

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD.
The Church of England Weekly Family Newspaper.
ESTABLISHED 1871.

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TORONTO, CANADA, THURSDAY, JULY 2, 1903.

[No 34.]

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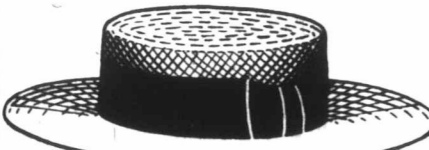
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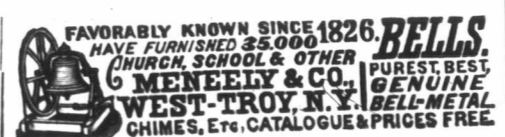
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Leprosy in India.

Dr. Jonathan Hutchinson, who is stated to be one of the great authorities upon that dreadful disease, leprosy, has written to the Times, explaining that from his experience he has come to the conclusion that the growth of that disease in certain portions of the East is in consequence of the growing use of fish on fast days. "Wherever Catholic missions are successful there is an increase of leprosy." * * "The facts which I have brought forward are such as to impose a duty upon the authorities of the Roman Catholic Church to reconsider their fast day ordinances. The facts seem to show that in all districts where leprosy occurs—in other words, in all places where there is a risk of obtaining unsound fish—the use of fish on fast days ought to be forbidden. I have long ago, and many times expressed the opinion that neither contagion nor the crusades, but Christianity, was responsible for the prevalence of leprosy in Europe during the middle ages. * * My calculation is that the risk to a Catholic convert is twenty-fold that of one who remains in the Hindu faith. If I dare trust my figures—

chiefly those of the last census—it may possibly in Bengal amount to ninety-fold."

A Southern Coloured Church.

The persecution which the unfortunate Southern negro suffers appeals occasionally to the sympathy of his country men of the superior race; and misgivings are sometimes expressed as to the propriety of passing resolutions of indignation at Russian atrocities, because the occurrence of tortures and murder of coloured people are normal, and therefore, seldom noticed in the United States themselves. Mr. George B. Johnson, writing from Burlington, Vermont, but who is evidently familiar with the South, writes to the Living Church a very temperate letter, calling attention to certain canons of the diocese of Arkansas upon negro work in that diocese, one of which is as follows: "No coloured priest or deacon shall be entitled to a seat in the Council of this diocese, and no coloured congregation shall be entitled to representation in it." Similar regulations have within a few years past been adopted in Virginia, and in one or two other dioceses, according to Mr. Johnson, who points out certain objections which we summarize as being: first, both the coloured clergy and laity need all the support and encouragement possible from their white brethren. Under the existing conditions of Southern life, it is practically impossible to worship in the same churches, but all the influence of example and sympathy which the white clergy and laity can give, is needed. Second, that meeting in Synods and bunting together does not necessarily mean social equality, and third that the isolation of the coloured clergy and congregations in convocations of their own will inevitably intensify the race-feeling and increase the desire for coloured bishops. Mr. Johnson gives some information in the following passage: "Our coloured population consists of widely different classes. There are some, chiefly the descendants of those who in the days of slavery were house-servants, who have a very considerable degree of education and refinement. These are found for the most part in the cities, and from this class come the larger part of our congregations in Baltimore. It is quite a different problem to deal with the more ignorant class, the descendants of plantation hands. We have now a large number of coloured clergymen, fifty-eight priests and twenty-five deacons, in active service. It may fairly be questioned whether the numbers of these have not been increased too rapidly. Where the men have been thoroughly trained along with our white candidates in such institutions as the General Theological Seminary, or the Philadelphia Divinity School, or Nashotah, they are often well fitted for their work. An excellent work, too, has been done by some of less education; but there is reason to fear that some have been admitted without sufficient training and discipline of mind or character, and where this is the case, irreparable mischief may be done. It is not by excluding the coloured man from the association and influence of the whites, but by increasing that influence, that the conversion of the negroes to Christ and their gradual training in Christian morality is to be accomplished." The subject is a perplexing one. "The result may be that instead of having in this country one Holy Catholic Church, a Church for all sorts and conditions of men of every race and colour, we shall have two Churches, neither of which will have any claim to the title Catholic or Christian. There is nothing more fundamental in Christianity than the truth that in Christ there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all." It is bad enough that the Church is compelled to tolerate separate churches for coloured people." The whole letter shows how unfair it is for one nation to judge of another without better information and more charity than is now common.

The Jews.

The events which are taking place in Russia show that we were right in our recent remarks on the varying treatment of the Jewish race. They illustrate the old fable of the wind and the sun. The Russian Jew harassed by persecution wraps himself in his religion, and the ceremonies of tradition. But when he leaves the steamer in London, or, especially in New York, he acquires a new language, new ideas, and throws aside his ritual observances like a worn-out garment. As time goes on, the Jew steadily rises in the social scale, and as he does so more often loses all reverence, not only for his own faith, but that of others, and this quality does not commend him to those among whom he dwells. For instance, the present Lord Mayor of London is a Jew, a worthy man, but the last man whom we would have expected to preside at a meeting of the Bible Society. And later on, at another meeting at which he took the chair, he used language which provoked the Church Times to reply as follows: "With very questionable taste the Lord Mayor of London, at the Mansion House meeting of the Factory Girls' Country Holiday Fund, sneered at the efforts made in this country to bring those of his race and faith who reside among us to the true faith. There were charities, His Lordship observed, from which money might well be diverted in favour of the Factory Girls' Holiday Fund. For instance, there was the sum of £50,000 spent annually on the 'attempted conversion of the Jews'—a remark which was greeted with 'cheers and laughter.' We must remind the Lord Mayor that, after all, this is a Christian country, and that most Englishmen regard the religion of his people as an arrested and unenlightened faith. It seems to us an abuse of his position as Lord Mayor to raise a laugh, in the presence of a Bishop, against Christian missions to the Jews. If he were living in an intolerant nation, like his less fortunate brethren in Russia, there would, perhaps, be some justification for his sarcasms. As it is, we think he would consult the dignity of his office and the feelings of his fellow-citizens, if he did not indulge in irrelevant comments on subjects in which they feel a strong interest. It is inconvenient enough that the Chief Magistracy of the City should be held by a Jew. The incongruity of the thing is still more obvious when he calls attention to the fact of his being out of touch with the Christian sentiment of the nation."

Lapland.

It is curious to read that while adventurous men are seeking to wrest their secrets from the Arctic and Antarctic regions, a hardy little people on the northern borders should be in danger of slow extinction. Laplanders and reindeer are associated in our minds from earliest childhood, and it would seem that they are as closely linked in reality—the decrease of the herds of tame reindeer being considered by some as one of the causes of the diminution of the race. The half-civilized Lapp, plied with brandy, is only too ready to part with his herds for almost nothing in Stockholm, where there is a demand for reindeer flesh—the railway, which renders this possible, has not been in this case an unmixed blessing. Many of the Lapps, too, are abandoning their nomad life, making for themselves fixed homes, and endeavouring to imitate in many ways the life of the Swedish settlers. Education is apparently having the usual result in its earlier stages, that of drawing men away from the more primitive ways of life. Every autumn, Swedes and Lapps send their children down to the nearest national school for the winter—the Lapps usually having seminaries to themselves—and after a few years of training, the younger generation no longer cares to return to the old out-door life, with its hardness and simplicity. The "old order changeth," and yet

the dying out of a race, with seeming elements of strength in it, is something to be deplored.

New England Country Churches.

We recently referred to the articles of James Parton, published many years ago in the *Atlantic Monthly*, upon that sin, now called race suicide. One point on which Mr. Parton laid great stress was, the deterioration of New England rural habits and religious profession through the dying-out and migration of the original race. In the *American Journal of Sociology*, published in Chicago, Mr. G. T. Nesmith draws a dreadful picture of the result, "life in the rural districts tends towards illness, vulgarity, animality, and drunkenness." He quotes another writer as saying, "It is a pathetic sight to see a church, firm in its aims and ideals, yet gradually decaying because its best blood is going to the cities; but it is more pathetic to see churches that have locked their doors, not because there was no one to attend, but because no one would attend." Mr. Nesmith says the churches are dying for lack of community interest, caused by migration, immigration of a class unfriendly to Puritan ideals, denominationalism, irregular and inefficient ministers, narrow in theology and weak in personality and in poverty. The preaching of dogma and the emphasis of creed above character have deprived the Church of the sympathy of the people.

THE DIACONATE.

A meeting of the committee appointed by the General Synod on "The Permanent Diaconate," was held in Toronto, last May, when there were present: The Lord Bishop of Huron, chairman; the Revs. Canon Welch and David Williams, secretary; Chancellor Worrell, Messrs. Charles Jenkins, and N. W. Hoyle. In the course of the business, the question as to the advisability of sending a circular letter to the various legislative bodies of the Anglican Church was proposed and considered. A committee was prepared in accordance with the resolutions passed at the last meeting of the General Synod. It is expected from the harmonious nature of the proceedings at this meeting of the committee, that some more happy result leading eventually to the restoration of the Third Order of the Ministry will be attained. With reference to the above, which has been so tardily reported, it will be noticed that this important question has not been allowed to drop. The gentleman who originally introduced the matter to the attention of the Church through her several Synods, is quite content to be very patient, and work by slow means towards the accomplishment of the desired end. It is not less a notorious than a lamentable fact that, with our serious need of men to carry on the work of the Church, this movement towards the restoration of the Diaconate as a permanent order instead of being, as it so often appears to be, a purely formal introduction to the Priesthood, should need so much consideration and defence. But if in the long run, a real Diaconate can be secured, it will prove an important element in the future development of the definite teaching of the Church. If only our Anglican Church in Canada had a number of sound and godly men performing the functions of the ministry according to the rules of this order without leaving their secular calling, we should have a close connecting bond between the regular Priesthood and that portion of our earnest laity, which is sorely needed in our day. The work of the Church drags slowly on. Places are calling for men who will give the services of the Church. The stately order and evangelical teaching of the Christian faith our Church alone can give. The General Synod has taken the initiatory steps and we can only wait, in strong hope, until this committee has agitated and discussed and finally evolved some practical method by which the old and primitive Third Order may be restored, which is much to be wished. Is it not possible for our clergy to seek out

likely men and put them to work, at first as lay readers, train them in the essential principles of Church Order by private instruction, and then, when the question has been settled satisfactorily by the General Synod present these trained workers for the office and ministry of a Deacon in the Church of God? This is a very practical question at issue. Much may depend upon it. While the committee is preparing the canonical way, our clergy may be preparing the men, and the outcome might be, that a large body of intelligent and pious men may be set apart for the sacred ministry, to their own honour, the progress of our Church, and the glory of God. In at least one diocese there is a Lay Helpers' Association, and in many of our parishes there are useful and honoured Lay Readers. But the fact is, they are few in number, many of these are untrained, and the work to be done demands the very best talent. Very much remains to be done, and in the meantime the services of the Church are not given in many desirable openings, and those willing to serve get but little encouragement. Many are turning their eyes to the future work of the committee of the General Synod, and wish that their proposals may lead to a practical and wise decision on this matter.

SYNOD PROCEEDINGS.

The several Synods of the Province of Ontario have held their annual sessions, and have been, so far as we can judge from the somewhat meagre reports published in the daily press, well attended by clergy and laity, and have been marked by ability, devotion to business, and characterized by harmony. The need for energetic and business-like action in view of the special difficulties which confront the Church in this Province seem to be realized, and no efforts on our part should be spared to recover lost ground, and to make up, if possible, for the somewhat discouraging record of past years. No one has sounded a pessimistic note, and all seem anxious to anticipate the future with hopefulness and courage, and by wise legislation and combined effort to make with God's blessing our beloved Church a real power for good to her members, and in the evangelization of the world. Statistics of voluntary bodies are difficult to collect, and at best are only approximate, nevertheless they are valuable, as illustrating the condition of things, and no pains should be spared to make them full and accurate. We have not before us the statistical returns of the several dioceses for the past year, and therefore cannot now speak confidently as to them, but are of opinion that on the whole they are encouraging. Church attendance, nowhere, we fear, is on the increase, and is one of the signs of a decay of faith, which is one of the worst signs of the times, and we are, therefore, all the more thankful that in the diocese of Toronto, the returns showed an improvement in this respect. The number of communicants also show increases in most dioceses, though we fear the number of baptisms, Sunday schools, and attendance thereat, is not as large as we could hope for. We have, however, too few returns before us to base any definite conclusions upon, as to the statistical returns. The financial condition of the several funds of the different dioceses, and the contributions to voluntary objects, appear to be perfectly satisfactory. Each diocese has cheerfully accepted the amount of its apportionment, and is bravely engaged in raising it, and there is every reason to hope that the desired amount will be raised, and that so far from adversely affecting other interests, it has been an inspiration, and elevated our ideals, as to Christian effort and liberality. We are glad to notice the adoption by Churchmen of more energetic and business-like methods, than we formerly pursued. The General Synod set the pace by appointing an organizing secretary, and now the dioceses are following its example in sending out agents to canvass for diocesan funds, and also to raise the ideal of clerical support, and

to collect parochial assessments for the stipends of the clergy. We have been too long working at the wrong end, endeavouring to raise mission funds to support missionaries for people who were abundantly able to support them themselves. The result was weakness and dependence, where there should have been independence and strength. Every diocese should have an officer, Archdeacon, or otherwise, out in the field to augment stipends, and to suggest such rearrangements of missions, as the development of the work from time to time renders necessary. The Church is undermined in the country districts, we have one service where others have four or five, and men can only be increased as provision is made for their maintenance. We are pleased to notice the general movement for an increase of clerical remuneration. The lack of support is one, at least, of the causes of the decrease of candidates for holy orders. A poorly paid ministry is necessarily an inefficient one, and no pains should be spared to place the clergy of our Church in a better position in this respect than has hitherto prevailed. We are glad to notice that in the diocese of Huron all the missionary clergy of ten years' standing are to be entitled to a minimum stipend of \$800, and that a large committee was appointed to take action with a view to a general improvement and increase in regard to the support of the clergy. A leading bank requires its clerks to be in receipt of an income of \$1,500 before it will consent to their being married, if this be necessary for a monetary institution, what are we to think of the Church, which, permitting its priests to marry, nay, almost demanding a married clergy, fails to provide them an adequate support? In our judgment, \$800 and a home should be provided for all clergy of seven years' standing in priests' orders, and due provision should also be made for their families in the event of their death, and for their superannuation in the event of infirmity by sickness or age. We are glad to witness at last, an awakening to the importance of the subject, and we hope the stigma which has attached to the Church in regard to this matter will be by the liberality of our people wholly removed. A subject which engaged the attention of at least one Synod, was that of appointment to parishes. It was proposed in the Synod of Huron to vest the appointment to missionary parishes absolutely in the Bishop, and to make appointments only for three years, though the incumbent might be reappointed. The proposals did not carry, and were laid over for further consideration. The adoption of an itinerancy has been, at least for missions, proposed in more than one diocese. And some change in our diocesan missionary parishes seems to be called for, but just what is best seems difficult to determine. The itinerancy seems foreign to the Anglican ideal of pastoral life, and the genius of the Anglican Church, and, if adopted, will be a departure from time-honoured methods deep rooted in the habits of the people, and the ancient framework of the Church. The Methodists, who have practised it from the formation of their system, are modifying it, and to some extent realizing its difficulties and limitations. Our opinion is that it tends to perfunctoriness on the part of ministers, and to restlessness on the part of congregations. Better, in our judgment than the itinerancy would be the elaboration of some plan whereby clergymen could be removed by exchange, or otherwise, when he or his parish deemed it desirable, and before chronic troubles ended in permanent injury to the clergyman's influence, or to the prosperity of the parish. But we are aware that these are problems difficult to solve, and can only hope that in time some arrangement can be made, as to both the nature and duration of clerical appointments, as will overcome, at least partially, the difficulties we at present labour under. The important subject of education and religious instruction in our public schools was dealt with in the several Synods, and there was general unanimity, as to the resolution of the Toronto Educational Conference, that a syllabus of Biblical instruction be prepared, and submitted

to the Synod laid before of their co-ope Government schools. This is possible at and there is of least resi is possible, seems more of religious Government denominatio are hostile, only bear o subject, and come to Voluntary and earn believe, towns, vot are in harr tion of the evidently t much educ introducti ever, as th the deman to meet t schools w ived for In connec day schoo usefulness sidered at and inad existing c are hard and teac chief des truction would g efficient schools if they h school r under t Questio were co tempera Strong stateme hope p enlighte fear, b specula wholly wish to and re genera esty, a essent women kinds ing is mater we be in ore for tl have evils good and trust Sync in tl estal

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to the Synods, which if approved, shall be also laid before other religious bodies, with a view to their co-operation in securing the action of Government in legalizing it for use in the public schools. This is considered by many as all that is possible at present, under existing circumstances, and there is a disposition to move along the line of least resistance, and to be content with what is possible, rather than to urge what to many seems more desirable. The outlook in the direction of religious instruction is not very hopeful, the Government fights shy of the question, the various denominations are not united, and the Baptists are hostile, and under these circumstances we can only bear our witness to the importance of the subject, and hope that public opinion may in time come to recognize it and demand it. Voluntary schools, as advocated so ably and earnestly by Mr. Baldwin, are, we believe, perfectly workable in populous towns, would give variety to our school system, are in harmony with it, and would help the solution of the question of religious instruction, but evidently the Government is hostile to them, and much educative work must be done before their introduction will be possible. We believe, however, as the country becomes more populous, and the demand greater for more variety in our schools to meet the wants of all classes, that voluntary schools will become a necessity, and will be provided for in the school system of the country. In connection with religious instruction, the Sunday schools also came in for consideration. Their usefulness, as well as their limitations were considered and it was realized that however inefficient and inadequate they may be, they are, under existing conditions, indispensable. Good teachers are hard to get, and improvement in this respect, and teaching methods generally, seemed to be the chief desideratum, and it was suggested that instruction of teachers by experts "how to teach," would greatly help to make our Sunday schools efficient and useful. The Church and Sunday schools can do but little on one day of the week, if they have not the co-operation of the home and school on the remaining six days, when they are under the influence of parents and teachers. Questions affecting the moral welfare of the people were considered in many of the Synods, such as temperance, political corruption, and gambling. Strong resolutions were passed, and righteous statements made in connection with them, and we hope public opinion in regard to them will be enlightened and strengthened. Gambling, is, we fear, becoming general, and the participation in speculating on the stock market by those who are wholly ignorant of what they are doing, and who wish to make money without giving any equivalent, and recklessly to take chances is leading to a general demoralization, fatal to honour and honesty, and to habits of settled industry, which are essential to public and private welfare. When women and children are found engaging in all kinds of gambling, we can realize how far-reaching is the evil, and how lamentable morally and materially must be its results. Our Synods have, we believe, done good and efficient work in setting in order their affairs, in wise legislation and action for the Church's good, and in the influence they have exerted upon public opinion, as to certain evils which afflict society. Their aim is to make good Christians and citizens, loyal to their King, and to the King of kings, and to this result, we trust and are confident the deliberations of our Synods have tended, and will assist, as we pray, in the overthrow of Satan's power, and the final establishment of the Kingdom of God.

No man may neglect public worship without grave loss to himself. Man was made for communion with God. Without God he is incomplete. The spiritual nature is the crown of perfect manhood. It needs development by use, or man is dwarfed in his highest part. Spiritual culture can be obtained in the church as nowhere else.

THE BROTHERHOOD OF ST. ANDREW IN CANADA.

Head Office, Imperial Bank Chambers, Toronto.

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

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

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

The Brotherhood has chapters with full organizations throughout the United States, England, Scotland, the West Indies, and Canada. Any clergyman or other Church person knowing of any young man moving to any place in any of these countries can ensure some attention being paid to him and probably his receiving the right hand of fellowship by a brother Churchman, by forwarding his name and address to William Walklate, general secretary of the Brotherhood in Canada, Imperial Bank Chambers, Toronto. The matter will then be followed up through the various Brotherhood offices.

With the Travelling Secretary.—Visited Arthur on Sunday, June 7th; had a talk with seven young men at 10 a.m., and preached at the morning service at 11; drove over to Orangeville for the evening service at 7 p.m., and preached to a large congregation, principally of men. At a meeting afterwards, addressed about twenty men on the Brotherhood. At Georgetown on the 8th, ten men turned out to the meeting, the result of which was encouraging. Met the rector at Milton on the 9th, and had a talk with him, and again at Acton, on the 9th, as well as three men who came to the meeting. At Guelph on the 11th; the rector is working hard to get a good live chapter, and seven turned out to the meeting. In time there will be a good working chapter here, and another one, I hope, at St. James, where at the present there is no rector. From Guelph I went to Petrolia and addressed a meeting of twenty-five men on the 12th, and afterwards the chapter with its four members, and hope for encouraging results. Preached at the morning service at the Memorial Church, London, on Sunday, June 14th, and again at St. Paul's Cathedral in the evening and later on addressed the Brotherhood men, Bishop Baldwin and Dean Innes being present. On the Monday met several of the clergy at a conference in Huron College, and on Tuesday morning spoke upon the Brotherhood at a clerical breakfast at which there was a large attendance of the clergy. Considerable interest was shown in the Brotherhood and its work, and it may lead to several chapters being started. Later on in the week addressed the Niagara Synod, at Hamilton, on the Brotherhood, and feel that considerable interest was shown.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.—Its object will be to treat of all institutions and societies of interest to Churchwomen.—Requests for information, or short reports for publication will receive prompt attention.—Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

RUPERT'S LAND.

Winnipeg.—Holy Trinity.—The annual meeting of the Diocesan W. A. began on the 17th of June. It was very largely attended by delegates from all over the diocese. Divine service was held in this church at 10 o'clock. The Rev. Canon Murray preached from St. Matthew 26:13. The Ven. Archdeacon Phair read the lessons, and the Rev.

A. E. Cowley intoned the prayers. The Lord Primate celebrated, being assisted by the Ven. Archdeacon Fortin, and the Revs. J. J. Roy, C. W. McKim, and T. J. Shannon. At 2.30 p.m., the members assembled in the school-house. The proceedings were opened with religious services, including the singing of the centenary hymn, reading Scripture and the litany by Rev. E. Phair, M.A. The roll-call showed a large attendance from the various parts of the diocese. An address of cordial welcome written by Mrs. F. B. Smith, of All Saints' Church, was read; also a suitable reply by Mrs. Garton, of Morden. A letter of greeting from Mrs. Grisdale was read by Mrs. Fortin. The president, Mrs. J. J. Roy, read an able address, in which she reviewed the work of the year, noting many encouraging features. This was followed by the presentation of diocesan reports of the several departments of work. Mrs. Macfarlane presented the recording secretary's sixteenth annual report. It stated that eight regular meetings, seven executive and four packing meetings had been held. Church furnishings had been supplied, and many churches provided with communion vessels. The Dorcas society work was going on and flourishing. Assistance had been given to the east towards the education of two girls, daughters of a missionary in one of the outlying stations. The most important pledge had been given to assist for three years the clergy endowment fund. This had met with a most cheering response from all sides; and the full amount had been paid in. The return of the most reverend patron of the society, the Archbishop of Rupert's Land, after his critical and trying illness was a matter of deep and heartfelt rejoicing. Six branches of the society had been formed; at Pilot Mount, Killarney, Brandon, Blenheim, Oak River and Morris. The indefatigable work of Miss Talbot in connection with church furnishings was acknowledged. The ever-widening interest in the work was noted with gratitude; and now that they were allied with the east and part of one large body, their interests would widen more and more. The home-call of some valued members was mentioned. Mrs. Robert Phair, Mrs. Ewen Macdonald, Mrs. Williamson, president of the Toronto diocese; and Mr. Clark, rector of St. Luke's, having been summoned away. The corresponding secretary, Miss Millidge, referred in her report to many interesting letters that had been received. Miss Alder, Dorcas secretary, reported that the W. A., together with the country branches, had sent out thirty-three bales. Several bales had been sent to the clergymen for their own personal use. This year the Dorcas work had been reorganized; they were now in full union with the general board, and under the supervision of the dean. The treasurer, Miss Ida Forrest, reported \$296 already collected towards this year, for the clergy endowment fund. Interesting facts were given by the Leaflet editor, Mrs. Lawler; also by the literary secretary, Mrs. Jeffrey, who reported an advance for the year, by Mrs. Richardson, diocesan superintendent of J. W. A. The several reports were adopted on motion of Mrs. O'Meara, seconded by Mrs. Oldfield. Letters were read by Mrs. A. T. Cowley, on Zenana work; from Mrs. Halsen, general Dorcas secretary, and a paper on Northern Missions, by Mrs. Malcolm Scott, of Westbourne, whose husband was for many years in the Peace River country, which was read by Mrs. Macfarlane. A letter was read from His Grace, the Archbishop. He expressed gratitude for the interest and zeal shown by the members of the auxiliary in the mission work of the Church, and noted with pleasure the prominence given in the proceedings to papers and addresses on outside mission work. A resolution of sincere congratulation was passed to His Grace, upon his recovery from his late severe illness. This resolution was moved by Lady Schultz, and seconded by Mrs. Fortin. Various votes of thanks were also passed. The following officers were re-elected by acclamation: Patron, the primate; honorary president, Mrs. Fortin; honorary vice-presidents, Mrs. O'Meara, Mrs. A. T. Cowley, Mrs. Thos.

Gill, and Miss Inkster; president, Mrs. J. J. Roy; first vice-president, Mrs. F. B. Smith; second vice-president, Mrs. Oldfield; recording secretary, Miss Millidge; Dorcas secretary, Miss Alder; literary secretary, Mrs. Jeffery; treasurer, Miss Ida Forrest; diocesan correspondent, Miss A. Cowley; diocesan superintendent of J. W. A., Mrs. Richardson; assistant superintendent, Miss Mabel Adams; conveners of mite-box committees, senior, Miss Cowley; junior, Miss Hague. A new office was created, that of editor of *The Leaflet*, to which Mrs. J. Lawler was elected. Advisory board—Dean Matheson; Rev. C. N. F. Jeffery, secretary of Synod; Archdeacon Fortin, Mr. Thos. Gilroy. At 5 p.m., the meeting adjourned until the following day.

Thursday.—The second day's sittings of the Woman's Auxiliary of the diocese of Rupert's Land, were held in All Saints' school-house, Mrs. J. J. Roy, president, in the chair. The opening prayers were said by the Rev. E. C. R. Pritchard, rector of Birtle. Reports of forty-five senior branches, out of a total of 67, were read by individual delegates. Mrs. Roy read a very important letter from Mrs. Young, wife of the Bishop of Athabasca, asking that the Woman's Auxiliary use their influence to get some one to volunteer her services as a teacher at Wapuscow, in that diocese. A very interesting paper was read by Lady Schultz, on Home Missions, in which she dealt with the peculiarly great responsibility that lies upon this country to provide for the spiritual wants of immigrants, especially those from the Home Land. The next paper was on Sioux Missions; it was by Mrs. Burman, whose husband was the first in the Sioux mission at Griswold. Mrs. J. W. Allan read a paper on Northwest Missions, which was so thoroughly appreciated, that she had to accede to an earnest request, and read it a second time, at the afternoon sitting. She traced the progress of the missionary work from the time when the Indians at York factory were during their annual visit taught to read and write the Cree language; and she bore deserved tribute to the labours of Rev. Mr. West and his wife, who translated the New Testament into Cree; Archdeacon Cowley, Archdeacon Phair, who founded the Dynevor Indian hospital, and others; and she told the story of the foundation of missionary work at Silver Heights, Prince Albert, and other places. Mrs. Alder, the Dorcas secretary, then read a very useful and interesting paper on Dorcas Work. Votes of thanks were passed to All Saints' Church, and to Mrs. Burman and Mrs. Allan for their interesting papers. At 4 p.m., the Junior Auxiliaries assembled. Mrs. Code, of St. John's, read an address of welcome, and Miss Maxwell read the reply, written by Mrs. Hooper. A number of reports from junior branches were then read, after which Mrs. Richardson, superintendent of the J. W. A., gave an address in which she reported the formation of four new branches; two branches reorganized, and \$42 increase of receipts. She urged the memorizing of the juniors' prayer and the study of the constitution; and faithfulness to duty to pray for missions, to work for missions, to learn as much as possible about missions, and to give to missions. Miss Woodman presented the subject of mission work in Japan, reading a paper, and exhibiting a number of Japanese articles of interest; a Japanese dress loaned by Mrs. Richardson, a public school primer, a Buddhist prayer-book, and several other articles loaned by the Canadian Church Missionary Society loan department. Miss Naomi Wineckler, of St. George's Church, recited a selection describing the woes of India's millions of child widows. Votes of thanks were passed to the All Saints' juniors, and to Rev. R. C. Johnstone, for his work for the juniors. The annual meeting was closed by Rev. R. C. Johnstone with the Benediction.

—The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest.—F. W. Faber.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Windsor.—King's College.—The Alumni of this college held an important meeting on June 17th. A large number was present, there having been nearly 300 recent additions to membership. The first distinct trial of strength between those in favour of amalgamation with Dalhousie and their opponents took place over the resignation of Archdeacon Kaulbach, of Truro, as governor representing the alumni. He resigned because he was in favour of amalgamation. Rev. Mr. Armitage, of Halifax, led the unionists, and Judge Hanington, of Dorchester, those in favour of retaining King's at Windsor. The Judge carried the meeting by a majority of sixty-three to twenty-one, and the resignation was accepted. Mr. C. H. Giles, of Kingslear, (N.B.), has offered \$100 a year to the college on condition that it be conducted at Windsor. He was elected a life member of the alumni. Among the new members elected to the alumni were T. C. Allan, chancellor of the diocese of Fredericton, and several members of the law school, St. John. The report of the executive committee was adopted with a few simple amendments. This report told of the resignation of the Professor of English, A. B. Demill. The following vacancies were reported: Justice Hodson and R. J. Wilson, from the board of governors, and Archdeacon Kaulbach, by resignation. The president of the alumni, with Maynard Bowman, Dr. M. A. B. Smith and Rev. K. C. Hind, retired from the executive. Three deaths were noted, all of them members of the university: I. Allan Jack, Rev. Thomas Maynard, M.A., and Rev. Maurice Swahey, M.A. The new governors elected by the alumni are Rev. Canon Crawford, Thomas Brown, and H. H. Pickett. The sum of \$300 was voted from the funds of the alumni towards the salary of the professor of modern languages; also \$50 towards the secretary. Mr. Thomas Brown moved, seconded by Dr. M. A. B. Smith, that: "Whereas, the Alumni of King's College, in session, has on two occasions, namely, at its last annual meeting and at a special meeting held on August 27th last, urged upon the governors, certain reforms needful for the welfare and continuance of the college, and particularly a reorganization of the faculty under the new head;" "Resolved, that now again in annual meeting assembled, they reaffirm their previous resolutions and request that they be promptly and efficiently carried into effect." Moved by the Rev. Mr. Vernon, seconded by Mr. Davidson, that the faculty be reorganized and increased in such a way that as far as the necessary funds are available, the instruction provided be so improved as to meet the growing demands of the age. The Rev. W. J. Armitage, rector of St. Paul's, Halifax, spoke, claiming that since 1876 nearly \$30,000 of capital had been used up and that a prominent lawyer of Nova Scotia was likely to try and force the governors to refund it. The Rev. S. Weston Jones reported as his work for the last year the effort to re-establish the college upon the old foundation. He said although not one-quarter of the Maritime Provinces had been visited, and not a parish in the city of St. John has yet been visited by a representative of the college, nearly \$4,000 has been subscribed, and a pledge of a bequest of \$50,000 provided the college be maintained upon the present foundation, and other conditional promises of \$3,000. He closed his report with the expression of his conviction that a bright future awaited, if only the work is carried out without interruption and aggressively. The resolution of Mr. Brown was supported by Mr. S. Weston Jones, and the Rev. E. G. Harris and Canon Crawford; while Mr. Armitage championed the amalgamation interest.

His argument consisted chiefly of comparisons between King's College and the universities of Canada and the United States. He made a most eloquent and persuasive address, but did not make an assurance that conditions would be improved by amalgamation with Dalhousie. Canon Crawford replied that to his mind federation was dead and amalgamation was not justified. The question being put, resulted unanimously in favour of the original resolution of Mr. Brown. Mr. Justice Hanington then introduced a resolution to the effect that this association instruct the board of governors that it is strictly opposed to any form of amalgamation. Mr. C. A. Symonds offered an amendment, seconded by Mr. J. Roy Campbell, to the effect that the board of ex-governors should not abandon the thought of amalgamation before the resolutions were placed before the alumni. The Bishop favoured state support of the higher educational institutions as it to-day supports the primary schools. He thought the object arrived at in federation of Maritime colleges should be realized, although perhaps the growth would be slow, he would continue to work for it. The resolution carried by a vote of eighteen to thirty-nine. Dean Partridge then introduced a resolution to the effect that in the reconstruction of the faculty, Dr. Willett be retained as a member of the faculty in recognition of past services. The resolution was withdrawn. Rev. Canon Crawford moved that the sum of \$500 and travelling expenses, if required, be voted to enable Rev. S. Weston Jones to continue his work. Carried. The meeting then adjourned. The Board of Governors this evening passed a resolution to the effect that the amalgamation scheme submitted to the respective Synods a year ago be not confirmed. A delegation of ladies representing the Woman's Auxiliary waited upon the Board, recommending that a new chair be established in divinity, called the "Queen Alexandra chair," and guaranteed the necessary salary for the professor for five years. It was resolved to reconstruct the faculty, with a new head.

QUEBEC.

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

Quebec.—The opening services of the twenty-fifth session of the Synod of the diocese of Quebec were held in the Cathedral of Holy Trinity, on Tuesday evening, the 9th ult., when Rev. A. J. Balfour, M.A., was installed canon. The clergy and the lay delegates met in the Church Hall and at 8.15 o'clock proceeded to the cathedral in the following order: Choir, wearing surplices; clergy, Canons, Dean of Quebec, the Bishop, accompanied by the Chancellor, J. Dunbar, Esq. K.C.; Registrar, E. G. Meredith, Esq., N.P., and the Bishop's Chaplain bearing His Lordship's staff. There were twenty-eight of the clergy present.

As the procession entered the sacred edifice the hymn, "The Church's One Foundation" was heartily sung by the congregation, the choir and clergy joining as they entered the church. At the conclusion of the hymn, the clergy and choir having taken their respective positions, the Lord Bishop read a prayer and announced that he had appointed the Rev. Andrew Jackson Balfour, M.A., rector of St. Peter's, Quebec, to the canonry in the cathedral rendered vacant by the death of Rev. Canon Thomas Richardson. He then called upon the Rev. Mr. Balfour to read the declaration made by those appointed to the office of canon in the cathedral. The reverend gentleman having read the declaration, His Lordship requested the registrar, E. G. Meredith, Esq.; to read the commission appointing the Canon. The Bishop again offered up prayer, and at its conclusion, the Chancellor, James Dunbar, Esq., K.C., read the deed entitling the new Canon to a stall in the cathedral. The Very Rev. Dean Williams, having installed Canon Balfour, the Doxology was sung in a very fervent manner by the choir and congregation. The Lord Bishop

again led in regular form. E. J. Bidwell School. Lent first lesson was second by Rev. from the 84th style by the its conclusion D.C.L., prinville, ascende Ephesians ii Christ Hims preached a Church org; necessity of management Church. He ganizing the rounded Hi at the Refor ganizations, and people needed org; effort, and was much i sist the bis unity, sayin unity. Hy Bishop pro sining of and clergy impressive.

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again led in prayer and hymn 208 was sung. The regular form of Evening Prayer followed, Rev. E. J. Bidwell, head master of Bishop's College School, Lennoxville, intoning the prayers. The first lesson was read by Rev. Canon Scott and the second by Rev. Canon Balfour. An anthem, taken from the 84th Psalm, was rendered in excellent style by the choir. Hymn 356 followed, and at its conclusion, Rev. Canon Whitney, M.A., D.C.L., principal of Bishop's College, Lennoxville, ascended the pulpit and taking for his text Ephesians ii., part of the 20th verse, "Jesus Christ Himself being the chief corner-stone," preached a short but appropriate sermon on Church organization, referring specially to the necessity of synods and similar bodies for the management and government of the visible Church. He spoke of the Saviour's work in organizing the little band of believers who surrounded Him, and the loss the Church suffered at the Reformation owing to the lack of such organizations. The Church was a great society, and people should regard it as such. All societies needed organization, which leads to unity of effort, and in this great and extensive land there was much need of rural deans and synods to assist the bishops in their great work. He concluded his discourse with a strong appeal for unity, saying all parishes should strive to live in unity. Hymn 545 having been sung, the Lord Bishop pronounced the Benediction. During the singing of hymn 379, which followed, the choir and clergy retired to the Church Hall and an impressive service was brought to a close.

Wednesday.—After a celebration of the Holy Communion had been held in the cathedral, the members of Synod met for business in the Church Hall. The Rev. Canon Von Iffland was elected clerical secretary; Rev. Canon Balfour, assistant clerical secretary; Mr. Robt. Campbell, lay secretary; Mr. John Hamilton, assistant lay secretary; Messrs. E. Jones and C. W. Walcott, treasurers, and Colonel Forsythe and Mr. Edwin Pope, auditors.

Several notices of motion were given and Archdeacon Roe and Rev. Dr. Scott were named a committee to prepare an address from the Synod to Bishop's College, Lennoxville, on the occasion of its jubilee.

The Bishop then delivered his charge, which is in part as follows: "My Dear Reverend Brethren of the Clergy and My Dear Brethren of the Laity.—To you, the members of the Synod of this old diocese of Quebec, at this, its twenty-fifth session, we offer our most earnest and affectionate greetings. For now, after a space of two years, we are once more permitted to unite for mutual counsel, advice and legislation; and we have done well to pray, alike at our public services and also here at the opening of our proceedings that we may be pardoned of all our sins and also specially directed by the Holy Spirit of Grace in order that our united efforts may result in better work and better lives, to the strengthening of souls, and consequently to the promoting of the greater honour and glory of God. It has now been my privilege to go in and out amongst you as your Bishop for more than ten years, the period for which, I thought, when I first came out from England, I might possibly be permitted to continue my ministry, before being obliged to retire from active work. This fact, naturally recalls all the hopes and fears that filled my breast when I first received the call of God the Holy Ghost, through the voice of this Synod, to the "onus apostolicum," the burden of responsibility, that rests upon a Bishop of the Church of God. Yes! I am vividly brought back to the anguish involved in the severance of ties which linked me in close bonds of love to my people at South Acton, to whom I had ministered during some twenty-one years, and from whom I had always received every proof of kindly regard and deepest affection, and my mind also reverts to the fears

which would beset me, as I saw myself entering upon a new and untried work, and yet a work to which I felt I had really received a call from God. On the one side, I fully realized that it was indeed a dangerous experiment for a man of my age with a ministerial experience gained mainly in a populous missionary district on the outskirts of London, to go to be a Bishop in a colonial and missionary diocese. But knowing, as I did, that the choice of the Synod had been arrived at without any thought or suggestion on my part, I deemed it my clear duty, since this was a larger and higher sphere of usefulness than my own, simply, readily, and even gladly to submit myself to what seemed to me to be nothing less than a wonderful series of providential circumstances, all leading towards my being sought out and called. And consequently, distrusting my own powers, but relying on the certainty that He who called me would give me the strength needed for the work, I ventured to accept the burden laid upon me, and presently I set out, supported by the prayers of many at home, and encouraged by the sure conviction that I should meet with a kindly reception from you, to whom I came in the name of our Lord Jesus Christ. And, in that conviction, dear brethren, I have not been disappointed, for I have received from one and all throughout all these ten years a most hearty and generous welcome and support. And during the whole of this long time, moreover, I feel I have great reason to be truly thankful to Almighty God, that I have not been hindered for a single day through illness or any other cause, but have been enabled to keep all my engagements throughout this vast diocese, thus far without fail. And now, knowing the diocese as I do, I desire most emphatically to bear witness to the self-denying labours of our clergy, who often, under the most difficult circumstances, are constantly and faithfully ministering to the spiritual needs of their widely scattered flocks. Coming out, as I did, from England, I was from the first very much struck with the simple manner of life, the single-hearted devotion to duty, and the utter absence of self-seeking, which certainly, as a rule, are the special characteristics of our clergy. They enter upon their work in a true missionary spirit, and in spite of much that discourages and much that disappoints, they maintain that missionary spirit through long, weary years, even to the very end of their days. And the same is true of the faithful laity, so much so, that it has been a real joy to me to see the abundant proof of their enthusiasm, their devoted loyalty to the Church, their efforts to avail themselves of all spiritual privileges, their hearty co-operation with their parish priests, and their care to make due provision for the maintenance of public worship. That more than a third of our Church members, including even our young children, are communicants, is a most hopeful sign, and speaks for itself." After speaking in glowing terms of the labours of his predecessors in the See, the Bishop referred to the principal events which had taken place since the Synod last met, two years ago, and dwelt at some length upon the doings both of the Provincial as also of the General Synod amongst other matters. The Bishop reminded the members of Synod that Quebec had been chosen for the next meeting of the General Synod and urged the necessity of due preparation being made for the reception of such a large number of guests in the city. The Bishop spoke of the matter of the proposed Pan-Anglican Conference of Bishops to be held in London in 1907 or 1908 on the subject of missions and also referred to the fact that he had received an invitation to be present at a meeting of all the Canadian and American bishops, which it is proposed to hold in Washington next October. He greatly commended the aims and objects of the Anglican Young People's Association, and recommended that the

clergy should form branches of that society in their different parishes. The Bishop reminded the members of Synod of the fact that before the next meeting of Synod, the jubilee of Bishop's College, Lennoxville, and the centenary of the consecration of the cathedral would be celebrated, and in the latter instance suggested the raising of a Cathedral Centenary Fund to which all the parishes in the diocese might contribute. After describing the work done by him in the Church during the last two years, His Lordship proceeded as follows: "And now, apart from what I have already said concerning the celebration of the jubilee of the University, I desire to add some expression of my happiness and satisfaction with regard to the progress which we have been permitted to make at Bishop's College during these two years. There is now, I am thankful to say, no debt remaining on that portion of the Robert Hamilton Memorial, which we had been permitted two years ago to erect, and by the kindness of the Hamilton family the central tower, which was the only remaining portion of the memorial not arranged for, has been erected, as their own gift, while out of the Memorial Fund a handsome brass has been placed in position, setting forth all that has been done in loving remembrance of a dear old friend and generous benefactor of our University and College." The Bishop referred in terms of the warmest praise to the good work which is being done for the well-being of the Church in this diocese by the Bishop's College, and also spoke very favourably about the school. In this connection, the Bishop referred to the advent of the new head master, the Rev. E. J. Bidwell, and welcomed him warmly on behalf of the Synod to the diocese. His Lordship also referred to the changes that had taken place in connection with the Diocesan Girls' School, at Compton, and in conclusion spoke a few words in commemoration of those members of the Synod who had been taken hence since their last meeting.

At the conclusion of His Lordship's charge, a number of notices of motion were given, and the Synod adjourned until 7 p.m. In the afternoon a meeting of the Corporation of King's Hall, Compton, was held. A number of reports were read, which showed the condition of the institution to be most satisfactory and the outlook for the future very bright. Four trustees were elected. The regular business of the Synod was then proceeded with. Amongst the reports read was that of Bishop's College School, Lennoxville, which was most cheerful in tone.

After some other business the Synod adjourned.

Thursday.—The subject of the anointing of the sick was discussed at some length at the morning session of the Synod. It was brought up by the Rev. Dr. Scott, who moved the following resolution: "That this Synod do memorialize the General Synod of Canada to appoint a committee to consider the question of adopting the permissive use of the ancient practice of anointing the sick." In support of his resolution, Dr. Scott read a very scholarly paper of considerable length, and before resuming his seat asked permission of the Synod to withdraw the motion, having accomplished his purpose of bringing the subject to the attention of the body, which he believed should first be seized of it. There was a division in Synod on the question of permitting the withdrawal, but permission was granted and the discussion was shelved. Amongst a number of interesting reports presented to the Synod at this session was one by the Rev. Canon Balfour upon the diocesan offerings to missionary work. The report stated that twenty-five congregations had given more than was asked of them and that although thirty congregations were still to be heard from, the sum of \$6,000 asked from the diocese had already been exceeded. Colonel Jones, treasurer of the Synod, reported that after all the expenses of last Synod had been paid, there was a balance on hand of \$1,013.46.

The Rev. W. C. Stuart presented a most interesting report on the documents upon the early history of the Church in this diocese, and with it three strongly bound volumes of valuable documents, including correspondence of the early Bishops, etc. The Synod then adjourned until 2.30 p.m. When the Synod reassembled a number of reports were presented. Two motions presented by the Rev. Canon Balfour regarding the Bishopric Endowment Fund and the duties of churchwardens were, after a short debate and some alterations, adopted. The Rev. L. N. Tucker, the general secretary of the Canadian Church Missionary Society, then delivered an eloquent address on the missionary work of the Church, at the conclusion of which, after a few remarks from the Bishop, on the motion of Mr. John Hamilton, a standing vote of thanks was recorded to the speaker. An evening session was held commencing at 8.30, at which papers were read, speeches made and a general discussion took place on the spiritual condition of the diocese. The Synod adjourned at 10 p.m.

Friday.—The declaration of the election of delegates to the General and Provincial Synods was made at this sitting, as follows: Delegates to the General Synod—Rev. Canon Balfour, Rev. Dr. Alnatt, Very Rev. Dean Williams, Rev. Canon Von Iffland, Rev. Dr. Whitney and Rev. Dr. Scott, Colonel Forsythe, Dr. G. W. Parmelee, Dr. Dunbar, K.C.; Hon. Judge Andrews, Dr. John Hamilton and Robert Campbell. Substitutes—Rev. Dr. Shreve, Ven. Archdeacon Roe, Rev. Dr. Scarth, Rev. James Hepburn, Rev. A. Stevens, Rev. E. A. W. King, Captain Carter, MacKinnon, H. M. Price, T. C. Aylwin, Henry Atkinson, Col. G. E. A. Jones. Delegates to the Provincial Synod—Rev. Canon Balfour, Rev. Dr. Alnatt, Very Rev. Dean Williams, Rev. J. Hepburn, Rev. Dr. Scott, Rev. Canon Von Iffland, Rev. Dr. Shreve, Rev. Dr. Whitney, Rev. A. Stevens, Rev. Dr. Scarth, Ven. Archdeacon Roe, Rev. Mr. Robertson, Captain Carter, Dr. James Dunbar, K.C.; Mr. R. Campbell, Colonel J. B. Forsyth, Dr. John Hamilton, Mr. T. C. Aylwin, Mr. MacKinnon, Col. G. E. A. Jones, Mr. H. M. Price, Hon. Judge Andrews, Dr. G. W. Parmelee and Henry Atkinson. Substitutes—Rev. G. H. Parker, Rev. Mr. Bidwell, Rev. E. A. W. King, Rev. Dr. Parroek, Rev. H. C. Stuart, Rev. Isaac Thompson, Colonel Dunbar, H. E. Channell, Messrs. Elkins, J. Laird, F. T. Mappin and Dr. Austin. Captain Carter was unable to serve longer upon the Board of the Domestic and Foreign Missionary Society, and was replaced by Mr. Robert Campbell. The Executive of the Synod was elected as follows: Very Rev. Dean Williams, Rev. Mr. Thompson, Rev. J. Hepburn, Rev. Canon Balfour, Rev. Dr. F. G. Scott, Rev. Mr. Bigg, Dr. Hamilton, Dr. Dunbar, and Messrs. E. Pope, W. H. Carter, T. C. Aylwin and Henry Atkinson. The following were elected by the Synod to form part of the Diocesan Board: Very Rev. Dean Williams, Rev. Mr. Hepburn, Rev. Mr. Robertson, Dr. James Dunbar, Mr. J. Laird, and Mr. James MacKinnon. There were interesting discussions on the missionary report of Rev. Canon Balfour and also upon the report of the Diocesan Board.

Dr. John Hamilton presented a report upon a number of points suggested in the Bishop's charge and the Venerable Archdeacon Roe submitted the draft of an address from the Synod to Bishop's College, Lennoxville. A great part of the afternoon session of the Synod was taken up with the discussion of a report presented by the Very Rev. Dean Williams in which certain amendments were recommended in the canon concerning the capitular body of the cathedral of Quebec. Some other business also having been disposed of, the session of Synod was closed with the Benediction pronounced by the Bishop, and it was finally adjourned.

The Lord Bishop of the diocese sailed for his

visitation of the north shore missions on Saturday, the 20th ult. During his absence the Bishop has appointed the Ven. Archdeacon Roe to act as his commissary.

Lennoxville.—Bishop's College.—The jubilee of Bishop's College was celebrated on the 18th June by a distinguished gathering and ceremonies that lacked none of the elements of dignity and decorum to make them memorable. His Excellency the Governor-General arrived in the morning to receive the honorary degree of D.C.L., from the university, and formally opened the new addition to the central building of the college. The Hon. Mr. Duffy also was granted a like degree, and announced that the Quebec Government had decided to grant the college towards the Library Fund, in recognition of its jubilee, a sum of not less than \$5,000. This will be used for a special library building. The annual university sermon was preached in the college chapel by the Lord Bishop of Ontario from the words: "Buy the truth and sell it not." In the course of his remarks, the preacher urged the importance of religion in the work of education. The service took place at 10.30 a.m. His Excellency, the Governor-General, attended by Captain Bell, A.D.C., and Mr. Arthur Steden, his private secretary, arrived about noon. He was received at the railway station by the Rev. Professor Parroek and Mr. F. W. Frith, bursar of the college, as also by the Cadet Corps, who gave him the royal salute. At the college he was received by the college staff, Chancellor John Hamilton, the Bishops of Quebec and Ontario, the Rev. Principal Whitney, the Rev. Dean Williams, of Quebec; the Rev. Dr. Alnatt and the Rev. Prof. Dunn, who, as the chaplain to the Bishop of Quebec, held the episcopal crozier. The group in their academic robes was a brilliant one, as they stood on the new stone terrace in front of the main door of the college, the scarlet of some of the hoods and gowns adding a splendid colour. The students and visitors were grouped on the level turf opposite and filled the verandahs and windows of the building. Altogether against the red brick of the college the gathering was a very picturesque one. As His Excellency drove up, he was greeted with the National Anthem. On alighting, His Excellency the Earl of Minto was received by the Chancellor and the Lord Bishop of Quebec, and an address of welcome was read to him by the Chancellor, Dr. J. Hamilton, to which His Excellency made a very appropriate reply. At its conclusion, the students cheered him heartily. Lord Minto was then asked to declare formally the additions to the college open. They have been in progress for some time, in memory of the late Robert Hamilton, of Quebec, one of the most munificent benefactors of the university. They consist of the entire remodelling of the interior, the addition of a dining hall for the students and the raising of the central tower and the building of a fine entrance with terrace in front of the main door. It is this central portion that has been just completed, and it was this that His Excellency pronounced to be now open. Earl Minto was then conducted through some of the principal rooms of the college, and the chapel, and was then taken across to the school. Here he was received by the head master, the Rev. E. J. Bidwell, M.A., on the steps of the main entrance, at the foot of which was drawn up the School Cadet Corps, under Captain T. L. Adams, son of the late Rev. Dr. Adams, for many years principal of the college. They received His Excellency with a salute as he passed through their ranks. The head master then read a Latin address of welcome to His Excellency in which the distinguished services to the Empire rendered during the late war were brought to mind. To this Lord Minto shortly replied, expressing his gratification at renewing his school days by being there. He was also pleased by the appearance of the Cadet Corps, whom he had just in-

spected, and trusted they would do as good service as those who had preceded them. After His Excellency had inspected the school, he was conducted to the Bishop Williams Hall, where the school prize-giving was to take place. The platform was occupied by the distinguished guests and the school staff. In the course of the head master's opening address, he expressed the gratitude of all connected with the institution to the late head master, Dr. W. J. Petry, and wished him every possible success in his new sphere of work. Lord Minto, at the close of the Rev. E. J. Bidwell's address, presented the prizes to the winners thereof. Both the Governor-General's medal and the Lieut.-Governor's medal were won by Mr. Fraser Campbell. Lord Minto then said a few words, stating his pleasure at seeing the prizes for school work and athletics given together. He believed in the old adage, "Mens sana in corpore sano." He felt Mr. Bidwell had a hard task in following so popular a master as Dr. Petry, but he congratulated the school in securing the services of one who would take a part both in their sports and studies, and work to turn out men in every sense of the word.

The Bishop of Quebec then moved a vote of thanks, and His Excellency left the hall, amid the cheers of the boys. In the afternoon at four, Convocation was held in the Bishop Williams Hall. The proceedings were opened with an address by the Chancellor, after which the Lord Bishop of Quebec read an address of congratulation on the university's jubilee from the Synod of Quebec. The principal of the college, the Rev. J. P. Whitney, D.C.L., made his annual report in the course of which he mentioned that the number of the students during the past year had been forty-three. The Rev. Dr. Allnatt's report on the divinity faculty, stated that there were twenty candidates for Holy Orders in the college, of whom twelve studied theology exclusively, and more are expected next year. By a new arrangement it will be possible for a student to take his Arts and Divinity course in four instead of five years. The Principal then presented His Excellency, the Earl of Minto, to the Chancellor for the honorary degree of D.C.L. The following honorary degrees were conferred: D.C.L. (Honoris Causa)—His Excellency, the Governor-General, G.C.M.G.; the Lord Bishop of Ontario, D.D.; the Hon. T. H. Duffy, the Hon. A. Robitaille, Frank D. Adams, Ph.D., McGill University; Mr. Justice Langelier, Laval University; the Rev. Provost Macklem, D.D.; Trinity University; the Rev. Canon Vroom, D.D., King's College, Windsor; the Rev. Canon Ellegood, B.A.; the Rev. L. N. Tucker, M.A.; Prof. J. T. Donald, M.A., Bishop's Medical Faculty; Senator Baker. The degree of D.C.L. (Honoris Causa), had also been passed by Convocation for Mr. Richard White, but he was unable to be present to receive it. His Excellency Lord Minto then gave the prizes, those receiving them being: Faculty of Divinity—Harrison prize, F. W. Carroll, B.A.; sermons, A. J. Vibert; pastoral theology, A. J. Vibert. Faculty of Arts—Prince of Wales' medal and scholarship, F. Plaskett; English essay, W. S. Seaman; prize for French, F. C. Banfill; constitutional history, W. F. Seaman; political economy, E. Miall; modern history, A. M. Bonelli; Hebrew, G. E. Fletcher; ancient history, Charles Clarke; Latin prose, A. M. Bonelli; classics, C. Clarke; Greek Testament, F. Plaskett; rhetoric and composition, Charles Clarke. Aggregate prizes, third year—T. F. Crowdy, F. Plaskett, S. Kennedy. Second year—Charles Clarke and A. M. Bonelli. The valedictory having been read by the Rev. M. C. Shewan, B.A., Lord Minto made a short speech in which he referred to his own college days at Cambridge. Speeches were also made by the Hon. Mr. Duffy, Bishop Mills, Provost Macklem, Canon Vroom, the Rev. L. N. Tucker, Senator Baker, Mr. Robitaille, and Mr. Justice Langelier, the two latter gentlemen speaking in French.

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His Excellency then departed for Sherbrooke, and the celebration of the jubilee was brought to a close by a reception by Principal and Mrs. Whitney, on the lawn of the lodge. A meeting of the Alumni Association held in the afternoon, elected the following officers: Hon. president, Mr. Jno. Hamilton; president, Rev. A. H. Moore; vice-presidents, Rev. Dr. Scott, and Mr. L. R. Holme; secretary-treasurer, Rev. F. Hamilton. Committee—The Rev. P. Callis, Messrs. M. A. Phelan, Robert Campbell, William Morris, the Rev. A. H. Robertson. The association was reported to be in a very flourishing condition both financially and numerically. A dinner was afterwards held in the College Hall, by the Alumni Association to celebrate the jubilee of the granting of the university's royal charter. The tables were decorated with purple and white flowers, the colours of the college, and a broad ribbon of purple ran down the centre of the tables. The Chancellor, Dr. John Hamilton, was in the chair, and among those present were the Bishops of Quebec and Ontario, the Dean of Quebec, the Rev. L. N. Tucker, the Rev. Principal Whitney, the Rev. E. J. Bidwell, Messrs. Lansing Lewis, S. O. Shorey, George Fisk, and Dr. A. B. McConnell.

MONTREAL.

William Bennett Bond, D.D., Archbishop, Montreal, Q.

James Carmichael, D.D., Bishop-Coadjutor, Montreal, Q.

Montreal.—St. Jude's.—Bishop Carmichael held a confirmation service in this church on Wednesday evening, the 24th ult. There were 53 candidates in all, 15 males and 38 females.

Abbotsford.—St. Paul's. — Bishop Carmichael paid his annual visitation to this parish on Monday, the 22nd June. Service was held in the afternoon when one person was confirmed. His Lordship gave a powerful address to a large congregation. In the evening a missionary meeting, under the auspices of the Woman's Auxiliary, was held in the hall and was largely attended. An address of welcome was tendered Bishop Carmichael on behalf of the churchwardens and congregation of St. Paul's church, by the Rev. H. E. Horsely, to which the Bishop feelingly replied. The Rev. Rural Dean Harris, of Farnham, offered prayers and an address on missionary work among the Zenana women of India was given by Mrs. Edward Harley, formerly of the C.E.Z.M.S. Mrs. Harley also exhibited a number of curios collected during her many years' stay in India. Refreshments were served, being prepared in the new kitchen, at the back of the hall, which was used for the first time.

All Saints'.—The Archbishop has appointed the Rev. Maurice Day Baldwin, curate of St. Stephens church, in this city, rector of this parish, in succession to the late Canon Evans. Mr. Baldwin is a son of the Bishop of Huron. He is a native of Montreal and was ordained here.

St. John the Evangelist.—The seven costly sanctuary lamps, which were recently presented to this church as a memorial of the late Mrs. Ernest Howard, were used for the first time on June 21st. They form an attractive, as well as an artistic, addition to the spacious, yet unfinished chancel of the church. They are made of wrought brass, and each contains a cup of ruby glass, in which the olive oil and the float are placed. The lamps depend from a pretty illuminated Gothic scroll, which is suspended from the apex of the chancel by iron chains and which bears the Latin text in Old English characters, "Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth" ("Holy, Holy, Holy, Lord God Almighty.")

The idea underlying the introduction of the lamps at St. John's, as well as the text on the Gothic scroll, are taken from the fourth chapter of the Book of the Revelation of St. John the Divine, wherein St. John describes the heavenly throne. "And there were seven lamps of fire burning before the throne, which are the seven spirits of God" (verse 5); "And they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty" (verse 8.) The lamps are hung immediately in front of the high altar, and are lighted during the hours of Divine service. They are symbolic, as already stated, of the seven spirits of God. Unlike the sanctuary lamps of the Roman Catholic Church, they do not denote the presence of the Reserved Sacrament on the altar.

Dunham.—The ceremonies in connection with the annual closing of the Ladies' College took place on June 20th. A large number of people were present. There was a service in the parish church at 10 o'clock at which an eloquent sermon was preached by the Right Rev. James Carmichael, Bishop-Coadjutor of Montreal. The lady principal in her report mentioned that a college paper has been started under the name of "The Cygnet." Regret was expressed by the principal that two members of the staff, viz. Miss Brookes and Miss Fyle, were leaving. Prizes were distributed to the successful pupils. The college is in a prosperous condition and everything points to an eve of continued prosperity.

ONTARIO.

Right Rev. William Lennox Mills, D.D., LL.D., Bishop, Kingston.

In the report of the special committee on the Bishop's charge, there was an important clause dealing with Sunday schools and making certain suggestions for vigorous and aggressive work. One was the employment of an agent, who should be a sort of organizing secretary. The expense of employing such an officer is really the only ground for his not being at once appointed. But some supposed economies are only a lack of enterprise, and these are the great cause for the Church not having made a more satisfactory progress in Canada. Our faith should be sufficient to make us step out in the right direction no matter how dark the way may seem. Speaking of the necessity for thorough Sunday school organization, a writer in the N. Y. Churchman some time ago said, "It may be objected that it will involve the raising of money, but so does our music, which is by comparison only an ecclesiastical luxury. It is suggested to rich men and women that here is a field hitherto untilled for memorial endowment, which would yield fruits almost beyond any other. What can excel such an opportunity, either from the point of direct results, or from that of the tremendous stimulus which a few endowed and perfectly equipped schools would give by way of living example. What work can compare in importance, even from the financial point of view, with the education in Christian character and churchly principles of those who in a very few years are to be the main prop and support of every parish?" But the report I have spoken of does not ask for an independent "Field Secretary," but suggests that the missionary agent whose appointment has been left in the hands of the Bishop should be given, as part of his work, the duty of Sunday school organizer. The two offices might easily be carried on by one man, and each would be found to aid the other, and one would popularize the other. One thing certain is that now or never is the time for action. The diocese is thoroughly aroused to the importance of Sunday schools, and the public interest is on edge. If earnest work be done now it will have a lasting effect.

The action of the General Assembly of the Presbyterians at Vancouver in refusing to give

up Queen's, must be rather a surprise to those who were so enthusiastically proclaiming the existence of a non-denominational university right at their own doors, and the consequent lack of any necessity for churchmen to send their sons away from home—or, at least, as far as Toronto, where Trinity has honestly and fearlessly stood for the last fifty years, on the solid basis of Church life and teaching. The Presbyterians are to be congratulated on their course. A university apart from religious teaching can never be more than a maimed and crippled life. Queen's is a great and growing university. It has done good work in the past. It will do still greater in the days to come. With her mother, the Presbyterian Church, holding her to her breast, and claiming her as her own, she has far greater strength than would ever be got by cutting her adrift to float about in a creedless shape, with no definite religious principle either to guide or to attract. As a Kingstonian, I am proud of Queen's. As a churchman, I stand by Trinity, and long for the day when Trinity and Wycliffe, if they do not see eye to eye, may yet work shoulder to shoulder in the great cause of Church education.

Speaking of Trinity reminds me of the resolution at our last Synod, in which the committee of the Divinity Students' Fund was urged to make grants of \$150 to theological students—it being, of course, presupposed that the income of the fund has by some miraculous process suddenly expanded. The resolution was strictly in accordance with the canon constituting this fund, and with the aim of the committee, and I was glad to see the chairman accept it. But the surprising thing was that no further resolution was offered providing for such an increase of the fund as would make it possible to give the increased grant. But perhaps something may turn up and Micawber go on again for a while.

Another word about Trinity.—I am writing this letter on the day (26th ult.), when a meeting of the corporation is being held to settle the question of federation with Trinity University. No doubt a full report of this meeting and its conclusions will have been published long before this letter appears, but I cannot refrain from saying that, after a very long delay during which those at a distance from Toronto had begun to look upon the scheme as still a thing of the distant future, there seems all at once to be a desperate and inexplicable haste. I have not met with either a graduate or a member of corporation for some time, who has a distinct understanding of what is proposed, and I fancy there are very few who have. A clear and definite report of the committee, printed and sent to each member of corporation a week beforehand, would have brought a full meeting, composed of men who had studied the matter in all its various bearings. The result of such a meeting would be more likely to receive a loyal support from the Church throughout the Province, than the decision of a small number who are guided in their views very largely by the advocacy of one or two, and whose only time for thought has been during the excitement of debate. It is to be hoped nothing will be done in a hurry, and one can hardly believe that so level-headed a man as the Provost would agree to any step being taken in this most vital matter without the fullest discussion at the fullest meeting that could be gathered.

The Rev. W. W. Burton, Incumbent of Madoc, has been appointed missionary agent of the diocese for the next six months. During that time a Locum Tenens will be placed in charge of Madoc, and afterwards the question of permanent appointment will be open for consideration. Mr. Burton is eminently qualified for the position. He is a man of business habits, a good speaker, well read, and of pleasing personality. The diocese is to be congratulated on having secured so promising an agent. It is hoped he may be induced to accept the office permanently.

Amherst Island.—The congregations at Stella

and Emerald were recently canvassed by Mr. Burton, with a view of improving the clergyman's stipend. The result was that nearly \$700 a year was pledged.

Since the 21st ult., the Lord Bishop has been engaged in a confirmation tour through the counties of Hastings and Prince Edward. Large congregations have met him everywhere.

Kingston.—St. James'.—Rev. Mr. Masters, who was ordained on Trinity Sunday, and appointed to the curacy of St. James', has been granted leave of absence, and Mr. Sovereign, of Wycliffe College, has meanwhile been appointed Locum Tenens.

OTTAWA.

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

Ottawa.—The Synod this year was throughout its whole session on business intent, as it opened punctually each morning, and continued each night in session up to 10 o'clock. Praise of the new Lauder Hall was heard on all sides, and warm congratulations were extended Canon Kittson and the Cathedral parish, on possessing the best parish hall in the diocese. Probably in its excellent interior arrangements, which were designed by the rector, it is not surpassed by any other church hall in Canada. It has cost, I think, about \$20,000. Of the sixty-eight clergy in the diocese sixty-four were present in Synod, and the laity were largely represented. Of all the conveniences provided for Synod members, probably the most popular was the smoking-room, and frequently might be seen a more or less patriarchal figure, quietly rise from the rear benches on the lay side of the house, and stealthily slip through the door into the "smoker," returning again in a quarter of an hour, with a most happy expression of countenance, which augured well for the peace and harmony of Synodical proceedings. The clergy, too, are, many of them, devoted to the weed, and now and then two or three kindred minds would adjourn to the clergy-room for a short private conference on some most important subject, and—a smoke. The first report presented to Synod on Tuesday, 16th, was that of the Audit and Accounts Committee, through Rural Dean Saddington. It showed that after a very careful examination, the committee found all mortgages, securities, etc., to be in correct order. The election of officers resulted in the return of the same staff as last year, clerical secretary, Canon Hanington; lay secretary, J. F. Orde; assistant lay secretary, G. E. Gisborne; treasurer, C. A. Eliot; audit and accounts committee, Messrs. J. M. Courtney, L. Marter, and Canon Kittson. The Committee on General Trusts Funds, presented its report through Canon Pollard. It dealt with all the trust funds of Synod as a result of the consolidation of committees by action of last year's Synod. There was some discussion on the Superannuation and Widows' and Orphans' Funds. The former is a very small affair, and greater efforts are to be made to build up our superannuation fund, though for the present, continued effort must be given to the Widows' and Orphans' Fund, which has had large increase to its capital in the past year. The Bishop expressed in his address the appreciation of the diocese for the earnest labours given to the canons for this fund, by the Rev. Mr. Quartermaine. The Mission Board report was presented by the Archdeacon, and, as usual, provoked considerable discussion, but was finally adopted with the omission of the grant of \$400 for hospital work. Rev. Mr. Waterman made a very strong protest against the practice of large grants being made at the November meeting of the board, but the warmth of his protest led several members of the board to hastily rise and also protest against such insinuations. During the explanations which ensued the principle underlying the practice so strenuously objected to by Mr. Waterman was lost sight of, when

Rural Dean Bliss reminded the Synod that the canon certainly did not contemplate such a generous appropriation of funds at the half-yearly meeting, and he advised that in future the practice so rightly condemned by Mr. Waterman be discontinued, and no unusual expenditure authorized at the small meeting of the Board or the Executive in November. Mr. Waterman is quite right. The practice is a very bad one. The laity give the mission fund, and they look for the classification or otherwise, of the Board's action by the Synod in June. They do not expect large grants of four hundred dollars to be made four months later, and, no doubt, the discussion in Synod will result in the abandonment of a practice which is open to grave objection, and has very little indeed to recommend it. Mr. Waterman frequently starts the fire-works going when he rises to address the Synod. He is generally right, and were he to acquire the habit of putting things a little less forcibly, would be a more valuable member of Synod. As it is, now he treads on corns, and if you have a corn, you don't like that, and perhaps hotly object. The evening session was devoted to General Secretary Tucker, and the M.S.C.C., on the report of the missionary society's corresponding committee in this diocese through its chairman, Canon Pollard. The report alluded to the means to be used to raise the \$5,100 apportioned to this diocese, and stated that Ottawa city had almost doubled the sum assigned as its position. The General Secretary Rev. L. N. Tucker, was then called upon by the Bishop to address the Synod, and for upwards of an hour he held the closest attention of clergy and laity as he went from point to point in his outline of the great needs of the Church and the work before her in this grand missionary society. If the General Synod had done nothing else, the Church is indebted to it for calling to the front in the course of her mission fields such a man as Mr. Tucker. The Bishop has invited his Rural Deans to arrange with Mr. Tucker for his presence at the deanery conferences and missionary meetings to be held in the last week of September and first week in October, and the chairman, Rural Dean Bliss, is in communication with the General Secretary, and expects he will address large missionary meetings in Pembroke, Arnprior, Carleton Place, Manotick, Hawkesbury or Vankleek Hill, Wales and Cornwall. The "New Era," the official organ of the M.S., should be taken hold of by every parson and vigorously canvassed in all parishes. The clergy and lay delegates went back to their homes feeling more in direct touch with the missionary society, and the impassioned address of the Secretary will not be soon forgotten. Mr. Tucker has grand possibilities opening out before him. He will succeed if he remembers one thing in particular, namely, that he is to know no party—once let any signs of party be seen in his work as General Secretary and his usefulness will become so largely curtailed that his services will be of little value to the Church. If he is "big enough" for this—to rise superior to party though treasuring his own convictions—he will do. We will see. The clergy insurance scheme, so skilfully worked up and presented to the Synod by Mr. J. M. Courtney, Deputy Minister of Finance, was referred back to the committee for further elucidation, in connection with another proposition to consolidate the Synodical and other special collections, which have become so numerous as to be a source of considerable anxiety. The report of the Education Committee was presented by the Rev. A. W. Mackay. The desirability of having a diocesan magazine was referred to in the report which called forth a very interesting discussion, taken part in by F. H. Gisborne, John Bishop, M. O. Scott, Revs. Seale, Elliott, Ritchie, Scantlebury, Pick, Canon Phillips, S. A. Anderson, and Mr. J. A. Houston. It was decided to see what could be done to "localize" the New Era, many of the speakers urging the need of local news, and the question of a larger and general news-

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paper, under the authority of the Church, was referred to the General Synod. The results of the elections of delegates to the General Synod were: Clergy: Revs. Archdeacon Bogert, A. W. Mackay, Canons Hanington, Low, Kittson, and Muckleston. Substitutes: Revs. Canon Pollard, A. Elliott, Rural Dean Houston, Canon Phillips, Rural Dean Bliss, Rev. T. J. Stiles. Laity: Judge Senkler, Chancellor J. Travers Lewis, F. H. Gisborne, Col. Matheson, M.L.A.; W. H. Rowley, J. F. Orde. Substitutes: Charles McNab, J. R. Armstrong, Mason Mills, J. A. Houston, Justice Burbridge, John Bishop. Delegates to the Provincial Synod: Clergy: Revs. Archdeacon Bogert, Canons Pollard, Muckleston, Hanington, Kittson, Low, and Phillips, Rural Deans Houston and Bliss, A. W. Mackay, A. Elliott, Rural Dean A. W. Read. Substitutes: Revs. T. J. Stiles, C. Saddington, W. H. Stiles, J. F. Gorman, T. Bailey, G. S. Anderson. Laity: J. F. Orde, J. A. Houston, F. H. Gisborne, Judge Senkler, Charles MacNab, Chancellor J. Travers Lewis, Lieut.-Col. Matheson, M.L.A.; W. H. Rowley, John Bishop, C. A. Elliott, J. R. Armstrong, F. W. Avery. Substitutes: J. M. Courtney, Dr. Weagant, J. M. Orton, Mason Mills, Justice Burbridge, F. A. Hall. Delegates to the diocesan mission board. Clergy: Revs. A. W. Mackay, A. Elliott, T. J. Stiles, Rural Deans Houston, Bliss and Saddington, Canons Muckleston and Kittson. Laity: F. H. Gisborne, Judge Senkler, Rev. Rural Dean Bliss, Chairman of the Press Committee and of the Board of Rural Deans, presented his reports. The former recommended the appointment of the Rev. George Boresfield as official reporter of the Synod, and Mr. Boresfield was so engaged, and furnished the city press and outside reporters, with the necessary account of Synod proceedings, and did his work very well. The Rural Deans' report was lengthy. It could scarcely be anything else, and be of service to the diocese. It is expected to contain a report of the Church in sixty-two parishes, and yet every year one or two men in the Synod are sure to rise and object to its length. Generally, these men, whether lay or clerical, this year it was a layman, are to be found continually on their feet addressing Synod, as if no subject could pass until they had enlightened the Synod. The Rural Deans do not want to make long reports, but they must do their duty. The Synod as a body recognizes the report as an important one, and this year made it a standing order that it be printed with the Bishop's address in a handbook for general circulation in the diocese. So, Mr. Annual Objector, please go way back and sit down. The Synod passed a vote of sympathy with the family of the late Mr. G. G. Mason, and placed on record its appreciation of his great services to the Church in Canada, and a motion expressive of the sense of the loss the Synod had sustained by the death of the late Rev. R. W. Samwell was moved by Mr. F. H. Gisborne, his

churchwarden Dr. Weagant, parish of Waleing vote amid The Bishop's I will have to be treated. Possibly I shall Journal and the Synod closed daily celebrati Evensong, and Synod in pray Diocesan Neing of a trient a committee R. H. Steacy I on petition o John Fisher h new parish o Pakenham, h succession to cceeds Rev. T There are off report them t another great It is an idea other good p good work. improve unde

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churchwarden at St. Matthew's, and seconded by Dr. Weagant, his churchwarden in his former parish of Wales. Both were carried by a standing vote amid solemn and impressive silence. The Bishop's address was an important delivery. I will have to send it later, as it is too important to be treated briefly, and I have not the M.S. Possibly I shall wait till it is in type for Synod Journal and then supply you with excerpts. The Synod closed Thursday afternoon. There was daily celebration at the Cathedral, Matins and Evensong, and at noon the Archdeacon led the Synod in prayer for success of missionary work.

Diocesan Notes.—The Synod favoured the holding of a triennial church congress, and appointed a committee to confer with other dioceses. Rev. R. H. Steacy has been appointed to Bell's Corners on petition of the congregations, and the Rev. John Fisher has been licensed first rector of the new parish of Antrim. Rural Dean Bliss, of Pakenham, has been appointed to Almonte, in succession to Rev. Rural Dean Read, who succeeds Rev. T. Garrett, at St. Luke's, Ottawa. There are other changes in the air, but I cannot report them this week. Stafford has been having another great picnic, and has cleared nearly \$300. It is an ideal parish for picnics, and has many other good points. Rev. Robert Orr is doing a good work. He generally does, and Stafford will improve under his ministry.

TORONTO.

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

Trinity.—We extend our sincerest sympathy to the Rev. Dr. Sanson, of Trinity, in his troubles with his former curate. Although aged his strength and vigour is still great. We see with the greatest regret the unkind treatment of the aged in any case, and to the old clergyman who has always been a faithful pastor, unfilial conduct is especially a breach of the 5th commandment. With his present excellent curate and his personal labour, it seems to us the parish could well go on and flourish during the rest of Dr. Sanson's life.

St. Andrew's on the Island.—About fourteen years ago, the summer residents on the Island were few, and the means of communication undeveloped. Especially on Sunday the dwellers at the Centre found it a day of rest. But, about this time, their determination to have a Church bore fruit—and one was erected, a work which was participated in by Christians of many shades of belief. Scotch Presbyterians were generous donors, and in acknowledgment of this fact the church was called St. Andrew's. It was also agreed to hand it over to the Bishop, who became responsible for the services, it being understood that these should be of as simple a character as possible. This arrangement has been loyally carried out. Now the character of the congregation has somewhat changed, as it is easy to go to Church in town, and equally so to go over to the Island to service. The supporters of the church are necessarily a more varied body than ever, but a body to whom the church service conveys the idea of common prayer, of universal worship of God. At best, the continually varying congregations keep up for three months in the summer season, so that this cannot be compared with an edifice in the city proper.

Bishop Strachan School.—A very large audience assembled at this school on the evening of Wednesday, the 24th June, when the annual prize-giving took place. Miss Sydney Kingsmill carried off the Governor-General's silver medal for general proficiency. The prizes were presented by the Lord Bishop of Toronto. An excellent programme of vocal and instrumental music was given by the pupils, under the direction of Mr. J. W. F. Harrison during the evening. Miss

Acres, the lady principal, received the guests, assisted by the members of her staff, and the Revs. Canon Sweeny and F. C. Heathcote. The school is in a very prosperous condition and has a bright future before it.

St. George's.—The Rev. Canon Cayley, accompanied by his daughter, has gone to England, where they purpose spending the summer.

St. Monica's School.—The closing exercises of this school took place on Thursday, the 25th ult., when many of the parents and friends of the scholars were present. Professor Baker, of Toronto University, made a short speech to the pupils by request, and Professor Clark, of Trinity University, presented the prizes. Miss Gladys Chadwick won the senior prize for general proficiency. An exhibition of physical drill was given by both the senior and junior girls in the garden, after which the National Anthem was sung and the company dispersed. The report of Miss Philpotts, the lady principal, showed that the school was in a very satisfactory condition, and that much good work had been accomplished by the scholars during the past year.

St. Margaret's College.—The annual prize-giving took place on the 23rd ult. The Rev. G. M. Milligan, D.D., presided. Those who took part in the proceedings were the Rev. Chancellor Burwash, Rev. Armstrong Black, D.D.; Rev. H. J. Cody, M.A.; Rev. W. H. Hincks, Prof. Baker, Prof. Fraser, T. C. Delamere, K.C.; and Mr. A. S. Vogt. The proceedings began by a programme of music in which the following pupils took part: Olive Preston, Girlie Foster, Eva Minaker, Eleanor Macdonald, Lillian Bull, Clara Telfer, Maud Bryce. At the close of the programme, Mr. Dickson spoke at length on the art work of the school, which embraces crayon and water colour drawings, oils, china painting and modelling in clay. The domestic department includes cooking, practical sewing and art needlework. Fine work has been done in this department, and much advancement has been made. Special mention was made of the excellent work done by several of the pupils during the past year. The Creelman gold medal was won by Miss Lillian Richards.

Collingwood.—All Saints'.—At a recent confirmation, which was held in this church, the rector presented 71 candidates to the Bishop for the Apostolic Rite. Two years ago there were 72 candidates. In the very near future, this church must be enlarged, as the congregation has increased greatly in numbers.

NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

Port Maitland and South Cayuga.—The Rev. Arthur Francis, M.A., the incumbent of this parish, is at present enjoying a trip to England and the Continent for the benefit of his health. Before leaving he was presented with a purse of gold from his appreciative parishioners. From latest accounts, he is much improved in health and gaining weight and strength every day, and thoroughly enjoying himself with a party of friends in Switzerland. He is not expected back before the beginning of September, and in the meantime his parish is being well served by his father, the Rev. J. Francis, B.D., who, after many years of useful labour in the diocese, has retired from the active ministry, but still retains his usefulness as an effective and sound preacher.

St. Catharines.—Bishop Ridley College.—The annual prize-giving at this well-known school for boys took place on the 25th June in Nicholl's Hall. The hall, which was tastefully decorated, was filled with a large number of people from far and near. The Bishop of Niagara presented



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the prizes. The Merritt gold medal was won by W. L. Archer. In the absence of President J. Herbert Mason, Mr. T. R. Merritt opened the proceedings. Principal Williams of the lower school briefly congratulated the college upon the marked success of the lower school since its incorporation, and introduced the Bishop of Niagara, who then presented the prizes won by the boys of the lower school. Principal Millar congratulated the college upon the most successful year in its history, dwelling in particular upon the excellent discipline and college spirit that have prevailed during the year just passed. Speeches, congratulatory and laudatory, were made by His Lordship the Bishop of Niagara, Messrs. T. R. Merritt, P. H. Ingersoll, Rev. R. Davill, Rev. W. Carey-Ward, Rev. C. I. James, Mayor Burgoyne and Rev. N. I. Perry. The Bishop of Niagara, in presenting the Governor-General's silver medal to W. L. Archer, made a happy speech, wherein he congratulated the boys of Ridley upon their surroundings and wished them the happiest of holidays. His Lordship in a few well chosen words exhorted the boys to maintain throughout their lives their faith in humanity, to avoid cheap cynicism and pessimism, to honour true manhood. In an eloquent peroration he exalted the nobility of the sons of men, who are the sons of God.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

London.—St. Paul's Cathedral.—The old colours of the 26th Battalion were formally deposited in this cathedral on the 18 June. The ceremony used was a very ancient one, dating back hundreds of years, almost to the time when colours were first introduced in the English regiments, and was witnessed by an audience that about filled the cathedral. Sunday, June 21st, was the anniversary of the opening of the remodelled cathedral. Special services were held and sermons appropriate to the occasion were delivered both morning and evening, by the Rev. J. C. Farthing, rector of Woodstock. Large congregations were present at all the services held during the day, and the offertories were very generous.

Christ Church.—The Rev. R. E. Howitt, curate of St. George's, Hamilton, has been appointed rector of this church in the place of the late Rev. J. H. Moorehouse.

All Saints.—The Bishop of the diocese has approved the appointment of the Rev. T. B. Clark to be rector of this parish, and his Lordship's action has greatly pleased the members of the congregation.

Windsor.—All Saints.—The committee appointed by this congregation to consult Bishop Baldwin concerning a successor to Canon Hincks was received by the Bishop in this city last week and given a promise that he would submit a list of eligible clergy, from which the congregation might make a choice. The Bishop asked a number of questions about the condition of the parish and the salary it would pay. The committee replied that the salary would be the same as Canon Hincks', \$1,200, or, perhaps, less.

RUPERT'S LAND.

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

Winnipeg.—Splendid weather assisted in making the reception of His Grace, the Archbishop of Rupert's Land, at Bishop's Court, on Thursday afternoon, the 18th June, a most enjoyable one, and a great many of His Grace's friends called at the palace to greet him after his long absence and on his recovery from his severe illness. His Grace looked much stronger than when he arrived from England a couple of weeks ago, and the change and rest seems to have done him a great deal of good. He chatted freely with his many friends and seemed to enjoy himself among them again and once more back where he has spent so much of his life and energies. The long lawn stretching along the river was set out with tables and seats under the trees, and made a most cool and inviting harbour to spend an hour. At the farther end a large marquee was erected, where refreshments were served. A special invitation had been given to the delegates attending the Woman's Auxiliary, and many of the ladies were among the guests of the afternoon. Outside of this no formal invitations were issued. A large number of guests were present at this function, which was in every way most enjoyable.

KOOTENAY.

John Dart, D.D., Bishop-in-charge.

Nelson.—The third Synod of the Diocese of Kootenay was held in this town, on Wednesday and Thursday, June 10th and 11th. There was a good attendance of clergy and laity, considering the distance of many of the parishes from the diocesan centre. The Holy Communion was celebrated at 7.30 a.m., and at 9.30, after which the opening Office was said in the pro-cathedral, and the Synod then organized in the adjoining parish hall. The Bishop, who was most warmly welcomed by the Synod, after his late severe accident, presided over the meetings with his usual kindly tact, and his charge to the Synod was full of point in regard to various matters of current general interest. The report of the Ven. Archdeacon of Columbia and Kootenay revealed a healthy condition of growth, which was the more gratifying under the depressed conditions which have been generally prevailing of late. The number of communicants increased in the year 126, and the value of Church property is reported at \$57,000, with only an indebtedness (in four parishes), of some \$2,000. The Registrar reported the passage of a bill in the Provincial Legislature incorporating the diocese. Reports of various committees were received and discussed. The Synod was clearly animated by a new consciousness of the corporate life of the Canadian Church. This spirit, suggested, no doubt, by the late meeting of the General Synod and inauguration of the M.S.C.C., was greatly strengthened by the splendid sermon delivered by the Synod preacher, the Rev. W. A. Robins, Oxon., rector of Green-

wood, which was a strong appeal, in keeping with the spirit of the age, for the repression of narrow individualism and parochialism, in the interests of the corporate life of the whole body. The organization of the M.S.C.C. with a central board of missions he referred to as a step which had aroused the admiration and envy of the Churchmen in England. Among the legislative acts of the Synod were the passing of several canons, as follows: 1. On patronage. Providing that, in the appointment to the cure of vacant parishes: (a) In the case of a parish receiving aid, the Bishop shall consult with the Church committee of the parish before making the appointment. (b) In the case of self-supporting parishes, the Bishop shall not appoint without the consent of a majority of the Church committee and resident lay delegates. 2. On the Episcopal Endowment Fund, vesting the care of the fund in the Synod, and appointing a board of management. 3. On the Diocesan Pension Fund, organizing the fund for the aid of invalid or superannuated clergy, and widows and orphans of clergy, and extending reciprocity in the benefits of such fund for the future to all reciprocating dioceses or provinces. The canon dealing with annual special collections was amended, so as to fall in with the plans of the board of missions. Perhaps the most interesting discussion of the Synod arose over the notices of motion by Mr. A. E. Ashcroft, a zealous Churchman from New Zealand, introducing a canon to provide a central fund for the support of all clergy of the diocese, and doing away with the present system of individual support by the parishes. The plan of which this radical measure is a modification, has been for several years a great success in several dioceses in New Zealand. After some discussion of details, the following resolution was substituted by the mover and passed unanimously by the Synod: "That this Synod approves of the principle involved in the proposed measure, and instructs the committee on canons to draft a canon adapting the scheme to the conditions of the Diocese of Kootenay, and report to the next session of the Synod." Another popular resolution arising out of a recommendation in the Archdeacon's report, and moved by the Rev. F. H. Graham, was warmly supported by many speakers. It urged the appointment of an archdeacon resident in Kootenay, as the great necessity of the diocese, failing the support required for a Bishop. The Bishop was asked to take the matter into consideration, and the executive committee instructed to study ways and means for the support of the officer. With the Bishop resident in New Westminster, and in delicate health, and the Archdeacon of Columbia living at the Coast, and required for the major part of the year in the parent diocese and without a diocesan officer, there is no question that the appointment of a suitable man to such an office would supply a necessity very greatly felt throughout the diocese. The warmest appreciation was expressed of the immense service which Archdeacon Pentreath has rendered to the diocese, but the extent of the field he has to serve, and the great growth of both dioceses renders some such step imperatively necessary. The following were elected to office: The Rev. F. H. Graham, clerical secretary; Mr. Geo. Johnson, lay secretary; Mr. J. M. Lay, treasurer. Executive Committee: The Revs. W. A. Robins, H. Bear, C. A. Mount, and H. Steele, and Messrs. F. Irvine, T. Morley, Bullock-Webster, and H. Bird, with others ex-officio. The warm hospitality of the cathedral town, and the hearty services in St. Saviour's were much appreciated by the visitors from outside points. The session of the Synod was followed by a Quiet Day, conducted by the Ven. Archdeacon Pentreath.

NEW WESTMINSTER.

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

Vancouver.—Christ Church.—The new rector of this church, Rev. C. C. Owen, was welcomed by his new parishioners on Thursday, June 18th, at

a well attended meeting, which took place in the parish hall. There was a large gathering present when the new rector was introduced by the Rev. H. L. Roy, who has filled the position of acting rector for the ten months since the departure of the Rev. L. Norman Tucker. Dr. D. H. Harrison welcomed Mr. Owen on behalf of the congregation, and was followed by the Ven. Archdeacon Pentreath and by the Rev. R. J. Wilson, M.A., of St. Andrew's Presbyterian church on behalf of the other churches of the city. Bishop Dart was unavoidably absent, and a letter of regret that he could not attend was read. Mr. Owen thanked every one for the nice things that had been said about him. He spoke of the work accomplished by the former rector, and remarked that the fact that the Church had to come so far west in order to secure a man for the position that the Rev. Mr. Tucker now filled was a marked compliment to Vancouver. He felt that in undertaking to carry on the work commenced by Mr. Tucker he had a task of no small magnitude, and asked the earnest co-operation of all to assist him in fulfilling it. The remainder of the evening was spent informally.

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

By Emma Marshall.

"A man that looks on glasse
On 'it may stay his eye,
Or if he pleaseth, through it passe,
And then the Heaven espie."

Chapter XI.—A Dark Shadow.

And now there were two little invalids in the drawing-room at Number 36 Wellington street.

After a few days had passed Curley was, by Dr. Robertson's order, dressed and brought from the bedroom and laid upon the sofa,—the large old-fashioned sofa, which was quite wide enough and long enough to accommodate Peter and Curley and Diamond.

Poor Curley was on the whole very patient, but his active, stirring life had little prepared him for his present state.

It was so much easier for Peter to submit to weariness and confinement to one room, for he was one of those children who never had known the spring and gladness of strong health.

But to rosy, happy Curley, whose step was as light as his heart, who had a smile and a cheerful word for every one, whose spirit, as we know, could only find its vent in the strange antics at which his mother and Blanche had often grumbled, the change to a life of enforced quiet was a change indeed—hard, very hard, to bear with cheerful patience.

The house was strangely quiet. Mr. Pegg had very seldom now to put his head out of the front parlour and give Mrs. Crawford a "month's notice."

Blanche could study undisturbed by her table in the kitchen, and Olive had got into the way of creeping gently about the house, as if afraid of disturbing anyone by the sound of her footsteps.

It was indeed a comfort that the two little boys had a companion like Miss Hack. She was devoted in her attention and loving care, and every month, as she had promised, wrote to Mr. Buckhurst, often writing an enclosure dictated by Peter to his dear Guard.

The two boys were alone together on a Sunday evening in April. Miss Hack had gone to church with Mrs. Crawford and Blanche, who had left Olive in charge of the house in her absence.

A deep sigh from Curley brought Peter's frequent question:

"Does your head ache, Curley?"

"No, not much."

"Shall we tell stories, or shall we be quiet?"

Peter asked again.

"I think," Curley said, "I should like to see your treasures again, if you don't mind."

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"Of course I don't mind," Peter said. "The reason I have not had the box out for so long is—you know why. I can't see one of the stones now, not even my crystal, and I feel just a little bit sad about it."

"Oh, then, never mind; we'll think of something else," Curley said. "Olive will be here directly, and then we will make her read to us."

"No, you shall see the box, if you like. Do you know, Hatchet tries hard to teach me not to be a selfish little boy because I am a blind boy. If I can't see my dear crystal, you can, and you shall see it; Olive shall fetch the box."

Olive, who now came upstairs, was sent into the bedroom to get the box, and she was delighted to do so.

"Bring the little table close to the sofa, if you please," Peter said, "then Curley can unlock the box. I forgot, there is the little creaky crankly key; Hatchet put it on a ring, and I think it is tied to the lid of the box. She put it on a ring because one day she found it tumbled out of one of my pockets on the floor."

"Yes," Olive said, "here it is, all right."

Then she drew her chair to the little table and watched Curley, who was told to unlock the box.

The lid was lifted, and Curley sat upright say-
ing:

"You didn't put the things very straight last time, I think, Master Peter."

Peter now edged closer to Curley, and with his small delicate fingers began to feel the contents of the upper tray, which had several divisions.

"The diamonds were here, I thought. Lift the tray, Curley."

The tray was lifted, and Curley exclaimed:

"There are only the rings and an old seal, and, Master Peter, the crystal is gone!"

"The crystal gone!"

"It's not here," Curley said. "Here is the portrait of the pretty lady, and a few little stones; but the blue big one, and the red little one, and the yellow one, and the diamonds are gone—the two big ones—and the crystal is gone!"

Peter could not bring himself to believe the bad news. He felt in every corner of the box; his large, sightless eyes filled with tears, which fell in crystal drops in the partition where once the crystal lay.

"It is not the diamonds, nor the ruby, nor the emerald I care about," he said, choking with tears, "it is my crystal—my crystal—my mother's crystal! Oh, Curley! Curley! what shall I do?"

The three children were in great distress when Miss Hack returned from church. Her first words were:

"Why, children, what is the matter? Peter—darling Peter—what makes you cry? And how pale Curley looks, Olive, tell me what is wrong."

Olive then related the story of the box, the search for the contents, and that the crystal was gone.

"Gone—impossible! No one can have taken the box away from these rooms, and I am sure it has always been in its right place. When did you open it last, Peter?"

"A long time ago, Hatchet; the last time I could not even see the crystal, so I thought I would not try to see it any more. But I did love it, and oh! I do want to have it back again."

Miss Hack was now gravely examining the box, and looking at a little paper fastened under the lid, she read over the list of contents.

The jewels, which were gone were valuable—the large sapphire and the ruby and the two large diamonds.

Presently Olive went to call her mother and Blanche, and a very solemn consultation was held. Mrs. Crawford was naturally much distressed, and said truly that as the theft—for a theft it was—must have been committed in her house, she might be thought answerable.

Curley all this time had never spoken. He lay

back, pale and exhausted, on his cushions, and his head ached so much that he shut his eyes as if to shut out the sight of the trouble and the faces of those standing round the table, where the box, now riled of its most valuable contents, stood open, a silent witness to the theft, though unable to say what dishonest hands had taken the little "crinkly crankly key," and, opening the box, had riled it of its treasures.

"Curley, my dear," his mother said, "what do you think?"

"Oh, I am so tired, mother, I can't think."

"Poor child, he is as weak as a fly, his mother said. "I seem never to be out of trouble. Struggling as I have been as a widow, and left to bring up my children to be respectable and honest—here I am, with my only boy a cripple, and, well, I may as well say it, suspected of dishonesty in my house."

Mrs. Crawford here burst into tears, and, indeed, she was much to be pitied.

No one's thoughts went at once to the real offender, and there was nothing for it but to close the box with its diminished contents.

"Of course, Miss Hack," Mrs. Crawford said, "you will have to tell the gentleman, Mr. Buckhurst, of this sad matter, and he may choose to remove the blessed blind child to another home. "I feel," Mrs. Crawford said, with a fresh burst of weeping, "that the character of my house is gone—quite gone."

"No, Mrs. Crawford, you must not say so; we must think over what it is best to do, and be very careful not to accuse any one hastily. It is, I think, certain that some one in this house has stolen the jewels and the crystal, but till we have a distinct proof we must try to be patient, and not too eager to fix the blame on anyone. Will you come up to our little reading and let us sing a hymn as usual?" Miss Hack said.

"Oh, no, Miss Hack, I am in no hymn-singing mood to-night," and poor Mrs. Crawford went downstairs, when the necessity of getting Mr. Pegg's Sunday night's supper diverted her for some time from dwelling on her troubles.

Much was said and much surmised during the next day or two, and yet no light seemed to dawn upon anyone's mind.

Curley lay in the same condition; the pain in his head and back did not get better, and Dr. Robertson, who was very kind and attentive, proposed that he should be taken to the Children's Hospital, where if, as he feared, the spine was really injured, there were many appliances and alleviations which it would be impossible for Curley to have in his own home.

But the idea of losing Curley caused Peter such trouble and grief that the decision was deferred, and Mrs. Crawford was also very unwilling to consent to lose her boy.

"It is not what we wish, dear Peter," Miss Hack said, when Peter piteously entreated that whatever happened they would not take Curley away, it is what is good for Curley."

As to Curley himself, he seemed strangely indifferent, and all interest in what was passing, and all spirit to resist any plan that was proposed, seemed to have died out of him.

One day Olive, thinking to rouse and amuse her brother, said:

"Shall I bring down your slate and books, Curley, and your little box where you keep the shells we picked up at Brighton the day Mr. Smith took us there for a treat?"

"I don't mind," said poor Curley.

"Oh yes, bring him his books," Peter said, "and his box. I didn't know you had a box," said Peter.

"Don't bring it, Olive," Curley said, "it's all rubbish, not a bit like—like—what Master Peter would care for; don't bring it," he repeated with more energy than he often showed, "Master Peter won't care for shells."

"Yes I shall, if there is a big one. I used to hold a big shell one of the sailors gave me on board the ship to my ear, and it was such pretty

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music, prettier than what Hatchet tries to get me to play on the piano."

Miss Hack, who was sitting at a table writing her letter to Mr. Buckhurst, said:

"Ah, Peter, the music in the shell was no trouble to hear. I am afraid it is the trouble of having to make music on the piano which you don't like."

Miss Hack smiled as she said this, and turning her head looked at Curley.

"What do you think, Curley?"

But Curley had no answering smile, and only said wearily, "I don't know."

Miss Hack was in the midst of a letter which gave her some trouble and some pain to write. She felt it her duty to tell Mr. Buckhurst of the loss of Peter's jewels and crystal, and naturally the conclusion he would come to would be that there was some dishonest person in Mrs. Crawford's house.

Miss Hack was so much engaged in writing this part of her letter, that she did not notice Olive's return with Curley's box, and she was startled in a few minutes by a cry from Olive and an exclamation from Curley.

Turning towards him, she saw Curley's face almost rigid with strong emotion, and he lay back on his cushions speechless.

"What is it?" Miss Hack said, rising hastily. "Curley, are you ill?"

Peter now knew something was wrong but could not understand what was passing, while Diamond stood up on his hind legs as if to beg for an explanation.

The crystal lying on the table now attracted Miss Hack's attention, as Olive said:

"Oh! look here! look here! Miss Hack!"

"Peter's crystal, the lost crystal!" Miss Hack exclaimed. "Where was it found? Who found it?"

"It was found in Curley's box," Olive said.

"Found in Curley's box? Impossible!"

Then there was a silence; Olive stepped out of the room to call her mother, and Peter feeling for the crystal on the table took it in his hands, and nestling up to Curley said:

"I am glad it is found. Why don't you speak, Curley?"

But poor Curley was still silent; he was weakened by illness, and so utterly surprised that he was stunned, as if a heavy blow had fallen upon him.

Miss Hack went round to the back of the sofa, and taking his head in her hands, stroked his forehead and said gently:

"When you can, dear Curley, you will tell us how the crystal came into your box?"

"He put it there to take care of it of course," said Peter, valiantly defending his friend. "He thought he would take care of it. I am glad it is found. I don't mind a bit about the jewels; I only cared about the crystal."

Curley had as yet made no sign, but when his mother came hurrying into the room, he held out his little thin arms, and cried with a bitter sob:

(To be continued.)

Children's Department

THE MAGIC LETTER.

There was a little maiden once,
In fairy days gone by,
Whose every thought and every word
Always began with "I."
"I think," "I know," "I wish," "I say,"
"I like," "I want," "I will;"
From morn to night, from day to day
"I" was her burden still.

Her schoolmates would not play with her,

Her parents tried in vain
To teach her better, and one day
Poor "I" cried out in pain,
"Help me, O fairies!" he besought,
"I'm worn to just a thread;
Do save me from this dreadful child,
Or I shall soon be dead!"

The fairies heard and heeded, too,
They caught poor "I" away
And nursed him into health again
Through many an anxious day;
And in his place they deftly slipped
A broader, stronger letter,
"The more she uses that," they said
With roguish smiles, "the better!"

The little maiden wept and sulked
At first, and would not speak,
But she grew tired of being dumb;
And so, within a week,
She used the substitute; and lo!
Her playmates crowded round,
Her parents smiled, and all were pleased
To hear this novel sound.

She grew to use it steadily
And liked it more and more,
It came to fill a larger place
Than "I" had done before;
And each year found the little maid
More kind and sweet and true.
What was the magic letter's name?
Why, can't you guess? 'Twas "U!"
—Priscilla Leonard, in the "Outlook."

KING FREDERICK AND THE IRISH GIANT.

A queer and testy man was Frederick William I., the second king of Prussia, and the father of the renowned monarch, Frederick the Great. He ascended the throne in 1713.

He assembled and drilled a great army in time of peace. He was very proud of their numbers and discipline, and among his queer ambitions was one which was very odd indeed. He desired to have a certain corps of soldiers which should consist wholly of giants.

A difficult task the agents had, for giants were not so numerous in Europe.

So he sent his agents all over Europe giant-hunting, as they are supposed to have been in very ancient times, before history was written. But one of them met with good fortune, as you shall presently be told.

One day, as one of the Prussian recruiting-sergeants was visiting London in search of tall men for Frederick's service, his attention was called to a crowd in the streets.

He entered the crowd curiously, and to his amazement and delight he there found the tallest man he had ever seen.

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The man was an Irish giant. His head was covered with thick yellow hair; his shoulders were broad. He rose above the crowd like a tower among houses.

He had come to England to seek work. He was now out of money, but he was still good-natured and merry. Fat people usually are cheerful, whatever may be their condition.

The recruiting-sergeant elbowed his way through the crowd, greatly excited thus to find the very man he had been so diligently looking for.

He laid his hand on the Irishman's sleeve.

"Come with me! come with me! I'm a soldier myself, and I am always ready to help a comrade in distress."

"But O'm not a soldier."
"Aren't you? Why you look every inch a soldier; any man would take you for one. You ought to be a soldier, sure. But never mind that. Come and dine with me."

"That I will," said Pat; "and ye need not be after axing me twice."

The Irishman's appetite was as great as his body, and when he was well filled with a liberal meal, he was always credulous and jolly, and easy to be persuaded.

"You are a fine fellow," said the sergeant; "a wonderfully fine fellow. Did you ever think of turning soldier?"
"An' what should I turn soldier for?"
"For honour and glory."

"A canon ball wouldn't be apt to miss me, sure; and what good would honour and glory do me when my head was gone, clane gone intirely?"
"For money."

"How much?"

"I will offer you a safe position in the Prussian Life-guards. The king, I am sure, would pay four hundred pounds down for a strapping fellow like you."

"Four hundred pounds! Four hundred pounds! Do I hear my own ears? Faix, I will not be long in choosing. Pat O'Flannigan is the boy for yez."

"Good. Can you speak German?"
"German, is it? Dutch-like? Sorra a word of German can I spake, if it were to save my life from the hangman."

"Well, no matter. Three sentences are all you need to know. I can teach you them."

"What be thez?"
"When the king first sees you in the ranks he will come to you and say, 'How old are you?'"

"An' what shall I say?"
"Twenty-seven years."

"Then he will ask you how long you have been in the service."

"An' what will I say thin?"
"Three weeks."

"Then he will say:
"Are you provided with clothes and rations?" and you will answer, 'Both.'"

"I think my head will hold that much."

"I will try you. How old are you?"

"Twenty-seven years."

"How long have you been in the service?"

"Three weeks."

"Are you provided with clothes and rations?"

"Both."

On the journey to Berlin the sergeant asked the happy recruit these questions daily. He answered promptly and correctly.

About three weeks after his arrival he appeared on parade in the corps of giants for the first time. There were Arabs and Danes, and Moors and Swedes in the brigade; giants from almost all the countries of Europe—but Pat stood like a Saul among them all.

The king saw him, and his face shone.

He beckoned to him to step forward. Pat stepped forward proudly, and

Although the medicine business should, above all, be carried on with the utmost conscientiousness and sense of responsibility, the unfortunate fact is that in no other is there so much humbug and deception. The anxieties of the sick and their relatives are traded upon in the most shameful manner; impossible cures are promised; many preparations are also lutely worthless, and some are positively dangerous to health.

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presented arms.

"I haven't seen you before," said the king. "How long have you been in the service?"

"Twenty-seven years."

The king stared.

"Twenty-seven years! I should have known it, had you been in the service a week. How old are you?"

"Three weeks."

"Three weeks! and been in the service twenty-seven years!"

The king turned purple with rage.

"Do you think I am a fool, or are you one yourself?" he shouted.

"Both."

"Seize that fellow!" said the king, looking as though he was going to burst. "Off with him to the guard-house!"

Pat remonstrated in Irish, which was not understood. Honour and glory, and even money, all looked cheap enough to him now, and he wished himself back on good old English soil.

The officer of the guard happened to know Pat's German acquirements, and

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he at once rightly guessed the situation when the poor recruit was marched to the guard-house. He explained the whole matter to the king, who for once had a laugh that relaxed his usually clouded face.

The recruit was at once set at liberty.

"Faix," said Pat O'Flannigan, "niver pretend to know what ye don't know; else it is a whoppin' big blunder ye'll be after gettin' into."

BARBARA'S FEAR.

"I tell you I'm not a bit afraid, I'm not a coward like Everard," and Barbara tossed back her long hair and raised her little chin, till it would have been a most unreasonable mortal that was not convinced that she feared nothing.

"Very well," said Guy, "then if you're not afraid will you stay in the old cabin till tea by yourself?"

"Oh dear, yes," said Barbara loftily, "if I can have a book; it will be nice and cool."

"We shall lock you in to be sure you don't come out when we are gone," said Everard, who, to be candid, was a coward, but who did not like hearing his sister say so any the better because it was true.

"I don't break my word," said Barbara, with scorn, "if I said I would stay of course I should, but you can lock the door if you like."

Everard did like, and though Guy raised some objection, in ten minutes' time the little girl was imprisoned in a close shed lighted only by a small window, to the frame of which a few fragments of broken glass still clung, and by no means a pleasant place to spend a summer afternoon. Barbara regretted her promise as soon as it was made, and almost called after the boys to let her out, but pride kept her silent till the sound of their footsteps had died away, and she prepared to make the best of her position.

Guy and Everard met a friend just after they left Barbara, and went home with him to see his rabbits, and when a thunder storm accompanied by heavy rain came on they took shelter in his house, had tea there, and when they came home about eight o'clock thought for the first time of their sister.

She, poor child, had felt her solitude sadly as hour after hour went by, and though she had no particular fear of thunder and lightning when safe at home, could not help shrinking when the thunder roared and rattled overhead, and hiding her eyes when an unusually bright flash lighted up the dark hut.

Nor was this all, for the heavy rain soon made its way through the roof and poured in streams on the mud floor, and Barbara, who could find no dry spot, soon became wet through.

"It must be tea-time now," she sobbed, "how unkind of the boys to leave me here all through the storm!"

As soon as they remembered Barbara, the boys hastened to the shed to release their prisoner, and a woe-ful sight did she present with her bright hair dank and draggled, and

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her white frock clinging damp and muddy about her.

They did the wisest thing they could, they went straight to their mother, who had supposed Barbara to be with her brothers, and told her all about it. She hurried the shivering child off to bed, and warned the boys of the sad end that might follow such thoughtlessness, while she told little Barbara that he is the bravest man who fears to displease God, and that pride is one of the "abominable things that He hateth."

HAMBURG CHILDREN.

A curious and pretty custom is observed every year in the city of Hamburg, to celebrate a famous victory which was won by little children more than 400 years ago. In one of the numerous sieges, Hamburg was reduced to the last extremity, when it was suggested that all the children should be sent out unprotected into the camp of the besiegers as the mute appeal for mercy of the helpless and the innocent. This was done. The rough soldiery of the invading army saw with amazement, and then with pity, a long procession of little ones, clad in white, come out of the city and march boldly into their camp.

The sight melted their hearts. They threw down their arms, and, plucking branches of fruit from the neighboring cherry orchards, they gave them to the children to take back to the city as a token of peace. This was a great victory, which has ever since been commemorated at Hamburg by a procession of boys and girls dressed in white, and carrying branches of the cherry-tree in their hands.

MOVING ON.

A pilgrim band, we're moving on,
Our pathway upward lies,
The weary road will soon be done,
And leads us to the skies.

We seek a fairer land than this,
Beyond the clouds it lies,
Oh let us not the waymark miss,
Nor lose the heavenly prize.

Within its streets for want of bread,
No fainting household cries,
An everlasting feast is spread
From ever-new supplies.

—To wish others well is good; but to exert ourselves to secure their welfare is better.

—Learn to entwine with your prayers the small cares, the trifling sorrows, the little wams of daily life. Whatever affects you turn it into prayer and send it up to God."

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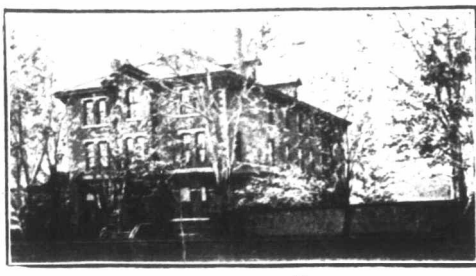
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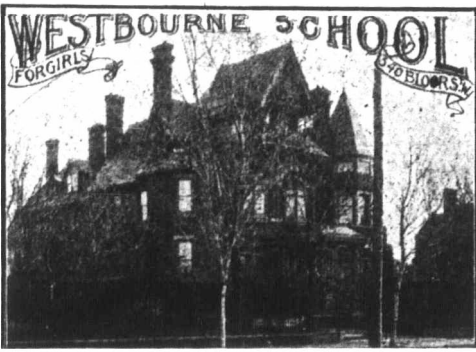
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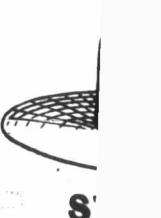
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