

Canadian Churchman

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The Church of England Weekly Family Newspaper.
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TORONTO, CANADA, THURSDAY, AUGUST 27, 1903.

[No 40.

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General Hymns: 17, 36, 163, 295.

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Holy Communion: 178, 192, 316, 321.
Processional: 36, 179, 215, 447.
Offertory: 210, 226, 240, 259.
Children's Hymns: 217, 336, 338, 342.
General Hymns: 231, 234, 243, 478.

Fruits and Vegetables.

The last report (1902) for "the Sisterhood of St. John the Divine," at Toronto, is an interesting document telling of the vast amount of quiet charitable work done for Christ and His Church. On page 23 we read this interesting reminder to which attention is now called. "The sister-in-charge is especially grateful to St. Mark's Church, Parkdale, and St. Simon's Church, Rosedale, for their valuable gifts of provisions. May we not ask that more of our congregations will thus assist the only church home in the city. An annual pound service held in 15 or 20 parishes would be of very material assistance to the Home, and but a slight tax upon the donors." We are now in the season of the year in which this suggestion ought to be acted on, so far as farm fruits and vegetables are concerned. Will one or more country congregations volunteer at once to send provisions every autumn, and the willing ones will no doubt provoke others. We would like to see the 15 or 20 parishes at work as suggested. The same thing is true of "the Church of England

Deaconess House," which is doing a worthy work on different lines. Shipments of provisions have been sent annually to this latter house, and have been very much appreciated. It would be an easy matter for country churches to keep both institutions, which are a credit to the Church, abundantly supplied with needful provisions. If a few congregations will volunteer and some person will look after the work till it grows sufficiently, there is no doubt that this useful suggestion can be successfully carried out.

The Limitations of Wealth.

Poverty is oftentimes the best friend of philanthropic effort. It is hard to believe 'his, but it is true. There are many philanthropic efforts that might date their misfortunes from the day they became proteges of rich men. Poverty that compels economy in administration, that keeps the work down to the limit of personal effort by its friends, insures to that work a personal relation that is impossible without the limitations of poverty which compel all workers to self-sacrifice. It would be unnatural for a man or woman to assume the support, or the major support of any organization and not impress his or her methods on the work; and just in proportion as one assumes support and control, he deprives the work of the sum of personal effort of the many. Having assumed control, the rich man is compelled then, if he is honest, to see to it that the money he has invested brings in its honest returns in larger opportunities for the people he has been, or is, seeking to benefit. He is morally compelled to buy the best service in the market—trained and teachable service. If he uses his money to provide wage-earning opportunities for people in whom he is interested, irrespective of their fitness; if he thinks that, having spent money, he is not compelled to use executive and organizing ability to secure honest return, he shows his lack of comprehension of his moral responsibility. No man ever succeeded in any attempt at the betterment of men who did not bring to that work a consecrated mind. The greatest work ever accomplished by one man began in a stable. His first declaration was, "Wist ye not I must be about my Father's business?" Wealth that does not make itself the servant of a cause, the servant of a movement, becomes a tyrant. It puts bonds on every worker, it makes slaves of dependents, it kills spontaneous effort, it robs the poor man of his best friend, the one who is familiar with his limitations. To accomplish what it should toward the world's growth, money must always be expended with conscience. When it is used only to enable a man to have his own way, it becomes a curse. When a man spends money in a cause, he must be certain that the cause is more to him than his own way; he must be sure that the impulse of generosity does not sink to the paltriness of selfishness; that his "cause" is not a plaything to afford him recreation that would be lessened by the other man's participation. The responsibility of wealth is overwhelming to the man with active conscience, but if conscience urges him to effort in lines in which he is unfamiliar, he is bound to defer to those possessing knowledge until he equals them in that regard. The battle of this world's redemption is not to be fought with pocketbooks and checks, but the men's lives laid down to redeem their fellows.

Evangelical Leaders.

The hope of the Church of England lies in her moderate men, to whatever school of thought they may belong. We have been struck again and again with the abounding loyalty of some of the great evangelical divines to the best thought and life of the Church, however pronounced they

may be in their own religious opinions. We are familiar with the attitude of great evangelicals like Sir John Kennaway, and Mr. Eugene Stock. Mr. Stock is, for example, keenly interested in S. P. G., and gives it hearty support, which does not in the least militate against his splendid work for C. M. S. Sir John Kennaway, is down on the Liverpool Discipline bills and stoutly maintains the veto and authority of the bishop which these bills aim to narrow or destroy. Another instance of the sanctified common sense of noted evangelicals was recently furnished by Dr. Wace, the new Dean of Canterbury, one of the foremost thinkers of England. Prebendary Webb-Peploe, at the London Diocesan Conference, in April last, deplored the use of the words "mass," "altar" and "sacrifice." Dr. Wace asked whether it was worth while for Prebendary Webb-Peploe to object to the use of the word "altar"? It might not be in the Prayer Book, but it was sacred by devotional and poetical use amongst all generations of Christians ever since the English language has been spoken. It seemed a pity they should bring in those minor matters. The only real question of the moment was, were they prepared to stand substantially on the broad lines of the Prayer Book. If they were prepared to do that, he did not believe the minor questions need trouble them at all." At the same conference, Prebendary Webb-Peploe, though he introduced a great deal of contentious matter, yet struck a clear and positive note. Speaking of daily services, vestments, etc., he said: "They did not want a definition of anything outside the plain, clear, present-existing, statement of the Book of Common Prayer, but if it was confined to what was inside the Prayer Book, then, he stood up and in the name of the evangelical party, which he humbly claimed to represent, said, that they were willing to obey directly and absolutely everything required of them by the Bishop, if his Lordship would take the responsibility of authoritatively telling them what the Prayer Book ordered." This was an utterance eminently creditable to Prebendary Webb-Peploe, when we remember that Bishop Ingram is a man of avowed High-Church sympathies. But Bishop Ingram on one side is like Sir John Kennaway on the other—unswervingly loyal to the best life and thought of the Church. This conference demonstrated what a marvellous grip he has on the great diocese of London. His utterances were brave, clear-cut, and uncompromising on many thorny questions, but everyone felt they were, in word and spirit, loyal to the noblest and best traditions of the Church.

Reunion with the East.

An interesting and important communication has recently been made public by the Russian Holy Synod in their official organ. It consists of an appeal to the auto-cephalous Russian Church from the Patriarch of Constantinople and his Bishops sitting in conclave. They urge that closer union is most desirable between the various Eastern bodies; that the unity of East and West is a cause to be worked and prayed for; as a preliminary step they suggest that the position of the Old Catholics should be carefully tested; and they call upon the Eastern Church to reform their Calendar, so as to make it coincide with the Gregorian Calendar of the West. According to a Reuter message from St. Petersburg, dated June 30, the Russian newspapers have published the reply to this message from the Holy Synod of Russia, which declares that it shares the good aspirations of the OEcumenical Patriarch, but at the same time make reservations as to the possibility of realizing them in practice, in spite of the sympathy which they inspire. There is, among other things, in the reply of the Holy Synod, a passage stating that with rare excep-

ust 27, 1903

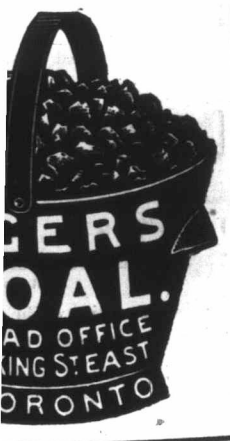
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tions English missionaries do not endeavour to convert Orthodox Christians, but that they seize on the contrary, every occasion to show their respect towards the Holy Apostolic Eastern Church, recognizing that she, and not the Church of Rome, is the true guardian of the traditions of the Fathers. The reply then proceeds as follows: "The love and sympathy which they show to us cannot fail to awaken in us the same sentiments and inspire us with the happy hope of the possibility of an ecclesiastical union with them in the future. There will, however, still be much to be done and to be elucidated before it will be possible to dream of a determined definite step in one direction or the other. Above all, it will be necessary that the desire for union with the Orthodox Eastern Church should be the sincere wish, not only of the High Church party in England, but of the entire Anglican Church. For our part, we must be ready as brothers to help the English with our explanations, always having in view the realization of their best desires, and as indulgent as possible towards their very natural perplexities after centuries of separation; but we must at the same time remain firm in our confession of the truths of our OEcumenical Church, as being the sole guardian of the heritage of Christ, and the sole ark of salvation of the Divine Grace."

Comprehensiveness.

We are constantly meeting with illustrations of the breadth and comprehensiveness of the great leaders of religious thought in England. The sharp jagged partisanship which prevailed in Canada a generation ago, finds little sympathy with those who lead religious thought now. When Bishop Moule went to Durham in succession to Westcott, he was offered the resignation of Canon Body, the diocesan missionary, an avowed High Churchman. To his great credit, the Bishop, who is quite pronounced in his Evangelical leanings, retained Canon Body at the work which lay so near his heart. The recent appointment of the Rev. R. L. Ottley, to succeed Canon Moberly as Regius Professor of Pastoral Theology at Oxford University, and Canon of Christchurch, Oxford, draws attention to another good illustration of the same tendency. Mr. Ottley was at one time examining chaplain to Bishop Lightfoot, who was deemed a pillar among Evangelicals. So guarded was the Bishop in his utterances on the ministry, Presbyterians sometimes venture to quote him in favour of their system, though his teaching on the ministry was, in reality, positive and constructive, and his own acceptance of a bishopric ought to show plainly enough what he thought of the three orders of the ministry. Mr. Ottley being a decided High Churchman, as well as a higher critic, it is refreshing to recall his connection with the great Bishop. It will be a happy day, when the Churchmen of all parties learn to respect each other, and to acknowledge each other loyal to the teachings and traditions of our own beloved Mother Church.

Dr. Tinsen's Treatment of Certain Diseases.

A recent scientific article gives some further account of the successful treatment of certain diseases at the Finsen Light Institute, Copenhagen. In his continued researches Dr. Finsen has found that by the use of electric rays of blue-violet and ultra-violet, instead of sun-rays, the same effect may be produced in much shorter space of time. The patient, we are told, does not suffer from exposure to these rays, only becoming very much sun-burnt, and able after a day's rest to receive the treatment again. One possibility should be noted, as tending to discourage the further efforts that might be necessary for a perfect cure. There are cases where patients apparently cured never return, but more frequently they have to do so a second, sometimes a third time, before the cure is absolute, the more deeply seated microbes having worked

their way to the surface, causing the disease to reappear. The writer of the article recalls the "blue glass craze" of 1876, which swept over America, the originator, Gen. Pleasanton and his system being alike overwhelmed with ridicule. To-day Dr. Finsen says, "the General was absolutely on the right track." For years, Finsen himself worked on against incredulity and discouragements of all kinds, to have his ideas at length accepted in all civilized countries. While the ultra-violet rays have proved so valuable in cases of lupus, Dr. Finsen has also found that small-pox, treated with the red rays at the other end of the spectrum loses much of its virulence, recovery being easier and more rapid, and that they are equally helpful in the removal of moles, birthmarks, etc. Here again an old discredited theory is revived by modern science. A court physician of Queen Elizabeth's day recommended that small-pox patients should be kept in rooms with red hangings, and surroundings, claiming for them a soothing influence upon the irritated skin. The suggestion was unheeded, and the originator counted as a charlatan. He probably had only observed effects, where the modern scientist has been seeking for causes. Already, to some extent the "Light" treatment is being used on this continent, but it surely would be a boon to many if a hospital could be established where the treatment could be carried out in fullest detail as in Copenhagen or London. As the red light treatment is said to lessen not only the suffering, but also the chances of disfigurement from small-pox, may we not hope, soon to see our isolation hospitals fitted up with the needful appliances, which are apparently neither as complicated nor as costly as the ultra-violet treatment, but even for the latter, we have liberal souls among us, to whom God has entrusted wealth, and to whom the fight against "tuberculosis" in any form must appeal—"lupus" being, we are told, an external form of the dreaded evil.

DEAN INNES.

One of the best-known and most highly respected of the clergy of the Canadian Church suddenly but peacefully passed away from life in the somewhat unlooked for death of the late Very Rev. George M. Innes, D.D., of St. Paul's Cathedral, London, Ont. Dean Innes had reached the somewhat advanced age of seventy-six years, and had shown some symptoms of failing health, but continued to discharge the duties of his office with unflinching regularity, and was away from home, taking his annual holiday, when he was suddenly removed by death, at Hamilton, where he was the guest of an old friend, Adam Brown, Esq., of that city. The death of Dean Innes created a profound impression and deep sense of loss, not only in the city of London, where the greater part of his ministerial life was spent, but also in the diocese of Huron and in the Church at large. The late Dean witnessed great changes and expansion in the city of London, and great growth of the Church in the Huron Diocese. Ordained deacon in 1861 by the late Bishop Cronyn, he was the first rector of Christ's Church, which was the second church edifice erected in that city, where to-day there are eight organized parishes. He was the father, as it were, of the Church in London, as each one of its parishes were set off with the Dean's good will from the Mother Church of St. Paul. The Cathedral itself was rebuilt and greatly improved during his rectorship, and the services much improved and conformed to the cathedral type. The Dean was active in promoting Diocesan objects, his congregation were always the largest contributors to Diocesan funds, and he himself set them the example by his liberality. He was not a frequent speaker in Synod, but his judgment on all questions was sound, and in committee his advice and influence were weighty and much regarded by his brethren. The Dean

was a well-known figure in Provincial Synods, and was among the founders of our United Church of Canada, having represented the Diocese of Huron at the Anglican Conference on Church Consolidation at Winnipeg in 1894. On several occasions he acted as Commissary of the Bishop of Huron when absent from the Diocese. His brethren in the Synod delighted on all occasions to do him honour, and both by his Bishop and brethren as well as by his congregation he will be greatly missed, and his memory held in lasting and affectionate remembrance. The Dean was a man of deep piety, of courtly habit and dignified bearing, a gentleman of the old school, remarkable for his genial manners and generous hospitality, altogether a most pleasing and interesting personality, a survival of a type which we regret to think is passing away, and we may sorrowfully say we ne'er shall see his like again. The Dean's family consists of Mr. John P. Innes, of Toronto; Mrs. P. H. Carling and Mrs. Harkness, of London, who have our sincere sympathy with them in their bereavement. The following is an outline of the Dean's career. He was a faithful servant of his King and of his God. Loyal alike to his Church and country, he has entered into rest, and left behind an example which may be well emulated and followed, as he sought to follow the Great Captain of his salvation. Deceased was born at Weymouth, Eng., 1826, passed the examination at Sandwiche, and in August, 1849, was gazetted ensign in the Royal Canadian Rifles Regiment. Retiring from the army with the rank of captain, 1861, he studied for the Church, and was ordained deacon in 1862 and priest in 1863. After serving as incumbent of Christ's Church, London, he became assistant minister at the Cathedral, Quebec. In 1868 he returned to London, and in 1871 was made canon and rector of the Cathedral there. In 1889 he was appointed dean of Huron. In 1890 he attended the Anglican Union Conference at Winnipeg, and in 1894 he received from Bishop's College, Lennoxville, the honorary degree of D.D. He was for some years Grand Chaplain of the Grand Lodge of Freemasons of Canada.

THE NEW POPE.

Throughout the civilized world much interest has attended the election of the successor of Pope Leo XIII. This is due not only to the great office, which was being filled by election from among the Cardinals, and which was conducted by the conclave with dignity and due regard for ancient ceremonial and precedent, but owing in a large measure to the added importance and influence which was given to the Papal See by the attainments and personal character of its late occupant. Pope Leo did not, like Pope Pius IX., take a reactionary course, revive obsolete dogmas, and make untenable claims, but he sought by diplomacy and deep interest in moral and social questions to make the Roman Catholic Church powerful and useful to mankind. No doubt in his day the prejudices against the Roman communion have been lessened, the influence of the Papal throne has increased, and is due largely to the character and conduct of Pope Leo, and because it rests more on a moral basis than on claims to temporal sovereignty. Much in the future will depend on the personal character and policy of his successor, and so far as we can gather from what is known of Pius X. there is every reason to hope that though in some respects he may not follow closely in all particulars the exact line of his great predecessor, yet that in him the Papal chair is filled by a man of great parts, a splendid record, and for whom may be anticipated a great future. He was evidently a compromise candidate, and though his election seemed unlikely to outsiders, it would seem that to those better informed his election was foreseen and predicted. It is reported that more than a year before his death Pope Leo XIII. said to Abbe Lorenzo Perosi, the Italian composer, "Hold him very dear, Perosi, as in the future he

will be able to believe he will be known selected this Pope takes the character and emulation. enrolled among mini, was a g only three w founder of tl was a man o canonized; t parte and v Bonaparte a made the C a brier and as a Liberal mulgated th temporal po oner of the the religiou: cerned as to cupant of tl ture not but of Chris in it. A k speaking re shows how their ancien it as "the dicted its torms of t concur in wise and b Church ma increase it So far as t spirit and a more c course, we munion ag three cent under God their limit a drawing themselves: of spirit a enough, a the magni tion of co if this ce the truth comprehe sible, by dom. Be said, "It XIII. pr and liber those w memorial It would Sarto th tions for general well as a suitab Cardina an Itali that, th traditio seek re Italian known is pers who, a given i hundre was be June 2 Institu famous: "Sarto tion, of a

is appended, containing testimonies to the value of Confirmation on the part of some who do not belong to the Church of England. 2nd, What is the meaning of Confirmation? This is answered both in regard to the "outward part," and the meaning of the word itself, and in regard to the deeper meaning of the service as "the complement of baptism." 3rd, What is required of persons to be confirmed? Mr. Hague sets this forth in the matter of age, knowledge and character. He gives a most suggestive outline of what the candidate ought to know, and closes with a searching and yet sane appeal to the individual heart of the candidate. At the end of each section are leading questions on the subject discussed and a prayer to be learned by heart. Two appendices are added on the History of the Church of England, and the History of the book of Common Prayer. This little book will supply a real need in connection with the preparation of candidates for Confirmation, and richly deserves to be brought before the attention of the clergy. It is educational, historical and churchly in tone and must commend itself to all "sober, peaceable and truly conscientious sons of the Church of England."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Georgetown.—Trinity.—A handsome memorial brass, manufactured by Messrs Spence & Co., of Montreal, and subscribed for by the Bishop of Nova Scotia and other friends of the veteran lay reader, Mr. James Easton, has lately been placed in this church. It bears the following inscription: "In memory of James Easton, 56 years lay reader of Trinity Church, Georgetown. Died January 17, 1903. Aged 80 years. Jesu, mercy."

The Rev. Robert Johnston, who left the diocese of Nova Scotia three years ago on account of his health, has been appointed on the recommendation of the Bishop of Edinburgh to the important rectory of the Church of St. Martin, in the city of Edinburgh. Mr. Johnston was in New Germany, Lunenburg county, and afterwards was rector of St George's Church, Parrsboro'. During the last two years he has been curate of Holy Trinity, Stirling, Scotland.

Yarmouth.—Trinity.—A new stained glass window has been generously donated to this church by an unknown person, and has been placed in position. It is of beautiful design and the colouring is exquisite. It is a representation of Our Saviour commissioning the eleven Apostles, each of the latter being shown by the latest and best executed likeness. The motto, "Go Ye Therefore and Teach All Nations," is prominently displayed across the three panels. In the capitals is the head of an angel and the ascription, "In the Name of the Father, and of the Son, and of the Holy Ghost." The window is sixteen feet high with corresponding breadth.

FREDERICTON.

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

St. John.—The following meetings have been arranged for the delegates of the British and Foreign Bible Society in New Brunswick: Wednesday, Sept. 3—Woodstock, Ven. Archdeacon Madden; St. Stephen, Rev. G. H. Bonfield. Thursday, Sept. 4—Fredericton, both delegates. Friday, Sept. 5—Hampton, Ven. Archdeacon Madden; Sussex, Rev. G. H. Bonfield. Sunday, Sept. 7—St John, the delegates will accept city pulpits; mass meeting at the Opera House at

4:15 p.m., addressed by both delegates. Monday, Sept. 8—Moncton, both delegates. Monday, Sept. 15—Sackville, Rev. G. H. Bonfield. Wednesday, Sept. 17—Chatham, Ven. Archdeacon Madden; Newcastle, Rev. G. H. Bonfield. Thursday, Sept. 18—Campbellton, both delegates.

QUEBEC.

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

Melbourne Ridge.—St. Saviour's.—A very nice chair—a memorial gift—has been presented to this church by Mrs. R. Lawrence, in memory of her daughter. Such gifts as these are truly acceptable in God's sight. Mrs. Lawrence is an aged widow, with meagre means, and is afflicted with deafness. Although through infirmity not being able to join in the services of the church as she would dearly like to, she was very anxious to make an offering for the House of God.

St. John's.—The cemetery has recently undergone its annual cleaning, which keeps God's acre looking as it should do in the midst of a Christian community. Two new gates have further added to its appearance and security.

Lennoxville.—Bishop's College School.—The teaching staff of this school is to be increased. The new appointments are Messrs. J. Tyson Williams, B.A., formerly of Emmanuel College, Cambridge, England, who has been appointed to take charge of the preparatory department, now being organized. Mr. C. Vernon Dickson, B.A., late mathematical exhibitor of Pembroke College, Cambridge, senior optime in the mathematical tripos, who comes to the school well approved for his varied gifts and accomplishments, Mr. Sydney E. Fryer, late classical exhibitor of St. John's College, Cambridge, second class honours in the classical tripos, has also joined the staff. Mr. Fryer is an all-round athlete, which will make him of great service in that line. Mr. Theodore Frenel, recommended for his sound teaching and excellent disciplinary qualities, has charge of the French and German. Monsieur Frenel is the champion diver of France, and in his new surroundings will take charge of the swimming.

MONTREAL.

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

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

Montreal.—All Saints'.—The Rev. H. T. S. Boyle, curate of Christ Church Cathedral, has declined this living, which was recently unanimously offered to him in succession to the late Canon Evans.

At a meeting of the Montreal Board of the Liverpool and London and Globe Insurance Company, held on the 13th August, the following resolution was passed: "That the directors at this, their first meeting since the demise of their late respected chairman, Mr. A. F. Gault, desire to place on record their sense of their having by his death lost a valued colleague and personal friend, whose counsel and ripe judgment were at all times at the disposal of the company during the thirteen years that he was a member of the board. That a copy of this resolution be forwarded to Mrs. Gault with the directors' expression of their sympathy and deep regret at her irreparable loss." At the same meeting Mr. Wentworth James Buchanan was appointed chairman.

ONTARIO.

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

Wolfe Island.—The cold night and threatening weather were not enough to make the lawn social

a failure. The spacious, well-illuminated grounds of Mrs. Cox on Tuesday, August 11th, presented a gay appearance. There were over 500 people present. A large number came over from Kingston, Garden Island and Simcoe Island. The various booths were well patronized. The social was not only a financial success, but what is more important still, an example of the harmony and good-will that prevails in the parish of Wolfe Island.

OTTAWA.

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

Ottawa.—The Rev. Canon Hanington has been taking clerical duty at Pakenham on Sundays, pending the arrival of the Rev. James Warren from Dawson City. The announcement has been made public of the marriage of the Rev. J. Warren and Miss Hanington, which is to take place during the second week in September, after which the young couple will take up their residence in the rectory.

Pakenham.—The Rev. R. N. Jones is actively engaged in making the acquaintance of his new parishioners at Aultsville, and will no doubt prove himself a capable and energetic pastor. It is an excellent parish, full of loyal and devoted Churchmen.—Probably the largest parish in the diocese, outside the city, is that of Carleton Place, with its two hundred and seventy families, under the efficient care of the Rev. A. Elliott. It has large resources, though no wealthy individuals, and it makes large returns. The rectory, built within the last ten years, is one of the best finished of the many fine rectories in this Diocese, and the church is also a very fine building, well appointed and beautifully decorated, but I would suppose rather small for nearly three hundred families. In all our large towns we should be ever on the alert to provide ample accommodation. Mr. Elliott is an untiring worker, beloved by his people, and the church is taxed to its fullest capacity every Sunday.—The Rev. G. N. Hunter has been well received in his new parish, Eganville, which is a very pleasant field of labour, the town being picturesquely situated on the banks of the Bonnechere, and the church and rectory on the top of the hill overlooking the town. Mr. Hunter is a hard worker, and in this old parish he will find encouragement to labour, and not be unrewarded when it is done.—At Beachburg the Rev. R. Turley is pulling things together after the rather stormy experience of the past few years. Mr. Turley won his spurs at Combermere, and, having obtained a good report, he is sent into a somewhat difficult field on a mission of reconciliation.

St. Matthew's.—The rector of this parish, the Rev. Walter Loucks, on his return from his annual holiday recently was presented by some of his friends in the parish with a very fine Massey-Harris bicycle of the latest design. On the following Sunday Mr. Loucks referred in feeling terms in his sermon to the very kind welcome which had been extended to him, and he thanked the generous donors for their very kind and useful gift.

Morrisburg.—Copies of John Wesley's excellent sermon on "The Ministerial Office" can be obtained at 15 cents per dozen, post-paid. Address Box 45, P.O., Morrisburg, Ont. This "Tract" should be in the hands of every Churchman.

TORONTO.

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

The Rev. R. H. A. Haslam, a young clergyman of this city, who has met with much deserved success as Deputation Secretary for the Canadian

Church Missionary Society, is first mission in Canada. as the object of immense mission of Canadian Church to China a graduate of warm friend month for be decided October 20th tioned at v teered for was accepted mittee of t Shortly be be married daughter o Hall, who Rev. R. H jaub.

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Church Missionary Society of the Anglican Church, is to have the distinction of being the first missionary ever sent to India by the Church in Canada. Although the Church looks upon India as the object of its greatest missionary effort, the immense mission fields have always been in charge of missionaries from the homeland. Heretofore Canadian Church missionaries confined themselves to China and Japan. The Rev. R. Haslam is a graduate of Toronto University, and has many warm friends in Toronto. He leaves in about a month for England, where his Indian station will be decided upon. He will sail from England on October 20th, and will, for a time at least, be stationed at various missions. Mr. Haslam volunteered for the work some time ago, and his offer was accepted at the meeting of the Executive Committee of the Missionary Society on the 15th inst. Shortly before leaving here Rev. R. Haslam will be married to Miss Jean Hoyles, M.B., second daughter of Dr. N. W. Hoyles, K.C., of Osgoode Hall, who will accompany him to India. The Rev. R. H. A. Haslam will be located in the Punjab.

The Rev. S. Ryall, Oak Lake, Man., is spending his vacation in Paris, Toronto and Niagara Falls.

St. Phillip's.—The Rev. Canon Sweney has gone to Montreal for a couple of weeks' vacation.

Minden.—The members of the staff at the Clergy House desire to express their grateful thanks to those who so kindly sent them some valuable articles of clothing.

NIAGARA.

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

Hamilton.—The Lord Bishop of the diocese has written to each of the rural deans, asking for their assistance in connection with a missionary conference which he purposes holding in each rural deanery during the month of September. His Lordship hopes to arouse enthusiasm on the subject of "Foreign and Domestic Missions," and to secure guarantees from the clergy and laity that the quota of \$5,200, allotted to the diocese by the General Board, will be raised within the present year.

The new Secretary-Treasurer of the Synod is now occupying the new offices which have been rented by the Standing Committee. They are situated on Main Street East, a few doors from James Street. A room has been reserved for the exclusive use of the Bishop. This arrangement will facilitate the transaction of the business of the diocese, and will be mutually advantageous to his Lordship and to members of committees and others, clerical or lay, who may desire to confer with him.

Hagersville.—The Finance Committee is working at a scheme which is intended to embrace the collection of all moneys needed for the parish, the diocese and general missions. Instead of making the regular offerings or subscriptions cover only local or parochial needs, and trusting to occasional collections for apportionment objects, the churchwardens are persuading each parishioner to increase his regular weekly or quarterly contribution by a sum sufficient to meet all claims that are likely to be made on behalf of objects outside the parish. Thus far the wardens have met with encouraging success in their canvass of the parish. A generous parishioner has offered to give a village lot on which to build a parsonage, while another has promised sufficient stone for the walls.

HURON.

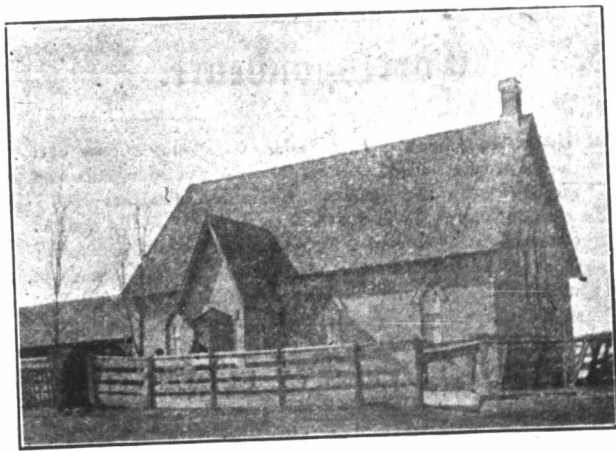
Maurice Scollard Baldwin, D.D., Bishop, London.

London.—St. Paul's Cathedral.—The London papers of August 14th contain appreciative notices

of Rev. Canon Dann, who was selected by a representative and influential meeting as their choice for rector in succession to the late Dean Innes. The Canon has made many warm friends in and out of the diocese, and if the Bishop sees fit to act on this recommendation there is no doubt that Canon Dann will fill the post creditably and give satisfaction to the congregation and to the diocese. The papers speak of the selection as practically unanimous, and the committee appointed to confer with the Bishop and urge the appointment includes some of the leading professional and mercantile figures in London.

Middlesex deanery meets next at Hyde Park, the parish of the Rev. A. H. Rhodes. That parish has lost a distinguished Churchman in the person of the late Mr. Shaw-Wood. The whole deanery has suffered by death and removal, so that the coming meeting will witness many changes in the personnel of the deanery. The Rural Dean, Rev. Canon Smith, still continues to preside over the deanery, a post he has held with acceptance to all for over thirty years. At the coming meeting a number of clergy will be enrolled as new members of the deanery.

Princeton.—St. Paul's.—A very interesting service was held in this church on Sunday, July 26th, when four windows were unveiled and presented to the church. The people of the parish, though few in number, are deeply interested in the work of the church, and are always showing in some tangible form how deep rooted this interest is. They have in the last few years replaced the chancel furniture, and also carpeted it and the vestry. The latest addition is the placing in of these four memorial windows, three of which are figures and the other a design window. They are as follows: A figure of St. Mark, with its artistic emblem, the winged lion, erected in loving memory of the Rev. Alfred Moore; a figure of St. Paul, with a beautiful ventilator, containing the cross and crown, erected in loving memory of Francis and Millicent Galbraith; a Madonna and child, erected in loving memory of Charlie Freeman, and the design window, which has a most artistic blending of colours and an image of a heavenly cherub in the centre, erected in loving memory of Nellie Gissing. At the unveiling service the church was filled to its utmost capacity, while many were unable to get in at all. This preacher for the occasion was the Rev. F. Leigh, of Burford. The windows were presented on behalf of the donors by the wardens, chief sidesman and lay delegate of the church. It is expected that before winter sets in an acetylene gas plant and fixtures will be placed in the church.



Old Holy Trinity Church, Cargill.

Cargill.—A new mission parish was set apart in May last, comprising the two congregations of Holy Trinity Church, Cargill and St. Paul's Church, Pinkerton. The latter was originally connected with the Church of the Ascension, Paisley, and the former was served by the rector of Walkerton. A growing village is being built up at Cargill, and its prosperity is manifested by an increased interest in the religious life and the de-

velopment of the Church. Originally the old parish of West Brant had a neat brick church, bearing the name of The Holy Trinity, and located at a pretty spot some two and a half miles from the present village of Cargill. This church was erected in 1874, during the incumbency of the Rev. William Shortt, the then rector of Walkerton, seven miles distant. The congregation at that time was a flourishing rural one, but time has greatly changed the personnel, for most of the older members of the church below have gone to unite with that of the Church Expectant. There are, however, still a few of the old faces and names remaining to witness the revival of Church life under the newer conditions. Mr. John Allerdice gave two acres of land, deeding the same to the Synod of Huron, and it was hoped that some day the property would have a church built upon it, as it was, in the opinion of many, a central location. This land is now occupied as a church cemetery. The Sunday services at West Brant were abandoned for a time, but were resumed in 1892 by the Rev. S. F. Robinson on his appointment to the rectory of Walkerton. In this work Mr. Robinson was efficiently assisted by Mr. G. A. Ray, for several years a licensed lay reader, and now a student in Divinity at Trinity University. Mr. Ray largely helped at the week-day evening services at the rising village of Cargill, and a congregation was gathered of encouraging numbers. The outcome of this revival was an offer, made by Henry Cargill, Esq., M.P., of \$1,000 towards the cost of a suitable church in the village. The vestry accepted this generous offer, plans were prepared, and now there stands an attractive edifice, which is a credit to all who shared in its building. An opportunity offered for the disposal of the older church in West Brant, and an united people form a happy and devout congregation, worshipping in the new Church of the Holy Trinity. The architectural design is modelled after St. Jude's Church, Toronto, with a basement so constructed as not to interfere with the original idea of the plan. It is built of brick, with stone foundation, and at a cost of \$3,000. The corner stone was laid by His Honour Judge Harding, M.W. Grand Master of the Masonic Grand Lodge of Canada, and the opening services were held the Sunday next before Christmas, 1902, when the Lord Bishop of the diocese visited the parish and preached. The small amount of debt remaining was soon raised by a willing and prosperous people, and the Bishop of Huron was again invited, this time to consecrate the church, which ceremony was performed on Whitsunday, 1903. On the first of May last, the Rev. Arthur Shore, formerly of Port Rowan, was appointed to the incumbency of the new parish of Cargill, with Pinkerton, and he and his family have been received most cordially by all the people in both places. The new parish will draw but \$150 per annum from the Diocesan Mission Fund. The two churches are within three miles of each other, and an ideal country parish will be the result of the new arrangement. Since Mr. Shore's appointment a brick rectory has been begun at Cargill, next the church, and it is expected to be ready for occupancy this fall. The liberality of Henry Cargill, M.P., is behind this erection, as in the case of the church. The congregation recognizes Mr. Cargill's kindness by an inscription upon the corner-stone of the church, which reads: "The Church of Holy Trinity, erected 1902 (Coronation year), largely through the generosity of Henry Cargill, Esq., M.P." This is all the more satisfactory, as hitherto Mr. Cargill has been known as a Presbyterian. When the rectory is finished the Rev. A. Shore will be the only minister resident in the village. The present wardens, Messrs. James A. Garland and Isaac Chambers, are earnest, active Church workers. There is a good choir, with Miss McNaught as organist, and the Sunday School is growing. While the old church was an honour to those who built it, and from the work done there, the present position of the Church was made possible. The present

standing is much more advantageous, and the outlook full of hope. A sketch of the earlier building is presented herewith as part of the historical record, and this will be of interest to future generations. The prosperity of the village is assured, and the steady progress of the place will undoubtedly be more and more seen in the prosperity and increasing spirituality of this congregation.

RUPERT'S LAND.

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

Middlechurch.—On August 9th, at a meeting of the congregation, which was held in the school-house, the Rev. K. C. Johnstone, who has recently resigned the living, was presented with an address and a gold ring. Mrs. Johnstone was also presented with a brass lamp. The address was read by Mr. A. J. Kayll, and it was signed on behalf of Mr. Johnstone's many friends in the parish by A. J. Kayll, minister's warden; Matthew Oughton, people's warden; Tom Enus, jr., secretary Young People's Guild; Mrs. H. C. Williams, president senior W.A.; Mrs. A. J. Kayll, president junior W.A. The evening concluded with refreshments and the National Anthem.

Winnipeg.—St. Peter's.—A meeting of the parishioners of this church was held on Monday evening, the 17th inst., when a resolution was carried unanimously requesting His Grace Archbishop Machray to appoint the Rev. Samuel Fea, now curate of St. George's Church, as rector of St. Peter's, to succeed the Rev. W. A. Burman, who is resigning in order to devote his whole time to teaching in St. John's College. It is generally understood that should His Grace see fit to make the appointment, Mr. Fea will accept.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary.

Calgary.—In the Diocese of Calgary the Synod meets once in two years. This has been the case from its organization in 1889, the idea being that a conference of the clergy should be held alternately with a meeting of Synod. Hitherto, however, no conference has been held, but arrangements have just been made for holding the first of the clerical conferences on the 15th, 16th, and 17th of September. The following is the programme: September 15th, 8 p.m., choral evensong; sermon by the Bishop. September 16th, 8 a.m., Holy Communion; 10 a.m., meeting, 1st paper, "Some hindrances to the Church's work," the Very Rev. Dean Paget; 2nd paper, "The Clergy in their relation to other religious bodies," Ven. Archdeacon Webb; 1 p.m., luncheon; 2 p.m., meeting, paper, "The Sunday school and how to improve it," Rev. G. H. Webb; 3.30, devotional meditations and intercessions; 6 p.m., tea; 8 p.m., choral evensong addressed by the Rev. L. N. Tucker. September 17th, 8 a.m., Holy Communion; 10 a.m., meeting, 1st paper, "Work in new districts," by Rev. J. Hinchcliffe; 2nd paper, "Observances of the Lord's Day," Canon H. H. Smith; 1 p.m., luncheon; 2 p.m., meeting, paper, "Practical suggestions on (1) Conducting divine service, (2) celebrating the Holy Communion, (3) Visiting the sick and the whole," Ven. Archdeacon Tims; 6 p.m., tea; 8 p.m., reception at Bishop's court.

Macleod.—Christ Church.—The Rev. Canon Hilton, for eighteen years rector of this parish, is about to leave for a fresh field of labour in British Columbia. The canon will be missed, and his loss regretted by all his parishioners, many of whom have never known any other parish priest. It is hard to estimate the loss which will be sustained by the diocese in the departure of so faithful and devoted a parish priest, and so gifted a preacher, while his musical talent will be greatly missed

both ecclesiastically and secularly, and all will feel sorrow at the loss of so kind a friend and so cheery a companion. The canon has been for so many years one of the landmarks of Macleod and of the West, that his loss will be felt not only by his own people, but by those of other denominations, and not least by the members of the North West Mounted Police; many of whom have been his choristers at Christ Church, and in all of whom he has always taken a kindly interest. Canon Hilton is making the change in order to benefit his health, which has been very incipient for some years. Heartfelt wishes for his success and welfare in his new parish will go with him, and it will be a very hard matter indeed to fill his place at Christ Church. The diocese of New Westminster is to be congratulated on its acquisition of so popular a cleric.

SELKIRK.

William Carpenter Bompas, D.D., Bishop, Caribou Crossing, Yukon Territory.

Dawson.—St. Paul's.—The Right Rev. P. T. Rowe, D.D., Bishop of Alaska, as he passed down the Yukon to the northern portion of his diocese, spent Sunday, July 5th, in Dawson. He was accompanied by Mrs. Rowe, his son Leo, and a Mr. Chilson, a candidate for Holy Orders, who is to be the Bishop's travelling companion this winter when he visits the Esquimaux along the Arctic coast. The Bishop preached at Matins and Evensong, and left the following Wednesday for Circle. On the following Sunday, that veteran missionary and hero, the Right Rev. W. C. Bompas, D.D., Bishop of Selkirk, held a confirmation service in St. Paul's, when three candidates received the sacred rite of the Laying on of Hands. In the afternoon, the Bishop baptized three infants, and then proceeded to Bonanza, where he preached to a crowded church at Evensong. A very pretty church has just been built at this place, at a cost of \$2,500. The Rev. C. Reed, the incumbent, is doing a good and telling work amongst the townspeople and miners. On Monday the Bishop went down to Fortymile, returning again to Dawson on July 22nd. The congregation of St. Paul's have submitted the name of the Rev. E. P. Flewelling, of Phoenix, B.C., as their next rector in succession to Rev. J. R. H. Warren, M.A., who leaves Dawson (D.V.) for the parish of Pakenham, in the diocese of Ottawa, about the 17th of August. The Bishop has been pleased to approve of Mr. Flewelling's appointment to Dawson, and will gladly welcome him to his diocese. The new rector takes charge about 1st of September.

Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

TRINITY UNIVERSITY FEDERATION.

Sir.—As a Churchman I should like to know why the Corporation or Governing Body of Trinity are so anxious to federate with Toronto University? I was under the impression that the ideas and intentions of doing so were dead and buried several years ago, and was glad of it. From what little I know, it looks to me like a breach of trust and loss of status and dignity that should not have been entertained, or a confession of weakness and inability by the Maniaging body? Of course if the graduates of the University and heads of the Church are indifferent, I do not

suppose I, who am neither, need worry about it, although my inclinations are in opposition. Trinity University is more particularly, as I understand it, for young men from the six dioceses of this province, Ottawa, Ontario, Niagara, Huron, and Algoma, and I do not believe that the wishes of the majority of the Churchmen in them, if they could be obtained, would show that they were in favour of the scheme, but the reverse. I see a meeting has been called to discuss the matter before a final decision is reached, which sounds all right, but I hardly think that half past four of a midsummer afternoon, the best hour or time of year for anything of the kind, unless people are wanted not to come?

W. H. TIPPET.

THANKS.

Sir.—I have been expecting each week to find in the columns of your paper an acknowledgment sent by the members of the Clergy House, Minden, of the great kindness done me by my many friends in Toronto, before I left for England last May. But knowing full well how the clergy at Minden are kept at work, I suppose the matter has been overlooked. Will you allow me, therefore, to say in this issue how thankful I am for the present of \$74, which I received at the hands of Mrs. Broughall before leaving Toronto in May. This kind gift enabled me to have a very comfortable passage over, and I was very greatly benefited by the change. The people of Minden Mission also made me a present of \$120. I am now well on the road to health again, and hope to go back at the end of the year quite fit for my work once more. May God bless all who have so kindly helped the humblest worker in His Vineyard.

JAMES E. FENNING.

TRINITY COLLEGE.

Sir.—Having been present at the meeting of Friends of Trinity College, lately held there to consider the question of Federation of Trinity University with Toronto University, it appeared to me to be a remarkable feature of the case as there presented, that neither in Provost Macklem's singularly able address, nor in the remarks of any of those who followed on the same side, was there any attempt whatever to bring forward a reason for the proposed change, excepting, 1st, that Provost Macklem desired it, and 2nd, that the corporation had consented to it, and 3rd, that the Rev. Mr. Davidson found that there were some people who thought it would be a good thing, (and who probably in fact knew nothing about it). It was stated that it had been favourably received by those present at the installation of Mr. Robinson as Chancellor. Now I was present on that occasion, and my impression was, the opinion of those present was most plainly adverse. As an instance of the supposed favourable expression of opinion at that time, Col. Pellatt was referred to by name, (but perhaps that reference was in what I may term conversation, and not in a speech from the platform?) but I was near Col. Pellatt when he spoke, and heard his remarks very plainly, and understood him to say, that if the Provost and his staff would go on with their work, he, (Col. Pellatt) and his friends would stand by them and see to their financial support. There was no note of Federation in that. I have heard others state that they came away on that occasion with the impression, that Federation was talked about by some people, but that there did not appear to be the smallest probability of its becoming a seriously considered question. There was not in fact at that time, or since, until some time in July, anything to alarm the Church or to make it known to the generality of church people, that a most grave calamity was being prepared to fall upon the Church in this province. Provost Macklem stated, that the

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question was one of principle, but he did not explain what he meant by that, or show what principle was involved. Then the announcement of the acquiescence of the Corporation was to the average Churchman simply a bolt from the blue. We have not been told why the Corporation came to that decision. Provost Macklem, distinctly and with repetition disavowed the financial side of the question as being anything but a minor matter. Then we are told that Provost Macklem accepted his office, and Mr. Robinson consented to become chancellor, both on the understanding that Federation was to be promoted. If that is correct, why was it not made public until now? In private affairs if Trustees should have occasion to appoint a new Trustee to act with them, and he should accept the duty on the understanding that all of them should then proceed to commit a breach of trust, and should act upon that understanding, the views of any Court of Law, which might happen to be called upon to consider that state of affairs, would be very entertaining indeed to a newspaper reader, but not so to the unhappy Trustees.

NO SURRENDER.

P. S.—Since the above was written, the subject has been a good deal discussed in the daily papers, and if professor is correctly reported, it now appears that the question is almost wholly one of finance, a position precisely contrary to what he seemed to be so anxious to impress upon those present at the meeting of 30th, July.

SYNOD OF HURON OPENING SERVICES.

Sir,—I read "Church Worker's" letter headed as above in your issue of August 6th with interest. This is an old subject. I and others have tried for years to remedy this defect, but without avail. The only tangible result I ever obtained was to be informed that my conduct in this regard was designated "consummate impudence." It is, however, generally conceded that our opening Synod service at St. Paul's, London, is about as meagre, as poverty stricken in most respects as it could well be. What I maintain is this, that on the occasion referred to the service should be of such a nature as to show to those assembled the incomparable beauties of our liturgy. It ought to be an ably performed fully choral service, in fact a perfect cathedral service, the readers should be carefully selected for their ability, not for length of service or good conduct, and the preacher should be the very best available, and all the better if from a distance. If the city of London cannot on a week day secure the services of an efficient choir, I know of one layman who will bring an efficient choir to London for that occasion at his own expense. I have before stated this to those in authority, and I again publicly repeat it at the risk of again being stigmatized as "consummately impudent." The result of one policy has for years been seen in decreased attendance and interest. Let a change be made, and, though the worst come to the worst, the result of the change could not be worse than the condition of things at present.

JOHN RANSFORD.

TRINITY FEDERATION.

Sir,—I think we should all be thankful for your very moderate and judicious editorial on the present crisis in the affairs of Trinity College. I am asked to write you in the interests of those opposed to federation; and, indeed, it seems that now, if ever, the whole question ought to be thoroughly threshed out and publicly discussed in all its bearings. The federationists ought to be anxious to educate public opinion as one of the strongest speakers at the meeting on July 30th, begged and prayed the Provost to at least attempt, before the University is finally and irrevocably committed to what, certainly to the majority (and

it looked like an overwhelming majority) of those then present seemed a suicidal policy. If the Council is already committed to this course, as was very strongly hinted by the chairman at the meeting; and if nothing short of an injunction can stay its hand, we can understand the continued reticence of those who could speak with authority on its behalf. But with the exception of the Provost's statement we have had no information of what has been done, and is doing, and no justification of that course, or of the secrecy of it—a secrecy which, notwithstanding his apology, still clings to it, and forms, rightly or wrongly, one of the chief grounds for suspicion and dissatisfaction in the minds of those who cannot get over their prejudice—if it be mere prejudice, at any rate a reasonable prejudice—against the proposal. We had a promise that an official statement would be prepared for publication, and we naturally expected that this would be placed in our hands before the meeting of July 30th. In this we were disappointed. But since the tardy publication of the details of the scheme, it cannot be claimed that the committee having the matter in hand are any longer bound to secrecy. On the other hand, it, as it seems, is not the desire of the promoters of federation to take the public into their confidence, and to hear and answer all possible objections, it is certainly incumbent upon all who have a right to object and who have any objections to make, to bring them forward as openly as possible. If there is nothing in them we ought to be, and I think most of us are willing to be convinced, or, if you will, educated to a better understanding. But if, as is quite possible, the objections to federation are something more than prejudice, or mere sentiment, these objections should be placed before every member of the University, every friend of Trinity, and every churchman who has a voice in her management and the shaping of her future. At the suggestion of some of these friends I wrote to The Mail and Empire several days ago, but failed to get a place in its columns. Whether more influential correspondents have met with a similar failure remains to be seen. The utter silence of the Toronto papers is ominous. Is it that the press has been "squared," or permitted only to go so far as to pat Dr. Langtry, the leader of the opposition, on the back, and tell him good humouredly, that he is like all who think with him, a back number—a very good back number no doubt, but still away back. It seems to me that before the meeting of the Alumni in September the real "proprietors" of Trinity and her constituents should, in the first place, be well informed as to real meaning of federation, the practical effects of it, and the probable results of this step. Secondly, does it include, besides extinction as a University—for this feature is admitted, and it is not a painless extinction, as one of our medical men expressed it—does it mean likewise the emasculation of the College, as Bishop Carmichael prophesies? Further, these questions must be faced: Will the Church have in Trinity, federated out of recognition, anything worth keeping? Will the alienation of her old friends bring about the reconciliation of her old enemies? Is the Church in the wealthy Province of Ontario going to surrender without a struggle when Quebec and Nova Scotia have refused to be beaten? In their case there is but one diocese in each Province to fight the battle for its Church university. We have six dioceses in Ontario. Cannot six bishops hold what Bishop Strachan won? Surely it is not too late to take action. The meeting of the Alumni may be powerless as against the Council, yet even that august body may hesitate to take the responsibility of antagonizing a very large proportion, if not the great majority of churchmen throughout the Province. The Bishops have not yet spoken. Some of them are known to be heart and soul against the scheme. There is time yet for all to form an intelligent opinion, but all the data—all the advantages and disadvantages—the sentimental reasons, even, for and against—to say nothing of the very grave moral

questions involved—all should be fully placed before the public at once, and steps be taken to secure a definite and unmistakable expression of the opinion, after deliberate decision, of those whose action in the future will make or mar Trinity. The Council cannot afford to act upon a snap verdict, and this is all they have secured so far, if they have even that. There is one point that ought to be considered. It is a minor matter, perhaps, but little things have a fashion of looming up large on inconvenient occasions sometimes. A clause in the proposed terms of federation provides that Trinity may, after the experiment has been tried for three years, withdraw from the combine on giving a year's notice. This, no doubt, was meant to be a safeguard, whereby the interests of Trinity might be conserved should the scheme prove a failure so far as she is concerned. At first sight it looks reassuring to those who stand trembling on the brink. If we find we can't swim, we shall have a rope around our waist to pull us back to shore. We had better keep the rope, but how is it going to work? Supposing that in four or five years (and the insertion of the clause proves that such a supposition is at least thinkable, even by the Provost), supposing Trinity finds herself, with the Government on one side and University College on the other, metaphorically between the devil and the deep sea, and decides to retire (if the bridge has not been burned down in the meantime). What then? We dig up our Royal Charter, which has been carefully laid away in a napkin, and start business afresh at the old stand and under the old management. But how about the customers? Customers do not trouble themselves to enquire very carefully into the merits of such cases, and the way it will strike them will be something like this. Trinity failed, they will say, as an independent University and had to seek the help of the Provincial and State-aided corporation. But even that could not save her, and she goes back to her original status with failure written upon her forehead. What position will she then be in to appeal to the sympathies of the Church? With diminished prestige, with friends and supporters alienated, with traditions broken, with principles strained, and with several years of University life a blank, can she ever again win back the place she now holds in the affection and estimation of at least a large section of the Church, and which she is gradually, as she becomes better known, claiming for herself amid all sections of churchmen. I trust, sir, that those who are responsible for this great crisis, and those who have influence and remain passive, are as much responsible as those who actively promote the scheme, will consider well

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and help us all to a right understanding of the matter at issue, and to a wise decision in regard to it. The Church in Ontario, and indeed in the whole ecclesiastical Province, for this is not a mere local concern, may well use with a special intention the Collect for Whitsunday. If ever we have need of a right judgment it is now.

ARTHUR JARVIS.

"CATHEDRAL" SERVICES.

Sir.—A strange and somewhat unintelligible paragraph regarding the service in St. James', at the opening of the Diocesan Synod, (which sat in St. James' Schoolhouse), appears in your issue of 6th August. To whom does Canon Welch refer when he speaks of the "Cathedral Clergy?" The Cathedral Clergy of Toronto had, as such, nothing whatever to do with the service referred to. The only service held under their direction in connection with the Synod was the regular Synod service in St. Alban's Cathedral, at which I was present, and which appeared to me to be excellently arranged and admirably carried out, with a brightness and spirit of devotion most remarkable. It was a service which it was a pleasure to attend. The "Cathedral Clergy" have no status of any kind in St. James' Cathedral (as it is most improperly named) and no direction or control with regard to any service held there, with the sole exception of Canon Welch himself, who is one of the "Cathedral Clergy;" and although in his parish Church of St. James' he is Rector, and his authority there is that of Rector only and no other, yet if he endeavours to cast upon the Cathedral Clergy responsibility for an unsatisfactory service in the church of which he is Rector, he should remember that he is himself the one member of the Cathedral Clergy who is, next to the Bishop, responsible for Cathedral services. The fact is that we have constant trouble in this Diocese caused by the very inappropriate designation of "Cathedral" which is applied to St. James', which in fact, and in its constitution, is not and never has been a Cathedral in the proper signification of that term.

A TORONTO LAYMAN.

RUTHERFORD COLLEGE.

Sir.—In the July 23rd number, of the "Canadian Churchman," I notice a question as to the existence of "Rutherford College," North Carolina, from a correspondent. I am informed by persons here, of reliability, that Rutherford is an old established College. The president's name is Chas. Weaver. He would send catalogues, etc., to anyone desiring information.

ACINIA L. HUNT.

Montreal, N.C.

CLERICAL DRESS.

Sir.—A correspondent of your valuable paper asks the question, Is there a Canon on the matter of Clerical Clothing? There is, and here it is—Suited not only to the time when it was drawn up—But to all time. Verbum sat sapienti. For fools, it makes no difference what is said at any time, or by any person. RADICAL.

Constitutions and Canons Ecclesiastical 74. Decency in Apparel Enjoined to Ministers.

The true, ancient, and flourishing Churches of Christ, being ever desirous that their Prelacy and Clergy might be had as well in outward reverence, as otherwise regarded for the worthiness of their ministry, did think it fit, by a prescript form of decent and comely apparel, to have them known to the people, and thereby to receive the honour and estimation due to the special messengers and ministers of Almighty God: We therefore, following their grave judgment, and the ancient customs of the Church of England,

and hoping that in time newfangledness of apparel in some factious persons will die of itself, do constitute and appoint: That the Archbishops and Bishops shall not intermit to use the accustomed apparel of their degrees. Likewise all Deans, Masters of Colleges, Archdeacons, and Prebendaries, in Cathedral and Collegiate Churches, (being Priests or Deacons), Doctors in Divinity, Law, and Physic, Bachelors in Divinity, Masters of Arts, and Bachelors of Law, having any Ecclesiastical Living, shall usually wear gowns and standing collars and sleeves strait at the hands, or wide sleeves, as is used in the Universities, with hoods and tippets of silk or sarcenet, and square caps and that all other ministers admitted or to be admitted into that function shall also usually wear the like apparel as is aforesaid, except tippets only. We do further in like manner ordain: That all the said ecclesiastical persons above mentioned shall usually wear in their journeys cloaks with sleeves, commonly called Priests' cloaks, without guards, welts, long buttons, or cuts. And no Ecclesiastical person shall wear any coil or wrought night-cap, but only plain night-caps of black silk, satin or velvet. In all which particulars concerning the apparel here prescribed, our meaning is not to attribute any holiness or special worthiness to the said garments, but for decency, gravity, and order, as is before specified. In private houses, and in their studies, the said persons Ecclesiastical may use any comely and scholar-like apparel, provided that it be not cut or pink; and that in public they go not in their doublet and hose, without coats or cassocks; and that they wear not any light coloured stockings. Likewise poor beneficed men and curates (not being able to provide themselves long gowns) may go in short gowns of the fashion aforesaid.

SUBMERGENCE OF TRINITY UNIVERSITY.

Sir.—Although my judgment is quite in favour of the position taken by Dr. Langtry, as champion of the Independence of Trinity University, yet my objection to the submergence of that University does not touch any of the matters in dispute between him and the Provost. It has also nothing to do with the question of theology, or the theological opinions held by the adherents of the University, (with which opinions I am not concerned), but it is based upon the fact that, while, in all other chief educating countries, the demand is outspoken and persistent for the multiplication of Universities, as scientific centres and promoters of the practical knowledge which is required by the commercial and industrial needs of the day, in this Province, the demand seems to be in the opposite direction. This I have emphasized in a letter on "University Extension," published in the Globe and Mail newspapers in August, 1901. In deprecating the existence of the sectional, or localized, feeling on university matter which prevail in this Province, and the strong desire expressed to have but one university in Ontario, I said: "We are apt to forget that elsewhere, and in Great Britain especially, a demand has lately arisen for the multiplication of Universities as great centres and sources of scientific truth and progress. (See Professor Starling, F.R.S., in the June number of the Nineteenth Century, 1901, on "The Pressing Need for more Universities.") This state of public opinion and feeling has had its expression in the recent very decided expansion of the functions and objects of the London University—in the establishment of the somewhat unique, but most comprehensive University of Birmingham—in the consolidation, with very largely increased powers, of the Victoria University, Manchester. In a subsequent letter on the subject, in calling attention to the prescience of Germany in this matter, (quoting from a special confidential report to the Duke of Devonshire) I said that, "Germany, even in her most troublous times, enjoyed the advan-

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lage of universities scattered far and wide over the land, and maintained by the local ruling powers—State, or Prince—their sole function then being the advancement and diffusion of knowledge for its own sake. . . . The multiplicity of State aided universities in Germany . . . has had a great effect upon the advancement of that country. Every year thousands of young men leave these universities trained in scientific methods, trained also to distinguish between the true and the false in science. This is the army with which Germany is conquering the world's markets . . . In all departments of knowledge, men turn for information to the German Masters in Literature and Science. (See report to the Lord President of the Council, "on a visit to Germany, with a view of ascertaining the recent progress of Technical Education in that country") by Sir Philip Magnus and three other Commissioners. (Parliamentary Paper, 1896). This statement is thus practically endorsed by Mr. Chamberlain, the present Colonial Secretary. In recently inaugurating the now noted Mason University, of Birmingham, which he had so actively promoted, he said that: "If they went outside of England, [the university] argument was greatly strengthened. They looked to Germany for an example, and as a model of everything in the way of educational organization, and progress. Education was "made in Germany." The population there was forty-six millions, and it had twenty-one universities. Their own sister kingdom of Scotland, where, with its four great universities, for a population of less than five millions, there had been created an interest in the spread and diffusion of knowledge which had characterized that country for many years." . . . While all this is true in regard to Great Britain and the progressive part of the continent of Europe, it is no less true in regard to the United States. The hackneyed reproach of "one-horse universities," no longer applies to that country. So impressed are the public and commercial men of means in that country with the fact that scientific training, combined with literary knowledge, is essential to success in the industrial war now being waged between the United States and other Countries, that in 1898-9, in addition to the imperial gift of eleven millions of dollars, to the Leland-Stanford University, of California, a further sum of over eleven millions of dollars was given in various sums to several universities and colleges in the United States. Up to June of the following year, the aggregate benefactions to universities and colleges in the same country amounted to nearly thirteen millions of dollars. Last year these benefactions were reported to have been on an equally liberal scale. Among the benefactions to universities in England, were £325,000 to the Mason University, at Birmingham, and £15,000 to the new Victoria University at Manchester. If then the independence and efficiency of Trinity University depends, as stated, upon a greatly increased income—and it is practically a "mere matter of money," why was not the alternative of the raising of a sufficient en-

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dowment, or of confederation with Toronto University, put before the friends and supporters of Trinity University in the first place, so that an intelligent judgment, in regard to either scheme, might have been arrived at, before committing the adherents of the University solely to Confederation. Had that been done, it is more than likely that a rally might have been made, and that, in these more prosperous days, (than in 1850), the supporters of Trinity University would have come to the rescue, as did its promoters so nobly and spontaneously fifty years ago. No one can look over the pages of the "Church University" documentary Scrap Book, (which I recently returned to Trinity College Library), without being profoundly impressed with the variety and multiplicity of the gifts to the projected University in 1850-1852. Sums varying from five dollars, (or less), to five hundred, and grants of land, varying also from twenty acres, (or less), to one hundred, and, in some cases, to more than two hundred, (so far as I can recollect), meet you on page after page of the records of these gifts, as preserved in the documentary Scrap Book to which I have referred. There is another aspect in which the proposed extinction of Trinity University, (even for a time), should be viewed. In Volumes 9 and 10 of the "Documentary History of Education in U. C.," which I have recently completed, I have practically given the entire history of the movement under Bishop Strachan, which led to the establishment of Trinity College. In a kindly notice of these volumes by the Rev. Chancellor Burwash, in the Globe of the 15th, inst., he says, (speaking of this period of our University history): "With such an exhaustive collection of material . . . collected, printed, and indexed, the worker in this field is enabled to place himself in touch with the living movement of the period, to live over again its strenuous life, to gain most exact knowledge of its facts, and to determine the true bearing of its great movements on the future, as well as their true relation to the past." The addresses and speeches on the subject of Trinity College, which are embodied in these volumes, cannot fail, on perusal, to deeply impress upon all those who take an interest in university matters, of the primary importance which was attached by the earnest promoters of Trinity College that it should be, for all time the representative Church of England University in this Province, with which, as Bishop Strachan declared, with much feeling and emphasis, neither the Government nor the Legislature could ever interfere. It is due to the earnest men of fifty years ago, that the reasons for a departure from the University principles and standard, which they so strenuously maintained, should be fully stated before the work which they accomplished should be practically undermined, and, in some respects, reversed.

J. GEO. HODGINS.

Toronto, 19th August, 1903.

UNIVERSITY FEDERATION.

Sir,—Although editorially you have taken a very definite stand in the University Federation matter, you would not, I am sure, wish to close your columns to correspondence from the other side, and I shall be glad if you will allow me a little space. It seems a very great pity that so much time should be taken up in discussing side issues when what we really want to thresh out is the question of the merits or otherwise of the scheme itself. The Provost has very conclusively shown that the charge of trying to rush Federation through secretly is most grossly unfair, and probably by this time most of those who oppose the movement are saying that time was wasted and feeling aroused by such a mistaken charge. It was perfectly well known to all who cared to know it that negotiations looking to Federation were being carried on, and carried on by order of the Council. Presumably the enemies of Federation lay low because they were so firm in their

belief in the godlessness of the Provincial University that they never deemed it possible that satisfactory terms could ever be reached. However, the unexpected has happened, and unfortunately it has happened at a moment when circumstances connected with the Medical School necessitate a final decision being reached more rapidly than anybody could have wished. It is unfortunate that a longer interval could not have elapsed before final action had to be taken, but seeing that this was very obviously impossible, it surely is not quite fair for the Anti-Federationists to insinuate motives to men whose whole careers have shown them to be eminently deserving of the confidence of the Church. Now what is really the question we are trying to answer? Is it not this? Could Trinity do better work for Church and State as a Federated College than she has hitherto done, and if so, can she honourably effect this change in her constitution? Let us face the latter question first. As one speaker at the recent meeting at Trinity said, "Is it moral?" One would have thought that the names of its chief supporters would be sufficient answer to this question. Would men like the Hon. G. W. Allan and Mr. Christopher Robinson, men of great astuteness and unquestioned integrity, support it if it involved the violation of a solemn trust? Is the moral sense in any way lacking in Provost Macklem, or in his predecessors, Dr. Body and Canon Welch? Is Dr. Roper a man who would lightly regard honour and trust? Is there any reason why these men should be regarded as less safe guides to morality than Dr. Langtry or Mr. Powell? Opinions are only opinions whichever side they are on, but, sir, I am inclined to think that a man of Dr. Roper's experience and character is a pretty safe guide on the question of the morality of an action. What was Bishop's Strachan's motive in founding Trinity? Was it, primarily, that he considered it essential that the Church of England should have a separate University? Surely not. He resorted to this measure because the circumstances of the time prevented him from securing definite religious teaching for Arts Students in any other way. Now that this is no longer the case, should we remain a separate University or should we go into Federation? (1) Which would be the better course for Trinity? Has she, in the past, realized her founder's ideal? She has done noble work for the Church, the country and for her own graduates, but so long as there are more Church of England students attending Toronto University than are to be found at Trinity it is manifest that she is only partially fulfilling her founder's intentions. Why is this? Surely it must be, in part, that the University of Toronto offers to these men some attraction. To some it may be that her degree will have for them a greater commercial value (though academically they may be on equal terms), to others, her increased facilities for teaching science, and so on. If they could have these advantages and yet be students of Trinity College, would not many of them do so? The Anti-Federationists say, No, but many of these very men say, Yes! Then, as to financial support. What proportion of our Church people have been backing Trinity? A very small one, and this is largely due to want of sympathy with her position as a separate University. It is not as a desperate remedy for financial troubles that Federation is proposed, but those of us who have tried to raise money for Trinity are confident that she will receive much more generous support if she federates than she has ever yet had. (2) Will Federation benefit the country? Assuredly, and in a variety of ways. That it will be in the best interests of education few will deny, but it will do something more. It will help to improve the character of the Provincial University. The whole Federation movement has done much in this direction. Without forcing religious instruction upon the students of University College it has secured the recognition of it by the



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W. JOHNSON QUINN, PROPRIETOR

University of Toronto. To call a University, several of the Colleges of which are Christian foundations, "godless," is surely a very curious use of language. Apparently Dr. Langtry et al wish it to remain godless till the end of time! (3) Will it in any way hurt the Church? Yes, say the Antis, it will lower her dignity by depriving her of the exercise of University functions. But is dignity more desirable than usefulness? Is it better for Trinity to confer degrees upon a few or instruct many and send them to Toronto University to receive their degrees? I fear, sir, I have already trespassed unduly upon your valuable space, so I will add but one remark. As Federation is not to involve removal to the Park, it can easily be tested without being irrevocably settled. Nearly everybody who has closely studied the matter has come to believe in it. Why won't those who have not been able to do this waive sentiment and give the thing a fair trial? If it doesn't answer we can come out and be no worse off than we are to-day.

GILBERT F. DAVIDSON.

HAY FEVER SUFFERERS.

You can escape this annoying disease by going to the highlands of Ontario. No hay fever can exist in the pure atmosphere of the Muskoka Lakes, Lake of Bays, or Georgian Bay. The Grand Trunk have issued an illustrated pamphlet entitled "Hay Fever," which may be obtained at City Ticket Office, North West Corner King and Yonge Streets.

PROCESSES OF MANUFACTURE.

In a specially erected building at the Dominion Exhibition, will be on view upwards of two score processes of manufacture, where the latest machinery and most improved methods will turn out before the visitor's eyes, many of the articles they have been surveying in the Manufacture and Liberal Arts Building. Here will be seen a multiple printing press producing by the thousands the very tickets in use on the grounds, busy bookbinders at work, boxmakers deftly handling machines and producing boxes with lightning-like rapidity; spectacle making, diamond cutting, die sinking, boot and shoe making, looms in operation, chain making, electric light bulb producing, button making, binder twine manufacturing, flax spinning, soap making, metal manipulating tin

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ONE HOUR AND THIRTY MINUTES TO BRANTFORD, VIA GRAND TRUNK.

This is the time of the Fast Express, leaving Toronto 9.00 a.m., daily, except Sunday, arriving Brantford 10.30 a.m. via new Lynden cut off. Express leaves Brantford 1.30 p.m. daily except Sunday, via same route, arriving Toronto 3.00 p.m. The arrival and departure time of these trains can be relied upon, as they do not wait for any connections and only make one stop, this being Hamilton. This fast service is very popular with the travelling public, especially commercial men, as they can leave Toronto in the morning, returning at 3.00 p.m., having three hours in Brantford. For tickets and information call at City Ticket Office, North West Cor. King and Yonge Streets.

British and Foreign.

The Bishop of London holds out the hope that the foundation-stone of the new Liverpool Cathedral will be laid next year by a member of the Royal Family.

The Rev. C. B. Lowe, rector of Tydd St. Mary, Lincolnshire, who has entered upon his ninety-third year, reads both lessons in the parish church, and preaches the sermon every Sunday morning.

The Bishop of Dover lately dedicated a beautifully-carved oak reredos and communion table, erected by subscription, in St. John's Chapel, Canterbury Cathedral, where the King's School services are held. The Dean of Canterbury gave an address.

The special centenary fund of the British and Foreign Bible Society now exceeds £50,000. One of the most recent contributions to the fund was from the Bishop of Lincoln. Throughout Great Britain exceptional interest is being shown in the movement.

Westminster Abbey has just been further enriched by a new stained-glass window situated in the Poet's Corner. It is a gift from the joint estate of Mr. "Jas. Hora, a citizen of Westminster, and Marie Celeste, his wife," names both of which are well known in connection with the Westminster Hospital.

A memorial to the two Englishmen who so unfortunately met their death on the summit of the Wetterhorn, when on a holiday tour in Switzerland last year, has just been erected at all Saints' Church, Plumpton, Sussex. The two gentlemen, brothers, one of whom was a clergyman, the Rev. F. B. Feason, curate of St. John's Church, Hammersmith, the other Mr. F. C. D. Feason, an in-

spector of factories for His Majesty, it will be remembered, were struck by lightning and with their guides were instantly killed. The memorial, erected by their mother and father, takes the form of a handsome caen stone pulpit, with the figures of Our Lord, Moses and Elias in two panels as a representation of the Ascension. Messrs. Jones & Willis, the ecclesiastical artists, of 43 Great Russell Street, London and Birmingham, have designed and executed the work in a most artistic and satisfactory manner.

Family Reading.

MORE OF LIKENESS TO MY SAVIOUR.

Oh, to me grant it be given,
As I toil along life's road,
Clearer views to have of heaven,
Closer walk to have with God;
More of likeness to my Saviour,
Purer thought, speech, and behaviour,
Faithful, trusting, growing ever,
Till I'm lost in God forever!

More of patience, more of meekness,
When I'm called to suffer wrong,
More of sympathy with weakness
As against the great and strong;
In my daily walk more careful,
In temptation's hour more prayerful,
Faithful, trusting, growing ever,
Till I'm lost in God forever!

Less of error, less of blindness,
Less of wandering from love's way;
Loyal to the law of kindness,
Helping those who go astray.
To the sorrowing, true and tender,
Of the weak a quick defender;
Faithful, trusting, growing ever,
Till I'm lost in God forever!

HINTS TO HOUSEKEEPERS.

Pickled Plums.—For eight pounds of fruit take four pounds of granulated sugar, one quart of vinegar, one ounce of cinnamon, and one of cloves; scald the vinegar, sugar and spices together; skim and pour boiling hot over the fruit, and let it stand three days; pour off the syrup, scald and skim, and pour over again, and continue this process every three days until they have been scalded three times. The plums should be pricked with a needle before dropping into the syrup to prevent the bursting of the skin.

Peach Pudding.—Soak a cupful of fine bread-crumbs in a cupful of hot water and a tablespoonful of melted butter. Cream together an egg and three tablespoonfuls of granulated sugar, and add them to the crumbs. Butter a pudding dish, sprinkle in with fine breadcrumbs and put in a layer of thinly sliced peaches. Sprinkle them with sugar, cover with the batter and put in more peaches. Continue in this way until the dish is full. Sprinkle the top, which should be batter, with breadcrumbs, and bake until the peaches are soft and the top brown. Serve with sweetened cream or hard sauce.

Peach Shortcake.—Make a rich biscuit crust and bake it in two shallow cakes. When it is done, and while it is hot, split it with a hot knife. Lay one-half on a broad plate, the cut side upward, and cover it with peaches that have been cut rather fine, sweetened and allowed to stand for an hour or two before using. Put in another crust, also with the cut side up, and place upon it another generous layer of peaches. Continue in the same way until all the biscuit is used and the peaches cover the top. Serve with cream. Some persons add a little cream to the sweetened fruit.

For dainty peaches select one large peach for each person. Rub it with a coarse cloth, cut it into halves, remove the pit and insert a plump, fresh marshmallow. Press the halves together and put

the fruit in a cool place until serving time. Serve on plates garnished with green leaves.

Scallop Tomatoes.—Scald, skin, and cut each crosswise into two or three pieces. Melt a teaspoonful of butter in a pie-plate or pudding-dish, and put into this a layer of tomatoes. Lay a bit of butter on each slice, sprinkle lightly with salt, pepper and white sugar, and cover with fine, dry cracker or bread crumbs. Fill the dish with alternate layers of tomato and crumbs, having a thick coating of crumbs on the top, and sticking tiny "dabs" of butter all over it. Bake, covered, half an hour. Take out the tin pan, or whatever you have used to keep in the steam, and brown nicely before sending to table.

THE JUBILEE PRESENTS.

The king has graciously directed that the "Jubilee Presents" of the late Queen Victoria be exhibited at the Dominion Exhibition in Toronto. This magnificent collection of presents, undoubtedly the most superb ever got together in the world, will be on view free in the New Manufacturers' and Liberal Arts Building, from the opening of the gates to the close. They include presents from every country in the world, and are typical in richness, beauty and art of many people. It would take volumes of description to do them justice and therefore it must be left until seen, to the imagination to form an adequate idea of their wonderful brilliancy and variety. In addition to the Jubilee Presents, there will also be on exhibition in the same building at the same side by gracious consent of the Dowager Marchioness, the presents received during their residence in Canada and in India by the Marquis and Marchioness of Dufferin and Ava, which in richness and artistic excellence are only second to the Jubilee presents, comprising as they do many valuable and historic gifts from Canadian bodies and from the Princes of India. In the Woman's Building will be exhibited rare and beautiful specimens of Irish lace, needlework and fans generously loaned by the Countess of Aberdeen, the whole forming a feature that no exhibition in the world has ever previously been able to present.

Fairweather's



If you are coming to the Fair this year, you will be interested in the new fur styles, and we want you to put our name on your shopping list and come in and see us—whether you intend buying or not. Our Showrooms are the largest and best lighted in Canada and all the new models and styles are now ready. We make everything we sell and guarantee everything we make. Look for our Exhibit in the Manufacturers' Building at the Fair.

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Children's Department.

"For now we see through a glass darkly, but then face to face," 1 Cor. 13: 12.

Out on the universe we peer,
The spirit shrinks, the reason quails,
Man's nothingness alone is clear,
Awe-stricken, understanding fails.

We come, creep for a space, are gone,
While million, million worlds of light
Unmoved and all undimmed shine on,
In witness of the Infinite.

Let not our souls affrighted stand
In stress of doubt, or fear, or grief.
Hide not from us Thy guiding hand,
Help Thou, O Lord, our unbelief!

Grant us Thy goodness to discern,
Lift us, self-centred thoughts above,
So may we, e'en though faintly, learn
The vastness of Eternal Love.

With holden eyes we grope and feel,
Seeing and knowing but in part,
What shall that glorious day reveal
When we shall see Thee as Thou art?

O Saviour, keep us by Thy grace
Until ye see Thee face to face!
— T. Broughton Tower.

FAIR PLAY.

There was a very decided frown on Larry Thorp's face as he stood in front of the fire, staring at the picture of his grandfather on the opposite wall. He tried to smooth it out when he heard a step in the hall and a hand laid on the door-knob; but the attempt was not a very successful one, so that Aunt Harriet, after a single glance from her bright eyes, asked without ceremony:

"What is the matter?"
"Oh, nothing," said Larry, in a tone that would indicate the loss of all the good things of life.

"I thought," said Aunt Harriet, "that you seemed just a mite cross. But I must have been mistaken."

"Well, I am," Larry burst out, "and I think I have a right to be. I don't see why Worth can't take a little trouble now and then. Most girls do for their brothers."

"Doesn't Worth?"
Larry did not see fit to regard this question.

"I wanted to have some of the boys around to-morrow night, to give Charley Ritter a little send-off. He is going away the next day. I talked to Worth about it, and she made as much fuss as if I had asked for the moon. Of course she'd have to make a cake, and do a few other things; but I think she might put herself out for me a little. I told her so, too."

"What did she say?"
"Why, she flared up and talked back, the way girls do. Why can't they see how weak that 'you're another' kind of eloquence is? She asked me why I oughtn't to put myself out for her sometimes, and a lot of such things."

"That doesn't strike me as so weak," said Aunt Harriet.
Larry looked at her doubtfully. He and she were great friends.

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"Girls ought to be willing to help their brothers," he said.

"Of course," agreed his Aunt Harriet promptly.

Larry was reassured.

"I wish I had saved up some of the Sunday school stories and exhortations about sisters petting their brothers, and making home a nice place, and how good it was for them both. I would send them to Worth anonymously and then maybe she would not look so sour when I have to ask her to bake an extra cake. I would bake it myself if I could."

"When I write a story for the

Sunday school papers," said Aunt Harriet, pulling out the fingers of the gloves she had just taken off. "I shall write about the duties of brothers to sisters. I think the other side has had more than its share of attention."

"Now, Aunt Harriet, this isn't fair," said Larry, reproachfully. "When do I ever look black at Worth when she asks some little favour of me?"

"When did she ask you last?"
Larry tried to think, then had to content himself with saying, somewhat vaguely:

"But we are more dependent on the things that girls can do."

"You mean that you boys have an idea that girls should be servants. When you want a cake, you ask for it, and feel abused if there is any hitch about it. When Worth wants an escort to take her to see somebody at night, she treads as softly as if on egg-shells; and if she has to stay at home, nobody is much surprised."

Larry looked guilty.
"Worth must sew on missing buttons, and make a copy of a stylish necktie, and pick up odds and ends

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all over the house, and she must do it in good season. But when she wants a picture hung or a little hammering done, after waiting and waiting, she climbs the step-ladder and does it herself, in spite of the fact that 'a girl never knows how to drive a nail.' And all the stray errands, Larry, dear, where do they fall? Don't you honestly think that Worth does more than her half? Even I find myself inclined to 'favour' the boy, as a horse does its lame leg."

When Aunt Harriet went upstairs Larry continued to stand on the rug, and to look at his grandfather with a frown. But it was a different frown.

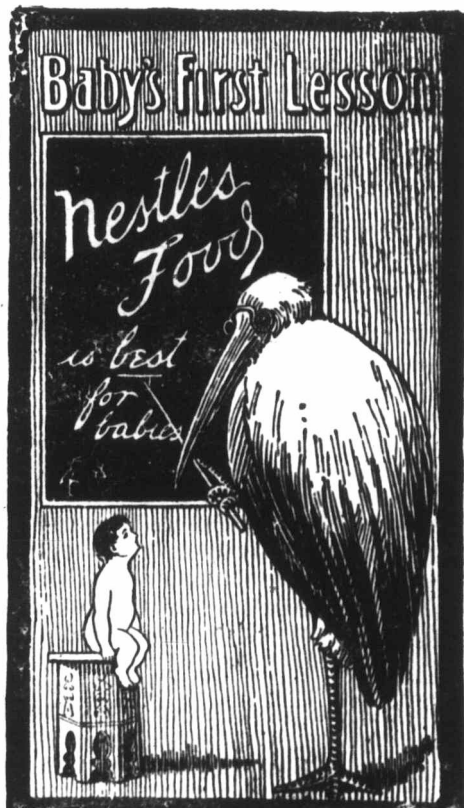
"Well, if I really am a lame leg in the family, I don't mind owing to you—(to his grandfather)—that I do hanker considerably after being all-around good."

As usual, having thought matters over, Worth came round, and announced that she could manage the "cake and a few other things." And as usual, Larry declared that she was a "dear," and hugged her like an amiable bear. Then the domestic skies were bright again. It was after all this that the unusual began to happen. For, Larry's eyes being opened, it was wonderful how clearly he saw. And, when Larry saw, he acted.

It would be a long story to tell how matters shifted in the Thorp household. Suffice it to say that nowadays Larry has no need to complain of any want of alacrity in Worth's sisterliness. And, as for Worth, she never tires of the consideration of Larry's merits.

"You are a dear!" she said to him the other day. "Brothers are such nice relations."

"Especially when they are reciprocal relations," said Larry.



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has stood the most exacting tests of several generations. It is so easily assimilated that the most delicate baby thrives on it. Made only of pure cow's milk, and needs only water to prepare it for use.

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TWO COMPLIMENTS.

When the present King of Portugal was a youth of seventeen he visited London, and there met Sir Edwin Landseer. Being very fond of natural history, the young king was delighted to meet the great animal painter, and said so.

King Carlos spoke English very well, says the author of "Some Eighteenth Century Men of Letters," but like all persons who have learned a language by grammar and dictionary, he used words in an equivocal sense.

"I am so glad to make your acquaintance, Sir Landseer," he said, with much enthusiasm. "I am so fond of beasts."

Landseer accepted the compliment, as it was intended, and always protested that with one exception it was the greatest he had ever received. The "exception" came from a dog-seller who was walking along a London street with a terrier under his arm. Landseer, as always, was attracted by the bright little face.

"His ears are not cropped," he observed.

"No, sir," replied the dog-seller. "Landseer says ears ought not to be cropped."

HOW ONE GIRL FOUND OPPORTUNITIES.

"Some time ago I was invited to a small gathering at the house of a friend. One of the guests was to come on the train from a neighboring town. On hearing the whistle of the engine, we went out on the piazza to await her arrival. Soon we saw her passing up a neighbouring street carrying a large and heavy carpet-bag, while a feeble old lady, poorly dressed, walked by her side.

"That is just like G——," said the hostess; 'she's found that old woman at the depot, and is lending her a hand.'

"So it proved. This girl was talented and accomplished, but not ashamed to be seen carrying the burden and acting as a guide for the aged and the poor. Many ladies of far less position and culture would have been horrified at the very suggestion.

"I found that this little act was but an index finger pointing to her whole life. She not only enjoyed helping people who needed help, but made it the rule of her life. Every day she asked God to give her an opportunity to lift some burden. And her burden-bearing was done in such a modest way that the burden-bearer never seemed prominent.

"Helping people! It is more a privilege than a duty."

CONTROL YOUR THOUGHTS.

Until you have learned to control your thoughts, you will never be able to live a godly and righteous life. "As a man thinketh in his heart, so is he," and it is because the thoughts we entertain in the hostelry of the soul are worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love.

Well might the Wise Man say:

Always on the right side of a question of time—the

ELGIN WATCH

Every Elgin Watch is fully guaranteed. All jewelers have Elgin Watches. "Timemakers and Timekeepers," an illustrated history of the watch, sent free upon request to ELGIN NATIONAL WATCH CO., ELGIN, ILLINOIS.



"Keep thy heart above all keeping, for out of it are the issues of life." When the heart is right, the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttlefish, it will develop itself in the impurity to which it gives vent.

If you habitually permit evil things to have their right of way through you, or lodging within you, remember that in God's sight you are here equally guilty with those who indulge in evil acts; because you are withheld, not by your fear of him, but by your desire to maintain your position among men.

THE SCHOOLBOY'S TREASURE.

The contents of schoolboys' desks are sometimes surprising. I lately read an account given by a master at a boarding-school of what he saw on one occasion when he had to superintend the opening and searching of some forty or fifty desks in connection with a supposed theft.

"When I came to the desk of nearly the smallest boy in the room," says the master, "a small parcel fell from the owner's hand. A queer, whitey-brown paper parcel it was, bound round with a string in the most intricate convolutions and series of knots. Of course, I had to examine that parcel. As I put out my hand for it, the boy hesitated. The other fellows exchanged glances, as much as to say we had run the fox to earth at last. Even older and wiser heads thought the same. There stood the frightened, anxious boy, his blue-grey eyes filled with tears, his fair face all marred with terror, and his soft, wavy, flaxen hair.

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Accompanied by Stomach Troubles and Headaches Are Cured by Dr. Chase's Kidney-Liver Pills.

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which gentle hands had doubtless smothered many a day at home, was all tangled now.

"Please do not open it, sir," pleaded the child—for such he was—pray do not open it here before the boys.

"Had I followed my own inclinations I should have given back the parcel unopened. But that could not be. With my penknife I cut through the string, undid the many wraps of paper, and disclosed to view a little pill box which might well have contained the missing money. I opened the box. Nestled in a bed of wool was a dainty locket, and with it a small scrap of paper on which was written: 'For my dear Percy, with his mother's love.' That locket enclosed a piece of a loving mother's hair, and the little boy had been an orphan only a few weeks."

LION AND MOUSE.

A MOUSE was put into the cage of a lion to test whether, as the old fables asserted, there was natural affection between them. The experiment demonstrates that each was so afraid of the other that no affection could exist between them. The lion saw the mouse before he was fairly through the bars, and was after him instantly.

Away went the little fellow scurrying across the floor and squeaking in fright. When he had gone about ten feet the lion sprang, lighting a little in front of him. The mouse turned, and the lion sprang again. This was repeated several times, the mouse traversing a shorter distance after each spring of the lion.

Finally the mouse stood still, squealing and trembling. The lion stood over him, studying him with interest. Presently he shot out his big paw and brought it down directly on the mouse, but so gently that the mouse was not injured in the least, though held fast between the claws.

Then the lion played with him, now lifting his paw and letting the mouse run a few inches, then stopping him again as before. Suddenly the mouse changed his tactics, and instead of running when the lion lifted the paw, sprang into the air straight at the lion's head.

The lion, terrified, gave a great leap back, striking the bars with all his weight. Then he opened his jaws and roared and roared again while the little mouse, still squealing, made his escape. Of the two the lion was the more frightened.

NOTHING "THAT SHALL NOT BE REVEALED."

It is sometimes asked by trembling souls whether repented and forgiven sins will be brought into the judgment. No other answer can be given but that saying of Christ, that "there is nothing covered up

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TERMS OF SALE.

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Dominion—1 Only, 5-octave School Organ, by the Dominion Organ Co., of neat and graceful design, in solid walnut, has 9 stops, 4 sets of reeds, neat rail top, 2 swells, mouse-proof pedals etc. Catalogue price, \$125. Reduced to . . . 49
Sherlock & Manning—1 Only, 5-octave Parlor Organ by the Sherlock & Manning, London, Ont., in neat and handsome design of case in solid walnut, with high top and mirror, 10 stops, including bass and treble coupler, 3 sets of reeds, 2 swells, mouse-proof pedals, height 6 feet 6 1/2 inches. Catalogue price, \$125. Reduced to . . . 49
Putnam—2 Only, 6-octave Parlor Organs by W. W. Putnam & Co., in handsome and artistic solid walnut cases with high tops and bevel edge mirrors, have 11 stops, including coupler, vox-humana, 4 sets reeds, 2 knee swells, mouse-proof pedals, height 6 ft. 5 in. Catalogue price, \$215. Reduced to (each) . . . 69
Putnam—1 Only, 6-octave Parlor Organ by W. W. Putnam & Co., in richly carved golden oak case with high top and diamond shape mirror, has 11 stops including couplers and vox-humana, 5 sets of reeds, 2 knee swells, mouse-proof pedals, etc., height 6 feet 5 inches. Catalogue price, \$215. Reduced to . . . 70
Putnam—2 Only, 6-octave Parlor Organs by W. W. Putnam & Co., in richly designed and finished solid walnut cases, beautifully carved and ornamented with mirror, have 11 stops, including couplers, forte and vox-humana, 4 sets of reeds, knee swells, mouse-proof pedals, etc., height 6 feet 6 inches. Catalogue price, \$225. Reduced to . . . 76
Putnam—2 Only, 6-octave Parlor Organ by W. W. Putnam & Co., in elaborately designed solid walnut cases, beautifully carved and richly ornamented with pillars, pilasters, mirror, etc., have 11 stops, including couplers, forte and vox-humana, 4 sets of reeds, knee swells, mouse-proof pedals, etc., height 7 feet 1 inch. Catalogue price, \$250. Reduced to . . . 81
Dominion—3 Only, 6-octave Piano Case Organs, by the Dominion Organ Co., in solid walnut case of beautiful design and finish, with mirror, rail top, lamp stands, etc., 11 stops, including couplers, forte, vox-humana, etc., 4 sets of reeds, swells, mouse-proof pedals, etc., height 5 feet 4 inches. Catalogue price, \$250. Reduced to . . . 88
Thomas—3 Only, 6-octave Piano Case Organs by the Thomas Organ Co., Woodstock, one in beautiful figured mahogany case, two in rich walnut, with decorated panels, full swinging music rest, and rail and mirror top, have 11 stops, including couplers, forte and tremolo stops, 4 sets of reeds, knee swells, mouse-proof pedals, etc., etc., height 5 feet 11 inches. Catalogue price, \$275. Reduced to . . . 91
Sherlock & Manning—A sample 6-octave Piano Case Organ, by Sherlock & Manning. This is one of the handsomest and best finished organs we have ever seen, and the action and voicing remarkably perfect. The case is of new design, the full-length panel and music desk presenting a polish surface with border relief. The ends, panels and all parts not necessarily of solid walnut are double veneered, preventing warping, etc., has 11 stops, 2 full sets of reeds, etc., in handsome Circassian walnut with rich mirror top, height 5 feet 10 inches. Catalogue price, \$275. A snap at . . . 91
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that shall not be revealed; and hid, that shall not be known." Everything must come out, good and bad. But penitent souls will then rejoice that it is so. The revelation will do them no harm, nor cause them any uncertainty or fear. It will put the finishing touch to their own penitence, and along with the revelation of their former shame will come the revelation of the glory of Christ's love which it has been made to subserve, and of the grace which has been able to turn it to account. Confessed and forsaken sin will be the most powerful evidence against the accuser, who will find nothing to "lay to the charge of God's elect."

OBEEDIENCE.

The will of God is like a rope thrown to us as we struggle among the untamed waves. To remain "independent" is to repulse all succor, all salvation; it is to wander without a compass and without a chart through the fury of the storm, to obey is to seize the rope, to face the blast, to brave the storm, to advance against the confederate waves, to let one's self be irresistibly drawn towards the invisible harbour where our Heavenly Father awaits us. Obedience is duty under all its forms. Obedience is faith and resignation. Obedience has for its watchword, "May Thy will be done," which means, "I will fulfil when I am strong; I will accept it when am weak."

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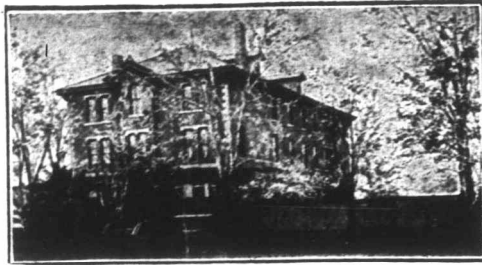
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 All information may be obtained by letter or by application to the Bursar's Office, Havergal College.
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