

**PAGES
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Canadian Churchman

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

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The chancel of Boyle Parish Church has been laid with encaustic tiles in memory of Mrs. Jane Crozier Clarke, of Rosenburg, Kingston, who died in May of last year, by her step-son, the Archdeacon of Elphin. They were uncovered for the first time on Easter Day.

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A carved oak pulpit has been placed in St. Paul's, Salem, N.Y., in memory of the late Alexander McNish, who was for many years the people's warden.

A very handsome chalice was given lately to St. George's, Newburgh, N.Y., in memory of the late rector, the Rev. Dr. Applegate. The chalice base is highly ornamented with six repousse illustrations from events in the life of our Lord. It was dedicated and used for the first time on Easter Day.

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A splendid walnut reredos, erected to the memory of the late Rev. George Latimer, has been placed in St. John the Evangelist, Philadelphia. Mr. Latimer was the first rector of this parish and he ministered to its needs most faithfully for a number of years. St. John's, Hallock, Minn., has been enriched by the gift of a finely polished brass altar cross which was recently dedicated by Bishop Morrison.

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HOMESTEAD REGULATIONS.**

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

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The Rev. Canon and Mrs. Stephenson were presented by the parishioners of Dromore prior to their leaving that place to go to Belfast, in which city Dr. Stephenson has been appointed rector of the Magdalene Parish, with a roll-top desk, a revolving book-case stocked with books, an antique silver inkstand and a pair of silver candlesticks. The members of the Woman's Bible Class also presented Mrs. Stephenson with a case of silver tea-spoons.

The Rev. G. C. Harris, D.D., rector of the chapel of the Cross, Rolling Fork, Miss., lately celebrated his jubilee as a Priest of the Church. In the evening of the day, April 25th, a reception was held at his house, and both he and his wife received the hearty congratulations of hundreds of their friends.

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"We find that the ale uniformly and well agreed with the patients, that it stimulated the appetite, and thereby increased nutrition. The taste, likewise, is always highly spoken of. In nervous women, we found that a glass at bedtime acted as a very effective and harmless hypnotic."—SUPERINTENDENT OF LARGE U. S. HOSPITAL.

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The Ministerial Office

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The Rev. JOHN WESLEY, M. A.

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Probably the oldest churchwarden in England, Mr. G. P. Hartnoll, resigned at the lately-held Easter vestry meeting held at Braunton, (North Devon), on Easter Monday. He has held the position of people's warden in that parish for over half a century, and he has reached the patriarchal age of ninety-four.

Miss Mary Vaughan, of Hang Chow, China, formerly of Brighton, for twenty years C.M.S. Missionary in Mid-China, who died on January 8th, aged fifty-eight years, daughter of the late Rev. Prebendary Vaughan, of Chichester, and Incumbent of Christ Church, Brighton, left estate in the United Kingdom valued at £18,437

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Reliable. Bargain for Cash.**SPENCERS ORGAN WORKS
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17s. 9d. gross, with net personality, £18,434 10s. 4d. Among other bequests the testatrix left £1,000 to the British and Foreign Bible Society. Her house and land at Hang Chow, to the Church Missionary Society for the use of the Mid-China Mission. £100 to the Church Missionary Society for the Hospital at Hang Chow, and the residue of her estate to the Church Missionary Society.

A beautiful stained glass window was unveiled in All Saints', Norristown, Pa., by Bishop Whittaker, in memory of the wife of the rector, the Rev. H. J. Burk.

June 4, 1908.

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TORONTO, THURSDAY, JUNE 4, 1908.

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

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

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

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

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

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

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications.
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NOTICE.—Subscription price to subscribers in the United States, \$3.00 per year; if paid in advance, \$1.50.

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- Lessons for Sundays and Holy Days.**
- June 7.—White Sunday.
Morning—Deut. 16, 10-18; Rom. 3, 10-18.
Evening—Isai. 11 or Ezek. 36, 25; Gal. 5, 16 or Acts 17, 24-19, 21
 - June 14.—Trinity Sunday.
Morning—Isai. 6, 10-11; Rev. 1, 10-9.
Evening—Gen. 18 or 1 and 2, 10-4; Ephes. 4, 10-17 or Mat. 3.
 - June 21.—First Sunday after Trinity.
Morning—Josh. 3, 7-4, 15; Acts 4, 32-5, 17.
Evening—Josh. 5, 13-6, 21 or 24; 2 Pet. 1.
 - June 28.—Second Sunday after Trinity.
Morning—Judges 4; Acts 8, 26.
Evening—Judges 5 or 6, 11; 1 Jhn. 3, 10-16.

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

WHITSUNDAY.

- Holy Communion: 155, 156, 215, 313.
- Processional: 152, 224, 232, 508.
- Offertory: 153, 210, 212, 223.
- Children's Hymns: 208, 213, 330, 332.
- General Hymns: 154, 155, 207, 209.

TRINITY SUNDAY.

- Holy Communion: 317, 321, 323, 553.
- Processional: 161, 165, 166, 167, 170.
- Offertory: 162, 164, 172, 275.
- Children's Hymns: 169, 330, 335, 336.
- General Hymns: 160, 163, 509, 514.

WHITSUNDAY.

"I will not leave you comfortless; I will come to you," said our Lord a short time before His death. And the whole Church from the first Whitsunday until to-day has seen how faithful the Master has been to that promise. To-day is the birthday of the Holy Catholic Church. The advent of God the Holy Ghost marked the beginning of the spiritual life of the Church. Previously the Holy Ghost had acted on men from without. Now

the self-same spirit acts from within. Hear Jesus: "He dwelleth with you, and shall be in you." The faithful few in Jerusalem are gathered in the upper room, the room of the Blessed Sacrament. No doubt they have already been comforted and refreshed in the Breaking of Bread. And suddenly a sound as of a rushing mighty wind! The cloven tongues of fire settle on each sainted head! "And they were all filled with the Holy Ghost." And what a resultant change! Poor, uneducated, weak, without social rank, and certainly possessing no religious authority in the community. The Holy Ghost comes upon them. They become new men. Poor, they become rich in heavenly treasures, and they go forth to make many rich; endued with power from on high they preach heavenly wisdom, all fear of man gone, they rebuke rulers and kings; now they stand before all men conscious of their unique power and authority, speaking, in the Name of the Lord, the message of eternal life. The baptism of fire is responsible for the effective ministry of the Apostles and for the Church's growth. St. Luke's account of the descent of the Holy Ghost notes an important point. The fire is in cloven tongues. There is an individual inspiration or baptism. The individual reception of the Holy Ghost by the Apostles and Disciples at Pentecost is the earnest of the individual inheritance and reception of the same gift by all Christians. The Apostles recognized this, and soon we see them going forth to lay their hands on the newly-baptised that they may receive the Holy Spirit. And in all ages of the Catholic Church the Bishops, succeeding the Apostles, have bestowed, and do bestow, the gift of the Holy Ghost by the laying on of hands. The hand of the Bishop placed on the head of "every one severally" indicates that each one in particular receives the Holy gift. When the first believers received the Holy Ghost they became effective agents for the Kingdom of God. Can that be predicated of us? Do we realize at all times that we are the temple of God, and that the spirit of God dwelleth in us? Are we striving to bring forth the fruits of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance? Let us yield ourselves to the gracious influences of the Holy Ghost that by His ministry we may be one with God, and our lives hid with Christ in God. And as we kneel at God's Board we receive the Bread of Heaven; let us pray for that other Heavenly gift: "Inflame our hearts, O Lord, we beseech Thee, with the Fire of Thy Holy Spirit, that we may serve Thee with chaste bodies, and please Thee with pure souls, through Jesus Christ our Lord. Amen."

As Others See Us.

In a thoughtful sermon in St. Mary's Cathedral, Edinburgh, on occasion of the Church Council meeting recently held in that city, the Primus of Scotland preaching on the text St. Luke 10:2, "The harvest is plenteous but the labourers are few" . . . referred to some of the reasons that deterred young men from entering Holy Orders. Amongst other things His Grace cited a statement that appeared in one of the Pan-Anglican papers. And that no doubt contains a certain measure of truth. At all events it helps to hold the mirror up to the clergy and certainly affords ground for serious thought, more especially when the Primate of Scotland felt called upon to refer to it on such an important occasion. The passage is as follows: "There are spiritually-minded laymen who regard the clergy as a separate caste, too professional in their methods and lives to make men believe that the eternal verities are real, too unpractical in ordinary matters to influence a severely practical age, too self-regarding to be true exponents of the Cross, and

too narrow and punctilious in their outlook to be real statesmen in the Kingdom of God."

Irreverence.

An English clergyman, who at one time worked very acceptably in Canada, but some years ago drifted to the States, has been made conspicuous by extravagances. This is another instance of what is very common of an outsider adopting and exaggerating the social features of a community. He hit upon the plan of giving his services as something approaching the character of a smoking concert. His aim was doubtless the good one of attracting the men. But he made the fundamental mistake of being unable to distinguish between a mode of entertainment (possibly an attractive and innocent one), and the worship and service of Almighty God. A clergyman makes a mistake when he adopts the methods of a music hall. These are doubtless days of changes, days when what was reverent behaviour is flouted as old-fashioned and in needless taste, but we hold it to be a mistake to introduce free and easy methods which shock the feelings of worshippers. It would be thought dreadful to intrude into a court of justice with a lighted pipe or cigar in the mouth, how much greater the irreverence of so profaning the house and service of God. Doubtless the cleric was sincere, realized how utterly ignorant his working men were of all religious knowledge through mistaken education, but the means he proposed adopting were not the ones to inculcate the knowledge of God and the need of worship.

Missions to Seamen.

In the 52nd annual report of this excellent society there is much to interest the reader. It is a lesson in geography to look through its pages and note the world-wide extent of its beneficent operations. Wherever on the ocean the sailor voyages, from port to port, the friends of the often homeless wanderer try to bring him in touch with the spiritual and temporal blessings of Christianity. The spirit which animates the Mission workers is the self-same spirit which, with dogged, dauntless determination, has carried the blessings of British freedom and civilization to the ends of the earth, despite obstacles that seemed unsurmountable. Take, for instance, this passage from the report, "It is bad weather which gives the Missions to seamen, chaplains and readers their greatest opportunities with the crews of weather-bound vessels, who are all the more ready to listen to the message when it is brought to them at the risk of life." We are glad that a branch of the Mission has been opened in Vancouver. With one more extract from the report we must close. An extract that proves the abiding influence for good of a faithful and sympathetic clergyman who has the Christian manliness, personally, to commend the partaking of the Blessed Sacrament to those of his flock from whom he may from various causes be separated. A young officer who had received the Holy Communion at a Seaman's Church in a foreign port said the next day to the chaplain, "That's the first chance I've had in four years, but I promised my rector—he's a grand chap—I would go." Such rectors, need we say it, are the salt of the Church!

Sunday Golfing.

It is a pitiable sight on Sunday when Christian people are going to or from Church in the neighbourhood of golf links to see a number of men, in some respects capable and respectable, utterly disregarding the seemly observance of the day devoted especially to Christian worship. These men not only apply the hour of worship to pleasure seeing, but by the publicity of their action, in the face of the community, in defiance of the con-

scientific convictions of the Churchgoing part of the public encourage those people, young and old, in the countryside, about their playground, to treat Sunday and its Christian observance in a similarly indifferent and reprehensible manner. It is a solemn duty of the clergy and laity of the Church, by all fair means, to oppose this golfing on Sunday. It matters not who engages in it, high or low, rich or poor, it is utterly unchristian and unworthy of intelligent men residing in a Christian country.

John Burns' Ideal.

This honest and hardworking minister is desirous of carrying forward the improvement of urban life. He recognizes, and so the House of Commons does with him, that under our modern industrial conditions the workers are more and more concentrated into large communities and he is determined that these must be improved, consequently he has brought in the "housing and town planning bill." He told the House that he aimed at "the home healthy, the house beautiful, the town pleasant, the city dignified, and the suburb salubrious." He is determined "to abolish, reconstruct and prevent the slums, and to afface the Ghettos of meanness and the Alsatis of squalor that are found in many parts of the United Kingdom." Success to him. It is dreadful to realize that in our cities and towns notwithstanding all our laws and by-laws we have meanness and squalor, houses which are put up under false pretences and once up are not torn down. Perhaps at that time the neighbourhood was thinly settled and people took little notice of two dwellings being erected, one before another on a single frontage or things of a similar class. John Burns is quite right to prevent the erection of such tenements or worse ones. The only criticism we have seen is that he has tried to do too much with one Act of Parliament, but the obvious answer is that he can only get one act through and so tries to get as much as possible.

Dr. James Bain.

Not only the reading public of Toronto but all who took an active interest in the work of libraries throughout Canada will miss the active and intelligent co-operation of the late librarian of the Toronto Free Library. Though not a college graduate Dr. Bain had acquired a large and varied acquaintance with books. His long connection with the publishing and book-selling business provided him with experience which was of practical value to him as a librarian. He was indefatigable in adding to the Toronto Library material relating to Canadian literature.

Farther North.

Though the Arctic possessions of Canada are far removed from her cultivated centres, they should by no means be overlooked or neglected. Time was, and not so long ago either, when her North-West was disregarded and even belittled by the average Canadian. To-day what a change! Of recent years that spacious domain with its fertile soil, rich agricultural resources and promise, has become one of our most valuable national assets. Though a similar attractiveness and development may not be predicted of Canada "Farther North" yet it has a future of its own. Its products and fisheries will gradually be developed. In increasing numbers adventurous men will search out and exploit its varied resources. Within the next twenty-five years the march of progressive enterprise will bear abundant fruit that would surprise, aye, astonish our people were it possible now to foresee it. The Church should pioneer this progress. We need young Canadians



Canterbury Cathedral, From the South-west.

who have the devotion and daring to fashion their lives on the lives of the gentle, patient, heroic Bishop Bompas—to bear the Cross of the Master—not in the sunny, flowery lands of the South, but amongst the ice floes and solitudes of the North, to prepare the way for a civilized progress that shall be worthy of a great and Christian people.

The Changes and Chances of Life.

Recently in a London Police Court a scholarly-looking man, shabbily dressed, was accused of acting as a peddler of text cards without having the necessary certificate. It turned out that he was George Thomas Caldbeck, the composer of the music of "Peace, Perfect Peace." He was trained for Holy Orders, but a delicate constitution, and other circumstances prevented his realizing his ambition and now this gifted Irishman takes refuge in a Church Army lodging house and is forced to earn his living by selling Scripture cards from door to door. The magistrate discharged him and we regret that the painful pub-

licity of Mr. Caldbeck's misfortune has not apparently resulted in a movement for his relief.

A Changed Free Trade.

When Britain first adopted free trade Cobden and others pointed out that her isolation was in itself a protection by the cost of transportation. These days have long past and now England is facing the probable disappearance of her hop gardens and the exodus of hoppers in the season from the metropolis. Kent hops are being done to death by foreign importations. The struggle with the imports from California has become acute and now we have the avowed and deliberate determination to finally extinguish the home industry and control the English market. To do this the market is to be flooded with hops at prices below possible cost until the industry is killed and the market is at the mercy of every foreign hop grower.

Hostile Tariffs.

While a committee is sitting in Washington taking evidence with the view of lowering the duties which keep out Canadian paper pulp, a change in the English manufacture is created by the same tactics which are threatened against Kentish hops. The bulk of United States paper is sold at home, while the surplus is dumped in England and sold at prices which have already compelled paper mill after paper mill to close down. Against this grossly unfair form of competition British paper makers are powerless. It is estimated that, although the consumption has increased enormously, only one-sixth is produced by British mills. Canada controls the key to the situation. The United States mills

cannot keep up their output without our pulp and if our Government permits its exportation our raw material will soon come to an end and will have been used by her trade rivals to ruin the industries of the Mother Country. Surely in such a crisis mother and daughter should arrange to stand together for mutual protection and find some means of mitigating that sacro sanct doctrine of free trade, "buy the cheapest."

What to Read.

It is a frequent complaint that a good deal of time is wasted in worthless reading and it is a good thing for those who are set in positions of influence to take pains to direct the reading of those whom they can influence. Bishop Ingram has done good service in this way and every now and then wisely and effectively draws attention to some book, and his recommendations we are sure turn the thoughts of thousands in the direction indicated. Not long ago the Lord Chief Justice of England commended Samuel Smiles'

books, and especially his book on "Thrift." Such a weighty commendation of books that have passed out of general use is of great value, and there is little doubt that many will take a new interest in Samuel Smiles' books, when they realize that the Lord Chief Justice of England has publicly commended them.

A GREAT BOOK.

The number of scientific writers who are definitely abandoning the materialistic position adopted by the great majority of scientists during the middle and towards the latter half of the last century, is very remarkable, and indicates a general change or modification of attitude. A book that may be cordially recommended to the clergy and the more thoughtful laity, is "The Brain and Personality," by Dr. Thompson, of New York, recently published, and, as it richly deserved, was very favourably reviewed by a number of leading newspapers. The following very brief and imperfect outline will give our readers some idea of the line of argument adopted by Dr. Thompson, to establish the fact of the absolute independence of personality. Speech is something that is created entirely by the ego, using the brain as its instrument. We are not born with the faculty of speech. It is something essentially artificial, and the personality can exist and function and express itself without speech, as witness the case of Helen Keller. The human personality is not destroyed nor even affected by the loss of certain senses. The tenant is still in the house, although some of the windows and doors have been closed up. The argument from the faculty of speech in favour of the independence of personality, is strengthened by the fact, that we only think with one half of the brain, and if that is seriously injured, so that speech becomes impossible, we can gradually educate the other and uninjured half to express itself in speech. This, it is true, is impossible after a certain age, because there is not sufficient time for the process, as the right hemisphere of the brain, which is normally quiescent, has lost its elasticity and adaptability by long disuse. The human will is free, but to a certain extent becomes enslaved to its own methods. Thus it is just as hard for a man to change his mental as it is his physical habits. Just as a mechanic, after using certain kinds of tools for a lifetime, would find it almost impossible to learn to use new ones. Dr. Thompson devotes a good many pages of his work to the subject of Dreams. Our dreams, he says, are absurd and fantastic, because only one brain centre is awake. If our personality were the effect and creation of our environment it would need renewing every time we waked, but as a matter of fact it persists during the unconsciousness and oblivion of sleep. Sleep is not the cessation or suspension of personality, but simply the temporary laying aside of its tools. The personality is as independent of the brain, and entire physical organism as the driver is of the locomotive, and it never goes to sleep. Therefore in the strict meaning of the term we do not think with, but through the brain. The foregoing is the veriest skimming of a most valuable and interesting work, which we would rejoice to see placed in the curriculum of every one of our

Divinity Schools and the chief charm and value of which consists in the fact that it is exceedingly easy reading, containing scarcely one technical term from beginning to end. Are our Divinity Schools availing themselves, it may be asked, of modern works of these kind, which though not directly are so strongly indirectly confirmatory of Christianity, and which so successfully combat present day materialism. We would rejoice to see the works of such men as Lodge, Myers, James, and a number of others in every Canadian college library, and if not actually on the curriculum, at least recommended for study. How many of our divinity students have read or even heard of Sir Oliver Lodge's crushing reply to that most fascinating and dangerous work, "The Riddle of the Universe," by Haeckel, portions of which they are almost sure, sooner or later, to

though a political, is by no means a party one, and may, therefore, be handled without offence by a paper, which like the Churchman stands, according to its lights, for everything that tends to the moral betterment of the nation. Indeed for a long time the question of Civil Service reform, like that of "Imperialism," of electoral purity, etc., has been a non-party one. So far as we can remember, the necessity for its reform or modification has never been seriously denied in press, on platform or by our responsible and representative statesmen, and we certainly cannot recall at this moment any serious attempt on the part of any man of light and leading on either side of the House, to defend the system on its own merits. For many years the subconscious mind of the public has been made up on the subject. The conviction established itself firmly in the inner consciousness of the nation, that public

affairs were managed in a way which applied to any other enterprise would bring certain and swift ruin. At last this conviction has asserted itself, not noisily and through the ordinary political channels, but, so to speak, automatically and insensibly. The psychological moment came, and the first definite step was quietly taken towards a real and radical straightening out of affairs. The report of the two commissioners has been given to the public, and to say the least it amply and overwhelmingly justifies their appointment. A state of things has been disclosed for which no apology or palliation is possible, and which, now that it is known and proclaimed to the world, the nation, we may be assured, will not permit to go on. For these conditions both parties must bear equal blame, as being indirectly responsible. The present condition of affairs cannot justly be laid at the door of either political party to the exclusion of the other, or of any particular group of politicians. It has been a gradual development, and has been rendered possible only by the evil system of patronage in vogue during the past quarter of a century in Canada, the creation in its turn again of no particular political party. In this respect we are at least a generation behind England, where entrance to the Civil Service is absolutely unimpeded by any obstacles of a political character, and can be effected by anyone possessing the ability sufficient to pass the open competitive examinations periodically held in various centres. Some thirty-five or forty years ago it was necessary, before competing, to produce a "nomination" from the member for the constituency in which the aspirant resided. These nominations

were not, as a rule, very difficult to obtain, but their bestowal was, if we remember aright, at the discretion of the member. But all this was abolished in our boyhood, and the examinations were thrown open to the public under what may fairly be termed almost nominal restrictions: The writer, once, when residing in London, made up his mind to compete at one of these examinations, and did so literally at twenty-four hours' notice, being at the time, of course, an utter stranger to the examiners. The result of this has been that the English Civil Service has been disassociated with politics to an extent almost unimaginable in Canada. The English Civil Service to-day is at least as free from politics as are the banks, railroads and insurance companies of Canada, and



Canterbury Cathedral Choir, Looking East.

have thrown in their face. Is any attempt being made by the faculties of our divinity colleges to keep abreast of the best anti-materialistic thought of the age.

AN UNIVERSAL DEMAND.

Our readers, we feel assured, will acquit us of the desire to make in any sense, direct or indirect, any political capital out of the recent Civil Service Report. The Churchman, it is hardly necessary to say, is in no respect committed to, or affiliated with, any political party, although we reserve the undeniable right to occasionally treat of matters which have a political complexion and bearing. The question of Civil Service reform,

promotion therein is governed by exactly the same principles, viz., seniority and merit. The system in vogue in Canada to-day is that which prevailed in England about a century ago, when a place in the Civil Service was regarded as a sort of reward for personal services rendered to great men. It belongs to the days when noblemen made tide waiters, excisemen and collectors of their butlers, when pamphleteers were quartered on the Treasury or War Office, when a certain class of politician was given an office for services rendered, which as Macaulay says, "The best governments cannot do without," to an age which in England to-day is a dim memory. There is a cry to-day in some quarters for more business men in Parliament. What we need are "business men" in our Civil Service, men who have made a life's business of their occupation, as men do of banking, the law, medicine, teaching, etc. Our Civil Service, as yet, has never been taken seriously either by people or politicians. Apparently anyone is good enough for it. It is a trade, that unlike every other calling or occupation under the sun, needs no apprenticeship. Not until this idea is extirpated from the public mind, and the principles which govern all successful business enterprises rigidly applied, will our Civil Service become what may be reasonably demanded of it. The service, no doubt, contains hundreds of honest, faithful, efficient officials, who would adorn any profession, but the system underlying the whole method of appointment and promotion is antiquated and vicious, and its radical reform has become an urgent and crying need.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

We were very much interested in Mr. Pickford's discussion of Spectator's views on Prayer Book Revision in the last issue of the Churchman. We are extremely anxious to learn all possible objections to Revision from various quarters of the Church. If men will only frankly and fully set these forward then we will know just where we stand. Revision may be a foolish dream, it may be impossible of accomplishment now or at any subsequent juncture in the Church's history, but as sensible men we ought to satisfy ourselves that such is the case before we abandon the project. Mr. Pickford says the real obstacle to the work being undertaken by General Synod is "the fear of spoiling so good a thing." Spectator has many times dwelt upon this fear which finds expression in such words as these: "We know what we have now, but open the gates of revision and no one can tell where we may be carried." The real obstacle is not the fear of spoiling the literary standard of the Prayer Book. It is not the fear of spoiling its devotional power. It is the fear that one or other type of Churchmen may prevail in the ultimate product of revision. Men do not usually say so, but that is what we diagnose as the final dread. That and simple downright inertia,—the desire to let things stand as they are and not bother about anything in particular, are to our mind the two great obstacles to be overcome. We are very much inclined to think that the more powerful obstacle of the two is inertia. People would not, of course, admit that, but there it is. The remedy for this, so far as we can see, is for men here and there to cry aloud and keep on crying until Churchmen arouse themselves and really grapple with the problem. In regard to the fear lest one type of Churchmen should stamp their views upon the Prayer Book and make it less truly "common prayer" than it is, we frankly confess that we do not share that fear in the slightest degree. The fairness and true catholicity of the Church to-day is much more pronounced than in the times when the Prayer Book was originally compiled. The most rabid partizan that could be

found would modify his position the moment responsibility for a revised liturgy is definitely placed upon his shoulders. It is all very well for us to say that we would do this or that with the Prayer Book so long as we are under no responsibility, but let the Church invest us with the duty of revision and immediately the situation is changed. It is no longer a matter of personal taste or individual interpretation. It is the tremendous responsibility of giving form to the devotions of the Church's children of manifold spiritual needs. Don't let us delude ourselves with the idea that the halcyon days of the Church are all behind us. The golden era of Anglicanism is in the future not in the past. Let us get this clearly in our mind that Canadian Churchmen of this generation will act just as sanely under responsibility as the men of any other generation. We just need a little bit of faith in ourselves; that's all.

Mr. Pickford thinks that the fate of the proposed "Appendix" at the last General Synod "ought to warn ardent revisionists as to the real feeling of the Church on the subject." As Spectator ranks himself among the most ardent revisionists of the Canadian Church, and as he had not a little to do with the rejection of the whole Appendix idea of tinkering the Prayer Book, he cannot regard that incident as in any sense condemning revision. Since the last meeting of the



The Late Allan McLean Howard.

General Synod we have not so much as heard "Appendix" mentioned as a solution for our liturgical problem. Thank God that make-shift, temporizing policy is dead and buried forever. We don't want revision on the instalment plan, a plan that will keep the Church forever unsettled and dissatisfied with its Prayer Book. When we move we must complete the whole problem of revision and enrichment from cover to cover and then close the question not to be re-opened in our generation. There is absolutely no use our thinking that the Church can be satisfied with some little tinkering here and there. Abraham Lincoln's words are still true: "Nothing is really settled until it is settled right."

In regard to what Mr. Pickford calls the working of the "Mind of the Church" we are sorry to say that we are not quite clear about his meaning. He apparently says that the Church is silently and unconsciously revising the Prayer Book and the wiser way is to let us work out that process to the end when it will apparently be just what the Church in this country will need. Of course everyone knows that Bishops and clergy are taking great liberties with our services. All sorts of abbreviations and combinations are made, each man becoming a law unto himself. But instead of this working out into one uniform "use" we find the greatest variety of "uses" within the

same city and the same diocese. A spirit of lawlessness is being generated which, if long continued, will result in a lowering of public respect for our Prayer Book. True revision can never take place in that happy-go-lucky way. In any case why should our intelligence be banned in the performance of such a work? Why should we go on forever picking our way through a liturgy that is acknowledged to be unsuited in this and that particular and never put it into the exact form we desire? Behind all this there is, of course, the element of mistrust, of lack of confidence. Men of other countries may do these things but we cannot do them. Men of other ages may be equal to such a task but we, in shame, must admit our inability, although we have ample precedents to guide us. Humility within certain limits is all right, but there is a possibility of carrying such a virtue too far. After all we have to respect ourselves if we hope to command respect. Spectator begs in conclusion to express his appreciation of Mr. Pickford's straightforward courteous letter. We, of course, take different views of this question, but if we could get a good representative expression of opinion upon this subject from various sources we would be in a much better position to know what action ought to be taken in September. We need scarcely add how pleased we are with Mr. Jennison's common sense and straight-to-the-point letter on the same subject. Next week we will discuss some specific features of the Prayer Book which could, in our opinion be improved and some of which have been improved by the American Church. Spectator.

THE LATE ALLAN McLEAN HOWARD.

Mr. Allan McLean Howard died on the 22nd May at his residence, 104 Jamieson Avenue, Toronto. He was born at Toronto, then York, in 1825. His father, James Scott Howard, of Bandon, Cork, Ireland, came to this country in 1819, and in 1828 was appointed postmaster of York, and afterwards held other offices. Mr. Howard's mother, Salome McLean, daughter of Capt. Archibald McLean and granddaughter of Col. Allan McLean, of the 84th Highland Emigrants, to whom was largely due the successful defence of Quebec against the rebels during the winter of 1776-77. She was also the granddaughter of Capt. James French, of Delancy's Corps. Mr. Howard himself was a charter member of the U.E.L. Mr. Howard was educated in Toronto, and since his youth had taken a prominent part in Church affairs, having been many times a delegate to the Diocesan Synod, and on several occasions a delegate to the Provincial Synod. Since 1854 he was clerk of the Division Court until shortly before his death. In 1852 he married Wilhelmina Macdonald, a native of Edinburgh, Scotland. He leaves the following family—Allan McLean Howard, clerk of the First Division Court; the Rev. James Scott Howard, rector at Newcastle, Ont.; Major D. M. Howard, Royal N.W.M. Police, and two daughters. The funeral of this loyal subject appropriately took place at 10.30 a.m. on the 24th of May from St. Simon's Church. There was a large gathering of relatives and friends at the church and at the grave in St. James' Cemetery, although the funeral was private. The Rev. Provost Macklem read the service at the church and the Rev. Arthur Baldwin officiated at the grave. There was a large choir and many clergy and laity from the parishes for which he had done much. For the deceased was a warm-hearted, generous man, whose hand was always open in the cause of distress and to whom the claims of a struggling parish always appealed. No one knew of his private gifts nor of his aid to outside parishes. But of the more modern Churches of his native city he has been more immediately identified with All Saints', St. Bartholomew's, St. Matthew's, St. Augustine's, St. Simon's, all of them now parishes long past the trials incident to beginners. The Church Schools for two generations, the Trinity College School, Port Hope, and the Bishop Strachan School, at Toronto, for boys and girls respectively were objects near his heart. He has fittingly faded away in an honoured and blest old age as he would have desired. We may say without the slightest fear of contradiction that when Allan McLean Howard died the Diocese of Toronto lost one of its most active and zealous Churchmen. A Churchman to the core; Mr. Howard was one of whom men say, "You always know where to find him," and yet, though staunch

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and determined in opinion the call of the Church, country or charity was never made to him in vain. Indeed he did not wait for the call, his zeal ever prompted him to anticipate it. And now obedient to the last great call on earth this true-hearted Canadian Churchman has gone to his well-earned rest. Beloved by those who were near to him, respected by all who knew him his is a death not to grieve over. Faithful, fruitful, ready—to such an one death has lost its sting and the grave has lost its victory. The Churchman, with this parting word, in memory of one of its truest and most valued friends since its foundation, sends its warm and sympathetic greeting to the bereaved family. We may truly say that this modest, unassuming, noble man was one of a type now but rarely seen, the pioneer type in Canada. Men of faith in God, fealty to the King and devotion to their country who illustrate to the present generation the chivalrous spirit, upright character, steadfast courage and unflinching charity of the men who proved themselves worthy of the high honour of laying the foundation of a great British nationality on the northern half of this continent.

The Churchwoman.

NOVA SCOTIA.

Halifax.—St. Paul's.—The closing social for the season of the Girls' Friendly Society of this church was held lately. The Ven. Archdeacon Armitage occupied the chair. The programme was chiefly made up of recitations by the Misses Dicks, Ferguson and Miss Margaret Quirk. Addresses were given by the Rev. A. R. Beverley and the Ven. Archdeacon Armitage. Mrs. Egan gave a very interesting account of the work of the year, which will appear in St. Paul's Year Book, now in the printer's hands. The Archdeacon remarked that there would be no more interesting feature in the book. The motto of the society is: "Bear ye one another's burdens." It has three main objects: (1) To band together in one society women and girls, for mutual help, for sympathy and prayer; (2) To encourage purity of life, dutifulness to parents, faithfulness to employers, temperance and thrift; (3) To provide these privileges wherever the members may be. At the close of the evening's programme, before the refreshments were served, Mrs. Egan, Secretary, read an address to the Ven. Archdeacon Armitage, and presented him with a beautiful suit case, in the name of the Society, and the following address: "The associates and members of St. Paul's Branch of the Girls' Friendly Society, realizing you are so soon to represent the oldest church in this fair Dominion at the Pan-Anglican Congress to be held in London, wish you to accept the accompanying gift as a slight appreciation of your many kindnesses extended on their behalf. We wish you God speed and a safe return to 'dear old St. Paul's' in 'the city by the sea.'" The Archdeacon sailed on the 20th ult. for Liverpool and will return to Halifax about the middle of July.

TORONTO.

Toronto.—The Aberdeen Society's Report.—We have received the report of the Toronto Branch of this Society, established by the Lady Aberdeen while her husband was Governor-General, for the distribution of good literature to settlers in isolated parts of Canada. Of all the good works in which Lady Aberdeen took an energetic interest (and they were many) there was none which seemed to us so quietly useful and so necessary as this Society, and some years ago we did our best to stir up attention to it. We regret that we know little of what is done by the Society. But we commend to all our readers this report. It is a model report. Our only criticism is the absence of any statement of where the literature, parcels and books are sent. But as the branch is the Toronto local branch we presume that it is limited to the northern hinterland of Toronto. The officers, the constitution and duties and the report, with the exception we have noted, of how these requirements have been carried out, with the receipts, etc., are shortly and interestingly set out; as, for instance, "We have sent out also in the course of the year five large boxes of reading matter, two of these to clergymen, two to a lumber camp, and the other to one of our most interested readers who is very active in distributing the books where they will be appreciated. The same reader asked for a box of clothing to be sent to a large motherless family, in great poverty, living in the neighbourhood. The members of this

Branch made it known among their friends, and a very generous response was the result." "Our workers have constant encouragement through letters received from readers, which express keen enjoyment of the parcels, as well as warm gratitude to the unknown friends whose interest in them takes such practical shape." Canada is greatly changed since Lady Aberdeen gave her name to this Association. The isolated settlements are far more numerous and the needs of branches in far off districts greater than ever. We believe that few newcomers know of this Society, nor that within possibly quite a short distance from them is to be found a branch to which to apply just as this Toronto one. We recommend those who wish information, advice or assistance to write to the General Secretary of the Aberdeen Association, Ottawa.

OTTAWA.

Ottawa.—St. George's.—The Woman's Auxiliary of this church held its regular monthly meeting last week in the parish hall. Reports of the work done during the month were presented, of which the chief item was the packing of a bale for the Lytton Hospital at Spirit River. This bale was shipped on Thursday. Arrangements were also made in view of entertaining some of the delegates to the Triennial Conference to be held in Ottawa in the fall. Mrs. Tilton presided.

The St. Barnabas' Guild held its regular monthly meeting last week in Lauder Memorial Hall, with the District Chaplain, the Rev. Canon Kitson, in the chair. An important item of business was the reading of Mrs. C. S. Houston's resignation with much regret. Mrs. Houston is obliged to cease from her good works in the Guild owing to a long-continued illness. Corporate Communion will be celebrated on the morning of St. Barnabas' Day, Thursday, June 11th. Arrangements were also made for the picnic, which will be held on Saturday, June 13th.

A very pleasing entertainment was given last week in this hall under the auspices of the Church of England School for Girls. A programme consisting of a play, recitations and vocal solos was put on, each number being heartily received. The chair was taken by the Rev. W. A. Read, the rector of St. Luke's.

NIAGARA.

Hamilton.—The Niagara Local Assembly of the Daughters of the King met in the Church of the Ascension schoolroom on Monday evening, May 4th. Representatives were present from all the local chapters—senior and junior—and gave interesting reports. The chief event of the evening was a Conference on Work in the Chapter and individually. In connection with this subject interesting papers were presented by the Presidents of the different Chapters. The necessity, privilege and responsibility of Bible study and prayer, both in the Chapter and individually, were forcibly brought out. At the close of the meeting different members offered special prayers for objects in which the Daughters of the King are especially interested.

RUPERT'S LAND.

Winnipeg.—St. Jude's.—The annual meeting of the Girls' Auxiliary of this church, was held on Thursday evening, May 21st. The Treasurer's report showed receipts of \$47.55, almost all of which had been disbursed. The Auxiliary will meet during the summer on the last Wednesday in each month. The following officers were elected: Hon. President, Mrs. Horrobin; President, Miss L. Barber; Vice-President, Miss E. Barber; Secretary, Miss Shand; Treasurer, Miss Stone.

Home & Foreign Church News
From our own Correspondents.

NOVA SCOTIA.

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

Charlottetown.—St. Peter's Cathedral.—The Rev. Canon Simpson celebrated the silver jubilee of his ordination to the priesthood on Sunday, May 24th. There were an unusually large number of communicants at both of the celebrations. The clergy of the province, in honour of the event and as a token of their goodwill and esteem towards him, presented the reverend gentlemen with a

handsome suit case. The members of the congregation made a special offering on May 24th, which was presented to the rector. This sum amounted to \$226. In addition to this sum of money they presented him with the following address: "St. Peter's Cathedral, Charlottetown, P.E.I., May 26th, 1908, to the Rev. Canon Simpson, M.A., Reverend and Dear Sir,—Your parishioners desire, through us, to offer their congratulations to you upon the occasion of the "Silver Jubilee" of your ordination to the Priesthood, to convey to you the assurance of their sincere and affectionate appreciation of your long and faithful pastorate, and to wish you many more years of successful work in the service of the Church. They also desire to express their appreciation of the well deserved recognition of your talents, your service and your worth which the Lord Bishop of the Diocese of Nova Scotia has shown in having appointed you Canon of the Cathedral. They beg to congratulate you upon your having been chosen a delegate to the Pan-Anglican Conference, and heartily wish you 'bon voyage,' a pleasant and profitable visit in England and a safe return. They ask that you will accept the accompanying purse as a tangible token of these sentiments. We are, dear sir, your faithful parishioners. On behalf of the congregation, W. H. Stewart, F. R. Foster, L. E. Brecken, churchwardens.

Maitland.—The Rev. G. R. and Mrs. Martell just prior to their leaving this place for Truro, were presented with a silver salver and tea-service suitably inscribed. The parishioners of Lattie's Brook presented Mr. Martell with an appreciative address and an oak writing desk.

Truro.—Christ Church.—The Rev. G. R. and Mrs. Martell were given a hearty welcome to their new sphere of labour by the parishioners of this church on Wednesday evening, May 27th. During the evening a musical programme was given. The reception passed off very well, and was a most successful affair in every way.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—A special service of farewell to the various delegates going to the Pan-Anglican Congress, numbering between 40 and 50 in all, was held in this cathedral on Friday evening last. Those taking part in it were the Ven. Archdeacon Norton, the rector; the Rev. Canon Baylis, the Rev. F. J. Sawers, and the Rev. Dr. Symonds, the vicar, who preached the sermon, choosing for his text, Acts 15:22. Both sermon and service were most impressive throughout. About 40 of the delegates sailed on the Dominion Liner S.S. "Southwark" next morning for Liverpool, the Ven. Archdeacon Ker being one of the number. The Lord Bishop of Montreal sailed by the C.P.R. S.S. "Empress of Ireland," from Quebec for Liverpool on Friday afternoon last.

Diocesan Theological College.—The Corporation of this college held its annual meeting on May 10th, when Mr. R. Wilson-Smith, Honorary Treasurer, submitted the financial statement for the year, which, on the whole, was satisfactory, and showed that the college required about two thousand dollars additional revenue in order to carry on its work. The Rev. Principal Rexford submitted on behalf of the Board of Governors a statement of the work of the year, which showed that the attendance had been the largest in the history of the college and the results of the Easter examinations were quite above the average. The students are engaged in summer work from the Diocese of Montreal to British Columbia. The retiring members of the Board of Governors were re-elected and Mr. D. W. Ross was elected to fill the vacancy caused by the death of Mr. W. J. Learmont. A special vote of thanks was tendered to the Finance Committee, and especially to Mr. Wilson-Smith, the chairman of this committee, for the admirable manner in which the financial arrangements of the college had been managed during the year. There were present at the meeting the Very Rev. Dean Evans, in the chair; the Very Rev. Archdeacon Norton, the Rev. Frank Charters, the Rev. H. E. Horsey, the Rev. W. W. Craig, Rural Dean Sanders, the Rev. D. Abbott Smith, Mr. R. Wilson-Smith, Dr. Alex. Johnson, and the Rev. Principal Rexford.

Outrement.—Church of the Ascension.—The Anglican Young People's Association connected with this church, held their first annual banquet on Tuesday evening, May 19th, the Rev. James L. Flanagan occupied the chair. The financial statement, which was submitted by the Secretary, showed this Branch of the Association was flourishing. Speeches were delivered in the course of

the evening, while Miss R. Elliott, Miss Grimsdale, Miss E. Lambly, Mr. Mortimer and Mr. Thomas, contributed to the success of the gathering by rendering musical selections.

Sabrevois College.—The closing exercises of Sabrevois College took place on Friday evening, the 22nd May, Bishop Carmichael being present, and distributing the prizes. There was a large gathering and the report submitted by the Rev. H. E. Benoit proved a most satisfactory one. The school opened on the first of last October, when 175 applications were received, of which 100 pupils were admitted, registered in the books, and classified as follows: Forty-nine English, 24 French, 9 French and English, and 18 of other nationalities. The school had had to contend against an outbreak of mumps, which in the months of March and April attacked thirty-four of the pupils. In consequence, the studies and classes were sadly broken up, particularly in the matriculation class, where eleven out of thirteen pupils were in the sick ward from ten to twenty-two days. So only six candidates were presented for the matriculation examination. Three of the last year pupils were successful in their examinations at McGill, one in the final division taking first-class honours in French, in English and in physical geography; and two in the preliminary alone. Four pupils were successful in their examinations at the Dominion College of Music last month, and were awarded certificates of merit, two in the junior division and two in the elementary, while three other girls will present themselves for the same examination in June. The school, said the report, aimed at training for the trades, business and the professions, and at preparing such as God called to the ministry, and above all at bringing every pupil to learn of God and to live in humble obedience to Christ. "Little more than one year ago," said the report, "we lost one great friend and leader, Archbishop Bond, and this year there had passed away one who also was a lifelong friend and supporter of the Sabrevois Mission. The late Mrs. M. H. Gault had already long been a member of the Montreal Ladies' Association when in the year 1879 she was elected President of the Ladies' Committee, a post she occupied with singular efficiency for nearly thirty years. Mrs. Gault had a deep interest in the work of this Mission and her benefactions to its cause were innumerable. It was the sixtieth anniversary of the beginning of the Sabrevois Mission and this year also completed a quarter century since the present Sabrevois College building was erected. More ample means are required and more ample accommodation must be provided. No time should be lost in securing land in a more desirable locality." Of the twenty-five persons confirmed in L'Eglise du Redempteur lately eleven were pupils of the school. Referring to the honour of His Lordship's presence, Principal Benoit said: "We French-speaking people who have cast in our lot with the great historic Church of England would assure Your Lordship of our loyalty and most loving obedience, and we pray that you may long be spared to preside over the Church in this diocese, and on the eve of your departure for Lambeth we wish you a prosperous journey and a joyous and safe return to Canada." (Applause.) There were addresses to the pupils by the Ven. Archdeacon Ker, the Rev. H. A. Dixon, and a musical programme, with recitations, was executed by the pupils.

St. Martin's.—The Lord Bishop of the diocese held a Confirmation service in this church on Tuesday evening, May 26th, when he conferred the Apostolic Rite upon thirty-four candidates, twelve of whom were either men or boys. The candidates were presented to the Bishop by the Rev. G. Osborne Troop, the rector of the parish. His Lordship was attended by the Rev. Canon Baylis, one of his chaplains.

Point St. Charles.—Grace Church.—The congregation of Grace Church, Point St. Charles, assembled in the lecture hall of the church on Tuesday evening the 26th ult. to bid Godspeed to the Ven. Archdeacon Ker and his wife, who sailed on Saturday morning last for London to attend the Pan-Anglican Congress, to which the Archdeacon has been appointed a delegate. Mr. George Jenkins, the rector's warden, presided, and in a brief speech expressed the affection of the congregation for the rector and Mrs. Ker, and after wishing them an enjoyable trip, presented Dr. Ker with a well-filled purse. The Ladies' Aid Society presented Mrs. Ker with a handbag. Speeches were made by the people's warden, Mr. Dancy, Dr. Carmichael, and Mr. H. Powles, after which refreshments were served, the meeting closing with many handshakes and good wishes for a pleasant voyage.

Sutton Junction.—The corner stone of the church here, which is to be dedicated to St. Aidan, was laid on Friday, 22nd May, by the Venerable

Archdeacon Davidson, of Frelighsburg, assisted by the incumbent, the Rev. E. P. Judge, the Rev. Rural Dean Carmichael, H. Plaisted, J. H. Bell and Wm. Garner. The ceremony and service completed, short addresses were given by all the clergy and by Mr. N. P. Emerson. Dinner and tea were served in the hall close by, by the ladies of the congregation.

Mansonville.—A Clericus of the Deanery of Bromie met at this place on the 21st May. Holy Communion was celebrated at 10.30 a.m. in the parish church by the Rev. W. Garner, the incumbent, followed by a devotional address from the Rev. J. H. Bell, Sutton. Beside the above there were also present the Revs. R. D. Mills, Waterloo; F. W. Steacey, Adamville; Rev. W. Wilson, Bolton; Rev. J. M. Coffin, Glen Sutton; Rural Dean Carmichael, Knowlton. After the service the clergymen met at the parsonage and engaged in sacred study, basing the same upon Titus III., verse 1 et seq., Greek Testament, ably led by the Rev. F. W. Steacey. After lunch at the parsonage the business meeting was held, when several of the appointed speakers being absent, a brisk discussion took place upon the use of unfermented as against fermented wine in the celebration of the Holy Communion. The Rev. F. W. Steacey read his paper on "Marriage Service Laws," which was very instructive and showed careful preparation. Votes of thanks were given to the Rev. W. and Mrs. Garner, and a service in the church brought to a close a very instructive and also profitable day. The next Clericus will meet at Glen Sutton in August.

ONTARIO.

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

Kingston.—The Executive Committee of the Synod of Ontario met on Thursday morning, the 21st ult., to receive the reports of the various committees, which had held half-yearly sessions during the week. These reports have an especial interest, as this meeting takes the place of annual Synod, because of the Bishop's absence. Dean Farthing, Bishop's Commissary, presided. It was resolved that the professional auditors, like the other officers, elected yearly, should act until their successors were elected. The petition of the vestry of Merrickville Church, for permission to mortgage the lot upon which the new church is being built, was granted. The Mission Board reported a shortage of \$2,356 on last year's accounts, in an expenditure of \$9,904, causing an overdraft. The offerings were \$200 below those of previous year, which showed a deficit also and a shrinkage. The missionary deputation plan had been abandoned, with bad effect. The board cut down ten missions \$50 each, and will deal with others, temporarily filled with students, or where missionaries are not successful, in the fall. A special committee has been charged to revise the whole plan of stations and stipends, therefore the present grants will not extend beyond December 31st. The grants made were:—\$100, Marmora; \$150, Tweed, Lansdowne, Front, Rawdon, Wellington; \$200, Ernesttown, Pittsburgh; \$250, Augusta, Marysburg, Mallorytown; \$300, Shannonville, Selby, Westport; \$350, Loughboro, Parham, Sharbot Lake; \$400, Bancroft, Clarendon, Bannockburn, Coe Hill, Maynooth; \$500, North Addington, Specials, Ernesttown, \$100; Marlbank, \$100; Sharbot Lake, \$50; Edwardsburg, \$50; Marmora, \$50; Simcoe Island, \$25. Grants were also made for students for summer service at California, Bancroft and Maynooth. The diocesan agent, the Rev. W. W. Burton, reported having visited six parishes and received \$5,485 in subscriptions, where \$3,854, was given before. The greatest increase was at Christ Church, Belleville, where pledges for stipend rose from \$863 to \$2,072, and for diocesan missions from \$35 to \$246. There were renewals and small increases in Leeds Rear, Selby, Elizabethtown, Camden East and Tamworth. Upon the diocesan augmentation subscriptions \$695 was amount received during the Synod year, and transferred to See House Fund. The committee recommended action on delinquent notes. The audit committee reported the accounts, as audited professionally, were absolutely correct. The funds exceed \$468,000. The Education Committee reported only three students under sustentation at Trinity College, and emphasized the need for more candidates if missions are not to be vacant, or the stations supplied by lay readers. A call was made for a Canadian paper for Sunday School, for local conferences for the schools, instead of a central conference, as was proposed; and urging the formation of Junior S. A. B. Chapters, possible in every parish, and an excellent means of

church help. The Episcopal Fund Committee reported an income of \$2,653 with outlay of \$3,153, but about \$1,200 of interest is outstanding. The Superannuation Committee have placed the Rev. E. Scammell and the Rev. J. W. Forsythe upon their list of beneficiaries, relieving the Mission Board of the payments. The General Mission Board reported offerings from parishes of \$0,081. The Woman's Auxiliary gave \$3,100 in addition, a still more creditable offering. The diocese was the only one in Eastern Canada paying its apportionment in full for 1907. A committee composed of the Dean, the Rev. O. G. Dobbs, and Edw. J. B. Pense, was appointed to arrange for Sunday addresses. Four missionaries, the Rev. Messrs. Westgate, Gould, Hamilton and Shortt, will be at their service. The Widows' and Orphans' Committee reported payment of an unusual number of annuities, leaving an overdraft of \$783, due in large part to non-payment of fees by clergymen, Mrs. Auston and Mrs. Baker, widows of clergymen, were added to the list of annuitants. On the old debt, set apart for special appeal, \$713 had been received from the Woman's Auxiliary, a thank-offering, and but \$362 remains on the debt. Hereafter each parish will be notified of the amount it should give in its annual collection, to adequately sustain the fund. It was resolved that those parishes which were not canvassed for the thank-offering, be appealed to for the deserving Widows' and Orphans' Fund, and an agent be appointed to undertake the canvass. On the thank-offering to be presented in St. Paul's Cathedral, London, \$4,600 had been returned by the Rev. J. W. Jones, and \$647 by the Rev. O. G. Dobbs. The unpaid pledges will so increase the fund, that \$5,000 will be carried to England by Dr. Rogers, to be eventually paid into the Diocesan Episcopal Endowment. Mr. Jones' commission and expense account was \$616. A hearty vote of appreciation of the two canvassers was passed. The proposal for a diocesan conference this Fall was negatived. It was resolved to print the annual reports and financial statements forthwith, as there will be no Synod Journal; also to procure for the journal of 1909, the names of churchwardens that they may be available for due notice of canonical collections. A committee was appointed to enquire into the ownership and administration of graveyards. Mr. Pense was delegated to convey to Mrs. E. H. Baker, the deep sense of sympathy over the loss of her husband, the long service, devoted and beloved clergyman and canon of the diocese. The Mission Board was of the opinion that the time had come to revise the whole scheme of diocesan missions, and the Very Rev. the Dean of Ontario, the Rev. W. W. Burton, and Mr. E. J. B. Pense, were appointed a committee to consider the report.

Belleville.—St. Thomas.—The Church Hall was crowded on the evening of Thursday, May 21st, by the parishioners who had gathered together for the purpose of bidding farewell to the rector, the Rev. Rural Dean Beamish, who has since then gone to London as one of the delegates from this diocese to attend the Pan-Anglican Congress. During the evening the rector was presented on behalf of the congregation, by the two churchwardens, Messrs. F. B. Hudson and S. A. Lockwood, with a purse of gold and a cheque, the whole amounting to the sum of \$245, to help in defraying his expenses. The Rev. G. R. Beamish gratefully and feelingly acknowledged the gift. A short musical programme was given during the evening, which was followed by a very amusing little dramatic sketch at the close of which refreshments were served. The meeting, which was a most pleasant one, broke up about 11 o'clock. Mr. Beamish sailed on the 30th ult. for England from New York.

Westport.—St. Paul's.—Before leaving this place to enter upon his new duties at Brantford, the people of Westport as a whole, foregathered in the Town Hall on the evening of the 18th ult., for the purpose of taking a public farewell of the Rev. H. F. D. Woodcock. On this occasion an address was presented to him which was read by the Reeve, Mr. M. E. Mulville. This was accompanied by a well-filled purse of gold, which Mr. D. D. E. Foley presented to Mr. Woodcock, who fittingly acknowledged the gift. On the following Friday evening, there was a meeting of the congregation of this church, when the Rev. H. F. D. Woodcock was presented with an address and a handsome travelling bag. The address was read by Mr. T. A. Jeacle, and the bag was presented by Mr. R. A. Whitney. The Rev. C. F. Clarke, of Maberley, acted as chairman. In addition to the above, Mr. Woodcock was presented, prior to leaving Westport, by his parishioners at Bedford Mills, with an address and a solid silver private communion service. The

Committee... of \$3,000... placed the... W. Forsythe... the Mis-... general Mis-... parishes of... \$3,100 in... ring. The... Canada pay-... 7. A com-... Rev. O. G... appointed to... missioners, ... amilton and... Widows' and... it of an un-... overdraft... nent of fees... Mrs. Baker... the list of... for special... he Woman's... 362 remains... l be notified... nual collec-... It was re-... not can-... ealed to for... Fund, and... he canvass... n St. Paul's... returned by... Rev. O. G... increase the... England by... l into the... Jones' com-... A hearty... vassers was... conference... ved to print... nents forth-... al; also to... e names of... ble for due... mmittee was... hip and ad-... se was dele-... r, the deep... er husband... l clergyman... sion Board... come to re-... ssions, and... the Rev. W... ense, were... e report.

Rev. A. O. Cook, of Portsmouth, has been appointed to succeed Mr. Woodcock as rector of this parish.

Selby.—St. John's.—On Friday evening, May 22nd, the parishioners met at the rectory for the purpose of saying farewell to the Rev. T. F. and Mrs. Dowdell on the eve of their departure from the parish to take up work elsewhere. At the same time they took the opportunity of presenting them with an address in which they expressed their deep sense of appreciation of their unremitting and faithful labours in the parish whilst they had been resident amongst them, and as a further token of their esteem and regard they presented them with a very useful gift which took the form of a china tea-service. The address was signed on behalf of the parishioners by the two churchwardens and the delegate to Synod. The Rev. T. F. Dowdell warmly thanked the donors, on behalf of his wife and himself, for their gift and kind words of appreciation.

Tamworth.—At the adjourned Easter vestry meeting Messrs James M. L. Wheeler and Daniel Hinchey were appointed churchwardens for the ensuing twelve months.

OTTAWA.

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

Ottawa.—This is a busy week in Church circles in this city. The annual meeting of Synod being in progress, and when its deliberations conclude, or before that if the business is not finished, this (Thursday) evening, the Bishop and the delegates from this diocese to the Pan-Anglican Congress leave for Montreal whence they will sail for the Old Land. Synod opened on Monday evening, with the usual service in Christ Church Cathedral, which was largely attended by both clerical and lay delegates. The sermon was preached by the Rev. George Bousfield, rector of St. Margaret's, Janeville. The Bishop has appointed the Ven. Archdeacon Bogert to act as precentor of the Synod, and the Revs. C. B. Clarke and R. J. Dunsbrille, as chaplains. The business sessions opened on Tuesday morning, when, after preliminaries had been disposed of, His Lordship's annual charge was delivered and ordered to be printed for distribution. Several matters of more than usual interest and importance are being considered at this meeting, a fuller report of which will be given in next week's "Churchman."

Beachburg.—St. Augustine's.—An entertainment in the form of a "Birthday Party" was given under the auspices of this church, at the rectory here, on Monday evening, May 25th, at which the net proceeds were \$110. There was a larger attendance of people, who were well pleased with the programme provided, which consisted of vocal and instrumental music, recitations, etc. Refreshments were also provided. Tuesday, being St. Augustine's Day, was observed by a celebration of the Holy Communion at 8 a.m., with Evensong at 7.30 p.m., the sermon in the evening being preached by the Rev. Geo. E. Fletcher, B.A., of Cobden, who was also the celebrant at the early service. This Mission is in a flourishing condition, as the people are taking hold of the work enthusiastically under the leadership of the new incumbent.

TORONTO

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

Indian Orphan Work.—Many grateful thanks to the following kind friends who have not forgotten these little ones in India. Miss Grout, Grimsby, \$1; Master Nelles Rutherford, 25 cents; both for famine relief; Mrs. Tench, Chicago, for another year's support of orphan, \$15; Friend, London, famine relief, \$2; Friend, Victoria, famine relief, \$10; Sister Sarah, Dundas, famine relief, \$2; Anon., Toronto, \$8; Miss Julian, orphan support, \$30; Miss M. E. Austin, Quebec, \$4. As there are always many of these little ones to take care of and especially in years of famine, I shall be so thankful to any who will bear them in mind and if so inclined give either the \$15 required to support a child for a year, or whatever sum they may feel disposed towards making up that amount. The care of little children appeals, does it not, to all warm hearts. Please address contributions to Miss Macklem, 30 Hawthorne Ave., Rosedale, Toronto.

St. Andrew-by-the-Lake.—This church, which is situated at Centre Island, will be in charge of the Rev. W. T. Hallam, M.A., during the summer months. Mr. Hallam has been assisting the Rev. Canon Baldwin at All Saints' during the past winter. The church at Hanlan's Point has been placed in charge of the Rev. L. E. Davis, M.A., who is a son of the Very Rev. Dean Davis, of Huron. Both churches will be open for Divine service on Sunday next, June 7th.

Church of the Messiah.—A special campaign of missionary education was carried out last week in connection with this church. One of the features of interest has been a missionary exhibition which has been in charge of Mr. Herbert Mortimer. On Monday evening, the Rev. P. G. Kawai, of Japan, gave an address which was followed by an illustrated lecture on the Canadian North-West by Mr. J. M. McWhinney, who is ex-Treasurer of the M.S.C.C. The special feature on Tuesday evening was the presentation of a service of song entitled, "Kardoo," in which the story of a Hindu widow is recited. On Wednesday evening, Miss Hoyles gave an address on "India," and at the closing meeting on Thursday night, addresses were given by the Rev. Canon O'Meara, of Wycliffe College; the Rev. R. M. Millman, curate of St. Anne's, Brockton, who has been accepted for missionary work in Japan, and the Hon. A. B. Morine.

St. Monica.—The members of the congregation of this Mission Church, of which the Rev. Robert Gay is the priest-in-charge, will hold a grand floral fete on Saturday next, June 6th, for the purpose of clearing off a debt on the church building of \$337. It is only fair to the congregation to say that, having been provided with the building, they have furnished it themselves, put in the furnace, paid for their present organ and many other improvements to the interior at their own expense. The church property is being fenced in, and the exterior appearances are to be much improved by the planting of trees and shrubs and flower beds, with the prospect of two tennis courts for next season. All this speaks well for the energies of the settlers from the Old Land. During the past winter the Entertainment Committee have provided several splendid concerts, the proceeds of which they have devoted to the Building Fund of the Church. This church is situated right in the centre of the east and Shacketown district, and is thoroughly deserving of all the assistance and sympathy which is given to it. Any contributions or donations would be thankfully received and acknowledged by Mr. T. H. A. Hird, of 45 Elmer Avenue, City, who is the rector's warden. The members of the minstrel troupe of the church purpose giving two performances at the floral fete on Saturday next. The church is situated at the corner of Ashdale Avenue and Gerrard Street.

Wycliffe College.—On Ascension Day, May 28th, an ordination service was held in this college by the Right Rev. W. D. Reeve, D.D., Assistant Bishop, when the following candidates were ordained to the Diaconate:—J. M. Blodgett, and T. H. Stanley, B.A. Mr. Stanley is to take duty in the diocese of Nova Scotia, and Mr. Blodgett in the Diocese of Rupert's Land.

Balmly Beach.—St. Aidan's.—This church, which heretofore has been a Mission of St. John's, Norway, has been set apart by His Grace the Archbishop as a separate parish, and its boundaries defined. The Rev. E. A. McIntyre, M.A., has been duly appointed and licensed as its first rector.

Wychwood.—St. Michael and All Angels.—The Rev. P. T. Migust, of St. Jacques, Guernsey, Channel Islands, preached in this church both morning and evening on Sunday last. Mr. Migust, who has been in charge for some time past, of the important parish of St. Marie des Castel, Guernsey, is making a short visit to this Province in which he formerly held several appointments.

NIACARA.

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

Thorold.—St. John's.—The Rev. Wm. P. Lyon left for England on the Steamship "Southwark" last Saturday, and will be absent until July 1st.

Georgetown.—The Bishop of the diocese has granted three months' leave of absence to the Rev. Robt. Atkinson. During his vacation the services and parish duty have been undertaken by the Revs. Canon Henderson, Rural Dean Belt, S. C. Noxon, Mr. R. B. Lowndes and others. Mr. Atkinson will attend the service at St. Paul's

Cathedral on the 24th June, and the Diamond Jubilee of St. Augustine's College, Canterbury, of which college he is a graduate. Mr. Atkinson is taking the first vacation for many years, and leaves with many tokens of affection from his parishioners who hope for his safe return to his work among them.

HURON.

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

London.—The Diocesan Synod.—The Diocesan Synod met in this city on Tuesday morning, May 26th, at 8 a.m., the clergy met at breakfast at Friend's Restaurant and at the close of that meal an informal meeting was held with the Rev. Principal Waller in the chair. An address on "The Ordering of the Deacons," was delivered by the Rev. Rural Dean Ridley, of Galt. The Deacons, he pointed out, are the lowest order in the clergy, but are yet a sacred order. Christ Himself was a Deacon before entering the higher service, and by his actions in this office is an example to all. The responsibility of choosing and ordering the Deacons, he stated, is marked in the service, which properly demands that all Deacons be loyal to the Scriptures and give their lives to the service of Christ. The Rev. J. W. Jones, of Adelaide, and Mr. Chas. Jenkins, of Petrolia, led the discussion upon this paper. Mr. Jenkins, who for many years has been leading a movement for the expansion of the Ordinal of Bishops, to make it possible for business men to hold this position, stated his views on the matter. He traced the history of the Deacons, showing that there would be nothing incongruous in men engaged in business pursuits, occupying this high office, while there was much which would thus be gained.

At 10.30 a.m. all the clergy assembled fully robed in Bishop Cronyn Hall and led by the choir of the cathedral marched in procession thereto. The Very Rev. Dr. DuMoulin, Dean of Ohio, preached a powerful sermon from the text, "Seek ye first the Kingdom of God," St. Matthew 6:33.

At 2.30 p.m. at the opening business session of the Synod, the Rev. Canon Hicks, Simcoe, was elected Clerical Secretary, and Mr. J. P. Bucke, of Sarnia, Lay Secretary. Messrs. A. A. Booker and A. Ellis were appointed official auditors for the Synod. At the conclusion of this business the Right Rev. Bishop Williams, D.D., delivered his Charge, which was of a most encouraging nature, showing that a great advance had been made in Church matters all along the line during the past year. In his Charge the Bishop said as follows: "We are thankful that while in the great financial centers of the world there has been great stringency, and that while in other parts of the Dominion the unexampled prosperity of the last few years has been temporarily checked, neither has very seriously affected this diocese. At all events, if it has our people have not allowed it to interfere seriously with their Church-giving, for our contributions are larger than in any previous year in our history, and a larger number of new churches have been erected than within any previous year in my memory, while a number of older churches have been freed from debt and consecrated. My Charge this year is largely concerned with questions of internal economy. The jubilee has come and gone, and the contribution to the Jubilee Fund up to the present time amounts to \$12,912.49. After paying all expenses there remains on hand about \$11,785. Though not equal to the amount aimed at, the sum realized is substantial, and my advice to the Synod is to leave the fund to accumulate at compound interest, until it will amount to the \$20,000 originally contemplated. In the interval we shall be no worse off than we are now, and when the \$20,000 will have reached, the Episcopal Fund will have been placed upon a secure basis. The financial statement is, on the whole, most satisfactory. The net result of the year's work may be summed up by saying that while we began the year with an adverse balance of \$522.06, we closed it with a credit balance of \$624.38. The abandonment of the old cast-iron rule for the division of the Diocesan collections has worked well. The subject of Church extension was brought to your notice in my Charge last year, also the desirability of starting a Jubilee Church Extension Fund. The matter has lain dormant, but now I want to urge this subject once more upon the Synod, and wish them to take hold of it firmly, for unless we extend we cannot hold what we have. The subject of extension has not in recent years received at the hands of the Synod or of the Church people generally the attention or the support which it merits. With the advent of the Synod, Church extension practically ceased, and was replaced by the subject of maintenance. We stopped assisting Church extension before we had occupied the ground with churches. The in-

evitable result followed—hundreds and thousands of Church people were lost to the Church chiefly through the fact that our church buildings were so far apart and inaccessible. That condition still obtains, and there are whole townships in this diocese to-day without one church edifice belonging to the Church of England. Two new factors are now pressing the question upon us more strongly than ever before, since the pioneer days of this province. These are, first, the extensive railway development, both steam and electric, that is taking place in the diocese. These new railroads open up new centers and districts, and develop old ones. Secondly, the great influx of Englishmen into the diocese, the majority of whom are at least adherents of the Church of England, constitutes another great opportunity. These are generally farm labourers, mostly poor and often requiring help from rather than helping the Church. But the next generation will be different, and then there are the young men unmarried who have come out to learn farming. In either case they have no means of conveyance to church on Sunday, and if there is no Church of England within six or ten miles, as often happens, they either must stay at home or else attend the nearest place of worship. Moreover, often members of other communions do not always make it easy for their servants to attend their own Church, when that is the Church of England. The question of whether it will be wiser to establish a new Church Extension Fund, or to broaden the application of the Mission Fund, so as to cover extension, as well as maintenance, is one for the Synod to decide. The payment of clerical stipends affects mostly the rural parishes, and the farmers must adopt some different means of providing for their pastors, as the present arrangements are most unsatisfactory. Now the pastor is forced to live on credit, with all the annoyances that encumber such a method of living. It is with pleasure that I announce to the Synod a change that will at least to a small extent affect beneficially our missionary clergy. At the last session of the Woman's Auxiliary it was decided that the \$400 hitherto given towards our Indian Mission should henceforth be given towards the missionary clergy of the diocese to secure high school privileges for their children. The Western University has been taken over by the city, and the main provisions are most satisfactory to us as a Church and as a Synod. The solution of the problem is without doubt the very best solution possible for all concerned. The maintenance of the university is a vital question for London for an efficiently-maintained civic university will make the city an intellectual as well as a commercial center. This step taken by the Council of 1908 will be the most important and progressive step taken by any council within our memory and will form a landmark in the history of the city of education in this country, for this is the first civic university in Canada. Something must be done regarding Huron College by us. Support by annual appeals has failed. The Synod must take the subject up more vigorously and intelligently than it has before done, must have a definite and united policy with respect to Huron College. The college is the nursery out of which have come four-fifths of the clergy of this diocese and, remembering that the demands of the West will more than exhaust the supply from other colleges we are likely to depend in the future as in the past upon our own colleges for the supply of the clergy in Huron. The jubilee of the college will arrive in 1913. I would urge the Synod now to originate a Jubilee Fund for the adequate endowment of the college, to be completed by 1913; \$150,000 would place the college in a sound financial condition and enable us to have the additional professors so imperatively needed. The Laymen's Missionary Movement demands our heartiest support, but let us remember that if the movement is to succeed it must have the guidance and sympathetic cooperation of the clergy. The interest of the people will never arise above the interest of the clergyman. Our laymen have all too long been sleeping partners in the great business of the Church. The Compilation Committee has completed its work and it now remains for the General Synod and General Hymnal Committee to consider the Hymn Book that has been compiled. The book is of the most comprehensive nature. It is not a party book. The Church did not want a party book. The subject of Church union is not so prominent as it was, but it is by no means dead. As far as the Church of England is concerned, the present year will witness one of the most important discussions on the subject, and perhaps see more progress than has been made within the last twenty years. I desire to touch upon two points only: (1) The report made by the General Synod Committee, and (2) the true point involved in the term, "historic episcopate." First the report has been misconstrued in a most astonishing manner. It will be noticed that not a word is said as to what was to be the status in the proposed united

Church of those who are now ministers in their respective communions, but not ordained by duly consecrated Bishops, and yet the critics jumped to the conclusion that the report proposed to accept them all without re-ordination. The Church of England is prepared to sacrifice more for the sake of unity than of the other Churches. We do not ask them to give up anything which they regard as essential. We only ask them to receive something which they do not now possess and which we believe to be essential, historic unity. In the final solution of the question of unity the Church of England is destined to take a leading part, because of the middle ground which it occupies between the reformed and the unreformed communions." A very hearty vote of thanks was passed to Dean DuMoulin, of Ohio, for the splendid sermon he had delivered at the opening of the Synod. The evening session was given over entirely to receiving and adopting the reports of the Executive Committee. All were found very satisfactory, and indicate steady growth throughout the diocese. The total diocesan income, exclusive of the amounts which each Church contributed for its own maintenance, was \$41,882.79, as compared with \$31,853 in 1907. Of this amount the Woman's Auxiliary gave \$2,367.62. The question of a Travelling Secretary for the Sunday Schools and Anglican Young People's Association was urged and as soon as funds are available he will be appointed. After the regular session the committee on the Bishop's Charge, composed of Rev. Canon Dann, Rev. R. S. Howard, Rev. T. G. A. Wright, Rev. F. A. P. Chadwick, Rev. S. F. Robinson, Rev. W. T. Hill and Rev. Dyson Hague and Messrs. Charles Jenkins (Petrolea), Henry Macklin, His Honor Judge Ermatinger (St. Thomas), and Mr. Frank Metcalf (Blyth), met. Bishop Williams reported that during the year he had held 119 Confirmation classes, and that 1,413 candidates were confirmed. The Ven. Archdeacon Young, who was appointed the Bishop's Commissary during His Lordship's absence in England, reported as follows: Your committee, under the powers conferred by the Synod last session (1907) entered into an agreement for a period of five years, dating from December 13th, 1907, with the Trusts and Guarantee Company, Limited, whereby the company agrees to collect and pay to the Synod both the principal and interest of all loans made by the Synod prior to the date of the agreement at a uniform charge of 2 per cent. on the interest collected, and to act as agent of the Synod in making new loans, guaranteeing such loans made through it, both as to principal and interest, and agrees to pay such interest—on Ontario loans, Sudbury and East, 5 per cent. and on loans west of Sudbury and outside Ontario at 6½ per cent.—on May 1st and November 1st, in each and every year, without charge to the Synod.

Wednesday, 27th.—At the morning session the proposed alteration of some of the laws of the Church to enable the clergymen to be changed from one parish to another without a vacancy being first created, brought forth a wide difference of opinion. The first clause which was proposed, making it possible for the representatives of a parish which is vacant to meet with the Bishop, and arrange to call a new clergyman without referring the question back to the congregation. It was carried with little discussion. The second clause, however, which intended to give the Bishop power to interchange the clergymen of two parishes, upon the agreement of all parties, was the cause of much animated discussion. This change also provided a clause for the payment of a sum not to exceed \$25 to help the clergyman bear the expense of the move. The Rev. T. G. A. Wright, Walkerton, thought that such an exchange as was suggested in the amendment was not according to the spirit of the Church, which required that there first be a vacancy before any arrangements for a new clergyman could be made. Mr. Matthew Wilson, K.C., of Chatham, thought on the other hand that a case might easily arise where, without any reflection upon either the clergymen or the congregations, it might be in the best interests of all to have an exchange of clergymen. Mr. A. H. Backus, Aylmer, said that the change in the law should be even more strong, and suggested the removal of the clause stating that such changes could be made only with the consent of all parties. After much more discussion the motion to amend the law as first presented was carried.

The afternoon session was entirely given over to the discussion of the report, brought in by the committee appointed to consider the Charge of the Bishop. As Canon Dann read it, clause by clause, keen discussion took place so that the entire afternoon was occupied in this way. The committee alluded especially to the part of the Charge referring to the extension of the Church, showing how necessary this is, to meet the growing demands of the Churchpeople living throughout the country.

In the evening the annual missionary meeting was held in the Bishop Cronyn Memorial Hall. The Lord Bishop of the diocese presided and there was an excellent attendance. After a most interesting and valuable report had been read by the Rev. J. W. Andrews three inspiring addresses were delivered. The first speaker was the Rev. T. B. R. Westgate, a missionary on furlough from German East Africa, and a graduate of Huron College. In the course of his address, which was full of interesting details of his work in the Mission Field he strongly urged his hearers ever to take a real, live interest in the all-important work of the evangelization of the world. The Hon. A. A. Morine, of Toronto, who followed, in a most eloquent address, dwelt upon the far-reaching importance of the Layman's Missionary Movement. The closing speaker was the Very Rev. Dean DuMoulin, of Cleveland, Ohio, who spoke on missionary work in general. His address was listened to throughout with the closest attention. The meeting, as a whole, was one of the most successful of its kind which has ever been held in London.

Thursday, 28th.—At the morning session the various reports of the different committees were received, some of these bringing out considerable discussion, and a divergence of opinion on the part of the clergymen. The committee on temperance said: "Your committee are pleased to be able to report a continuance of the improvement noted at last Synod in the observance of the license laws of the Province of Ontario, and they are satisfied that so long as the laws at present in force, dealing with the question of temperance are persistently and rigidly enforced, they will go very far to mitigate the evils that are so greatly to be deplored arising from the excessive use of intoxicating beverages." The report of this committee was adopted. The report of the Sunday School Committee showed a most satisfactory condition of affairs. It suggested that the General Synod be petitioned to authorize the establishment of a weekly Sunday School paper for the Anglican Sunday Schools throughout Canada, as the need of such a publication has been much felt of late. The Synod approved of this report, instructing the representative to the General Synod to lay the matter of the publication before that body. The committee upon public morals deplored the increase of profanity and of blasphemy, one clergyman who spoke on the subject stating that even women who claim to be ladies, used such expressions as "Good Heavens." It was resolved that the churches throughout the diocese should bring this matter of profanity to the attention of the police authorities, making them enforce the statute law upon this subject. This report also contained a clause advising that parents acquaint their children with the facts of the origin of their being, as it was believed much would thus be done to stop the awful increase of infant mortality. It was also stated that improper acquaintance with these facts of being was the great reason for the seduction of young girls at the present time. Much discussion took place on this point, no decision having been reached at the time of adjournment.

The Farewell Address.—Just before the midday recess, the clergymen rose to their feet, while the following address was read to the Bishop: "On

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the eve of your departure to attend the gathering of the Bishops at the Pan-Anglican Congress and the Lambeth Conference, your clergy and lay delegates in this Synod assembled, desire to extend to you, their Bishop, their hearty desires and earnest prayers for a prosperous voyage and a safe return. We realize the very great importance of this union of the Bishops, not only of the Church of England, the Church of Ireland, the Episcopal Church of Scotland, the Church of England in Canada, Australia, South Africa, India and the other colonies and dependencies and protectorates of the Empire, but also of the Bishops of the Protestant Episcopal Church of the United States, who are now embraced in one vast unity under the name of the Anglican Communion. Questions of grave importance, provincial, national, international, and imperial will be discussed; and problems ecclesiastical, ethical, ethnical and spiritual will be deliberated and decided upon, not only for the benefit of the great body of Churchmen throughout the world, but also of generations of Churchmen yet to come. While we fully recognize the fact that the Bishops to be assembled in the Lambeth Conference will not exercise any legislative power, we are also aware that their decisions may become the basis of legislative enactments of wide reaching and far extending value in the Synods and deliberative assemblies of the Church. We will, therefore, pray that God, the Holy Ghost, Himself will guide you at all times in all your deliberations, and that the result will be the glory of God and the good of his people, and a fresh realization by Churchmen throughout the world of the greatness of the responsibilities of the Anglican Communion, and the grandeur of its mission in this age of the world as the possible unifier of the Churches of Christendom, and the extension of Christ's kingdom, not only throughout the Empire, but to all mankind." In replying to this address Bishop Williams stated his great appreciation of this show of confidence upon the part of his brethren. He had never doubted the love of the diocese, he was as sure of it as he was of the love of his wife, and yet the expressions, coming before he left the country for a time, sent him away with greater confidence in the diocese, and with a greater resolve to acquire such knowledge as would enable him to do more work for the diocese upon his return.

Afternoon Session.—In the afternoon the discussion continued for some little time on the report of the Public Morals Committee, but on a motion it was decided to drop the question. The Bishop read the results of the casting of the votes that had taken place in the morning for the election of delegates to the General and Provincial Synods and the officers for the Executive Committee. They are as follows:

Delegates to General Synod:—Clerical delegates,—Archdeacon Mackenzie, Canon Dyson Hague, Canon Craig, Rev. G. B. Sage, Archdeacon Hill, Dean Davis, Rev. J. Ridley, Canon Brown; substitutes: Archdeacon Richardson, Archdeacon Young, Rev. J. W. J. Andrew, Rev. T. G. A. Wright, Lay delegates,—C. Jenkins, W. T. Cockshutt, C. C. Hodgins, M.P.P., Judge Ermatinger, E. G. Henderson, V. Cronyn, K.C., M. Wilson, K.C., Judge Barron; substitutes: J. Ransford, H. Macklin, A. H. Backus, E. Paull. Delegates to Provincial Synod:—Clerical delegates,—Archdeacon Mackenzie, Dean Davis, Canon Hague, Canon Craig, Rev. G. B. Sage, Rev. T. G. A. Wright, Archdeacon Hill, Rev. J. Ridley, Archdeacon Richardson, Canon Brown, Archdeacon Young, Rev. J. W. J. Andrew, Canon Hicks, Rev. T. A. Wright, Rev. C. R. Gunne, Rev. J. Ardill; substitutes: Rev. C. Miles, Canon Davis, Rev. I. W. Hodgins, Rev. M. Turnbull. Lay delegates: Judge Ermatinger, C. Jenkins, W. T. Cockshutt, V. Cronyn, K.C., E. G. Henderson, C. C. Hodgins, M.P.P., M. Wilson, J. D. Noble, E. Paull, J. Ransford, H. Macklin, Judge Barron; substitutes: A. H. Backus, Judge Holt, I. B. Lucas, M.P.P., H. M. Pousette.

Executive Committee.—The Executive Committee was elected as follows: Clerical.—Archdeacon Mackenzie, Rev. T. G. A. Wright, Rev. J. W. J. Andrew, Rev. J. Ridley, Rev. C. R. Gunne, Rev. Canon Craig, Rev. Canon Hague, Rev. Canon Hicks, Rev. C. Miles, Dean Davis, Rev. J. Ward, Rev. G. B. Sage, Rev. Canon Davis, Rev. J. Ardill, Rev. T. A. Wright, Rev. Canon Brown, Archdeacon Hill, Rev. W. Lowe, Rev. H. A. Thomas, Rev. J. W. Hodgins, Rev. W. I. Taylor, Rev. Thos. Dobson, Rev. W. A. Graham, Archdeacon Richardson, Rev. D. Deacon, Rev. A. P. Chadwick, Rev. A. G. Dann, Rev. R. S. Howard, Rev. A. B. Farnev, Rev. A. Carlisle, Lay: C. Jenkins, Judge Ermatinger, Dr. Brady, J. P. Bucke, H. Macklin, Judge Holt, W. I. Cockshutt, V. Cronyn, K.C., E. Paull, I. D. Noble, Matthew Wilson, K.C., E. G. Henderson, C. C. Hodgins, M.P.P., F. Metcalf, T. H. Luscombe, I. Ransford, A. H. Backus, Dr. Ellis, H. M. Pousette, J.

Rispin, Judge Barron, I. B. Lucas, M.P.P., G. V. Greenhill, R. M. McElheran, A. E. Kinder, J. K. H. Pope, Judge Robb, Lieut.-Col. McQueen, Lieut.-Col. Fisher. The amendments proposed to Canons 28, 16 and 19 were referred to the Executive Committee to be dealt with. On the motion of Mr. H. Macklin a resolution was passed that a committee be appointed to consider the question of the attendance of lay delegates at the meetings of the Synod to suggest a remedy to improve their present small attendance. Previous to the passing of this motion some discussion took place on the advisability of having the Synod meet at different points through the diocese, and the result was the passing of Mr. Macklin's motion. It was moved, seconded and carried that Mr. E. Manigault, the Assistant Secretary to Synod, be retained in his office for a year pending any changes in the office which may hereafter be made. It was also carried, on the vote of the Synod, that all beneficiaries be paid by cheque on the first day of each month, instead of quarterly, as at present, and that Canon xxviii., section 8, line 5, be changed so as to read, "in twelve equal payments on the first day of each month," and that the said change go into operation October 1st, 1908. The report of the Principal of Huron College was heard and accepted. He reported that the actual number of students who have taken lectures at Huron College during the past session was twenty-seven, of whom, however, only twenty-three sat at the examinations just concluded. Of these, one concludes his course and expects to be ordained on Whit-Sunday. Four or five may be ready next year. The remainder are still in the junior years. One student is definitely pledged for the foreign field, and two are preparing for the North-West under taking the arts course in the Western University, combined with the theological course, and of the rest the majority are also taking advantage of special courses in the university, but will not attain to the B.A. degree.

The Finances.—A condensed statement of receipts and disbursements for the year ending May 21st, 1908, was then submitted and accepted.

Table with financial data: Receipts: Balance on hand, May 21, 1907, \$85 87; Due by Peache Trust on college account, 217 83; Total \$303 70. General fund (Diocesan collection, fees, etc.), \$2,702 58; Scholarship funds—general, Boomer and Grey, 605 00; Special trusts and subscriptions, 400 69; Students' board account, from students, 1,729 90; Total \$5,438 12. Disbursements: General fund, salaries and expense account, \$2,572 13; Scholarship funds, 641 00; Special trusts and scholarships, 430 91; Students' board account—paid matron, 1,386 50; Total \$5,030 54. Balance on hand May 21, 1908, \$578 01; Due by Peache Trust to college, 133 27; Total \$711 28.

Evening Session.—In the evening session the Bishop appointed the different committees for the ensuing year. They are: Committee on Sunday Schools—Rev. Canon Downie, Rev. A. G. Dann, Rev. S. P. Irwin, Rev. Canon Davis, Rev. F. A. P. Chadwick, Rev. G. B. Sage, Mr. R. M. McElheran, Mr. J. K. H. Pope, Mr. A. F. Nash, Mr. F. Metcalf. Committee on Anglican Young People's Association—Rev. Canon Brown, Rev. C. R. Gunne, Rev. John Ridley, Rev. Dyson Hague, Rev. H. T. S. Boyle, Rev. T. B. Howard, Mr. J. K. H. Pope, Col. McQueen, Mr. T. H. Luscombe, Mr. F. E. Macklin, Mr. J. McKinley, Rev. Mr. F. A. Andrews. Board of Missions of Missionary Society Canadian Church—Very Rev. the Dean, Rev. Dyson Hague, Mr. Charles Jenkins, Mr. Matthew Wilson. Representatives to Huron College Council—For one year, Rev. R. S. W. Howard, A. F. Nash; for two years, Rev. J. W. Hodgins, T. F. Dexter; for three years, Ven. Archdeacon Young, F. Metcalf; for four years, Canon Hicks, H. Macklin. Religious Instruction in Schools—Rev. Canon Craig, Rev. Canon Hague, Rev. T. G. Wallace, Rev. T. A. P. Chadwick, Mr. C. C. Hodgins, M.P.P., Mr. J. H. Gunther, Mr. Edwin Paull, Col. Fisher. Committee on Unused Churches—Clerical: Rev. Canon Brown, Rev. M. Turnbull, Rev. Charles Miles, Lay: Mr. G. V. T. Greenhill, Mr. A. H. Backus, Mr. F. H. Luscombe. Committee on Inter-diocesan Reciprocity—Rev. Canon Craig, Rev. Canon Davis, Ven. Archdeacon Young, Mr. F. P. Betts, Mr. J. B. Bucke, Mr. Matthew Wilson. Corresponding

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Committee of General Board of Missions—Diocesan representatives to Board of Missionary Society Canadian Church: The Archdeacons, Rural Deans, Rev. J. W. J. Andrew, Rev. A. G. Dann, The Chancellor, Mr. Henry Macklin, Mr. Jos. Stanley. Delegates to Inter-diocesan Sunday School Committee—Rev. Canon Downie, Mr. John B. Dale. Committee on Bishop Baldwin Memorial Scholarship—The Very Rev. the Dean, the Archdeacons, Rev. Canon Hague, Rev. J. W. J. Andrew, Rev. H. A. Thomas, the Chancellor, Mr. Matthew Wilson, Mr. John Ransford, Mr. T. R. Luscombe. Committee on State of Religion and Morality—The Very Rev. the Dean, Rev. Canon Hague, Ven. Archdeacon Hill, Rev. William Lowe, Ven. Archdeacon Richardson, Rev. Canon Downie, Rev. J. W. Hodgins, Rev. Canon Hicks, Rev. W. J. Taylor, Judge Robb, Judge Holt, I. B. Lucas, Chas. Jenkins, A. H. Backus, T. H. Luscombe, J. H. Thompson, E. G. Henderson. Indian Memorial Committee—Charles Jenkins, Matthew Wilson, W. T. Cockshutt. On the motion of the Rev. Mr. Hind a committee was appointed by the Bishop to deal with the finances in the diocese. A report from Trinity College, Toronto, was received and accepted. It was moved by the Rev. Mr. J. W. Hodgins and seconded by A. H. Backus that a hearty vote of thanks be tendered the Clerical Secretary, Canon Hicks, and the Rev. Mr. J. W. J. Andrew, Secretary of the M.S.C.C. An honorarium of twenty-five dollars were also included in the motion and the grant was made to the Clerical Secretary by the Synod and to the M.S.C.C. Secretary by that body. Both these motions were carried and another, proposed by the Rev. Mr. Andrew and seconded by Canon Downie, that a hearty vote of thanks be tendered the citizens of London for the hospitality extended by them to the members of the Synod. This was the last business that the Synod had to transact and the Bishop arose to deliver an address to the delegates before the meeting was adjourned. "The Synod has now concluded the work of another year," he said, "and I think this has been the most practical Synod in years. I rejoice that the Synod took up the matter of Church extension and I look for great development as a result of the action. I rejoice also that the Synod has given a clear pronouncement on the barroom question and has passed strong condemnation on the habit of profanity that is so prevalent at the present time. "I hope that the different committees will set to work as soon as possible, so that they may have mature conclusions to place before the Synod at the next meeting." He then thanked them once more for the address presented to him during the afternoon and said that he hoped that the work that is to be done by the Church in the Old Land will be most successful. The Doxology was sung and the meeting closed with the Benediction, which was pronounced by the Bishop. The Lord Bishop accompanied by the other delegates, left next morning for Montreal en route for London, where he will be present at both the Pan-Anglican Congress and, later on, the Lambeth Conference. Huron College.—The Bishop of Huron's Prize, which is awarded on combined results of the two sermon tests and Greek Testament (St. John) has been won by Mr. N. L. Ward. The examiners were Right Rev. the Lord Bishop of Huron, Rev. Principal Waller, Very Rev. Dean Davis, Rev. Archdeacon Richardson, Rev. G. B. Sage, Rev. R. S. W. Howard, Rev. A. G. Dann, Rev. J. G. Perdue. The papers in all subjects are submitted anonymously. The unanimous opinion of the examiners in the several subjects is that the students have on the whole acquainted themselves with great credit. Bishop Cronyn Memorial Church.—The Lord Bishop of the diocese has appointed the Rev. Dyson Hague, the rector of this church, to an Honorary Canonry in St. Paul's Cathedral in the place of the Rev. Canon Matthews deceased.

London Township.—St. John's.—Miss Richardson, organist of this church, was pleasantly surprised on Tuesday evening, the 26th ult., when a deputation from the choir, composed of the Misses Jackson, Stark and Campbell, visited her and on behalf of the choir presented her with a very handsome umbrella, and expressed the wish that she might have a very delightful trip to England. Miss Richardson accompanied her father, the Ven. Archdeacon Richardson, the rector of this parish, who is a delegate to the Pan-Anglican Congress.

Warton.—Holy Trinity.—A number of members of the congregation, both male and female, joined in giving the church, in chancel, nave and basement, a thorough scrubbing at Easter. At the Wednesday Evensong, in the following week, the rector took occasion to commend those who had so willingly performed the work, thereby evincing humility, the parent virtue, "mother of them all." He pointed out that such little acts of devotion to Holy Mother Church were perhaps dearer in the eyes of her divine head than offerings of gold and silver. The newly-elected wardens, Messrs. W. H. B. Spotton and L. M. Ely, have been revising and expanding the subscription list, and have everywhere met with success. Universal regret is felt in the parish at the removal of Mr. L. J. R. Richardson, manager of the Union Bank, who, during his three years' residence in the town, has won the respect of all by his Catholic Churchmanship, and enthusiasm in the cause of Church music. He has gone to reside at Smith's Falls.

Galt.—Trinity.—On Wednesday evening last the Council Chamber was packed with a representative gathering of citizens of all creeds to do honour to the Rev. Rural Dean Ridley, rector of this church, who was presented with an address expressive of the affectionate regard and goodwill entertained for the rector by the people of the town irrespective of creed or class. The address was accompanied by a cheque for \$500, subscribed by Roman Catholics, Presbyterians, Methodists and Anglicans. Mr. Ridley was also presented with a \$150 share in the Waterloo County Golf Club. In making the presentation Mayor Patterson said the people of Galt took the opportunity of the rector's prospective visit to England as a delegate from the Huron Diocese to the Pan-Anglican Congress to do honour to one who stood first in the hearts of his fellow citizens. His Worship said that for a quarter of a century Mr. Ridley had been the untiring friend of the sick and destitute of the town, irrespective of creed or nationality, and he had come to be regarded not only as the esteemed rector of Trinity Church but as the beloved pastor of all the citizens. By his consistent personal sacrifice and quiet practical Christian life, with its record of innumerable good deeds unostentatiously done Mr. Ridley stood unique in the history of Galt and would have a lasting place in the public remembrance. He had proved himself a model clergyman, an ideal Christian gentleman and an exemplary citizen. Eulogies were also given by the aldermen and leading professional and business men. Mr. Ridley suitably replied. The esteemed rector was also the recipient of many tokens of affection from the members of his own congregation, the Young People's Society presenting him with an elegant silver-mounted toilet case.

Brantford.—Grace Church.—The Rev. H. F. Dealtry Woodcock, the new curate of this parish, commenced his duties here on Sunday, May 31st. He is a graduate of Trinity University, Toronto, and was ordained in St. George's Cathedral, Kingston, by the Lord Bishop of Ontario to the Diaconate, on Trinity Sunday, '04, and to the Priesthood on the Sunday before Christmas of the same year. He was appointed incumbent of the parish of Westport, where he remained four years. During this time a new church has been built and paid for and another repaired while the whole parish is in excellent condition. This parish is to be congratulated upon securing his services.

St. Thomas.—Trinity.—The choral union of the Rural Deanery of Elgin had charge of the musical service in this church on May 20th. Five choirs represented St. John's, Trinity, Aylmer, Port Stanley and Tyrconnel. There was a combined choir of 160 voices, which were led by Mr. J. H. Jones, who presided at the organ in his usual finished style. The exercises were of the cathedral nature, varying somewhat from the usual service of the Anglican Church. The singing, however, was very inspiring and the congregation joined with a zest that was pleasing to hear. No anthem was sung, the music being solely confined to

hymns, which were familiar and sounded well when sung by so many voices. The Rev. A. B. Farney, of Ashwekon, had charge of that portion of the service, and there were also present Ven. Archdeacon Hill, the Rev. Rural Dean Graham of St. John's Church, Canon Downie, of Port Stanley, and the Rev. G. Elliott, of Tyrconnel. The Venerable Archdeacon Hill gave an instructive discourse on music with instruments and songs of praise, tracing their Biblical origin up to the present time. A very large congregation was present at the service, the musical portions of which were greatly enjoyed.

CALGARY.

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

Gleichen.—The Chapter of the Rural Deanery of Calgary, met at the Blackfoot Mission at this place, on May 12th and 13th, by the kind invitation of Canon Stocken. Among the clergy present were the Lord Bishop, the Revs. T. W. Castle and Stanley Stocken, Gleichen; Canons Webb and d'Easum, Calgary; Geo. Hawcroft, R.D., High River; A. W. Sale, Cochrane, Geo. A. Ray, Calgary; Secretary, A. Fletcher, Okotoks; H. M. Shore, Didsbury; C. W. Peck, Pekisko; W. J. Sykes, Bassano; H. N. Pickell, Gladys; and W. B. Farnham, Shephard. During the afternoon of the first day, the Bishop baptized an Indian woman, and later confirmed her and three other adults. The service, address and hymns were all in the Blackfoot language, Canon Stocken interpreting to the Indians His Lordship's address. There are now 165 souls in the Communion of the Church of England on the Reserve, the total population being about 840.

At the ensuing business meeting a paper was read by the Rev. H. M. Shore, on the "Church of England Temperance Society." After a long discussion of the Society's aims and the provincial conditions a motion was carried, endorsing the principles and methods outlined by Mr. Shore. It is probable that the next election in Alberta will resolve itself into a contest between the organized Licensed Victuallers and the present Government supported by that section of the community who aim at total prohibition, when moderate men will find themselves in a quandary. No one desires a "wide-open" Province, and old-timers in particular are strongly opposed to a return of the early days when liquor was contraband. The Chapter unanimously endorsed the registered name for the new Hymnal.

One of the engagements for the second day was a visit of courtesy to Yellow Horse, the Chief. Everything about the Mission was of interest, especially to the younger men. The Indian children in the school, the pictures of the early days, the reminiscences, the Church and Mission Hall which would be a credit to any country parish would convince the most skeptical Easterner of the importance and solidity of the work being done. The Western man does not question it. He knows.

Correspondence

THE LONDON SOCIETY IN CANADA.

Sir,—I desire very briefly to correct Mr. Burt's "corrections" in his letter about the Jewish Society, which appears in your issue of the 28th of May. In my article of the Jewish Society to which Mr. Burt refers:—1. There is no statement that the Society has intention of collecting funds for the erection of a permanent mission in Montreal. The statement is, "that it is understood, that the Society propose" to do so. The understanding was based on information derived from Mr. Burt, and is really of little importance to the matter under consideration, except as used by Mr. Burt to turn the attention of your readers from the main issue which he does not care to face. 2. There is no statement that there is a contract or understanding whereby the Canadian Church undertakes to support the Society and give it a clear field. The statement is, that the present relation between the Canadian Church and the London Society with regard to Jewish work, establishes what is in general outline of nature of a contract. "That such a virtual contract does exist," to quote the article further, "is seen in two facts. The M.S.C.C. have refused to take up Jewish work for two reasons," etc. Of the two reasons referred to here, Mr. Burt in the course of his letter mentions one, but omits the other, al-

though it is the relevant one. In the formal statement of their Executive Committee, the M.S.C.C. refuse at present to take up Jewish work because, "That work is being carried on by the London Society" which it describes further as a competent and responsible organization. This statement has been used throughout Canada, as a means of including Canadian contributions to the Society's work. 3. The third correction made by Mr. Burt is so "political" in character, that it challenges closer examination. In the article referred to by Mr. Burt and by the "Churchman's" leader, one of the main contentions is,—"That the Canadian Church is contributing to the Society more money than the Society is expending on work in Canada." This contention is based on Mr. Burt's own figures, in his Lenten Appeal, where the statement is made that "The total income of the (Canadian) Auxiliary, from all sources for the year ending March 1st, 1908, amounted to \$4,787.12. The total expenditures were, for the work in Canada,—\$3,781.42." This establishes a balance in favour of the contention of the article of over \$1,000. Instead of facing this contention, Mr. Burt tries to draw away his readers' attention from it by an argument based on the Good Friday collections, which only form a part of the Canadian contributions to the London Society, and apparently wishes to leave the impression, that the London Society is spending more money in Canada than it is collecting in Canada. No one is more fully aware of the real facts of the case than Mr. Burt, and if this is really his intention, it is as little in harmony with the subject under discussion, as it is an evident indication of the weakness of Mr. Burt's position. The Local Advisory Council have in mind the general principle that there should be "no taxation without representation," and in view of the fact that the money the Society is spending in Canada is Canadian money, contributed by Canadians, it feels that there is nothing unreasonable in its demand that Canadian Churchmen should have so far a voice in its disposition, as to have some executive control of the work done by the Society in Canada. 4. The phrase "autocrat of the blue pencil" is not my phrase, but after eighteen months of close contact with the work of Local Advisory Council in Montreal I eagerly adopt it as expressing exactly what has characterized the relations of the Committee in London to our work, through the Canadian Secretary. Mr. Burt states that the phrase "has been repeatedly characterized officially as entirely untrue." Of such official utterances the Loan Advisory Council whose records I have before me, has absolutely no knowledge. If we had received any such statement from the London Committee, we would at once have dismissed it at any rate, as contradicted by the facts. At first the only means of communication open to us with the committee was unconditionally through the Canadian Secretary. The Canadian Secretary's communications were couched in such terms as these, "I have been requested to approve, and forward to you the enclosed reply of the committee to the letter sent from the Advisory Council to London." An obvious example of "blue pencilling" is contained in the very communication quoted by Mr. Burt in his letter. The Local Council sent a letter to the committee asking them "to send a deputation, to visit Canada, and enquire personally into the nature and conditions of the work." The reply received was, that, "Having read the letter, with recommendations of the Advisory Council in Montreal, with remarks thereon by the Organizing Secretary, the Rev. A. F. Burt. Resolved, (1) that the Committee cannot relinquish to any other body the control of mission work carried on by the Society." As the Council had not asked for the control of mission work carried on by the Society, but only for a deputation from England, it was evident that "the remarks by the Organizing Secretary" so interpreted the Council's letter to the Committee. The concession has now been granted to the Council, that it can have direct communication with London, "on the condition that a copy of every letter be sent at the same time to the Organizing Secretary." It is to be noted, however, that the Organizing Secretary is under no obligation to send a copy of his communications with the Committee to the Local Council. 5. Mr. Burt says, "In reply to some of the members of the Advisory Council, who while unprepared to become responsible for the work itself or the provision of the funds for carrying it on," etc., "I refer to this statement simply to point out that the reply in question was not made to some of the members of the Advisory Council," as Mr. Burt puts it, but to all the members of the Advisory Council issuing a joint letter, approved of by the Bishop of Montreal. 6. When Mr. Burt refers to the work in Montreal, as at one time mismanaged by the men on the spot, he refers to a time when the men on the spot were not

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Church of England men at all, and the problem of Jewish work was a comparatively local one. In the present discussion we are dealing with a problem that is as wide as Canada and is pressing its responsibility on the whole Canadian Church, which it is absurd to imagine has not somewhere within itself the resources to meet the need. 6. Finally, Mr. Burt's letter does not in any way touch the main issues referred to in the article which he attempts to criticize. (a) The money spent in Canada by the Society is Canadian money. The Committee have definitely stated that they will only sustain work in Canada, provided for by funds coming from Canada. Under these circumstances, it is a perfectly reasonable demand that Canadians should have some voice in its expenditure. (b) The policy of the Society has been characterized by insularity,—1. In its Canadian organization, if a Secretary far away from the scene of work, an Advisory Council that cannot advise, and an auxiliary that is the shadow of an auxiliary, can be called an organization. 2. In its inadequate development of Canadian resources for Jewish work. 3. In the fact that the work in Canada is controlled from London, and that not directly, but on the basis of "blue pencilled" advice.

William W. Craig.

THE ENGLISH IN CANADA.

Sir,—I have read with interest the article headed "The Englishman in Canada" in your issue of April 30th. The time was when I would have cordially approved every word you said in favour of the average working-class English immigrant to this country. The public at large, a third or a quarter of a century ago, had much more confidence in the Englishman applying for employment than in one from any other of the three kingdoms; they felt safer with a man of English birth and training in their homes. The English were looked upon as on the whole saner and sounder men. But somehow or other a number of very bad Englishmen have come to Canada of late years turning the old-time confidence of our people in fear and in trust. And English judges and magistrates have of late years adopted the practice of actually discharging prisoners con-

victed of theft before them on condition of their going to Canada; a policy not only grossly insulting to us, but most dishonourable, I may say flagitious, on the part of a judge, and most surprising to us who used to regard the English Bench of all ranks as models of judicial honour and independence; but some of whom, (doubtless more than we have had the report of), are not above entering into what is in effect a corrupt bargain with a criminal that he is welcome to immunity for past crime and the facility of his forfeited freedom for continuing in his nefarious career, provided he makes Canadians instead of Englishmen his victims; and the financial burden of his crime is shifted from English to Canadian shoulders.

A. W. T.

THE NEW HYMNAL.

Sir,—A few words from a Churchman in an Eastern Diocese in regard to the new Hymnal and its adoption by the whole Church in the Dominion, this was no doubt the intention of the General Synod, when a committee was appointed representing different schools of thought in the Church, but is this object likely to be attained if both schools insist upon extreme hymns being introduced in the book. Impossible, we shall be no better off than at present where several books are used. What is the cure then, let us follow the example of our sister church in the United States who, as far as I understand, have a Hymnal acceptable at all. It is not too late, as the book must receive the sanction of the General Synod in September. In the meantime I would suggest a compromise. Let our extreme High Church friends agree to the withdrawal of such hymns as are objectionable and obnoxious to the other school of thought, and in the same way let our Evangelical friends agree to the withdrawal of such hymns of the Moody and Sankey, or Salvation Army type as are likely to offend the taste of the other school of thought. If this is not done, then the object of having one book to be used by the whole church will never be attained, and we shall be in no better position than we are now. Trusting that wise councils will prevail.

Conservative Churchman.

Family Reading

JOHN THE DIVINE.

Most fair, with the beauty of holiness,
Most calm, with the calm of a saint,
While a mystery lies in the depths of his eyes,
That a pen or brush never can paint.

The mystery of the Apocalypse,—
Of paths where his spirit feet trod;
When the veil had been raised, and his shrinking
eyes gazed
On the terrible glory of God.
—Eva S. Molesworth.

AN ANCIENT HEBREW TEMPLE.

One of the most valuable discoveries of the British School of Archaeology in Egypt during the past winter season was the identification of the ancient Hebrew Temple of Onias, by Prof. Flinders Petrie. When the persecution of the Jews by Antiochus caused them to flee, many of the fugitives settled in a remote corner in the east of the delta, and in this sanctuary Onias IV., of the high priests, erected a temple after the design of that at Jerusalem in order that this spot might serve as a rallying point for those in flight.

This temple is mentioned by the historian Josephus, who states that it was erected on the site of an old Egyptian town. The ancient name of this town was Leontopolis, in honour of the lion-headed goddess "Bubastis." Examination of the pottery that was found within this mound identifies it with the second century B.C. The settlement covered an area ranging from three to four acres in extent, and the sacred edifice was exactly half the size of the Temple erected in Jerusalem by King Solomon.

We overlook too much the common daily blessings that religion brings. Not least among them is the faculty of finding joy in little things, recognizing their divine bestowal, finding still higher blessedness in living out our gratitude to God.
—Phillips Brooks.

British and Foreign

A memorial pulpit has been placed in St. Peter's, Smyrna, Del., to the memory of the late Bishop Coleman. It was blessed and used for the first time on Easter Day.

The number of Communion actually made on Easter Day in St. Mark's, Seattle, Wash., was 650. The offering was about \$5,000, which is the largest Easter offering ever made in that town.

The clergy of the Rural Deanery of Poplar met recently for the purpose of presenting the Rev. T. C. Twitchell, the Bishop-elect of Polynesia, with an episcopal ring. The Bishop of Stepney presided and made the presentation on behalf of the clergy.

Mrs. Musson has given to Grace Church, Kansas City, a gold-lined silver lavabo as a special thank-offering. At St. George's, in the same city, a memorial silver Communion service has been presented, and at Trinity Church, a memorial lectern.

Mr. William Gladstone and the Misses Gladstone have offered to place a stained-glass window in Harwarden Church in memory of their parents from a design of the late Sir Edwin Burns-Jones, R.A. This window is to be placed in the main chancel of the church.

St. Peter's, Neleigh, in the Diocese of Nebraska, has recently been enriched by the following gifts; namely, a memorial oak pulpit and stained-glass window, and a beautiful brass altar cross which has been placed in the church to the memory of Mr. H. E. Kryger. These gifts were dedicated by the Bishop of the Diocese and the rector respectively.

The Rev. J. D. Smylie, who has been for the past 25 years rector of St.

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Reserve	-	-	4,500,000
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Nicholas, without, and St. Luke, in the city of Dublin, was lately presented with a beautifully illuminated and framed address and a purse of sovereigns in honour of the event. The Archbishop of Dublin presided. Mrs. Smylie was also presented with some valuable pieces of plate.

PLANNING TO BUILD? When you are thinking about erecting a CHURCH or HOME, it would be best if you had some information re the PLANS, etc. If you will send me your address I will mail a Booklet dealing with ALL KINDS OF BUILDINGS. It is full of very interesting information and should be in your possession. MY PLANS ARE RIGHT UP-TO-DATE and the COST IS VERY REASONABLE.

E. STANLEY MITTON, M.I.C.A. ARCHITECT VANCOUVER, B. C.

St. Saviour's School, Ardingley, one of the Woodward Schools, has lately been celebrating its jubilee. In point of age it ranks third of these schools, its senior being Lancing College and Hurstpierpoint. This school was opened in Shoreham, Sussex, in April, 1858.

The Rev. A. J. Poynder, who has been for the past six years rector of Whitechapel, died at Seaford, in Sussex, recently, after a long and painful illness. He was ordained in 1888, and six years later he was appointed vicar of St. Michael's, Burling Street, London, which living he held until appointed by the Bishop of London to the very important rectory of Whitechapel.

Mr. R. R. Verrall has been re-appointed rector's warden of Falmer, near Lewes, Sussex, for the 51st successive year, and Mr. R. A. Warren, J.P., has been appointed church-warden for the 50th time for the parish of East Preston, near Worthing, Sussex. Mr. W. T. Wildish also has been re-elected people's warden of St. Peter's, Rochester, for the 48th successive year.

Llandinat Church, Llandovery, Wales, has been enriched by the erection of a pulpit, presented by Mrs. Lewis, of Llandinat, in memory of her two sisters. It is of Caen stone, with red and green marble columns, and has five panels containing sculptured figures of the Good Shepherd and the Four Evangelists. The brass standards and oak handrail of the stairs are exceptionally handsome.

Another new window has been placed in the Church of the Advent, Boston. It is the second of a series of five which are the gift of Mr. T. H. Brown, a parishioner. The subject of the window is St. Athanasias, the young Archdeacon of Alexandria as he appeared before the First Council of Nicea, defending the true Faith in Our Blessed Lord. A third window, that of St. Columba, will shortly be added.

A new window and a churchyard cross was recently dedicated at St. Paul's, Walden, by the Rev. H. E. Jones, Rural Dean of Hitchin, in memory of Miss Claire Valentine, the daughter of the late vicar of the parish. The cross is 20 feet high and is of Portland stone. It stands at the west end of the church at the foot of Miss Valentine's grave, and was the

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It Must Be Readily Saleable

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last work designed by the late Mr. G. F. Bodley, R.A.

Three handsome memorial windows were recently unveiled and dedicated in the Church of the Messiah, St. Paul. One is in memory of Mr. Albert Taber, the second in memory of Mr. Arthur Bland, the late senior warden, and the third has been placed in the church by the rector, the Rev. L. R. S. Ferguson, in memory of his mother. New Eucharistic lights have also been given to the Church in memory of Mrs. S. G. Davis.

General Booth, the veteran head of the Salvation Army, who entered his eightieth year a few days ago, was born at Nottingham in April, 1829, and belonged to a Wesleyan Methodist family there, and commenced his career as a Wesleyan preacher. But ten years previously Robert Gregory, the venerable Dean of St. Paul's, now nearly ninety, had also been born in the lace town of Wesleyan parentage.

Members of the congregations of Holy Trinity and St. Barnabas, Paisley, Scotland, have given the former curate, the Rev. C. Kydel Cuthbert, a hearty send-off on his appointment to the curacy of Holy Trinity, Ayr. They have presented him with a framed address and a purse of gold, and his wife with a silver tea-service, whilst the members of Neilston Mission have given to Mr. Cuthbert, as a pledge of good wishes, a travelling clock in a case.

At the Easter vestry meeting of the Church of the Advent, Boston, it was announced that the present number of communicants was 1,056, which is more than double the number reported in 1902. Three of the young men of the congregation have been ordained during the past year, and fifteen others are preparing for Holy Orders. Three of the daughters of this church have been professed as Religious since last Easter, and several others are novices or aspirants.

Mr. R. Creed, F.R.I.B.A., has again generously added to the ornaments of Little Bardfield Church, Essex. Upon the cross which stands on the rood screen he has placed the figure of Our Lord, designed by himself and beautifully executed. Mr. Creed has also placed two rich tapestry curtains with dark red ground on each side of the altar reaching to the top of the

east window. These have the effect of giving prominence to the altar and especially to the magnificent representation in stained-glass of the Crucifixion which was designed by the late Mr. G. F. Bodley, R.A. Mr. Creed is the Lord of the Manor of Little Bardfield.

The Truro memorials to the late Primus of Scotland are to be a tablet of a handsome and appropriate kind

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Spring Blood is Thin and Watery
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Rev. M. F. Johnson, Middleboro, Mass., writes: "I have used Oxydonor in my family for the past six years, with very good results. We have had ordinary rheumatism, Sciatica, Torpid Liver, Intermittent Fever, Colds Fever and Stomach Trouble. An early application has given relief. Every member of my family has used it in one way or another, and whenever any trouble appears we use Oxydonor, which has proved its value to us."
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dence, and this led to its discovery by the antiquarian.

On a recent Sunday the Bishop of Stepney dedicated in the ancient priory Church of St. Bartholemew, the Great West Smithfield memorials to the late rector, the Rev. Sir Borradaile Savory, who died in September, 1906. These memorials are three in number, and consist of bronze altar rails and tablets. Around the altar rails are the words:—"We praise Thee, we bless Thee, we worship Thee, we glorify Thee." In the western porch the memorial is of Portland stone, and it bears a list of the various works carried out by the late rector during his incumbency. In the Lady Chapel, the memorial is a mural tablet of black marble. These memorials were all designed by Sir Aston Webb, the architect to the church.

ASCENSION DAY.

The Lord and Saviour is gone up
As Psalmist once did sing;
The powers tremendous of the sky,
And all the holy angels cry,
"Ye gates lift up your heads on high,
Let Jesus enter in."

For He the King of glory is,
Who sin and death defied;
Around His throne, they ever say,
Worthy the Lamb Who gained the day,
And crushed the strength of Satan's sway,
When He for us had died.

Though now ascended to the heights,
Of highest heaven above;
He from His holy dwelling place,
Doth send repentant sinners grace;
Lord, grant that we may see Thy face,
In Thy redeeming love.
—Rev. L. Sinclair.

Children's Department

TAKING UP A CROSS WITHOUT FOLLOWING CHRIST.

"If any man will come after me, let him take up his cross and," in a word, "let him follow me." This seems to me to be complimentary to the other things. You may take up your cross without following Christ; you may take up a cross that you ought not to take up. There has been a great deal of needless martyrdom and suffering in the world. Suffer at the bidding of Christ; suffer after His finger has pointed to the suffering. "Let him follow me." Let him abandon himself to me utterly; let him carry his cross under my direction, and then he will not carry it in vain; he will never carry it in vain." My friends, following Christ means more than trying to imitate Him. That may be a weary business. It means more than trying to be like Him. It means going with Him and receiving of His fullness every day, and being in communication with Him constantly. And if that be the case, my brethren, if I am with Him and He is with me, if all my cross-bearing and self-denial are in the line with His will, and I know that His love encompasses my life, then all pain will go out of my life; it will be swallowed up in the bliss of fellowship with my redeeming Lord. And so the call comes to us to-day. I called it a

WEST TORONTO

Your vote and influence are respectfully solicited for the re-election of

Hon. THOS. CRAWFORD

For Seat "A"

and for the election of

W. D. McPHERSON, K.C.

For Seat "B"

The Liberal-Conservative Standard Bearers in the West Riding of the City of Toronto.

SOUTH TORONTO.

Your Vote and Influence are respectfully requested on behalf of

J. J. FOY

AND

GEO. H. GOODERHAM

Liberal Conservative Candidates for the Provincial Elections, June 8th.

rough and steep pathway. It was from one point of view. But when a man is earnest and finds his Lord, it is the only truly blissful pathway that human feet can tread. It is eternally true that as you forget self, and lose it in a great and holy cause, and in an over-mastering passion, your life becomes richer, fuller, deeper, more glorious. It is eternally true; He that loveth his life, loseth it, and he that loseth his life for my sake, saveth it even unto life eternal."

WHEN NOT TO SPEAK.

A Quaker once said: "Friend, if thou canst not speak well of thy neighbour, speak not?" It would be well if this was "written on the palms of your hands," that we might never forget such good advice. An evil whisper plants itself in fertile soil without effort, and discord springs up to blossom abundantly. Speak well of your acquaintance, or say nothing. Be charitably inclined towards all, for who is blameless or undeserving of reproof? "Judge not, that ye be not judged."—Henry Taylor Gray.

WHAT LITTLE MARY LEFT OFF.

A teacher in a certain Episcopal Sunday School had been impressing on her girls the need of making some personal sacrifice during Lent. Accordingly, on the first Sunday of that penitential season, which happened to be a warm spring day, she took occasion to ask each of the class, in turn, what she had given up for the sake of her religion. She came to the youngest member. "Well, Mary," inquired the teacher, "what have you left off for Lent?"

"Please, Ma'am," stammered the child, "I—I've left off my leggin's."

It is true that love cannot be forced, that it cannot be made to order, that we cannot love because we ought, or even because we want. But we can bring ourselves into the presence of the lovable. We can enter into Friendship through the door of Discipleship; we can learn love through service; and the day will come to us also, when the Master's word will be true, "I call you no longer servant, but friend."—Hugh Black.

DO IT NOW

Don't wait to break down before you begin to build up. At the first sign of Indigestion, Biliousness, Headache—take

Abbey's Effer-vescent Salt
25c and 60c a bottle.

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