

# Canadian Churchman

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

VOL. 35.

TORONTO, CANADA, THURSDAY, JULY 9, 1908.

No. 28.

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Amongst those who had honorary degrees conferred upon them by Oxford University at a special Convocation which was held on Dominion Day were the two American missionary Bishops of Shanghai and Tokyo, the Right Rev. Drs. Graves and McKim. The degree of D.D. honoris causa was conferred upon each of them.

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REV. E. A. WELCH, M.A., D.C.L. (Hon.)  
Rector of St. James's Cathedral, Toronto.

These addresses were delivered during Lent, 1907, at the Midday Services for Business People and Others, in St. James's Cathedral.  
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The Rev. Cyril Mayhew, Vicar of Bodmin, Cornwall, has accepted an appointment in the mission field at Canada. The announcement has been received with much regret in the town.



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Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situate. Entry by proxy may, however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

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

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

(3) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

W. W. CORY,

Deputy of the Minister of the Interior.

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

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The congregation of St. John's, Bulwell, recently made a presentation to the Rev. F. W. Baldwin, who is leaving the parish to take up new duties as Vicar of Cinderford, Gloucester. The presentation consisted of a handsome illuminated address and a purse of gold, accompanied by an oak inkstand cabinet, suitably inscribed, from the members of the choir. Mrs. Baldwin also received from the members of the congregation a gold pendant as a mark of the esteem in which she is held. The Bishop of Liverpool on a recent Friday evening presented Canon Penrhyn, Rector of Winwick, with his portrait in oils and an illu-

minated address from the parishioners in celebration of his eightieth birthday and fifty-six years' ministry. Canon Penrhyn, who is a grandson of the thirteenth Earl of Derby, is the senior honorary canon of Liverpool Cathedral, and one of the secretaries of the Liverpool Cathedral Building Committee. There must be a good deal of treasure in the form of church plate and so forth concealed in different parts of England, as quantities of it were buried at the time of the dissolution of the monasteries. There are two legends in Worcestershire regarding some silver bells, for instance, which have been handed

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down most persistently from one generation to another since the sixteenth century. One version of the story is that the bells were buried by the last Abbot of Evesham, Abbot Lichfield, in a subterranean passage which formerly existed between the abbey and a house on the opposite bank of the river, while the other story has it that a peal of silver bells was buried at the same period (the dissolution of the monasteries) at Abbots Morton, a village ten miles distant from Evesham.

The chancel of the ancient Church of St. Breoke, which stands in one of the most beautiful parts of Cornwall, has been much improved by the addition of a costly reredos, and panelling around walls designed by Mr. E. Sedding. The dedication service was taken recently by Archdeacon du Boulay.

In answering any advertisement it is desirable you should mention "The Canadian Churchman."



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# Canadian Churchman.

TORONTO, THURSDAY, JULY 9, 1908.

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

**NOTICE.**—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

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

Address all communications.

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**NOTICE.**—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

**SINGLE COPIES 5 CENTS.**

**Lessons for Sundays and Holy Days.**

July 12.—Fourth Sunday after Trinity.

Morning—1 Samuel 12; Acts 17, 10 to 16.  
Evening—1 Samuel 13, or Ruth 1; Mat. 5, 33.

July 19.—Fifth Sunday after Trinity.

Morning—1 Sam. 15, 10 to 24; Acts 21, 10 to 17.  
Evening—1 Sam. 16 or 17; Mat. 9, 18

July 26.—Sixth Sunday after Trinity

Morning—2 Sam. 1; Acts 25.  
Evening—2 Sam. 12, 10 to 24 or 18; Mat. 13, 24 to 53.

August 2.—Seventh Sunday after Trinity.

Morning—1 Chron. 21; Rom. 2, 17.  
Evening—1 Chron. 22 or 28, 10 to 21; Mat. 17, 14.

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: 248, 256, 290, 365.  
Children's Hymns: 341, 342, 346, 540.  
General Hymns: 7, 12, 238, 243.

**FIFTH SUNDAY AFTER TRINITY.**

Holy Communion: 216, 520, 544, 552.  
Processional: 218, 226, 270, 280.  
Offertory: 174, 259, 268, 271.  
Children's Hymns: 176, 194, 335, 338.  
General Hymns: 214, 222, 223, 285.

**THE FOURTH SUNDAY AFTER TRINITY.**

What is the significance of our Lord's cry from the Cross, "I thirst?" Thirst results from intense physical weakness. It is a proof of the reality of pain. Therefore the murmuring of Jesus proves beyond all doubt the reality of His sufferings on the Cross, and also the genuineness and depth of His sympathy with those who suffer. Now Jesus "suffered for sins once, the righteous for the unrighteous, that He might bring us to God" (I. Peter 3: 18). The realization of this suffering on the part of Jesus should bring to our notice the awfulness of sin which separates us from God, and the necessity of striving to serve God in that holiness of living which is so pleasing to God, and which prepares us to abide

forever with Him. The Passion of Jesus was the only logical outcome of His ministry. Experience shows that there is an invariable connection between loyalty to the Truth, promulgation of the Truth, and suffering resulting from the opposition of the enemies of the Truth. The Christ, Israel's Prophet, Priest and King, suffered for the Truth's sake, and for righteousness sake. What is true of the Master is undoubtedly true of His disciples: "Blessed are they that have been persecuted for righteousness sake, for theirs is the Kingdom of Heaven" (St. Matthew 5:10); "Woe unto you, when all men shall speak well of you" (St. Luke 6:26). The love of Fatherland prompts to valiant suffering the soldier, the sailor, and the pioneer. And our Fatherland, our Eternal Home, is Heaven. Remembering that we approach that state of mind which prompted St. Paul to say: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward" (Romans 8:18). Sufferings must and will come to us as we determine to be loyal to the Catholic Faith, and to live unto God. Regard the sufferings of those who are breaking the chains of an evil habit. These sufferings pay (to use an expression of the world). For the result is liberty. To take a stand for holiness is to announce our dissatisfaction with the world's standard. It is to put to inconvenience our former boon companions. Therefore every penitent has to stand the ridicule of the world. But "if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable unto God" (I. Peter 2:20). He who seeks the Kingdom of God and his Righteousness is the sworn enemy of Satan, who will not be easily conquered. Therefore he wages war against us. He inspires the evil thoughts which assault and hurt the soul; he is the source of those adversities which happen to the body. An old hymn begins, "Dare to be a Daniel!" Daniel suffered for the Truth's sake; but he won the highest promotion in the land. The same was true of Joseph many centuries before. Therefore let us willingly suffer for righteousness sake knowing that such suffering is not worthy to be compared with the joy and glory of the Kingdom of Heaven.

**Old Catholics in England.**

An esteemed correspondent has taken us to task for heading our second paragraph regarding Bishop Matthew's setting apart for old Catholics in England an extraordinary condition. We are reminded that we have two English Bishops working among the English people scattered throughout Europe. There is this difference, it seems to us: The English people on the Continent are among peoples speaking other tongues and professing different forms of Christianity in every country. In England there is no race and language difficulty, nor any religious one that we can see, to stand in the way of any old Catholic. We are told Bishop Matthew shows a friendly spirit to the Church of England, and we have to thank our correspondent for sending his address upon our orders, the strongest and most convincing that we have seen in their favour, consequently we feel that his separation from our fold is an extraordinary condition.

**Soldier, Poet, and Primate.**

Thursday, June 18th, was the eighty-second birthday of Dr. William Dalrymple Maclagan, who has for seventeen years been Archbishop of York, and was consecrated to the See of Lichfield in St. Paul's Cathedral nearly thirty years ago by Archbishop Tait. He is senior both in age and consecration to all the members of the English episcopate, although Archbishop Alexander, the Irish Primate, and Bishop Sumner, of Guildford (who has retired from active work), are both

slightly older. The aged Archbishop, who was born at Edinburgh on Waterloo Day, 1826, was the fifth son of Dr. David Maclagan, who was physician to the forces during the Peninsular War. For five years the Archbishop served in the Indian Army, retiring as lieutenant in 1852, and four years later, at the age of thirty, he was ordained to the curacy of St. Saviour's, Paddington. Like his brother Primate of Armagh, the Archbishop is noted as a writer of sacred poetry, and his "All Saints' Day hymn, "The Saints of God! their conflict past," as well as his hymns on St. Luke (425), "The Penitent Thief" (116), and "Paradise" (122), will for ages endear his memory to English Churchpeople.

**William Law.**

Most of us are familiar with the name of William Law as the author of "A Serious Call to a Devout and Holy Life," and attracted by the name of the book, and the tradition, that the author was a man, not only of great intellectual power, but of a life fragrant with sincerity and piety, lived at a time when such lives were rare and of little account—a few of us venture on a perusal of the work. The fame of this book has overshadowed the fact that he was also a dreamer of dreams and had published other works of a quite different class. These later works have been studied by a writer who in these days has done good service for Christianity, William Scott Palmer, by his "Agnostic's Progress" and "The Church and Modern Men." He has now published an edition of these, "Liberal and Mystical Writings of William Law," prefaced by an essay showing that Law's main ideas are entirely in accord with modern thought. This conclusion is emphasized by Professor Du Bose in a preface wherein he discriminates between mysticism of a purely contemplative kind and mysticism of the practical, active kind of St. Paul, and maintains that while the former type has no message for our age, the latter has the one which we need most, and that it is to this class that Law's mystic writings belong.

**Old-fashioned Manners.**

A good deal of amused interest has been created by the discovery by searches in old records, that in the early universities of what is now the United States there were marked social grades and distinctions. It was but natural that such should be the case. People forget that Washington on being sworn in as President assumed, to the dismay of his old cronies, a hauteur, and unapproachableness, and rules of etiquette suitable, as he thought, to the dignity of his office. He was not the first or only person in authority in the old colonies to insist on proper decorum; such habits were insisted on in schools and colleges. Among other items recently printed is an extract from one of the earliest records of the acts and judgments of the Yale faculty, dating back to December, 1751, to this effect:—"Whereas Holmes, a student of this college, on the 10th of November last, being the Sabbath or Lord's Day, travelled unnecessarily, and that with a Burden or Pack behind him, from beyond Wallingford to this place; which is contrary to the Divine and Civil Law, as well as to the Laws of this College: It is therefore considered by the President, with the Advice of the Tutors, that the said Holmes shall be fined 20d. sterling." It is recorded that this student Holmes afterwards publicly confessed his transgression and spent a long life a highly respected minister. He was a grand-uncle of the author, Oliver Wendell Holmes, and great grand-uncle of Mr. Justice Oliver Wendell Holmes, of the Supreme Court of the United States, who is, though less known and popular, an even abler writer and thinker than any earlier member of this distinguished family.



**France.**

The separation of Church and State in France has had an invigorating effect in Paris. A drag on the progress of the Church has been removed, and in the suburbs parishes are being organized and churches built. In former times the Government's sanction was required, and often from motives of economy this was refused or delayed. Now the Bishop's sanction is the only one needed. At a recent meeting the Archbishop of Paris stated that an ecclesiastical real estate association had been formed and with its assistance it had been possible to organize new centres of religious activity and to place the property under the care of a central board. He added that ten new places of worship had been built during the past year, and another speaker told of another ten which were being prepared for.

**"Suffragettes."**

We have not seen any reason for changing our opinion as regards the true sphere of woman—the home. When we say this, we by no means wish to be understood, as in any way discouraging what we always prefer to term—the gentler sex. Doubtless, some women have been, and will be, gifted with unusual intellectual power. Women, too, have enthusiasms, energy, and devotion—often to a remarkable extent. When these qualities are directed along their true, legitimate channels the results are of a most beneficent character. Look at the splendid work done for the Church by women! And we conscientiously believe, that the best women workers in the Church, are in the main, the best workers in the home. There are some grave and weighty questions that concern domestic life and character which call for the most serious consideration of on the part of married women to-day before they begin to apply themselves to public affairs—such as the falling-off in the population; the increase in divorce; and the encouragement of social dissipation. Some men are without doubt grievous sinners in these very matters. But what of the women? There is work to tax the energies of the most courageous, self-denying, faithful and patriotic amongst them—along these and similar domestic, and social lines. Work to cleanse the homes of our people from the leprosy of a decreasing child-birth; the licensed prostitution of divorce; and the degrading, and not seldom, criminal results of social dissipation. There are no human medals or laurels to be won in this warfare. But there have been, and are, women—who along these lines have done and are doing deeds of unsurpassable heroism for the glory of God and the good of man. Noble, chivalrous, splendid deeds—that only a woman—inspired, sustained, and impelled by Divine enthusiasm—can hope to accomplish. It may seem strange, but it is nevertheless true, that such women are usually the gentlest, purest, and in the best sense—the most modest of their sex. To such a woman we may well adapt the words of a distinguished devotional writer of the Church:—"She works, not for her own credit, but for God, and for man's good. She moves among men with a kindly tact, which God's love gives, and of which the world's politeness is a poor copy." Would to God we had more such women in Canada! We say it with intense earnestness, and the utmost reverence. What is needed is that kind of faith which Viscount Esher in the Nineteenth Century for June, attributes to General Gordon, when he says of him:—"He literally walked with God."

**Eastern Generosity.**

Attention has often been called to the fact that the Russian Government on its own railways as well as private companies' grant to the agents and colporteurs of the British and Foreign Bible Society free passes for themselves, and also convey large consignments of Bibles, carriage free. On the other hand, the Bible Society keeps faith with the Orthodox Church by selecting its colporteurs from the members of that Church. This

happy arrangement works well, and the Bible Society have always spoken in the warmest terms of gratitude for the confidence and sympathy of the Russian Church in this branch of Christian work.

**Rome—And The British Church.**

The argument, as old, almost as the advent of Augustine to Britain at the direction of Gregory, Bishop of Rome, who there found a free Church established—every now and then, bespeaks out. Now, the Pope's journalists seem to think that the Pan-Anglican Congress has proved our Hierarchical weakness, and our concern in the affairs of the world. We submit with due deference that Hierarchy which makes no pretension to "infallibility," as to which pretension, we refer our readers to the indignant comments of one of the most learned and upright Roman Catholics of Modern Times,—Lord Acton, in his letters to Mary Gladstone, is the true Hierarchy. And we believe, that as our blessed Lord and His Disciples, sought through the exercise of a benign and comprehensive charity to prepare the human heart, mind, and body, for the acceptance of the gift and graces of the Holy Spirit, so our Church should in like-manner approach men, interest itself in their aims and aspirations, and endeavour to convince them that the only true, direct and permanent solution of all the vexed problems of life, is, that they should obey the commandment of God to: "Believe on the Name of His Son Jesus Christ and love one another." Our Church humbly yet faithfully teaches her children, as she was taught, by her Founder,—how they best can verify this belief, and give proof of this love. She seeks to do this in a simple, direct, apostolic way. Not as Southey, with only too much truth avers to be the practice of our critic when he says:—"It is the tendency of the Romish system always to interpose some crafty device of human invention between the soul and its Creator." It is this subtle and injurious tendency, evidenced especially in their oecumenical councils which are prolific in these crafty devices, that has brought upon the Roman Church the merited and indignant censure of Lord Acton and other learned and outspoken pious members of its own communion. It would be well for the Pope and his Journalists to cleanse the windows of their own household before they begin to throw stones at the peaceable panes of a neighbor.

**"THE PREDOMINANCE OF THE CHURCH OF ENGLAND."**

Our brethren of the American Church are considerably exercised, just at present, over a movement, if one may so-call it, among a certain class of English Churchmen in favour of what is rather indefinitely termed "erecting Canterbury into a patriarchate," i.e., of according a certain official headship to the successor of S. Augustine, together with, for the two things seemed to go together, the appointment of a "Central Consultative Body," and "A Tribunal of Reference for the whole Anglican Communion." On this subject two articles have recently appeared in the "Church Quarterly Review," and the "Church Times," which have attracted wide-spread attention in the American Church, and on which the "Philadelphia Church Standard" in a recent number comments with some warmth and much outspokenness. The article, in our latter-named, able and always plain spoken English contemporary, ("Church Times"), contains a good many smartly coined phrases, that it is easy to see, are bound to ruffle the latent sensitiveness of the typical or representative American, on the subject of British supremacy or superiority, however faint and subtle its suggestion. In this case, however, there is no pretence of disguising or softening down what the writer considers as self-evident facts. "The centre of the Anglican Communion," he says,

"can only be Canterbury, any other supposition is historically unthinkable." Having uncompromisingly committed himself he proceeds to "rub it in," by "entreating trans-Atlantic thought to let itself run in the grooves of quality rather than quantity." Excellent and much-needed advice, no doubt, to "Americans" on both sides of the lines, but hardly calculated to win their support, "it would be ridiculous," he proceeds, "to put some freshly-founded bush bishopric, with its handful of clergy on exactly the same level of influence as Winchester, Lincoln, or Salisbury." No one, we imagine, will attempt to deny this statement in a certain sense, while energetically repudiating it in another, as apparently impugning the fundamentally, Anglican doctrine of the essential and universal equality of the episcopate. Some, no doubt, will discern in this frank statement something more than a faint smack of the arrogance, that has unconsciously it may be, but none the less unmistakably, cast a stigma upon Holy Orders conferred outside the "tight little island." The article concludes with one shrewd home thrust. "American Churchmen are ever haunted by the principles of the Declaration of Independence." A statement, which, while undeniably and often inconveniently true and effective, as a parting shot, is certainly not calculated to smooth the way for a favorable consideration of the proposal. Bishop Hall, of Vermont, on the other hand, in his article in the "Church Quarterly Review," who as an Englishman and High Churchman, cannot be suspected of any prejudice in the matter strongly opposed any attempt at centralization. Any formal acceptance of the scheme on the part of the American or "colonial" churches, is, he is assured, impracticable while the Mother Church remains "established." The American Church, he says is free from innumerable controversies, difficulties, and anomalies that necessarily afflict a State Church. It is free from the absurdity of "party missionary societies," of the controversies that have embittered the relations between the Church and other religious bodies in England, and it is free to revise its own liturgy. The interest in this controversy, though, of course, purely academic, so far as any immediate results go, has its interest and importance for Canadians. In the present temper of American Churchmen any tightening of such bonds, as may be said to subsist between the two Churches is unthinkable. At least one generation of American Churchmen will have to die out before any such project has the ghost of a chance of realization. With us Canadian Churchmen, however, the case is somewhat different. As British subjects, the "established position," of the Church, though involving some evils and anomalies, does not necessarily divide us to the same extent. Then again we still use the English Prayer Book in its entirety, and still call ourselves "The Church of England," and last, but not least, we still receive substantial assistance from the Church in England for the carrying on of the work. The relative positions of the two Churches is very similar, so far as general principles go, to what obtains politically. Nominally, sentimentally, theoretically, and, actually and practically we are distinct. The condition of things is anomalous, no doubt, but our race has always flourished under anomalies. Meanwhile, wherever the Pan-Anglican Congress may in future be held, and however numbers and material resources may stand and whether or not disestablishment comes, the Church of England will always retain a certain historic and "moral" predominance, which it will be as futile as it is ungracious for our American fellow Anglicans to attempt to repudiate. To speak of the Mother Church as "simply confined to the two provinces of York and Canterbury," to use the words of another American Church paper, is surely absurdly, not to say grotesquely, misleading. The other question as to the better organization of our loosely compacted Communion may be left to the future. It will most assuredly come, but the



times are not as yet ripe. Most, or all of us, will have to be buried first.

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#### THE CHURCH AND SOCIALISM.

It is extremely difficult to judge of the doings of the Pan-Anglican Congress by the cabled summaries, they are often obscured and sometimes positively misleading. According to cabled reports recently appearing in our daily papers, one would be inclined to conclude that the Church of England, as a whole, had thrown herself heart and soul into the Socialist movement, now so much in evidence in the Motherland. The reason of these misleading reports is probably to be found in the fact, that the more violent speakers, in cases like this, are taken as representative, and so colour the whole report. There can be no doubt, however, that the mind and imagination of the Church of England, whose mission is above all things a social one, has been profoundly influenced of late by the Socialistic agitation, and many of her clergy have become its avowed defenders and exponents. And, indeed, all of us acknowledge and bend to the spell of this most attractive and often fascinating movement. There is, we suppose, hardly a living man to-day, who takes an intelligent interest in public affairs, who is not impressed and influenced, directly or indirectly, consciously or unconsciously, by Socialism in some shape or form. And yet of all things in the world, when one comes down to "business" it is the hardest to describe or define. Has anyone ever yet defined it, or are any two of its representatives agreed on its general principles or methods of application. The fact of the matter is that Socialism is not a movement or a system, it is a symptom. The so-called Socialistic movement is simply the outward and visible manifestation of the growing impatience of mankind with the present largely unchristian conditions which rule human society. And it is something that never can be established by legal enactment. State Socialism would be an intolerable tyranny, the rebound from which would plunge humanity into a condition incomparably worse than the worst obtaining to-day. But the spirit which is behind it is altogether admirable, and is essentially Christian. It is an honest attempt to carry out the principle expressed in the words, "For we are all members one of another." With the extravagances and abominations advocated in the name of Socialism, we are not concerned. They are not worth refuting. They refute themselves, and no community would ever adopt them. Socialism, however, as a principle will, we believe, profoundly influence human society in the future. It will influence legislation, social customs, the various religious bodies and individuals. For it is only one phase of the leavening power of Christianity. There are people we know who hold it to be purely a question of economics, and of course it has its material side. But was there ever a question in the history of mankind, that did not possess its direct moral bearing and relationships. Socialism is incidentally an economic question, fundamentally and essentially it is a moral or religious one. For in its general principles, it is simply applied Christianity. Every true Christian is in practice or in theory a conscientious socialist. Every true socialist is conscientiously and very often unconsciously a true Christian. You cannot separate the two things. What should the attitude of the Church, or to be more practical, of individual clergymen, towards Socialism. In formally recognizing Socialism as a system to be realized by legal enactment, the clergy, we are convinced, make a dangerous mistake. They are bound to get into company, from which, if they are to preserve their position as Christian ministers, they must sooner or later violently part, for many Socialists are in their utterances and methods truculently anti-Christian. Socialism, however, as a principle of action, a certain attitude towards our fellow-men, a certain

disposition to put the precepts of Christianity into operation in our every day lives, cannot be too enthusiastically supported by the clergy, and many of its measures, avowed or otherwise, may be commended to their advocacy. But to imagine, as some of our own clergy apparently do, that humanity will ever permit itself to be organized into the condition pictured by the more "advanced" exponents of Socialism, is a vain dream. Men will never consent to go about tagged and ticketed like so many poodle dogs.

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#### FROM WEEK TO WEEK.

##### Spectator's Comments and Notes of Public Interest.

It is singular what a little perseverance will do. A number of women set out some time ago to secure political rights for women on an equality with men. Their efforts were smiled at as the efforts if not of demented individuals certainly of imbeciles. They were called in derision Suffragettes, and so they are known to this day, and it is quite possible that the name will be adopted by the women and transformed into a title of honour. We are not particularly interested in the question represented by the women referred to, but it is worth while observing the power of a conviction when men or women are prepared to risk something in the advocacy of it. Statesmen in England are seriously considering a situation that a few weeks ago was the subject only of quips and jibes. The change has come about by the determination of a few women who are apparently impelled by a deep-rooted conviction. They have been able to convince other women in such numbers that the Government recognizes that it is confronted with an extraordinary problem. What can be won for what, after all, can hardly be said to be a pressing cause, can be won for more urgent movements. If the Church, for example, were to show the same determination to dethrone intemperance, to purify political methods, to bring justice to the poor, to love the children of men and truly minister to them, is it conceivable that we should fail? The triumph of the Church is a question of faith backed up by deeds. According to our faith will it be done unto us. Let us cultivate the Spirit that rejoices in the facing of a great task for when we know that truth and right are on our side, the victory is already half won.

"Spectator" has frequently deplored the way in which Dominion Day is observed in Canada. We can hardly say that it is observed at all, save that business is suspended and citizens go to the country for an outing or stroll to the park to get a breath of fresh air. Occasionally in one of the larger cities a military review may take place, but the excessive heat usually forbids even that demonstration. Now it is all right we suppose to go for a boat ride or to picnic in the country, or to do all those things that are usually done on Dominion Day, but it does seem to us that in a hundred centres at least we might introduce a new element and strike a higher note than is now attempted. Canadians seem to be looking for opportunities to tell the world all about the glories of Canada. These ardent fellow-countrymen give vent to their feelings at most inopportune moments presumably because they feel it must be now or never with them. At missionary meetings, Sunday School conventions, Church congresses, any time we are liable to an outburst of oratory on the subject of Canadian lakes and rivers and mountains and wheat-fields and mines and so on, for three-quarters of an hour. The result is that usually all this is bad for the convention or meeting and not particularly good for the Dominion. Now the one day in the whole year when aggressive Canadians would with seemliness and with a high educational effect let themselves loose on

their favoured topic is Dominion Day, and it is really the one day on which we are silent upon the subject. The day is more intelligently and effectively observed in London than in Montreal or Toronto, for there they have a banquet at which important speeches are made, and the Canadian cities close their shops and let it go at that. What we think can and ought to be done is to arrange that in suitable centres a carefully prepared address should be a leading feature of Dominion Day celebrations. We would like to see this day utilized as a great educative force in the lives of a rising generation, and of a generation of foreigners who are entering our gates every year to make their homes in this country. We would like to make it a day when our political leaders would be constrained to lay aside their party affiliations and stand up before our citizens and unfold to them their deeper inner convictions concerning the welfare of our Dominion. It would be an occasion not wholly nor chiefly for glorifying the past, but for bringing home to us the duties of the hour and the hopes of the future. It would be an occasion when we could with profit have men from the West speak to the people of the East, and men from Eastern Canada address the West. We could have our outstanding Frenchmen speak to English audiences, and Englishmen speak to our French fellow-citizens, and the effect would be a better understanding all round, and a higher estimate of one another. All this needs very little fuss or preparation. The people could be called together in a public square on the morning of Dominion Day, and from the base of a monument the speaker could deliver his message. If this were not convenient perhaps a banquet or some other arrangement might provide the desired occasion. What we want is an element of education—not of the spread-eagle type—but of the deeper purposes of citizenship—incorporated into the observance of our national holiday. We urgently commend this suggestion to the members of the Canadian Clubs that have become such a feature of our Canadian social life in recent years. One would think that clubs that are so active during several months of the year in promoting a wholesome Canadian sentiment and forming public opinion on many important subjects would at least see that Canada's birthday is utilized for some such purpose as we have indicated.

Mr. Ireland, in the last issue of "The Canadian Churchman," protests against our agitation for a Revised Prayer Book. He seems to think that if the Prayer Book was good enough for the past three hundred years it will be good enough for the future. That, of course, is an argument which a man may use at any period of the world's history. It will be just as sound a hundred years hence as to-day. If anything has been good enough for the past it may be argued that it is good enough for the future. It is a position that forbids change, but changes do come whether we desire them or not. In the next place Mr. Ireland really feels in his bones that we must some day revise our Prayer Book, but we had better say nothing about it and in the fullness of time the Bon Dieu will raise up men qualified to perform the task. The work will apparently be done without any agitation and without any suspicion that we have the least fault to find with the old book. We shall go on proclaiming that the old is just the thing, and then some morning we will wake up and find that we have a new book, and then, of course, we will say the new is better. "Spectator" is somehow made to feel that he is representing the devil in this movement, although, of course, nothing so unkind is said. He, nevertheless, has known of great reforms, which appear to have had Divine sanction, brought about by men who felt convinced that certain changes ought to be made and said so, and kept on saying so until the thing was accomplished. The Reformation, abolition of slavery, constitutional monarchy, education of the



masses, revised version of the Scriptures,—all these things didn't come to pass by men sitting still and saying we have got on very well as we are, and we will wait until the Lord miraculously raises up men to do something else. Men were presumptuous enough to go on and give expression to what was in their hearts, and they won the day, and now we say, of course, they were right. "Spectator" will not allow anyone to declare that he despises the Prayer Book for it lies too close to his heart for that, but if he thinks it can be improved he has no hesitation in saying so in plain English. He is not in the least afraid to trust the public with the truth.

"Spectator."

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#### THE VOTE ON THE HYMN BOOK'S NAME.

Every congregation should vote on the name for the new Hymn Book as soon as possible. The following is the vote to date:

- The Church Hymn Book—156.
- The Canadian Church Hymnal—50.
- Anglican Hymn Book—45.
- The Church Hymnal—33.
- Anglican Church Hymnal—24.
- The Hymnal of the Church of England in Canada—25.
- The Book of Common Praise—21.
- Anglican Church Hymns—9.
- Church Hymns—6.
- Canadian Church Hymns—5.
- The Hymnal—4.
- Hymns New and Old—3.
- Hymns of the Church—2.
- The Canadian Catholic Hymnal—1.
- Anglican Hymnal—1.
- The Canadian Anglican Church Hymn Book—1.
- The Canadian Church Hymn Book—1.

### The Churchwoman.

#### OTTAWA.

**Ottawa.**—Holy Trinity.—The Woman's Auxiliary of this church held the final meeting of the season last week. Mrs. J. G. Trowbridge, the president, occupied the chair, and some arrangements were made for assistance in the Triennial to be held in Ottawa in the Fall. The collectors' cards by which money is raised for the support of a blind boy in India, were also distributed. After the meeting refreshments were served.

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#### NIAGARA.

**Oakville.**—St. Jude's.—The last of the monthly meetings of this branch of the W.A. before the summer holidays was held on the afternoon of Tuesday, June 30th, and is worthy of more than the usual notice, in the shape of the minutes of the previous meeting always read at said meetings. A special effort had been put forth by the officers of this branch to ensure a good attendance, with the gratifying result that 35 members out of 58 answered to their names. The occasion was of three-fold nature, namely, the presentation of the united thank-offerings of this branch to the Triennial Thank-offering Fund for the many mercies so bountifully showered on it. 2nd. The visit, by invitation of Mrs. F. Gates, of Hamilton, who, until her health failed her, was the greatly valued branch visitor of the Niagara Diocesan W.A., and 3rd, the opportunity so thoughtfully arranged for by the rector of St. Jude's, the Rev. L. W. B. Broughall and his wife for the members of this branch and their friends to meet at the rectory grounds after the meeting. By the kind invitation of the rector and Mrs. Broughall, the members to the number of over 30, assembled at the pretty rectory grounds and were most hospitably greeted by Mr. and Mrs. Broughall. Tea was dispensed on the lawn. Mesdames W. S. Davis and Colwell, being the two ladies who assisted at the tea table, and the Misses Lynne and Jean Cavers, Miss Annie Andrew, Miss M. Cayley, Miss E. Chisholm, and Miss Hagarty, doing the duties of attentive assistants. The cordial manner of the rector and his wife, in the matter of the entertainment and comfort of the

guests left nothing to be desired, and it was with warm feelings of love and esteem for their host and hostess, that the members said "Good bye" to them after enjoying to the full, a most delightful hour. St. Jude's parish is to be congratulated on having a rector, who, with his wife takes such a warm interest in the work of the W.A., thereby rousing the members to enthusiasm in the discharge of their duties. That this was evident was shown by the large thank-offering made by this branch, namely, \$72, a very good showing for a small country branch. Mrs. Gates, of Hamilton, after the reading of the minutes and correspondence was over, addressed the members in the form of an "informal talk," full of loving, kindly wishes and advice; also, reading extracts from several letters received by her from various missions for which the Niagara W.A. works. Mrs. Gates' visit gave great pleasure to the members, and the wish was warmly expressed that it might be repeated in the near future. A standing vote of thanks was tendered to Mrs. Gates. At the conclusion of the reception of the thank-offering, the meeting was closed with the singing of the Doxology, and the members wended their way to the near-by rectory grounds to enjoy the social hour so kindly provided for them by the rector and Mrs. Broughall.

### Home & Foreign Church News

From our own Correspondents.

#### QUEBEC.

**Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.**

**Quebec.**—The Very Rev. Dean Williams arrived in Quebec on Friday, July 3rd, on his return from England, where he attended the Pan-Anglican Congress. The Lord Bishop of Quebec attended the opening of the Lambeth Conference on July 6th and spoke on "Christian Reunion and Intercommunion." The Bishop is expected to return to Canada on the S.S. "Corsican," due in Quebec on July 17th. On Saturday, July 25th, the Bishop will assist at the ceremony held in Quebec to celebrate the founding of the city by Samuel de Champlain. On Sunday, July 26th, he will take part in the special State service of thanksgiving to be held in the cathedral at 10.30 a.m., when H.R.H. the Prince of Wales is expected to be present.

**Compton.**—King's Hall.—On Tuesday, June 16th, the annual prize distribution took place at this school, when James Mackinnon, Esq., of Sherbrooke, presented the prizes to the successful girls of the year 1907-1908. The proceedings began with luncheon, which was served in the school dining hall, at which there were present a large number of parents and visitors from a distance. At two o'clock a concert was given by the pupils in the school hall, the items on the programme being rendered with such marked precision and ability that the youthful performers and the music mistress, Miss McKrill, were highly congratulated by those present. After the singing of the school song the members of the board of trustees, who were present, took their place on the platform, and the chairman, Mr. J. A. Cochrane, of Lennoxville, called upon the lady principal to read her report. In this she showed that the school had had a most successful year, and its prospects for the future were very bright, many registrations of new pupils having been already made, the withdrawals being few, and the applications for the vacancies still left being numerous. The Rev. A. Stevens, the honorary secretary, then read the report of Professor Ridler Davies, of McGill University, who has recently examined the school for the second year in succession. This was most gratifying, special mention being made of the excellent work done in English, languages and art. The chairman then called upon Mr Mackinnon to present the prizes. After the presentation Mr. Mackinnon in the course of his speech spoke very forcibly to the girls on the advantage gained by such a training as they receive at school, and he congratulated everybody connected with the school on its success. The Rev. Dr. Shreve, of Sherbrooke, also addressed those present. He referred to the absence of the Bishop of Quebec, Dean Williams, Archdeacon Balfour and Rural Dean Parker, all of whom are in England attending the Pan-Anglican Conference, and by his stirring words, addressed directly to the girls, send them home for their holiday proud of their school, and determined to strive for its greater honour. Votes of thanks were proposed to Mr. Mackinnon and Mr. Cochrane, respectively, by Mr. R. Campbell, of Quebec, and Dr. King, of Waterville,

and the proceedings closed with the National Anthem. Tea was served in the reception rooms, which were prettily decorated, and the visitors had an opportunity of inspecting the art work, which had been arranged in the hall and adjoining rooms. The work in this section, which is in charge of Miss E. H. Messent, showed results in china painting, oil and water colours, Creta Levis work and wood carving such as are seldom obtained except by pupils who attend regular art schools and devote all their time to such work. The pupils left for the holidays on Wednesday, the 17th, and the school will reopen on September 1st.

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#### MONTREAL.

**James Carmichael, D.D., Bishop, Montreal.**

**Montreal.**—St. Martin's.—The Rev. Arthur J. Westcott, Ph.D., D.D., will take charge of this parish during the absence of the rector, the Rev. G. O. Troop, M.A., during July and August as locum tenens. Dr. Westcott is the rector of Grace Church, Columbus, Ohio, and examining chaplain to the Bishop of Nebraska.

**St. James the Apostle.**—Mr. Stratford Dawson has been appointed organist of this church. He was a pupil of Mr. Edward Philipps, organist of St. George's, Toronto, and later on he held the position of organist and choirmaster of Christ Church Cathedral, Ottawa. Mr. Dawson studied for three years in Berlin. He comes to this church with the best of recommendations, and he is in every way qualified to hold the position to which he has been appointed.

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**Westmount.**—St. Matthias'.—An adjourned meeting of the vestry of this church was held on June 29th, when a very favourable financial report for the past year was presented. The affairs of the congregation were talked over informally, but no important business was done, owing to the rector, the Rev. E. Bushell, being in England attending the Pan-Anglican Congress, and many of the members of the church being out of town for the summer. For these reasons it was decided to adjourn again to the middle of September, when the accounts and other business matters connected with the parish will be finally disposed of.

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**Dunham.**—At the closing exercises of the Ladies' College, which were held on June 25th, proceedings were opened by the Rev. G. Abbott-Smith, of Montreal. The Executive Committee held a session in the forenoon, and the teaching staff was decided upon. Miss Jackson, one of the joint principals, is leaving at the end of the year, and her departure will necessitate important changes in the faculty. The ceremonies in the afternoon were largely attended by the friends and relatives of the pupils, and took place in the main room of the College. The Rev. Canon Longhurst presided, and on the platform were the Rev. Canon Davidson, the Rev. G. Abbott-Smith, the Rev. R. Overing, and the Rev. W. R. P. Lewis, and Messrs. Enoch Buzzell and J. Bruce Payne. The fourteenth annual report of the principals was read by Miss Baker, and proved very satisfactory. She referred to the work done by the pupils and the increase in attendance. The Rev. J. A. Elliott made an address to the pupils and the Rev. W. R. P. Lewis made a presentation on behalf of the school to Miss Jackson. Two French plays were presented by the pupils, and were very well acted.

The new Lady Principal is Miss Jay, a competent English lady, who has been teaching of late in Toronto.

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#### ONTARIO.

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

**Belleville.**—St. Agnes' School.—On the evening of June 25th last the Very Rev. the Dean of Ontario presided at the concert and prize-giving in this school. The large and beautiful hall was crowded by an invited audience, including many from a considerable distance, besides the most prominent residents of the city. The school is fortunate in one very important particular, there are several real artists among the music teachers. It was a great treat to listen to the concert. As one noted the age of some of the younger performers, one wondered whether a miraculous coincidence had gathered all the musical phenomena into one school, or whether the teaching abilities of the staff were perfectly abnormal. Without disparaging any of the other charming performers, the singing of Miss Kathleen Hungerford and the playing of Miss Maunie Macara and Miss Mabel Ackerill were charming to a degree. The writer was not surprised when the Rev. Canon Bogert rose and told the au-



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the National reception rooms, and the visitors by the art work, the hall and admission section, which, in addition, showed recent water colours, painting such as are by pupils who attend all their time to the holidays on school will reopen

op, Montreal.

Rev. Arthur J. in charge of this the rector, the during July and Westcott is the bus, Ohio, and up of Nebraska. Stratford Dawson this church. He pps, organist of on he held the aster of Christ Dawson studied comes to this ndations, and he the position to

An adjourned church was held urable financial presented. The talked over in- ness was done, Bushell, being Anglican Con- s of the church mer. For these rn again to the e accounts and with the parish

ercises of the d on June 25th, Rev. G. Abbott- tive Committee and the teach- ss Jackson, one g at the end of necessitate im- The ceremonies attended by the mpils, and took llege. The Rev. on the platform the Rev. G. ering, and the rs. Enoch Buz- urteenth annual by Miss Baker, She referred to the increase in ott made an ad- W. R. P. Lewis of the school to ays were pre- very well acted. iss Jay, a com- een teaching of

shop, Kingston.

On the even- ev. the Dean of and prize-giving autiful hall was including many esides the most The school is particular, there ng the music to listen to the of some of the ed whether a thered all the ool, or whether f were perfectly any of the other g of Miss Kath- of Miss Maunie were charming surprised when d told the au-

dience that at the recent Toronto Conservatory examinations Miss Ackerill had completed successfully her musical course, and all the St. Agnes' pupils had passed with honours, and most with first-class honours. Another very pleasing feature of the evening was the general manner and appearance of the pupils. As one young girl after another took her place to play or sing and afterwards came forward to receive her prize, medal or scholarship, there was not one slightest lapse or gaucherie; gracefully, courteously, and with a most pleasing poise of manner, each performed her part before the large audience. On this result alone of St. Agnes' training we would owe gratitude to the directress and lady principal of our splendid school, even were the artistic and scholastic results not so excellent as they are. The prizes for general proficiency (one in each form) and for all scholastic attainments were presented by the Very Rev. Dean Farthing, prolocutor of the General Synod. One need hardly say that the Dean's happily expressed congratulations delighted each fair recipient, even as his eloquent praise of the whole school, its staff, and appointments gratified the entire audience. The Rector of Deseronto, the Rev. T. J. O'Connor Fenton, who has a daughter in the school, presented the prizes for art and athletics; also the prize for good conduct, deportment and neatness. The prizes for physical culture were won in the school's large gymnasium, for tennis in the beautiful grounds; for swimming (a closely contested result) in the large tank. The art prizes (beautiful volumes) were not won without keen competition, for when the audience adjourned to the stately dining-room, its walls were found to be literally covered by some hundreds of meritorious studies in drawing and color work. Then the musical prizes were presented by the Rev. Canon Bogert with much humorous chaff, but with acute and kind criticism and large praise, well deserved. Besides those given by the school, many beautiful prizes were given by the musical teachers themselves. The prizes for religious knowledge were presented by the donors in person, viz., the Rev. A. L. Geen and the Rev. C. Blagrove, for the Rev. W. B. Heeney, former rector of Christ Church, Belleville, and finally the Dean presented the gold medal of the year to Miss Ponsford, of El Paso, Texas. In the course of his remarks the Rev. T. J. Fenton, of Deseronto, expressed his deep gratitude to the founders, principal and teachers of St. Agnes' School, that he had been able to find such a school where his daughter had received training without the necessity of sending her across the ocean to England; and he wondered whether there were not many parents of young girls, who simply did not realize that they had here a school which successfully emulated the highest traditions of the most famous schools for the training of true ladies. Finally, the Dean of Ontario spoke, a few earnest words upon the need of just such schools as St. Agnes', where the soundest secular knowledge, completest possible artistic culture, and religion were all equally inculcated. In very noble words he urged on the young girls the high ideal of the perfect, cultured, healthy, high-bred, Christian woman and lady. "God Save the King" was then sung, and after that the visitors admired the art exhibition. The prize-winners were congratulated by parents and friends. The art department deserves special mention for the high standard of excellence attained and the thorough grounding in principles inculcated through the use of various mediums, charcoal, water colour, pastel and oils. This school has now been in existence for five years, and the year which has just closed has been a very successful one in every respect. The authorities are looking forward to even better things next year.

OTTAWA.

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

Ottawa.—St. Mathias.—The scholars and teachers of the S.S. of this church journeyed by private cars to Rockcliffe on July 1st, where a very enjoyable picnic was held. The party was under the care of the incumbent, the Rev. John J. Lowe, and Mr. James Milk, superintendent. During the day an exciting football match took place between the Anglicans and Methodists of Hintonburg, which resulted in a victory for the Anglicans by 1 goal to 0. Mr. McCorkell acted as referee. The children's sports were well contested and watched with interest by all present.

Smith's Falls.—A monster picnic was held in Montague on Dominion Day in connection with the Church of England there, the proceeds of which amounted to the handsome sum of \$1,200. The speakers of the day were Hon. John Haggart

and Mr. G. F. McKimm, of Smith's Falls. In addition to the addresses there was a good programme of sports.

TORONTO

Arthur Sweatman, D.D., Archbishop and Primate. William Day Reeve, D.D., Assistant Bishop, Toronto.

Toronto.—St. Alban's Cathedral School.—It is now eleven years since this school was first opened. Nine small boys formed a nucleus for its growth, which was rapid and satisfactory. These nine foundation scholars have now gone, each on his chosen path in life. Some are now doing well in their university work and others are in business. Each succeeding term brought an increased number of pupils and considerable enlargement of the building, and additions to the teaching staff became necessary. A corporation was formed to carry on and manage the affairs of the school, the Bishop of Toronto presiding over it. The building was enlarged to accommodate one hundred boys, and a thoroughly efficient staff of masters was installed and organized, Mrs M. E. Matthews being appointed principal-in-charge. More room soon became necessary. An additional wing, providing two more rooms, was built and a large house overlooking the grounds was leased as a residence. This gave accommodation for twenty-five resident boys and a part of the staff, some of the boarders coming from a considerable distance, even as far as the West Indies. A number of pupils of the school have taken high honours at the university matriculation examinations, and have met with great success in their university work. In the residence the regulations are carried out in such a way as to maintain perfect harmony and happiness among the boys, while at the same time strict discipline is preserved. The school cadet corps consists of two companies, who are drilled regularly throughout the year. They are also taught the proper use of the rifle, and are given practice with it, both at short and long range shooting. We must also not overlook the fact that the useful arts of swimming and diving have been attended to. The school, which has hitherto been carried on at the cathedral, is about to remove to Weston, where an ideal site of twenty acres has been procured. It is situated on the northern boundary of the village, between the Weston Road and the Humber River. The school buildings are to be erected on the top of the hill facing southward. They will accommodate over fifty resident boys, the masters and staff of servants, and also give class-room for a hundred and fifty boys. They will contain a good gymnasium, carpenter's shop and recreation rooms. The whole edifice will be thoroughly up to all modern requirements, and will be practically fireproof. The river is navigable for boats for a stretch of three or four miles, and, as it is not more than four feet deep at any place above the grounds, it is a safe and secure place for boating and bathing. The property is bounded on three sides by large farms and on the fourth by the river, so that it is thoroughly isolated. It is intended that the school shall have its own dairy, in order that plenty of pure milk may be supplied. It is also intended to give certain special privileges to those pupils who may qualify themselves for duty in the cathedral choir. A system of weekly boarders will afford ready facility for such an arrangement, and intimate connection with the cathedral authorities will be maintained, and the essential supervision by them continued.

The full sum sent from this diocese, and which was presented in St. Paul's Cathedral on St. John the Baptist's Day was \$11,275.

Synod Office.—Statistical Returns of the Diocese of Toronto.—The statistical returns for the Anglican Diocese of Toronto for the year ending Easter last have just been completed by the lay secretary and registrar, Mr. W. S. Battin. Comparing them with the returns of the previous year, the following substantial increases are shown: In church population of the whole diocese, 4,807; in church population of the city of Toronto, 5,395; in communicants, 1,165; in average attendance of communicants, 545; in communicants on Easter Day, 904; in adult baptisms, 37; in infant baptisms, 589; in marriages, 363; in Sunday School teachers and officers, 93; in scholars, 1,123; in average attendance of same, 373; in Sunday School contributions, 713; in voluntary contributions for clerical stipends, \$7,211; in voluntary contributions for parochial objects, \$7,275; Amount expended on new churches and parish houses, enlargements and improvements, \$163,100; total value of church property in diocese, \$1,859,061; num-

ber of clergy, 197; churchwardens, 400; lay representatives, 350.

St. Bartholmews'.—Bishop Reeve held a Confirmation service in this church on Sunday morning last when he confirmed seventeen candidates. There was a large congregation present, and the service was a very helpful one.

St. John the Evangelist.—The assistant Bishop of the diocese held a Confirmation service in this church last Sunday evening, when he conferred the Apostolic rite upon twenty-four candidates, namely 9 males and 15 females. The service was very largely attended, and the Bishop's address was listened to with marked attention throughout.

His Grace the Archbishop of Toronto was amongst those who had the degree of D.D., honoris causa, conferred upon them by the University of Oxford at a special Convocation which was held on Dominion Day.

St. Andrew-by-the-Lake.—During July and August the evening service will be held at 7.30 instead of 7 p.m. This church is situated at Centre Island.

The combined picnic to Hamilton last week of the A.Y.P.A. branches in Toronto, under the auspices of the President's Association, was a great success. About 800 members, representing 25 Toronto churches attended. The association was assisted by a committee of forty ladies selected from the various branches, and every detail was admirably carried out, with the result that every member was delighted with the outing. St. Mary's Dovercourt branch, had the largest turnout of members, while St. Andrew's, with their colours, presented the best appearance. A long list of amusing games and races were participated in at the grounds. Each of the presidents winning received a leather medal. The prize for the lady wearing the largest Merry Widow hat went to the St. Clements Branch. The committee supplied the dishes, hot tea, milk, etc, to all, and after meeting all expenses still had a balance on hand. The Fall Convention is the next venture the Association are taking up.

Parkdale.—The Church School.—The closing exercises of the above school took place on Tuesday, June 23rd, in St. Mark's Schoolhouse. In spite of the heavy storm which broke out just before the hour for the closing several of the parents and friends of the scholars were present. A short and pleasing programme was presented by the scholars. Among those present besides Miss Owen, the Lady Principal, were the Rev. Bernard Bryan, the Messrs. Ball and G. O. Pyke, and Miss Middleton. Canon Ingles, rector of the parish and chaplain of the school, presided, and was assisted by the gentlemen named above in the distribution of the prizes.

Etoblooke.—St. George's.—The Sunday School picnic took place on Monday, the 20th ult., to Eldorado Park, Lambton Mills. About 250 persons in all attended the picnic, and a very enjoyable time was spent. This is the first parochial picnic which has been held since the Rev. T. S. MacGonigle, the present rector, took charge of the parish.

Wychood.—Mrs. Brain, the wife of the rector of this parish, has been confined to her room for the past month with a severe illness. It is a matter of great thankfulness to the parishioners that she is now making steady and satisfactory progress towards a complete recovery.

Otonabee.—St. Mark's.—A very successful Mission was held in this church from June 22 to 29, which undoubtedly will result in much blessing. The rector, the Rev. E. A. Langfeldt, had invited the Rev. J. B. Anderson, of Brooklin, Ont., to be the missionary. From a small attendance at the first service, it grew to the full seating capacity of the church, and at the Sunday service chairs had to be put into the aisle and back of the church. Although the mission was held at so busy a time for a farming community, yet the men turned out in large numbers, some coming in their working clothes rather than to miss the services. The methods of Mr. Anderson in presenting the Gospel to the people are original, but so earnest and sincere, that the people are in no doubt as to their true meaning. He preaches with the fervour of an evangelist and with the convincing pleadings of a good Churchman. In consequence people have been attracted who for years have been indifferent and they have promised better things. His visits to the careless have resulted in a reviving of lost enthusiasm and godliness. At the closing service on June 29, Mr. Joshua Smithson, the rector's warden, spoke on behalf of the congregation to express their sincere gratitude to Mr. Anderson



for his good work among them. People of all creeds flocked to hear Mr. Anderson, and all were impressed with his intense earnestness and his zeal for God's glory. The people, besides paying Mr. Anderson's expenses, made a substantial acknowledgment to him of his good work among them as a testimony of their gratitude.

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**NIAGARA.**

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

**Port Maitland.**—Christ Church.—A handsome pulpit desk of white ash, with brass plate and inscription, was recently placed in position in this historic church and was used for the first time on Sunday afternoon, June 28th. It is the gift of the Rev. J. Francis B.D., and is a memorial to the late Mrs. Francis, who died at the home of her son, the present incumbent of the parish, on February 25th last.

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**HURON.**

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

**Chatham.**—Christ Church.—The Rev. T. S. Boyle, the rector of this church, the other evening conducted the service preparatory to the Communion in the First Presbyterian Church in this town.

**Windsor.**—All Saints'.—The Thornton-Smith Company, the well-known firm of decorators and designers of Toronto and London, Eng., have been awarded the contract for the interior decoration of this church.

**Wallaceburg.**—St. James the Apostle.—For the last two weeks Messrs. W. Matthew and Walter, with their staff, Messrs. Varley and Shoebottom, have been engaged decorating the interior of this church. The ceiling of the nave is divided into eleven panels, the colours dark cream, drab, and light salmon, the panels being formed by raised moulding, and centre pieces also being raised work. The walls are painted a very light warm drab. At the top there is a hand-painted Gothic border. The base of the walls just over the wainscoting is a hand-painted dado border of five colours. Around the chancel arch is a text on an ornamented band: "O, Worship the Lord in the Beauty of Holiness." The side walls of the chancel are painted a sage green with hand-painted raised Gothic border enriched with gold fleur de lis and cross and crown emblems. The end of the chancel is painted crimson, with raised Gothic panels and the texts: "I am the True Vine." These texts being accompanied by the Alpha and the Omega. The crimson wall is enriched by gold fleur de lis. Just over the communion table is the text: "This Do in Remembrance of Me" in gold letters on dark blue ground. There is also a wainscoting to give strength to the side walls of the chancel. The beauty of the whole work is a soft, quite harmonious colouring which must be seen to be appreciated.

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**KOOTENAY.**

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

**Nelson.**—St. Saviour's.—The members of the local masonic lodge attended Divine service on Sunday, June 21. There were about sixty members present. An appropriate sermon was preached by the chaplain, the Rev. F. H. Graham, rector of the parish. The service was freely choral, during which was sung the well-known anthem, "I am Alpha and Omega." A contract has been let for some much-needed repairs to both the interior and exterior of the edifice.

On Wednesday, June 24, St. John the Baptist's Day, the Woman's Auxiliary held a very successful garden party, which was well attended. In the afternoon strawberries and cream, ice cream and tea and cake were served at small tables dotted about on the lawn of Mrs. H. Bird, the president; and in the evening the adjoining grounds of Mrs. Barnhart were prettily illuminated. An amateur orchestra played several much appreciated selections during the evening, and an Aunt Sally under the charge of Mr. Wm. Applewait and Mr. Ed. Mason, got up as a genuine "coster," caused much amusement, and added considerably to the financial success of the party.

## Correspondence.

### M.S.C.C. GRANTS AND INDIAN SCHOOLS.

Sir,—More than a generation ago, before I entered the ministry an old friend, clergyman, re-

lated to me an experience of the early missionaries in Ontario; and as I look back over these years of work, the moral has been pressed home, and the words of counsel then given have been verified, that we must expect to endure hardness in the work of the Christ. The story was as follows:—An English Missionary Society, which in the early days rendered liberal help to the founding of the Church in Ontario, became impressed with the idea, that the giving public in England, were more interested in missions to the heathen, than to their own scattered countrymen over seas, they therefore decided to transfer their work to the foreign field; but an excuse was necessary for so radical a step, they therefore sent their chief secretary to visit their missionaries throughout the district named, that he might report on the situation; he was received with open arms by the missionaries; had they through him received counsel and encouragement in regard to their work, to say nothing of the grants in hard cash, where money was hardly known; this was before the days of railroads, people travelled slowly by stage, or by the one horse chaise, generally over very imperfect roads. Two missionaries were duly advised when the Secretary might be expected; in the innocence of their hearts they tried to make his long, wearisome journey as pleasant as they might; one member of the parish would be requested to see if he could secure a little venison for the good man, and the boys were dispatched to the brook to search the deep holes where the trout were known to lurk and lure them to the table for the enjoyment of the guest, and after the mission or parish was inspected, the missionary would hitch up his horse and drive the Secretary over to the next parish, distant perhaps some 50 or 60 miles, and so the round went on, and the Secretary eventually returned to England, and knowing which way the wind was blowing, trimmed his sails accordingly, and his report to the Society led them to believe that their efforts in the colonies were being wasted, that the clergy and their families were living on the fat of the land; a haunch of venison was the most common joint to which he sat down, fish also, trout that a lord would consider a delicacy, and there was not a missionary but kept his horse and rig, and they were the only men he saw who had money in their pockets; he failed to realize or forgot to say, that venison was less than half the price of salt pork, that fish was often the principal part of the meal, and that a horse and rig were necessary for the successful prosecution of the work. Can you imagine the consternation of the missionaries when they heard that their grants had been suspended, or realize their feelings when they gradually learned they were considered unworthy recipients of the grants. But they were engaged in the Lord's work and though sore wounded in the house of their friends, they held tenaciously on, crippled as they were, and so the Church was founded in Upper Canada. Report says that the same experience is being repeated in our Church of Greater Canada, the sufferers are the Indians, and those who work among them. The call upon the M.S.C.C. for clerical help among the immigrants flocking into our land in such unprecedented numbers, has doubtless caused the managers of the Society much anxiety, and yet this should not be, man's extremity is God's opportunity, and now when the opportunity has come for God to show us His power, instead of the managers laying the whole matter before Him in prayer mixed with the faith that compels an answer, they forthwith took the matter into their own hands and decided that the Indian Schools and some of the missions must be abandoned. An excuse is needed, an agent is sent on a round of inspection, the work is hurriedly done, I was told of one school in which one hour sufficed to obtain all the details required; the agent returns and writes a report which he suspects will be heartily adopted. Such and such a per cent. of the Indian children have died of pulmonary troubles, while connected with the schools, and the progress has not been what was hoped for, the schools were said to be hot beds of disease, and the work unsatisfactory, and yet I was told the proportion of deaths in the schools has not been above the average of that of white children of the Anglo-Saxon population up to the same age, and owing to their better nourishment is from one to two-thirds below that of the Indians in their own homes, and as to the other work, has it been less successful than among a like number of people of our own race brought up in ignorance of God? Looking over the past thirty years of work among our own people, have we cause to be elated at the spiritual results achieved? Let us now consider the consequences of this withdrawal. One of the Bishops writes me recently, "Owing to the stand taken by the M.S.C.C. it is impossible for us to finance our Indian Industrial School, so

we have handed it back to the Indian Department." Other Bishops would doubtless write in the same strain, with the result that as far as our Church is concerned the Indian work has been abandoned to the Government, and in many cases this means that it will in all probability be handed over to the Roman Catholics. Would not the body of the late Bishop Bompas turn in his grave on the barren hills of Carcross, should ever it come to his ears, that those for whom he spent so many years in the wilderness would be handed over to the care of the Roman Church? How much more will those who are still in the field and sacrificing health and strength in the Lord's work, be spent with regret as they look back at so many of the best years of their lives' work thoughtlessly cast aside. Nor is this all, in this diocese we are trying to do double what we have ever done before for the M.S.C.C.; but when it is generally known that the M.S.C.C. is prepared to abandon the Indian work, the pride of our Church for the past 300 years on this continent, it will, I fear, be found that the missionary interest of our people is sadly undercut. I must apologize for the length of this letter, but I know not how to curtail it, and even now much more might be said for the importance of our Indian work can not be over-estimated, nor its curtailment disregarded.

Mark Jukes, Missionary,  
South Vancouver, B.C.

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**MISQUOTATIONS.**

Sir,—It has been at times a matter not only of wonder, but regret to me, the frequency with which passages from the Bible are erroneously quoted, and that by ministers and other teachers from whom one would naturally look for accuracy in reference to the inspired work. There is one passage of Scripture in particular, that is not only frequently misquoted, but very rarely given correctly, and that is the last clause of Eph. 4:21. This reads, "As the truth is in Jesus." Learned divines and many others in referring to this passage both in speaking and writing, say, "The truth as it is in Jesus." The difference being that in the first instance, the Apostle merely refers to the fact that the truth is in Jesus, whereas the passage as commonly quoted, implies that there are two kinds of truth, the truth as it is in Jesus and the truth as it is somewhere else, a manifest error and absurdity. The last time this misquotation has been brought to my notice, was in a letter in "The Canadian Churchman," of the 28th of May, written by one of the most godly and learned divines of Montreal. As every word in The Book is of value, let us have it just as it is written.

John Simpson.

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**EVAN DANIELS.**

Sir,—Perhaps the paragraph from Evan Daniels' "History of Prayer Book," (p. 30), may prove instructive in view of recent correspondence on "Protestant or Catholic?" "We do the Anglican reformers a certain injustice in designating them by the negative name of 'Protestants.' They did, indeed, protest against many Romish errors; but their main object in all they did and wrote, was to affirm the positive truth; and they only protested against error for the sake of more clearly defining the truth; so that the name 'Protestant' is not so much inapplicable as inadequate. The Prayer-Book is not a mere negation of Romish doctrine and practice. It is 'Catholic' in its essence, and only Protestant by temporary necessity. Its doctrines date from a period when Romish errors had not come into existence; and it is therefore as great an anachronism to call it by the name Protestant as it would be to call the Church of the Apostles by that name. The best name, and the grandest name that can be bestowed on the Anglican Reformers is that which they themselves rejoiced in—the name of 'Catholics.' It keeps before our minds not a passing phase in the history of our Church, but its permanent and most essential characteristics." At the time of the Reformation there were appointed certain Canons or Homilies dealing with phases of the Church's History, Liturgy and Doctrines, to be read at times in churches in place of sermons. Might not this be a good practice revived, and worthy of discussion by the General Synod, which, of course, could revise or add for this modern date. Congregations need education in the Church, and all pertaining to her, and too often take for granted matters which a little authorized and standard elucidation would deepen and strengthen in them; for instance that doctrine of catholicity.

R. C. Bartels.  
St. Peter's Church, Callander.



# Missionary Department.

## EDITORIAL NOTES.

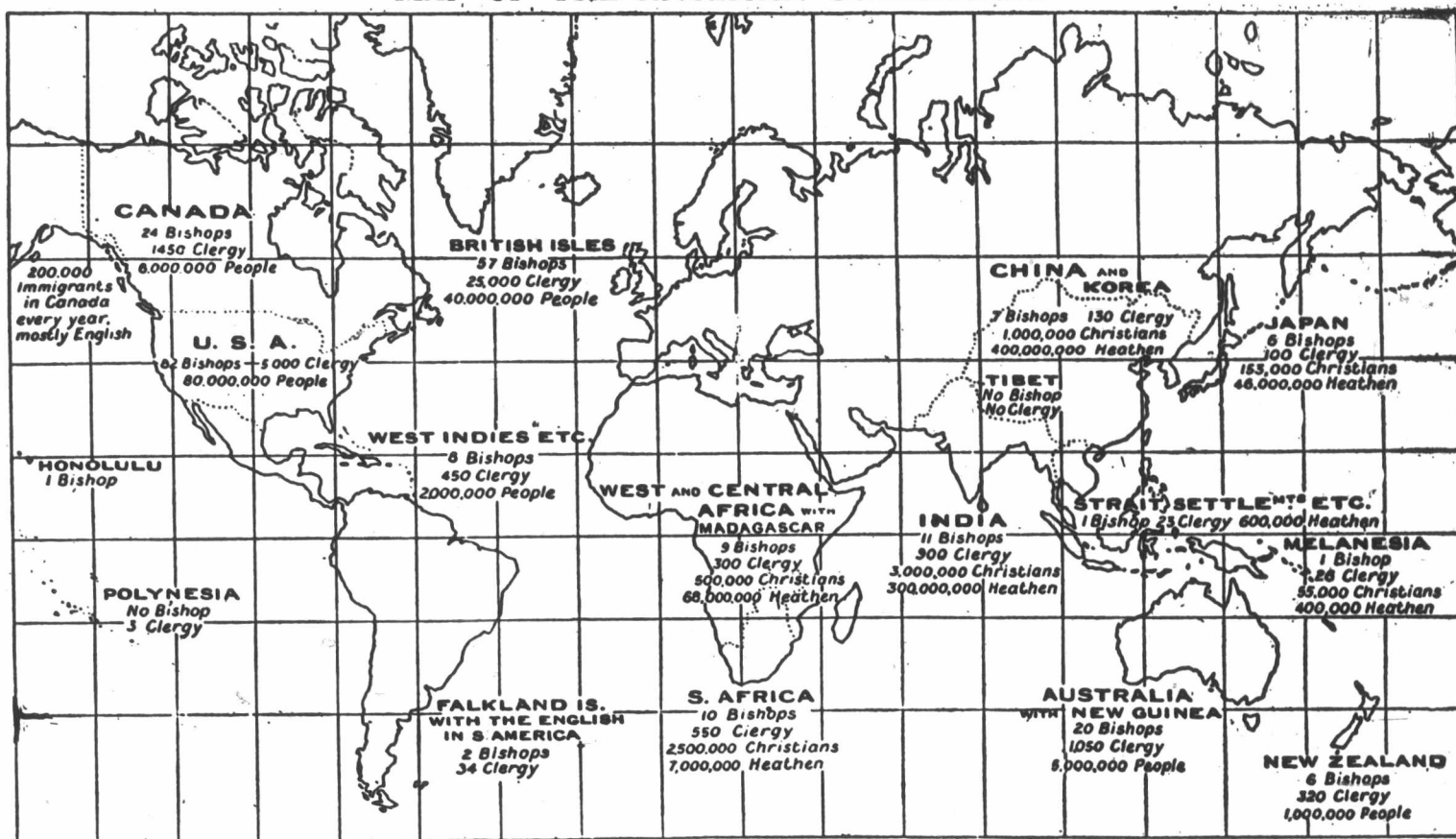
The Pan-Anglican Congress has been talked of and written about and discussed so long in anticipation that now it is over it seems strange to have still no adequate report of its proceedings to form any estimate of its success or failure. The cable despatches from day to day furnished us with a few words gleaned from the speeches of Canadian representatives, but it is needless to say that our newspapers do not always seek the words of wisdom on such occasions. It is the smart phrase they are after, the word that will tickle the fancy although it may mean nothing. It is surprising that the press of this country should not have sent special representatives qualified to appreciate the discussions and also fitted to communicate to the public something of the truer and deeper things that were called forth by that assembly. Newspapers do not take kindly to advice from the laity, but we venture to believe that the gentlemen of the fourth estate have made a business error in not seeing more "copy" in this congress. It is all very well to cable something

ings could go to any missionary work in the Dominion, and the same freedom was allowed to other countries. It was apparently hoped that in this way the great Church of the United States would be drawn into the scheme and the total gift immensely increased. But so far as we can gather the scheme has not been a success. It is a case of over-reaching ourselves. The great, high ideal of a genuinely free-will offering, with no strings to it, was taken away, and the lower ideal of a great exhibition was too openly apparent. Our people should have been trusted to rise to the nobler and higher call, to lay at the Master's feet a sum that would in a measure at least represent our gratitude for the blessings of the Church, and that this sum would be available for whatever work a competent Board might deem the most urgent call of the Church. We are bound to say that this view was urged upon Bishop Montgomery a couple of years ago when he visited Canada, a view that found expression in more than one diocese, but it did not prevail. Of course everything was done for the best, and as such a venture had never been tried before it was hard to say just what would be the most successful method. We are glad, however, to find a practical acknowledgment that the more or less

of a desire to throw off a foreign yoke, but are we as keen about our responsibilities to give them the Gospel of Christ. British eyes seem to us to be turned quite as much to Japan, China, and Persia as to India, and yet India is a special and direct responsibility resting upon British Christianity. What right have we to go with the Gospel to the ends of the earth when an empire within our empire is starving for the Gospel, we are in duty bound to give it.

Miss Strickland has been doing the most effective kind of deputation work since her return from India. She has the rare gift of interesting her audiences in her work and aims. There is a simplicity and straightforwardness about her utterance that is very attractive. She is, we believe, a deeply spiritual woman, but she does not obtrude that phase of her character unnecessarily in her address. She gives one the impression of being a wholesome, happy spirit, heartily enjoying life, and at the same time devoted to her Master. We know of nothing more wholesome than a due poise of character in the Christian teacher. There are some who apparently love this life too dearly, and there are others who appear to despise this life in their zeal for the life

MAP OF THE ANGLICAN COMMUNION.





fully appreciated, at any rate not with the keen joy of one who has been away in the burning lands of the East. The wealth of tender, re-



Emperor of Japan.

freshing green in pasture-land and on wooded hillside, the cool, refreshing breeze, the invigorating atmosphere, all form a sharp contrast to that other land across the sea, where our brethren literally are bearing the burden and heat of



Japanese School Girls.

the day. And, alas! too often the burden which should be shared by two is being carried by the one; for verily, the harvest is great but the labourers are few. In order to try and understand the position better let us take a glance at one Province of that great Empire of India, for which we English-speaking people in God's sight are peculiarly responsible. The Panjab, or the "land of the five waters" (pang meaning five and ab water), lies to the north-west, and is the great wheat-growing district. The English Government has made use of the wide but shallow rivers in forming a network of canals, where in the old days the only means of irrigation was the native or "Persian" well, worked day and night by constant relays of oxen. In many parts of the Province these wells are still used, where the land under cultivation is far away from any canal. It is a most interesting sight to watch the building of one of these wells. First of all a huge circular well is dug, then the walls are lined with masonry, and this masonry is carried up some twenty feet high, looking in the distance like a tower. Then heavy beams are laid on top, and the coolies, again descending into the well, begin excavating the sand from beneath the masonry. Slowly the "tower" begins to sink, until at length it is level with the ground. Again the masonry is built up, and the same process proceeded with until the "tower" for the second time has disappeared from sight. (One of our missionaries has remarked that all workers must pass through these two stages: first the building up of character in the home land; then the sinking must begin when the newcomer is placed on the sands of the East—the daily sacrifice of self—) The ploughing and sowing take place in the autumn,

in the beginning of the "cold weather." The plough consists of a primitively-shaped piece of wood, tipped with iron, and the furrow in consequence is so shallow that it is a common sight to see several yoke of oxen being used at the same time, each yoke following close behind the other. The sowing of the wheat and barley is done by hand; then a yoke of oxen are attached to a heavy log, on which two men stand, steadying themselves by holding on to the tails of the oxen, and thus the land is rolled. The grain usually ripens about the end of March, and is reaped by hand, carried on the heads of men to a flat, well-beaten place in the field, and is there threshed, not with a machine, but by driving oxen round and round over the sheaves. The winnowing is also performed in a similarly primitive fashion. Waiting until a strong breeze is blowing, the men take shallow straw trays to the heaps of wheat, and throwing the grain high in the air, the chaff is blown away and the grain caught in the trays. After the harvest is gathered in, the country presents a dusty, baked appearance during the long, hot months until the rains come, and then the rice and Indian corn, melons and pumpkins, sugar cane, cotton and many kinds of native vegetables follow one another in quick succession. As the fields have neither fences nor hedges it is quite impossible to tell where one begins and another ends. At regular distances there are wide ditches for the canal or well water to flow along; these are intersected by narrower ones, and in this way each so-called "field" is surrounded by water at stated intervals. The ma-

the former days, too, is rapidly passing away. The schoolboy passing a lady in the evening will curtly say, "Good morning, sir," instead of



Empress of Japan.

raising his hand to his forehead and saying, "Satam," or "May peace be with you." The three chief religions in the Panjab are those of the Mohammedans, Hindus, and Sikhs; from the latter many of our best soldiers are recruited. These religions, which have had undisputed sway for so many years, have done nothing for women but to degrade them. Home is an unknown word. In many houses there are several wives; a Mohammedan may lawfully have four, and the result is unspeakable evil and sorrow. Girl babies are looked upon as a curse,



Indian Woman and Baby.

majority of the Pajabi people are farmers, or, as they are termed in their own language, Jats. Physically, they are a fine, tall race, patient and kindly, hospitable to one another, and with many fine traits of character. The village language abounds in proverbs and rhymes, and the people are very quick to appreciate a joke. The village women, too, are far happier than their city sisters, for they are allowed much more freedom, and may be seen gathering the cotton in the fields and walking along the roadside, going to visit relatives in some other village. True, the lambadar, or "chief man," usually keeps wife and daughters in strict pardah, because, should he be a Hindu or Sikh, it has become a mark of respectability or wealth, and if he is a Mohammedan, it behoves him to do so in order to live up to the tenets of his religion. Naturally, the city life differs very much from the simple life of the villager, lived out amongst conditions and customs which have changed but little since the days of the patriarchs. In the crowded cities, with their narrow streets and heavy-laden atmosphere, there is a curious mingling of East and West. You will find large carpet manufactories, where numbers of boys are employed weaving the beautiful Persian carpets to supply the luxurious homes of wealthy Americans. There are gold and silversmiths doing a busy trade, carvers in wood, makers of beautiful brass trays and ornaments, scent sellers, and silk merchants with their bales of delicately-tinted goods. The streets seem always to be crowded, the older men still in their own becoming native costume, but the younger generation are rapidly adopting semi-European dress, and the result is more startling than becoming. The grave yet courteous manner of

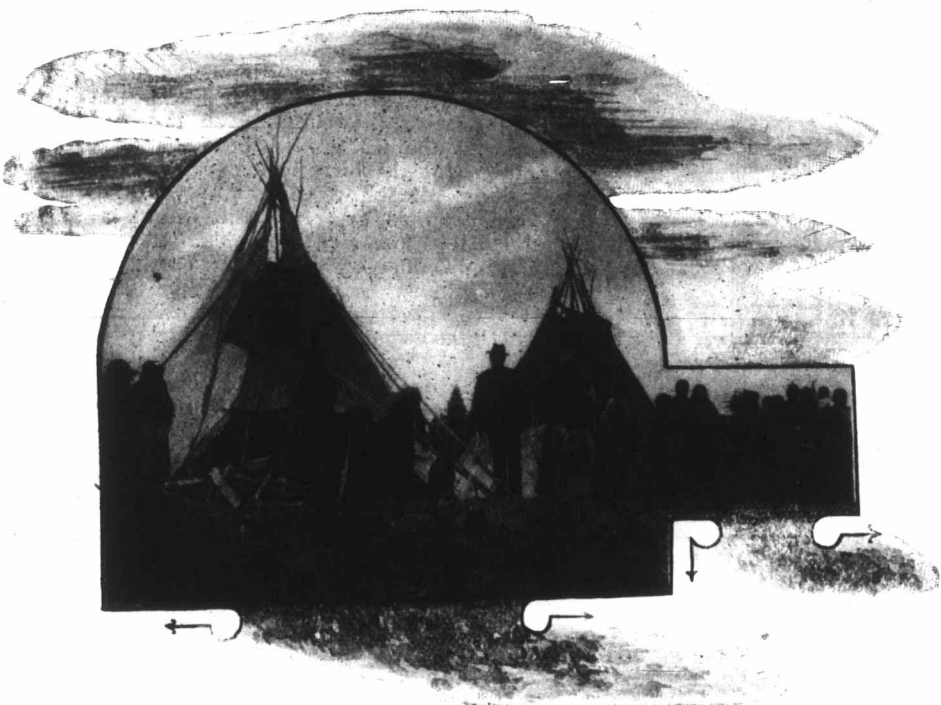
and are very often destroyed at birth. Should a woman only have daughters her life is a daily burden owing to constant revilings. In the cities education is being rapidly advanced, and in most of the villages there is at least some attempt at a school for boys, and in the Tarn Taran district Mr. Guilford, the C.M.S. missionary, has started a number of schools, which are duly examined by a Government inspector, and in which the Christian religion is thoroughly taught. The value of these schools has been proved over and over again, and the lady missionaries always find that they receive a warmer welcome in these villages, and that the boys, who invariably follow the ladies from house to house are often of great assistance in explaining some Christian truth to the assembled women. Alas! there are very few schools for girls. In our Tarn Taran district of over three hundred villages we have two in the town of Tarn Taran itself, but none in the villages, owing to lack of workers. And yet the hope of the future lies in teaching these girls, who are so difficult to reach in after years. It has been truly said that "a nation will never rise above the level of its women." Just as long as the women of India are kept in seclusion, just as long as they are considered inferior beings, so long will the nation be kept back in its endeavour to rise from its age-long sleep. The religion of the Lord Jesus Christ is the only one which places woman in her true position, and this is the key to the great problem in the East to-day. Surely one cause of the unrest which has been and is chiefly amongst the young students in the cities may be put down to the fact that these young men have been educated in the Government schools without the uplifting, yet self-restraining, power



of the true religion. The Church has tried to step into the breach, and nobly her sons and daughters have toiled in heat and amidst many discouragements, but what can she expect when the mission schools are so few and the people are numbered by the millions. We stand to-day in India on the verge of a great awakening. The question is, Will the Christians in the home lands see the opportunity and come to the help of the Master? Two great powers are struggling for the mastery, materialism and a wonderful spiritual revival, which is being brought about by deep and earnest prayer. The Indian Christians have found what is known as the Indian National Missionary Society, and one of their members, a graduate of the Panjab University,

should this be your first journey, you will find plenty to keep you looking out of the window as you cross the rich and highly-cultivated plain. In any case you must put away your book when you leave Takasaki; for now you will begin curving and rising amongst the foothills, with splendid groups of mountains on all sides, and in about an hour more you will be wondering at the steepness of the climb the railway makes through the glories of the Usui mountain pass. At the end of the sixth hour and the twenty-sixth tunnel you will find yourself at Karnizawa Station, more than three thousand feet above Tokyo, and a few minutes

together and compare experiences with people of their own race. Mixing together, they soon learn that they can love people without loving their mistakes, and that after all there is always something more for everybody to learn. All the missionaries are not at Karnizawa by any means, for some go to the shady avenues of Nikko, and some prefer the Hakone mountains, where Fuji throws his shadow in the lake, and others like the seashore; some seek the mineral springs of Arima, and many do not take any holiday at all. You cannot find all the workers together at any time, but you can find the largest number of them at Karnizawa, so if you



Indian Encampment.



Indian at Onion Lake, Saskatchewan.

has begun work where the Gospel has never before been preached. Already several Mohammedans are reading the Scriptures with him, and there seems to be a spirit of earnest enquiry, which he attributes to prayer. Leaders are needed to-day amongst the Indian Christians, and it is our part to prepare the rising generation to take their natural positions in the Indian Church. In order to do this we, who are God's older children in the faith, must be content to, as it were, lose our own lives in order that we may bring light and life to our younger brothers and sisters. We must rise up from our lives of ease and go forth to the battle; our interest, our money, nay, even our prayers are not enough, we must go ourselves, and live our lives in these far-off lands of the East. Why? Because personal influence is needed, the fragrance of a consecrated Christian life is needed in order to purify the sin-laden air. Why? Because our Master asks it of us, and love counts no toil sacrifice that is spent in fulfilling the least request of a loved one.

afterwards you will be one of seven or eight hundred foreigners, collected here amongst their summer houses and their tennis courts, their churches and their gardens, all constructed upon a bed of volcanic ashes, and nearly in the shadow of the smoking dome of Mount Asama. Karnizawa is Muskoka and Switzerland and Keswick all in one: a summer resort, a base for mountain walks, and a centre for religious meetings. Most of the people are missionaries, and they come from far and wide—some from the capital and some from lonely Hida, workers amongst the northern Ainu and workers in the Formosa field; from Corea, from China, from Manila they come, and mix all together, English, Canadian, American—and bury their differences in a surprising way. There are people there from nearly every domination of Christians you ever heard of, and some representing sects whose names you never heard before, I am quite sure; yet it is wonderful how much alike they are when they are at a picnic in the lava beds or singing hymns in the hall. For they really

are wise you will spend a few days there when you have a summer in Japan, and gather thus a lot of information about the missions, hard to get in any other way. You will find all the Church people gathered on Sunday morning in the little church which Archdeacon Shaw had built years ago, now in charge of one as well known and loved by Canadians as he, the Rev. James Chappell. You will be struck by the heartiness of the service, and if they sing the hymn for absent friends, as they often do, you will feel a thrill when you realize what a worldwide body of people those friends must be. Many of you, readers, are among them, so join your intercessions with theirs, and pray for them, too, that they and all the workers in God's field in Japan may be blessed in the coming year.

INDIAN MISSION WORK.

By Rev. D. D. Macdonald.

The Indian work in the Diocese of Saskatchewan and some of its results, viewed from a



Lady MacBeth.



Hamlet.



King Henry V.



Falstaff.

KARNIZAWA.

By Rev. C. H. Shortt.

Take the train at Ueno Station in Tokyo, and, if you have been in Japan before, take out an interesting book and read for three hours, but

have much in common, even those furthest apart theologically. They all love our Lord, and have come here to help in making His Name known upon earth, His saving help among all nations. They all love the people amongst whom they work, and yet they all need, more or less, a rest and a change once a year, and like to come

spiritual and financial aspect, being a paper read at a meeting of the Rural Deanery of Battleford.

Now, before starting to look at the results of our Indian work, there is one thing we must not forget, that in dealing with religion we must, as far as possible, look at things religious



from a religious point of view. The first point, then, we have to consider in viewing God's

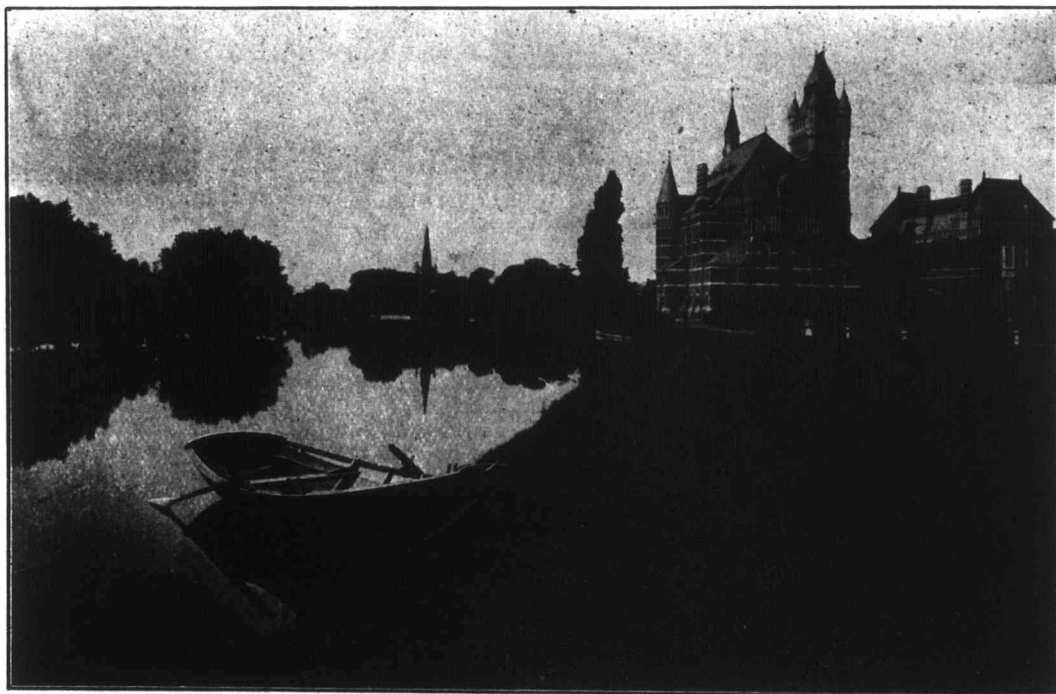
first the Kingdom, meaning for yourselves, for charity begins at home, and then, having found



Mary Arden's Cottage, Wilmcote.

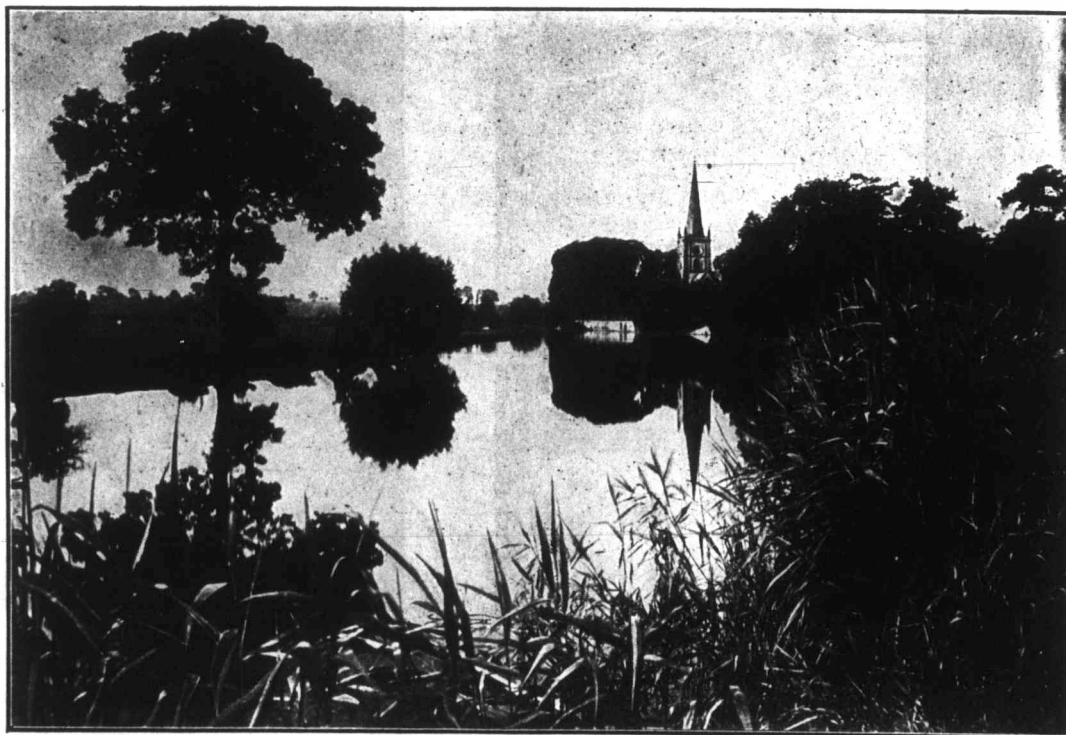
work among the Indians, is the Divine command, "Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; he that believeth not, shall be damned." This, then, is God's command. We are working for a Divine Master. We have a Divine order. The first result we must look for in working among Indians, and not only among Indians, but I am dealing with Indians for the present, is belief and baptism. It seems to me, in working to better mankind, of which mine is Indian, the one and most important consideration is to bring man out of darkness, degradation and superstitious worshipping of unknown gods to worship, love and fear the one Great Ruler of the universe, and if we can do that, even in a small way, we have, after all, attained to the most important result. A great question, now occupying the minds of men, is funds to carry on the work. I am perfectly aware that we do need funds to carry the war into the enemies' camp; but ought not we to pause and consider whether or not we are laying too much stress on the financial aspect and too little importance on the spiritual side of the matter? After all is said and done, the greatest and most needful result to be tried for and arrived at for our red brethren is to make them Christians, and if they are once thoroughly Christianized they are bound to become good citizens of this grand Province of Saskatchewan. In making the business side of religion the most important are we not apt to fall into the error of commercializing religion? Has not the Divine proclamation gone out, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." In short, are we to let our

the Kingdom, get our ignorant red brethren to seek the Kingdom, and find also, and I am sure, and feel sure, that if that is done as thoroughly and systematically as is done for the financial



Shakespeare Memorial and Holy Trinity Parish Church, Stratford-on-Avon.

side of religion we would have no fear for funds to carry on God's work. Next, I cannot find, and I do not think anybody else can find in the



Holy Trinity Church, Stratford-on-Avon.

work for God fall void on account of no funds? Is it not our heavenly parent who says, Seek ye

written Word of God where it states, "Go ye into all the world and preach the Gospel where you

can find the wherewithal to go with, or where you can find the greatest likelihood of getting funds to do so. The great idea seems to be, not funds, but faith first and funds after; of course, faith with works, and I am sure the funds will come. The command simply states, "Go ye into all the world, to rich and poor, high and low, small and great; go and doubt not." If the funds for God's work can be found to Christianize the rich, the money to evangelize the poor and needy can and will be found, for the Great Designer of the human race will not allow His word to fall to the ground and become void. Our red brother has had a glorious heritage, a grand birthright in being owners of this great country, into which thousands upon thousands are coming, to make for themselves a home, and if all once belonged to the noble redman, and he was noble, but the incoming of the bad element of the white man has made him ignoble and degraded. Then, if the white man is taking possession of this once Indian home and land; if the white man becomes owner of this Indian earthly birthright, surely no white man, calling himself a Christian, would be so small, so mean as to refuse the Indian a heavenly birthright for lack of funds. If civilized, Christianized man can get an earthly home from the Indians' earthly birthright, again I say, surely no man would be so stunted in mind, surely no man would allow Christianity to die out among the Indians for lack of funds when they are making their dollars out of this once great Indian country! Nobody who is or pretends to be an upholder of British fair play would allow these poor redmen to die without the saving knowledge of Christ for want of funds. When one dollar per annum from every

adult member of our Church in Canada would go a long way to carry Christ and Him crucified and risen again to many many lonely Indian homes, and never feel the strain on their purse. Now, to come down a little lower. It is said by many: "The Indian is no good to support the Church, and, therefore, we need not be so particular about them. If they cannot support the Church, we cannot carry on the work. We require to devote our time and money to the thousands coming into the country. They will make the Church of the future. The Indians are dying out, and, therefore, we need not be so anxious about them as a Church. In short, they are no good. I deny the assertion that the Indians are dying out. It is a known fact by those who are living and working among the Indians that where they are thoroughly Christianized they are on the steady increase. We must not judge by what we see in the immediate vicinity of this deanery. If we look for results from the work by the great Church Missionary Society, the first result we are bound to look for must be from a Christian standpoint. We have Indians—the majority of our Indians in this Diocese of Saskatchewan are Christians, second to no man, white or red, in the Dominion of Canada. We have Indians who, when they know of a celebration of the Lord's Supper, will travel one hundred miles to partake of the Body and Blood of Christ. We have red brethren who, when they know of a service to be held in a certain place, will travel fifty or sixty miles to join the service, and all perfectly happy in singing the praises of Almighty God in the congregation. Can we say this of our white brethren? I fear not. Then, as Church supporters, there is no Christian Indian. Mind, I



PAN-ANGLICAN CONGRESS NOTES.

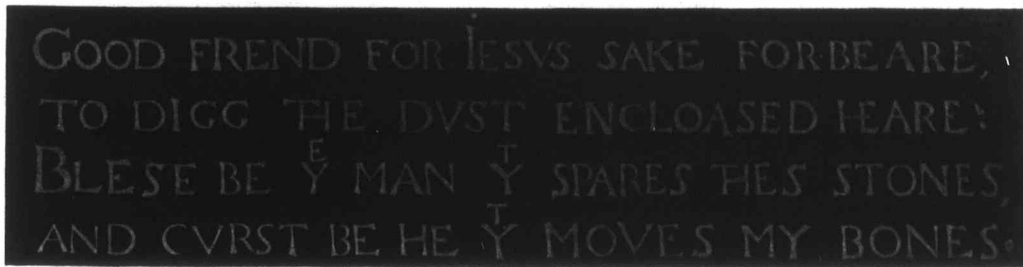
On Wednesday, the 10th June, nine of the Prelates from overseas visited York on the invitation of the Archbishop of York. They were the Archbishop of Toronto and the Bishop of Adelaide, Colombo, Likoma, Newfoundland, Nova Scotia, Singapore, Tumerally and Waiapa. The Bishop

the Marquess of Northampton and a number of others. Amongst those present were the Archbishops of Sydney and Rupert's Land, and sixteen Bishops, including the Bishops of Algoma, Fredericton, and Nova Scotia, from Canada, and one black Bishop, Bishop James Johnson, assistant Bishop of Western Equatorial Africa. In the library were shown to the writers files of Bibles

say Christian! When he knows that anything is required to be given to God's work, who will not give with all his heart; and yet the Indian is supposed to be no good. If the Indian is behind in Church support, we must not blame him too much. The Indian is easily taught, and if they do not give in the way we would wish, the blame must lie at the door of their teachers. Let us teach him to give for Christ's sake, and



Tablet Over Grave of Shakespeare's Wife, Stratford-on-Avon.



Tablet Over Shakespeare's Grave, Stratford-on-Avon.

you will find that the Indian will put many of his white brethren in the shade. It is true the Indian is not wealthy, but when an Indian knows that he has to give to God he will put part of his earnings away for the Church. I have seen Indians at The Pas, when they came in with their hunt, put a certain number of skins aside and take the rest over to the Hudson's Bay Company to trade, and when asked what they put the skins away for said: "That is not ours. It belongs to God." I may mention two names in particular who did so every spring; those were Joe and Benjamin McGilvary. I could mention more, but it is not necessary here. Our great Society, the M.S.C.C., requires a certain apportionment annually. Let us see how the apportionment stands for the present year. The largest apportionment in any white parish or mission is that of Prince Albert with \$120. The second largest apportionment is that of an Indian mission, "Stanley," with \$80. The great and prosperous city congregation of Prince Albert only leads a poor Indian mission by one-third. The next biggest white apportionment is St. John's, Saskatoon, with \$75. The next biggest Indian apportionment is Devon Mission, The Pas, with \$50. St. John's, Saskatoon, also only leads our Indian mission by one-third. I am not stating or comparing these apportionments to find fault with our Mission Board, or to cast a slur on Prince Albert's or St. John's, Saskatoon, for, God knows, they have enough to bear. I am simply making these statements to show that we who are working among the Indians are proud that our poor Indians can and do give their mite to God's work. Then we must take our Battleford Industrial School, which does not receive one dollar's worth of support from any religious society, yet it is taxed for the M.S.C.C. \$30, and it will be paid in full. I think I am almost safe in saying that the apportionment to any Indian mission is nearly always paid, and yet some Eastern people have the idea that the Indian is no good. Surely there must be some misunderstanding somewhere. It would seem to me the Indian missions pay proportionately well for the support we receive from the M.S.C.C. for Indian work. Again, it is felt by some that our schools do not give sufficient results for the money expended on them. When you consider that some of these children are taken right out of heathen surroundings and taught. They are taught first to be Christians. This takes some time. Then they are taught to come out of the Indian feeling and low degradation of heathen-



Tablet on Shakespeare's Monument, Holy Trinity Church, Stratford-on-Avon.

ism. They must first be lifted out of the Indian rut, which takes time and money; but when you have made them new, in the strict sense of the word, then we can see, instead of it being a waste of time and money it has been time and money well spent. If we can, and we can make out of these Indians good Christian citizens, our labour has not been in vain. This school question requires a paper in itself. It would be useless for me to try and deal with it here, as it would take up too much time, therefore I desist.

of Adelaide was formerly Domestic Chaplain to the Archbishop. In the morning they attended a Church celebration of the Holy Eucharist in the Minster, at which the Archbishop celebrated. Both the Archbishop and the Dean of York delivered addresses of welcome, and the latter also gave an address on the founding and history of the Minster.

On the following day the Lord Bishop of Durham and Mrs. Moule invited a large number of the leading clergymen and laity of the diocese to Auckland Castle to meet the visiting Bishop. Of these 53 were expected, but only 30 were able to be present. Amongst the visiting prelates who were present were the Archbishop of Rupert's Land and the Bishop of South Tokyo, Zanzibar, and Mid-China. A photograph of all the Bishops who were present was taken and the gathering was brought to a close by a short service in the Castle Chapel. Twenty years ago a similar gathering took place, when the Bishop came for the Lambeth Conference of 1897.

or portions of the Scriptures which would justify applying to the apartment the description of "the most polyglot room in the world." Some editions consisting of one of the Gospels were issued at as low a price as one farthing.

The Church of England Temperance Society gave a breakfast on Monday morning, the 15th, at the Hotel Metropole. The guests included their Graces the Archbishops of Rupert's Land and Toronto and between 50 and 60 Bishops. The Bishop of London presided, and other speakers were the Bishops of Croydon, Montreal and North Carolina, and Sir C. Ernest Tritton, the treasurer.

Another very pleasant function which preceded the opening of the Congress was the dinner given by the famous Pilgrims' Club at the Savoy Hotel to the Archbishops and Bishops attending the Congress. Lord Curzon, of Kedleston, presided, and he was supported at the principal table by the Prime Minister, the American Ambassador, the Archbishops of Canterbury and Rupert's Land, the presiding Bishop of the American Church, Lord George Hamilton, Sir Mortimer Durand, and Mr. Justice Bigham. There were a number of other ecclesiastics present, and amongst them the Archbishops of Brisbane, Melbourne and Toronto. Field-Marshal Earl Roberts, the president of the Club, was unable to be present, but sent a telegram of congratulation to the guests. The Prime Minister proposed the toast of the evening, "Our Guests," to which the Right Rev. Dr. Tuttle, the Bishop of Missouri and the Archbishop of Rupert's Land, responded.

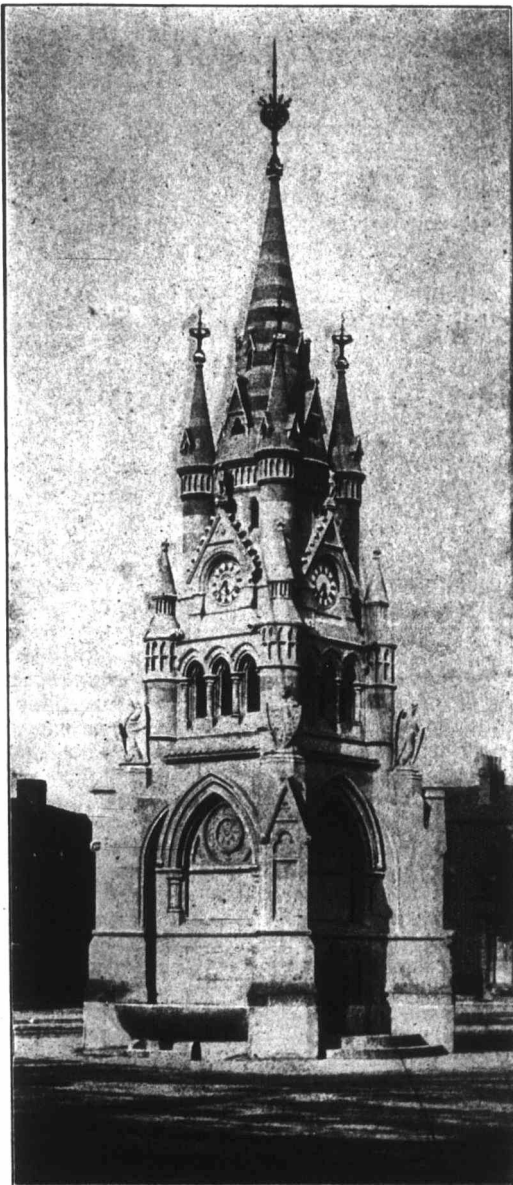
Receptions were held on the same evening, Monday the 15th, by the Marquess and Marchioness of Salisbury at 20 Arlington Street, and by Lord Brassey at 24 Park Lane, which were numerously attended by the delegates.

Friday, June 12th, was "Women's Day," and on it special meetings were held for women and girls only in several of the principal halls in London. All the meetings were extremely well attended, and most interesting and helpful papers were read and speeches made by some of the leading lady delegates as well as two or three of the visiting Bishops.

THE WOMEN'S MEETINGS.

Long before the day appointed for the special meetings for women in connection with the Pan-Anglican Congress had arrived it was clear that the accommodation provided, ample as it had seemed at first, would be barely sufficient for the numbers who wished to attend them. But even the organizers of the Conferences, who, with Mrs. Creighton and Mrs. Montgomery at their head, had spared no efforts to make the "Women's Day" a success, were hardly prepared to find every one of the halls they had engaged crowded to the doors, and an overflow meeting—in one instance at least—inevitable. At the Queen's Hall meeting, the largest of all, the feature of the afternoon was the stirring address given by Miss Gertrude Tuckwell, who pleaded the cause of the over-worked, underpaid women and children, impressing upon such of her hearers as desired to help them the need of studying the conditions under which they worked and lived. The same note had been struck by Mrs. Creighton earlier in the day, when, speaking at the Caxton Hall Conference on the responsibilities of women in regard to child-labour abroad as well as in England, she had said that to remedy these and similar evils "we must care, and to care we must know."

The Child in the Home and the State.—The first of the Special Conferences and Meetings for Women was held in the Caxton Hall, Westminster, on Friday morning, June 12th, the chair being occupied by Mrs. Creighton. The hall was



American Fountain and Clock Tower, Stratford-on-Avon.

On Saturday, the 13th June, a large number of the delegates to the Pan-Anglican Congress attended a reception given at the Bible House, Queen Victoria Street, London, at the invitation of the President of the British and Foreign Bible Society. They were received by the president

July 9, 1908.

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crowded long before the time announced for the meeting. The subject chosen for the Conference was, "The Child in Relation to Home and State," this being subdivided under two heads, the first, "The State's Responsibility for the Child," being introduced by Miss Constance Smith (member of the Executive, Christian Social Union), and the second, "The Parents' Responsibility for the Child," being dealt with by Mrs. Burgwin (Superintendent of Special Schools under L.C.C.) and Dr. Chilton (Head Master of City of London School).

After the opening of the meeting by prayer, the Chairman, who met with an enthusiastic reception, said it was the women's honour to hold the first of the meetings in connection with the great Pan-Anglican Congress. It was originally decided that there should be no special women's section; but the Women's Committee, which had been trying during the course of the winter to interest the women of England in the Congress, felt there were a few subjects of interest to women which had not, and could not, find a place in the Conference programme. It was therefore naturally decided to hold one or two special meetings for women. Mrs. Creighton proceeded to bid all the visitors from other lands a warm welcome to England, and urged that the Congress members should obtain the Congress badge, which she hoped would in itself be sufficient introduction among the members, and the delegates from abroad would feel themselves absolutely free to ask the home members for any advice and help they required.

Miss Constance Smith in the course of an exceedingly well-reasoned paper, which was listened to with marked attention, said the day had gone by when the child could be regarded as the parents' chattel. It was acknowledged that every human being, whatever his age, had certain rights to humane treatment, and to a chance at least of developing those powers of mind and body which God had given him. The country had awakened to the fact that year by year they were wasting valuable irreplaceable national capital consisting of human lives. The restoration of the mother to the home was one of the most pressing of national needs. Miss Smith proceeded to refer to the important question of child-labour, which, she contended, should be still further restricted, and also to the question of the treatment which widows with families should receive at the hands of the State. On their behalf she pleaded for more liberal treatment.

Mrs. Burgwin confined her paper on "The Parents' Responsibility for the Child" to the poorer classes, and inquired how, if that duty was not properly discharged, the evil could be remedied. For several years there had been a current of thought running through the Press which tended to lessen the dignity of motherhood, with the natural consequence that parents had slackened in their duty to their children, looking upon them as "encumbrances," a word that the poor had not themselves been the first to use in that sense. Many parents therefore felt anything but joy at the birth of a child. An increasing number of unkempt children were to be seen running about in the streets, which pointed to the fact that all was not well with the home. The trend of recent legislation seemed all in the direction of freeing parents of their bounden duty to feed, clothe, and bring up their children in the nurture and admonition of the Lord. The children were to be fed by the State, and if fed, why not clothed and housed, and if naughty, why not boarded in a State home? Though the State might put the child into a palatial home and surround him with comfort, it could never make him the same man he would have been had he had the inestimable blessing of a pure home. If only mothers would watch over and protect their girls, they would not see so many from sixteen to twenty years of age passing through the maternity homes, nor lazy boys hanging about the streets ready for any mischief. There was no doubt that married women entering the labour market had brought about many of the ills they deplored. She had great hopes for the future—not in separating parents and children, or in turning homes into merely sleeping barracks, but in quiet visitation, and well-thought-out plans of assistance, and in restoring to motherhood the dignity and sacredness of the vocation.

Dr. Chilton, in the course of his paper, thought the simplest and most satisfying account of parental responsibility was the religious account of it—"God has given me this child to nurture and train for Him." With the criminal classes the position of the children was no doubt very critical, and among the poor and ill-educated there would always be a danger of neglect of parental responsibility. Improvidence and neglect of responsibility seemed to go hand in hand. Parents of the wealthier classes who had no wish to

neglect their children and were able and willing to spend money on them yet failed through pre-occupation with other interests to recognize and fulfil their responsibilities towards them. The demand made in these days by societies and organizations, religious and political, was so enormous and imperious that the proper discharge of parental obligations became a great difficulty. He pleaded for a less pre-occupied and more domestic life. He contended that, though one could with advantage do much work for children through others, the parent must never abandon his responsibility to others. Secondly, he submitted the contention that more things belonged to the earlier stages of training than was often thought. The real crux of the whole question was that parents wanted a truer and deeper religion than they had, and it was that as well as the science of child training that they required to learn.

An interesting discussion followed the reading of the papers in which Miss Ellen Stones, Mrs. Wallis (Wellington, New Zealand), Mrs. A. Carus-Wilson, Miss B. C. Marsh, Miss Jean Price, Miss Beck (East London), and Miss Grace Tooms took part. The principal points emphasized in the discussion were that parents very often thought that the child was the chattel of the State and that there was a serious danger of the disintegration of home life at both the extremes of the social fabric, some of which among the educated classes could be traced to the growing neglect of the old-fashioned observation of Sunday. Another danger arose because of the misdirected efforts of some people whose idea of doing good to their fellow-creatures took the form of endeavouring to relieve them of the responsibility which ought to be theirs. Reference was also made to the farcical nature of the recent order of the Board of Education with regard to the medical inspection of children, while a plea was also made for the adoption of a system of insurance for the children by means of which a sum would be available for the providing of outfits for them when they had to go out into life and earn their own living.

The Chairman in summing up the discussion, emphasized the need of recognizing the fact that a mother's work was a profession like any other profession, and could not be performed simply by instinct. As to the vexed question of the training to be given to girls, she was not in favour of teaching little girls at school how to bring up babies. She would have them trained to be clean, neat and tidy, and would give them also the mental training that would make them able and ready to learn what was necessary for them to know when the time came. A mother was not taken by surprise. She had many months in which to prepare for the birth of her child and to train herself for the care of it. Mrs. Creighton next spoke of the need of helping statesmen to find a solution for the difficulties and dangers connected with child labour, which had spread to the colonies and dependencies with the growth of industrialism. She thought the time had come when a very strong and definite opinion on the question of the treatment of widows should be arrived at, and she urged that they should receive adequate support from the State, so that they could bring up the whole of their children and not simply one child as had been suggested, the other children being sent to the workhouse. Regret was often expressed at such meetings as these for the "good old days." No doubt changes had taken place and were still going on, but many of them were in the direction of development and were evidences of vigour and life. There were many happy homes around them, and when the strict discipline of an earlier day was lamented, she was inclined to ask whether there had not been then many "suppressed" children whose lives were very far from happy.

**Women as Home-Makers.**—Mrs. Chaloner Chute (President of the Central Council of the G.F.S.) presided over the afternoon meeting, held in the Caxton Hall, which was again crowded in every part. The subject for discussion was "Women as Home-Makers."

The Bishop of Lahore having opened the meeting with prayer, the Chairman, in the course of her opening remarks, said it was not often in a lifetime that one had the opportunity of meeting women from all parts of the world for the interchange of ideas. The great Congress would be an event in their lives which would have an abiding memory, and would be an incentive to fresh effort on the part of many of the delegates. No subject, in her opinion, could be more suitable for arousing the sympathy of all women than that of "Women as Home-Makers."

The first speaker was the Hon. Lady Acland, who dealt with women as home-makers in their own country. Considering first of all the meaning of the word home, she thought it involved a certain element of solidity and permanence.

For that reason there was no real home for those who moved about constantly from one hotel to another; and the modern London habit of taking most of the principal meals at a restaurant must diminish the best side of home life. The home formed the nucleus or centre from which all the work started; and, secondly, the home was a purely Christian institution, because it rested on the position of women, which was entirely the result of Christian teaching. No religion, except Christianity, had given woman the position which she was at the moment enjoying, which made her not the chattel, but the companion of her husband. The Christian ideal of the home was the highest the world had ever seen, and was only made possible by the Christian ideal of women. Eve was the natural woman, unrestrained, a creature of impulse, the slave of her own passions, enslaving the man. Mary was the spiritual woman, pure, unselfish, patient, humble. The secret of woman's power was sympathy, the subtle mixture of imagination and experience which made her realize the worries, ambitions, interests, hopes, disappointments of her husband and children, her friends and servants.

The Right Rev. Dr. Lefroy (Bishop of Lahore), in dealing with the question of women as home-makers in other lands, endorsed Lady Acland's statement that the position of peculiar prestige and privilege which women occupied in this country was not as natural to women throughout the world as women-folk were too apt to assume, but it had come to them as a special gift of the Christian faith. He had already seen among native Christian women in India instances of lives redeemed by the power of the Faith and brought into that larger sphere which was opened by the reception of the Christian religion. There was really no difference between the home being built up by English women in India from that in England. He repudiated the idea that English women in India were an idle and frivolous set below the average of English womanhood at home, although, owing to the difficulties of climate, to the children being sent away, and the mother being left without her supreme interest in life, some did sink to a poor level; but that was not confined to Simla or to India. He had seen many cases in which the wife of the commanding officer of a regiment had laid herself out to be a veritable mother to the young subalterns who had joined her husband's regiment, and who had called out all that was best, truest, and purest in their manhood. The turning-point in the moral condition of Anglo-Indian society was the coming out to India of more wives and mothers owing to the increased facilities for travel, and the one thing needed above all else in the East to-day was a large increase in those true-hearted Christian English women who were to join their husbands out there and form centres of true Christian home life in those lands.

Mr. Chapin, who dealt with the same subject, joined issue with Lady Acland's statement that a home involved something permanent. There was the basis of a home, if not of a nation, anywhere on the face of the earth where a man and a woman were planked down together; for when men achieved and women endured the foundations of a nation were laid. The home-maker must set aside every prejudice and learn that there were only two relations in life, to give and to receive, and must constantly draw upon the higher sources of strength. If instead of feeding children the State would teach girls how to feed them; if the Church instead of worrying too much about schools would teach mothers how to teach their children and give lectures on domestic instead of on political economy; if daughters instead of being taught art and music were instructed in the physical, mental, and moral care of the body, women would be aroused to the fact that there was no higher destiny than the nurture of children. England ought to be the great nurturing nation to the lands beyond the seas.

In the course of the discussion which followed, Mrs. Carter, wife of the Dean of Grahamstown, drew a picture of how English people who lived in foreign lands could make their homes attractive to any who were in need of a refuge and a resting-place, and could show hospitality to tired workers who would otherwise be unable to obtain a holiday.

Mrs. Sunderland (New Zealand) urged mothers who had sons and daughters in the Colonies never to miss the weekly mail, while Miss Wolseley-Lewis pleaded that the relationship between mother and daughter which existed in the United States should be cultivated in this country. She thought the fact that the English girl was very often supervised to a great extent long after she had passed the age at which she ought to be responsible for herself sometimes weakened her character, and injured the relationship between mothers and daughters.



The Chairman closed the meeting by briefly summing up the discussion. She emphasised the principal points which had been made, particularly referring to the highest destiny of a woman—that of the creation of a religious atmosphere in the home.

#### THE CHURCH'S CALL TO WOMEN.

The Queen's Hall was crowded on Friday, June 12th, when Mrs. Davidson presided over a meeting for women, convened to hear a series of addresses on the subject of "The Church's Call to Women." It was an inspiring meeting, and the "call" was sounded very clearly by all the speakers; the call to labour on behalf of the poorer classes of our own people, the call to work in foreign fields, and the call to women to take part in every branch of that social work, which is of such importance to the Christian Church. There was not a vacant seat in the hall when the meeting began, even the stewards' seats being occupied.

After the proceedings had been opened with prayer, and the singing of a hymn, the Chairman referred to the importance of the coming Congress, and asked what it was going to mean. She uttered a warning against overcrowding the mind by attending so many meetings, that there was no time to digest and think over what was said, and quoted Archbishop Benson's account of someone who was so greedy to get all he could from a meeting that he took notes throughout, leaving himself no time for thought, with the result that his note-book was full, his mind empty, and his self-content perfect. Answering her own question as to what it all meant, Mrs. Davidson said it meant deeper understanding of what the Anglican Church stood for, its vocation, its responsibilities, its opportunities, and the part of each in them all.

Mrs. Gertrude Tuckwell (the President of the Women Trades' Union League), who was then called upon to speak, dealt with the question of the Church and Human Society. Our great cities, she said, showed us the beauty of outward seeming wealth stored up, wealth spent fantastically and foolishly very often, by few hands, and on the other side they showed us the condition of those who made this great wealth—the shop assistant, worn out with hours of toil; the factory worker, suffering, perhaps, from accident or disease of occupation; the sempstress, working from early morning till late at night, and often far into the night; and the home worker, working hour after hour for a wage varying from a penny to twopence an hour, the children helping to eke out the family pittance, working sometimes from forty to fifty hours, besides attending school, even the idiot, and the deformed, and the aged being pressed into service. There was also a lower stratum swelling the ranks of the unemployable—the criminal and the vagabond. Hospitals, workhouses, penitentiaries, and prisons were built for those who often never should have been vicious or poor, and who were simply the victims of a system in which we were all participants. The only comfort was that a chance still existed, and the opportunity had now come. Women, she believed, were the inspiration for the great thoughts and the great works of a nation, and the standard they set was the standard which should be for ever. She wanted everyone to face the responsibility, and to work to clear the labour market of the children, and the wretched women, and the old and the sick, who were struggling in it, by forcing forward the great laws of social amelioration, old-age pensions, a better poor law, and laws dealing with the unemployable and the unemployed, so that once more a man might earn enough for wife and children, and there might not be the chaotic struggle at the basis of the great nation of which they were so proud. There was no English-speaking country now in which there was not a Labour movement, in which the people were not trying to render articulate the sufferings they had dumbly accepted so long. It was necessary to help them to combine, and use their powers. For one thing, it was necessary to see, as Bishop Gore said, what was Christian in Socialism, to try and clear away the misrepresentations surrounding it, so that it might be realised that Socialism was really and truly an attempt to bring the Kingdom of God amongst us. The great change was going on, and it would be the supreme joy of a woman's life if she had helped in the work. It would be ever a joy to feel that she had helped in bringing happiness and gladness to the cities, to hush the sound of sorrow and sighing, and to feel that the peace of God had descended on the land she loved.

"The Church and Human Thought," was the subject taken by the Bishop of Gibraltar (the Right Rev. Dr. Collins). He thought it would be true to say, without any doubt, that a very large proportion of the deepest and the truest, and the best thinkers and observers of our day

were profound and fervent believers in our Lord. If it were true, as was said, that Religion had ceased to be in the van of human thought, the fault must lie with the Church; it must be the result of the Church's attitude towards new truths. All knowledge, all thought, and all wisdom belonged to the Church by right. Christ was Himself the Truth, not only religious truth, but social truth and scientific truth, and every truth was, so to speak, an emanation of light from Him, a partial light of which He was the whole. The Church had very often fought against new truths and revelation, but every truth sooner or later had come to find its home within her walls; the Church was, in fact, the general inheritor of every movement so far as it was a true one, and when it did come home it turned out to be just the very thing the Church needed. It would be true to say that in all truths there was an element which was, so to speak, the thought, the philosophy, and the science of a particular day, and the time came when the philosophy became old and died. Every apologetic sooner or later became worn out and died, and had to be ruthlessly stripped off, and in every such case that which was left, whether of science or philosophy, had come as a new means of supporting the faith. After stripping off the old apologetic, the new apologetic was found, and so it always would be. He instanced the theory of evolution, how Darwin's name was a name of ill omen, and how he was scouted by his generation. He had recently read an essay that was written with regard to Darwin's book at the time it appeared, by Bishop Wilberforce, and the essay was really throwing dust into people's eyes, and trying to decide a great and difficult question by reasons which had very little to do with it. That was plain enough now, but it was plain to very few at the time. Very often a thing now found to be most useful was the very thing we were most inclined to fight against at the time. Yet it belonged to the Church, and found its home there in the long run. The relation of the Church to modern thought was not that of a discoverer, a scientist, or a philosopher. Our Lord did not intend His Church to be a great assembly of specialists. Specialism was always limitation. Our Lord did not put His Church into the world to be a specialist in science, or give any specific for the discovery of truth in the natural world. Spiritual facts came to us in their human environment. It was not the fact itself which was found hard to believe, but some deduction from it. Our Lord had given us in the Incarnation a key to all human life; it was the central thing in all history and in all science. Christ had taught us once and for all that every single fact had an eternal value. Life, not thought, was the final thing. The way of knowledge was not the way of salvation; the final issue in life was a moral issue, and our Lord showed us the moral element that lay in all truth. The primary aim of woman's work in relation to thought was to give the right direction; all growth in knowledge meant the seeing of things from the right point of view instead of the wrong point of view, and to attain to the right point of view was the central work of the Church with regard to human thought, and that was the work which centred more in woman than in man.

Deaconess Knapp (of New York) dealt with the Church's ministry of women, tracing the history of woman in the Church from the earliest ages, and, coming to our own day, she showed why deaconesses were needed, how they were trained, and what they were doing. The golden age of the deaconess was in the latter half of the fourth century. There were at that time forty deaconesses in one parish of Constantinople ministering to the poor and the sick, and doing a thousand useful things. When the barbarian broke up the Roman Empire the devout women who wished to serve God untrammelled by the world went into the communal life of the Church, and the world had been saved by such ever since. The present age, she thought, was an age peculiarly adapted to the restoration of the primitive Order of Deaconesses, and it was a great encouragement to know that there were already in England and America many deaconesses engaged in useful work. Our Lord defined the Christian ministry as feeding the hungry, quenching the thirst of the thirsty, receiving the stranger, helping the sick, visiting the prisoner, clothing the naked; and it was absolutely necessary for that work that women should be included in the ministry of the Church. Women had been doing it, but until they had an official position they could not do it satisfactorily. The greatest argument for the restoration of the Deaconess Order was the doleful mass of people who had never yet received the Gospel in its fullness. On the subject of the training of deaconesses she described the courses, scholastic, practical, and spiritual, as given in New York. Everything was done to give the women who were

being trained a knowledge of Holy Scripture, not only devotional, but in the light of modern research, and a knowledge of the great dogmas of the Church. They were also given a training in all that appertained to household work, and were trained in the nursing of the sick. In New York there was also a School of Philanthropy, in which the students studied the methods of organized charity. These trained women were ministering to the poor in a natural and simple way, not only to the poor of the great cities, but to the poor who were dwelling in the lands overshadowed by heathenism; they were ministering in London, New York, in the great cities of the West, amongst the Indians, negroes, the Mormons, in Japan, the Philippines, and the Islands of the Sea. They ministered like the disciples of old, passing backward and forward between Christ and a hungry multitude; going forth at the bidding of the Master, laden with the wondrous bread, and coming back again at the bidding of His heart with their hands outstretched and empty.

The Right Rev. Dr. Graves (Bishop of Shanghai), spoke of woman's work in foreign missions. It seemed to him that there had never been a time when the call to women of the Anglican community to work in the foreign mission field had been so loud and so articulate. The past appeal for foreign missions was very largely an appeal to the danger of individual souls, but now experience had shown there was something far beyond that, that it was a call not only to rescue individual souls, but to raise the races, and bring them into the fold of the Catholic Church, raising them to a higher level, and introducing new ideas. To-day we stood at the beginning of a different conception of the work of foreign missions, at the point where we were able to unite all that we knew of different races, to harmonise all we knew of the greatness of God's purposes for the nations of the world, and to weld them into one with what we knew of God's dealings with men through other religions than the Christian religion. And out of all that came a call far wider and more intelligible than the old call. In all the work that had to be done in every quarter of the world women had their share. Only women could do the work for women. In Egypt, in Turkey, in India, the women were shut up in zenanas only open to women, and even in lands like Japan and China there was still work that could be done by women only, such as preparing candidates for baptism, educating girls, and treating women in hospitals. One of the great mistakes made by men and women in thinking of work in foreign missions was the expectation that God was going to give them a miraculous call, that He was going to clear away all difficulties, and make everything smooth in the home and the family. While no doubt God had made that call clear through His Holy Spirit, the ordinary person expected far more than that. The call of God really was in the need of the women. The great heathen world was calling out for workers, and that was the call that God meant us to take to ourselves. There was a tremendous difference between the life of a Christian woman and the life of a woman in heathen lands. The difference was seen not so much in particular instances of suffering, though they might be multiplied, as in the fact that the lives of heathen women were lived at a much lower level, and the work of raising that life from the lower plane to the higher could be only done by women themselves. The heathen women were the bulwarks of heathenism. In China it was not an insuperable difficulty to bring the man into the Church, but that left the family untouched, and heathenism flourished in the woman. It was the woman who taught the child to make an obeisance before the idol; it was the woman who poured all sorts of fantastic tales of ghosts, and goblins, and devils into the ears of the children. To overcome heathenism it had to be defeated in the hearts of the women, and that fight was pre-eminently one to be waged by women. There was a great work to be done by physicians, by nurses, and teachers in schools and colleges, and there was also a great work to be done by women in the translation of Christian literature. The work was varied, and appealed to all women who had ability. The work was great, and the workers were not sufficient, and there was an almost irresistible appeal to women of strong body and well-balanced minds to go out to foreign lands, and undertake work for their sisters, who could not speak for themselves except through the proclamation of their great need.

Miss Cartwright, the Head of St. Hilda's College, Toronto, spoke of the Church's duty to the young. In every child, she said, there was a two-fold instinct—the instinct of self-pleasing and self-indulgence, and the noble and divine instinct of service, helpfulness, and self-sacrifice, and the appeal had to be made to the right instinct, the



instinct of sacrifice and service. She described the situation met with in the Province of Ontario, where there was a system of Government Day Schools extremely efficient, leading up to the University, but from which the influence of religion was practically excluded, so that the many earnest Christian teachers were deprived of the main source of their influence on the characters of their pupils. There was a small number of Church schools, but as they had to compete with the free Government schools, they could not hope to occupy a very large place in the system of national education. There was a widespread system of Sunday Schools; but they were sorely hampered by lack of time and equipment, and the enormous field that had to be covered, the religious teaching being left practically entirely to the Sunday School. The lack of efficiently trained teachers was the most serious handicap of all. There were many voluntary societies in the Church doing magnificent work, such as the Girls' Friendly Society, the Mothers' Union, the Society of the Daughters of the King, the Brotherhood of St. Andrew, and the Woman's Auxiliary. The great source of all influence, the Christian home, was weakened by the lack of responsibility amongst parents, the lack of capacity, and the lack often of consecration for high service. With regard to the work that the Church had to do, the first was the provision of better environment for young people, the provision of playgrounds, proper housing, clubs, etc. Another task to which the Church had to devote herself was to press for the Bible in the Government schools. Better training was also needed for the clergy. The clergy and the laity needed to realize more fully the power of every lay member of the Church. Then there was the question of the rebuilding of the home. It was sometimes said that all agencies that aimed at improving the condition of the young were weakening parental responsibility. Perhaps that was partly true, and every movement for the better training of the young must be accompanied by a movement for making parents more fully alive to their magnificent vocation. The great problem was to reach the tremendous reservoir of power in the youth of the country, and if they could be trained to open their treasures, and present to the Lord the gifts of their youth, their power, their hope, their brightness, their enthusiasm, and their energy, it would go far to solve the problem of the Church's duty to the young.

Mrs. Creighton brought the meeting to a close by a few words entreating women to take the opportunity of the great Congress to ask themselves whether their work was what it ought to be, whether it was well enough done, and whether it was on the right lines. It was a time of searching, time of deepening the sense of responsibility, a time of listening for the call, so that when it came they might be able to answer, "Here am I, send me."

The Blessing, given by the Bishop of Gibraltar, closed the meeting.

#### GIRLS' MEETING.

At the Church House the Girls' Conference on "Vocation" was continued all through the day, and the Hoare Memorial Hall was filled to overflowing. Mrs. Hook, whose inspiring words will not soon be forgotten, presided in the morning, and in the afternoon a girl-president occupied the chair in the person of the Hon. N. L. Kay-Shuttleworth, of the London Girls' Diocesan Association. A strong spirit of hopefulness marked the meeting, and it was not surprising that more than one speaker was roused to enthusiasm at the sight of the eager, listening faces and the thought of the infinite possibilities such a gathering held for the future. At the end of the afternoon many of those who had been at the Caxton Hall and Church House both morning and afternoon were glad to find their way to the cool garden and pleasant, old-fashioned rooms of the Grey Coat Hospital, where tea was ready, and where, by the kindness of the Head Mistress, members of the Congress and others attending the meetings will be welcome any afternoon after four o'clock this week and on the 23rd, the day of the Nurses Meeting. Both at the Caxton Hall in the morning, by Mrs. Creighton, and at the Queen's Hall in the afternoon, by Mrs. Davidson, a very cordial greeting had been given to our visitors, and we believe that these preliminary meetings will have had among other good results that of making hosts and guests better acquainted and of breaking down any barriers of shyness and timidity that may have existed between them.

"Vocation."—At 11 a.m. on Friday the morning session of the Conference for Girls was opened June 12th in the Hoare Memorial Hall of the Church House, which was well filled by representatives of the Girls' Diocesan Association for London and Southwark—Time and Talents, Girls' Branch of the C.M.S., the Lend-a-Hand

Club, Home Mission Union Helpers, Girls' Friendly Society, and a variety of other associations for work amongst girls. There were present also delegates from every diocese in England and Wales, and not a few from abroad.

Mrs. Hook, who presided, described the Congress as being unique in the history of the Church and as presenting endless possibilities. The subject for consideration that day was "Vocation," for God had called them together for a special purpose. What they all wanted was the listening ear, that they might hear His voice. It should thrill them to see so much young life gathered together to consider the question. They were all "called to be saints," but to each came a special vocation, and until they had fulfilled it they could not have peace or joy.

Miss M. Brownlow (from Japan), reading a paper on "The Kind of Work Girls Can Do," said the call to them was the manifestation of the Living God to the world. Was it practical? It had been proved in the past that girls could do the highest form of work—namely, the spiritual and the heavenly work. Her experience in Japan and in travelling from Yokohama to Colombo had proved to her the hunger which existed for the Living God. Her own call to be a missionary had led her to a wiser, fuller choice of work than she could have made for herself. Awakening and moving as the East now was, the impression prevailed that some great change or crisis was pending. Therefore their opportunity for sharing in this kind of work was undoubtedly coming and she hoped they would soon know what was being prepared for every one of them to do. A response to the heavenly call did not necessarily mean leaving their homes. It might be so, but the first thing for a girl was to find her vocation within the routine of her home life. God never called anyone from a neglected sphere to one of greater importance, nor from an idle and discontented life to a sphere of usefulness. It was from work at their various trades and not from dreams that our Lord had called men to follow Him.

Some discussions followed on openings for work possible to girls in England and abroad. Miss Talbot remarked that some girls, in speaking of mission work, thought that they would have to leave home, and that there would be other stumbling blocks to encounter. But the difficulties were not so serious as was imagined. One naturally regretted that the great gulf which existed between rich and poor. She felt that they ought to form some kind of link between their lives and some poor families of their children. If they helped those who had not the same privileges as they themselves enjoyed, the endeavours would bring their own reward. If girls and women got into touch with only one poor family they would find immense ramifications for their usefulness. There was no excuse, therefore, for saying there was no work to do at home for the missionary cause. Miss Dibden admitted there was no department in life in which they could not do good work, but she asked whether the Church had not a special claim on girls who had more time than anyone else in the world in regard to the carrying out of social reforms. Miss Jessie Ackermann urged that girls could be helpers in providing means for carrying on the great spiritual warfare throughout the world. If there was a demand for money to carry on missionary work she believed it could be obtained successfully by the girls of the present day, for they could get just what they pleased. It was not necessary to leave home in order to work for the cause. Mission work was languishing for want of funds, and girls could do much to help in providing them. Miss Philips maintained that the object of all mission work was the same. The idea must be to establish sympathetic relations between this and other countries, and educational work was the means of establishing that relationship and sympathy. Let them think of the mission schools in Japan and the opportunities for teaching Christianity there. Help could also be rendered by encouraging the distribution of English literature, since the Japanese keenly appreciated it and its ideals. Miss E. Picton-Warlow declared that what was wanted was more workers in India. Nothing could make a greater claim on the girls of to-day than the foreign field, especially in the Eastern world, which was awakening to the value of Christianity.

Deaconess Knapp (New York Training School for Deaconesses), dealing with the questions, "Whom Shall We Train?" and "How Shall We Train?" said they could not prepare everyone for this work. Those who were truly devout and who radiated harmony around them were most fitted for it. In one sense they should be gentlewomen, and in another they need not be. That a Church-worker should be well disciplined was more essential than that she should be well born. She must be "full of the Holy Spirit" and

possessed of clear insight and good judgment. The training of such a candidate must be threefold—the training of the head, of the hands, and of the heart.

Miss Morrison, of Truro High School, read a paper on "Vocation and Character." There was, she explained, no such thing as a human being without a vocation. It was a universal call not primarily to work, but to God, and it had its origin in the purpose of man's creation. God in His love called each person into being with a distinct purpose—to glorify Him in whatever sphere He placed him. In the story of Isaiah's call it was taught that vocation was the vision of God, producing in the heart first the sense of unworthiness, and then, after the cleansing and quickening by the live coal, the response to the call. In all efforts, in every sphere of life, it was character that would tell. Was not that the reason why the Sermon on the Mount began with the Beatitudes? Before He told the people what to do the Master told them what they must be. Dr. Illingworth, in his sermon on Vocation, showed that excess of action could never atone for defect of character, for character was always working, and the mere existence of a saint did more than the busy activity of many sinners. The great effects which vocation produced upon character were power, in the sense of stewardship, joy, and unselfishness.

Miss Forbes, speaking as one trained for missionary work, regretted that girls were not sufficiently taught the great virtue of hope, without which their difficulties were sometimes almost overwhelming, especially in heathen countries. She therefore urged its fuller cultivation.

The Chairman (Mrs. Hook) said that after such a meeting it was impossible they should go back to just where they were before. They had seen a vision and their responsibility was increased. The call might come to them that day, that year, or many years hence, but if they would listen, hear, and obey, they must put themselves into the right attitude; they must be doing their best to improve and develop all their talents and faculties, they must discipline themselves by obedience to their holy mother, the Church, that as the call came to Samuel the child of the Temple, it might come to them as faithful daughters of the Church. Again, they must have courage. The answer to God's call might bring them to face danger or even death itself in the fulfilment of their vocation, in the carrying out as good soldiers the marching orders of their great Captain and King. In conclusion she called attention to the fact that many dioceses had no definite organization for girls' work either at home or abroad, and urged all present to get something started to supply the need.

#### THE SECOND MEETING FOR GIRLS.

The Hon. N. L. Kay-Shuttleworth, President of the London Girls' Diocesan Association, took the chair at the afternoon meeting in the larger hall of Church House, Westminster. She said that the woman's sphere of influence, and consequently of usefulness, had increased enormously during the last half century. They could now find in any civilized country associations for organizing the work of girls of whose time and brains so little use was formerly made. This was of course in addition to the work of sisters, deaconesses, trained nurses, etc. Organization was essential in these days, but it was also useful to apply the principles of their grandmothers and secure the conscientious accuracy of every step of their work for the cause they had at heart.

Miss Sturgis, Educational Secretary of the Women's Auxiliary, Massachusetts, in a paper on "Work in the West," said that of recent years the hardest mission work had been apparently in the East, but she doubted whether the appeal there was not nearly outweighed now by the great non-Christian West, which was called Christian. She asked them not to forget the call of the West, and of those who were akin to them both by blood and faith. Canada needed English men and women of the right sort. A call came also from the red men of America as well as from the Eskimo and the coloured people.

Miss E. Picton-Warlow, of Bangalore, South India, said that, having her work in the East, enabled her to speak of India's claims and needs, while remembering that those of Japan and China were to a large extent identical. Surely India had been given to this great nation that she might become a Christian country. Now that a great national movement was spreading in India it rested with us to decide whether this great opportunity should be allowed to slip. The power of women in India was very great, especially in religious matters, and, if we went to them with the education and the spirit of Christ, we should be able to strengthen the cause of Christianity and bring about the dawn of a more hopeful day in India.



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Bishop Roots, from Han-Kow, Mid-China, speaking on "The Joy of Vocation," said he had travelled through China and Manchuria, Russia, and Germany, in order to come to this Conference, and he had been struck with the sameness of the blue sky, as well as of God's children, wherever he had found them. He had been struck also with the sameness of the problems that faced them everywhere, whether in London or in China. The world was becoming more and more one great mission field. He agreed that a vocation came to everyone, whether at home or abroad, whether to man or woman. Without that vocation there was no real joy. Everybody felt that a vocation came to the late gracious Queen of this land. Let them all trust that during this great gathering in London the call would be heard by those who possessed the endowments of mind, body, spirit and heart which fitted them to do Christ's work in the dark places of this world.

So keen was the desire to obtain admission to these meetings that it was necessary to hold an overflow gathering in another hall of the same building during the afternoon.

#### CONFERENCE ON RESCUE-WORK.

A women's meeting to discuss "The Suppression of the White Slave Traffic" was held in the small Caxton Hall on Friday morning, June 12th, at eleven o'clock. Lady Laura Ridding, who was in the chair, referred in her opening address to the first national action taken in regard to rescue work, when, in 1881, a select committee of the House of Lords inquired into the state of the law relative to the protection of young girls. The evidence taken by this committee showed that an extensive traffic in young girls had been established between England and the Continent, and further investigations made by vigilance workers revealed an extensive system with ramifications all over Europe. The facts were clear; she did not think anyone would doubt that older women were called upon to face them, and she hoped they might come nearer to an agreement as to the best way of dealing with them at home and abroad.

Mrs. Gow, wife of the headmaster of Westminster School, then read a paper upon "The Suppression of the White Slave Traffic," dealing principally with the history of the formation of the International Agreement for the purpose, an agreement mainly due to the work of Mr. Coote, Secretary of the National Vigilance Association. One outcome of this was that vigilance workers were now to be found at every important London station except two, at many English ports, and at some of the principal Continental stations and ports. At first there was much prejudice against them; but now matters in that respect had totally changed.

In the ensuing discussion the need appeared for a gathering of people from India and the Colonies to discuss what should be done there as to vigilance work. A letter was read from Mr. Coote saying that, so far, there had not been the slightest sign of interest shown by the Colonies in this work. Delegates from the Colonies, especially Mrs. Neligan, wife of the Bishop of Auckland, New Zealand, testified very strongly to the great need of the work in the Colonies. Mrs. Sydney Parry paid a high tribute to the

excellence of the London police, who often brought in young foreign girls not connected with the white slave traffic, but absolutely at the mercy of any one they might meet.

Miss Blanche Leppington, in a very interesting paper, dwelt upon the recommendations of the Report of the Extra-Parliamentary Commission appointed five years ago in France to deal with the whole question of vice. On the whole, she thought the recommendations satisfactory. In Germany the tendency was for more coercion. She referred her audience to a book, "The Social Evil," which gave an admirable exposition of these subjects.

At the afternoon meeting, at 3 p.m., in the small Caxton Hall, the Duchess of Bedford presided, the subject being "Rescue and Penitentiary Work." Mrs. Neligan, New Zealand, spoke of the experience of rescue work in New Zealand, where it might have been thought it was not needed. It was, however, very much needed, though they had, so far, only dealt with one branch of it—maternity work. They suffered greatly from lack of workers and funds. More harm than good was done by the work being attempted by amateurs. Miss Currey, of the Diocese of Capetown, read a paper on "Penitentiary Work in South Africa." One of their greatest problems was the "coloured question," which brought difficulties which in England could not be imagined. There was very great need for rescue work at the Cape, and also for a maternity home, which want of funds prevented them from establishing.

Mrs. Parr read an interesting paper on the need of practical help and sympathy for girls and women in a superior class of life, who were often very difficult to deal with, and should not be mixed with those of a lower class.

The Chairman, in a very sympathetic speech, said she felt that in future more work must be devoted to the children. They were all admittedly groping after true methods, but all had one cause for thankfulness—they all heartily believed in the possibility of restoration. She thought, speaking to the workers, that it was not altogether wise to take vows for life to do that work. It was rash to place ourselves in such perpetual contact with spiritual malady. As rescue work was developed, the main difficulties of it would be met by people of experience.

#### MOTHERS' UNION.

The President (Mrs. Sumner) and Council of the Mothers' Union were "At Home" on Saturday afternoon, June 13th, to a large gathering of delegates to the Congress in the Great Hall of the Church House. The guests, who were received on arrival by the President, included the Archbishops of Sydney and the West Indies, the Bishops of Wangaratta, Lahore, Colombo, Bishop Johnson (South Nigeria), Bishop and Mrs. Oluwale, Mrs. Neligan, Mrs. Lowther Clarke, and many others.

During the afternoon Mrs. Sumner gave a short address of welcome from the platform, and asked all those present to consider carefully the important work of the Mothers' Union and to do all they could to support it and to further its objects. The Archbishop of Sydney spoke for a few minutes, testifying to the value of Mothers' Union work and giving it his support. He was followed by the Archbishop of the West Indies and by Mrs. Neligan, wife of the Bishop of Auckland, who spoke of the great personal help she had experienced from the Mothers' Union when she first went out to New Zealand and found a strong branch of that society ready to welcome her there.

The hymn "O God, Our Help in Ages Past" was then sung, and the guests dispersed at about five o'clock.

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#### BOOK REVIEWS.

##### WHO'S WHO.

We have received from the publishers, A. R. Mowbray & Company, Limited, of 34 Great Castle Street, Oxford Circus, London W., a copy of a small paper-covered book bearing the title, "Who's Who at the Pan-Anglican Congress." It comprises some 130 pages, and it contains for the most part short biographical notices of many of the leading members of that Congress, not only Archbishops, Bishops and clergy from practically all over the world, in addition to those belonging to the British Isles, but also of laymen and women as for example, Mr. Eugene Stock of the C.M.S., Mrs. Creighton, the widow of the late Bishop of London, and Mrs. Davidson, the wife of the present Archbishop of Canterbury. Many of these notices are accompanied by photographs. There are also some pictures of groups of Christian con-

verts, mission churches, etc. In all there are some 50 portraits and illustrations. It contains also a list of the Chief Officials of the Congress, and a programme and time-table of all the various meetings held in the different sections, of which there were seven in all, together with the names of the halls in which the various sections met. A very interesting tabulated statement showing the growth of the Episcopate in different countries all over the world is also included. This little book, which must have proved most useful to those who took part in that great gathering and which would prove of use and interest to Church-people generally, is published at the small cost of 2d.

#### ARCHBISHOPS OF CANTERBURY.

Messrs. A. R. Mowbray & Company, Limited, the well-known publishers of Oxford and London, have just published a book entitled "Portraits of the Archbishops of Canterbury." The author of the book is Miss G. M. Bevan, and it contains a letter written by the present occupant of the See of Canterbury, the Most Rev. Dr. Randall Davidson to the authoress, in addition to a preface written by herself. The idea of the book was suggested by the Guardroom at Lambeth Palace, around which hung the portraits of the Archbishops of Canterbury from Arundel to Longley, the series being complete from Warham onward. In the absence of any reliable portraits before the time of Warham, the earlier Archbishops are represented by the effigies on their tombs, coins and seals. In order to increase the historical interest of the series of pictures of existing tombs have been represented even when they bear no effigy but even when all this was accomplished there still remain a large number of Archbishops of whom no sort of representation is possible because their tombs no longer exist, and it is therefore only possible by means of biographical notes that the series has been made so complete that it presents a retrospect of the continuity of the succession of Archbishops during the thirteen centuries which have elapsed since the coming of Augustine until the present time. The frontispiece represents Lambeth Palace and the old Parish Church of Lambeth as it appears in an old painting which is hung up in one of the rooms of the Palace. A short sketch is given of Lambeth Palace itself which for the past seven centuries has been the official residence in London of the Primate of All England for the time being. At the end of the volume a fine picture of Canterbury Cathedral has been inserted together with a short historical sketch of that most interesting building. The price of this volume, which is bound in cloth, and which bears upon its cover, a representation of the great seal of the diocese as also of the Primatial Crozier, is 3s. 6d. net.

The Teaching of our Lord, by the Rev. Leighton Pullan, M.A., Fellow and Lecturer of St. John Baptist College, and Lecturer in Theology at Oriol College, Oxford. E. S. Gorham, New York.

This is one of the Oxford Church text-books published by Messrs. Revington, 34 King Street, Covent-Garden, at one shilling. This is an admirable little book containing more information in its 121 pages than many of double its length. It is full of just the kind of information that intelligent laymen desire and is written in such lucid English that it is impossible to mistake the author's meaning. With a modern translation of the Bible the reader will find out the works Jesus did and the words he spoke, and also why he worked and spoke as he did. We find out that there was a purpose in everything, and the reasons why the discourse varied according to the character of the hearers.

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I heard a voice of evening softly say:  
Bear not thy yesterday into to-morrow;  
Nor load this week with last week's load of sorrow.

Lift all thy burdens as they come, nor try  
To weigh the present with the by and by.  
One step and then another, take thy way.  
Live day by day.

—Julia Harris May.

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The way of life is by no means smooth, but let us not make it rougher than it is. The world is not all we could wish; but, if it goes wrong, let us not spend ourselves trying to make it go worse. Rather let us make it a little smoother and a little pleasanter by our disposition, manners and deeds. If men, in general are out of sorts, there is the more need of our being in sorts.

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### British and Foreign

The Rev. Canon Jones, Principal of Moore Theological College, Sydney, N.S.W., has gone home on a holiday trip to England. Prior to leaving he was presented with an illuminated address and a purse of £218.

The Rev. Dr. Charles J. Cameron, a Presbyterian minister, formerly pastor of West Green Street Church, at Nineteenth and Green Streets, Philadelphia, has entered the ministry

of the Episcopal Church. He is a Queen's graduate, and was formerly a teacher in the Kingston Collegiate Institute.

The city of Chichester has within a short distance from its cathedral three greatly beloved and respected clergymen. They are the Rev. James Park Whately and the Rev. Charles W. A. Napier (both in their ninety-first year), and the Rev. Charles Thomas Frampton, who is in his ninetieth year.

New east windows have been dedicated at St. Mary's, Partington, in memory of the first Vicar and other members of his family. The new windows, of which the subjects are "The Annunciation," "The Visitation," "The Crucifixion," and an angel bearing a cross, are the gift of Mr. E. Herbert Jones, of Birkdale, brother of the first Vicar.

Through the efforts of Dr. Hurry, an eminent local antiquary, the Holy Well of St. Anne at Caversham has been dedicated in perpetuity to the public use. In the Middle Ages the waters, which were renowned for their healing virtues, attracted numerous pilgrims. The position of the well, which was rediscovered in 1896, is now marked by a memorial drinking fountain.

Through the generosity of Lord Tredegar the interesting church at Peterstone, Wentloog, has just been carefully restored. In the course of the restoration some traces were discovered of the Early English style of architecture, of the period preceding that to which the main features of the building belong. The church is a splendid example of fourteenth century work.

An interesting tablet has been placed in St. Peter's Church, at Brandon, giving a record of the names of all the rectors of the parish and the date on which they were presented to the benefice. The first is William de Weetowell, who was presented to the living in 1248, and among the succeeding names is that of John de Brandon, who became rector in 1331.

Lord Roberts has intimated to the Vicar of Stow, near Downham Market, his desire to place a brass mural tablet in the new mission church in the parish to the memory of his friend, the late Rev. J. W. Adams, V.C. Mr. Adams, as an army chaplain, served in the Afghan War, and accompanied the troops from Cabul to Candahar when Lord Roberts made his famous march.

The Rev. J. H. Hope, who for over eight years has been curate of Colwyn Bay, Wales, was lately presented by the parishioners and friends with a cheque for 130 guineas on the occasion of his leaving for the Rectory of Llandegla. The choir of the Mission Church presented Mr. Hope with a silver cake stand, and the children of the Mission Church gave Mrs. Hope a silver salver.

Apropos of the oldest working clergy, the Rev. W. W. Wingfield must surely now take precedence. He was appointed Vicar of Gulval, near Penzance, in January, 1830, and still continues at his post, though ninety-four years of age. Gulval Church is most charmingly situated in view of Mount's Bay, and the church has been enlarged and enriched by the generosity of the Bolitho family.

At a prize distribution at Ham recently, the Vicar (the Rev. J. R. Pridie) told an amusing story apropos the scarcity of domestic servants. When working at the Surrey Docks he was, he said, only able to secure the services of a domestic servant once a fortnight. He therefore arranged with the curate to cook the eggs which he (the Vicar) friend the bacon. The latter, added the rev. gentleman, was frequently overdone.

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**E. STANLEY MITTON, Architect, Vancouver, B.C.**

At the anniversary meeting of the Mothers' Union the other day the Bishop of London let out a little domestic secret in giving advice to mothers "not to be perpetually talking religion to your children." "I am one of seven boys," said the Bishop, "of a mother whom I believe to be the best mother in the world. Three are ordained and four are not, and those who are not ordained are more religious than the three who are."

In connection with the tercentenary of the founding of Quebec an appeal is being made for funds with which to provide a memorial in Greenwich Parish Church to General Wolfe, whose remains lie buried in the vaults underneath the church. The present building was consecrated in 1718 by Dr. Atterbury, Bishop of Rochester, and it was here that "Gordon of Khartoum" was baptized. The original Church of St. Alfege collapsed in 1710 without any warning; the main supports gave way, and the roof was wrecked. The present building cost £25,000.

The Rev. H. S. Prinsep, Vicar of Berry Pomeroy, Totnes, South Devon, has just compiled a list of Vicars of Berry Pomeroy from 1414 to 1908, and he notes the remarkable fact that from the middle of Elizabeth's reign to within three years of Victoria's accession there were only five Vicars—a period of 248 years. These five lived under eleven Kings and Queens, seventeen Archbishops of Canterbury, twenty-four Bishops of Exeter, and thirteen Archdeacons of Totnes—a record we believe to be unprecedented for the whole kingdom.

The brass tablet, which was recently unveiled in Exeter Cathedral to the memory of the late Bishop Bickersteth is immediately above the tablet erected by the Bishop himself in memory of his son, formerly missionary Bishop in Japan. The inscription on the tablet describes Bishop Bickersteth as a holy and humble man at heart, and refers especially to the beautiful hymn, "Peace, perfect peace," composed by the late Bishop, which was sung on the occasion of the unveiling of the tablet.

The Rev. J. M. Evans, who after being at Wembdon for the past fourteen years, is exchanging livings with Canon Lester, of Lexden, near Colchester, has been presented with a handsomely illuminated and framed address, together with a purse of gold. The members of the church choir presented a water-colour picture illustrative of Wembdon Church and its surroundings, whilst the ringers presented a gong, the framework of which was made from an old oak beam taken from the tower of St. Mary's Church. The Mothers' Sewing Class presented Mrs. Evans with two framed photographic groups of the members.

At Baslow Church, Derbyshire, on a recent Sunday night the Rev. James Ducher, who has held the curacy for four and a half years, and, since the death of the late Vicar six months ago, been in charge of the parish, preached his farewell sermon. He has been appointed to the charge of Christ Church, Stonegravel, the mission church connected with Holy Trinity, Chesterfield. Mr. Ducher leaves many friends behind him at Baslow, the parishioners having, by an augmented Easter offering (to the amount of £50), expressed in this

practical form their appreciation of his services.

A handsome new pulpit, which has been placed in Holy Trinity Church, Pitlochry, was lately dedicated by the Right Rev. C. E. Plumb, Bishop of St. Andrew's. The pulpit has been purchased with the balance of the contributions to the memorial window recently erected to the late Mr. W. A. Atkinson, of Knockfaire. It has been artistically carved by the pupils of Miss Kindersley, of Clyffe, Dorchester, the design being copied from a pulpit of the Renaissance period. One of the panels took first prize at Weymouth Arts and Crafts Exhibition. The wood is a beautiful piece of old oak formerly used in a South of England church.

The parishioners of Killeagan Parish, in the Archdiocese of Dublin, met in the schoolhouse to present Miss Fenton, the organist, with a mark of their appreciation for the manner in which she has conducted the musical portion of Divine service in Killeagan Parish Church for several years past. The presentation, which consisted of two handsome bracelets, was made by the Rector, the Rev. J. Fairley, who expressed the feelings of the parishioners towards Miss Fenton in an appropriate speech, and he was supported by Mr. J. Gregory, secretary to the Select Vestry. After the presentation, Miss Fenton suitably replied, and a pleasant evening was brought to a close with tea and a concert.

The Rev. Arthur Miles Moss, who recently gave up his position as precentor of Norwich Cathedral to take up the work of chaplain to seamen at the port of Lima, Peru, whilst on his way by train from Oroya to Lima was captured, together with some seven other friends, by brigands, and all were removed to the robbers' mountain retreat. Mr. Newman, the seaman's missionary at Callao, was with Mr. Moss. After being held in captivity for some days their absence was noticed, and the Peruvian Government sent troops from Lima in search of them, and they were at length released from their captivity. They were captured at Galeva, which is 15,000 feet above sea level, and altogether they had a very exciting and thrilling time of it, and were most thankful to get off as lightly as they did.

Coleridge Church, near Crediton, Devonshire, the chancel of which has for years been in a ruinous state, was reopened yesterday week by the Bishop of Crediton, having been closed for about a year. The cost was borne by the Earl of Portsmouth, who is lay impropiator, but the east window was given by the Rector, the Rev. H. Gordon Lowe, and friends. The Bishop alluded in his sermon to the absence of Mr. Lowe, who was prevented by illness from attending the service. For several months it was absolutely dangerous to hold services in the church.

On a recent Monday afternoon Bishop Thornton, of Blackburn, visited Wray, near Hornby, for the purpose of dedicating a new stained-glass window and oak reedos just placed in the church. The window (a single light, containing the figure of St. Jude) is erected to the memory of the late Miss Denny, daughter of the Rev. R. Denny, Rector of Tatham, who for twenty-seven years was secretary of the Wray branch of the Girls' Friendly Society.



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**Children's Department**

**MRS. QUAIL'S YARD.**

By Hilda Richmond.

One day Betty and Richard came flying in from the wheat-field all out of breath, to tell of a wonderful discovery they had made. Right out in the wheat was a lovely little nest with twelve white eggs in it, and something had hurt the poor mother bird.

"She could hardly run through the wheat," said Richard as soon as he could stop panting. "I guess her wing was broken."

"Yes, and she was making a pitiful little noise as if it hurt dreadful," gasped Betty. "Won't you come right out and help us find her, grandpa? Maybe we could bind up her poor wing."

Then how grandpa had to laugh.

"Children, she was only joking you," he said. "You see, she did not want you to stay near her nest, so she played her wing was broken. When I was a little boy I used to run after quails time and again, but I know better now. They lead you as far away as possible, and then dart back as swiftly as they can to look after their eggs."

"Naughty bird!" said Betty; but Richard laughed and said, "I think they are very smart birds."

"When the men cut the wheat they will break her eggs, grandpa," said Betty.

"Well," said grandpa, with a twinkle in his eye, "if she is a naughty bird, you will not be sorry if the nest is broken up, will you?"

"Yes, indeed," said Betty. "May we take it up very carefully and put it in the fence-corner, grandpa?"

"No, you could not do that," said Mr. Gray. "I will tell the men to leave a little strip of wheat around Mrs. Quail's home for a front yard. She is a good little friend of mine, and I can afford to waste a little wheat to protect her."

So when the big machine went click-clicking around the field and Mrs. Quail was badly frightened as it came near her home, the man on

the seat saw the tall stick with the white rag Betty and Dick had put there to mark the place, and he left a nice little yard for the little family.

The wind and the rain beat down the ripe grain very soon, and one day the children sneaked down to the nest to see the eggs, but instead they saw Mrs. Quail picking up bugs and worms for a lot of hungry babies, instead of sitting on the white eggs. She picked up a lot of wheat for herself, but saved the tender bugs for the wide-open mouths in the nest. Mr. Quail was working, too, to save the grain in the yard, and none of the crop went to waste.

"I hope she will come back next year," said Richard when at last the nest was empty. "Grandpa said she could have the little home and yard always if she would only stay on the farm."

**WASHING BABY IN AFRICA.**

"One morning I heard the baby crying as if his little heart would break. I went to see what could be the matter with him, and found his mother washing him in front of his house. And do you think she had a nice little bath tub and scented soap and warm water? Oh, no! She was holding the little baby up on his little feet, and was pouring cold water over him by the handfuls. The poor baby was screaming at the top of his lungs, and fighting against the cold water as hard as he could; but the mother paid no attention to that, and went on with the washing. Did she have nice, warm flannel clothes to dry him with, and others with which to wrap him? No; but when the washing was over, she lifted the little baby up and with her mouth blew vigorously into his eyes and ears to drive out the water, and that was all the drying he got. Then she proceeded to dress him. The dress consisted of a string of beads around his waist, one around his neck, and one around each of his wrists and ankles. The air and the sun did the rest of the drying."—Lutheran.

**HOW LITTLE INDIAN GIRLS PLAY.**

Lucy Hawk is a little Indian girl who lives on a reservation in Dakota. Her grandfather is the loved and honoured Chief of the tribe, and Lucy is his favourite grandchild. She is a dear little girl with willing hands and feet ready to do the bidding of her teachers at the mission school which she attends eight months of the year. She speaks English with a pretty accent.

On cold or stormy days after school hours, Lucy turns with a happy heart to the play-room, where she amuses herself by making moccasins for her funny doll babies. When tired of the babies she gets her pebble tops, of which she has a number hidden away a corner of her peon-hole in the row of boxes in the play-room, or buried safely under the steps. It is only a common pebble, with smooth sides. Lucy drops it with a whirl of the

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fingers, and it goes spinning away with a dizzy rush. Then she follows it up with her whip, lashing it until she is tired and out of breath, the pebble whirling faster and faster the longer the lashing continues. Sometimes she pastes bits of bright paper to its sides, and then the spinning pebble seems to be covered with rings of colour. This play never loses its fascination for the little brown children.

When at her own home Lucy goes coasting. Can you guess what she uses for a sled? A Buffalo skin. She spreads it on the snow at the top of the terrace which divides the prairies from the river bottom. Lucy and her sister find a nice warm seat on the soft fur, another girl in front gathers the end over her feet and holds on tight and fast as those behind give a starting push, and away they go down the steep slopes and come to a quick stop at the foot, a screaming, laughing, squirming heap of tousled heads and twisted shawls.—"The Outlook."

**MARKS OF MANHOOD.**

A boy of seventeen was enthusiastically swinging a pair of Indian clubs. His bright, healthy face was fairly crimson with the strengthening tonic. Eagerness to excel in physical power was evident in every moment of his magnificently developed muscles.

"Some day you will be a man," remarked a fellow-student with something of a sneer in his tone.

"I'm that already," responded the youth sharply. "Look at my muscles."

He drew up his arm till the muscles stood in corded heaps upon it.

The other smiled satirically. "That isn't the mark of a man," he said at length, "but of a brute."

A bitter retort rushed to the young athlete's lips, but he thought better of it, and withheld it. Moreover, the other's expression, "but of a brute," had impressed him strangely.

By dint of hard training he succeeded in "making" the football team. He fairly reveled in the rough practice. Priding himself upon his physical

prohess, he rushed into the practice games with the reckless, unreasoning of a young bull into an arena. He employed every possible trick and turn to outwit his opponents.

Boys, do not forget to take off your hats when you enter the house. Gentlemen never forget to take off their hats in the presence of ladies; and if you always take yours off when your mother and the girls are by, you will not forget yourself when a guest or a stranger happens to be in the parlor. Habit is strong, and you will always find that the easiest way to make sure of doing right on all occasions, is to get into the habit of doing right. Good manners cannot be put on at a moment's warning.

Our love must make long marches, and our prayers must have a wide sweep. We must embrace the whole world in our intercessions.—C. H. Spurgeon.

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George McDonald.

The only humility that is really ours is not that which we try to show before God in prayer, but that which we carry with us and carry out in our ordinary conduct.—Andrew Murray.

Thank God every morning when you get up that you are forced to do something and to do your very best, for that will breed in you self-control, diligence, content, strength of will and a hundred virtues.—Charles Kingsley.

An Aberdeen minister, catechising his young parishioners before the congregation, put the usual question to a stout girl, whose father kept a public house, "What is your name?" No reply. The question having been repeated, the girl replied, "Nane o' your fun, Mr. Minister, ye ken my name well enough. D'ye no say, when ye come to our house on a night, 'Bet, bring me some ale?'"



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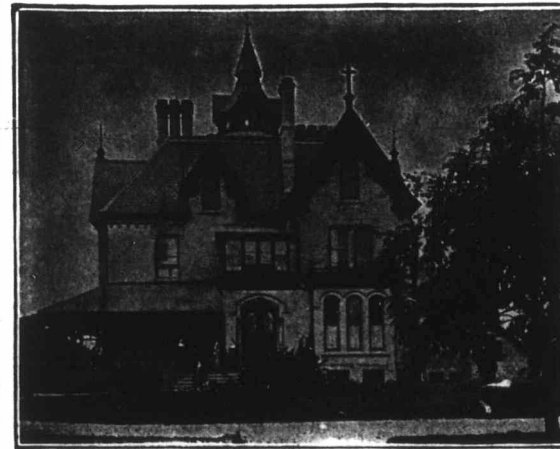
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