1903, after consecration, I went to England, and in seven months, by God's good hand upon us, succeeded in completing the Endowment Fund, \$5,000, also raising \$7,500 for a See House, and \$5,000 for the beginning of a Clergy Sustentation Fund, making in all \$17,500 given by English people and English societies to help on God's work in our midst. The Diocese of Rupert's Land very kindly gave us \$5,000 towards our C.S.F., so that by the time we were a year old, we stood on a firm footing, having the Endowment Fund completed, a See House provided, and a Clergy Sustentation Fund of over \$10,000. This fund has been nursed and added to, so that to-day we have a C.S.F. of more than \$16,000. For these things we need first of all to thank our Heavenly Father, who has been very gracious to us, and secondly, those of His children who came so readily and willingly to our aid. When I came into the diocese in 1902, we had practically eighteen stations, including outstations, whilst to-day we have thirty, an increase of twelve. We had then eight priests and one deacon, one summer student, and six teachers in our Indian schools, acting as catechists. To-day we have eleven priests, three deacons, and two licensed lay-readers, one summer student, and eight paid catechists. Along the Rainy river in 1902 we had no white work at all, with the exception of Stratton, where there was a summer student. Now we have four fully organized parishes with two ordained men and two lay-readers at work. Fort Frances has built a new church at a cost of nearly \$2,500, entirely free from debt, and consecrated. Rainy River built a new church last summer in about six weeks, and I trust that also will soon be free from debt and ready for consecration.

New churches have also been built at Dryden (the first church in the diocese to be consecrated), and at Eagle River, whilst the church at Wabigoon has also been completed, and is, I think, nearly free from debt. At Keewatin, in 1902, the congregation was worshipping in the Methodist church, but during the past year a neat little church has been built, and there is only a small debt upon it, which, I trust, will be almost, if not entirely, paid off before this year is over. At Whitemouth and Lac du Bonnet, we have started new missions this summer and they are both making great efforts to build new churches at these places, and a very good work has been begun. My brethren, I have laid these facts before you in order that you may know something of our white work and its growth. There is another side to all this which has to be carefully considered, and which I want each one calmly to consider. In the diocese we have as yet only one self-supporting par-

and. 4. The local reasons for the (a) indispensable; (b) desirable compared with the (a) and (b), how "reliefs," or "labouring in England for, say, two experienced incumbents to each several of hospitality, by ring vacations, to England for Holy ent of one of the I diocese to act as for service abroad, osted up to date the hands of the ed if some annual rch purposes with matters that may y to be useful or arge, or his diocese Rev. F. G. Plum P. H. Lewis, Rev. D. T. Owen gave n ordained in Can- lense in England. that the English ed in circumstances d not the same ap- also that difficulties tempt to revise the ed, however, that lication of the pro- glish Bishops would Provost Macklem fore ordination was e Englishmen who e colonies, and the ird. Mr. Lawrence ocation of a clergy- eir sons by parents, e specially brought mber seasons. Rev. ere was no shrink- offering themselves as a great increase ing up the different v. Dr. Tucker con- ight time for the thdraw their grants n the Mother Coun- 00 settlers to the who also joined in Welch, Rev. Dr. anon Macnab, Rev. erson, Rev. W. Hoyes Capt. Vennell, and l that the following What is the most urch to do in your the most important in your opinion, in should the Anglican rate capacity, acting dner expressed him- the conference, and very helpful to him. part of Canada, and

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ish, Rat Portage, or Kenora, as it is now to be called. All the others are receiving aid from diocesan funds, most of them receiving half their support from this or other sources. I want earnestly, but kindly and firmly, to impress upon you all, both clerical and lay delegates, the great need of bringing this matter constantly before the people of your several parishes or missions, urging them to increase their support and aim at being entirely self-supporting. In my opinion, no parish can do its work properly until the church is self-supporting. Regular, systematic canvass of the parish, and regular giving by each individual member of the congregation, even if it is only five cents a week, will go a long way to working this out. We are about to appoint an Executive Committee to consider all grants. I am quite sure that committee will willingly give all the aid they can that funds will allow, but we must see to it, brethren, that no baby be carried in the arms when by an effort it could walk by itself, if we do so we are really doing the greatest injury to the child, and making work for ourselves. Each parish or mission receiving a grant should seek to reduce that grant every year; in small missions this may be almost impossible, but in growing places it can, I am quite sure, be done by getting the laymen to take an active interest in the affairs of the Church. It may seem to some of my clerical brethren, almost like begging their bread, but the labourer is worthy of his hire, and it is the only way to build up a strong parish. There are, and always will be, many things in the Master's service that are disagreeable, but they are duties to be done for Him, and will bring their reward. Here I would like to say a word to those of our number who are engaged in Indian work. Many of our Indians, especially in the southern portions of the diocese, are in as good a position as their white brethren, and very well able to give large support to the work, but unfortunately, they have been led in the past to look to the mission for everything and asked to do little or nothing in return. This, I am fully convinced, has been a weak spot in our work, and a special effort should be made to remedy the evil. The reception, and pleading for bale goods has led many of our Indians to think that if they came to church they had a right to expect that the missionary would give them all they needed in the shape of clothing, when, if they would exercise care, they are quite as well able to buy for themselves as their white brethren, and in some cases, better able.

Whilst upon this matter, I may be allowed to speak of collections. You all have, or should, and may have a list of collections asked for by the Synod; these should be regularly taken up and regularly sent in to the treasurer, and especially those for the M.S.C.C., which is helping us so largely, and also the Home Mission Fund, which needs all the support we can give it. The Executive Committee apportions the amount asked for from each parish or mission. Hitherto, Kenora, or Rat Portage, has borne fully half of the whole amount, but we must, and shall have to ask other places to come to our aid more than they have done in the past. In Christian work we cannot and do not wish to use threats, but it would be well for all parishes or missions receiving grants to remember that the Executive Committee have power to refuse to send out the quarter's cheque, or else deduct from any grant, the shortage in the apportionment. We do not wish to do this, and you may be sure it will not be done except as a last resort, but it must and will be done unless every effort is made to send in the full amount asked for. We are not to be separate parts, working simply for its own little parish or mission, but must be willing to bear one another's burdens, that so we may fulfil the law of our Master Christ.

One other great reason for each parish or mission, doing what they can to help themselves and the diocese, is the fact that the opening of the new G.T.P. right across the diocese will increase our work greatly, and make heavy demands on our funds. There can be no doubt that new places will spring up, and we should be ready to go in and occupy them and not leave it to other bodies to get hold of our people, as we have too often done in the past, and then have the painful necessity of trying to win them back again to the Church. Here I would wish to say a word about confirmation and the great need of bringing this matter before our people. We must remember that we belong to the Church of England in Canada, and that confirmation is a step that all our people should be urged upon to take. It is indeed the door of admission into full membership in the Church, and if rightly entered into, should be a day of great blessing. The first confirmation took place in the diocese on June 24th, 1903, just two years ago. Since then we have confirmed 309 candidates, an average of 154 a year, 150 being males and 159 females. We have in the diocese about 1,200 communicants, 500 of these being Indians and 700 whites, Rat Portage heading the list with a roll of 280. It is quite possible, I think, in the next two years largely to increase this number. And now, brethren, I must draw your attention to one or two things that you will be called upon to consider to-day and to-morrow. Our meeting this year must partake more of the nature of a conference, but we meet to inaugurate the Synod of the diocese, and one of our first works must be to consider and frame a constitution for our future guidance, and to adopt canons. The Diocese of Rupert's Land will give us, I think, all we need for a pattern in these two things, and I do not think we can do better than follow the spirit of both of these, though we may alter in divided working.

There are two matters that I feel I must bring very prominently before you, and impress upon you the necessity of calmly discussing, these are the Clergy Widows' and

Orphans' Fund, and the Clergy Superannuation Fund. We are bound by the canons of the Provincial Synod and by these canons each minister is bound to become a subscriber to the Superannuation Fund. It is also necessary that one and all join the Clergy Widows' and Orphans' Fund, as it is impossible for these funds, which are simply for the good of the clergy, to accomplish their objects unless taken by the diocese and the province as a whole. I can not refrain from mentioning and publicly thanking those societies, both English and Canadian, who have so nobly come to our aid in carrying on the work of the diocese, both white and Indian. It may not be known to all or even to very few that the diocese of Keewatin is more than half missionary, and that we have more mission work, more missions, and more Indians and Eskimos than any diocese in the Province of Rupert's Land, unless it be the diocese of Saskatchewan. We took in more than three parts of the Indian work from Rupert's Land, and fully half from the Diocese of Moosonee. We have in all seventeen missions amongst Indians and Eskimos, whilst we have only thirteen parishes or missions amongst white settlers. Six of these missions in the north are amongst the most flourishing and best missions in the whole country, and the work has been most wonderfully blessed though the lot of the missionary is a very lonely, isolated, and trying one, and they need our constant prayers and sympathy. It seemed strange to me to come from the uncivilized and wild parts of the north into the midst of civilization, and there to meet for the first time with heathen Indians. In the north where our missions are often four and five times the size of missions in the south we have not one heathen. At one mission station we have nearly 600 Indians, all Christians, and all members of our own Church.

The missions nearer civilization are much more difficult to manage and show far less results than those away in the wilds. An Indian in his natural state and living his own free life is much more easily influenced and led than those who are surrounded by the vices of white men. It is hard to know what is to become of some of our Indian work, but we in Canada owe a debt to the Indians and from every point of view it is our bounden duty to do what we can to put before them the Gospel of Christ, whether they will hear or whether they will forbear. This work has from the beginning been supported almost entirely by the Church Missionary Society in England, and Canada as a whole owes more to that society than she in any measure understands. Now, however, they are withdrawing their aid. We are at present receiving \$5,000 a year from them, but by a reduction of \$500 a year, in ten years from now their grant will cease, then we must turn to Canada and ask her to make up that sum. The Missionary Society of the Church in Canada, formed three years ago, has done more to arouse our Church than anything else, and personally I thank God for that work. We, in this diocese, have not made as great demands on the society as any other diocese in the West, many of them with really less needs. This is partly owing to the fact that C.M.S. is still supporting much of our work, and partly to the fact that I am always very loath to ask for aid from others when I can see any prospect of making the people help themselves, yet we have received very substantial aid from the M.S.C.C. In the first year we received \$2,000 and each year since \$3,000, next year we shall have to ask for an increase of at least \$1,000 to meet C.M.S. loss, and for the opening of new work at Whitemouth and Lac du Bonnet, which we began this summer. In return for the aid given us, the M.S.C.C. has only asked us for \$200, and I am thankful to say that we have always sent in more than asked for, but here again, Rat Portage has contributed fully half the sum required. Our thanks are also due to the Society for the Propagation of the Gospel and the Continental and Colonial Society for their aid to our white work, without which we must ask the M.C.S.S. for another \$1,500, thereby hampering the work in the West, where the demands are so much greater than even with us. Another English society, to which we in Keewatin owe much, is the Missionary Leaves Association, a society which is not much known in Canada except by missionaries. Without any sound of trumpets or any great organization, this society is raising yearly something like \$50,000 to aid mission work in our Church in all parts of the world, and has been a real handmaid to the C.M.S., and great blessing to all missionaries. A very great loss has fallen upon this society this year in the death of its wonderful secretary, H. G. Malaher. Mr. Malaher has been our treasurer in England ever since the diocese was formed and will be the greatest loss to Keewatin, for he always took the very warmest interest in our Indian and Eskimo work, and was always willing to help us in any way. And now, my brethren, I may have wearied you with this charge, there are many other things I could have wished to dwell upon, but in the present state of our work, these seem to me to be the most important. That God may, by His Holy Spirit, guard, guide, direct and rule our hearts and minds in all our ways and works that whatsoever we do may be simply and solely for the honour and glory of His Name, and the uplifting of His beloved Son, Jesus Christ, is my most earnest and constant prayer.

The celebrant at Holy Communion was Bishop Loft-house, assisted by Rev. Dr. Norman L. Tucker, Rev. H. D. Cooper, Rev. C. Wood, and Rev. A. A. Adams. After the celebration, the delegates adjourned to the school-room and were entertained at a delightful luncheon by the ladies of the church.

Afternoon Session, 2.30.—The Bishop called the Synod to order, and in a few words congratulated the clerical and

lay delegates on the promising beginning of the new Synod. Rev. H. D. Cooper, Wabigoon, presented the report of the scrutineers. On motion of the Ven. Archdeacon Page, seconded by Rev. C. Wood, of Fort Frances, the Rev. A. A. Adams was appointed clerical secretary of the Synod. Proposed by Mr. Richardson, seconded by Rev. H. V. Maltby, that Mr. W. Ellis act as lay secretary. At this juncture, the chairman called upon Dr. Tucker to address the Synod, who in a brilliant and forcible address laid before the members the work of the Missionary Society, and also spoke of the very encouraging success that had attended the efforts of the society during the past years. Dr. Tucker concluded a powerful address by urging on every member of the Church to take a very deep and prayerful interest in the work of the Missionary Society, not only by their gifts, but also by their prayers. A hearty vote of thanks was passed to Dr. Tucker for his address.

The Bishop recommended that an Executive Committee be appointed to consider apportionments. Moved by Ven. Archdeacon Page, "that the Executive Committee shall consist of the Bishop of the diocese (or his commissary), as president; the Deans and Archdeacons as vice-presidents, the secretary and treasurer of the Synod, and three clergymen and four lay delegates, and that five be a quorum." Carried.

The following clergy and laymen were then appointed to the committee: Revs. H. D. Cooper, C. Wood, and H. V. Maltby, Messrs. R. J. N. Pither, P. McKenzie, H. D. Alsten and C. W. Belyea. The treasurer of the diocese then handed in his annual report, which was adopted. The Synod adjourned at 5.30 to meet Thursday morning at 9.45 a.m.

Wednesday evening, 8 o'clock, a public meeting was held in the basement of St. Alban's church, at which the Right Rev. Bishop Loft-house presided, and Revs. C. G. Fox, Split Lake; E. Thomas, Fort Alexander, and Dr. Tucker, secretary of M.S.C.C., respectively, gave addresses. "Stand Up, Stand Up, for Jesus" was sung heartily and was followed by a portion of Scripture taken from Romans 10, read by C. Wood, of Fort Frances, after which the Bishop offered prayer. The chairman then briefly introduced the two Indian missionaries and called on Mr. Fox to address the meeting. Mr. Fox recalled the first days of his work at Split Lake, his journey from Winnipeg to Lake Winnipeg (here he told us that a Selkirk local paper had the announcement: "The Rev. C. G. Fox left last night for Split Lake, via Dawson City"), the journey across the lake in a Hudson's Bay Co.'s steamer, and by canoe down the Nelson river. He spoke very gratefully of the Bishop's kindness in staying three months with him at the commencement of his work, and of the help thus afforded in building a mission house. Mr. Fox then gave us a little glimpse of some of the hardships in the north. The Bishop then called Rev. E. Thomas, of Fort Alexander, to give information regarding his work among the Indians. Mr. Thomas recalled the early stages of his work, and of the great disadvantage spiritually, to the Indians from contact with the whites. He was very interesting and amusing in his lucid account of the whole history of his work. Mr. Thomas is a full-blooded Cree Indian, and is a striking illustration of the work of Church of England missions to the Indian.

Upon rising to give his address, Dr. Tucker noticed that both previous speakers had been ruled by time in closing their speeches, but his train did not go until 12 o'clock the following night. Dr. Tucker then spoke at length upon the work of the M.S.C.C., and likened its growth to the history of the early Church, and especially the missionary labours of St. Paul and the wondrous outpouring of the Holy Spirit on the Church. Three years ago, Dr. Tucker was called to the position he now occupies, and found things in a very

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unsatisfactory state. The apportionment asked for the first year was \$73,000, and the Church nobly responded and poured into the treasury \$72,000, the second year the amount asked for was \$90,000, and the response was \$87,000, and it was hoped this year that the \$100,000 mark would be easily reached. Dr. Tucker urged that every member should avail themselves of the opportunity to subscribe to the fund of the society and trusted that we should realize that as members of the Church of England we are called to a great work in this great western land, and should rise to the occasion. The talented speaker finished a brilliant and forcible address by paying a high tribute to the Bishop of the diocese and his splendid work during the years that he has been in the work. A very hearty vote of thanks was passed and tendered to Dr. Tucker for his very interesting address. Ven. Archdeacon Page briefly addressed the meeting on the question of taking the mission boxes and subscribing to the "Mission Era." The Bishop closed the meeting by pronouncing the Benediction.

Thursday Morning.—The Synod assembled at 9.15 for prayers in the chapel. Morning Prayer was read by Rev. H. D. Cooper, after which the Bishop called the members to business at 10 o'clock. A resolution was passed suggesting the printing of a synopsis of the minutes. The chairman called attention to the use of the title "Lord Bishop," by which he was sometimes addressed by the members of the Synod. He stated that the Bishops in Canada had no claim whatever to the title "Lord Bishop," as it was confined to the Bishops who sat in the House of Lords, and he wished the clergy and members of Synod would kindly discontinue the use of the phrase in addressing him. The committee on Bishop's charge brought in their report, and on motion, it was suggested that it be read clause by clause, and adopted. Carried. A resolution was moved that the Synod petition the Legislatures of Ontario and Manitoba for incorporation of the Synod of Keewatin. Moved that this Synod accept the canons of the Provincial Synod on the Clergy Superannuation Fund, and Clergy, Widows' and Orphans' Fund. Moved that a letter of condolence be sent by the secretary of the Synod to the corporation of the town of Fort Frances, expressing our sympathy with her citizens in their recent calamity by fire. A resolution was passed instructing the secretary to send a letter thanking the Hudson's Bay Co. for the kind assistance so generously given our missionaries in the various mission fields of the diocese. Moved by Ven. Archdeacon Pace, seconded by Rev. H. D. Cooper, that the canons of the Synod of Rupert's Land be adopted by this Synod, subject to their adaptation to our needs by the executive. Carried. The Bishop urged strongly the necessity of supporting the "Keewatin Mail Bag." The Synod adjourned to meet at 2.45 and the ladies entertained the Synod delegates at lunch and at its conclusion the Bishop tendered the ladies of the congregation a very hearty vote of thanks for the delightful way in which they had entertained the delegates to the Synod.

Afternoon Session, 2.30.—The Bishop called the Synod to order. The Committee on Indian Work brought in their report, which is as follows:

Your committee feel that the realization by the Synod of the dangers threatening our Indian work in the southern portion of the diocese augurs well for the future of our missions. Amongst the hindrances to the work has been the indiscriminate, we had almost said, reckless, use of bales, and we recommend that the greatest care should be exercised alike in their sending and distribution. Your committee desires to place on record their very strong opinion that the missionary take nothing from the bales for his own personal use or pecuniary gain, except such article or articles as may have been sent directly for him, and that nothing should be given to any one who is able to earn or provide for himself. Particularly would we emphasize the need of guarding against the use of these bales as an inducement to come to church. The contents of the bales should be given only to the poor and destitute. Your committee would like to venture a suggestion to all who are sending bales to Indian missions—that as far as possible the real needs of the missionary be ascertained, and that such articles only be marked for the missionary as it is known he requires. Your committee also feel that the work has suffered seriously from the very inadequate salaries of teachers and catechists. It seems absurd to hope to get the men we need unless we pay them a living wage, and our recommendation to the executive of this diocese is that catechists receive not less than \$100 in addition to the Government grant and that an effort be made to bring the salaries of all who, after examination, have been found to have attained proficiency in the language, up to at least \$500 a year.

In speaking to the resolution, Ven. Archdeacon Page pointed out that the report was drawn up by a committee largely composed of Indian missionaries and deserved earnest consideration. The report was, on motion, adopted. It was suggested that some time be set apart next Synod for special devotional work, and that a committee be appointed by the Bishop to prepare a programme of addresses and papers bearing on the spiritual life of the Church. A resolution of congratulation was ordered to be sent to His Grace, Archbishop Matheson, congratulating him on his election as Metropolitan of Rupert's Land, assuring him of the hearty support and cordial sympathy of the Synod. Votes of thanks were tendered the various English missionary societies for the generous help they had given the diocese during the year. The matter of appointing delegates to the Provincial, and also the General Synod, was left in the hands of the Bishop. The Bishop in dismissing the Synod

spoke a few earnest words of encouragement and sympathy to the members, and trusted that the first conference of the diocese would be the means of strengthening and stimulating them in their work and bidding them Godspeed. He looked forward to the time when as a Synod, we should meet together again next year. The meeting closed by singing the Doxology, and the Bishop pronouncing the Benediction. In the evening a reception was tendered the delegates and their friends in the school-room of St. Alban's. There was a large turnout, and the proceedings, which were entirely informal, were brightened by musical selections given by Mrs. Gunne, Miss Hogoboom, Miss Fortin, Miss Belyea, Mr. A. Fortin and Mr. Carpenter. Refreshments were served and a very happy evening closed with the singing of the National Anthem.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop.

Onion Lake.—St. Barnabas' Mission—On Thursday afternoon, the first of June, a ceremony of more than usual interest for these parts took place in our new church here, when the Rev. Edward Matheson, principal of the Battleford Industrial School, and Miss Eleanor Shepphird, matron of the same school, were united in marriage by the Rev. John R. Matheson, brother of the bridegroom, C. M. S. Missionary, and Principal of the Church of England Boarding School at Onion Lake, assisted by the Rev. D. D. Macdonald, C. M. S. Missionary at Thunderchild's Reserve in the Battleford district. The bride was given away by Miss Ida Collins, a sister deaconess of the Toronto Deaconess House. Nearly all the white settlers, and a large number of the Indians, assembled in the church to witness the ceremony, as both parties are well known here. Rev. E. Matheson has been Principal of the Battleford Industrial School for the past ten years, Miss Shepphird is a deaconess from the Church of England Deaconess Training House in Toronto, and has been connected with the Battleford Industrial School for the past six years; having, at different times during that period, filled the positions of nurse, and assistant matron, and latterly that of matron. This is the first marriage in our new church here; the building is now about completed, and is a very handsome one, well-proportioned and of a very fine ecclesiastical design. We hope to have it consecrated on the occasion of our Bishop's next visit.

NEW WESTMINSTER.

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

Vancouver.—A beautiful and impressive service was held in Holy Trinity Church, Tuesday evening, the 4th, for the admission of candidates to the Order of the Daughters of the King. Eleven candidates were admitted to active membership, four as associate and three as junior members. The service was conducted by the rector. The address to the candidates was given by the Ven. Archdeacon Pentreath. The congregation almost filled the church. Christ Church and St. Michael's Chapters of the King were represented. After the admission service the congregation adjourned to the parish room. The Ven. Archdeacon occupied the chair. An address of welcome to visiting delegates was first read by Mr. J. E. Bird, President of the Holy Trinity Chapter, and responded to by Rev. G. H. Wilson, St. Michael's Chapter. An excellent paper was then read by Mrs. Cowan, Christ Church Chapter, on the "Origin and object of the Daughters of the King." This was followed by an able paper by Mrs. J. E. Bird, on "The Relation of the Daughters of the King" to other Church Societies. The formation of a Local Assembly was then discussed and unanimously decided on. The following provisional officers were proposed and elected: Director, Ven. Archdeacon Pentreath; President, Mrs. Cowan; Vice-President, Mrs. C. H. Wilson; Secretary-Treasurer, Mrs. J. E. Bird. Refreshments were served by the Woman's

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Auxiliary. For the information of those not acquainted with the Daughters of the King, a few words may not be out of place, in regard to the objects of the Order. The primary object is to cultivate the spiritual life—the secondary object—to assist the rector of the parish in whatever work he undertakes. The Order pledges itself to two rules: A rule of prayer and a rule of service—to pray daily for the extension of Christ's Kingdom among women, and to make an earnest effort every week to bring some woman within the hearing of the Gospel. The design of the Order is to do the same work among women that the St. Andrew's Brotherhood is doing among men. There are three Chapters in Vancouver, the names of which have been already mentioned. The formation of a local Assembly will greatly increase the influence of the Order in this part of the country. At present there is no Assembly west of Ontario. The first meeting of the Assembly will be held in October, when permanent officers will be elected and plans designed for the carrying on of the work and the extension of the Order.

Mr. William Govier was ordained deacon by the Bishop of the Diocese in Holy Trinity Cathedral, New Westminster, on the second Sunday after Trinity. The candidate was presented by the Ven. Dr. Pentreath. Mr. Govier has been doing acceptable work as lay reader in the Nicola Lake Mission, and returns to take charge of that district.

Surrey.—Twenty-one candidates were confirmed in Christ Church, Surrey, Rev. A. de B. Owen, vicar, on the 25th June, five of whom had previously been baptized. Mr. Owen has two churches and seven stations.

Correspondence.

THE GENERAL SYNOD.

Sir,—Mr. Simpson's letter on this subject deserves some notice if only to point out the folly of its pessimistic strain. He begins by giving us a list of subjects about to be brought before the General Synod that have found few advocates in the press; namely: "North-West Mission, Consolidation of Beneficiary Funds, Aggressive work of the Church, Divorce, Sunday Observance, Temperance, the Decreasing Birth Rate, etc., etc." It is to be sincerely hoped that divorce and the decreasing birth-rate will not at any time find advocates at least in your columns. As for the rest, just because people have not written columns about them does not prove them less important than the Hymn Book. The Hymn Book at least will indirectly affect the North-West missions, as the profits are to go to mission work; it will increase the beneficiary funds, if it be a financial success, and if it "takes," it will probably affect Sunday observance; and a good Hymn Book will certainly assist the aggres-

d il has many t is more any other Ours are finish, and We carry n. Canada. & Co., Toronto.

sive work of the Church. Consequently, his snipe about sewerage and pianos doesn't count for anything at all. But then he goes even farther in his pessimism. The General Synod is not likely to appoint a committee who know anything about hymns. The probability is that it won't know "God Save the King" from "Yankee Doodle." Well, "Yankee Doodle" won't be in the book anyhow, and if the General Synod is so utterly imbecile as to appoint a committee that might possibly put it in in mistake for the English National Anthem, let us sincerely hope and pray that the General Synod will not meddle with the other more important subjects that Mr. Simpson mentions. All he says about the appointment of committees applies equally to the treatment of these subjects as to the Hymn Book. Further, we may be satisfied with the Hymn Book we have got, but we are not satisfied that others use a different one, neither are we satisfied with the new edition of Hymns Ancient and Modern, consequently those who are so soon to lose the present book of Hymns Ancient and Modern, have no Hymn Book at all, and are altogether dissatisfied. If they do try the new edition they will certainly grudge the extra profits that the enterprising editors will put into their pockets. And the new Hymn Book he says will either be quite colourless or rainbow-hued. If it must be one or the other, I hope it will be the latter. If it suits all parties in the Church it won't be more "rainbow-hued" than the Prayer Book or the Church itself. He calls it a pretty idea "all singing out of the same Hymn Book." I suppose it is also a pretty idea all reading out of the same Bible—it is a pretty idea all praying out of the same Prayer Book—it is a pretty idea all going to church on the same Sunday—it is a pretty idea all belonging to the same Church. But all this is as much beside the mark as his suggestion about a scheme of hymns or a book of homilies. It is not the prettiness of the idea at all that the promoters of the Hymn Book have at heart, it is the practical utility of the matter. If Hymn Books go on multiplying, commercial travellers will have their Hymn Book in a trunk as large as their sample cases, and Bishops will need to forward theirs by freight when on confirmation tours. What Mr. Simpson pleases to call a "rainbow-hued" production need not have alternate renderings such as he suggests. He has chosen an unhappy illustration for whether Mary, David, or Woman, the line means just exactly the same. He concludes, "In face of the many weighty questions, etc." Considering his description of the way the Synod sets about things he should have said, "In face of the many weighty questions which ought not to be dealt with by the Synod, it would be desirable that it should occupy its time with this Hymnal." But, sir, all this correspondence, and other work that the promoters of the Canadian Hymn Book have in view is the enlisting of the sympathy of the Church in the matter. Not only Synods but Vestries have been asked to give opinion on the subject, and if the majority of Vestries have decided beforehand that they want a book usable by High and Low Churchmen alike, (and no congregation need use any hymn in any book that they don't like the tone of), it will not have to be forced upon congregations at all, for they will be just looking forward to it, and will forbear buying other books because it is coming.

E. W. PICKFORD.

#### ORIENTAL BEGGARY.

Sir,—We have two more of these Oriental ecclesiastics soliciting, I gather, for some church in the east, and going through our parishes. Remembering the strong warning written and published in the Church papers three years ago, by the Archbishop of Canterbury's Mission in

#### CANADIAN CHURCHMAN

[July 13, 1905.]

Chaldea, against giving to such persons, I refuse to receive them into the house or have anything to do with them. They are very pertinacious and have besieged me four times, but they can hardly get through a door shut, as pertinaciously in their faces. As they will probably work east, I warn your readers of their approach.

EDWARD C. PAGET.  
Dean of Calgary.

#### THE CHURCH OF ENGLAND AS A CENTRE OF UNION.

Sir,—In common, doubtless, with hosts of others, I feel that the Church is greatly indebted to Rev. Dyson Hague for his loyal, outspoken and sympathetic paper on "The Church of England as a Centre of Union." Had the admirable spirit of this paper prevailed at and since the Reformation, much of the pitiful history of "our unhappy divisions" had never been written. Had we of the Church of England in Canada learned this lesson sooner, our laudable desire to be a peace-maker among Christians would have been welcomed by "our separated brethren" with less suspicion. Let us, nevertheless, rejoice and praise God for the dawning of brighter days. We are learning with Keble that "Love is life's only sign." Not the least important part of Mr. Hague's paper is his wise and clear setting forth of the vital distinction between unity on the one hand, and union or uniformity on the other. "Where the spirit of the Lord is there is liberty," and there also is unity. And where there is genuine unity, union may safely be trusted to take care of itself. Will you allow me, in conclusion, to quote a brief passage from a leader in the New York Churchman, which I venture to think is worthy of most earnest consideration? "The way to the unity of the Church . . . is missionary life so real and vital as to demand corporate expression. We have yet to learn that the mission of the Church, as of each individual member, is missionary—the extension of Christ's kingdom. This is the end. The Church with her Ministry, her Sacraments, her Scriptures, is the means to this end. We do not begin to believe this, much less to realize it in action. When we believe and act upon it, the Church will be transformed, and men will see her Divine power."

G. OSBORNE TROOP.

#### CLERGYMEN AND THEIR SUCCESSORS.

Sir,—Why do clergymen about to remove from their parishes have so little regard for their successors? If one have private means, the chances are no stipend is collected. His successor has poverty clearly in view. The labourer is worthy of his hire. Each member of our congregations at bottom really desires to do his part. In many cases clergymen deliberately add to the difficulties of their successors. A priest makes up his mind to leave. Instead of working up to the last minute, he suddenly drops everything months before he leaves. Some actually say they are determined to kill the parish they are leaving. This is sheer suicide. These words are more particularly directed to the younger clergy. We must curb any jealous fear that our successors will do things we could not do. Anxiety for the future success of the parish we are leaving will give more value to the present effort. All become successors. If any number of the clergy have not curbed this jealous fear of the future success, the punishment will descend upon ourselves. Furthermore, our works, good or ill, live after us. Bishops and outside parishioners soon get to know of such unchristian behaviour. It should be the delight of our lives to find out, after we leave, that the people are just doing the very things they would not do when we wanted them to do them. That shows the good sowing of good seed in the fruit grown. Even if the people aggravate us while we are with them, we should have some regard for our successors.

H. J. LEAKE.

#### TORONTO EXHIBITION PRIZE LIST.

The Prize List for the Canadian National Exhibition, Toronto, Ont., which this year will be held from August 29th to September 9th, both days inclusive, has come to hand. Every class has been thoroughly revised and in many cases added to. The premiums to be distributed amount, including medals, plate and specials, to upwards of \$40,000 in value, of which \$35,000 is in actual cash. Field Marshal Lord Roberts, V.C., is expected to officiate at the opening ceremonies on Tuesday, August 29th, and to be a constant visitor during the first week. The famous band of the Irish Guards, considered the finest military musical organization in the United Kingdom, and the favourite household band of His Majesty the King, will give two concerts on

the grounds daily. Pictures and art treasures loaned by the King (Abbey's great Coronation picture being included) the Corporation of the City of London, the Republic of France, South Kensington Museum, Right Hon. Lord Strathcona, and Lieut.-Governor of Ontario, Hon. Mortimer Clark, will contribute to the most magnificent and most historical display of art ever made on this continent. Entries close August 15th. Copies of the prize list and entry blanks can be had on application to J. O. Orr, Secretary and Manager, Canadian National Exhibition, City Hall, Toronto.

#### TRUE BEAUTY.

What matter, though enshrined in plainest casket,  
If a pure gem within that casket lies!  
What matter, though a face is plain and homely,  
If a pure soul is shining from the eyes?

We never give a thought unto the casket,  
If but within the gem is pure and fair;  
We never gaze as critics on the features  
Of those we love, if the true heart is there.

We grieve not though the gem has plainest setting,  
If but the life with deeds of love abound;  
We care not for the earthly fading beauty  
If but God's image in the heart is found.

—Ellen Ling.

#### THE SIDES OF HUMAN NATURE.

Human nature has three sides—thought, and feeling, and will. These are the trinity which make the unity of the human soul. Every kind of religion is one-sided which does not appeal to all three sides, for each side of human nature acts and reacts upon the other. Emotion itself must be based upon ideas. What we believe affects our feelings; and emotion, belief, and feeling determine conduct. Yet, at the same time, we must remember, on the other hand, conduct reacts upon feeling and belief. Where there is no effort to live right and to do right there will be no success in the effort to hold fast the truth we have, or to advance to deeper knowledge; at least, if there be any truth in the fundamental doctrine of the Christian faith, the soul in which there is no love of others is a soul which can attach no real meaning to the truth that "God is love." He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? The soul that has love is not so very far from God, whatever his intellectual creed. All the same, it is a shallow view of life which supposes that what you believe makes no difference. All in life that is worth having must be sustained by ideas of some kind.—Hastings Rashdall, M.A.

—Has it ever occurred to you that you could do a great deal more work if you squandered less time in needless worry?

—It is no humility for a man to think less of himself than he ought, though it might rather puzzle him to do that.—Spurgeon.

—Every one has to fight self, the greatest of all adversaries, except one; then let the battles with self be fought with determination to win.

—Religion is not by accident or chance, but by its own very nature, the happiest of all lives. Just so far as it ever grows sad and gloomy, it grows irreligious.

—There is no work so small that God does not accept and reward it, if it has been prompted by love to Him. You never know all the good you do when you do good.

[July 13, 1905.]

[July 13, 1905.]

**MARRIED.**

**MATHESON - SHEPPHARD.**—On Thursday, June 1st, 1905, in St. Barnabas' Church, Union Lake, Sask., N. W. 1., by the Rev. John R. Matheson, brother of the bridegroom—assisted by the Rev. D. D. Macdonald, Rev. Edward Matheson, of Battleford, to Miss Eleanor Sheppard, graduate of the Church of England Deaconess House, Toronto.

**TOO BUSY TO BE KIND.**

"I sometimes think we women, nowadays, are in danger of being too busy to be really useful," said an old lady, thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindnesses. We go to see the sick neighbour and relieve the poor neighbour, but for the common, everyday neighbour, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world. And there are a great many little pauses by the way which are no waste of time. The old-fashioned exchange of garden flowers over the back fence, and friendly chats about domestic matters, helped to brighten weary days and brought more cheer than many a sermon. We ought not to be too busy to enquire for the girl away at school, or to be interested in the letter from the boy at sea. It is a comfort to the mother's lonely heart to feel that somebody else cares for that which means so much to her. Especially we ought not to be too busy to give and receive kindnesses in our own home." May no one be able to say of us that we are too busy to be kind.

**BRIDGING A CHASM.**

Dr. Alexander McKenzie, in one of his sermons, tells a pretty anecdote of the early life of Louis Agassiz, the great scientist. As a child Agassiz lived in Switzerland, on the border of a lake. He had a younger brother, and one day the two lads started to cross the lake. It was frozen, and the ice looked safe enough, but their mother watched them.

The boys got on very well till they came to a crack in the ice, perhaps a foot wide. The mother could not call to them, although her heart failed her as she thought, "Louis will get over well enough, but his little brother will try to step over and will fall in."

As she watched she saw Louis get down on the ice, his feet on one side of the crack, his hands on the other, making a bridge of his body, and the little brother crept over him to the other side. Then Louis got up, and they went on their way.—Youth's Companion.

**A TRUE STORY OF BRUCE.**

Esther was cross. She had the toothache; but mother thought it did not ache very much.

The truth was that the little girl was considering Aunt Ann's last remarks, and they did not make her happy.

"Seven dolls!" that critical individual had ejaculated: "I do think you pamper that child, Marion. Why, the little girl who lives next door to me hasn't even one doll, and she doesn't get the sulks, either."

Esther did get the sulks. She knew it, and mother knew it; but somehow they both hated to be reminded of the unpleasant truth.

Aunt Lou saw and heard the whole thing, but she did not say anything—not then. When Aunt Ann had fairly gone, she beckoned to the forlorn little figure.

"Esther," she said, "do you want me to tell you another true story about Bruce?"

"Oh, yes, please," said Esther, the smiles all coming back.

She dearly loved to hear about the big dog Bruce, who had been her grandmother's pet before she died, and was now cherished by Aunt Lou as if he had been a child. Why, he knew so much that he could fairly talk—at least Aunt Lou could understand his whinnings and tail-waggings and barking and dog motions as if they had been words.

"Well," said Aunt Lou, "you know

Bruce will not steal. He will not take a piece of meat that is laid right down beside him unless he is made to understand that it is for

**ERRATUM.**

In our last issue an error occurred in the advertisement of Clubb & Son. A pound tin should have been a half pound tin.

**CHOP CUT**

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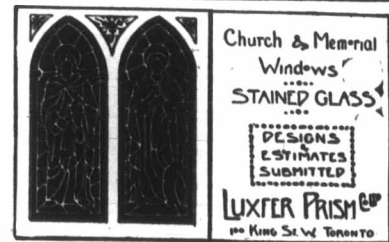
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—Ellen Ling.  
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**THOS. HILLIARD, Managing Director**

him. So the butcher who lives on our street lets Bruce come into his meat shop as much as he likes, and almost every day that kind butcher has a bone saved for him. But our neighbour's dog across the way, whose name is Nep, is not so good. Nep will steal whenever he gets a chance.

"Now, the butcher will not let Nep into his shop, but drives him away whenever he appears at the door. I'm sure that poor Nep doesn't have as many bones as a dog would like, and I think Bruce thinks so, too, for listen to what he did one day.

"The butcher had just given him a fine, large, juicy bone. Bruce walked out of the shop with the bone in his mouth. I saw him come down the walk and watched to see him turn in at our gate. But he didn't bring it in at our gate. Instead he carried it solemnly across

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the street to the place where Nep was chained up in our neighbour's yard. He put the big bone down at Nep's feet and barked in such a way that meant, I am sure: "Here, Nep; here is a bone that I have brought for you. Eat it for me."

"Then he stood off and watched Nep gnaw the bone, and if ever any dog smiled, I'm sure that Bruce smiled then. Don't you think my Bruce is an unselfish dog?"

"Yes, I do," said Esther. Then she thanked Aunt Lou for the story, as her mother had taught her, and trotted off to play. But that very afternoon she went over to Aunt Ann's house with one of her prettiest dollies. "Aunt Ann," she said, "please take this dolly to the little girl who hasn't any."

Aunt Ann took the doll without a word, but her face wore the prettiest smile.

\*\*\*  
**TOO LATE.**

What silence we keep year after year

With those who are most near to us  
and dear;

We live beside each other day by day,

And speak of myriad things, but  
seldom say

The full, sweet word that lies just  
in our reach,

Beneath the commonplace of com-  
mon speech.

Then out of sight and out of reach  
they go—

These close, familiar friends who  
loved us so!

And sitting in the shadow they have  
left

Alone with loneliness and sore be-  
reft,

We think with vain regret of some  
fond word

That once we might have said, and  
they have heard.

For weak and poor the love that we  
expressed

Now seems beside the vast sweet  
unconfessed,

And slight the deeds we did to those  
undone,

And small the service spent to treas-  
ure won,

And undeserved the praise for word  
and deed,

That could have overflowed the  
simple need.

This is the cruel cross of life, to be  
Full visioned only when the ministry

Of some dear presence is but empty  
space,

What recollected service can give  
then

Sweet consolation for the "might  
have been."

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How many "next years" have passed?

Could you have paid \$6.00 or \$7.00 a month if  
you had bought one two "next years" ago?

Have you saved up all that money you thought  
you would "next year"?

Do you know we are now offering by special sale  
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<b>Gerhard Heintzman</b> —Cabinet Grand Upright, large size, rich mahogany case, Colonial in design, Wessell, Nickel & Gross action, ivory and ebony keys, three pedals, as good as new. Manufacturer's price \$500. Now.....	<b>\$298</b>

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TRUTHFULNESS.

True heroism consists in doing what is right, come what may. In war, this may mean giving your life for another; in peace, it often means sacrificing money, honour, position, for what is honest and right. The first qualification towards heroism is absolute truthfulness. Come what may, be the consequences light or serious, a true hero, boy or girl, will never tell a lie. Lying is the mother of cunning, of meanness, and most other vices. Every boy and girl should feel in his or her own heart that a lie is the most contemptible, the most cowardly sin that they can commit; and of all forms of lying, the worst is the cowardly one of lying to escape punishment. If a boy does wrong—and the best of us may get into mischief or do wrong at times—it may be that the whole course of life will be influenced by the answer he gives when questioned concerning it. The coward will lie to screen himself, but the boy who has a shadow of heroic feeling about him will boldly confess to his share in the affair and take his punishment. Then he can look the world in the face again; he has paid the penalty, he has no need to be ashamed of himself, while those who have lied are regarded with contempt by their fellows, and suffer a

lasting feeling of shame and fear on their own part that the truth may come to light some time or other. I consider of all virtues absolute truthfulness stands first, and forms the foundation of heroism.—G. A. Henty.

FLORIDA WATER AND THE LIONS.

We had often heard that animals were very fond of perfumes. So Mamie and I saved our pennies and bought a bottle of Florida water, which we took with us to the Zoo. You just ought to have heard the racket in the lion house. It was very near their dinner time, and they were all very hungry. The old lion and his wife were prancing around their cage, roaring with all their might. Their noise started the puma, and when he began he started the panther. It was, I assure you, pandemonium let loose.

So Mamie poured half of the Florida water on a piece of raw cotton and threw it in the lion's cage. He stopped his noise, sniffed at it, and acted just like a good-natured puppy dog. He rolled over and over with his four big, strong legs in the air. He was perfectly happy, and forgot that he was hungry. Then Mrs. Lion came up and had a roll; and he never once snarled at her, as he so often does. They both were as nice and quiet as two pussy cats. Mamie and I didn't regret having spent our money on the perfume.—Lottie Canfield, in Our Dumb Animals.

A PAIR OF MITTENS.

"The mittens, Rob—where are they?"

"At school."  
"Well, don't forget them to-morrow. Your hands look so chapped, it worries me."

Mother took the cold little hands in hers; but Rob drew them away impatiently, and ran out into the toolhouse, where he had a snug corner to himself.

He hauled out his tool chest and looked at everything in it. He thought he would make a linch-pin for his cart; so he whittled away at a piece of pine for a few minutes. But soon he changed his mind, and decided to patch his old wheelbarrow. But the search for suitable wood was so tiresome that he had no energy left to begin his work.

He sat down to rest and think. Something troubled him.

"They are at school," he said to himself; "or, anyway, I left them there. And mother wouldn't care. She'd be real glad."

"Why don't you tell her, then?" asked a still voice somewhere inside of Rob. He could not tell what it

was; he heard it with his "inside ears."

"She'd be glad, I know," he repeated.

"Tell her, then," urged the voice, and Rob ran.

"Mother!" he called, before he reached her room; "I gave my mittens away. I can't get them to-morrow," and he stopped outside her door.

"Gave away your new mittens?" Mother's voice did not sound glad. "Why did you say they were at school?"

"Oh, 'cause."  
"Cause is no reason. Come in here."

Rob slowly came in, and his mother took him on her lap. He hid his face against her heart while he told his story.

"There's a poor little boy at school, and his mother's dead, and his hands are bloody with chaps. And I felt so sorry, I gave him my mittens; and then I was afraid you wouldn't like it."

Rob was sobbing, but he felt a tear drop on his forehead—mother crying, too!

"Rob, darling, I would have been so glad you wanted to make the poor boy warm, if only you had told the truth. You might give everything away rather than tell a lie!"

Rob cried harder at the dreadful word.

"But you have confessed, and I forgive you. This will make you remember. Tell the boy you had no right to give the mittens, and ask him to bring them here."

When the boy came, what do you think? Rob's mother gave him a new pair of mittens just like Rob's!

—The wilfully idle man, and the man who lives only for himself, have no place in a Christian community.—C. W. Stubbs.

—All nature is the language in which God expresses His thoughts; but the thoughts are far more than the language.—W. R. Inge.

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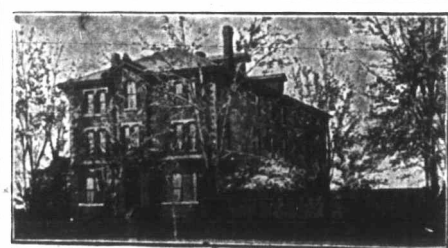
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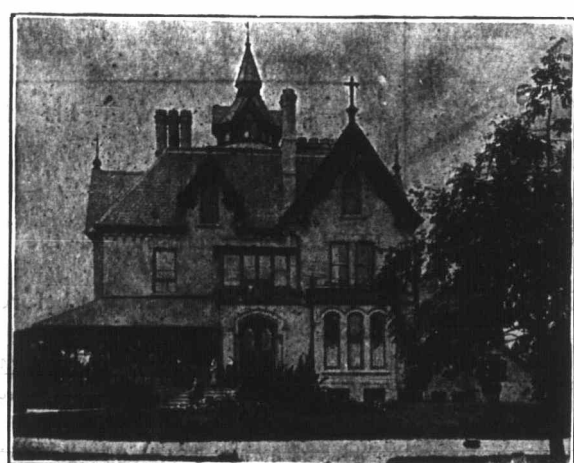
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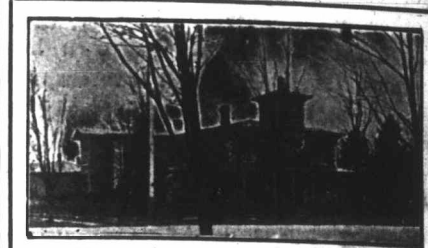
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