

The Algoma Missionary News.

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The Algoma Missionary News

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AGENT—The Rev. W. H. WADLEIGH, Toronto, is authorized to collect subscriptions for THE ALGOMA MISSIONARY NEWS.

Bishop's Appointments.

AUGUST.

1. Mon.—Train *via* Scotia to North Bay.
2. Tues.—Train from North Bay to Sault Ste. Marie.
3. Wed.—Sault Ste. Marie.
4. Thurs.— “ “
5. Fri.— “ “
6. Sat.— “ “
7. 9th Sunday after Trinity.—Celebrate Holy Communion and preach in St. Luke's Pro-Cathedral, Sault Ste. Marie.
8. Mon.—Sault Ste. Marie.
9. Tues.—Attend meeting of Shingwauk Home Committee, Sault Ste. Marie.
10. Wed.—Sault Ste. Marie.
11. Thurs.— “ “
12. Fri.—Train to Sudbury *en route* to Nepigon.
13. Sat.—Train from Sudbury to Schreiber.
14. 10th Sunday after Trinity.—Celebrate Holy Communion in Schreiber church and preach morning and evening; proceed, at 9.15, to Red Rock.
15. Mon.—Set out by canoe to Lake Nepigon.
16. Tues.—Proceed “ “
17. Wed.— “ “ arrive in the evening at Negwenenang.
18. Thurs.—Visit the Indians of Negwenenang Mission.
19. Fri.—Visit neighbouring Indians.
20. Sat.— “ “
21. 11th Sunday after Trinity.—Celebrate Holy Communion, and preach morning and evening in Negwenenang church.
22. Mon.—Set out on return to Red Rock.
23. Tues.—Proceed to “ “
24. Wed.—St. Bartholomew, Ap. and Mar.—Arrive at Red Rock; preach in the evening, and take 11.40 train for Port Arthur.
25. Thurs.—Port Arthur.
26. Fri.—Drive to Murillo for afternoon service.
27. Sat.—Fort William.

28. 12th Sunday after Trinity.—Celebrate Holy Communion and preach in Fort William in morning. Preach in West Fort William in afternoon; preach in Port Arthur in evening.

29. Mon.—Port Arthur.

30. Tues.—Train to Sault Ste. Marie.

31. Wed.—Arrive at Sault Ste. Marie, 5.40 p.m.

Notes by the Way.

THE Provincial Synod meets in Montreal next month.

PURCHASE not friends by gifts. When thou ceasest to give, such will cease to love.

THE most delicate, the most sensible of all our pleasures, consists in promoting the pleasures of others.

THE Archdeacon of Algoma accompanies the Bishop on his trip to Temiscamingue during the last week of July.

IF you want good books in your Sunday School library you will make no mistake in purchasing the publications of the S.P.C.K.

ON the way in which we spend our Sundays depends, for most of us, the depth, the reality, the steadiness of our religious life.—*Dean Church.*

SUBSCRIBERS will oblige us who will look at the labels on their paper and who, if they find they are in arrears for their subscriptions, will forward to us the amounts due.

OUR readers will please note the change in the address of the Rev. C. Piercy, managing editor, who leaves Burk's Falls, about August 1st, to take charge of the mission at Sturgeon Falls.

ON the night of Sunday, July 10th, or early next morning, a sharp frost did much damage to potatoes and garden produce. Probably potatoes will be

scarce and dear. A dreary outlook for the poor settler and his family.

THE daily papers still give space to describe mining operations on the Michipicoton. Allowing for the extra glow consequent on the “boom” of speculators, it seems evident that there is good mining property on the north shore of Lake Superior.

FROM the pages of *The St. Nicholas Parish Magazine* (Guildford, Surrey) we note that on May 9th last a meeting was held in the parish in aid of the Missionary Diocese of Algoma. An address was given by Miss Day, illustrated by lantern slides shown by Mr. P. Palmer.

AS a rule the hay harvest within the boundaries of our diocese does not begin before July 12th. For the following two weeks this year the weather has been fine and warm. Consequently the crop of clover and grass is well saved. It is a large one. Hay promises to be very cheap.

A RUNAWAY accident at Port Hope resulted in the death of Mrs. Bethune, the beloved wife of the highly esteemed Principal of Trinity College School, Port Hope. In their sad bereavement Dr. Bethune and his family will surely have the sincere sympathy of a wide circle of friends not only in Ontario but all over the Dominion. Into that common feeling of friends we enter.

THOSE who have so kindly forwarded papers, etc., to Rev. C. Piercy will notice that in future his address is Sturgeon Falls, Ontario. In making this change public Mr. Piercy desires again to make grateful acknowledgment to those who have sent to him papers that have been useful to him in connection with his duties to our valuable little journal, as well as of service to him personally.

REV. RURAL DEAN CHOWNE, of Emsdale, is the fortunate owner of a couple of acres of land on the shores of the St. Mary River at Huntsville. There he has erected quarters suitable for summer camping, to which he and his family migrate during the hot spell. It is understood that this year they located there about the middle of July.

VEN. ARCHDEACON LLYWD, accompanied by Rev. A. W. H. Chowne, R.D., visited Burk's Falls on July 13th, and met some of the congregation there in the vestry of All Saints' Church. The business had reference to the settlement of arrears of stipend due the retiring clergyman and the submission of proposals in connection with his successor.

ON July 10th St. Paul's Church, Sundridge, had two large congregations. In the morning the Orangemen of the locality marched to church to take part in the service. The incumbent preached. In the afternoon the members of the local lodge of A.F. & A.M. went to church. The incumbent, Rev. C. Piercy, read Evening Prayer, and Rev. D. A. Johnston, of Magnetawan, a member of the craft, preached an appropriate sermon.

DURING this month of August Rev. Mr. Gomery, the special S.P.C.K. deputation to the Church in Canada, begins a series of addresses and sermons in this diocese. The Bishop hopes that the clergy in Algoma will show their warm interest in Mr. Gomery's work and appreciation of the venerable society's help to every mission within our bounds, by endeavouring to secure a good attendance at all the meetings, and by seconding every effort put forth.

ON June 22nd, the Young People's Guild in connection with All Saints' Church, Huntsville, held a garden party in the grounds of Morley College. The parishioners as a whole co-operated, with the result that success crowned their efforts. The immediate object was the procuring of money to pay in November next the taxes on the church property—a work the young people have undertaken to see finished. The net proceeds were \$25. Since Easter last a mite box has been placed on the table at the weekly meetings into which small contributions are regularly dropped for the same object.

MR. J. B. AULPH, of Bracebridge, has signified in writing to the Secretary of the

Council, Rev. C. Piercy, that he will be unable to attend the next meeting of the Provincial Synod as one of Algoma's lay delegates. In consequence thereof the Secretary has entered into communication with Mr. James Purvis, of Sudbury, the first substitute. It is to be hoped that Mr. Purvis, who made many friends while attending our Triennial Council, and who, by reason of his presence there, is the better qualified to represent Algoma in Montreal next month, will be able to undertake the duties of the office.

THE Sunday-school pupils of St. Paul's Church, Sundridge, had a most enjoyable picnic on Wednesday, June 30th. It had been arranged for the day previous, but it turned out to be too wet. It is to be noted that on nearly every occasion the day set for the S.S. picnic at Sundridge it happens to rain. Rev. C. Piercy drove from Burk's Falls on the 29th, but was unable to give the next day to the juvenile picnickers and their friends who enjoyed themselves at a spot on the southeast shore of Stoney Lake, to which place they were conveyed by a steam-propelled scow, fitted up for the occasion and well provisioned. Among the little people the vessel, used so often to convey hemlock bark (for tanning purposes) across the lake to be shipped by rail, is now known as a "palace steamer." It is agreed by those concerned that the picnic of 1898 is the best yet held.

Training Indian Children.

From the twenty-third annual report of the Shingwauk and Wawanosh Homes, lately to hand, a pamphlet of thirty-five pages, having five full-page illustrations, following is an important extract:

THE BISHOP'S LETTER.

To the Clergy and Laity of the Church of England in Canada:

MY DEAR BRETHREN,—I rejoice that a closer acquaintance with the Shingwauk Home enables me emphatically to confirm the words of commendation which I wrote last year. I can now, with all the added weight of a year's intimate knowledge and careful observation, confidently renew my assertion that the "Home is an admirable institution in admirable working condition, and thoroughly well managed."

Knowing it, as I now do, and realizing how thoroughly the staff is qualified to perform the varied work entrusted to it, and knowing above all the spirit in which the work is done, I am not at all surprised that the boys lead a bright, happy

and contented life, and that the tone of the school is high.

To all intents and purposes the home is what its name implies. For although Mr King controls the boys with a firm hand, and knows well how to command and enforce obedience, yet he is at one with Mrs. King in regarding them with affectionate interest. And they evidently feel that what is required of them is for their good. I am convinced that the boys' characters are being moulded on true Christian principles; and that, in view of the happiness of the life he leads, the excellence of the teaching given him, and the happy effect which the discipline of the Home is calculated to exert upon his character, nothing better could happen to an Indian boy than to find himself entered as a pupil at the Shingwauk.

But what results are achieved by the work of a Home like the Shingwauk? The question is a natural one and is often asked. And they who ask it are sometimes disappointed when we acknowledge that only a fair proportion of our boys on leaving the Home take positions of trust and responsibility in the outside world. They seem to think that the training we give, if good for anything, ought to enable the Indian boy to compete with the English boy in industrial, commercial, or even in professional life. But a little reflection should surely show that their expectation is not reasonable. For after all our boys are Indian boys, with no tradition of civilization or training behind them. And, however excellent the training we give them may be, we can hardly with justice expect them to equal, much less surpass, the children of civilized parentage. And even if, on the average instance, they could manage to acquire the skill of hand and the alertness of mind so readily acquired by their white brethren—and many of them are wonderfully quick at all kinds of handicraft and by no means wanting in mental ability—yet it were only reasonable to look for and to guard against certain ingrained weaknesses in them, the results of countless generations of wild and irregular living, which will tell against them in their endeavour to hold positions of great and independent responsibility.

Is it then to no purpose that we train these lads in the Shingwauk? Far from it! There are many instances in which honourable and responsible positions are well filled by them. But we can point to better results still. The training received in our Home prepares them to go back and act as leaven for the uplifting of their own people. Why is it that we find the Indians to-day living on their reserves a more or less civilized life; occupying cottages neatly built and furnished; raising fair crops on their little farms; dressed as respectable citizens, and pursuing with more or less success, for their own convenience, if not for profit, the ordinary avocations of civilized men and women? Is it not, in large measure at least, because the young members of the community have gone back to their homes,

after a few years of training, bearing with them the precious knowledge and the cunning skill acquired in such institutions as the Shingwauk Industrial School?

And, were this not the case, is there not still the spiritual welfare of the Indians to be considered? It were surely ample compensation for Christian people to find their expenditure of time and money and labour rewarded, as it is at the Shingwauk, by the young children of the forest drinking eagerly the pure water of the Gospel of life, and thus learning both to live themselves as Christians and to teach others so to live. At the present time nine young Shingwauk boys are being prepared for confirmation, and a more attentive and interesting class it would be difficult to find.

And all that I have said as to the value of the Shingwauk training for Indian boys is equally true, I believe, of the Wawanosh training for Indian girls. Therefore I am truly grieved that that institution is still closed for lack of means.

Finally, need it be wondered at, after all I have said, that my heart is saddened by learning that many of our Canadian Sunday Schools have lately withdrawn their support? Why is this? Have the children of Canada, so well provided with spiritual privileges themselves, forgotten the red man and his needs? Or have they grown tired of helping us? Be this as it may, never was better work done at the Shingwauk! And never, I fancy, was there need greater than at present!

What nobler and more interesting object could our Sunday Schools undertake to work for than the support of a poor Indian boy at the Shingwauk Home?

Dear brethren, let me ask you, do our Lord's words apply only to ourselves, or are they equally applicable to the poor Indian: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"?

Very faithfully yours,

GEORGE ALGOMA.

Bishophurst, Sault Ste. Marie,
Ontario, April 26th, 1898.

Lake Nepigon.

The Bishop is very anxious to find a man to take the position of teacher-catechist at Lake Nepigon. It is a lonely outpost of the Church, reached by canoe, on the shores of the Lake; and is purely an Indian Mission. The work would be to teach the Indian children day by day, and to take Sunday duty in the Mission Chapel. The stipend would be small, and the man who goes should have his heart full of the love of God, seeking his reward in the discharge of his duty. It is a noble work. And for one who is a lover of nature should be full of interest. Above all for one eager to reach the souls of men here is a blessed work. It is not a position for a man with a family,

though a devoted wife, strong and cheerful, might help and support her husband and do a grand work among the Indian women and children. On the whole, perhaps a "lonely man without home ties of any kind" were best. Whoever goes should either speak or be determined to learn Ojibway. He could not do much good unless he spoke the Indian language.

"Truck."

Among the causes which contribute to the slow growth of profitable farming and manufacture in this northern part of Ontario is the "truck" system. It is a vicious thing that should be done away with, for it ministers to oppression and petty tyranny and is used not only to acquire large and unfair commercial profits but also to "squeeze" men who, though poor, seek to manifest a manly independence or use the liberty which under British rule is their birthright. In England this was recognized as long ago as 1831, when an Act of Parliament put down a system by which the owners of factories, coalmasters and others compelled their work-people to take goods in exchange for their labour.

No doubt the system is being slowly overcome. In towns it may be said it is almost dead. But in the pioneer districts of the province, situate in Algoma, where people are poor, it is the exception to find a tradesman who will give cash to the settler for his produce. It must be goods or nothing. In fact there are not a few instances where a postage stamp for a letter to friends in Canada or England has been refused. If money were used the settler could for cash purchase where he chose the very articles he wanted and at prices made more fair by business competition. He could get the quality he wanted, too, and, what is of equal value to the country, would live a life in which discontent had a smaller share.

It is gratifying to note that in Nova Scotia, where the evil evidently exists, too, the Synod in its recent session took steps to bring the matter before the powers that be. From the report of the proceedings of the Synod, published in *The Church Observer*, Messrs. C. C. Blackadar, John Y. Pazzant and F. H. Almond presented the following report: "The committee appointed by the Synod in 1894 to secure necessary legislation for the speedy abolishment of the truck sys-

tem, while they feel that the system is in some cases injurious to the labouring classes, yet consider that there are great difficulties in proposing practical legislation on the subject. They, therefore, recommend the appointment of a larger committee to interview the government and to ask their earnest consideration of the truck system and to press upon that body the importance of their proposing legislation either for its complete abolition or the mitigation of its alleged evils."

Ifracombe Mission.

REV. J. PARDOE, INCUMBENT.

ST. MARY'S CHURCH, NOVAR.—On Thursday last, July 7th, the annual picnic and social gathering in connection with St. Mary's Church Sunday School, was held in the bush near to Fish Lake, on ground which had been prepared for the occasion, and kindly lent by Mr. Paget, sr. About eleven o'clock in the morning the children, young people, their parents and friends mustered in strong force ready for an early dinner, to which ample justice was done. After a short rest, the prizes for good conduct, regular attendance, etc., were distributed. The prizes won by members of the Saturday afternoon children's sewing class were a special feature of the gathering. This class was started last March, and has proved most helpful to those who were able to avail themselves of the instruction given. The afternoon was spent in games of various kinds, also races, etc.

Many willing hands made work light, and after tea had been served the gathering, which was an unqualified success, was brought to a close.

Garden River.

REV. F. FROST, INCUMBENT.

On Sunday the Indians at Garden River were delighted with a flower service in St. John's Church. They brought bouquets of beautiful wild flowers, arranged with good taste, with which the chancel of the church was decorated. Each one brought flowers—the women and the children more particularly—and presented them at the chancel rail. The effect was very pretty. The service was floral, if one might say so; the sermon also was about flowers and the lessons they teach us. The Sacrament of Holy Communion was administered among the flowers. There is a good congregation attending church here, and things are looking hopeful.

Uffington Mission.

REV. A. H. ALLMAN, INCUMBENT.

In this portion of Muskoka farming grows more precarious, and, consequently, much less remunerative. The comparatively brief and fluctuating seasons result in scanty crops, and in many instances a bare living only is realized, with no margin to meet arrears. Just now it is grievous to drive through the country, and look upon the damage inflicted by the recent frosts. In some instances the potato crop is ruined, and tomatoes, citrons, beans, corn, etc., have also been seriously injured. This, too, is an old lumber region, but, lumbering having had its day here, what produce is raised (with no markets within reach) only brings low prices to those who have any to sell. Consequently, people are looking elsewhere for a place of living, and many families are already gone outside to Rainy River and the North-west.

The Church population has suffered, and is likely to suffer further decrease, both in Uffington and Vankoughnet, which means that greater difficulty than ever will be experienced by the respective wardens in obtaining the necessary sums to meet imperative church expenses. We are, indeed, ever dependent upon prayer, effort, faith, and God's blessing.

Now, early in 1899 the church property in Uffington will call for re-insurance, but some old buildings it is deemed advisable to drop, and their removal is contemplated. This will necessitate the erection of a bell tower, and money has to be found somewhere if it is to be commenced, and also completed. As one means of starting a fund, a sale of useful articles and a concert were carried through on last Queen's Birthday, with encouraging results. But further efforts will have to be made, and public help similarly invited. Additional pressure is being brought to bear upon the Church members all over the mission, in relation to necessary church expenses, but the wardens can only wait, and hope to send the Bishop cheering news.

On St. John Baptist's day (June 24th) a christening service and garden party took place at St. Paul's, Uffington. The visiting clergy were Revs. Rural Dean Machin, J. Boydell, M.A., and A. R. Mitchell. A large number of parishioners also responded to the invitations sent out. The infant daughter of the Rev. A. H. and Mrs. Allman was presented at the

font, and the Rev. Rural Dean of Muskoka performed the holy rite of baptism, while the Rev. J. Boydell and Mrs. Mitchell were among the sponsors. Prayers having been said by the incumbent, and the lessons read by the Rev. J. Boydell, M.A., a most suitable and instructive address was delivered upon "The Church's Doctrine of Holy Baptism," by Rev. A. R. Mitchell. The service concluded, the parsonage and lawn were soon well peopled, and abundant refreshments were in due course provided for the company. The evening was spent in happy fellowship, and some simple games were indulged in, so that all agreed that a most profitable and enjoyable time had been realized.

Emsdale Mission.

REV. A. W. H. CHOWNE, INCUMBENT.

The burial ground at St. Mary's Church, Sand Lake, being cleared and well-fenced by the industry of John Wilkins and a few of that congregation, and made ready for consecration, the Bishop arrived on June the 10th, and consecrated the ground, returning in time to take the 5.30 p.m. train going north. Since then the new seats have been placed in the church.

This congregation and mission received the sad information that Charles Williams, son-in-law of John Wilkins, one of the active wardens of this church, at Sand Lake, was drowned at Hamilton on July 3rd. Charles Williams was prepared for confirmation this winter, and was confirmed by the Bishop of the diocese at his winter visitation. We all deplore his sad and sudden death, as he promised by his steady and regular church life, so well begun, to grow up a good Churchman. The whole neighbourhood express hearty sympathy with his youthful widow and little boy. Since his confirmation Charles Williams had shown a lively interest in all church work up to the time of his death.

St. Andrew's Brotherhood.

At a meeting of the Dominion Council of the Brotherhood of St. Andrew, recently held at the Brotherhood House, "Kew Beach," Toronto, the programme for the Dominion Convention, to be held in Hamilton, in September, was outlined.

Among the names of those who will take part in the programme we find:—The Right Rev. T. W. Dudley, Bishop of

Kentucky; Right Rev. F. Courtney, Bishop of Nova Scotia; Right Rev. Maurice Baldwin, Bishop of Huron; Right Rev. J. Philip DuMoulin, Bishop of Niagara; Right Rev. E. Sullivan, D.D., Toronto; Mr. James L. Houghteling, President Brotherhood of St. Andrew in the United States; Rev. G. Osborne Troop, Montreal; Rev. Canon Matheson, Winnipeg; Rev. H. C. Dixon, Toronto; Rev. Dyson Hague, Toronto; Rev. T. W. Powell, Eglinton; Rev. T. C. S. Macklem, Toronto; Mr. G. Harry Davis, Philadelphia; Mr. A. B. Wiswell, Halifax, N.S.; Mr. J. D. Christie, Simcoe; Mr. C. S. Wilcox, Windsor; Mr. W. H. Paget, Norway, Ont.; Mr. J. A. Catto, Toronto; and Judge Senkler, Perth.

"Undenominational" Teaching.

Some time since Canon Malcolm MacColl addressed a letter to *The Daily Chronicle* (Eng.), in defence of the Education Bill, in which is to be found food for thought for those who have any hesitation in supporting in Ontario the stand the Church is making for religious education in schools—the fourth "R." He says:

The point to which I wish respectfully to invite the attention of your Nonconformist readers is this: Their ideal of religious education is an education which shall be entirely "undenominational" or "unsectarian," and they frankly confess that the goal of their efforts is the establishment of this system by means of School Boards throughout the kingdom.

"Will anyone explain to me what undenominational religion means? Literally it means the religion of no denomination, which is nonsense. I suppose its advocates mean some residuum which remains as the common property of all denominations when the distinctive features of each have been pared away. The result would be zero. I defy anyone to show me any scheme of religious education which shall not be characteristic of some denomination. But, if that is so, then the question is not between denominationalism and undenominationalism, but between one kind of denominationalism and another. Exclude the doctrine of the Trinity, and your education becomes Unitarian. Exclude Unitarianism, and your education becomes Agnostic, Pantheistic, or Atheistic. Forbid the teaching of religion altogether, and I understand you. But to profess to give a religious education which shall not be that of any existing denomination is to profess an impossibility. Children are inquisitive. They ask questions, and expect to get honest answers. What is your undenominational teacher to say to questions like the following: Who was Jesus of Nazareth? Did He work miracles? Did He restore life to dead persons? Did He rise from the dead after He was put to death? Did He visibly ascend to heaven in the sight of several witnesses? Must the teacher answer, 'I don't know,' or, 'I am not

allowed to tell you? Can anything be imagined more likely to destroy a child's religious instinct than either answer?

"But I may be told that, in matter of fact, the experiment of undenominational education has answered very well. If that means that some religion has been taught in Board schools, I reply that the religion so taught has been the religion of some denomination, and that those who are not satisfied with it have as much right to complain of being forced to pay for a religion which is not theirs as others have to complain of being obliged to contribute by means of rates to schools which are avowedly denominational.

"In brief, it seems to me that we are forced by logic and equity to one of two alternatives; either to prohibit all religious teaching in State-aided schools, or to give reasonable facilities to the various denominations to provide religious instruction in such schools, the State confining itself strictly to the enforcement of a satisfactory standard of efficiency in secular knowledge."

S. P. G.

DELIVERED BY HIS GRACE THE ARCH-
BISHOP OF CANTERBURY AT THE SO-
CIETY'S ANNIVERSARY IN ST.
JAMES'S HALL, ON THURSDAY,
MAY 5, 1898.

The Mission Field—June, 1898.

There is a wonderful satisfaction in seeing year after year how large a meeting comes to this annual gathering, and how many seem to take so deep and warm an interest, and to hear from the report how steadily the work continues to go on growing, as it were almost without any impulse except that which comes in men's hearts from the Lord Himself; growing daily by a kind of, I was going to say, mechanical law, but I would rather say supernatural law, with which men are deeply concerned, but which men cannot regulate. And now the call which is made to us seems to be raising the whole Church more and more to understand, and to rise up in spirit to the level of the great task which our Heavenly Father and our Saviour, the Lord of the Church, has put upon our shoulders.

The meeting of the Lambeth Conference last year made it impossible for any Christian, who knew anything at all of what was there transacted, and who took sufficient interest to watch what was published in consequence of that meeting, to fail to observe how this great gathering of Bishops from the whole surface of the globe seemed to speak of a Divine expansion of the Church. And every expansion calls to still greater labour and to still greater self-sacrifice, and gives a promise of still greater fruits, because as we grow we cannot help comparing ourselves with the now known limits and boundaries

of the habitation of man, and we see now put before us unmistakably how large the human race is, and how little of it is yet brought to the knowledge of the Cross.

How can we, who have learned that the knowledge of the Cross is the one supreme knowledge which ought to rule above all other knowledge that can be conceived, fail to be moved when we see that there is still this great darkness spreading over so large a proportion of the human family, and that our progress in carrying the light into their regions is comparatively so slow?

How can we stand idle? The work which we have begun, the work, indeed, which was begun very nearly two hundred years ago, and which has grown in the quiet way which illustrates the parable of the mustard-seed, seems to be filled with a new spirit every year. I think that Christians are beginning to see now what we ought to have seen long before this—that the Church, if it is, indeed, to be a living Church, cannot continue to be so slack as we have hitherto been in spreading the knowledge of Christ through all the nations whom it is possible for us to reach.

The great gathering of the Bishops last year represented to us a work far greater than we had been able to conceive before. The few who have the management of this Society no doubt knew, and could have told you at any time, what it was that was going on; but the great body of the Church of England has not yet learned, and has not yet been awake to learn, what it is that we are called upon to do, and how imperative the call is.

If it were possible by one single appeal to rouse the hearts of all Christians who believe in the Communion of Saints and in the work of the Holy Catholic Church, or if it were possible to rouse every individual who belongs to this Church of ours to the real sense of the duty incumbent upon himself, even then we should not be able to say that we had surpassed that which the Lord has commanded, or that we had fully discharged our duty and might be content with what we have done. We are far from that.

Although here there is a great meeting of those who are supporting this Society, yet what is this meeting to the whole membership of the Church of England?

How is it that we have so few all over the country who really care about the matter?

What are the clergy doing that they have not yet stirred up their people to a stronger sense of what the Lord requires? Why is it that this subject is not brought a great deal more often to the notice of all the congregations that the Church contains?

Why is it that we are so slack to make men see this most glorious mission that the Lord has ever conferred upon man—the mission of making His message known to every soul that is descended from Adam, this great mission which, in His wonderful and most mysterious wisdom, He has seen fit to intrust to the

agency of men who call themselves His? Why is it that we are so slack to make this felt everywhere as one of the ordinary duties of the Christian life, from which no Christian has any right to withdraw his labour, his self-sacrifice, and his prayers?

Why is it? It is because we are not yet more than half awake. It is because even now there are so few of us who seem to be penetrated with the importance and the imperative nature of the Lord's command. There are so few of us, in comparison with the great body of the Church, who think of it, daily think of it, daily offer up prayers for it, and daily ponder what more can be done, and how we can arouse all the Christians that belong to us to be sensitive both to the wonderful privilege that the Lord has bestowed upon man in making him the messenger of the Cross, and to the share of that privilege that belongs to us, the Church of England, and the duty that there is incumbent upon all the Church's ministers to arouse the whole mass of our people to something like a real appreciation of the end at which the Lord bids us aim. We have it marked out for us now more clearly than ever it was marked out before. We know exactly what the work is. We know the measure of it and the limits of it. There have been put into our hands such means for doing it as were never given to the Christian Church in any previous epoch of her history. Can we stand still?

I pray you lay this to your consciences, and see whether it is not our duty at every opportunity that we can find—or that we can make. It cannot be left to any chance that we should be prepared to do what we can in the service of the great Master, for you may be sure that if any Church has neglected, in any degree, so important a work as this, in that degree the Church is enfeebled in her spiritual life. We shall not rise to the level required of us here at home until we have fully recognized the duty that we owe to the human race abroad.

I put this before you in the hope that those who hear me will, as far as they possibly can, take up the call and repeat it wherever they have the chance, and repeat it and repeat it till the whole Church of England, penetrated through and through by the great idea of evangelizing the human race, will take it up, not as a mere addition to the work that they have to do at home, but as an essential part of that very work, and as an essential part of our true service, if, indeed, it is to be really true.

The Jenny Geddes Myth.

Some of the stories of our youthful days, which we believed to be true history or facts around which years had thrown a small halo of fiction, have had to be abandoned after the light of fair historical criticism had been thrown upon them.

Our "Lady Godiva" and our "William Tell" are but characters in mediæval and modern mythology. Among other names that of Jenny Geddes has given no true colour to facts, however useful the legend be to the romance writer.

From the *Scottish Guardian*, a loyal Church paper published in Edinburgh, we learn that the latest attempt to rehabilitate the Jenny Geddes myth was made in February last in one of the leading daily papers, by the Rev. J. King Hewison. Such an authority as Gardiner in his "History of England" indeed declares that the tradition in her honour, which is perpetuated, or fossilized, in the tablet in St. Giles', Edinburgh, has long been abandoned. Mr. Hewison, however, proposed to show that the last word in the controversy is not over. The first instalment simply chronicled the event of the riot at St. Giles', and admits that not a single contemporary record of the affair mentions the name of Jenny Geddes, or of any other heroine of the fray. That Mr. Hewison made a hard endeavour to make out his case is evident from the spirit in which he wrote. Take, for instance, the following description of the beginning of the riot: "The sight of the fat, footless Bishop, glorious in his episcopal millinery, trying to waddle up the pulpit stair to appease the surging rioters, fairly set off the more explosive sex," etc. There is a good old Covenanting ring about this sentence.

After the investigation into the story by a friendly critic was concluded, the above-named journal thus sums up against Jenny Geddes:

The Jenny Geddes myth is, we fear, destined to remain a myth still. The results of Mr. Hewison's investigation, referred to last week, have now been fully set forth and they do not rehabilitate the "tradition." Mr. Hewison's concluding paper is, it must be admitted, marked by an absence of anything like special pleading. A contemporary MS., he points out, written sixteen days after the occurrence, speaks of "a godly woman" who rebuked a young man for responding Amen to the prayers, in the following words: "Is there no other pairt of the church to sing messe in but thou must sing it in my lug?" This is evidently the foundation of the Jenny Geddes legend, with its throwing of the apocryphal stool, and its "Deil collock in the wem o' thee," and "Out, thou false thief, dost thou say mass," etc. Not until 1670, or thirty-three years after the St. Giles' riots, did the legend appear in print, in Baker's continuation of the "Chronicle of England." Undoubtedly reference is found between these dates to a person named Jenny Geddes, but of an equivocal nature. If the "Gutter Jennie" of the contemporary *New Litany* refers to the same person as "the immortal Jenet Geddes, Princess of the Trone Adventurers" of "Edinburgh's Joy, etc." 1661, we are still an immeasurable dis-

tance from the "godly woman" above mentioned. Mr. Hewison, however, pleads that "Jenny Geddes may still be suffered to inspire romanticists like the late Professor Blackie," and few will forbid him that satisfaction.

Ritual Controversies.

Canadian papers had not their "say" about "a crisis" in the Church in the Motherland—England—repeating what is reported in the press that comes to hand or publishing the scrappy misrepresentations that so often reach us by cable. It is unfortunate that a section of the English press is so ready to take up any cry hostile to Anglicanism. Nor are we much better off here. However, a desire to give a fair and valuable contribution to the discussion prompts the publication of the manly, straightforward words of the Bishop of Rochester—not long since a guest in Canada—spoken in June at the Rochester Diocesan Conference.

Having touched more briefly on other topics, the report of the Bishop's address in *The Guardian* reads as follows:

"And now, brethren, I know that you will expect me to say something, and that I ought to say something, about matters which trouble just now the peace of the Church's heart. I feel that I must try this; I know how easy it is to do harm, how difficult to do good, how easily I may offend all or almost all. You will understand me if I ask, first, that I may be heard without applause and without dissent till I have done, and, next, that I may for this purpose be allowed to exceed the ordinary and proper limits of a presidential address.

"We have our difficulties, and not slight ones, and there are plenty of people ready to aggravate them and take advantage of them. It is 'Cannon to right of us, cannon to left of us,' as we see these difficulties exploited on the one side by the controversialists of Rome in the interests of their adroit and unkeeping propaganda; on the other, by Nonconformist rhetoric in the interest of its Liberationist campaign. But, dear friends in Christ, this is not what really matters. What matters is our own temper and our own behaviour, whether we have patience to understand and fairness to consider. Trustees of a great Church, which has come down across the centuries, which, under God's Providence, has weathered such storms, and, by God's blessing, has received of late such abundant increase as we have seen, let us pray and strive for these gifts of faith, and hope, and charity, which, helping and helped by our characteristic English qualities of practical good sense and kindly, rough justice and toleration, may bring us safely through:

O socii-nequo enim ignari sumus ante malorum—
O passi graviora, Deus dabit his quoque finem.

"What, then, is the case? The minds of Churchmen are distressed, we are told, by hearing of novelties of ritual and ser-

vice, by services which seem glaringly unlike Church of England ways, and are taken to imply neglect or contempt of the Prayer Book. Men are startled to find that these things have not been at once checked, and begin to think that there is a chartered license for bringing into our churches mediævalisms intentionally cut off by the Church of England, or methods and ways which give the characteristic Roman warp (I need not try to describe it or its forms) to doctrines and practices of the Church, or such things of modern Roman invention (for who would refuse to borrow what was good?) as are connected with what the English Church deliberately rejected.

"Now, let me first say frankly that these fears are not unfounded. There may be a few—I am certain very few—who have and might avow the purpose of getting as near Rome as they may, saving her unwarranted claims of monarchical authority and infallibility for the Pope; there are more, but still not many, to whom this might fairly be attributed as tendency which could not be imputed as purpose.

"And then let me say, as frankly, that I think a good many of our laymen are uneasy, aggrieved, and alarmed, that this sense of alarm and grievance must not be measured only by what is said, that much is silent or murmured privately, and that amongst our dangers are the tacit withdrawal of people whom the English Church and Prayer Book ought to keep, and the feeling that the religion of the Church, which ought, indeed, to be above people's consciences and draw them upwards, is separated from their consciences by an interval which they cannot bridge. This, in my judgment, is the large and serious element of truth in what is said far too sweepingly about 'the laity' in forgetfulness; how often it has been laymen who have urged what the clergy have done; how largely even very 'advanced' churches have drawn laymen to them, and what zeal and devotion is found among those so drawn!

"This, then, is the alarm and its reasons. Who shall underrate the gravity of either?

"And yet, brothers, I venture to say in my place in convocation that I regarded the situation as one of hope.

"May I briefly say why?

"First, because we can see how much of this has come about from causes which are passing or have past. He would be indeed an ungrateful Churchman who did not see that these things have been incidents, however evil and false he deem them, in what has been a time and movement of life in the Church, life which has stirred us, life which has set us forward, life which has borne much fruit, life—I will say it boldly to this conference as one of the bodies which is a proof of what I say—which has drawn us together. He would be a partisan Churchman indeed who did not admit that at least a full share of that life has shown itself in that portion of the Church from parts of which

come the things that he dreads.

"But why have they come? I will venture to say, not a little from the breaking of bonds by which life never can be tied without disaster.

"The first of these was the bond of the letter, the dead letter of a written law, interpreted either mechanically or under the influence of strong personal or public prejudice, and divorced from any living power either to interpret or adopt.

"The second was the bond—less respectable by far, and yet most natural—of the ignorant, or comparatively ignorant, opinion of a particular moment, opinion which is always liable to stone the men who move, whether they move well or ill; opinion which is always liable to mistake the 'one custom,' whether good or bad, of the fifty years behind it, for the dictates of eternal necessity or truth.

"There, I think, is the history, or one side of the history, of that troubled and stormy time which, perhaps, began with the outcry against the *Tracts for the Times* and ended in the trial of the Bishop of Lincoln.

"It was inevitable that life should break those bonds. But bonds of the sort in which strains of true authority, both of law and opinion, are blent with baser stuff are not broken except at a cost, and without a large percentage of risk and loss.

"Unquestionably there was bred a temper among those who had suffered and striven of despising what can never be despised with impunity, those two great names of Law and Opinion, which had, they thought, been so often taken in vain. Who but the righteous Judge shall assign the shares of blame for that result? Who shall dare deny that there were heavy shares on either side, on Bishops and on clergy, on authorities and on those who resisted authority?

"But God, I reverently think, guided us to a time when, by consent, those methods should be dropped: a time in which the experiment should be tried of almost pure liberty. It was necessary as medicine, as oil for sore wounds. Could it be permanent? Does it seem to us characteristic of the fair order and ordered liberty of the Church of God? And if not permanent, how was it to pass into something better? By the quiet growth, surely, under the gracious auspices of peace, of the desire for authority, which (special circumstances apart) is so native and congenial to every true Churchman; and by a quiet return on the part of rulers and ruled to the exercise of that power, spiritual, pastoral, and parental, and only secondarily legal and formal, which our Lord has placed in his Church.

"Is it mere fancy and special pleading that anything of the kind has been at work? I assert, with the confidence of some knowledge, that it is not. This is the second of my grounds of hope. The hearts of the fathers have been turning to the children, and the hearts of the children to the fathers. There has been

slowly growing in the minds of Churchmen, even those who have had most reason from the past to fear authority, the feeling that there must be a quiet gradual sifting of the fruits of liberty from those of license. That feeling, far more than any passion and panic of the hour, is responsible for those utterances of large bodies of clergy, strong, experienced, devout, devoted, and often learned men, which have lately affirmed the principles of loyalty to the Prayer Book and to the Bishops—utterances for which there had been preparation long months before they appeared. For those utterances I trustfully hope the reverent student of England's Church history in the future will utter his word of thanksgiving.

"And so the attempt is to be made at some more orderly control, and you look to the Bishops to play a leading part. Pray, then, pray with all your hearts, for us, for it is, indeed, a task for which God's Holy Spirit alone can fit us. Let me think, in particular, that in every congregation of this diocese frequent and earnest prayer is made for him—for those—upon whom this great charge falls.

"But, in what way are we to go forward?

"Largely, I will venture to say, still by the way of liberty, with all its risks; more largely yet and mainly, by those ways of persuasion and counsel which are so apt for spiritual work; and then, in such a context and in such a temper, by some exercise of actual direction. I will, God helping me, across the hindrances of over business and indolence and timidity and conflicting counsels, try to use that weapon not of war, but of peace.

"But, meanwhile, you must all, resolutely and with one mind, see that the peace is kept. There must be no sweeping across of the old storms of popular prejudice and passion; there must be no beating of drums, which summon up, behind the ranks of distressed and offended believers, all the forces of indifference and worldliness and antipathy to spiritual effort, forces which recruit from men who say that if they had lived in the time of Wesley and the Methodists, or, perhaps, of Simon and the Evangelicals, or of Pusey and Keble and Church, they would not have been partakers in the furies or contempts of those times against such men, and then straightway turn to show themselves children of those that did them. And, more, we must have a patient and candid recognition that it is not on one side only that the Prayer Book is tampered with, or that parochial and congregational independence, both clerical and lay, goes its way, with little heed of Episcopal authority, counsel, or control. Would one of the most startling of all recent innovations, alike upon ancient and post Reformation usage, the practice of Evening Communion, have grown up if clergy had waited for the initiative or taken the direction of the Bishops? Or, to be personal about myself and our own sphere, those who suspend, amidst our

crowded populations and awful needs, the Church's rule of daily public Morning and Evening Prayer will know that they do so, not, indeed, against the Bishop's deliberate judgment in their particular case, for it has not come before him, but against his strong conviction and earnest desire as to general and almost universal practice.

"But, yet again, in what spirit are we to act?

"I venture to say in the spirit of those who earnestly and thankfully believe that the Church of England has a mind of her own; a mind, and therewith a character, a temperament, a complexion, and that of this mind the Prayer Book is the main and representative expression. She has a mind characteristically distinct from the Roman mind in its logic, in its philosophy, in its proportions, in its ethical temper, even while holding by the same creed, living mainly by the same sacraments and sacramental rites, cherishing much of the same tradition; characteristically distinct also from the various and shifting forms of Nonconformity, which have at different dates given themselves shape and name as Christian societies, however much she may share with them their faith in Jesus, their love of liberty, their zeal for the essential morality of religion, their fear of enervating the conscience or enslaving the reason.

"That mind, I say, must be found primarily in the Prayer Book and, with less authority, and more of ephemeral influence, in the Thirty-nine Articles, but in both not taken barely and out of all context, but in fair context with the life and witness of her divines and good people, and, above all, with her characteristic appeal beyond and above herself to the Primitive Church, and, so far as it can be heard, across and in spite of divisions to the guidance of the Spirit through the instinct and movement of the whole living Church.

"And then we must go on to say steadily—not unknowing how our words may be used and twisted—that one feature of that mind, alike in theory and in practice, in her documents and in her history, is a patient and ever cordial recognition of differences, nay, even, of seeming contradictions. Brothers, it is here that one feels most keenly the danger of touching on that which it needs the carefulness and length of a treatise to expound; but we may confidently say that the Church does, on historical grounds, what I have just described. It is not enough, though verily it is much, to say '*In dubiis libertas*,' for we shall be told that the differences great truths. But behind this there is in her a reasonable remembrance of the way in which differences are accentuated and intensified into seeming contradictions by the action of historical causes, by over-emphasis laid on half-truths, and then attacked by help of over-emphasis on the other half. The Church staggered at the Reformation, as contemporaries do, through a difficult time, only half-

knowing whither she went; yet her best men partly knew, and surely God knew for her, that she must try to keep (if they would go with her in reform) those who clung to the old tradition, and (if they would only bear restraint) those who were for a fresh start.

"And now, looking back, do we not see it clearer still? There was, we all agree, a vast accretion of what encumbered and distorted truth and hindered the life of true spiritual religion; there was, do we not also agree? a passionate and destructive reaction. The Church's middle-way was not along a precarious knife-edge; it was, and is, a real attempt to find broad ground, on which there was room for the united play of authority and of liberty, of tradition and protest. But, of course, within such tolerant limits, there was, and is, room for very different men. We must resist any attempt to prescribe words like 'priest' and 'altar' and 'sacrifice' as stoutly as we should resist the attempt to force them upon those whose understanding of them is wholly governed by the associations of mediæval and Roman error. There must be those who will not touch by use things which have been grievously abused. There must be those who will not let abuse, however grievous, rob them of lawful and wholesome use. Against those who use any ceremony with timidity, mindful of the hurt done by ceremonialism to religion, are to be set those who hear in any complaint against ceremonialism nothing but mutterings of the old violence which broke down all the carved work of our sanctuary with axes and hammers. Those to whom plain, strong, clear language of real divine action, grace, and presence in sacred and appointed things always suggests the neighbourhood, or even worse, of materializing, unworthy, and superstitious errors, must live in mutual patience with those who can see in the most legitimate dread of such error nothing but the sign of disbelief in anything more real and objective than a pious stirring up of one's own emotions.

"Brothers, dear brothers, is it unworthy of a great Church to bear with those who cannot see, as her own best abiding mind sees, that these half-truths, so far as they are true, meet and blend, and, so far as they are false, are due to the limitations of narrow hearts and minds, and to the violences and excesses of the past? The dangers and evils are real on either hand, and those who will steer straight towards the dangers and embrace the evils, she must, after much patience, repudiate and cut off. But she bears with much difference of opinion as to which dangers loom largest and are most imminent, and as to where exactly across the broad floor of comprehensive and balanced truth the line of wisest course may be most safely drawn.

"And if this, which is the lesson of history, exposes her to taunt from those who delight in the simplicity, and thoroughness, and trenchancy which half-truths always carry, depend upon it that

philosophy, the strong thought of the thoughtful, has got its encouragement to give. It will be upon the lips of the wisest that you will often see the genial smile of protest when you propose, in every case and under all conditions, your glib dilemmas of aye or no, and denounce all two-sidedness as wavering and shallowness. Was it quite an accident that one of the latest English philosophical books which I opened for a moment yesterday brought me these words, 'Human thought, convinced by slow experience, secures gradual advance by combining seeming opposites in a solid platform for human effort?' The English Church is not a philosophy, and her doctrine is that simple, concrete, definite creed of which Origen speaks as the common property of every Christian, before he goes on to his great volumes of comment and speculation. But she knows that in the region of interpretations, definitions, and applications a wise Church will be, within real though not narrow limits a tolerant and comprehensive Church.

"This it is, I think, about which we must be fair both ways. The excesses of defect were naturally the first to have their way, and they had it in abundance. Rare and careless sacraments, locked churches, clergy altogether untrained, the reign of whitewash, almost utter forgetfulness and ignorance of all the delicate, rich, and beautiful tradition of Christian worship, Christian art, Christian science, Christian discipline, these were features of good old days to which some would even now fondly wish us to return. A Catholic Christian coming from outside might well have asked sometimes, 'Is this indeed a part of Christ's Holy Catholic Church?' '*Soyons justes, mes amis!*' It is not only on one side that men can err, and err almost suicidally.

"But those days are past, though not all their dangers, and—but need I spend words which take time and risk misunderstanding? Is it not plain, I ask you all (though with varying meanings to my question), where the danger must now lie? A time of historical revival, a time of steady, searching, scientific rehandling, a time, too, of strong, spiritual impulse, has necessarily looked again at the whole matter. Gradually from the old neglected treasure-houses much has been drawn forth to dress the Church's nakedness, to dignify her sanctuaries, to deepen her spiritual life, to restore to her use old instruments of service and help, and much of this, especially of the outside parts, though at every step it was decried and suspected, all the world now applauds. What wonder, then, if men have been tempted (for a temptation indeed I hold it to be) to go for more where they have found much, to scorn the restraint of opinion as been shortsighted and ignorant, to fancy there is no wolf because 'Wolf' has been so often cried. With these in their turn merely for fairness' sake the Church must be patient, not weakly and indefinitely tolerant, but patient with a long and reasoned patience."

(To be continued.)

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